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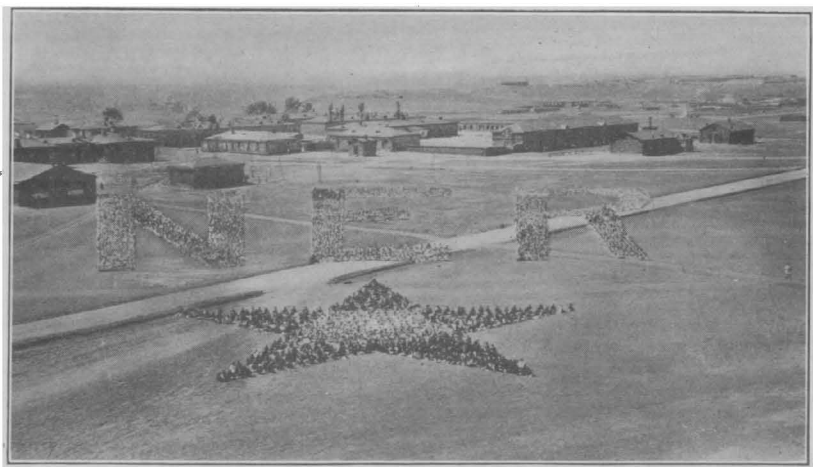
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“LET US PRAY”

EVERY new year is crowded with the possibilities of new dangers and of new opportunities, but the year 1922 is unusual in its outlook for a re-establishment of economic welfare and of international peace. The conference at Washington promises richer results than were generally anticipated—results in the reduction of armaments and their attendant dangers and burdens; a settlement of problems relating to China, Japan and the Pacific Ocean. The British-Irish controversy has resulted in an agreement that promises a return of peace to Ireland. There is hope for better conditions in Russia and Central Europe, in Asia Minor and Mesopotamia, in Egypt, India and Korea.

Prayer is the channel through which new wisdom and new power must come to solve the problems of the present and the future. The prayer uttered by Rev. W. S. Abernethy at the opening of the Washington Conference on Limitation of Armaments may well be voiced again by all Christians at the beginning of the new year.

“Almighty God, we thank Thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned. May it bring untold blessing to a troubled world. O Thou Omnipotent One, today as in other days, we believe that Thou dost guide in human affairs. Thou hast made of one blood all nations that dwell upon the earth, and though we are of many races and many tongues, yet the interests of the few are the interests of the larger number. May we feel assured that the welfare and happiness and prosperity of the human family are inexpressibly dear to Thy heart. We pray for clear vision, or we shall grope blindly for the light and lose our way. We pray for hearts lovingly sympathetic to human distress wherever it may exist, or we shall sink into the depths of a miserable selfishness. We pray for minds willing to

believe that the strong ought to bear the infirmities of the weak, or we shall miss the great joy of service. We pray for the forward look, or we shall be overwhelmed in hopeless pessimism. Give us the ability to think clearly, to judge fairly, to act wisely. Help us to think less often of our rights and more often of our duties and responsibilities.

"We pray at this hour on behalf of a world in sore need. Thou art not unmindful of the sufferings of Thy people. The cries of multitudes of widows and orphans have come up before Thee, O God. We have had our terrible baptism of blood. There is hunger and pestilence and unutterable anguish. God forbid that the woes of these years should ever again be visited upon the earth.

"May we walk softly and humbly before Thee, this day and throughout the fateful days of this great conference. May we be intent on knowing Thy will and, knowing it, may we have the courage to do it. And may it be that the findings of this conference shall be so wise, so far-reaching and so beneficial that all mankind may take new hope and fresh courage. And to Thee shall be the praise and the glory forever and forever. Amen."

On Armistice Day, when the "Unknown Soldier" was buried with ceremonies which typified the honors paid to all soldiers who sacrificed themselves for their country, it was a significant event when the President of the United States, at the close of his address, led the nation in the "Lord's Prayer" which was carried by wireless from one end of the land to the other.

TRUE AND FALSE DEMOCRACY IN INDIA

LORD BRYCE, in his volume on "Modern Democracies" defines true democracy as "that great multitude through whom speaks the Voice of the Almighty Power that makes for righteousness." This is the definition of an ideal but the popular conception of democracy is rather "the government of the people, for the people, and by the people."

India is seeking self-government but is not as yet sufficiently homogeneous to make it possible to express intelligently the will of the people as a whole. Progress is, however, being made through education and the introduction of Christian ideals. The Bombay Legislative Council has recently passed a Prohibition resolution for the examination of the drink problem, and a resolution in favor of woman suffrage giving them the franchise on the same basis as the men. These are unprecedented steps in advance for a land where women have been looked upon as cattle, or chattels, and where there have been no laws against the use of intoxicants. The closing of the beer shops would be a blessing and would help to end the riots that have brought endless trouble.

But India is aflame in more than one respect. Rev. Lynn Hoover Rupert, a missionary of the Methodist Episcopal Church in Mussoorie, says in *The Christian Advocate*:

"Economically India is burning! The people are eager for a better standard of living and wish to build up their own industries and to benefit by modern inventions and methods.

"Educationally India is on fire with a desire for modern learning. Old and new ideas are struggling for expression and for supremacy.

"Politically India is on fire with opposing factions and national discussions, largely as a result of the war in Europe.

"Spiritually India is passing through a refining fire which affects also other phases of life. The caste system, child marriage, ignorance, poverty, degradation cannot survive spiritual burning. Moslems and Hindus are struggling for supremacy, but Christianity is progressing among both groups."

The Gospel of Christ is the refining fire that must purify this land. India is seeking light and liberty but many know not the secret of reform, of freedom, of unity, of power. The secret lies not in the non-cooperation with Britain, but in cooperation with God.

PROTESTANT PROGRESS IN FRANCE

PARIS is not France, though multitudes of travelers judge the whole country by the capital. The Parisians are generally reputed to be careless and irreligious, or worse, but in the country districts there is much evidence of devout religion and Christian character. The Roman Catholic Church has for centuries been the dominant religious influence, but since the separation of Church and State the descendants of the Huguenots and other Protestant religious sects have been growing in numbers and power. The Huguenots once formed one-tenth of the French population, and at one time had thousands of churches. Persecution, however, destroyed many, so that one hundred years ago only 171 Protestant churches had survived. Now, according to the Statesman's Year Book, there are about one million Protestants in France, and today reports indicate that evangelical Christianity is spreading.

Reginald L. McAll, a nephew of the late Robert W. McAll who founded the McAll Mission in France half a century ago, reports that there are today 776 organized Protestant churches in France. These include: Lutherans (73), English Libre (42), French Reformed (644); Methodists (28); Baptists (28) and fifteen others.

"The home missionary work of these churches is of great importance," says Mr. McAll. "They maintain or assist in supporting more than 550 preaching stations, annexes or Sunday-schools, which possess their own buildings. Many of these are under the control of the Societe Centrale Evangelique and the Mission Populaire (McAll), while the Geneva Evangelical Society and the British and For-

oreign Bible Society furnish many lay helpers and colporteurs for evangelistic work. The return of Alsace-Lorraine restores to France a considerable body of Protestants, chiefly Lutherans. Out of 209 ministers, 169 are Lutheran and 37 Reformed. These men serve 265 churches.

"The vitality of these French Protestant churches is expressed in the variety and extent of their Christian service. They support fifty-three hospitals and general asylums. Local charities and mutual aid societies exist all over the country. Thirty orphanages care for girls and nineteen for boys. Some of the twenty-four institutional plants for special work are noteworthy. One hundred "Patronages" serve as social centers and homes for children and young men and women.

"The foreign missionary activity of French Protestants gives further evidence of their vitality. In the French West Africa colonies, for which they are entirely responsible, there are 179 French missionaries, or one missionary for every five pastors at home.

"A union movement of the two chief home missionary societies in June is providing the first training facilities to be established at the new school for Christian Service in Paris. Another outcome of this movement is *La Cause*, which is nation-wide in scope, and acts somewhat like Christian Endeavor Societies. A monthly journal, *L'Action Missionnaire*, is the new organ of the movement. This union of the *Societe Centrale* and the *Mission Populaire* indicates the new spirit of cooperation and united action which is permeating French Protestantism. These societies, and especially the latter, work among the French people as a recruiting agency for *all* the Evangelical churches, and the great foreign missionary society is interdenominational."

The vigor of French Protestantism is due thinks Mr. McAll to "the spiritual fidelity and intellectual integrity of its leaders." They have fire, they preach the faith once delivered to the saints, and they are reaching the unchurched masses of the French people. American Christians should show them that they stand ready to help them by gifts, by united prayer and Christian cooperation.

BROAD MINDS AND LARGE HEARTS

THE well informed, the broad-minded and large-hearted are interested in missionary problems and progress. World-wide interest educates the mind, broadens the vision, enlarges the heart and extends the influence.

The scope of Christian missions is immense; it includes all lands and races, all ages and classes, all sorts and conditions of mankind. It is primarily evangelism and religious education, but it is closely related to physical and social betterment, industrial and govern-

mental reforms. There is no phase or problem of life that has to do with man's fulfilment of the will of God which is not included in the missionary program.

Christ, however, is the center of all the work, and the Spirit of God is the moving power. Others may be interested only in their friends or neighbors, but the missionary-spirited Christian is interested in the last man, woman or child on the face of the earth. Others may be interested in politics and business for selfish gain, but the missionary-hearted Christian is interested in them as a means of bringing men into harmony with the will of God.

Take the home mission task in America, for instance. As Dr. Alfred Williams Anthony says: "The whole home mission field includes properly every agency and every influence, whether moral, philanthropic or political, which affects the welfare of the people, and helps to bring the reign of Jesus Christ in America." Geographically the field includes the forty-eight states, Alaska, Hawaiian Islands, the West Indies and for some denominations, Mexico and Central America. Racially it includes Indians, Eskimos, Spanish-Americans, Chinese, Japanese, Hindus, Koreans and Armenians in America; Jews, Negroes and people from all the countries of Europe. Industrially, home missions has to do with the toilers in great cities, the farmers scattered on the countryside, laborers in huge industries, in lumbering and mining camps, roving workers in the harvest fields. Some are poor, other are rich; some are ignorant and others are learned. Religiously the problem relates to Protestants of more than one hundred denominations; sixteen million Roman Catholics; three and a half million Jews, both orthodox and liberal; Mormons, socialists and radicals of all sorts.

In promoting the work of home missions, churches and Sunday-schools are established by itinerant preachers and colporteurs; community houses are established to exemplify the Christian life in foreign settlements, slum areas and rural communities; schools are founded; books, periodicals and literature are published; conferences are held; district nurses and other social service workers interpret the message of Jesus Christ to every human need. The agencies engaged in the work include denominational and interdenominational Home Mission Boards, the Y. M. C. A. and Y. W. C. A., the Salvation Army, Big Brother movement, temperance societies, educational institutions and similar organizations.

The task of the Christian Church in America is to bring the whole message of Christ in an effective way to every individual within the borders of the nation, so that His ideals and teaching will find expression in the religious, social, industrial, political and business life of the people. In this work Christian cooperation is becoming more general among those who formerly worked independently, or

at cross purposes. This has led to the discovery of neglected areas and of unfinished tasks in cities, rural districts and on the frontiers. Some places have been discovered that are as destitute of Christian light and moral and physical safeguards as though they were in the African jungle. The problem of class and race relationships have also received new attention. Negroes, North and South, in their relation to the white race; Gentiles and Jews; Labor and Capital; rich and poor—all form problems to be met and solved. The influence of Jesus Christ, the incarnation of divine wisdom and love is the only solution of these problems.

How can anyone claim to be broad-minded, farsighted or large hearted who is not interested in missions, and who is not helping to take the message of Jesus Christ into all the world?

RUSSIA'S PRESSING NEEDS

TEN years ago Russia was generally regarded as a Christian land, unenlightened, it is true, in the mass, but Christian in the acknowledgment of God, and of Christ as God and Saviour. The State acknowledged the established "Orthodox" Church, and placed great power in the hands of the clergy. The peasants were devout in their simple faith, in religious observances and in obedience to their priests. The higher officials were, however, corrupted by selfish ambition and intolerance, and the peasants were uneducated in the Bible and in their religious responsibilities. This state of affairs fostered atheism in students and superstition in the masses.

Today, as a result of the overthrow of the state religion and the establishment of atheistic rulers, Russia is a "heathen" land—one whose rulers do not acknowledge God as revealed in Christ, nor His laws as made known in the Bible. Russia therefore needs Bibles and Christian missionaries.

Russia is an immense country, three times as large as the United States, and before the war claimed 182,000,000 inhabitants. They were united politically, but diverse in race and language. Fifty different languages and dialects were spoken in the empire. The despotism by which Russia was ruled was overthrown in 1916, but the democracy which was established only lasted for a brief period. It was then suppressed by a despotism under self-appointed, socialistic atheists, and the last state is worse than the first.

The Russian people as a whole are simple-minded, well-meaning and large-hearted folk, but the masses are narrow in their vision, and wish only to be allowed to live their lives in peace, and to have their physical needs supplied. The peasants are still religious in their nature, but they lack intelligent and unselfish leadership. Millions of them are hungry for Christian truth, but do not know how

they may be fed. There is a great field in Russia for Bible distribution among those who can read, and as soon as conditions become more settled there will be great opportunities for evangelistic work, and for the training of Christian teachers.

Today, Russians are starving for both physical and spiritual bread. This can be sent through the agencies already at work for the relief of Russia.

RELIGIOUS REVIVAL IN CZECHO-SLOVAKIA

PROTESTANT preachers have been conducting evangelistic meetings in Central Europe during the summer with encouraging results. In Prague a Bohemian Methodist minister, Rev. Joseph Dobias, and an American evangelist received several hundred into the Church. Large theatres were crowded night after night, and many were turned away. Rev. O. E. Goddard, of the Methodist Church South, writes in regard to one of the meetings:

"People began to press forward from all over the room, and from all three galleries. When the forty seats reserved for penitents were taken, the aisles were still jammed with men, women and children trying to reach the altar. So the large choir on the platform surrendered their seats to the penitents, and then the preachers and missionaries gave up their seats. Who ever saw altar and platform overflow with seekers?

"At Brunn, where four small Protestant churches united, beginning with 200 in attendance and eleven professions the first evening, the meeting rapidly gathered momentum. The second night there were 400 present and twenty-two professions. On the closing Sunday a morning service was held in the open air, with 5,000 in attendance and more than a hundred professions of faith, and there were fifty more in the afternoon at a park meeting. The three campaigns in Prague and Brunn resulted in more than a thousand professions."

Czecho-Slovakia is the country where the first martyr blood of the Reformation was shed in 1415, the country of John Huss, and has not only been freed after 300 years of serfdom, but it has been spiritually awakened to such an extent that the Protestant world is looking toward this historical spot of Europe in wonderment.

"There is perhaps no place in Bohemia and Moravia where a preacher could not today gather a crowd, eager to listen to the Gospel message," says Dr. V. Losa in the *Presbyterian Magazine*. "Strange to say, the same people would not stop to listen to a political speech or socialistic discourse, or even to a lecture. One cannot travel in a train without hearing a religious discourse, and where a man who is competent to speak on religious questions is found, the people compel him to speak.

"The Protestant Church in Bohemia and Moravia, the Evangelical Church of Czech Brethren, a small remnant of a once strong church, has been given a tremendous task to perform at the present time. By hundreds, people are seeking admission to the Church and many towns and villages are calling upon Protestant preachers to minister to them. New congregations are being organized in cities and in the country districts where for 300 years the Gospel has not been heard and where Protestantism was absolutely exterminated during the long reign of terror. There are places like the famous city of Pilzen where a congregation has grown, within fifteen months, from 450 to 14,000 with only two preachers to serve it. There is another place in western Bohemia where a new congregation of 200 members was established after five days' preaching by a minister sent from Prague. This congregation was put in charge of a visitor from the United States, the Rev. J. Dobias, and within nine months increased to 3,100. Fifteen villages around this center are still waiting for the first visit of a minister.

"Houses of worship are greatly needed, men also, and good literature. If the Protestant churches of America and England do not uphold the hand of their little sister church in John Huss' land at this critical time, the opportunity to bring the once Protestant nation back to the pure Gospel may be lost. Some Czecho-Slovak Protestant ministers have returned to Europe to help in this emergency. One hundred workers could be employed immediately and many places would still remain without Gospel provision."

BETTER CONDITIONS IN KOREA

ATTENTION has been called to the religious awakening in Korea during the past year. Great numbers are still coming into the Christian Church, writes Rev. Wm. M. Clark of Chungju. The school attendance has largely increased both in government and in mission schools, so that the latter are filled to overflowing. One mission school in the South increased 300 per cent, and another from 180 to 380 pupils. The only limit seems to be the accommodations and teachers. Parents are coming to the conclusion that their children must have education to help solve the problems of the country, and of their own lives as well. The patriotic and fearless suffering of Christians in the recent uprising also influenced many in favor of Christianity, which is no longer considered a foreign cult.

The present movement, however, seems to be free from political taint. "The people, weary and in pain; in despair of receiving consolation or uplift from any of the old forms of superstition; deeply humiliated on account of the national outlook, have turned to God for comfort and to Jesus Christ as their only Saviour and as their hope for this life and for the life to come.

"The movement is quite general in Korea. In the lowlands or in the remote mountain regions, men are turning in increasing numbers to Christ. Generally the awakening is greater where education is more advanced, but no field is without its signs of many turning to God. The awakening is not, however, a popular mass movement. Compared with the whole population, the numbers coming into the Church are comparatively small, but compared with the present size of the Christian community and with the average growth for the past few years, the movement is remarkable.

"A missionary in an entirely different part of the southern territory says: 'During the past year the average attendance for my whole field increased by nearly 100 per cent; while the Sunday-school increase was nearly 150 per cent. Where there was nothing last year in a certain village there is now a new church building costing Yen 500 (of which I helped Yen 20) and an average attendance of 75. The country schools are booming; I have 11, with 400 pupils. All the church helpers, five in number, were supported entirely last year by the Koreans.' "

While Koreans have not abandoned the idea of independence, they are beginning to realize that there is little hope for an immediate fulfilment of their desires. Eagerness for education and participation in local self-government have taken the place of non-cooperation and the boycott of schools. The people are seeking reforms and opportunities for progress through regular channels and if they come to trust the Japanese government officials and their program there will be more complete cooperation.

More cordial feeling is shown by the government officials as a whole towards the missionaries. Undesirable elements in the police force have been weeded out and the appointment of Mr. Hirai, a Christian, as head of the department of education and religion for the province in which Pyengyang is located, is a piece of real statesmanship. Mr. Hirai said that he already had, or was aiming at, putting a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity.

A PAPAL WARNING IN BRAZIL

CHRISTIAN missionaries welcome any attitude on the part of those among whom they work, rather than the attitude of indifference. When open opposition arises it is clear evidence that their work is proving effective. Active persecution causes well planted truth to take deeper root and to spread.

Among the difficult and often most discouraging mission fields are those in Latin America. There is enough Christian truth in those lands to cause men to believe that they do not need the Gospel. There is such a powerful ecclesiastical organization, deeply entrenched and

long allied with the political forces, that those in power will not readily permit their authority to be called into question. No doubt there are Roman Catholic priests in Latin America who honestly believe that the work of evangelical missionaries is antagonistic to the Gospel, and to the true Church. They are not well informed as to either the Gospel or the Protestant Church.

Not long ago there appeared in a Rio newspaper a pastoral letter, written by the Archbishop of Marianna, Rev. D. Silverio Gomex Pimenta, in which he raises a cry of alarm because of the success of evangelical Christian missionaries among his people. It is well for us to read what the Archbishop says, and so see the Protestant missionary enterprise in the light in which he presents it to his people. His charges are similar to those that have formed the ground of opposition in Japan, China and Moslem lands—namely that following the missionaries proves a lack of patriotism, and is subversive of good morals, as well as of true religion. Is it any wonder, if Roman Catholics in Brazil believe these accusations, that they oppose the work of Protestant missionaries? The Archbishop writes in part as follows:

“Already many times I have called the attention of the faithful to the danger in which they placed their children, confiding them to anti-Catholic schools, heretic masters, impious, scandalous schools, and infamous from well known facts: and we know that our colleagues have been careless and are not now guarding their lambs from this terrible danger. Being aware that the evil continues and has perhaps made some progress through the efforts, work and industry of those who, at whatever cost, seek to implant Protestant heresy on Brazilian soil, we are obliged to repeat the cry of alarm, in order that the Supreme Judge may not call us to account for the souls which the sowers of tares may succeed in ensnaring and damning.

“For a long time the Methodist and other sects of North America have been working to attract and pervert Brazilians; but only a very few converts have they obtained among the classes less favored by fortune, and one or another among those of higher position, who in this apostasy imagine they will find liberty to follow their carnal appetite without the necessity of confession, of mass, of repentance or of good works. Repelled by the good sense of the people, they have not lost heart: driven away by hisses and hooting, they have returned again to the charge. But with all this toil of days and years, with the use of stratagems, promises and even money bribes, Protestantism has not shone in Brazil and still less has it corresponded to the desires and fabulous sums of American millionaires. Always losers in this fight, Protestants have had recurrence to industries, which, with their seductive mantle of instruction and benevolence, they hoped would compensate them for the labor and losses of the past. Sustained by the money which poured in from North America, they have opened schools and institutions of arts and industries, and established Associations for young men and young women. In order not to shock the religious sentiments of the people in the beginning, they have claimed that these have nothing to do with religion and that they give full religious liberty to their pupils.

“Mothers and fathers, you who for no consideration would send your children to a house of smallpox, leprosy or tuberculosis lest they contract the dis-

ease and lose their lives, how have you the heart to send them to schools where they will certainly lose their faith and thereby their eternal salvation? Is eternal life worth less to you than this transitory one, full of trouble and uncertainty? Parents who send their children to these schools are committing a grave sin, and are incurring danger of excommunication by the Pope.

"Beyond this reason, there is a human reason which for us Brazilians stands above all other earthly considerations: it is the love of our country, Brazil. If we wish a country truly free, master of its destinies and self-governing, independent of any other nation, we must oppose a resistance tenacious and irreconcilable to Protestant propaganda whose principal aim is to establish North American dominion in Brazil. What motive brings them to try to drag us down to the apostasy by which the founders of their sects became criminals worthy of death? It is not the love of religion, nor is it the desire for our salvation. If that were their motive and they were sincere in it, even while we reject their doctrine and remain faithful to our own religion, we would respect their good will. But it is not their motive. The desire of Protestant America is to dominate South America and beyond. They realize that the most efficacious method of uniting men is the bond of religion. If they could unite us with them in religion the way would be open for them to dominate us in politics and commerce and to establish in Brazil American imperialism. The commercial and imperialistic aim then is that which inspires their enterprises and their missions in which they spend such fabulous sums to employ missionaries, to gain converts, to construct churches and to ensnare a few poor ignoramuses, deluded by promises or bought by money. They are spending now with lavish hand, but they would gain infinitely more if they should become masters of our mines, our coffee plantations, our rubber forests, our ports, and should have us under their 'valuable protectorate' as they have Cuba, the Philippines and Panama.

"To protect in any manner the Protestant doctrine is a crime against faith, a betrayal of our country. Repel their preaching and their counsels with spirit. Do not confide your children or wards to Protestant schools nor to other institutions without religion. If you cannot give your children a sound and Christian education in a Catholic school, be contented with what you can teach them at home."

It is encouraging to learn from such an authority that the missionary work is *not* now conducted under the mask of philanthropy. It should always be openly evangelistic. It is naturally difficult for Roman ecclesiastics to understand the unselfish, the non-commercial and non-political motive that leads Protestant Christians to spend their lives laboring in the hard fields of Latin America. But those who come to know them understand, and God understands that their labor is not in vain.

REVOLUTION AND REVIVAL IN GUATEMALA

A COUNTER revolution took place in this Republic early in December, effected the release of ex-president Cabrera, and caused the resignation of President Carlos Herrera and his cabinet. The congress of September, 1920, has been recalled and political exiles have been invited to return to Guatemala. A new provisional president has been appointed until elections can be held. What this political change portends it is as yet impossible to say.

At the same time a remarkable spiritual movement has been going on in this city of Guatemala under the leadership of The Rev. Harry Strachan, who for seventeen years was a missionary in the Argentine. On November 10th, Mr. Strachan and Pastor Varreto held their first meeting in the Presbyterian Church and the next night moved into the largest theatre it was possible to secure in the city. About 1,800 people gathered and later the congregation increased to 2,500. Hundreds were obliged to stand in these Protestant evangelistic meetings—something new for Guatemala! The problem was to find a place large enough. Rev. James Hayter writes under date of November 28th:

"Pastor Varreto is a D. L. Moody and a Spurgeon in one, whom God has raised up for Latin America. The wonderful way in which he presents Jesus Christ in Spanish as the only Saviour of men, is beyond anything we have ever heard, even in English. Hundreds of men and women have indicated their desire to not only know more, but to leave the old way and follow the new Way of Life.

"The Roman Catholic Archbishop is much disturbed and published an edict against the meetings, declaring that the speaker had not only preached against the holy Catholic religion, but had ridiculed their practices. The next night 2,000 persons protested en mass against this false accusation. Then the Archbishop tried another method, sending a commission of ladies to the owner of the theatre to persuade him not to rent the place to the Protestants. A few words from Mr. Strachan, however, served to prevent this refusal.

"In connection with the evangelistic meetings, special classes have been held each morning in homiletics, Christian evidences and Christian doctrine, with as many as a hundred, mostly young people, present. Last Sunday both mission centers were packed all day and at night, more people came than could be accommodated. Hundreds stood the whole service through. It was a sight we shall not soon forget. The old former president, Don Manuel Cabrera, who was imprisoned just across the street, and all the other prisoners must have been able to hear every word of the sermon.

"At the Central American Mission on the other end of the city, Mr. Strachan was preaching to a crowded house. The Roman Catholics did not relish the success and they decided to break up the meeting by a stampede, led by rowdies. Their plans failed, however, because the doors were shut at the time of the proposed onslaught.

"On Sunday night the native Christians gave as a thank offering \$1,800.00 (money of Guatemala) to further the work in other places of the Republic. One of the things that has impressed us most, is the lack of undue excitement. Hundreds of men and women have already accepted the Gospel message."

This awakening in Central America may be the sign of the dawn of a new day.

The Confusion and Distress of China *

BY ROBERT E. SPEER

President of the Missionary Review Publishing Co.

IN crossing the Pacific on the "Empress of Asia" we had unusual opportunity to hear statements of fact and expressions of judgment with regard to present conditions in China from many of the men at work in China, both in missionary service and in other capacities. These men have the most authoritative knowledge of the situation and are most competent to express opinions regarding it. Their general attitude of mind was one of unlimited confidence and respect with regard to the Chinese people and of unqualified hopelessness regarding the present national government in Peking. This they represented to be financially, politically, and morally bankrupt. Those who know the facts authoritatively stated that the central government is now receiving no revenues whatever from the provinces.

During the Taiping Rebellion, seventy years ago, the revenues from the Yangtse valley and Southern China were cut off, but now Peking is receiving practically nothing from anywhere. The government schools including the ambitious and hopeful university in Peking are closed, the teachers have received no pay since last October. No money is going to the Chinese ministers abroad, who in consequence are obliged to support themselves, and one of them has had to mortgage his home in Tien Tsin in order to maintain his legation. The receipts from foreign customs and salt taxes have been mortgaged to pay the interest on the foreign debt, and much of this is now in arrears.

In 1918 China borrowed from Japan \$150,000,000 gold, all of it ostensibly under government obligations which cannot be repudiated. One half of this, however, was unsecured and both capital and interest are now long overdue to Japanese banks. None of this money has been of benefit to China. Much of it has been stolen by the three members of the cabinet who were forced out by the uprising of the students supported by Chinese public opinion. The thieves carried their plunder with them and are now building great harems in Peking. There is no public sentiment in China to recover the loot and to enforce the punishment of these men. On the other hand corruption in office is more flagrant and more excessive than it was even under the Manchus.

The real government of the nation, it was recognized in these conferences on the "Empress," is in the hands of the three great military lords who in spite of the presence in the cabinet of a few

*A second letter written to the readers of the Review on board S. S. Dilwara in the China Sea, September 16, 1921, and mailed at Singapore. Another letter on "The Shifting Thought of Japan" appeared in December.

good men like Dr. Yen, the minister of Foreign Affairs, gave orders to the president and the government and were obeyed. A good part of the money which Peking borrowed and what revenues it might now expect from Northern China have been absorbed by these three men for their own profit or for the support of their harmful armies. Only a few weeks ago these three, Chang Tso Lin, the high commissioner of Manchuria, Tsao Kun, the military governor of Chih-li province, and Wang Chan Yuan, military governor of Hupeh province, summoned the Prime Minister to Tien Tsin and gave him their orders as though they were China. Later, while we were in China, it was reported that Chang Tso Lin after having received more than four million dollars for work that he was appointed to do as high commissioner of Mongolia coolly pocketed the money and resigned the commission. No one had a good word to say for any member of this triumvirate. Though they held China in their control, they were believed to be destitute of any idea of patriotism or any ideal of true progress for China.

Men from many different provinces who were on board the "Empress" lamented that they could say nothing more hopeful regarding their own provinces, even such great and self-contained provinces as Sz-chuen, than has been said of the national government. There were a few exceptions.

For this black plight of China the man who knew the national situation best and who was not a missionary said that he saw only three paths of escape. The first is *international intervention*, which some allege Japan is seeking secretly to bring about in the conviction that America might be brought to assent to it. Then in accordance with her policy of self-absorption it is thought that America would leave the actual control of affairs in China to Japan. We were interested to discover in Japan however, that the Japanese papers were attributing this policy to America and especially to Mr. Hoover, and were strongly opposing it, as assuredly the intelligent and patriotic men of China would oppose it.

The second solution would be the emergence of a strong, ruthless, courageous, patriotic, unselfish, and righteous *dictator*, but all agreed that there is no such man, and that a dictatorship is not a good democratic school.

The third solution, said this competent observer, was the *slow regeneration of China*, or the development of enough honest and unselfish men to lead the country, by the transforming influences of the Gospel.

This was the dark diagnosis of China's present condition, which was given to us in advance. In China, however, in contact with the swiftly moving forces which are now at work and feeling all the while beneath us the great solid mass of the Chinese people, brighter views soon emerged.

Economically China has been on the verge of ruin many times before. In 1909 the "London Graphic" declared that China was "steadily drifting toward bankruptcy" and that only superhuman efforts could save her. The present financial conditions of the national government are disgraceful, but they are due wholly to corruption and incompetence and not to the poverty or lack of resources of a nation whose wealth has hardly begun to be developed. If China has been able to maintain four hundred million people on vegetables and grains, what will she not be able to do when she develops the possibilities of animal and mineral wealth and introduces manufactures? Roads alone, which she has wholly lacked in the past, would go a long way to unifying China and setting in living motion her sluggish blood. Already the railroads are coming and in city after city one can now hear the wheels of that vast latent industry of China begin to stir whose thunder will some day fill the whole world. When I first saw Shanghai, I doubt whether a cotton factory or silk filature had yet been built. Six years ago the cotton mills stretched in a long line along the Whang Poo river. Now mill after mill with the most modern machinery has been added and great silk filatures have gone up. Alas! they are not providing rational employment for men and women only but are sucking the life blood of China's children.

There is no more vivid illustration of these boundless economic possibilities of China which banish the idea of a real national bankruptcy than the city of Nantung-chow, whose Nantoon Embroidery and Lace Works Shop has been opened on Fifth Avenue in New York City. In a city of 150,000 a hundred miles from Shanghai and in a district of a million and a half people, Chinese enterprise and integrity alone are now producing annually a million bales of the best grade of cotton in China; have built more than fifty miles of modern roads, two modern cotton mills with sixty thousand spindles, five hundred looms, and three thousand operators, a modern cotton seed oil mill, a match factory, a flour mill, a silk filatur, an iron foundry, an electric light plant, and a modern agricultural college; have established cotton and sericulture experiment stations and schools of instruction, five modern banks, three hundred and thirty-four schools with more than twenty thousand students, and a direct steamer line to Shanghai; and are projecting hundreds of miles of new roads, seven new cotton mills, coal mines, and the reclamation of thousands of acres of flooded lands along the Yangtse. These are but the beginnings of what is coming. The great economic peril of China is not bankruptcy but commercialism.

THE POLITICAL SITUATION

The political situation also takes on a more hopeful aspect as one feels the swelling forces of the nation at a distance from the corruption and despair of Peking. A most interesting movement is going

on. It is the deliberate purpose and endeavor of the men who are controlling the local and provincial life of China to break up or to ignore the present national government. The rival southern government in Canton is not acknowledged beyond the Kwangtung province and has not displaced the separate provincial governments. These leaders are bent upon setting up in each province a separate and independent provincial government with its own constitution and civil officials duly elected by the people, and then to federate these provincial governments in one national federal government.

This is not a new ideal. This very issue arose at the beginning of the Republic in 1911. It was fought over in the first parliament in 1913 between the Peiyang military party which looked up to Yuan Shih Kai, and the revolutionary party later transformed into Kuo-mintang, headed by Sun Yat Sen. Thanks to the Tuchuns or military governors established in each province by Yuan Shih Kai, side by side with and always checking the civil governors, the policy of the military centralizationists has thus far prevailed. There has now appeared a group of Tuchuns like General Wu, General Feng (known as the Christian general because of his outspoken Christian character and enthusiastic evangelism), General Chow, and General Chen, who appear to be in hearty sympathy with the idea of provincial civil self-government. Within the last few weeks they appear to have disposed of General Wang, one of the three unprincipled war lords. The Federationists now claim that their cause has prevailed and that they have perfected their political organization (at least in its incipency) in Hunan, Szechuen, Kweichow and Chekiang. They claim Kwangsi and Hupeh are now preparing their constitutions in their provincial legislatures and will soon join the ranks of the self-governing provinces. The aims of the whole movement have been distinctly stated by one of its advocates as follows:

"The provincial self-government movement in the present form may be defined as an endeavor on the part of each province to substitute constitutional government for arbitrary military rule with the ultimate aim of uniting China into a federation of self-governing provinces independent of and supplanting the activities of Peking and Canton. Its scope can be said to include the following:

- "(1) Compilation of a provincial constitution.
- "(2) Abolition of tuchun system.
- "(3) Abstention from entanglement with the policy of unification adopted by Peking and the cause of the constitution upheld by Canton.
- "(4) Promotion of self-government in provinces that are still under military control.
- "(5) A temporary informal alliance of self-governing provinces for mutual protection.
- "(6) Federation of self-governing provinces in the end.....

"The ultimate aim is a federation of self-governing provinces. As to the advisability of making China into a federal state, the federalists argue

that the unwieldy size of the country, the historical positions of the provinces, the wide differences in geography, climate, the temperament of the people and local interests, and the futility of uniting China with force, all tend to show that union is possible only through federation. At present a federation is gradually becoming a reality and under the existing conditions there is possibly no better way of uniting the country than through a federation of self-governing provinces."

Whether in this or in some other way it may be possible to forestall the impending ruin and disintegration of China as a nation is a question which hangs on other questions.

Can the abysmal corruption of China be cured? The Chinese classics declare that man is born virtuous, and probably no other people have ever been educated for so many centuries under a high theoretical morality, and yet a foreigner who lived for a generation in China and who had the greatest affection and respect for the noble qualities of the people, in a series of articles which he wrote several years ago for the "National Review of China," did not hesitate to speak of the stern realities of their life as "so vicious, so false-hearted, and so corrupt as never to have been surpassed in the whole human record.....Chicanery, subtlety, cunning, sharp practice, knavery, artfulness, intrigue.....All these have become an integral part of the nature of countless millions of Chinese and this in spite of the teaching of the sages.....Duplicity and hypocrisy march hand in hand, lying and deceit become virtues, and bribery and corruption as inevitable as the handling of pitch." These are the judgments of the kindly spirited George Lanning, for many years principle of the Shanghai Public School. He would offset them by many admiring judgments of the strength and industry and worth of the Chinese, but he would qualify them little if at all in their application to Chinese official life.

Bad as other nations have been China seems to surpass them all in graft and official corruption. It has been estimated that not more than ten or fifteen per cent of the native collection of revenue has ever reached the Imperial treasury. The last ten years of the Republic have offered even greater opportunities than the officials enjoyed under the Manchus. The money which China has borrowed from other nations has been filched by her own public servants, and as yet no public opinion has been developed which would call the thieves to judgment. It is even alleged, although I do not know with what truth, that of twenty million dollars collected from the heavy tax imposed on telegrams, railroad tickets, etc., to be applied to famine relief, only four million dollars have ever been paid over to help the starving—and the tax is still being collected. On such rottenness no new China can be built up. Can this corruption be cured?

The second question follows obviously. Can the character of the Chinese people sustain an honest and righteous national life? Have

they become under centuries of impotent moralistic teaching and the pressure of a struggle for existence unchecked by adequate spiritual sympathies and a sense of social duty, and pulled downward by sin and upward by no sufficient saving power so weak, so incapable of common trust and unselfish cooperation that they are beyond all hope? Those who know them best and who realize most clearly their weaknesses would be the last to admit this. In spite of the dishonesty and corruption of the tens of millions of idlers and drones, whose indolence is as conspicuous in China as the industry of its toilers, in spite of the fiction at the roots of Chinese family life which exalts filial piety but performs its duties only to the dead, in spite of all that is hopeless and degrading, those who know the Chinese believe that there is in them still the best raw material to be found in the world to subject to the regenerating and transforming power of Christ.

In the third place, can a body of new leaders be raised up in China who will have the character, power, courage, and readiness for sacrifice which will be required in them? It was at first hoped that the young Chinese educated abroad, now forming a distinct group known as returned students, might form this leadership. Some real leaders have indeed come from them, but most of these young people have been separated too far from the body of the nation. They lack experience with life, especially Chinese life, which is the condition of influence. Too many of them have been silenced by the easy device of small official positions. Still, in the little group of such men on the "Empress of Asia," one could not doubt that there are some whose Christian character and undoubted abilities will make them useful servants of China and of the Christian Church. But as in every other nation the real leaders of China must be trained in schools on its own soil. The national schools are just now closed, but the provinces are projecting modern education on a new scale. Kwangtung province is specially enterprising, and its educational commission has adopted a scheme of compulsory education for the province. The governor has authorized co-education at the request of the Canton Women's Union, an organization which has procured for women "equal privileges in getting appointments as clerks, inspectors, and to other positions in the national (i. e. provincial) assembly as well as in the railroad and other offices in Canton." The first provincial election in this province was held last August when women who desired to vote were not excluded and at least one of them will occupy a seat in the district council of Heungshan.

However great the extension of government schools, the Chinese will not be able financially nor, it is believed, will they be willing on principle to attempt to make of education a government monopoly. If Japan has found it necessary and desirable to relax its bureaucratic educational system and to allow a far wider range of liberty to private education, it is certain that China will be willing to do so.

The recent experience and investigation of some of the higher Christian schools seems to indicate that there is no necessity and no advantage in the registration now of mission educational institutions in the government system. It is a question whether there is any government system as yet, and the present hold of the mission schools on the confidence and support of the people is so great that all over China they are crowded to their fullest capacity. It would be difficult to exaggerate their present opportunity or the great service which may be rendered in the increase of their efficiency and adaptiveness by the judicious and sympathetic council and support of the Educational Commission sent out by the Foreign Missions Council of North America.

The fourth question, which to the missionary faith is no open question at all, relates to the power of the missionary enterprise under God's blessing to plant in China the tree "whose leaves are for the healing of the nations." Some unfavorable criticism regarding the missionary body in China has been made recently by visitors from whom it might least have been expected. Mr. Lanning's judgment is more reliable: "The missionary body (in China) as a whole stands out in bold relief as the noblest, bravest, most altruistic, and best of all bodies of men that exist or ever did exist. . . . The Christian religion has been brought to China by a body of men and women never before surpassed for nobility of character or greatness of aim. . . . It is quite as much due to them as to any other single cause that China today is thoroughly awake. To them is due that new desire which is already reenergizing the old forces. To them and to their native successors. . . . will be given more and more of the power that will shape the future of China."

Everywhere one sees today evidences of the way Christian faith and truth are striking down and striking out through Chinese life. The very terms in which the Christian ideas are expressed, which at first were of necessity so crude and inadequate, are being transformed or replaced by expressions which more fully utter the Gospel. The Chinese Church is full of a new life and vigor. There is no barrier that we need to fear anywhere in the way of the evangelization of China. The evangelistic opportunity which the two greatest department stores, the Sincere Company and the Wing On Company, allow their employees every Sunday morning while business is suspended and a preaching service is held, are a symbol of the wide open door everywhere.

There remains the last question—will the nations allow China time? And as to the Church, has she waited too long? Does she intend longer to wait? Once again the summons which the Chinese Christians brought to Archdeacon Moule in the days of the Taipings sounds forth as clear as the call of God, "*Now is the opportunity. Strike while the iron is hot.*"



A Map of the Near East—Reprinted by request from Feb., 1921—Some slight changes have been made since this map was drawn.

Signs of the Times in Moslem Lands

BY A FORTY-YEAR RESIDENT OF TURKEY

THE war has demonstrated, even to thinking Turks, that Turkey is no longer the centre of Islam that she used to be. As Mecca (formerly in Turkey) was the religious centre, and Cairo (in Turkey) the intellectual centre, so Constantinople (in Turkey) was the political centre to which two hundred millions of Moslems turned as their representative in dealings with the non-Moslem world.

But Cairo has long been outside the actual control of Turkey, and the war cut the last vestige of a tie with the rule of the Sultan. Worse than that, Mecca has vanished from the Ottoman geography quite as completely; and now Constantinople is virtually under the power of the "unbeliever."

To one unfamiliar with the Oriental point of view, which makes no distinction between the political and the religious, the loss of political power by the Turks might not seem incompatible with their retention of religious hegemony. But the East has been so brought up to the idea of a church-state, that it has been impossible to draw the line between the Sultan as ruler of the country and the Sultan as Caliph of the Moslem world. Impossible, that is, until this war opened the eyes of the thinking Mohammedans to a few salient facts.

Chief among these was the utter failure of the appeal to arms. Contrary to the cherished faith of millions, the unfurling of the green flag of Islam did not bring eagerly to their feet the Moslems of Afghanistan, Egypt, Persia, Arabia and India, to defend the Caliph from the threat of the Christian invasion. On the contrary, Mecca and Medina flung to the breezes the banner of revolt, and actually helped the hated Englishman to defeat the Ottoman armies in Syria and the desert. Further, the Moslem leaders of Arabia branded the Turkish leaders as unbelievers and as unfaithful to Islam, giving chapter and verse to prove their thesis. And the Moslem world began to see that the accusation was true, at least in part.

And now Angora, as the capital of the new and hopeful Turkish Nationalist movement in Asia Minor, sends out word that the Sultan is suspected of being somewhat of a traitor himself, since he appears to be dealing with the enemies of Turkey, whom the Nationalists are fighting; he allows Greek volunteers to enlist in the very capital of Islam; he permits Greek warships to lie at anchor in the Bosphorus and buy their supplies in the stores of Stamboul; and the Greek blue-and-white flag floats over the Orthodox churches of the City of Constantine. The Angora Government secured from the Chelebi of Konia, who is the chief of the "Mevlevi" or Whirling Dervishes, and who has long held the titular right to gird the sword on each new

Sultan, a *fetva* or official deliverance, to this effect. Surely, your pious Moslem who still believes in the Caliph, will groan, "Ichabod,"—the glory is departed—from Dar-ul-Khilafet, the Gate of the Caliphate, the one city that had the right to be head of the whole system.

This sort of turning and overturning, however, would not in itself be enough to prepare the way for Him whose right it is to rule. For after all, such changes as these are purely political. But there are signs of a breakdown in the strictly spiritual hold of Islam over the millions of Turkey. As above indicated, it is not easy always to draw the line; and one hesitates to state whether the bitter fighting between the forces of Moustafa Kemal and the anti-Nationalists in Konia, or between Nationalists and Kurds, or between Nationalists and Circassians—all Mohammedans—is on purely political grounds, or whether here again there is a religious element in it. But when we see the very pillars of Islam neglected by the average Moslem, and systematically so, it looks as if the foundations were being moved.

One of those pillars has always been the annual pilgrimage to Mecca. But how can the loyal Turks of today perform this pious duty? So long as Turkey remains at war (and the Treaty of Sevres has not yet been ratified) it is impossible for a Moslem to secure a visé of his passport that will allow of his going into Arabian territory. Thus perforce there is a neglect of one of the first duties of every true believer. Not only so, but the pilgrimage to Mecca gave the Turkish Moslem almost his only chance of realizing the unity of the Moslem world. He there came into contact with his brother from China, from Africa, from India and Malaysia, from Persia and the Philippines, and there he felt the tremendous and undeniable strength of Islam as a world power. But he is now deprived of all this; he feels his world shrunken and disgraced. For ten long years, now, ever since before the Balkan wars, Turks have not gone in any large numbers to Mecca; and since 1914, none at all. What the effect will be on their religious viewpoint if this keeps up a few more years it is difficult to predict. Certainly abstention from the prescribed Hajj will not tighten the grip of his religion on the thinking Turk.

Another of these pillars is the annual fast of Ramazan, when for a whole lunar month the pious Moslem will not—must not—taste a bit of food or water or tobacco all day (from the time when you can distinguish a white hair from a black one till the sun goes down). He makes up for it every night by inordinate feasting and carousal,—but that is another story. Now this fast used to be strictly observed by all good Moslems, hard as it was on the working-man when Ramazan came in midsummer and he had to labor all through the heat without a drink of water for his parching tongue. But how is it now? Last June a party engaged a Turkish boatman to carry them to a picnic. "And of course there'll be something for me to eat, too?" The remonstrance was quick on the part of the picnickers: "But this is

Ramazan!" His lip curled as he said with a sneer, "Bah! who cares for Ramazan now?" This is but symptomatic. For several years it has been thought necessary for the religious authorities to publish in the Turkish and Mohammedan press of Constantinople the threat during Ramazan that anyone caught eating or smoking in the daytime will be subject to fine or imprisonment or both. This year too, this was put in the dailies; but it was an everyday sight to witness Turks going into restaurants at noon, and smoking in public, while as far as heard from, no one was arrested or fined for any of these violations. The only practical use made of the month of fasting, as far as could be judged from without, was in haranguing the Friday noon gatherings in the mosques through patriotic orators who urged the boycotting of Christians as a patriotic duty, or dwelt on the iniquity of having any dealings with Greeks.

A third of the pillars of the faith is the duty of praying five times daily toward Mecca. This has now become a rule more honored in the breaking than in the keeping. It would not be easy to find one Turk in the capital city who strictly observes the five daily prayers. Some try to ease their consciences by repeating the *namaz* several times at one occasion; but the majority have no scruples about neglecting most of the five set times, if only they go through the required formula once a day.

This is doubtless due in part to a waning of religious zeal on the part of their leaders. The men chosen to act as *imams* or pastors of local mosques or congregations are unfortunately not always men of impeccable character or reputation. A single instance of recent date must suffice, though it would not be hard to multiply cases. In a quarter of a suburb of Constantinople just outside the wall of one of the American colleges, a public fountain recently went dry, for the drought of this summer has been at least as much felt here as in most other parts of the world. The local population was helpless; they did not know what to do. Evidently there was something wrong with the watercourse, and it would take money to repair it, or secure a new flow of water. At last, seeing that the town authorities did nothing about it, out of pity for the suffering neighbors, none of whom were wealthy, the College undertook the job, and in a short time the life-giving stream was again running. Meanwhile, as it afterward turned out, the *imam* of the near-by mosque had been through the village collecting subscriptions to repair the fountain. He had succeeded in securing the neat sum of one hundred liras, for a job that the College had completed by the time he had the money in hand. As the whole cost was only about forty liras, the bill was presented to this religious leader, who in our parlance would be called the pastor of the local church,—and he refused to pay. Nor has it proved possible, up to the time of writing, to compel him to restore to the subscribers any

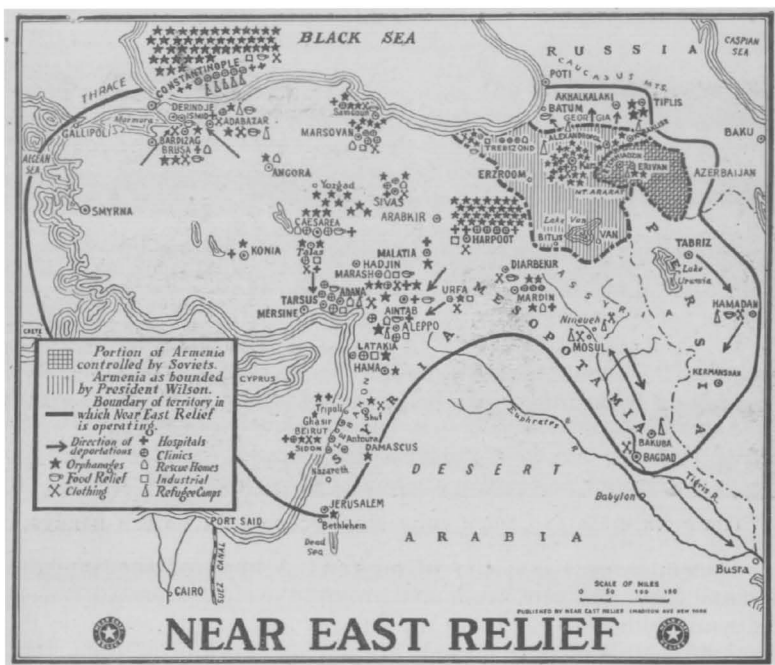
of the sum he has pocketed. Is it surprising that the most pious of the Moslems do not care to worship under the lead of such a priest?

Something is radically wrong with the Moslem system. It does not work as it once did. For the first time in its history, the Ministry of the *Evkaf*, or "Pious Foundations," through whose hands passes all the money for the upkeep of the mosques and theological schools of the country, is short of funds, and much-needed repairs are not made. This is partly due to gross mismanagement and leakage of funds, and partly to the failure of the faithful to contribute as they once did for the expenses of the system.

It would almost look as if the signs of the times were all negative. And it is undoubtedly true that a good deal of breaking down is necessary before there can be much construction of a new edifice. If the love of Jesus Christ is to win the hearts of the Turks, His eternal principle will again be illustrated: "No man can serve two masters." But there are positive signs as well, and little by little the wonderful light of the Sun of Righteousness is shining into the hearts of those who for so long have walked in the dark.

For one thing, the sale of Bibles and portions of God's Word has increased since the war. Ask either one of the great Bible Societies, and the reply is the same: in proportion to the sales to those of other nationalities and religions, the sales to Turks, Arabs and other Moslem races have increased to a marked degree. Since "the entrance of Thy word giveth light," we have every reason to thank God and take courage. Left to itself, the written Word of God can work wonders in the hearts of men. Its meaning is so clear, its message so sweet, its teaching so high, its searchings so deep, that it will certainly win by its own winsomeness. In this respect the worker among Moslems starts with a big advantage over others, for the religion of Islam recognizes the Bible as a divine revelation; only Moslem leaders do not advise its perusal, since the Koran is supposed to supersede it. But the Moslem who knows his traditions or his Koran will not have scruples against reading what he acknowledges as a heavenly book. And they *are* reading it.

Individuals here and there are also taking the next step. During the past two years there have been three Moslem adults and two children baptized as Christians in Constantinople. These persons have a storm of persecution to face; but they took the step knowing the possible fatal result to themselves. The Lord will grant them courage to testify before their former friends, and to witness a good confession. From another city a young man who has found a better faith than that which says "Kill the unbelievers," has gone to America to prepare himself for evangelistic work among his own nation. These seem like very small beginnings; but "who hath despised the day of small things?" "First the blade, then the ear, then the full grain in the ear."



The Fight for Life in the Near East

WILLIAM E. DOUGHTY, NEW YORK

Associate General Secretary of Near East Relief

Experiences of an American who in a recent visit saw the missionaries and other workers standing between tens of thousands and death and beheld the process of training the Near East leaders of tomorrow.

HUNGER and pain are two world-wide, elemental, human experiences. They know no distinction of race, color or creed. Much of the hunger and pain are produced by three world-wide evils. These are: the uncontrolled passions of men, economic injustice and war.

Everywhere one goes in the Near East he looks upon the terrible ravages which these evils have wrought. Hunger and pain are on every side, and the three great evils are working night and day. Against this dark background the heroism and devotion of those who are vanquishing hunger and pain and lifting up high standards of right is strikingly revealed. Hard must be the heart which is not thrilled by the sight of the work made possible by American philanthropy, which is bringing life and hope to many thousands who would otherwise have perished.



CHRISTIAN GIRLS AND THEIR CHILDREN RESCUED FROM MOSLEM HAREMS

Constantinople is a city of misery. A hundred thousand Russian and other refugees are in and around the city. General Wrangel and many followers are there waiting for a chance to return to their own land. Multiplied thousands are without work or an opportunity to earn a decent living. The dark places in the city's heart have swallowed up many beautiful girls. At night, we saw children sleeping on the sidewalks and in the alleys, sometimes in rows four and five deep. There are thousands of homeless waifs who face the coming of winter with slim chances of surviving. In one refugee camp 1,200 people are sheltered in a single building, without glass in the windows. Among them we saw a little girl of six or seven years of age whose only garment was a one piece suit made from an American flag!

To add to the misery in Constantinople a fire broke out in Scutari, the Armenian section of the city, the last day we were there and swept away 2,000 houses, leaving perhaps 20,000 homeless. The flames stopped just short of the walls of the Language School and the homes of the Congregational missionaries.

At Derindje, the great central warehouses of the Near East Relief are surrounded by barbed wire and Turkish soldiers are constantly passing up and down outside. Here 250 boys who have been driven by the Turks from the Bardizag School, across the Gulf of Ismid, are living in a warehouse. This excellent Bardizag School, with its seven buildings, will be forever identified with Dr. Chambers, Dr. W. W. Peet, Dr. McNaughton, Mr. Kingsbury and others who for many years wrought here a work which cannot die. Now a new site has been selected for the school nearer Constantinople.



DISTRIBUTING BREAD TO CHILDREN OUTSIDE THE ORPHANAGE IN ALEXANDROPOL

One memorable day, by permission of the Turkish governor, in a Reo truck with a Nationalist guard, we threaded our way out to Bardizag to see the ruins of the city and the school buildings. The truck was driven by Mr. Kingsbury who has charge of the boys at Derindje and who was principal of the school when it was turned into an orphanage. On the way we passed through Ismid, three-fourths of the city in ruins, no Christians left except in the orphanages and hospitals. We stood on the little dock over which a few weeks before thirty thousand frantic people passed in their flight from the Turks, probably never to return. In the harbor an American destroyer rides at anchor to see that American relief workers are protected in their service of mercy to sick and wounded and homeless.

Bardizag was an Armenian city of ten thousand population. Not one Armenian remains there now. Many are dead and the others are scattered. The city is in ruins. The beautiful gardens are grown to weeds and the mulberry trees are destroyed. Over the deserted mission school buildings the Turks have left the American flags flying, but with sad hearts we saw the ruin wrought in Mr. Kingsbury's home. His heart must have been bleeding as he saw the destruction of his personal property but he gave no sign and his quiet self-control was more eloquent than words. A hymn book lay open on the floor at the hymn "The Story Must Be Told," beginning "O the precious Gospel Story, How it tells of love to all." Near by was a broken phonograph record, "Pack Up Your Troubles in Your Old Kit Bag and Smile." Vividly and deeply that day's experience made us feel the heroism of the workers. We looked down the deserted track of the Berlin to Bagdad Railroad as we went back through the Turkish



PARTAKING OF THE BENEFITS OF AMERICAN BOUNTY

guards and thanked God again for the little groups of Americans who on the far reaches of that railroad and in the farther interior still stay at their posts, cut off from the outside world. They are placing duty above life and service above personal ease or comfort.

Over mine fields we sailed the length of the Black Sea, by villages and cities blockaded, many of them deserted, cut off from commerce. We heard many rumors of dark happenings behind the beautiful hills. At Trebizond, the only port at which a small party was allowed to land, we stopped for an hour to see the workers who for two years have not been permitted to move from the city. Mystery and tragedy lurk everywhere along that coast.

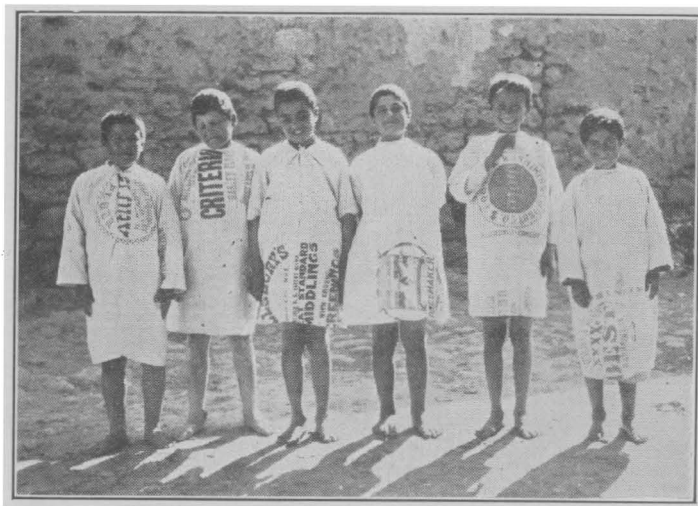
At Batum, the seaport for Russian Transcaucasia, Georgia and Armenia, we saw ships unloading great cargoes of flour and other supplies for the orphanages and other institutions in the interior. Here we began to get a glimpse of the terrible need. We visited all the largest cities in the Soviet Republics of Georgia and Armenia and in all of them saw the dead and dying on the streets, by the railroad stations and in the parks.

Our special train reached Erivan, the Capital of Armenia, in the early morning. Out of the car window I saw on one side of the train, the beautiful, majestic, snow-clad Mt. Ararat seventy miles away, but from the window on the other side I saw a crowd of homeless, emaciated, ragged human beings who had gathered at the train in the hope that some one might give them a little bread or perhaps a burlap bag or old sack out of which to make a dress or suit to replace that on their backs which had been worn to shreds.

Early one morning I went out to the city park where all the ground under the trees was covered by a mass of humanity trying to sleep. They were forlorn and hungry; many were almost or entirely naked. What an ocean of hunger, pain, rags, dirt, flies, disease, and sickening odors! How can they live?

At one orphanage gate a hundred children begged for admission. But how could they be received when there were already 237 orphans and only 89 beds? "No room." The same cry that was heard when Christ was born is still heard in a thousand places in Bible lands!

Out of one group of hungry children a few of the most promising were selected and those that were left out fell down on the ground as



READY FOR CHURCH IN THEIR BEST CLOTHES (MADE OF SACKS).

though they had been shot. They hid their faces in an old carpet to conceal their misery and grief.

The governments say that probably one-fourth enough food to keep the population alive is in the country, but three-fourths must come from outside. From whence is it to come?

In the midst of this terrible need there are great centers of light and hope. Orphanages and hospitals are in all the great cities. Children, a hundred thousand in all, have come under the care of Near East Relief and probably 200,000 more need this care. If they can be clad, fed simple and wholesome food, nursed back to health and happiness, educated in mind, body and soul, then there is hope for the future. We saw them work and play. We listened to their wonderful singing; we saw them bow their heads in prayer before eating; we heard their expression of thanks until we could bear no more.

At Tiflis a beautiful concert was arranged and I shall never forget the choral singing! It was an entertainment worthy of any city in the world and we were told that ninety per cent of those gifted young people who sang and played would have starved to death if it had not been for Near East Relief!

Everywhere we found the missionaries bearing their part of this load. At Constantinople men and women who have spent twenty,



THE RESCUE OF THE FUTURE ARMENIAN LEADERS

The children of the Alexandropol Orphanage eating out of doors. It would require 24 miles of table to feed at one time and place all the children cared for in the Near East Relief Orphanages.

thirty, and some forty years in that land, are giving their wisdom and strength to the task. Behind the Turkish lines, in Alexandropol and Erivan, we saw missionaries expelled from Van and Bitlis and Harpoot and other interior towns, rendering splendid service in school and hospital and orphanage. They have their eye on tomor-

row when a new and greater Christian service will be possible than in the past. Recruits are waiting for the opportunity to go into the interior where they are sorely needed.

At one stop of our journey we were welcomed by an old man who, nearly sixty years ago as a lad, was a refugee on the Island of



RESCUED BOYS, TRAINED AS SCOUTS FOR THE PROTECTION OF GIRLS AND WOMEN

Crete. There an American relief worker found him, gave him bread and led him to Christ. During all the years that have intervened he has been an active Christian, wielding a powerful influence in his community.

On the last Sunday in July in the Mosque of St. Sophia in Con-

stantinople an old man spied an American flag only partly concealed in my pocket. Tears began to stream down his face as he took the flag and kissed it fervently. Then he took both my hands in his and in a language which I could not understand, but with a spirit which thrilled me and which I could understand, expressed his gratitude for what America is doing in feeding the hungry and in bringing to them a message of justice and hope.

Never can I blot out the memory of the moans of the hungry and desolate, nor can I ever forget the memory of the thousands of cheering children at Alexandropol and other centres as they bade us welcome and called on us to stand by them in their time of peril and need. If they win the fight for life it will be because we give again, and yet again of that which will buy bread and clothing and make possible the one chance for them to take their places among the Christian leaders of the new day.

FACTS THAT DEMAND ATTENTION

1. Armenia is the oldest Christian nation in the world and was once one of the great nations in Western Asia.

2. For six centuries Armenia has been ground under the heel of the Turk and has given more martyrs to the Christian faith than any other nation.

3. Turkey has sought to exterminate the Armenians, and as a result a million Armenians have either been massacred or have perished from deportations and persecution.

4. Approximately two million Armenians are left. They were promised by the Allies a national home but most of them are today homeless refugees.

5. Three hundred thousand Armenian children are destitute orphans who have not even a friendly paternal government to care for them.

6. Near East Relief has taken under its care about 100,000 of these children, but in one orphanage last year 18,000 children were for six weeks reduced to half rations because the food supplies were insufficient. Consequently 2,000 of those children died from malnutrition.

7. In addition to the 100,000 children now under shelter, at least an equal number should be cared for if a worse death harvest is not to occur in February and March, 1922. There is also a large number of homeless adult refugees who, through no fault of their own, are doomed to die the coming winter, if Americans do not come to the rescue.

8. The price of one battleship invested in the Near East will do more toward avoiding future world wars and establishing peace and good will among men than billions of dollars spent later to correct present short-sighted neglect of the famishing people.

The Soul of the Foreigner

BY REV. CHARLES HATCH SEARS, D.D., NEW YORK

Superintendent and Secretary of the New York City Baptist Mission Society

“**V**ERY well then, it's God's business to look after it. I never asked him to give me a soul.” The Albanian who made this observation, says Miss Edith Durham, “denied all responsibility about his soul. The torture of his soul would not affect him after he himself was dead, and it would be extremely unjust of God to torture his soul for sins his body had committed. His poor soul had done nothing at all. They all (referring to the particular group) seem to regard the soul as something quite apart from their own identity. He concluded: ‘When I am dead it does not matter to me what becomes of my soul.’”

These Albanians, some of them now New Americans, think that their souls either do not exist or are quite apart from themselves. If we may make any generalization regarding “foreigners” who have certain marked racial characteristics, we may say that the attitude of these Albanians is not typical of the religion of the foreigner.

The bane of the religion of the European immigrant and of the man from the Near East is his religious assumptions. He takes everything in the realm of religion as a matter of course; he accepts the existence of the soul and endeavors to adapt himself to an elaborate and fixed code of religious conduct as interpreted by his priests and approved, if not enforced, by the State. Religion is taken as an essential part of his nationality—something which he must defend against external aggression just as he must fly to the defense of the “fatherland.” He bears the marks of the coercive influence of a state church—Moslem, Roman Catholic, Eastern Orthodox, Protestant—and these marks have a strange resemblance. If the souls of men have been bound for generations and they are scarred by their bonds, what difference who bound them? Unfortunately Old World institutions, alien to our American spirit, have projected their influence into America. The studies of racial groups made under the New American Committee of the Interchurch World Movement, and now being published by denominational cooperation through the Home Missions Council, abound in illustrations of the effect of Old World institutions of religion upon the lives of the people.

Dr. Edward Bell Haskell gives this picturesque account of religion in the Balkans, which is reflected in America, “The Peninsula's prevalent conception of religion, as I know by twenty-nine years of close contact with all its nationalities, is that of an insurance policy against ills, temporal and eternal. One calls on the Deity on His stated reception days (Saints' days primarily and Sundays second.

arily) to pay his respects and to keep in His good graces, just as one calls on the Pasha on the Sultan's birthday. Then he goes about his own affairs until the next reception day. That religion is connected with morals rarely occurs to anyone. When four well known drunkards of Monastir reformed on joining the Evangelical Church, popular speculation centered on the question, By what magic arts have the Protestants accomplished this result? No one ever had heard of church membership having any relation to the reformation of drunkards."

Rev. J. P. Xenides, after reviewing the reports of Greeks in different parts of America upon the religion of the Greeks, says: "With



TRAINING THE SOUL OF THE FOREIGNER—A CLASS IN A COMMUNITY CENTER

all the wide divergence of opinion it becomes evident that the Greeks adhere to their Church in spite of their daily indifference or non-attendance on its services. The main difficulty, however, is the lack of spiritual power. Religion is usually limited to the perfunctory performance of ritual or it is confined to churches and certain seasons.....Theoretically most of them, if not all, respect religion. Church or religious life among them is similar to citizenship. As all Americans, good or bad are citizens, so all Greeks, believers or unbelievers, warm or indifferent, church-goers or not, are reckoned and regard themselves as members of the Greek Church, excepting the Protestants and the Roman Catholics."

"In America the Syrians," says Professor Hitti, "as a rule are loyal to the churches of their birth. To them, church affiliation is more a matter of birth and tradition than of conviction. 'He is a Christian' connotes to a Syrian something entirely different from what it means to an American."

Rev. E. A. Souders says: "Many Magyar men think and speak of themselves as 'good churchmen' when they go to church occasionally, contribute for the support of the Church and take the Lord's Supper once or twice a year. Too many of them think of the Church rather as a national institution whereby Magyarism may be perpetuated even in America. They even speak at times of Magyar Protestant religion as if it were a distinct form of religion with a peculiarly strong Magyar flavor."

Rev. Paul Fox says that among the Poles both Roman Catholics and Protestants have placed the chief emphasis "on dogma and ritual rather than on life." Speaking of the Poles in America, he says, "The religion of the Poles is chiefly a religion of external rites, symbolic form, servile fear and magical personal salvation."

The newly arrived Russian, Greek, Syrian or Magyar may live his religious life much as he did in his homeland. He has not discovered that his sense of religion is mingled with his sense of nationality; that his worship is influenced by social custom. He still visualizes the institutions of religion in Old World political and social form, and encourages the perpetuation of Old World institutions of religion on New World soil by subsidies or grants—or did so until the war—without any inconsistency. But to him, probably, and to his children certainly, an hour of awakening will come. When stimulus to religious conformity is removed reaction is inevitable.

The result is a drift into irreligion, if not into positive skepticism. So it has been with the Greek, the Syrian, the Bulgarian, the Pole, the Italian and notably with the Russian. With the Bulgarian, this is largely because of the almost total neglect of the Church—Roman Catholic, Eastern Orthodox or Protestant—to serve his needs. Mr. Jerome Davis, speaking of Russians says, "Several of the Greek Orthodox priests admitted to me that they could not hold the second generation." Again he says, "As a whole, the Church in America follows exactly the leadership of the Church in Russia." One Russian Orthodox priest in Brooklyn estimated that seventy-five per cent of the Russian workmen are opposed to the Church. This is significant when it is recalled that ninety per cent of the Russians in America are said to belong to the laboring class.

Rev. Paul Fox estimated that from one-fifth to one-third of the Polish immigrants have virtually broken from the Roman Catholic Church.

Rev. Philip Rose quotes various authorities whose estimates of the number of Italians in America out of any active relation with the

Roman Catholic Church, vary from one-third to two-fifths, while it is asserted that in some communities it run as high as nine-tenths. He says, "And yet in the minds of the larger number of these indifferent ones there is no renunciation of their faith. They do not know themselves as indifferent. Their mentality, as moulded, is a Catholic mentality, and if they think at all they believe in the ideal of their Church. They are not as yet atheists, they are simply poverty-stricken in essential religion."

This drift of Italians from the Roman Catholic Church to ir-religion is of great significance in view of the large Italian immigration and the high percentage who declared themselves Roman Catholic—ninety-five per cent—as they passed through Ellis Island.

The thoughtful, and fortunately among many peoples they are not a few, prove the futility of all generalizations. They have left the easy road of ready acquiescence or ecclesiastical conformity, but at once have divided into several groups. One group denies the existence of the soul and therefore any future existence or regards the soul vaguely, and its future as undefined. In this group are the religious radicals.

The radical movement has gained no headway among Greeks, Syrians, Poles, Slovaks, Magyars and has no very strong hold upon the Italian. It is most strongly organized among the Czech, the Finn and the Russian, though in the latter case it is more of an economic and political revolt than religious. The Bulgarian shows some sympathy with the radical movement against organized religion.

Fanatical movements unfortunately find support among the newer immigrants. Among the Russians we have "The Jumpers" who work themselves into an ecstasy, the Doukhobors or "Spirit Wrestlers," and others. Russelites have gained a footing among the Syrians and other groups. Several authors of these racial studies pay a warm tribute to the more advanced priests. Professor Haskell says, "Here and there an ecclesiastic has caught the idea that 'religion is the life of God in the soul of man,' and is conducting his ministry accordingly. Nor are there wanting simple-hearted folk (more women than men, of course) who humbly trust in and try, according to their light, to serve *Dada Gospod*, 'Grandpa Jehovah,' the term more used by the Bulgarians of the Deity than any other. Tolstoi is much read in Bulgaria, and his influence in transferring emphasis from ceremonial to the brotherly life, seems to me salutary."

RELIGIOUS AFFILIATIONS OF NEW AMERICANS

Few New Americans are Protestants. This is in marked contrast to fifty years ago when two of the three main racial streams of immigrants were Protestants. An exception is that of the Magyars, probably twenty-six per cent of whom are actively or nominally Protestants, chiefly adherents of the Hungarian Reformed Church.

When we turn to affiliations with the other churches the contrast is marked. However, the Roman Catholic Church, so largely represented by the immigrant from Ireland and from Italy, is the minority religion in several of the countries represented by the newer immigration. The Roman Catholic membership rises to large proportions only in case of immigrants from Italy and Poland and Czechoslovakia and Hungary.

The Eastern Orthodox Church is largely represented among the newer immigrants, rising to huge proportions in the case of the Russians, and is the dominant religion among the Greeks and the Bulgarians. The Uniat Churches, whose history is illustrative of the uncompromising character of the Eastern Orthodox Church and the too compromising character of the Roman Catholic Church, have a large following in America among Ruthenians, Syrians and others. However, they are tending slowly toward absorption with the Roman Catholic Church. The Eastern Orthodox Church has lost heavily in recent years, largely because of its direct relationship with European governments and the fact that the ecclesiastic heads reside in Europe, and especially as a result of the war. This church has not shown adaptability to meet radically changed conditions. The Roman Catholic Church is much more aggressive than the Eastern Orthodox Church in dealing with the newer immigrants.

However imperfectly the soul of the foreigner may express itself, due to the repressive character of Old World religious institutions and to a natural reaction from tyranny, false teaching, and ignorance, nevertheless the soul of the foreigner is sound. The deep religious feeling of the Russian people is reflected in their proverbs:

"God who gave us teeth, He will also give us the bread."

"God gave us the body, He will also give us health."

"Where there is love, there is also God."

"Who riseth early, to him God gives."

"The church is not built of logs, but of (human) ribs."

"The evil man is like charcoal, if he does not burn you he blackens you."

Rev. Paul Fox also speaks of the religious temperament and deeply religious nature of the Pole as of priceless value.

The sense of God which the vast majority of newer immigrants have when they arrive in America must not be lost. It must be given Christian content, ethical value, and be made a spiritual force. Americans are neglecting vast spiritual resources. These people need the living Christ and His Gospel but America also needs this spiritual wealth for her own sake. It is a wealth more vast in its potentiality than her natural resources of mines, forests and water power which she is tardily learning to conserve.

May America add to her spiritual wealth the immigrant's sense of God and his habit of devotion.

The Canadian School of Missions

BY REV. ALFRED GANDIER, TORONTO, CANADA

Principal of Knox College, Toronto.

NOTHING is more important for the future of the Church of Christ on the mission fields than the proper training of those who are to be the ambassadors of Christ in those fields. This was recognized at the Edinburgh Conference in 1910, in the report of a Commission on "The Preparation of Missionary Candidates." As one result, a Board of Missionary Preparation was appointed by the Foreign Missions Conference of North America. This has since rendered valuable service, not only by the publication of reports, but by recommendations to theological seminaries and training schools.

There has been a need for one such school or department for the specialized training of foreign missionaries for Canada, and located in Toronto where were a group of Theological Colleges surrounding the Provincial University, and the headquarters of all the Foreign Mission Boards; but a suitable building, a dean or principal, and even two or three specialist teachers involved an outlay neither the boards nor the colleges were prepared to meet; and for a time the matter was dropped.

Growing experience made it clear that the primary and essential things in the preparation of foreign missionaries are the same as in the preparation of men for the home field, and that practically everything necessary for the adequate training of missionaries was already to be found somewhere in the curricula of the five theological colleges or of the University with its College of Education and Social Service Department. What we needed was not a separate institution, duplicating much that was already being done in Colleges and University, but the discovery, coordination and supplementing of the courses already available, and the guidance of students and returned missionaries as to the work they should take.

Representatives of five Canadian theological colleges, five denominational Foreign Mission Boards and five Women's Foreign Mission Boards met; and after discussion made the following recommendations to their boards and colleges:

1. That a Council be appointed which shall have the direction and control of the work as may be agreed upon, to be composed as follows:

- (a) Two representatives to be appointed by each of the Foreign Mission Boards of the cooperating Communions;
- (b) Two representatives to be appointed by each of the Women's Foreign Mission Boards or Auxiliaries.
- (c) Two representatives to be appointed by each of the Theological Colleges or Church Universities in Toronto.

2. That the Theological Colleges and Church Universities, up to the measure of their ability, provide the required teaching without fees.

3. That the teaching which does not come within the range of the Theological Colleges be arranged for with the Universities and other institutions.

4. That a full time Director be appointed.

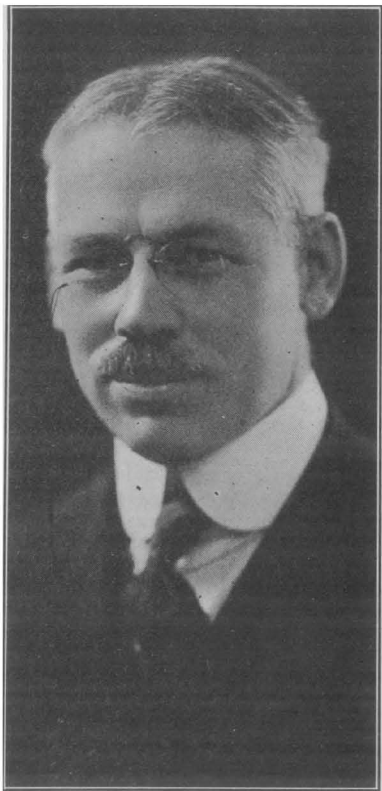
5. That the period of missionary training be recognized as extending to the end of the first furlough, and that until that time the Director keep in touch with those who go to the foreign field.

6. That the budget necessary for the support of the Director and his office be secured by grants from the co-operating Mission Boards.

These recommendations have already been definitely adopted by four of the five Church Colleges, by the Foreign Mission Boards of the Anglican, Methodist and Presbyterian churches, and by their Women's Boards. Already the Council has been formed, and appointed as Director, the Rev. Dr. J. Lovell Murray, widely known through his literary and editorial work for the Student Volunteer Movement. He entered upon his duties in October.

Toronto is one of the great student centers of the world, and the distinctive features of the scheme are the united support of the great Mission Boards of Canada, and the cooperation of a group of church colleges with the University of Toronto in providing every kind of training needed by any kind of missionary—this united effort to be made possible through a capable Director.

The first year in this new work will necessarily be one of discovery and of tentative plans, but the Council confidently believes that under Doctor Murray's leadership a piece of constructive work will be done of the most far reaching influence, and a large contribution made to the share Canadian Mission Boards will have in the coming of Christ's Kingdom to the whole world.



J. LOVELL MURRAY

BEST METHODS

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

HOW SOME OF THEM DID IT

Three True Stories of Mission Study

By MRS. D. E. WARD

This is the story of the church that really prepared for a Mission Study Course.

Two representatives of the church visited a summer conference and heard the teacher before they invited her. They talked over plans with her and then went to work—three months in advance. For six weeks the bulletin board in the church entrance carried the dates. For four weeks the Church Calendar carried varied notices of the meetings. For two weeks eight prayer groups prayed especially for that teacher and mission study course, and every society meeting also offered special prayers. One month in advance invitations were extended to the other churches of the community and the wife of each pastor was asked to attend the luncheon which introduced the series of meetings. Two small villages nearby were also given invitations. One month in advance the Board of Elders in the church was asked to plan the devotional series for the two evenings, the evening themes being given then.

The Young Women's Society and Christian Endeavor were visited personally and four girls secured to play the piano, four to serve as general hospitality aids. Four young men were enlisted to use automobiles and bring shut-ins to the meetings. Two girls just home from college prepared the bulletin and newspaper notices. They also prepared a striking notice for the public library and arranged for a special table of books related to the topics and marked with a list of the themes to be discussed.

The points of contact in the study were explained to various groups in the town,—clubs, social gatherings, sororities, etc., and facts about the leader were mentioned in conversation with high school teachers and the leaders of some industrial groups. An adequate force for every detail of textbooks, posters, ice water, ventilation, telephone, chairs, and hymnals was chosen and given designated duties.

A large, distinctly worded notice was placed in the church grounds with a firm, large hand pointing to the chapel door. A cheerful "COME IN" was on that door. Ten women each called five women of the noble order of "Forgetters" at ten o'clock on the morning of the opening of the course and said, "Be sure not to miss these three days. We are going to have a wonderful time."

Are you surprised that the church was crowded with men and women intent, prepared and interested? Can you wonder that, with such preparation, they did have a really wonderful mission study course with wonderful, lasting results?

* * * * *

This is the story of a town that studied missions for six weeks.

Eight churches, one colored and one a foreign language church, all sent representatives to a meeting to work out the plans well in advance. They chose the fall season as many of their people came in from the country and roads and weather were more favorable then. They chose Thursday, the regular prayer meeting day. This was the program:

At four o'clock, all the children gathered at one of the churches which had a large room for games, calis-

thenics and hand work. Under supervision, the children worked for the children's ward of a hospital in a nearby city and prepared articles for a community sale held later in the winter for the benefit of the welfare work of the town. At 5:45, they marched, led by a drum and bugle, to the different churches to join their parents.

At the same hour in the different churches, the women held their meetings of Ladies' Aid Societies or business meetings of the various missionary societies or sometimes simply a social time of visiting, sewing and preparing the supper—real acquaintance parties! At six o'clock sharp everybody was ready for the simple hot supper, and by 6:55, the large staff of helpers, organized under the same general plan in each church, had everything ready for the sound of the church bells which called to study.

From seven to eight, the children had a Missionary Study Hour in each church, planned by the city librarian with two persons from each church and diversified by the one live missionary of the community, who was handed from church to church, as a special treat. During this hour there were five courses offered in each church, two home mission, two foreign mission and one on "Stewardship." All the leaders were from the community itself and much latent talent was discovered.

At 7:55 the church bells sounded again and a fifteen minute song and prayer service completed the program. Of course, many small groups chose this later time for special meeting of choir, ushers, Sunday-school teachers, etc., but the early hour of closing the regular program made it possible for families to reach home early enough for the children to get to bed in time.

That town looked like Market Day every Thursday afternoon. Every corner was filled with farmers automobiles and every church with busy, happy people. How much they learned, the doubled missionary collec-

tions tell. How much they enjoyed it is evidenced by the fact that they are doing it again this year! And they have added a service for all at the close, in the new community hall, with a pageant such as the town has never before seen.

* * * * *

This is the story of a forum that closed a Mission Study Course.

The class had fairly bubbled with questions so an extra closing session of two hours was given up to discussion. Two questions had been given with each chapter as it had been studied and one of the author's questions taken from each chapter. Questions had also been collected from the audience each day. All of these were compiled or placed in four groups, time limits were set and some simple rules as to length of speeches. Then typewritten copies of the questions were given out and discussion opened. No one knows where the two hours went. The leader, in her five minute closing speech, declared the forum discussion worth more than the six lessons previously given. Here are a few of the questions:

"What makes unity in a local church?"

"Should missionary literature speak of 'lower races'?"

"What is the most difficult Home Mission problem?"

"What Home Mission field has no international aspect?"

"Can Home Missions educate against prejudice?"

"Who is the greatest home missionary today?"

INTERESTING FEATURES

(If you try all of them at once, the results may be fatal but one of them at a time or some of them sometimes may be helpful.)

Picture Exhibits

A monthly or quarterly missionary picture exhibit. Place a man or a woman with artistic gifts in charge. Choose twelve or four subjects for exhibit:

Women and children around the world.

Immigrants in America.

Education, Medicine, Evangelism and Industry in Missions, etc.

A textbook may be presented as a whole through pictures, or each chapter may be made the subject of an exhibit. Pictures may be obtained from various sources. The picture sheets and picture story illustrations published by the Missionary Education Movement, for sale by the denominational mission boards, furnish many pictures which may be cut apart and mounted on sheets of cardboard. An effective exhibit may be made by having copies of famous Madonnas displayed with a collection of pictures of mothers and children of mission lands and pictures showing what the Gospel is doing for the little children of the world. Another exhibit may center around pictures of Christ in the great masterpieces with other pictures grouped to show what Christ is doing for Africa, for India, for Japan, etc.

The chapter "Mankind on the Move" in the book "From Survey to Service" may be strikingly presented by a combination of pictures and charts presenting the various phases of migratory labor, the student population and the summer resorts with their shifting population.

The Nurse's Calendar

The support of a missionary nurse amounted to two dollars and a half a day. Twelve sheets of a calendar were made and hung in the vestibule of the church. Members were asked to assume the salary for one or more days, and to write their names for the days they would take. Some members took a day because they were thankful they had been well and had been spared the expense of a nurse. Others took a day because they had been sick and wanted to make it possible for someone else to have the comforts of a nurse. In a short time by keeping the matter definitely before the congregation three hundred and sixty-five days were pledged.

Community Forces

Have occasional practical presentation of community conditions and

needs by chief of police or officer of police court, representatives of visiting nurses' association, judge of Juvenile Court, nurse or doctor from city hospital. Such visitors and speakers should be carefully chosen and limited in time.

OPPORTUNITY OF WEDDING BELLS

A reception to recent brides may be made an interesting special meeting or a special feature of a regular meeting. The brides may be invited to come early and stand in line to be presented to other members as they arrive, or they may be introduced during the meeting. An effective plan is to have the brides enter in costumes of mission lands, and tell or read:

"Why I'm glad I'm a bride in America instead of China";

"If I were a Mohammedan bride," etc.

Giving in the most striking way possible the contrast between the privileges of the Christian bride in America and of the brides of the non-Christian religions. Every women's society should make sure that among "the society affairs" given for brides, the missionary society does not miss its opportunity. A wedding in the congregation should always be followed by a definite effort to enlist the bride in the women's missionary society if she is not already enlisted.

SERVING MISSIONARY NEWS

Try a missionary newspaper with from two to five minutes given to department editors at some meeting. The news editor reads short, live items of news from the various mission fields, with only a few sentences in each item. The society editor gives items of marriages in the mission field, and all other items of special social interest. The want column editor prepares a statement of the needs fashioned after want advertisements in daily papers. Other departments may be added as desired.

WELCOMING NEW MEMBERS

Most missionary societies having annual membership campaigns feel the need of some form of welcome to new members. The following order is suggested by the Women's Missionary Society of the First Presbyterian Church, Utica, N. Y., with the addition of several features from programs of other societies.

The president goes to platform carrying a large, lighted candle. She gives a swift survey of the work the missionary society is doing, telling how it is taking the light into the dark places of earth, in its various missions, and stating some facts showing what it is accomplishing. She emphasizes the need of more messengers of light, and calls for the committee to present the new members. Teams or committees who have secured new members come forward with them as pianist plays "Onward Christian Soldiers." As they reach the platform, Membership Chairman or Team Leader says, "Madame President, it gives me great pleasure to present — as applicants for membership in our Society." After all the team leaders have presented their applicants, the president asks for motion that the persons whose names have been presented be received into the Society. After motion is carried, she welcomes each one, with a cordial grasp of the hand while a soloist sings to the tune "A Perfect Day":

We welcome you to our Society
With hearts that are strong and true
For we know you will strive to do loyally,
Your share in this world work, too.
And the clear, ringing call summons each of
you
As messengers of our King,
And a longing world is waiting to see
The response to this call you will bring.

The Chairman of the Membership Committee gives to each new member a candle which she lights from the large candle, held by the President who says: "The candle symbolizes our Missionary Society. We carry the light into the dark places of the world. May each of us so live that

we may radiate joy and light in our home, our church, our community and throughout the world. May each one of us so live that our light may so shine before men that they may see our good works and glorify our Father which is in heaven."

Prayer led by some officer of the Society.

Solo or quartet—"Hymn of the Lights."

Tune: "Ancient of Days."

Father of light, in whom there is no shadow,
Giver of every good and perfect gift;
Ere we depart we seek Thy holy presence;
Gladly our hearts to Thee in praise we lift;
Glad for the cause that binds our lives to-
gether,

Through Thee united, worshipping as one;
Glad for the crowning gift that Thou hast
given—

Sending, to light the world, Thine only Son!

Light of the World, through whom we know
the Father!

Pour out upon us Thine abiding love,
That we may know its depths, and height
and splendor,

That heav'n may come to earth from heav'n
above.

Thou art the Christ! To Thee we own al-
legiance,

May our devotion sweep from sea to sea;
Even as we the gift from Thee receiving,
Joyfully minister that gift for Thee.

As this is sung, new members go back to their seats. The lighted candles may be placed in holders, prepared for them on the platform where they may continue to burn during the remainder of the service or they may be placed on tray held by someone who stands in the aisle and who carries them out into another room. Candles may be omitted entirely from program.

A MISSIONARY CABINET

This is not a cabinet made up of people but one filled up with things—idols of various lands, articles illustrating manners and customs of the people, etc. The cabinet chairman studies various opportunities to use the contents of cabinet to the best possible advantage. For instance, on the Sunday following a national holiday he suggested to the Superintendent that he display the big Japanese fish

made of paper and tell about the Japanese holiday of the boys' festival. Before Christmas the Primary Superintendent borrowed the collection of dolls from many lands and used them for a missionary point of contact with her children. Sometimes the teachers in the Sunday-school take one curio each week to the class and tell a story about it or give some interesting items of information which it suggested. The Young People's Society, the Women's and Children's Societies borrow from the Curio Cabinet various articles for the meetings. Sometimes the pastor makes use of some of them in illustrating a sermon or talk. There is much interest on the part of the entire congregation in collecting articles to add to the exhibit and a great interest is aroused by the systematic and continued use of them in various ways.

THE COSTUME LADY

A house with a large extra room—which few people have these days—enough income to meet her expenses—which fewer people have—a good eye for colors and skill with a needle—less usual but equally useful—children married and gone and no grandchildren. We discovered such a lady at a time when there was a place in her life to be filled and when a small pageant was to be presented at the church. We asked her to help with the costumes and she took so much interest in it and studied books and pictures so carefully and created such effective costumes out of inexpensive materials, it seemed a pity to destroy them. She offered to hang them in her empty room until they were needed again. It was easy for the various societies in the church to give simple tableaux, entertainments or pageants when the costumes of many mission lands were always ready. When we gave our second pageant, this lady made a still more careful study of costumes and called in many workers to help develop them correctly. She adds to her stock occasionally by purchasing the more handsome and

difficult costumes through missionaries. Members of the congregation are always on the lookout for costumes and occasionally tourists or other generous friends add gifts to the stock.

Occasionally our costume lady gives a missionary sewing party which is attended by many women and girls of the church, who help to make costumes while they talk of the lives of women and girls of other lands or hear stories about them. The result is that our church has costumes for all our pageants and dramatics, the girls and women who take part are given an opportunity to help develop their costumes with the benefit of consultation with someone who is constantly studying the subject, and in return for helping other churches of the city and near-by towns by furnishing costumes for them, we receive enough in rentals to constantly replenish and repair our stock. In addition to this a woman who had no special interest in missions has become one of our most interested workers.

WHAT DOLLAR DAY DID

There was great excitement in town because of "Dollar Day." The ways and wiles of the great city stores had reached our town and the evening paper was full of the marvels of Dollar Day. A full page advertisement told "What a dollar will do." Men, women and children planned to hurry forth with their dollars on the morrow to buy things that otherwise would never have been bought.

A student just home from college who had been wrestling with the Young Women's Missionary Society and not getting anywhere, read the page and said to herself: "Here do I get wisdom at the hands of the advertising agent. It's the definiteness of the thing that grips people." She hauled out a large sheet of cardboard, also some missionary leaflets with dull figures on them. A brush, some paints, and the figures, no longer dull, spoke definitely and convincingly from the sheet of cardboard.

DOLLAR DAY*Unparalleled Values.**Opportunities for Girls.*

for \$1.00

Give three Testaments to girls in India.
 Support an orphan for two weeks.
 Rent a chapel in Japan for a week.
 Distribute ten copies of the Gospel of
 John to girls who never heard of Christ.
 Pay a Bible Woman for a week.

*Do you know any place a dollar will go
 further?*

SEE TREASURER OF YOUNG WOMEN'S
 MISSIONARY SOCIETY.

Fifty-three people saw the treasurer and took advantage of dollar day. Thirty-five asked to have a share in the support of a Bible woman, others choosing various other Dollar Day bargains.

A MISSIONARY COOK BOOK

Mrs. C. F. Coester, of Detroit, Michigan, has a Missionary Cook Book made up of choice recipes which she has tested. She believes that if women spend as much time in preparing and garnishing and serving a Mission Study Book as they do in serving meals, they will achieve equally satisfactory results. Here are some of the recipes for preparing and serving programs on Mission Study Books:

Good Stock

Take one new textbook, examine carefully, picking out leading points. Keep these in safe place. Now mix textbook and leading points with a generous amount of time and study. Place mixture in brain-cells over a flame of thought. Simmer several days. This will make a rich stock which may be used as foundation for all programs. Keep in warm place.

Meat Loaf

Carefully remove best portion of meat from framework of chapter; put through mental food chopper. Add mental grasp and energy; thoroughly

mix and press into shape. Roll in powdered crumbs of knowledge; let simmer until tender and serve hot. Garnish with newspaper clippings. If cut in thin slices this is sufficient for a large company.

Program Relish

Use remaining portions of chapter minced fine, and season with up-to-date methods. In a salad bowl place thin slices of facts from the MISSIONARY REVIEW OF THE WORLD, and a layer of magazine clippings; repeat process, spice liberally and top with a few kernels of thought.

Salad

Place on a large platter six saucer-shaped leaves from scrap-book. On each leaf place a small portion of program stock, a layer of enigmas cut in thin strips, and a shredded paragraph from missionary magazines. Mask in illuminative dressing. Serve with punch.

Sandwiches

On small squares of white Bristol board write or paste interesting incidents from magazines. Cut choice bits from the latest Annual Report; add scraps from textbook; mix well with inspiration and spread between squares.

Program Appetizer

Take one hard, dry chapter; let stand in deep thought several days, turning occasionally. Break in small pieces; mix with snap and enthusiasm. Boil, and rub through mental sieve. Pour into individual forms and serve with rich, dramatized sauce.

Program Entree

Procure one fresh story from leaflets. Look it over carefully; remove every trace of the third person; fill empty spaces with the first person. Cover it with live personality and bring to boiling point. Pour into impersonation mould, and serve with costume dressing.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

THE SOCIAL MESSAGE OF JESUS

By S. J. DUNCAN-CLARK

Never did the world need more than now to hear the authoritative voice of Jesus. If we are to bring order out of chaos, peace out of conflict, brotherhood out of clash of class and group, we must return in humble spirit to the Bethlehem manger, to the Nazareth shop, to the market place, the seashore or the mountain-side, where the message of Jesus was spoken to the hearts of men.

Jesus believed in man. It is well to emphasize this fact in an age of cynicism. There was no room for despair in His philosophy. He came into a world where force and fraud and oppression prevailed, and to the hour of His triumphant death He never doubted that love and justice and freedom were possible in human relations.

Jesus believed in man as a potential son of God. His ideal for society contemplated the emancipation of man from control of material things. Mammon should not rule; there should be no occasion for anxious thought concerning any need of the body; the spiritual nature of man should be free to realize its highest destiny.

In the program that He worked out as He toiled at the bench, He planned that service should be the motive and cooperation the method in human industry. We have substituted self-advantage for service, and mutual exploitation for cooperation. While these rule in motive and method we shall never realize the happiness He desired for us—the happiness we seek.

Jesus set small store by charity. The philanthropy of almsgiving was to Him a mere cloak for the imperfections and iniquities of human relations. He put all the emphasis of

His teachings and example upon justice and love. In a world where these prevailed charity would be unnecessary.

We have traveled so far from the ideals of Jesus it is not easy to restore them. But there is no other way to find a permanent solution for the troubles that disturb us. His road is the only road. It involves sacrifice. We cannot avoid the cross. But beyond Calvary lies the realization of our hopes.

It is not enough that the spirit of Jesus should be worshipped in our temples or revered in our homes. It is not enough that His sympathy and help should be expressed in our hospitals, our orphanages, our institutions for the poor and afflicted. To be satisfied with this is to evade the real challenge of His message and to lose the real meaning of His promise. The spirit of Jesus must be brought into factory and mine and bank and railroad system; into store and office. It must reveal to us that man is more than the machine with which he works; that material wealth was meant to be the servant, not the master, of the human soul; that the making of a life is the supreme thing, for which the making of a livelihood is merely incidental. Until we get this vision, we shall approach the solution of our problems without true understanding.

It is time that men who believe in Jesus should make their faith count—not merely in religious observance, but in human relations, in civic duty, in business, in industrial management, in the workshop.

It is time that men who believe in Jesus, irrespective of other creedal differences, or difference of politics or economic interest, came together to confer in His name and spirit, so that out of conference may be found a way

to make the systems we have builded conform to His ideals.

The hope of the world rests upon the leadership of Jesus. But there can be no leadership if there are no followers.*

A MISSIONARY CONFERENCE

By CHARLOTTE E. VICKERS,

OAK PARK, ILL.

Chairman of the Interdenominational Committee of the Central West for Missions

This successful experiment in Chicago may suggest to other cities feasible cooperation between the group in charge of the school of missions and the local women's church and missionary federation or women's department of the council of churches.—EDITOR.

The Interdenominational Committee of the Central West for Missions some years ago organized Extension Conference work, sending trained leaders to cities and towns where the women of the different missionary societies united interdenominationally to hold a conference to promote the study of missions. As a result of these conferences many permanent Interdenominational Missionary Unions have been formed, and several summer schools of missions organized. To meet the needs of the women of Chicago who are not able to attend the sessions of a Summer School of Missions, Extension Conferences have been held for a number of years past.

This year the work has been enlarged by cooperation. Not only in the affairs of nations is cooperation necessary, but also a strong plea for unity and cooperation among Christian women of the churches to enable them to contribute their full share to the evangelization of the world, is the call of the day. One seeking an example of this would have found an interesting experiment in Chicago during the week of October tenth to fourteenth. The Interdenominational Committee of the Central West for Missions united with the Women's Department of the Chicago Church Federation in holding a missionary conference.

The meetings were held in the main auditorium of the Y. M. C. A. building which is centrally located. Mrs. Hallie L. Hill of New York gave the lectures each day on the study books, "The Kingdom and the Nations," and "From Survey to Service." Mrs. Hill, with her vast fund of missionary information, drew many word pictures, and stated facts and conditions that cannot but result in signal help to all women in attendance. The Bible lessons, "Teaching by Parable," were given by Mrs. Albert L. Berry of Chicago. Mrs. Berry is fundamentally loyal to the Bible; she makes the word of God preciously clear and helpful to her audiences. These Bible study periods were full of inspiration and blessing. Methods which the women so need in their missionary societies were presented in a most helpful and splendid way by Mrs. F. F. McCrea of Indianapolis.

There were fifteen denominations and one hundred and forty-six missionary societies represented, with a total of approximately one thousand in attendance.

The spirit of enthusiasm and Christian fellowship which permeated the conference was most encouraging, showing a growing appreciation of the value of cooperation in service for our blessed Lord and Master. Had you talked with the women attending the conference you would have found their reasons for being there quite varied. With some it was a desire to gain information that would help them in their church work, with others to learn new methods that would increase the interest in their missionary societies. Another group, no doubt, had come for the help they would receive in fitting them to become more efficient mission study class teachers. Still others had come because of their own individual needs. We trust that each one who attended the conference caught a new vision and will feel the challenge of the Master's call for service, looking to our great Missionary Leader, Jesus Christ, for strength.

*Editorial from *The Chicago Evening Post*, on December 24, 1919; reprinted by permission of the *Post*.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

By GILBERT Q. LE SOURD

Conference Secretary of the Missionary Education Movement

Methods in the Sunday-school are changing. There is a frank recognition that many old methods have failed. Therefore, successful missionary education in the Sunday-school must proceed along lines different from the traditional. The application of the project method of teaching seems to offer a valuable method of missionary instruction. It combines several useful lines of instruction: study, dramatization, constructive handwork, and visual instruction.

A good illustration of the project method was shown in the work by Miss Alma N. Schilling in her Sunday-school at Yonkers and reproduced at the Silver Bay Conference in 1920. The project undertaken was a study of the less fortunate boys and girls under our flag. The children studied the homes of southern mountaineers, American Indians, lumberjacks, etc. These homes were reproduced in miniature as far as possible. The value of this is that it combines several forms of learning. First, there is the value of actually doing the thing, and what we do we remember longer than what we merely read; secondly, it is necessary to read and look at pictures and listen to stories to gather the information necessary for building these miniature homes. (The Leader's Manual by Miss Schilling for use with "Stay-at-Home Journeys" illustrates in some detail the project method. Procurable at denominational headquarters, 15 cents.)

The work of dramatization is often closely associated with this, as the making of the costumes and of the scenery may become a part of the constructive handwork. A great deal of dramatization may be of a very simple sort done on the spur of the moment without special preparation. There is also a place for the more elab-

orate play or pageant. The booklet, "Mission Study Through Educational Dramatics" by Helen L. Wilcox, published by the Missionary Education Movement, (25 cents) is recommended. Miss Anita B. Ferris is also preparing a manuscript for a new book on educational dramatics.

The use of pictures offers a great range of method and matter. Picture sheets, picture stories, and scrapbooks are useful. The stereoscope is valuable, but limited in use. The stereopticon is at present the most valuable means of giving visual instruction.

DAY OF PRAYER FOR MISSIONS

The first Friday in Lent, March 3, 1922, will be observed throughout Canada and the United States as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee annually publish a program for this interdenominational observance. This year it takes the form of a Service of Prayer and Praise suitable for adults and young people of either sex. From the Holy Scriptures responsive readings include Commands to Pray, Objects of Prayer, Encouragements to Pray, Answers to Prayer. The program is priced the same as last year, 2 cents each, \$1.50 per 100.

As usual, a preliminary prayer card of a size convenient to carry in purse or pocket has also been printed. Both this card and the program will be ready and obtainable from denominational headquarters December first. It is advisable to order early.

Interdenominational observance of the Day of Prayer for Missions is strongly recommended. Plans should be begun by the first of February. Notices should be put in church calendars and the daily press, **given from** pulpits, announced at meetings, written and telephoned to friends and neighbors, and posters should be prominently placed. The prayer card should be freely and extensively used in preparation for the observance.

Woman's Foreign Mission Bulletin

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

CHRISTIAN LITERATURE TO THE FRONT

The year 1921 marked a real advance for Christian literature for non-Christian lands. After some years of inaction, due to the World War, the Committee on Christian Literature appointed by the Continuation Committee of the Edinburgh Conference, reorganized and became a Committee of the Foreign Missions Conference of North America. It is composed of a nucleus of members from the original committee and has been enlarged and strengthened by members appointed by the constituent Foreign Mission Boards making up the Conference. Dr. C. H. Patton of the American Board is the chairman of this reorganized Committee. Early in the year definite plans were laid and a budget of \$50,000 was adopted which is asked pro rata from the different Boards of Foreign Missions, covering immediate needs in Japan, Korea, China and India.

The Committee on Christian Literature for Women and Children in Mission Fields has consented to allow its budget of \$5,000 to represent the share of the Woman's Boards in this \$50,000, so far as actual pledges are concerned but to add \$5,000 as a goal to be striven for in 1922. The money given by the Woman's Boards through their Committee, which is one of the Standing Committees of the Federation, did not, in 1921, total the \$5,000 pledged. For that reason several urgent appeals have been set aside.

For Japan, \$1,000 was given to help the Christian Literature Society of Japan in an emergency which arose in regard to its housing conditions in Tokyo and also to carry on its work, but the specific work of the Committee for women in Japan, under the care of Miss Amy Bosanquet needs further help. The small news sheet

which in other years has been in part the care of our Committee, "Ai no Hikari" (Light of Love) has now reached a circulation of 10,000. Although a simple little paper it is in many cases the only printed Christian message which reaches the homes of the poor coolie women in Japan. The head nurse in a large Red Cross hospital in Tokyo was recently heard to say that she meant to ask every nurse in the hospital to take it. It costs only one cent a copy, so a share of \$10 will provide one copy for 1,000 women. The Committee needs \$500 for this pledge. The Christian Literature Society of Japan has been given permission to translate Dr. Hurlburt's valuable book, *The Story of the Bible*, far better than anything of this character now in Japanese. It would be wonderfully adapted for both parents and children but to bring this out with good paper and the colored pictures which the Japanese dearly love would cost about \$2,500 for 2,000 copies. A father and mother in St. Louis have given \$500 towards this in memory of a child who died. The remaining \$2,000 is needed at once. Are there not other parents who are willing to give part of this sum as a memorial or as a thank offering for their happy children?

The story of Louise Andrews, that classic dear to girls in America called "One Girl's Influence" is a great favorite with Japanese girls and there are also a few stories with Christian teaching and the modern note. But Miss Alice Cary, a young Congregational missionary just home from Japan said recently: "It is pitiful to see the trash which is flooding Japanese book shops when there is so little that is attractive and pure in the way of reading for the thousands of young factory girls in Osaka."

In China there is of late a very op-

timistic feeling because of the great popularity of the Chuyin or phonetic characters. In schools opened in the famine area hundreds of children and adults too are being taught this magical method of reading. Little "Happy Childhood" has a four-page phonetic folder which will go out with every copy of the magazine for six months.

In addition the Women's Committee has financed several small books including a brief "Life of Helen Keller" illustrated and showing a specimen of Braille. These books are small and are sold at the nominal price of two cents each, because of funds supplied last year by our Committee.

Miss Laura White, now in this country, prepared last year several small books, among them "The Life of Mary Slessor," "Quo Vadis," "Romola," "Ann of Ava" and short biographical sketches of Mrs. Alice Freeman Palmer, Miss Mary Lyon and other famous American women. She has ready also a number of short stories, "Ethics for Children," and "Gentle Measures for Training the Young" but these are waiting for funds to publish.

"Happy Childhood" (the paper published in China) has recently had a contest on the subject "What Would You Like to Be Ten Years from now?" Replies have come in from children in many parts of China. A school boy in Huchow says:

"When I become a man I wish to have one hundred mow (about seventeen acres) of good rice fields, two pools for holding fish, one hundred chickens and a piece of mountain ground for planting roses and fruit trees. Then near by I will open a small country school for the children of my neighbors and the poor. In half of the day I will teach them to read and write, the other half, train them in farm work. This can be done on my ground in order to give them real practice and also keep them from laziness. Sometimes I will lead my pupils to the woods and wild places to see flowers and teach them natural science. By this way I can tell them about our God's love and His great creation of our world. In this way I may lead them to Christ and make them to be good Christians. This is also one way of changing the weak points of society."

A girl from Shantung writes:

"I notice that the poorest thing in the world is sickness. One gets sick and there is nobody to care for him. So I wish to be a doctor and take care of these poor ones. In my work I will serve them and sympathize with them. There are many doctors, but they are in the large cities or towns and charge very high so most of the poor people cannot call on them. If I am a doctor I will open a hospital in a small village and spend my time for the poor ones. If necessary, I shall charge nothing. When one is sick his heart is not so hard; he is ready to listen to everything, so if I tell him about Christianity how Jesus Christ was sacrificed for us, and that He is the only Saviour, he will listen to me and believe this doctrine. Then by God's power, I would take care of his body in his sickness and also make him a Christian and save his soul. Am I not happy in such a life?"

Another Christmas picture book has made glad thousands of Chinese children because of the gifts sent for "Happy Childhood." Mrs. Donald MacGillivray is very ingenious in "cutting her garment according to the cloth she has" and the \$750 contributed for the magazine goes very far. When one sees the poor, antiquated pictures she is obliged to use, because of the great expense of having new cuts made, one looks with a sigh at the overflowing Christmas riches of the American child's books. "Take Home a Book a Week" is a popular slogan in American book stores. What would it mean to the Chinese girl or women to "Take Home a Book a Year"? Will you not give the price of one book for these hungry minds and hearts? Checks should be made to Alice M. Kyle, Treasurer, 14 Beacon Street, Boston, Mass.

METHODS FOR LITERATURE CIRCULATION

MRS. E. C. CRONK,

Chairman of Committee on Methods of Work

EXCHANGE SYSTEM FOR NATIONAL SECRETARIES. National or general secretaries of the various Departments of the constituent Boards of the Federation are fairly reveling in the treasures of the other Boards since the system of exchange of samples of

literature has been put into operation. National Secretaries of Children's Work of one denomination receive the publications of children's literature of all the other Boards.

If you are a National or General Secretary of any Department in your Board and are not receiving samples of the publications of other Boards, write to the Chairman of Committee on Methods of Work and your name will be added to the Exchange List. Note that this exchange is for National and General Secretaries only and does not apply to State and District Secretaries. Address Mrs. E. C. Cronk, 1612 Grove Avenue, Richmond, Virginia.

HOW TO CIRCULATE THE REVIEW

One of the far-reaching things representatives of our Women's Boards are doing is in increasing the circulation of *THE MISSIONARY REVIEW OF THE WORLD*. A representative of one of the denominational Boards has secured over five hundred subscriptions in the last six months.

"How do you do it?" she was asked.

"Well," said she, "first of all I believe in the *Review* and have a strong conviction that no missionary leader can do the most effective work without it. Then I never feel that it is beneath my dignity to take subscriptions. Some people seem so apologetic when they mention a magazine subscription. I always feel that I have done a much more important and far-reaching piece of work when I have taken a subscription to the *Review* than when I have simply made an address. The *Review* keeps on coming when the address is forgotten. Sometimes I refer to its helpfulness in the course of my talk. Sometimes, I ask the chairman for five or more minutes during the announcement period or at luncheon or at any time I can."

Taking Subscriptions

1. Don't try to get subscriptions for any magazine unless you believe in its real worth.

2. Don't be deprecatory and apologetic, as if you had stooped from your high position to take subscriptions.

3. State clearly and concisely what the magazine is and why it is invaluable to all missionary leaders. Make clear the fact that no choice between the *Review* and any other magazine is required. The *Review* is the only interdenominational missionary magazine for practical missionary leaders.

4. Ask the various speakers or leaders who believe in the *Review* to say so in two or three sentences each. Stop them if they take too much time.

5. Call attention to the special conference club rate of \$2 for five or more subscriptions taken and sent in at one time. Have ushers in the aisle with subscription blanks or envelopes in hand. Ask those who will subscribe to raise their hands and have the ushers give them subscription blanks. Keep hands up until five are counted. Go on with the second club of five and the third and the fourth or as many as possible.

6. Do not trust a general announcement with the suggestion that any who want to subscribe may see the representative some time during the convention. Things that can be done at any time are usually done at no time. It takes less than five minutes for a showing of hands and to distribute the blanks which may be signed and taken up at the close of the meeting.

7. Have the representative who will receive the subscriptions stand up and make a clear statement as to where she can be seen at the close of the meeting, if there is not time for her to receive the subscriptions as soon as the blanks are filled in.

If all of us would work together to increase the circulation of this magazine, which is in addition to all of its other values, the only medium of communication between the Federation and its constituent Boards, the *Review* service to the missionary cause will be more than doubled.

NEWS FROM MANY LANDS

NORTH AMERICA The Week of Prayer

THE Federal Council of the Churches of Christ in America, has followed the lead of the Evangelical Alliance in issuing a call to the churches to observe the first week of 1922 (January 1 to 7) as a week of united prayer. The call reads:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There are deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places. At such a time we need to come very humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy, but by a friend, 'The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession.'"

A Notable Anniversary

THE diamond jubilee of the American Missionary Association was held at New Haven, Conn., on November 9 and 10, 1921. Seventy-five years ago a meeting was called and it was stated that "the time has come when those who would maintain missions for the propagation of a pure and free Christianity should institute arrangements for gathering and sustaining churches in heathen lands from which the sins of caste, polygamy and slave-holding and the like shall be excluded."

The Association at first was composed of two or three movements that had sprung up in various places, but the germ of the whole movement lay in the Amistad Committee, composed of a little group of men who in 1839 defended forty-four Africans who had been kidnapped in their native land, brought in a slave ship to Cuba, had escaped, and, trying to make their

way back to Africa in a sixty-ton schooner named "Amistad," had finally come to anchor in Long Island Sound. Two Cubans who counted themselves the owners of these Africans, chained them, and insisted that the American Government should restore them to Spain. The northern patriots said no, and at last prevailed.

The work of the American Missionary Association is largely for the education of Negroes in America.

Berea's Work for Mountaineers

LAST year Berea College, Kentucky, enrolled six hundred and seventy-five young men and women from the southern mountains. Their ages ranged from fifteen to thirty-five; five hundred were in the foundation grades, doing work that most children in America do when they are ten years of age. These pupils are carried through five combined schools, up to the college degree.

Berea has now six thousand acres of land, sixty-five buildings, one hundred and forty-seven faculty members. Table-board costs each student eleven cents a meal, and a room, with steam heat, electric light, and laundry, is furnished at sixty cents a week. Every student works from two to four hours a day to pay a part of expenses. There is a cooperative store, where necessary supplies are sold at only 10 per cent above wholesale cost. Berea also has its own ice plant; central heating plant, where six thousand tons of coal is used a year; a farm to supply milk and produce, etc.

The excellent library has helpful librarians who try to give these students every encouragement in good reading. The daily chapel meetings at 9:30 are an inspiration that cannot be described. An earnest effort is made to win every student to an intelligent following of Jesus Christ as Lord and Saviour.

The college is conducted by faith in God and in the kindly cooperation of friends who make this great work possible. It costs \$114.50 a year for every student more than he pays. Many come with only \$15 or \$20 for the whole year's work. Therefore Berea is now conducting an earnest campaign for \$1,000,000 to enable these mountain students of the south to obtain a Christian education.

Sermons by Wireless Telephony

THE first services of what its originators call "The Radio Church of America" were heard the last Sunday in November by a "congregation estimated at between 25,000 and 150,000 persons." The number actually present at the service was about a score who met in the home of Walter J. Garvey, an amateur wireless enthusiast in New York City. Hundreds of persons in hospitals in different parts of America had been invited to "listen in." Arrangements had been made also for the crews of boats equipped with the wireless apparatus, and thousands of amateur wireless operators to hear the sermon which Dr. Richard Jay Ward preached. The service was non-sectarian and included hymns and solos.

A New Bible Union

THE organization of the Bible Union of China has started similar movements in various parts of the world to uphold faith in Christ and in the authority of the Scriptures. The London *Christian* announces that steps have been taken to form a "Bible League for India, Burma and Ceylon" among workers in missionary societies and other residents, foreign and native. In the United States, fifty or more ministers in Lowell, Mass., and vicinity, have formed an Evangelical Alliance, says the *Moody Bible Institute Monthly*, which projects a Bible Union of America on the lines of the Bible Union of China. The stated objects are: (1) To give expression to the unity which exists among evan-

gelical Christians. (2) To combine the various branches of the true Church in a united testimony in favor of evangelical truth including the sovereignty of God, the deity of Christ and the ministry of the Holy Spirit; acceptance of the Holy Scriptures as the only infallible rule of faith and practice; salvation through faith in Jesus Christ by His vicarious sacrifice; and His resurrection. (3) To promote the kingdom of God.

The president of this new union is Rev. J. E. Kennedy, pastor of the First Presbyterian Church of Lowell, and the secretary is Rev. G. B. Marston, pastor of the Fifth Street Baptist Church of that city.

A Budget of \$14,500,000

FOR the work of the boards and agencies of the Presbyterian Church U. S. A., the members of that church are asked to provide in the fiscal year April 1, 1922, to March 31, 1923, \$14,500,000, by the Executive Commission. The aggregate, as finally adopted, is divided as follows:

	Per Cent.	Amount.
Foreign missions, General Board	29.27	\$3,443,000
Home missions, General Board.....	34.17	{ 1,790,000
Self-supporting Synods }		{ 2,228,745
Education	13.35	1,570,110
Publication and S. S. work	5.34	628,000
Church erection.....	4.74	558,000
Relief and Sustentation	8.50	1,000,000
Freedmen	2.18	256,280
Temperance and Moral Welfare .....	.60	70,000
Evangelism .....	.64	75,000
Men's work .....	.43	50,000
Sabbath observance...	.21	25,000
Chaplains .....	.05	6,000
Vacancy and supply..	.10	12,000
American Bible Society	.42	50,000
Total	100.00	\$11,762,135
Indebtedness and New Era Debt		\$352,865
Woman's Board of Foreign Missions		1,200,000
Woman's Board of Home Missions		1,000,000
Woman's Department, Board for Freedmen		185,000
Total		\$14,500,000

The Chicago Melting-Pot

CHICAGO is:

A Polish city of 137,611 persons;

A German city of 122,788;

A Russian city of 102,095;

An Italian city of 59,215;

A Swedish city of 58,563;

An Irish city of 56,786;

A Czecho-Slovakian city of 50,392;

An Austrian city of 30,491;

An English city of 26,420;

A Hungarian city of 26,106;

A Canadian city of 26,054;

A Norwegian city of 20,481;

It also includes many towns smaller than 20,000, each transplanted from different countries. And yet, Chicago is an American city to the backbone.

Record of Christian Work.

Southern Presbyterian Headquarters

THE missionary organizations of the Southern Presbyterian Church have recently acquired a building in Nashville, Tenn., in which to center all the missionary interests of the Church. The gradual expansion of various Boards of the Church had crowded out the Foreign Mission Board from the Publishing House, in which it had occupied rooms for many years. The new headquarters is located in one of the best sections of Nashville.

A Magyar Presbyterian Church

MORE than one thousand Hungarians, representing many of their national organizations, attended the dedication in November of the First Magyar Presbyterian Church, at 233 East 116th Street, New York City. The pastor is the Rev. Ladislaus Harsanyi. The church has been remodeled at a cost of about \$7,000 by the Church Extension Committee of the Presbytery of New York. An unusual incident at the dedication was the presence of a delegation of thirty parishioners from the Roman Catholic Church of St. Stephen of Hungary, at 420 East Fourteenth Street.

Celibacy Abolished

THE Polish National Catholic Church at their Synod held in Scranton, Pa., last June, unanimously abolished the celibacy of priests as an institution contrary to the freedom of men, immoral and obnoxious. About 150 delegates were present. It will be optional with the members of the various congregations whether or not they want a married rector.

The *Scranton Times* said editorially that this decision is without doubt one of the most important steps taken since the organization of the Polish National Catholic Church, a quarter of a century ago.

The Converted Catholic.

Hungarians Join Episcopalians

ALMOST the entire membership of the Eastern Classis of the Hungarian Reformed Church in America has agreed to affiliate with the Protestant Episcopal Church. This Hungarian body has a membership of about 15,000. An essential feature of the merger is a broad plan of Americanization. There is no intention on the part of the Episcopal Church to absorb the Hungarian Church.

Women's Inter-Racial Work

THE women's boards of the Southern Presbyterian, the Southern Baptist and the Southern Methodist Churches have endorsed the program of the women members of the Inter-Racial Commission, and have set in motion the machinery to carry it out in local communities throughout the South, through their local church societies. The plan calls for three committees in each auxiliary to study the Negro homes, schools and churches of the community with the aid of the colored women who are locally leaders among their people.

A concerted plan of action is to be prepared, differing according to local needs, upon which the women of both races can unite, in cooperation with the county inter-racial committee. Many southern students of public

questions believe that no more important or hopeful action than this has ever been taken in the field of race relations.

Negroes Who Have Made Good

NEGROES who have made good include the 67,245 Negroes who have engaged in professions, among whom are:

Five hundred authors, 578 dentists, 1,279 actors, 59 architects, 123 chemists, 237 civil and mining engineers, 2,000 lawyers, judges, justices, 4,000 physicians and surgeons, 2,500 trained nurses.

The 1,000 Negro inventors who have been granted patents.

The 22,440 Negroes in the employ of the United States Government.

The Negro landowners whose combined holdings would equal Ireland in area.

The race which owns 500,000 homes and 64 banks and publishes 398 newspapers.

The 500,000 Negroes who served in the American Army and Navy during the recent war.

The 5,000 men of the two Negro regiments which were cited for bravery.

The 200 Negroes of "Old New York's Fifteenth," each of whom received the Croix de Guerre.

The Negro patriots whose subscriptions to the United War Work Drive totaled \$2,000,000.

The most religious of all Americans, eighty per cent of whose wealth is in church property—the Negro.

Outlook of Missions.

Education—White and Colored

THE *Southern Workman* for September gives the following figures for the amount spent per year per capita on the education of white and Negro children respectively, by four southern states:

White ..	\$9.64	\$5.27	\$9.58	\$13.75
Negro ..	2.74	2.02	1.76	1.31

The writer suggests that from this chasm between the \$10 child and the

\$2 child come the racial difficulties of later years. The figures do not mean very much by themselves, but may serve as a point of departure for study.

Labrador Mission Burned

THE Moravian mission station at Nain, Labrador, met with a disastrous fire late in August which destroyed six buildings including the church and mission house. Rev. S. J. Townley writes:

"The sight of all the ruined buildings is heart-rending, and this is the 150th anniversary of the station! The cause must have been internal combustion among some damp blankets on the loft as the week had been fearfully hot.

"Practically all the records are lost—also Eskimo Scriptures and other literature. Only a few were there to fight the flames, as all the Eskimos had left for their fishing-places. We could only apply water by the bucket on six buildings that were all alight at the same time!

"All the village is intact, so someone will be expected to remain on the spot for the church services, but there is no dwelling-house available for the missionaries. For church services somebody's house can be utilized. The church bell was melted. We are thankful that no lives were lost."

LATIN AMERICA

Children's Home in Panama

THE Children's Home at Bella Vista, Canal Zone, is a social experiment of the Protestant Episcopal Church. Its purpose is to care for children of Caucasian descent, both those entirely destitute and those able to provide a measure of self-support. Children of school age are sent to the public schools. It is the aim of the Home to furnish the best that could be had in a real home, and closely related to the physical and moral training given is the spiritual care of the children.

Spirit of Missions.

Sunday Schools in Brazil

THE Fifth National Sunday School Convention of Brazil was held last October in Rio de Janeiro in the First Presbyterian Church. This meeting marked a new era in Sunday-school work in that vast country where the Bible has been a closed book to many millions.

Sunday-school work in Brazil reports an enrolment of 57,000 officers, teachers and pupils in the 1,300 Sunday-schools in Brazil, an increase of about 250 per cent during the last seven years.

Five Protestant denominations were represented in the 138 registered delegates from eight different states. The resolutions adopted called upon the pastors to develop their Sunday-schools; all classes to open with prayer; to train pastors, officers and teachers through a National Institute of Methods, extension of Normal Courses to all the provinces, their introduction in theological seminaries and evangelical schools; promotion of sports, diversions, scouting and social service work in intermediate classes; better equipment for primary workers; employment of a Sunday-school field worker; introduction of week-day Bible courses in summer for two hours daily—including catechising, diversions and Bible teaching; promote temperance lessons and program; approve school standard of excellence covering organization, normal courses, organized classes, decision day and missionary instruction.

Christian Observer.

Need for Sunday-school Material

USED picture rolls and lantern slides in good condition can do a vast amount of missionary service by being sent, postpaid, to Concepcion, Chile. The children of Chile like to go to Sunday-school so well that they will go twice a day when there is opportunity. Besides attending the main school in Concepcion on Sunday afternoon, many go also to the branch Sunday-school held in the

morning at the Escuela Popular. In order that these eager pupils may get all the Bible instruction possible, the teachers use a different series of lessons in each school, one taking up the regular international lessons and the other departmental graded work. There is a dearth of lesson material in Spanish, but if churches at home will send picture rolls, quarterlies and lesson helps, the missionaries can translate the material into Spanish.

The lantern slides should be on religious, moral, social and health topics. Address Rev. A. Waldo Stevenson, Casilla 645, Concepcion, Chile, S. A.

EUROPE

Christianizing Europe Through the Children

TWENTY new Sunday-schools were opened in Italy during 1920, and five more during the first quarter of 1921.

There are now in Italy 366 Sunday-schools, 1,240 teachers and 14,521 scholars. Good work also is being accomplished through the Sunday-schools in Spain, in spite of the fact that nearly all the village festivals are held on Sunday. Special attention is given to teacher-training work in France. In Hungary the work has been resumed, and it will be renewed in Russia as soon as circumstances permit. The work in Norway and Sweden is full of encouragement. Holland does not require any help, and in fact is rendering assistance to neighboring countries.

The Intelligencer.

French Protestant Courage

AMERICAN Protestants do not appreciate how much the Protestants of France suffered during the war nor how much they are doing now. Of the four hundred churches belonging to the Evangelical Reformed communion, thirty-five were partially wrecked and twelve totally destroyed. To meet the increased cost of living these French Protestants

have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary gifts, advancing from 900,000 francs in 1914 to 1,800,000 in 1920.

The Protestant church at Rheims, the "house of prayer" for a community of the descendants of the Huguenots, was utterly destroyed, and with it the modest parsonage and the Young Men's Christian Association building went down in total ruin. Now the refugees have returned to Rheims, ready to revive their city's life. The Catholics are repairing the great cathedral. The Protestants, who were among the first to come back, on October 23rd laid the corner stone of their new church, a fitting, beautiful, commodious edifice, which is to rise like a shrine of remembrance on the very site where the old church met its martyrdom.

Conditional Gift to French Churches

THE Executive Committee of the Laura Spelman Rockefeller Memorial has passed the following resolution:

"Resolved, That a sum not to exceed \$100,000 be and hereby is appropriated to the Commission on Relations with France and Belgium, Federal Council of the Churches of Christ in America, this amount to be paid on the following terms and provisions: Toward a budget which for the current year's needs exceeds \$400,000 the Memorial will give one dollar for every three dollars contributed by others, it being understood that already \$96,000 has been received toward the above total of \$400,000. Payments of not less than \$25,000 from the Memorial will be made on certification that the offsetting amounts have been secured in cash by the Commission.

"The payment of any amount not required under the terms of this pledge by December 31, 1921, will lapse."

Under certain conditions, this assures the war-shattered Protestant churches of France an asset of far reaching significance.

The Church in Czecho-Slovakia

EVERY Christian pastor in Czecho-Slovakia is greatly overworked, and in some localities it has been

necessary to draft lay-workers, giving them short term instruction in preaching. There have been over 25,000 accessions to the Protestant churches within the last few months and colporteurs cannot meet the demand for Bibles. The relation between the Protestant and the National Church is friendly, and their buildings are used interchangeably.

The Czech Break From Rome

CZECHO - SLOVAKIA'S new church, which has declared its independence of Rome and become aligned with the Eastern Orthodox Church, is making considerable progress, according to a Protestant observer who writes from Serbia. Of the 7,000,000 Czechs in Bohemia, Silesia and Moravia, 800,000 are said to have gone into the new church, and the example of their break from the old order has been suggested for imitation in Jugo-Slavia and Poland.

The new church has abolished the confessional, holding the common confession of the people in the service to be sufficient. It does not believe in purgatory; it holds commemorative services for the dead, but ascribes to them no magic merit. It takes no fees for its services. It abolishes the requirement of celibacy. Unlike the Roman Church, it gives the wine as well as the bread to the people at the communion or mass. Its service is like that of the Roman Church except that it is in Czech.

Religious Clash in Poland

A CAMPAIGN against the American Methodists and the Y.M.C.A. has been opened in Poland by representatives of Roman Catholicism, on the ground that they are seeking to use relief work activities as a cover for a proselytizing movement against the religion of the bulk of the Polish population. Cardinal Krakowski, Catholic Archbishop of Warsaw, addressed a personal letter to the clergy warning them to be on the alert against the proselytizing activities of

certain American bodies, particularly of the Methodists, who, he declared are seeking to convert the recipients of relief to Protestantism.

The *Warsaw Gazette* alleges that the Y. M. C. A. is seeking to influence Polish youth toward internationalism.

On the other hand, a Catholic paper, *Głos Polski*, commends the Y. M. C. A. for its services during the war. Polish women workers who entered Y. M. C. A. canteen service with the army, sent a resolution to the Archbishop of Warsaw, declaring that the Association is striving for the noblest ends, and that there is no foundation for the objection that its mission has a harmful influence on the youth.

Basel Mission Industries

THIS industrial work of the Basel Mission, which before the war was of extensive proportions, has been allocated to the Commonwealth Trust of England. The profits of the industry must be paid over to the various stations which formerly constituted the Basel field. Thus Malabar, India, will receive for 1921 the sum of Rs. 100,000, South Canara and South Maratha, Rs. 90,000, Kurj and Nilgiri Rs. 15,000. Naturally a business corporation does not emphasize the missionary or religious aspect of the enterprise and even Sunday labor is now a regular practice, in some of the factories.

A Mission in Distress

THE Rhenish Mission Society, Barmen, is in greater distress than many other German societies. They report 145 missionaries with families at work in their various fields. To this must be added 1,285 native workers. These are ministering to more than 308,000 native Christians and 36,000 candidates for baptism. It is therefore no wonder that the society is seriously embarrassed by the low rate of German exchange, although its receipts have been trebled since before the war.

Finnish Mission Work

THE Finnish Missionary Society was formed as the missionary organization of the Finnish Lutheran Church in January, 1859, and has at present two mission fields—Amboland, southwest Africa and northwest Hunan, China. The work in Amboland was begun in 1870 under great difficulties. Communication with the home board could not be made in less than a year. Portuguese slave traders and African witch doctors greatly hindered the work, and it was not until 1883 that the first converts were baptized, and in 1900 the Christians numbered only 900. Within the past few years the work has taken great strides. Last year 1,744 converts were baptized. Churches are more than filled at every service. Almost every Christian can read and most of them can write.

The work in China was started in 1903. There are now four principal stations and 44 out-stations, with 20 European and 60 Chinese workers. Baptized Christians number 1,606. In the 22 schools, 617 pupils are being trained.

All this work has been retarded by the war and its after results. Workers have been kept back for lack of funds and necessary buildings could not be erected.

Famine in Russia

APPALLING conditions continue in Russia and relief should be sent immediately through the American Friends or through the American Relief Administration (Charles R. Sabin, treasurer, Hotel Vanderbilt, New York). Russian children are starving by the thousands. They often lie on the ground too exhausted to move. Thousands of peasant families, after wandering in search of food, have returned home to die unless relief comes soon. Dr. J. H. Rushbrooke, writes:

"There are three channels through which Soviet Russia can be reached, all of them entitled to public confi-

dence. These are: (1) Doctor Nansen; (2) The Society of Friends ("Save the Children Fund"); (3) The American Relief Administration (Mr. Hoover's organization). Each of these has reached an understanding with the *de facto* government of Russia, apart from which nothing really effective can be accomplished. Doctor Nansen has been gravely hindered by the reluctance of the Allies to cooperate on a large scale. The Society of Friends has long been at work in Russia; it has accumulated valuable experience, has good connections and tried workers. Mr. Hoover has the largest facilities and resources for dealing with the situation. He has a central administrative committee in Moscow, and is sending food through Riga to the Volga Valley, where conditions are at the worst.

"Direct sending of money into Russia being not merely inadvisable, but actually mischievous, Americans should use at once the machinery of the Society of Friends or of the American Relief Administration."

This Administration is now conducting its work with a smaller percentage of loss of American Relief Administration food in Russia than in any other country in Europe.

All things considered, the vast distances, transport difficulties, the early winter, etc., it is a notable achievement to have fed half a million children three months after the agreement was signed in Riga. By Christmas they estimate a total of 800,000, and will reach 1,000,000 early in the new year. They expect to be able to feed 1,200,000 from January to August—at a total cost of around \$12,000,000. This should obviate deaths of children from starvation in the region where they are operating.

Fruitful Mission in Siberia

A NEW mission was established in Siberia in 1920 as a result of the Methodist Centenary Movement. The first annual meeting was held at Nikolsk, July 31-August 1, 1921. The

second year begins with two missionaries, two ordained Koreans, three licensed preachers and eight helpers, making a force of fifteen. Twenty children have been baptized, two hundred and thirty members and fifty-three probationers have been received, and nine hundred and fifty believers are on the list. This, including children, gives the new mission a constituency of twelve hundred and forty-seven. *Missionary Voice.*

MOSLEM LANDS

German Missions in Palestine

THE *Jerusalemverein* reports that its Arabic preachers, to whom was entrusted the care of the German Mission congregations, in Bethlehem, Bethdjala and Jerusalem, faithfully remained at their posts during the war, even when it was impossible for the German Society to send money to Palestine. At present the director of the German Archeological Institute, Prof. Dr. Dalman, is again in Jerusalem, and he has assumed the direction of the Arabic mission fields of the *Jerusalemverein*. Rev. Detwig von Oertzen has been sent to the Evangelical colonists in Haifa at the foot of Mt. Carmel in a region where the German congregation remained intact. This pastor will serve a congregation in Galilee and also one in Jaffa, at which place the English authorities have restored the church to the congregation. (*Richter.*)

Gift to Robert College

A T a meeting of the trustees of Robert College, Constantinople, held in the home of Mrs. John S. Kennedy, in November, Cleveland H. Dodge gave \$50,000 to the college on condition that an equal amount be obtained.

A letter from President Caleb F. Gates, of the college, described conditions in Constantinople as more distressing than at any time since the war, and said:

"Even students from well-to-do families are unable to pay the fees.

The college has been obliged to admit a large number of beneficiary students among the 576 enrolled." The trustees have asked the friends of the institution in America to contribute \$50,000 in order to take advantage of the offer by Mr. Dodge.

The "Pirate Coast"

MR. PAUL HARRISON, of the Reformed Church Mission in Arabia, writes of a trip to what has been deservedly called the "Pirate Coast," which political wrangling had closed until recently. Political entanglements continue to unsettle the minds of the people, and the term "Christian" has suffered from many of the happenings since the Armistice. The feelings of the Arab people run high, and the demand for national development grows.

On this trip, the missionary was cordially received, and even urged to set up a permanent work. This is not possible until reinforcements from America can be supplied. The Mission baptized three converts in this region last year, a seemingly insignificant number, but an encouraging foundation for the Church of Christ among these people.

Awaiting Opportunity in Armenia

UP to February of last year more than two hundred boys were busy with their lessons at Anatolia College. About the same number of girls were at the Girls' School; double this number of orphans were having food, shelter, protection and the privilege of study, making a total of more than eight hundred young people under training on the mission premises in Marsovan. There were also more than one hundred sick and suffering—survivors of deportation and attempted massacres—who were being given a new lease of life in the hospital. From eight hundred to one thousand students, orphans, refugees, attendants and employees, with the American group, were living and working together, when suddenly, without warn-

ing, Turkish Nationalist leaders under Mustafa Kemal Pasha, closed all the institutions, scattered the students, occupied the hospital for their own sick and wounded, and sent the Americans out of Kemal's domain. Three were allowed to remain to care for the orphans, and to look after the American property. Later other relief workers were allowed to join the three Americans.

This is the second time the exigencies of war have closed the doors of Anatolia College, but those who have helped to pilot the institution through varied political storms in the Turkish Empire during the thirty-five years of its existence, have full faith to believe that the closed door will open again, and are striving to make this period of suspended activity a time of preparation for greater opportunities which are sure to follow.

INDIA

Notable Moslem Convert

RECENTLY there was baptized at Ahmednagar an influential Mohammedan gentleman named Mir Kamaradin whose grandfather was the head of the Nizam's army, for which service he received certain lands in the Ahmednagar and Sholapur districts now in Mir Sahib's possession. For forty years past Mir Sahib has been studying the Bible with a view to launching objections against it. His study, however, has had the opposite result, for it has drawn him to Christ. Some time ago he had a dream in which Christ said to him, "How long are you going to be against Me?" Concluding that Christ was calling him to become His disciple he decided openly to confess Christ by public baptism. This took place on September 9 in the American Mission Church prayer-meeting, several Mohammedans being present.

Nature Study Offsets Superstition

SCHOOL gardens and nature study are two comparatively new branches instituted at Allahabad

Agricultural Institute. One of the workers connected with the agricultural institute says that nature study is a real step toward the overthrow of superstition, for when the various aspects and changes of nature are no longer mysterious but explained by a natural law, many events in the progress of the seasons will no longer be regarded with fear.

Twenty teachers from as many government high schools were enrolled last year to be trained in nature study, and are now back in their own schools to pass on the knowledge gained.

Indian Children on Tour

TWENTY Indian maidens from the Salvation Army Industrial School at Satara, Bombay Presidency, are making a tour of Europe, the United States, Canada, Australia and New Zealand. Their ages vary from seven to fifteen years. The party is in charge of two Swedish ensigns, and affords an object lesson of the Army's work in India. Twelve of the girls are children of Salvation Army native officers, several are orphans entirely in the Army's care, and some have non-Christian parents, who nevertheless freely consented to their inclusion in the party.

The Salvation Army has 650 village schools and twenty-four boarding schools in the Indian Empire at the present time. No attempt is made to "Westernize" the children. They are taught the glad news of the Gospel, and many of them subsequently become Salvation Army officers for service among their own people. All the schools are under government supervision, and the inspectors report that there are no happier or healthier children to be found in India.

Life of Faith.

Memorial Chapel at Nowgong

THE Louise B. Pierson Memorial Chapel at Nowgong, Central India, is a center for many activities. For five days in the week a girls' school is held there and little Hindu and

Mohammedan children who otherwise could not be taught, meet to learn Bible stories, as well as other useful things. Sunday-schools are also held there for the town children, and a service for Christians every Sunday morning. Many curious Hindu and Mohammedan people come in, and then the service is turned into an evangelistic meeting for them. There is also a circulating library in connection with the chapel, which affords good books and papers to those who can read.

Missionary Economists

COOPERATIVE Credit Societies have been at work as a mission agency for over eleven years in Jalna. Those who have been able to observe its working testify to the great change it has made in the people's outlook, and in their relation to their non-Christian neighbors, so that the whole social atmosphere has been brightened and many barriers removed.

This system should be adopted only after careful study of conditions, and should only be in charge of a missionary who has had special business training. The method itself is sound.

Evangelism in Malaya

REV. STANLEY JONES, of the American Methodist Mission, has been holding successful evangelistic meetings in Malaya, including the cities of Singapore, Taiping, Malacca and other centers. In the past twenty-five years the character of this country has been entirely changed. There are now good roads, well furnished homes and a civilization, where a few decades ago tigers roamed at large. The tin and rubber industries have brought a large measure of prosperity, in which Chinese immigrants have shared largely.

These Chinese are open to the Gospel, and Mr. Jones says of them:

"I have seldom seen such earnestness. Sometimes the audiences would not want to go when dismissed. Most of the meetings were in English. At

Penang the hall seating about six hundred was packed every night for ten nights, with numbers standing at the doors. The last night one after another stood up and told what Christ had done for them in delivering them from all sorts of evils and giving them peace. Two hundred and fifty non-Christians in Penang took this stand."

Mr. Jones made 242 addresses in this two months Malayan campaign.

The Church in Tinnevely

THERE are in the Tinnevely district no less than 100,000 Christians. Multitudes more that have been converted there have now gone to all parts of India for Christian service. They are also to be found in Ceylon, Straits Settlements, and have even penetrated Mesopotamia and Africa. During a centenary festival of the Church Missionary Society at Palamcottah a thanksgiving offering was taken, when the Metropolitan of India sat on a dais to receive the gifts. About \$4,000 was given in cash and as much more has been pledged. This money is to be used to endow scholarships.

Burma S. S. Union

THE Burma Sunday School Union has just been formed, with Rev. Paul R. Hackett as president. The Burmese are of Chinese extraction rather than Indian and do not desire to be affiliated with the Indian Sunday School Union. Formerly the Bible examinations of the India Union were used in Burma, but now they have their own well arranged plans to examine Sunday-school students in the Bible after a prescribed course has been taken. The Burma Union will be directly affiliated with the World's Sunday School Association, which has made a special grant of money to assist in the preparation of better Sunday-school literature for Burma.

CHINA

A Korean Missionary

ONE of the Korean missionaries in China has followed in the footsteps of the Master more closely than many other preachers. In his younger days he was a pupil in the carpentry shop of the boys' academy at Syenchun, Korea, and expected to make that his life business. He was poor and had to work his way, but after graduation he decided to preach, so worked his way through college and theological seminary. As a pastor he was efficient, and when the Board of Foreign Missions of the Korean Church wanted to establish Christian work among the Chinese in Shantung, this man was one of the first men considered. His carpentry and his ministerial training peculiarly so fitted him for the task, that he was soon appointed one of the first missionaries from Korea to China.

Vacation Schools in China

THE daily vacation Bible School is spreading in China. In Peking forty schools were opened last summer, while Nanking, Shanghai and Hongkong also had a large number. Missionaries encourage the establishment of the schools, for they furnish opportunities for the Christian students of China to put into practice some of the training received in mission schools. Latest reports indicate that students were largely responsible for the initiation of twenty-one vacation Bible schools, with 115 volunteer teachers and nearly 800 pupils.

One hundred and three men from the Shantung Christian University volunteered and gave two months' entirely free service during summer vacation. The Bible was taught daily in these schools and in famine districts physical relief was given. Of the men volunteering, sixty were from the medical department, and Mr. Wu, a well known Christian leader in the college, acted as superintendent of the district.

Dr. Harold Balme, president of the

Shantung Christian University, states that all members of the staff are taking an active part in evangelistic work, and that not two per cent of the four or five hundred graduates who have so far completed their course in the university have passed out of the institution as non-Christians.

Famine Relief Methods

AMONG the practical methods used in the recent famine relief in Hwailu, China, was a ploughing scheme by which oxen and other animals were hired from the more fortunate districts to plough the land in those areas in which all the animals had been sold or eaten, as well as all the dogs, cats, birds, and anything edible. Many hundreds of families who were beyond recuperation have thus been helped to a new start.

"All along," writes Rev. Chas. S. Green, in *China's Millions*, "our workers have been on the look-out for cases in which children have been sold by starving parents, and wherever possible these have been redeemed and restored to their homes if a guarantee could be given that they would not be sold again. In some cases where wives have been sold we have been able to restore them to their rightful homes.

"Several famine relief works have been carried on under our direction, road-making, bridge-building, well-sinking, and irrigation works. Many hundreds of men have been employed, earning good food and a supply of grain for their homes."

A Christian Governor in Shensi

THOSE who have followed the progress of Christianity in China have grown familiar with the name of the Christian General Feng, and will learn with interest of his appointment by the Peking government as military governor of the Province of Shensi, the first truly Christian governor in China. A Canadian Presbyterian missionary who visited General Feng's camp shortly before the latter left for Sianfu, saw 966 baptized and

4,606 partake of the communion and writes: "Feng is a great, humble follower of the Master. He addressed the men who were to be baptized for five hours on the Saturday forenoon and afternoon. We heard him for an hour and a half, and his address was splendid. It consisted of answering two questions: 1. Why do you believe? 2. What difficulties had you in believing? He handled these questions in a masterly way, a way that would appeal strongly to men. He is a noble man."

China's Millions comments on the appointment: "No province has needed a Christian governor more than Shensi, for since the Revolution it has taken the lead in all that pertains to misgovernment—treachery, robbery, public stealing and injustice on the part of officials, and all the evils of the opium traffic, with the overburdening of the people in having to support countless hordes of robbers and soldiers."

Captured By Brigands

THE political situation throughout the greater part of China continues serious. The differences between the North and South remain unsettled, and consequently there is no effective control throughout the land, the result being that lawlessness is on the increase, and bands of brigands are causing much suffering and loss in many provinces. News has come through from Talifu, in Yunnan, that Mr. H. Parker and his young wife were taken hostage by brigands on August 16. Some 242 brigands, under a Major Pu, called at Hsinshao and, giving Mr. Parker a big mule to ride, took him to the mountains. Mrs. Parker was given a letter for the governor from the major. These are the same men who held Dr. Shelton for ransom last year. Their action is no doubt connected with the execution of their leader, Yang Tien-fu.

Mr. Gibb, writing from the C. I. M. headquarters in Shanghai and commenting upon this unfortunate inci-

dent, says: "In my opinion the situation is a somewhat serious one, in view of the fact that missionaries were connected with the negotiations preceding Yang Tien-fu's surrender to the former Tschun, Tang Chi-iao."

China's Millions.

Travelers in Tibet

IN answer to several inquiries as to whether missionaries are allowed to enter Tibet Proper from the East, Rev. James C. Ogden writes from Batang, in Eastern Tibet: "Within limits we are. We may travel freely the northern route from Tatsienlu to Chando, and any of the southern roads to the same point, when local uprisings do not hinder. As to west of Chando, we are not definitely informed, but indications are that the Tibetans would not hinder in case there are no treaties to the contrary.

"The Tibetans are very strict in keeping certain customs, and observing regulations, and it would be advisable for all travelers whether officials, missionaries, merchants, or scientists to acquaint themselves with them, and be sure not to give offense. There are in some places regulations against shooting animals, as well as a religious sentiment against taking life, and for a foreigner to go through the districts shooting right and left only causes the natives to hate and obstruct him, and it makes it difficult for all. White men should be done with their 'Lord of creation' attitude and act like guests in a land not their own."

JAPAN—CHOSEN

Advertising Christianity

A NOVEL method of advertising Christianity has been adopted by Mr. Yanagihara, a wealthy Japanese manufacturer, who became a Christian many years ago. Up to that time his factory had run at full blast every Sunday. Then one day some sailors mounted the three smokestacks and painted on each the Cross of St. Andrew, and every Sunday since the

stacks have sent out no smoke. These crosses stand out on all days like beacons, but are particularly impressive on Sundays, when other factories are in operation.

Mr. Yanagihara has organized a Sunday-school which is attended by most of his employees, and is conducted by him in person. Incidentally, Mr. Yanagihara has never had a strike in his factory.

The Living Church.

Christian Center in Tokyo

LAND has been purchased near the Tokyo Y. M. C. A. building for a five-story Christian center which will focus various activities which represent the Christian spirit. The promoters are hopeful of raising the necessary funds for completing the building within two years. The new building will contain offices, a dormitory for Christian visitors, and an auditorium for conferences and conventions. It is hoped to maintain a school for the training of specialists in religious education, and eventually to have a graduate school of theology for the training of men who cannot come to America. Such a center will be of immense value to Japanese Christianity.

Congregationalist.

New Life in Pyeng Yang

REV. C. L. PHILLIPS, of Pyeng Yang, Korea, writes of a Wednesday evening prayer-meeting in an average church in the country, where over 300 people were in attendance and more than half were under twenty years of age. In many places this influx of the younger folk has put the church on a self-supporting basis, and they are demanding better church buildings, better music and more teaching. The Forward Movement has already brought new zeal and vigor to declining churches. There is an important work ahead to wisely direct this clamoring, active element in the Korean church.

Korean Mission Field.

AFRICA**Three Hundred Converts**

NEWs has come recently to the Church Missionary Society of 300 young men joining the church at Ikere, in Nigeria, on one day. These converts then reported themselves to the chiefs, declaring that they would not have anything more to do with idolatry. This called down the wrath of the chiefs who depended upon these young men to keep the idol shrines in repair. Ikere has a population of nearly 50,000, but only one Christian teacher, a young man who cares for more than 1,000 Christians.

Progress in Uganda

NO people have under the influence of the Gospel risen so fast and so far above the level of their old pagan lives as the Baganda, except, perhaps, the Maoris," writes Bishop Welldon. He describes his astonishment as he looked in the Cathedral of Uganda at the long rows of white-robed native Africans, men and women, who had known or whose fathers had known a time when Uganda was a land of "darkness and cruel habitations," and who are now living in peace and piety beneath the shadow of the Cross. Bishop Tucker went to Uganda in 1890. His episcopate is one of the marvels of Christian missions. He was bishop for twenty-one years, and in that time he saw the Christians of his diocese increased from 2,000 to 70,000. At the present time there are 114,424 baptized members of the Anglican Church in the diocese of Uganda alone.

Proposed U. P. Church of South Africa

REPRESENTATIVES of the United Free Church of Scotland in Natal and the Transvaal, and of the South African Presbyterian Church have taken steps toward forming the United Presbyterian Church of South Africa. General approval was given this proposal some time ago by the bodies concerned so that there remains only the working

out of a satisfactory scheme. The drafting of a constitution and the formulating of financial and administrative policies has been placed in the hands of committees.

A Mass Movement

THE Bamendu people in the British territory in the Cameroons is experiencing a mass movement, directed by Asili, a former teacher. He has seven helpers who are instructing about 1,000 candidates for baptism. The missionary himself baptized seventy-six Christians. He spent two days in Bamendu and from there went to Bafut where he met a company of twelve young people who defied their chief and looked at the missionary as a liberator. He first went to the king in order to salute him and then spent the evening with the Christians, promising them to obtain the king's permission for their baptism. Eventually, the king consented and when the solemn took place in a large court of the village, he was present with a large crowd of attendants. The breach has been made and God will give the victory.

Der Evangelische Heidenbote.

German Missions in South Africa

THREE Rhenish missionaries, Olpp, Vedder and Welsch, who were sent back to Germany during the war, have now been permitted by the South African Government to return to South Africa. The stricken missionary territory thereby regains three experienced workmen. In order that their return should not be frustrated by the financial status of the Rhenish Mission, a small committee of Cape Christians was formed to raise the traveling expenses of the missionaries and their support for three years. The reformed Christians of South Africa have shown what can be accomplished by properly directed efforts toward the return of German missionaries.

Rhenish Missions Blatt.

AUSTRALIA AND ISLANDS OF THE SEA

Bible Campaign in Sydney

SYDNEY has been stirred by a Bible Revival Campaign in connection with the Pocket Testament League. More than 21,000 Testaments were distributed, and some 10,000 persons have signified their acceptance of Christ as Saviour. It is now planned to extend the movement throughout New South Wales.

The League appealed especially to business men, not only as a means of blessing to them, but as an effective method of winning others.

Magie in New Guinea

ANATIVE pastor of the Rhenish Mission writes of the superstitions prevalent in New Guinea. Among the practices enumerated are: Sticking spear-points and arrow-heads into the ground to keep away enemies from their villages.

Calling the wind by blowing on a shell to induce the wind to come and drive away rain clouds.

Calling the souls of the pigs to induce greater fertility among their swine.

Throwing cocoanuts over logs, which are to be used in constructing boats, is supposed to make the boats stronger and swifter.

Conjuring with leaves to prevent the fertility of the fields of enemies.

The native pastor uses each one of these superstitions as an occasion to direct the people to the living God.

New Hebrides Christians

A STRIKING character has just been ordained as a native pastor in the New Hebrides. In his heathen days Surin Barang was a cannibal and a murderer, says Rev. Fred Paton. Today he is trusted by friend and foe, and acknowledged as a true follower of Jesus Christ. His new name is Judah. The native church has made itself responsible for his support.

Mr. Paton has a class of ten ready to go to the Native Teachers' Train

ing Institute. They average in age from nineteen to twenty-four. Three are married, and their wives go with them, three are single, and another lad, the son of an Epatese teacher on foreign service on Malekula, will be one of the party.

Royal Exile Joins a Church

DURING a visit which he made last winter to Seychelles, a remote island in the Indian Ocean, the bishop of Mauritius had many interviews with ex-King Prempeh of Ashanti, West Africa, who, together with five of his chiefs, is a political prisoner. As a result of these interviews, Prempeh, in the presence of the governor, the bishop, the civil chaplain, and the Ashanti ex-chiefs, put away his four wives, having made provision for them, and asked to become "a full member" of the Church. Having been baptized, he was prepared for confirmation, and made his first communion on Christmas Day, 1920. As a result of his confirmation Prempeh so influenced his chiefs that they all asked for baptism, and were baptized by the bishop on January 16. Prempeh also requested that his son, John, a lad of seventeen, might be taken by the bishop to Mauritius and trained in St. Paul's College for the priesthood.

Record of Christian Work.

Governor Wood on the Philippines

THE Philippine Islands should remain in their "present general status" until the people there "have had time to absorb and thoroughly master the power already in their hands," say Major General Leonard Wood, now governor general, and W. Cameron Forbes, former governor general, in their report based on their six months' study of conditions.

"We are convinced," they say, "that it would be a betrayal of the Philippine people, a misfortune to the American people, a distinct step backward in the path of progress and a discreditable neglect of our national duty were we to withdraw from the

islands and terminate our relationship there without giving the Filipinos the best chance possible to have an orderly and permanently stable government.

"With all of their many excellent qualities, the experience of the last eight years, during which they have had practical autonomy, has not been such as to justify the people of the United States in relinquishing supervision of the government of the Philippine Islands."

The "general conclusions" of the report are as follows:

"We find the people happy, peaceful and in the main prosperous and keenly appreciative of the benefits of American rule. Everywhere among the Christian Filipinos is the desire for independence, generally under the protection of the United States. The non-Christians and Americans are for continuance of American control.

"A reasonable proportion of officials and employees are men of good character and ability and reasonably faithful to the trust imposed upon them; but the efficiency of the public services has fallen off and they are now relatively inefficient due to lack of inspections and proper training."

The report recommends:

"That the present general status of the Philippine Islands continue until the people have had time to absorb and thoroughly master the powers already in their hands.

"That the responsible representative of the United States, the governor general, have authority commensurate with the responsibilities of his position; and that under no circumstances should the American Government permit to be established in the Philippine Islands a situation which would leave the United States in a position of responsibility without authority."

Self-Support in Formosa

THE churches established by the Mission of the English Presbyterian Church in South Formosa reported a communicant membership, at the

end of 1920, of 5,334. During the last year these churches have contributed for church work a total of 45,470 yen (\$22,735). The English Mission, during the same year, contributed for all its work, including preachers' salaries, theological and middle schools, and all of the other mission activities, a total of 21,000 yen. This shows that the churches are now paying more than twice as much for church work as is contributed by the Foreign Mission Society. The church members come, almost altogether, from the farms, small shop keepers and common folk.

DR. A. L. WARNSHUIS.

Pioneering in Borneo

REV C. M. WORTHINGTON, Methodist missionary, is the only white man other than some Dutch government officials who ever visits Pemangkat, in a lonely recess of Dutch West Borneo. Some Chinese are there in the plantations, and they have erected at their own expense a comfortable little Methodist Episcopal church, which is self-supporting. Besides helping in the organization of the church, Mr. Worthington has established schools for both Chinese and Malays in the town, and has led an anti-gambling campaign that forced the Dutch officials to take formal action and practically stop gambling in that locality. *Christian Advocate*.

OBITUARY

Mrs. John W. Butler of Mexico

THE widow of the late Dr. John Wesley Butler, died in Mexico City on October 8. She was born in Middletown, Conn., and was the daughter of a Methodist minister. She went to Mexico in 1873 to marry the young missionary who chose the same field to which his father, Dr. Wm. Butler had gone. She was the author of "Historic Churches of Mexico" and of numerous missionary tracts.

THE MISSIONARY LIBRARY

Peking, a Social Survey. By Sidney D. Gamble, M.A., assisted by John Stewart Burgess, M.A. Illus. maps and diagrams, 538 pp. New York: George H. Doran Company. 1921. \$5.00.

So far as we know, this is the first scientific survey of any great Asiatic capital that has been made from a religio-social point of view. It was carried on under great difficulties and unaided by any strictly accurate data from the Chinese government. In Indian cities, the officials could readily have supplied census data that could be relied upon but in China these facts are not available.

In its intensive form, this survey includes only part of Peking, a section in the center of the northern or Tartar half of the capital. When Mr. Gamble appeared upon the scene, his scientific preparation for this self-imposed philanthropic task at once rallied about him many Christian Chinese, and some of the strongest missionaries, notably Mr. J. Stewart Burgess of the Young Men's Christian Association who had previously been working along social lines. A corps of cooperating investigators was organized and the portion of the city selected was surveyed with a conscientiousness that Peking had never known in her long history. Then the data were enlarged by the best statistics obtainable from official sources, after which Mr. Gamble and Mr. Burgess sat down to assemble and classify the varied information of their questionnaires. The final result is this volume, 400 pages of which are interesting to all readers curious as to foreign city conditions, and another 120 pages of appendix, invaluable for specialists. Many photographic illustrations, taken by Mr. Gamble, add to the value as they are carefully chosen out of hundreds made in 1919.

What does one find of special interest? Chapter I gives in a nutshell a general assortment of practically

everything that a missionary working in Peking ought to know, but did not know until this survey was made. The population is reported as being 811,556 within an area of 24.75 square miles of one-story buildings for the most part, a density of 33,626 per square mile comparable with 15,600 in Boston with its many sky-scrapers and scarcely any buildings of only one story. Health conditions today are relatively excellent; and the "filthiest city in the world" of thirty years ago has become equal to many European cities before the late war. The entire life of the inhabitants of Peking is laid open to the Occidental who here sees their educational life, their commerce, their recreation, the social evils, poverty, philanthropy and prisons.

Chapters XIII to XV report special investigations in the Teng Shih K'ou district and a church survey, the chapter on "My Nearest Neighbors in Peking," by Mrs. Wickes, being the most intimate. The last two chapters deal with religious work and the Peking Community Service Group.

This barren outline does not suggest the fascination of the curious facts recorded, the value of the survey for the missionary cause so enthusiastically voiced when Mr. Gamble gave the preliminary findings to Peking audiences two years ago, the development of a new social consciousness, due to its revelations quite largely and the new sociological era which has at last dawned upon the capital of the newest and most populous of the world's republics. This study is matchless in its realm, and will interest all serious readers.

Taming New Guinea. Some Experiences of a New Guinea Resident Magistrate. By Captain C. A. W. Moncton, F.R.G.S. Illus. map, pp. x, 337. New York: John Lane & Co. \$5.00. 1921.

We agree with the opinions of Brit-

ish reviewers that "Captain Moneton has written a boys' book for men. Something happens on every page"—often a thrill per page for the author "has a lively pen." With some reservations we quote the statement that "It is a plain tale and a true one... the most remarkable book of travel and exploration since Stanley's 'Darkest Africa.'"

In style, the narrative is too familiar and occasionally approaches the profane. While not quite as vulgar as some of the barrack-room dialect in Kipling, its literary merit is very slight. It paints, rather than described, the life of a British administrator in a land which is of interest because it is *terra incognita* to the average reader. It is the great island where the valiant missionary, James Chalmers, and his associate, were eaten by cannibals, and where their successors have done so much, through love, to win these savages to a better life. Of one of the Protestant missionaries the author speaks in terms of caustic but unmerited criticism, while he highly recommends the Roman Catholics who ministered to him in his sickness.

Missionary Stories for Little Folks. First Series, Primary; Second Series, Junior. By Margaret T. Applegarth. 12mo. 343 pp. and 406 pp. \$1.75 net per volume. George H. Doran Company, New York. 1921.

Missions are a fascinating subject for stories for children if told by those who understand children, missions and how to tell a story. These characteristics are possessed in a remarkable degree by Miss Applegarth. Her stories are already famous, and have been a boon to many teachers and mothers of small boys and girls.

The new edition of "Primary Stories" first pictures the world as the home that God made for us to live in; then follow stories of the families of brothers and sisters that God made for Himself, and another group of stories about the Helpers whom God has asked to help Him.

Next follow a series of simply but beautifully told stories of the children in home and foreign mission lands—Japanese, Negroes in America and Africa, Indians, Hindus, Chinese, Mountaineers of America, Alaskans and Arabs. Each story has a charm of its own and a message that will reach the child's mind and heart, awakening a desire to love and to give; to pray, to go and to tell.

The illustrations are drawings, attractive and effective, but easy to reproduce on blackboard or paper. The little verses that accompany each story are so captivating that children will learn them and their message while coloring the pictures.

The fifty-two "Junior Stories" are similar in character to those for primary children, but are adapted to the older grade. They cluster around Jesus and His character and mission as revealed in His names. First come stories of the Corner Stone; then follow the Door, for China; the Shepherd, for Africa; the Way, for immigrants; the Light, for Indians; the Great Physician, etc. Every teacher of children should have the volumes.

Facts and Folks in Our Fields Abroad. By Anna A. Milligan. Illustrated maps, 283 pp. Philadelphia: United Presbyterian Board of Foreign Missions. 1921.

Text-books for Church mission study classes are beginning to develop along denominational lines, though those for interdenominational use published by the United Mission Study Committee and the Missionary Education Movement are not laid aside. One of the best books of this sort is this volume, with its numerous illustrations and its fine maps of present and future occupation of the fields of the United Presbyterian Board.

The author's long experience as a teacher, her later espousal of mission study classes, in which she has been the leading factor in her church for many years, and her visit to the Egyptian Mission of her Board account for

much of the excellence of this volume.

What Miss Milligan so successfully attempts to do is, first, to present "the day of small things" before the Associate Presbyterian Synod and the Associate Reformed Presbyterian Synod became the United Presbyterian Church. In those early days—from 1834 to 1859—work had been done in India, Syria, South America, Italy and China. From the Union period since 1858, some of the early work has been given up, and the Board adopted as their fields India and Egypt, including the Sudan, in so energetic and effective a way that specialization is justified of her children, and the United Presbyterians have in many ways been an object lesson on the mission field and in the home organization.

This story is a readable and clear account of the forward movements of the Church; its achievements in the direction of education, seen conspicuously in the work for young men and women in Cairo and Assiut, the touch of healing, evidenced conspicuously by the opening up of Western Abyssinia through the labors of Doctor Lambie who began practice there in 1919 as the pioneer of American missions in that practically closed land; the proclamation of the Gospel, which has always been a marked characteristic of these devoted missionaries, is found in its best organized and most fruitful state in the ribbon of cultivated land along the Nile and in its "Land of Goshen" Delta.

Miss Milligan has so long faced the constituency for which she is writing that the added material relating to the history and home organization of the Board, and the final appeal, "Whom shall I send and who will go? ... Lovest Thou me?" is treated in that "at home" style which makes the reader live in the presence of what is so vividly discussed. One can hardly think of a better denominational text-book. For the general reader, so little is known of

mission work in the land where Jesus found shelter in his infancy; the land of Moses and Joseph and the Ethiopian eunuch, that that section is peculiarly valuable. The India field of the United Presbyterians is also admirably treated. Mary Campbell's "The Power House at Pathankot," another book of this Board, does for a single section, what Miss Milligan has done for all readers, both within and outside the United Presbyterian denomination.

What Shall I Think of Japan? By George Gleason. 8vo. 284 pp. \$2.25 net. The Macmillan Company, New York. 1921.

This is an opportune time for the publication of this comprehensive, just and practical volume, especially in view of the coming Conference on disarmament and Far Eastern policies. It contains much reliable first-hand information on all the large problems of Japan as related to the other nations (except that of the Yap cable). In discussing these problems the author has supplied a most valuable background in his succinct resumé of the historical causes which have led up to them. Valuable appendices give the text of the "Shantung Treaty," the "Twenty-one Demands" on China, the "Isui-Lansing Agreement," and there is a copious index.

While Mr. Gleason, who is a Y. M. C. A. secretary in Osaka, has courageously given the facts that show the culpability of the Japanese Government in regard to Shantung and Chosen, he has done this in a sympathetic way. He also gives facts to prove that Japan is by no means the only diplomatic sinner in the family of nations. The extracts from Professor Yoshino's lectures on "Japan's Dual Government" and the author's own discrimination between the Japan of the military autoeracy and the Japan of the people, indicate clearly where lies the responsibility for Japan's "moral isolation." Mr. Gleason believes that the forces of

democracy already at work give hope for Japan's future.

Christian work in Japan is barely touched upon, but in the final chapter the author has given a convincing affirmative answer to the question, "Can Japanese be Christians"? The brief biographical sketches of leading Christian men and women in Japan are convincing proofs that "the Gospel of Christ is the power of God unto salvation" for the Japanese as well as for other nations. Herein lies the only hope for Japan and for the world.

The Siwi Language. By W. Seymour Walker, F. R. G. S. Map of Siwi Oasis, 8 Photographs. 6x8 $\frac{3}{4}$ in. 96 pages. \$5.00. E. P. Dutton & Co., New York.

To write an unwritten language of an unknown, isolated little people is a most difficult and most praiseworthy task. The author has here given, in a simple and attractive way, the essentials of their speech. Following neither oriental nor occidental grammarian, he has evolved from the language itself a plan whereby its outstanding features receive first attention. A system of pronunciation is offered different from ordinary phonetics, and a speech which to most people would be treated as a dialect has been elevated to a distinguishable language.

For the linguist, the merchant and the missionary, this treatise will be invaluable, with its appendices of vocabularies, weights and measures, customs, legends and superstitions.

Gujarati Self-Taught. By N. M. Dhruva. 8vo. 115 pp. 3 s. 6 d. and 4 s. 6 d., net. Grace College, Gondal Kathiawar, India, and E. Marlborough Co. 51 Old Bailey, London, E. C. 1921.

This manual for students, travelers, and traders, should be of great value to missionaries desiring to acquire rapidly a working knowledge of the Gujarati language. The vocabulary is well chosen. The phonetic pronunciation is very helpful for beginners. It will enable the student to begin to use the language in conversation with the natives, and so bring him in living touch with the people.

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Illustrated. Net, \$1.25, postpaid.

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By BISHOP JAMES W. BASHFORD

"These masterly pages are comprehensive and concise, suggestive, practical, and important. The author's outlook and sympathies are as wide as humanity, hence his treatment of the yellow problem, Japanese aggression and international politics displays the balance and sanity of the Christian philosopher and the 'large conclusions' of the true historian."—Rev. C. Deane Little in the *Chinese Recorder*.

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MISSIONARY PERSONALS

MISS JENNY DE MAYER, the well-known missionary to Mohammedans in Central Asia, is planning to return to Turkistan by way of Persia, first crossing Baluchistan. She expects to distribute thousands of Christian tracts, printed in the Sart language by the American Christian Literature Society for Moslems. She will be obliged to work her way among the Bolsheviki, in order to obtain food tickets.

* * *

MISS HENRIETTA M. HYSLOP, for the last five years connected with the editorial department of the REVIEW and for two years Assistant Editor, was married on December 12 to Mr. David Walter Ferguson, of Xenia, Ohio. It is hoped that Mrs. Ferguson will continue to assist in the editorial work of the REVIEW.

* * *

MR. SOICHI SAITO has been made national general secretary of the Y. M. C. A. in Japan. For over a year he has been acting in this capacity and has succeeded in building up the many departments of the work.

* * *

WILLIAM W. PEET, LL.D., who went to Turkey as a missionary of the American Board in 1881 and has been for many years treasurer of the American Missions in Turkey, has been appointed by the League of Nations Council to the post of Commissioner at Constantinople. He will represent the Council in dealing with many matters in Turkey and Asia Minor and will have especial responsibility for the work of rescuing women and children held prisoners in Moslem homes. He will be president of a committee composed of the High Commissioners of Great Britain, France and Italy at Constantinople.

* * *

DR. S. M. ZWEMER, for over thirty years a missionary to Mohammedans, has returned to Cairo, sailing from New York on November 25. Doctor Zwemer is now the field missionary of the American Christian Literature Society for Moslems, cooperating with the Reformed Church in America, and the United Presbyterian Church. He will spend part of his time in Egypt and occasionally visiting other Mohammedan lands and returning now and then to America and Great Britain to stimulate interest in missionary work for Moslems.

* * *

DR. HERMAN F. SWARTZ, who has been field secretary of the Congregational Home Missionary Society and later executive secretary of the Pilgrim Memorial Fund and of the Congregational World Movement, has accepted the call to the presidency of the Pacific School of Religion, located at Berkeley, California.

* * *

MR. R. H. LEAVELL has recently been made professor of Race Relations at the George Peabody College for Teachers at Nashville, Tenn. This is the first professorship of its kind to be established in the United States.

DAN SCHULTZ, labor evangelist of the American Baptist Home Mission Society, has begun his ministry among the anthracite coal miners of Pennsylvania, where within a radius of four miles he found six towns having no religious services on any night in the week. Several other large mining communities were without church or Bible schools or any other religious instruction.

NEW BOOKS

The Crescent in Northwest China. By G. Findlay Andrew. 16mo. 113 pp. 3s 6d. China Inland Mission. Toronto. 1921.

China, Japan and Korea. By J. O. P. Bland. 327 pp. 21s net. Heinemann, London, 1921.

Modern Constitutional Development in China. By Harold Monk Vinacke. 280 pp. \$2.00. Princeton University Press. 1921.

Laborers Together. A study of Southern Baptist Missions in China. By Margaret M. Lackey. 126 pp. \$1.00. Fleming H. Revell Company, New York. 1921.

An Afghan Pioneer. By L. F. Musgrave. 12mo. 64 pp. Church Missionary Society, London. 1921.

History of British India. By P. E. Roberts. 625 pp. 7s 6d. Clarendon Press, Oxford, England. 1921.

Introduction to the History of Japan. By Katsuro Hara. 411 pp. \$2.50. G. P. Putnam's Sons, New York. 1921.

A Diplomat in Japan. By Sir Ernest Satow. 427 pp. 32s net. Seeley, Service & Co., London. 1921.

Tales of the Samurai. By A. Mujamori. 233 pp. Kyo-Bun-Kwan, Tokyo. 1921.

One Hundred Years of Singapore. Vols. I and II. 42s net. Murray, London. 1920.

The Lebanon in Turmoil. By J. F. Sheltma. 27s 6d. Milford, London. 1921.

The Islanders of the Pacific. By T. St. Johnston. 307 pp. 25s net. Fisher Unwin, London, 1921.

The Tabernacle's Typical Teaching. By A. J. Pollock. 16mo. 216 pp. 2s 6d. Pickering & Inglis, London. 1921.

Missionary Stories for Little Folks. 1st and 2d series. By Margaret Applegarth. 12mo. 343 pp. 406 pp. \$1.75 each. George H. Doran Company, New York, 1921.

The Pine Tree Boys. By C. C. A. Hutchinson. 41 pp. 6d. Church Missionary Society, London. 1921.

Other Lands. A Quarterly of the United Free Church of Scotland. 6d. 121 George Street, Edinburgh.

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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THE "REVIEW" AND THE MISSION BOARDS

At the annual meetings of the Home Mis-
sions Council, the Council of Women for
Home Missions, the Foreign Missions Con-
ference and the Federation of Woman's
Boards of Foreign Missions there was evi-
dent a very encouraging spirit of friendly
cooperation with THE MISSIONARY REVIEW
OF THE WORLD. Resolutions were adopted
asking the Home and Foreign Mission
Boards to cooperate financially to maintain
the REVIEW and suggesting ways in which
these Boards can help to increase the cir-
culation and to make the REVIEW a still greater
power in promoting the missionary cause.

The Home Missions Council appointed the
following members on a special committee to
cooperate with the REVIEW: Dr. Charles L.
White, of the American Baptist Home Mis-
sion Society; Dr. A. W. Anthony, Execu-
tive Secretary of the Home Missions Coun-
cil; Dr. Ralph Welles Keeler, Director of
the Bureau of Publicity of the Methodist
Episcopal Board of Home Missions and
Church Extension; and Rev. Wm. S. Beard,
Secretary of Promotion of the Congrega-
tional Home Missionary Society, and Dr.
F. C. Stephenson, Young People's Depart-
ment Secretary of the Methodist Church in
Canada.

The Council of Women for Home Missions
voted to use three pages per month in the
REVIEW for their Home Mission Bulletin and
appointed as their special committee on the
Editorial Council, Miss Florence E. Quinlin,
Executive Secretary of the Council of Wom-
en for Home Missions, and Mrs. Orrin R.
Judd of the American Baptist Home Mis-
sions Society.

The Foreign Missions Conference at its
Atlantic City meeting devoted nearly a half
hour to the presentation of the REVIEW and
its service to the Foreign Missionary cause.
The following members were appointed from
the Conference and the Federation of Wom-
an's Boards of Foreign Missions to repre-
sent them on the Editorial Council: Rev.
Wm. P. Schell, Secretary of the Presby-
terian Board of Foreign Missions; Mrs.
Helen Barrett Montgomery, President of the
Northern Baptist Convention; Rev. Frank-
lin J. Clark, Secretary of the Presiding
Bishop and Council of the Protestant Epis-
copal Church; Rev. Enoch F. Bell, Editorial
Secretary of the American Board; Dr.
James C. Joy, Editor of the *Christian Advo-
cate* and a member of the Board of For-
eign Missions of the Methodist Episcopal
Church; Rev. Mills J. Taylor, Assistant
Secretary of the United Presbyterian Board
of Foreign Missions and Rev. L. B. Wolf,
Secretary of the United Lutheran Board of
Foreign Missions.

There is great encouragement in the spirit
of cooperation evidenced by these missionary
executives and it is hoped that the REVIEW
will not only be strengthened financially and
that its value will be increased by an im-
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contents.

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A GRANITE ARCH ERECTED IN CHINA TO CEMENT FRIENDSHIP WITH AMERICA
(See page 87)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLV

FEBRUARY, 1922

NUMBER
TWO

CEMENTING CHINESE AMERICAN FRIENDSHIP

A BEAUTIFULLY carved granite arch (see frontispiece) has recently been erected near Chefoo, North East China, by a wealthy Chinese merchant, Liu Dze Heng, in token of his gratitude for help received from an American Consul and because of his friendship for Americans. Mr. Liu has placed on the arch an inscription which reads: "Dedicated to and erected in honor of the citizens of the United States of America, our friends across the sea. May there be eternal peace between the two peoples. Liu Dze Heng. September 1921." The arch is at the entrance to a school which is now in process of erection and will train Chinese for enlightened service in the interests of better citizenship and world peace.

This is only one of the many bonds that cement China and America. First come the missionaries who for the past one hundred and fifteen years have devoted their lives to the enlightenment and salvation of China. Not only have thousands of Christian men and women given up home and kindred to carry the Gospel to China, but hundreds of them have laid down their lives in service for the Chinese. Their sacrifice has not been in vain as is shown by the eminent Chinese who have been trained in Christian schools and are now serving their country in the interests of peace and progress. Three members of the Chinese delegation to the Washington Conference are graduates of an American mission school, St. John's Episcopal College, Shanghai. They are Dr. Sao Ke Alfred Sze, Dr. V. K. Wellington Koo, and Dr. C. H. Wang. The latter is a Christian. Dr. Sze, the Chinese minister to the United States, and a graduate of Cornell University, said recently in regard to Chinese American friendship:

"One of the most gratifying phases of our participation in the Conference on Limitation of Armament and Pacific Far Eastern

Problems has been the realization that the American people are so wholeheartedly behind the aims and ideals of the Conference. It is this cordial friendship of the American people and their intense desire to promote a peaceful settlement of difficulties between nations that make us optimistic of this Conference as an important milestone on the road to universal peace. China owes much to the people of the United States. The first treaty between the United States and China made more than half century ago was unique among documents of those times in that it pledged the assistance of America to China in case our country should ever need same. It is our hope now that the Conference, in settling many of the problems of the Pacific, will mark the beginning of a new era in our commercial relations.

"It is, however, in the realms of education and ethics that China owes most to the American people. The return of the surplus of the American share of the Boxer indemnity has enabled China to use this large fund for the education of her young men and women in the institutions of learning in the United States. On the other hand the educational work conducted in China through direct contact, by the various educational institutions and missionary bodies of America, has been of such great benefit to China that it is beyond mere words to express. I refer especially to the many institutions of higher education maintained in China by the missionary organizations and to the medical educational work being conducted by the Rockefeller Institute at Peking. These are the elements of Western culture which have given China a real insight into Western civilization and have shown us that Western scientific advancement means more than guns and battleships and engines of destruction.

"The churches have done a great deal for China and the Chinese people. Of the three principal delegates sent to the Washington Conference, Dr. Wang, who is a Christian, Dr. Koo and myself have attended St. John's College at Shanghai, an institution maintained and managed by American missionaries. And so personally all of us have a good idea of the influence of the Church in China.

"In the field of international politics, the American Open Door Doctrine has given us hope and protection during our period of transition from an ancient monarchical form of government to that of a modern republic based upon the enlightened consent of our people. The example of the United States will always stand out to us as a shining light in the path of progress."

The next natural step which China must take is to secure internal harmony and unselfish patriotism among officials. The secret of good government is loyalty to Almighty God and the secret of peace and good will among men is acknowledgment of Jesus Christ as the divine Lord and Saviour of men.

FOREIGN MISSION BOARDS IN CONFERENCE

AS WE look back over a period of twenty-eight years we realize the progress that has been made in interdenominational cooperation and in a united study and solution of missionary problems. When the first Foreign Missions Conference was held in New York, some of the officers were personally acquainted with each other but each Board was viewing its task as a unit and its responsibility was more or less disassociated from the work of other evangelical agencies. Today the Foreign Missions Conference is a council at which the tasks and the problems are studied as a whole, plans are made for cooperative work and an effort is made for effective division of labor. The Committee of Reference and Council, with its headquarters and its General Secretary in New York, acts in behalf of all the cooperating Boards of North America and through its subcommittees studies the cultivation of the Home Church, religious work for Anglo-American Communities in foreign ports, the relation of missions and governments, missionary preparation and Christian literature. Statistics are also gathered, a research library is maintained and various conferences are held to deal with the special needs and problems of Latin America, India, China, Moslem Lands, Medical Missions, Agricultural and Industrial Missions and other topics. These conferences and this cooperation have lead to great advance in the occupation of the field and the improvement of methods such as could not have been attained by individual action. The smaller Boards especially benefit by the experience of larger Boards.

The Foreign Missions Conference in Atlantic City (January 11 to 13) brought together representatives of practically all the evangelical Foreign Missions Boards. The general theme discussed was "The National Consciousness of Peoples in Mission Lands and Its Effects in the Development of the Church Today." Ample time was given for a consideration of the subject in all its phases. While there were many minor differences of opinion, the general conviction seemed to be that the time has come when the native leadership in the mission churches must be more adequately recognized. In Japan, Korea, China and India particularly the native Christians are demanding a more decisive voice in Church affairs and are asking that the missionaries either act as advisers on an equal basis or devote themselves to educational, evangelistic and literary work. In some lands, like India, the growing national consciousness seems at times in danger of obscuring the broader Christian consciousness of the people. It was the general conviction that the native Christians should be allowed and encouraged to increase their control of their own churches as fast as they can develop leadership and can assume the responsibility without too great detriment to the work.

Special topics brought up for discussion included the needs of

neglected Haiti and Santo Domingo, the practically untouched 2,000,000 nomadic people in Mongolia, the educational needs of equatorial Africa, a more adequate cultivation of the Home Church and the adjustment of missionary salaries and allowances to secure the most effective service. Committees were appointed to consider plans for establishing work in Mongolia, Central Africa and other unoccupied fields and to bring to the attention of the American people the existing conditions in Haiti and Santo Domingo. The President elected for the next annual meeting is Dr. James Endicott, Secretary of the Methodist Missionary Society of Canada.

During the past year the Committee of Reference and Council has undertaken many important tasks—including cooperation in the formation of the International Missionary Council, the survey of Christian literature in Moslem Lands, the publication of "Missionary Ammunition" for pastors; the sending of an educational commission to China; conferences with various governments concerning missions in the Far East and in Mexico; the appointment of suitable men for consular and diplomatic positions, the opium traffic, problems in Portuguese East Africa, and New Guinea; China famine relief and missionary passports.

COOPERATION AMONG HOME MISSION EXECUTIVES

FOURTEEN years ago the officers of Protestant Home Mission Boards first met in New York to study ways by which they could learn from each others experience and could cooperate more effectively to win America to Christ. There was then much denominational rivalry in country towns, on western frontiers and in other home mission fields. This involved waste and sometimes fostered un-Christian jealousy. At the same time large areas and special classes in America were neglected; there was no agreement as to the best methods by which foreigners and other classes could be reached, and there was practically no cooperative interdenominational work.

Today the Home Missions Council and the Council of Women for Home Missions have headquarters and Executive Secretaries in New York. Their special committees study the special problems connected with work in Alaska, for Indians, in cities, industrial centers and on frontiers, among Mormons, Spanish Americans, Hebrews, Orientals and other foreigners, among Migrant workers, Negro Americans, and in town and country communities. Recently a special department has been formed to study the recruiting of the Home Mission forces. Since these annual conferences were first held the money spent in Home Missions has more than doubled. The total appropriation reported for 1920 by sixty societies amounted to \$23,135,601. The work has included many new fields and new methods have been employed to reach the unevangelized and the uneducated.

Preceding the recent New York meeting of the Home Missions Council and the Council of Women for Home Missions (January 8 to 11) a special conference was held to discuss Christian work among Negroes in the United States. Able addresses were given by both white and Negro leaders dealing with education, the Negro church and community, recruiting and training the Negro ministry, and interracial and interdenominational good will and cooperation.

The two Councils, of men and women, at their annual meeting held both joint and separate sessions to discuss the reports of the various committees. As a result of recommendations, a special committee was appointed to investigate the need for religious literature for the blind, another to study the question of the standardization of Home Missionary salaries; and the enlargement of the work of the recruiting committee was advocated; group and national conferences on Indian work were approved; the Councils voted for cooperation with the REVIEW in maintenance and in its efforts to promote the work of Home Missions; another committee was appointed to co-operate with similar committees of the Foreign Missions Conference to study North American responsibility in Haiti and Santo Domingo.

Among the most interesting and noteworthy reports was that on Alaska, where an effort is being made to divide the territory among denominational agencies so as to provide more adequately for its evangelization without waste or overlapping of effort. During the past year plans have been made by the United States Government to unify and centralize the political responsibility and plans are under way also for the unification of religious responsibility. Interdenominational conferences are to be held in Alaska next year for this purpose.

The Committee on Comity and Cooperation, through whose efforts such a notable survey was made in Montana, report that similar surveys should be made in other states but that the necessary funds are not available. There are many fields in which there should be readjustments, some denominations withdrawing and others expanding. This is particularly true in the work among Orientals in California. The Roman Catholic Church is evidencing the benefits of unification in San Francisco while Protestants exhibit the disadvantage of small forces and scattered centers of work. Missions to American Indians show the great benefit of a thorough study and a positive program. New fields have been entered and in old centers the work has been strengthened. Religious work directors have been placed in some non-reservation schools but many Indians are still beyond the reach of the Gospel.

Progress has been made in caring for the New Americans, especially in providing foreign-language literature for them; with the cooperation of the new immigration commissioner, Mr. Todd, religious services are being provided at Ellis Island. The "General

Committee on Immigrant Aid" is composed of representatives of thirty-two religious and social organizations. More than 3,750,000 Hebrews live in North America, only one-tenth of whom are in touch with synagogues. This people of God's ancient covenant are almost entirely neglected by Christians. Evidently there are still large and difficult tasks ahead of the Church before America can claim to be Christian.

THE CHURCH-AND NATIONAL PROBLEMS

AN increased spirit of cooperation was evidenced in the meeting of the Executives of the Federal Council of Churches in Chicago last December. The aggressive activities and the useful publications of the various committees of the Council in connection with the war, religious reconstruction in Europe, relations with China and Japan, the Orientals in America, industrial justice, unemployment and disarmament have won the approval and cooperation of many churches and individuals.

At the recent conference the discussion related largely to questions of world brotherhood and cooperation among the nations in which the churches are realizing their responsibility and opportunities as never before.

The "General Declaration" took for granted that the Church, while it cannot define in detail the political methods and institutions by which war shall be ended, yet has a duty to state clearly the moral principles that underlie all international relationships and to insist that lawmakers, diplomats and all who represent government shall see that these relationships are founded upon Christian ethics. The nations must go further than the mere abolishing of battleships and land armaments. They must remove the causes of war and recognize as governing principle the teachings of Christ.

The Council urged that each student body establish a committee on international justice and good-will for cooperation with the Federal Council; that the city church federations establish similar commissions for federation; that theological schools and seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and recommends that these schools open special courses for laymen wherein these problems may be elucidated and training for service along international lines be given.

These are all important subjects on which Christians as such and as citizens naturally have convictions and responsibility. We may not shirk our obligations but in giving large attention to these problems we must not neglect the chief work of the church for the spiritual salvation and training of men in spiritual life and service.



ONE OF PEKING'S SMELLS—PART OF THE "SEWER SYSTEM" OF THE CITY. THE NIGHT SOIL OF THE CITY IS COLLECTED IN WHEELBARROWS, TAKEN OUTSIDE THE CITY WALL AND DRIED FOR FERTILIZER

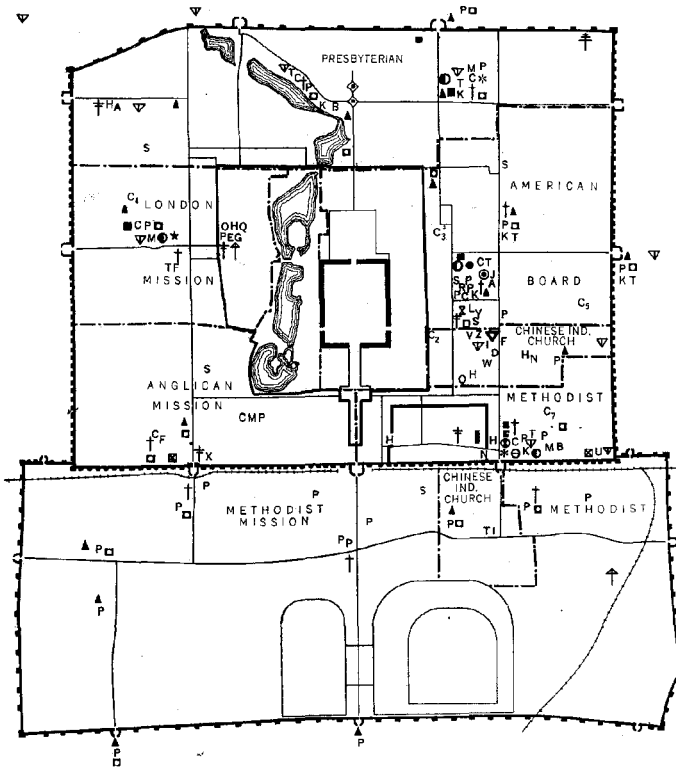
The Secrets of a Chinese City*

Revealed by the Social Survey of Peking

REVIEWED BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

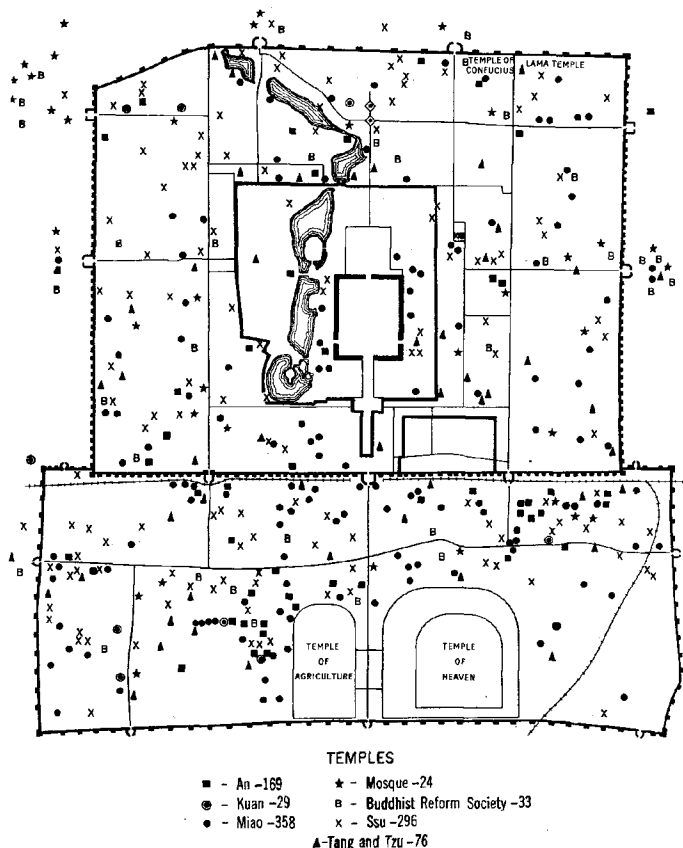
“**D**EDICATED to the missionaries whose work has made this study possible” is a novel note for a scientific survey of a famous city of the Orient. The presence of a scholarly sociological specialist in every part of Peking for months; snapping his graflex upon all phases of its social and even political life; interviewing every variety of its cosmopolitan inhabitants; rallying to his assistance not only the oldest and most experienced missionaries, but officials of the new-old capital as well; calling in the services of Christian church members who carried on an intensive social survey in the very heart of the ancient city; going out into the churches of the same capital to report results as the survey began to assume form, and surprising the residents with facts and arguments based upon it; arousing in Christian and non-Christian groups of young men and women of the student class a desire to undertake many things to ameliorate conditions—this is what the present writer saw going on for months in 1919. Now that practical young Christian, Sidney D. Gamble and his fellow-worker, John Stewart Burgess of the Peking Young Men’s Christian Association, have given the world a multitude of facts derived from their survey. Even the casual reader can-

*Photographic plates are taken by permission from *Peking a Social Survey*, by Sidney D. Gamble, assisted by John Stewart Burgess. Published by George H. Doran Co., New York. \$5.00.



MISSIONARY WORK

- | | | |
|--|--|---------------------------------------|
| A - Normal School | K - Kindergarten | ⊙ - North China Union Women's College |
| B - Bible Training School | L - Language School | V - Commercial School |
| ● - Bible Women's Training School | M - Middle School | W - Medical College |
| C - Compound | ⊙ - Girls' Middle School | ⊙ - Women's Medical College |
| ▲ - Chapel | N - Nurses' Training School | ⊙ - Catholic College |
| D - American Bible Society | ⊙ - Nurses' Training School (Female) | Y - Blind School |
| ★ - British and Foreign Bible Society | O - Orphanage | Z - Union Church |
| E - Catholic Seminary | X - Old Men's Home | † - Church |
| F - Dispensary | P - Primary School | ⊙ - Catholic Church |
| G - Catholic Press | □ - Girls' Primary School | ▽ - Y.M.C.A. |
| H - Hospital | Q - Catholic Convent | □ - Y.W.C.A. |
| ✱ - Women's Hospital | R - International Reform Bureau | X - Theological Seminary (Catholic) |
| I - Chinese Independent Church | S - Salvation Army | ⊙ - Catholic Chapel |
| J - Kindergarten Training School | T - Women's Christian Temperance Union | ⊙ - Russian Greek Church |
| C ₁ - English Methodist | U - Peking University | ⊙ - Theological Seminary (Protestant) |
| C ₂ - Independent | C ₄ - Assemblies of God | ▽ - Student Y.M.C.A. |
| C ₃ - Seventh Day Adventist | C ₇ - English Baptist | ■ - Student Y.W.C.A. |



NOTE: Mosques and Reform Society Headquarters all shown, but only about one third of other places of worship

not fail to be interested and the professional sociologist and missionary student secretary who wishes to know the particular social needs of an Oriental city is placed under special obligation by "Peking—a Social Survey" the first adequate volume of this sort dealing with a Far-Eastern capital.

A map of Peking, in six slightly differing outlines, superimposed one upon another, shows the growth of the city from the earliest capital of Ch'i, established in 1121 B. C. and destroyed in 221 B. C., down through four other slight shiftings of location, up to the present-day Peking, founded by a Ming Emperor in 1368 A. D. Antiquity surely is here, and the chapter on the city's history is most interesting. The chapter describing the capital's environment and life is of absorbing interest. Half-tones show the mule litter—a box slung between

two mules—and one of Peking's 4,198 springless, indestructible carts. There is no picture of any of its 17,000 rickshaws, nor of its 700 automobiles, to show the modern substitutes for these ancient vehicles. The half-tones of students haranguing street audiences and their arrest in consequence allures one to read about the stormy student strike of 1919 against certain governmental acts. The dulness of statistics of population is relieved by learning that the average population per square mile within the city walls is 33,626, while in Cincinnati it is 8,260 and in Boston it is 15,600. Look upon the Massachusetts city from the capitol on Beacon Hill and, except for the Commons and Public Gardens, one sees only a mass of buildings ranging from three or four stories to the multitudinous sky-scrappers. In Peking from the tower of the Presbyterian High School one may look out upon nearly twenty-five square miles of flat land occupied by its 932,557 inhabitants and see scarcely anything except one-story buildings embosomed in a vast forest of trees. If the eye could reach the southern section of the Chinese city, as contrasted with the northern, which used to be given up to the Manchus, it would rest upon farms and gardens near the ancient parks containing the Altar of Heaven and the Altar of Agriculture, with a population of from 6,000 to 12,000. Within a mile or two to the north, there is a stretch of buildings between the Chinese and Tartar cities which house from 72,000 to 83,800 people per square mile. This is the district where most of the business—including houses of ill-fame—is concentrated. Though the density of population is far greater there than in cities of the same size in America, the average number of persons per house in Peking is only 4.9 as compared with Philadelphia's 5.2 and Boston's 9.1. Incidentally we learn that among the foreigners resident in the capital, Japan leads other nations with 595, while America stands next with 281 and the British follow with 230.

The chapter on health is of value, though not strictly required for a social study. The health conditions of Peking today, as compared with a generation ago, are almost unbelievably improved. What was the "dirtiest city in the world" has become a city outwardly as clean as most in America and vastly better than Naples and some other European cities before the War. One statement which has always been surprising to the better informed reader, namely, that China with its unequalled population has only one insane asylum (established by Dr. Kerr in Canton), is shown not to be true, for a second asylum is referred to as having been established in Peking in 1912, and more permanently housed in 1918. The introduction of better sewerage, of a purer water supply, of a regulated scavenger system under the Fertilizer Guild, of street cleaning and watering, and of hospital service, has been crowned by the imposing Rockefeller

Foundation China Medical Board's plant, costing over \$7,000,000. These improvements account for the improved health of the city.

Education in Peking has grown by leaps and bounds during recent years, until now 48,000 young men and boys are studying there, besides 7,000 female students. "When it is remembered that modern education did not really begin in China until 1905, the building of this new educational system stands out as one of the great educational



STUDENT DEMONSTRATIONS, JUNE 4 AND 5, 1919. PART OF A NATION-WIDE MOVEMENT AGAINST THE GOVERNMENT AND THE SHANTUNG AWARD

achievements of history, particularly as the country has been so disturbed with revolution and political turmoil." One of the questionable movements in education has its fountain in Peking. The Renaissance Movement, starting there in 1919, aimed "to save the nation through science and democracy, with the objectives of destroying the harmful features of the old family, economic and political system and then build up a new society." Most of these are laudable features, but unfortunately the necessary intellectual equipment for this task is believed to be found in mastering the writings of European and American democratic or socialistic leaders, many of whom are decidedly agnostic or anti-Christian.

Work and play in Peking are fully discussed as is the city's commercial life. The guild of the old régime is gradually giving way to the modern chamber of commerce and business men will find the chapter on this subject most interesting reading, just as the traveler finds a fascination in visiting the vast expanse of the Tung An Shih Ch'ang, where shops housed under one roof sell all manner of curious goods. The iniquitous *octroi* system of taxation, which prevents the entrance of raw materials, has so crippled Peking manufactures

that most of such work is done in port cities where there is greater freedom of trade.

The "Recreation" chapter is unique almost in China, where the proverbial expression, "Climbing a tree to hunt for fish" suggests the impossibility of finding time for amusement in the ordinary busy life. Another axiom, "No work is two fairies," is expressive of the double joy that would come should leisure actually fall to one's lot. Yet this chapter is suggestive of an Oriental "Coney Island" transported to Peking with theaters, movies, story-telling, temple market festivals, horse racing, bird flying, card and table games, and a superlative felicity of restaurants. We also see the change from the old days when the proverb ran, "The fifth and sixth moons,—time for taking a bath," since now we have the "amusement" of bath houses all the year around. There are also pool and billiards, recreation centers, modern athletics, and other forms of amusement which prove that no longer does "All work and no play make Jack (Chinaman) a dull boy." The wonderful Central Park is a great center of this strange new life, and the glaring electric White Way between the Tartar and Chinese city is the lure of nights.

The social evil in Peking is saddening. In the old days, open prostitution was never in evidence in the city but the new civilization, introduced with the founding of the Republic in 1912, has brought the brothel and its gay lights before the public. Of Peking's population 63.5 per cent are male and with no home life to hold them in check, the sudden wave of license is explainable, though most lamentable. Happily in rural China, as a foreign trained Chinese doctor says, "The moral standards of the Chinese regarding sex have been very high. Conditions in the distant country districts to-day are much the same as they were 5,000 years ago..." But the statement of another Chinese official needs to be added, when discussing city conditions: "First-class public women are not considered as under social condemnation, but are given the honorable designation of 'teacher.' Very few wives are against the practice to the point of strenuous objection. Some wives even entertain the better class of prostitutes... To patronize a high class public house, or to be able to purchase a famous girl for a concubine is a mark of distinction in Peking." One of the pathetic aspects of the case is the fact that students away from home, or those coming from families in the city where sisters and mothers are illiterate, often go to the brothel only for the purpose of conversing with the better educated inmates. A prostitute who is a brilliant conversationalist is often the center of a group of such students as they chat together for hours.

This chapter also shows the other side of the shield, the efforts made to combat the evil by the "Door of Hope" and by Mr. Frank

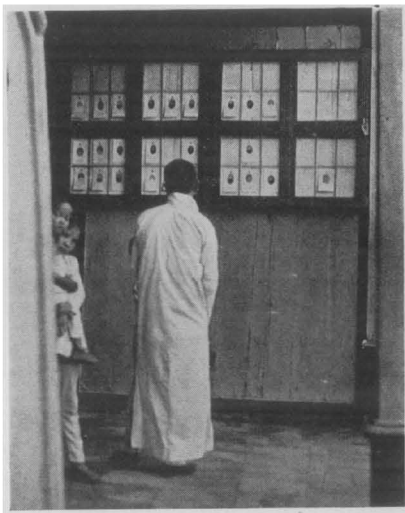
Yung T'ao's "Social Reform Association," whose membership rose to 17,000 within four years.

Poverty in Peking is cared for by philanthropy to an increasing degree; the old beggary, when on a cold night many would freeze to death on the streets, is being aided by soup kitchens and one full meal a day. There are also orphanages where boys are taught trades, and an industrial home where girls learn embroidery and other arts. Reform schools, poorhouses, old people's homes, and charity workshops are other forms of philanthropy. Mrs. Wickes' study of her "Nearest Neighbors in Peking," is very, very informing.

Prisons, which used to be called "hells" are now being made more attractive than our own, judging from the half-tone opposite page 311, with a public hall where ethical teachings are imparted to the inmates, as well as industrial work preparing the men for a useful life after their discharge. The city's model prison, the first of thirty-nine in China, teaches carpentry, weaving, typesetting, printing and bookbinding, shoe-making, masonry, metal, leather and bamboo work to classes of from twenty-five to forty men each, pay being given all who are diligent and obedient to the prison rules.

The "Church Survey" puts to shame surveys made by the American Church, and may well serve as a model for such work. The chapter on religious work reports 936 Confucian, Buddhist and Taoist temples, monasteries and ancestral halls, and sets forth in bewildering variety the efforts of Mohammedans, Roman and Greek Catholic, and Protestant agencies to transform the community. This is summarized as follows:

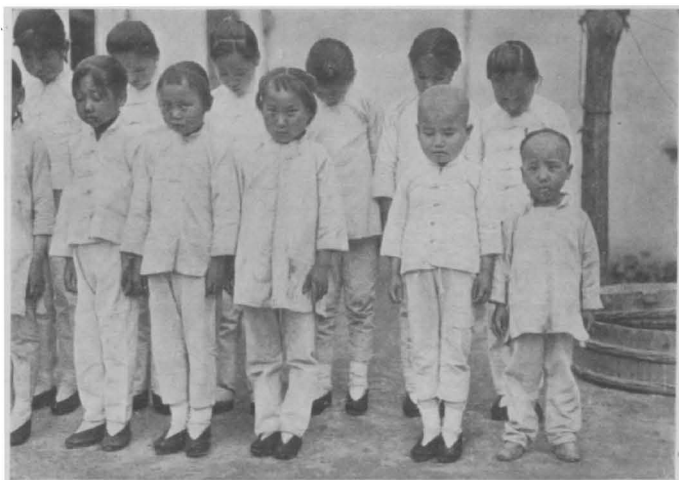
"The effect of Christianity in introducing new social and moral ideals is apparent. The present eagerness for a better government, for a higher place for women, for a more adequate moral code, is partially the result of the Christian movement in China; while the present intellectual awakening is certainly indirectly the outcome of the many years of persistent teaching of new ideas by the missionary body. . . . Religion in action, especially, will arrest the attention and gain the acceptance of vigorous young China. Christianity can be demonstrated through the home, the school, the factory, the hospital permeated with the Christian spirit. The planning and organizing of a definite and



WHICH GIRL WOULD HE LIKE TO HAVE FOR HIS WIFE?

A man is examining the inmates' pictures outside the Door of Hope.

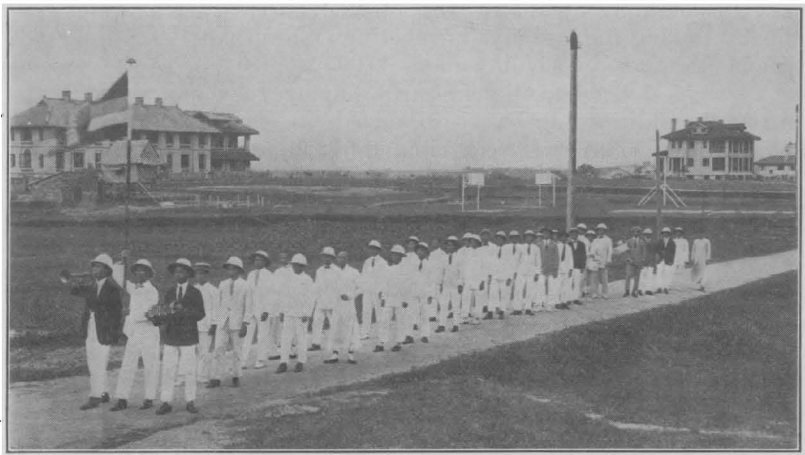
constructive social program around each Christian Church will also truly express the inner spirit of the Christian gospel which seeks to develop not only the individual and the church, but primarily and essentially to transform the structure of society itself into a new social order—the Kingdom of God.”



SLAVE GIRLS OF PEKING RESCUE HOME, RUN BY THE POLICE

Naturally such conclusions lead to a final chapter upon the “Peking Community Service Group,” an outgrowth of the survey. It is equally natural that Mr. Gamble, to whom all mission workers are deeply indebted for this volume, is planning to return to Peking to devote his talents and his Christian life to carrying on a task which he has here set forth.

The sociological specialist will revel in the appendices which fill nearly 120 pages with many and varied tables and other forms of information gathered in the course of the survey. This missionary classic ranks with Dr. Dennis’s “Christian Missions and Social Progress,” though it is far more specialized and scientific than that great work.



CHINESE COLLEGE STUDENTS GOING TO PREACH
MEMBERS OF THE UNION THEOLOGICAL COLLEGE IN CANTON STARTING OUT TO
PREACH IN NEIGHBORING TOWNS

Forward Movements in South China

BY REV. A. A. FULTON, D.D., CANTON, CHINA

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

WHEN Robert Morrison stepped on shore at Canton in 1807 he confronted the despotism of the "Great Pure Dynasty." A little band of foreign merchants were restricted to close, hot, unsanitary quarters in old Bean Street. The narrow quarters had a frontage on the dirty river, where in the evenings the foreign community crowded to the shore to get some relief from stifling heat. Access to the high officials was possible only by "petition" through underlings and inseparable "Kumshaws" to open the way to the lofty dispensers of favors. Propagation of the Gospel was taboo, and even instruction in the Chinese language was to a foreigner a dangerous undertaking.

Had Robert Morrison returned in December, 1920, he would have thought that the millennium was near. In Canton he would have seen, in a conspicuous part of the city, a large mat shed structure, with capacity to seat 4,000 hearers. Services were being held there morning and evening. At eleven o'clock 3,000 women were present, and in the evening the entire building was crowded. Preaching was by Chinese Christian pastors and evangelists. In the audience were men from all classes, including high officials. Scholars and merchants sat in same seats with working men. Requests were made that no one

leave the building until the close of the service. Great quiet prevailed. During the ten days of meetings more than 100,000 persons were in attendance, including about 30,000 women, and at the close of the services 2,290 had signed cards saying they had decided for Christ. In addition 1,000 were organized into classes for Bible study. Thousands of dollars were contributed by Chinese to meet the cost of the structure and for incidental expenses. The foreign workers aided only indirectly by their presence and advice in cooperation with Chinese pastors and evangelists.

The old walls that shut Morrison out from the city are now leveled to the ground. When I reached China forty years ago, there were no railroads, no steam launches in Canton, no electric lights, very few hospitals, and scarcely a college worthy of the name. More than ten miles of narrow, dark streets have been widened with an average width of 100 feet, where hundreds of automobiles may be seen. Railroads and airplanes are in evidence and hundreds of steamboats and launches fly up and down the river and to distant ports. Along the bund, fronting the river, are some of the finest department stores, employing hundreds of clerks, one of the buildings costing a million dollars, and would cost two millions of dollars if erected in U. S. A. This is a new China.

I confine my statements to the work in the province of Kwangtung, of which Canton is the capital. I saw the beginning of the Canton Christian College which today is one of the greatest forces in China for the demolition of ignorance, and for the building up of new forces of knowledge and power. I saw this plant when it was located in a small Chinese house, and had only two teachers and twenty-five students. The college moved to Macao, and after four years returned to Canton where a small site had been obtained near the city. In the immediate vicinity were innumerable graves, and great difficulty was met in trying to induce the owners to part with their land. By use of much tact and patience the campus was increased to one hundred and thirty acres, and today the value of the land and buildings is one-half a million dollars, U. S. currency. The staff has grown from two teachers to fifty-one Chinese and thirty Americans, and the student body numbers more than 700. The budget of current expenses has risen to \$200,000 annually. One of the prominent professors is Mr. Chung Wing Kwong, who was converted about twenty-five years ago. He was a second honor student and an eminent member of the literary class. Through his influence the Chinese have contributed \$100,000 to the college. Many students from Canton Christian College are now in the United States at different universities. The College is under strong Christian influence, and the larger proportion of the students are open believers in the truths of the Gospel.

The forward movement has been accelerated by the work of

medical missions. The largest medical college for women in China is located at Canton. This institution began in a small room with two or three pupils, and was founded by Dr. Mary H. Fulton. In 1880 there was one hospital in the city, and accommodations for women and children were restricted to one small ward, and to this ward came only women of the poorest classes. Unspeakable suffering was the lot of thousands of women who were helpless in the hands of ignorant and superstitious midwives. Dr. Fulton began with a few young women who ventured to enter a medical class. Visits to the homes of the higher classes gave relief from suffering, and profoundly impressed the patients with the superior knowledge and ability of the physicians from America. Applications to enter the medical class continued, and through the generosity of Mr. E. A. K. Hackett funds were supplied to erect a suitable college building. A training school for nurses was then started. To accommodate the large numbers applying for relief new buildings were erected, including a women's hospital, a new laboratory, and a large dispensary. Today the Hackett Medical College for Women is one of the best known institutions in China. More than 100 young women have been graduated, and are located in different cities, in three different provinces. A plant worth \$150,000 provides excellent facilities for all students. This college is to be made equal to any in the United States, and has the united support of the Women's Boards of our Church. The graduates have raised \$23,000, part of the sum that will go into the erection of a suitable dormitory to accommodate the increasing number of students. The College is in charge of Dr. Martha Hackett, assisted by a staff of graduates from universities in the United States.

Educational development is a further stimulus to the forward movement. Thirty years ago it was necessary to provide support for pupils entering our few schools. Today the majority of our schools are self-supporting, and no school is wholly supported by foreign funds. The finest school of its kind in the province began with one teacher and about a dozen young girls. Today the True Light Seminary sheds its rays over a vast area. The students number nearly 200, and include a large proportion of young women from wealthy and intellectual classes. The buildings and equipment are of high order, and a new dormitory has just been completed to provide quarters for the increasing number of students. When I came to China a decent young woman might not be seen on the streets without a chaperon. Today thousands of young girls may be seen on their way to school, and no man would dare to insult one of them. The total number of students in the Protestant schools of the province is about 30,000.

The forward movement in China is very notably in evidence when we consider the progress made in union work. At the John R.

Mott meetings it was decided that an effort should be made to organize union theological colleges. Representatives from seven different Missions conferred, a constitution was formed, and each Mission entering the Union provided one instructor. Today in Canton is the largest Union College in the world, considered from the standpoint of denominational representation. The Societies represented are the Presbyterian Board, New Zealand Presbyterian Mission, the Canadian Presbyterian Mission, the United Brethren Mission, the Congregational Mission, the London Mission, the Wesleyan Mission, and the Church of England Mission. The first building was erected by Mrs. Cyrus McCormick, of Chicago. The site of the College is a most advantageous one, close to the suburbs of the city. Recently a fine dormitory has been added and residences for some members of the faculty. Additional buildings will be erected as rapidly as possible to accommodate students and to provide needed equipment. Among members of the staff are a few very able Chinese instructors, and others preparing in the United States will be secured at the earliest possible day. In this Union Theological College the great fundamentals of faith are clearly set forth, and through this great agency will go forth hundreds of carefully trained preachers and evangelists to supply the rapidly increasing number of churches in the chief centers of the Province.

The forward movement receives strong emphasis in the organic union of the Presbyterian, Congregational, United Brethren, London Mission, and Swedish Mission Churches to form a branch of the United Church in China. Other societies will, no doubt, soon come into this Union. The denominational distinctions which have been so long maintained in other lands have not only no significance with the Chinese but rather serve to confuse their minds as to the great fundamentals of faith. Hereafter churches and preaching halls will not bear denominational names, but will be designated as Churches of Christ in China. The forms of church government will be modeled largely after the Presbyterian order, but with a different nomenclature. By this union all danger of overlapping will be avoided. Great gains in economy and efficiency will result. Gradually the leadership in all forms of church activities is passing from foreign to Chinese control, which has been the aim of missionaries for many years. Responsibility develops leadership, and with Chinese as leaders we shall receive larger contributions to all forms of work. The Secretary of the Y. M. C. A. in Canton is Mr. Leung Shiu Cho, with three foreign secretaries to assist him. The National Secretary for China is Mr. David Z. T. Yui. The Principal of the large Middle School at Canton is Mr. Kwaan Yan Cho, aided by several American teachers. Just as fast as possible missionaries must pass over to Chinese control churches, schools, hospitals, and all heavy responsibility for the

evangelization of these hundreds of millions. This does not mean that the missionaries will seek to evade duty. They will be needed for many decades to help secure funds, and to labor in closest relation with Chinese leaders as councilors and co-laborers in evangelistic, educational and medical departments.

Most of our self-supporting churches have been founded by the Chinese who have had full control in raising funds. Recently in Canton a church was dedicated that cost nearly \$40,000, in addition to the cost of site. The funds were raised entirely by Chinese. Another site was secured and a church built which today is worth \$50,000. Last year a church costing \$6,000 was built by one man in a market town and ten miles distant another church costing \$4,000 was built. Some years ago a lot was purchased in a market town, and today on that property is a church worth \$7,000 and a girls' school is supported with three teachers and seventy-five pupils. In San Ning City, the Chinese have had for years a strong self-supporting church, and the value of the plant, including school for boys and girls is \$25,000. Not far from this is another plant, including site, church and schools, worth \$40,000. All of

them have been founded and are supported by Chinese funds. When I first went to San Ning the only evidence of Christianity was a small, dirty shop, used as a meeting place for a dozen Christians. It is unreasonable to expect Chinese to contribute large sums of money, and place these sums in the hands of foreigners if they have no voice in the use of these funds.

The dominant aim of all these Missions is to reach, not only large centers, but the thousands of villages in the Province. Three-fourths of China's hundreds of millions live in villages. Missionaries alone cannot directly reach these millions. The great work must be done by trained Chinese helpers. We can support ten of these workers more cheaply than one missionary, and they will do twenty times the work that one missionary can do in direct evangelistic effort. The great function of the missionary is to seek out and prepare bright young men for this work. Qualified evangelists are now set apart to engage in the specific and definite evangelization of the villages. In one Mission, in the past two years, 1,500 villages were reached and more than 100,000 persons heard the Gospel message. Monthly re-



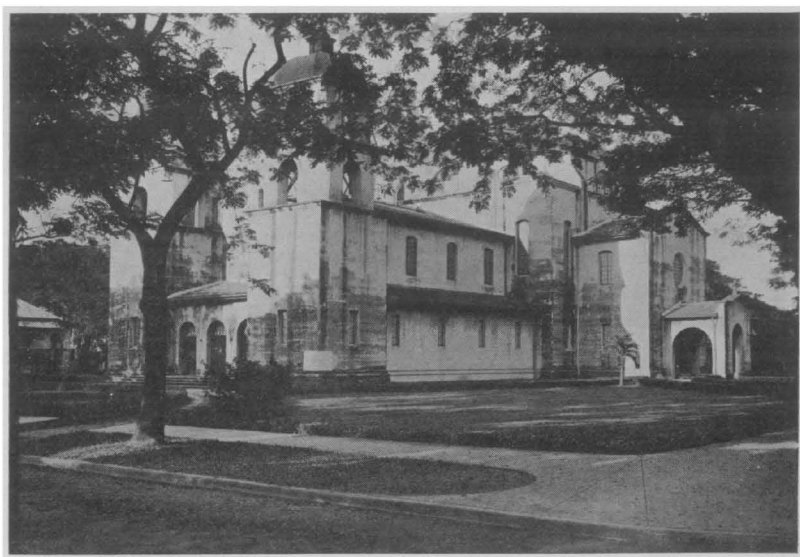
A CHURCH BUILT BY CHINESE. THIS IS A BUILDING AT TIK HOI ERECTED AND PAID FOR AT A COST OF \$5,000 WITHOUT FOREIGN HELP

ports indicate the number and names of villages reached, with additional information as to tracts distributed and number of persons reached.

The forward movement includes the plan to open preaching halls in the market towns and chief-centers of trade. Hundreds of markets are found in this Province, and to these markets the hundreds of thousands of villagers come every five days to buy and sell. The chapel in the market is the light for the surrounding villages. Within a radius of three or four miles from the market may be found 40 or 50 or 100 villages, all depending on the size of the market. On market days the chapel is crowded with hearers. On other days the preacher visits the villages, and these visits are continued throughout the year. Through the agency of these chapels in market towns, the villages will be reached directly, and gradually every prominent village will have its church and school, provided for by Chinese funds. We can now go into thousands of villages and meet with encouragement and find willing hearers.

Lastly, the most profound significance of a forward movement is China's very deep friendship for America. That missionaries have had a very great influence in bringing about this great asset is not a debatable question. They have opened the hospitals, started schools, and founded asylums for the lepers and the insane and the blind. They have distributed tens of thousands of books and tracts in defense of sanitary measures. They have been distributing agents in famine regions, and have supplied physicians to plague-stricken provinces. A very large proportion of the finest equipped colleges, hospitals and schools in China were established with American money. The gifts of millions of gold sent to help famine sufferers increases China's sense of obligation; and they will not forget it.

The religion of China is idolatry, pure and simple, and China spends more than one hundred million dollars yearly in idolatrous worship. How speedily that money will go into schools, churches and hospitals will depend on what use we make of our unique opportunity. Idolatry can not stand before the aggressive power of the Gospel. A great Chinese scholar declared that his nation's most bitter need is good men; and good men, in the most comprehensive sense, are not found apart from Christian civilization. The old empire had in it the elements of stability, but none of progress. The great Republic of China lies wide open, and we are invited to take the leadership in making that Republic, by our gifts of men and money, one of the most influential of the great World Powers.



THE PROTESTANT EPISCOPAL CATHEDRAL IN MANILA, P. I.

Achievements of One Hundred Years

*The Centennial of the Domestic and Foreign Missionary Society of
the Protestant Episcopal Church in the United States
of America*

BY REV. FRANKLIN J. CLARK, B.D., NEW YORK

Secretary of the Presiding Bishop and Council and Secretary of the Committee on
Arrangements for the Centennial

ONE hundred years ago the Episcopal Church in the United States began to realize the necessity for organization if it were in any way to fulfill the reason for its existence. At the General Convention held in Philadelphia in 1820 a Society called "The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions" was organized. The constitution was, however, found to be defective, and a special General Convention was called for the following year—1821—to remedy this defect. This afforded an opportunity for those more interested in domestic than foreign missions to bring about a change in title of the Society, and it was re-organized under the present name. This Society is the sixth oldest in the United States, being antedated by the Moravian, which was organized in 1745, but almost contemporaneous with the four other societies which began during the years between

1802 and 1818 when the new Republic was asserting itself as a Nation. It is perhaps the oldest organization, except the Moravian, which at its inception united the idea of work both at home and in foreign fields.

The creation of this society used up practically all the missionary spirit in the Church. Membership was based on the payment of dues and as it was entirely voluntary, diocesan needs easily took precedence over this new interest.



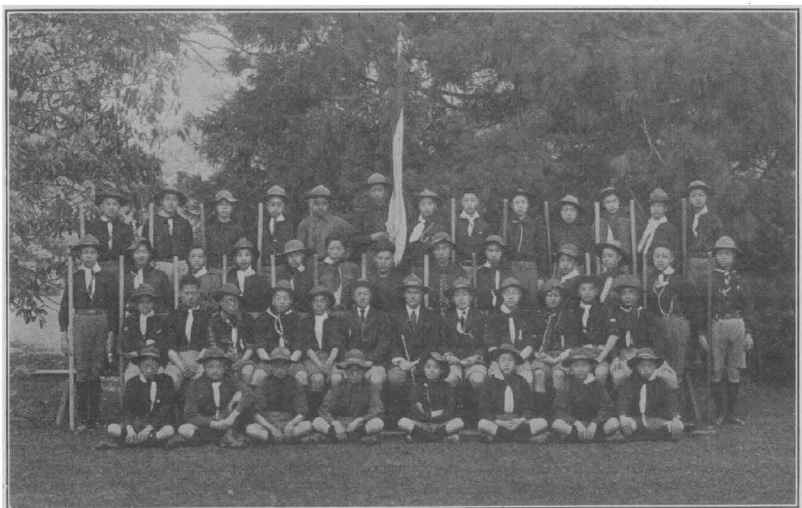
BISHOP SING—FIRST CHINESE BISHOP

The only ones really filled with missionary zeal were the few who volunteered for service. One man, the Rev. Joseph R. Andrus, went to Liberia with the American Colonization Society, but died of fever a few months afterwards. The Rev. J. J. Robertson and the Rev. and Mrs. John R. Hill started the valuable schools at Athens, Greece. Four missionaries went to the West and South, one to Michigan Territory, one to Wisconsin Territory, one to Missouri Territory, and one to the newly acquired Florida Territory. These were the lonely heroes of that day; the Church sent them out and then almost forgot them.

Not until 1835 was any real progress made. At the General Convention in Philadelphia in that year three important steps were taken. In the first place it was declared that *the Church itself was the missionary society*; but every member of the Church, by virtue of his baptism, automatically became a member of that society. It was recognized, in the second place, that a definite organization was necessary to carry out the wishes of the society, and a Board of Missions was organized. The third important step was the consecration of the first missionary bishop, Jackson Kemper, who was sent to the great Northwest Territory to help the pioneers build up a Christian civilization.

In 1871 the Church took another important step by bringing together under one head as an Auxiliary to the Board of Missions the

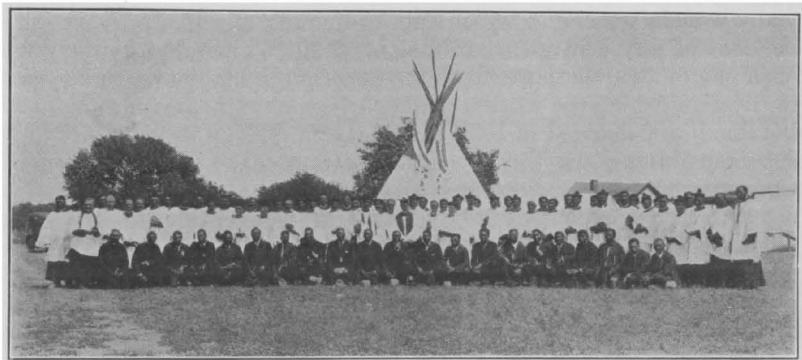
many women's societies which had been doing missionary work independent of any central organization. This Woman's Auxiliary has been one of the most effective aids the Church has had. In addition to the gifts which the women made each year in money and material, the Auxiliary decided in 1889 that it would make a further gift to be collected during the three years preceding each triennial General Convention and to be presented as a united thank-offering. The first offering was presented at the General Convention in 1889 and amounted to \$2,000. That presented at the General Convention in 1919 amounted to \$467,000. This united offering is used for the support of women missionaries at home and abroad. In addition to its gifts of money, which have totalled over fourteen millions of dollars,



CHINESE BOY SCOUTS AT ST. JOHN'S COLLEGE, SHANGHAI

it has saved hundreds of parishes and dozens of dioceses from the deadening blight of self-centered prayer, thought and work. It has introduced and popularized the missionary meeting, the mission study class and the Church Summer Conference, and many missionaries have come from its ranks.

In 1877 the children of the Church began definite cooperation with the Board of Missions. In that year Mr. John Marston, who was superintendent of a small school in St. John's Church, Lower Merion, Philadelphia, asked his children to save their offerings during Lent and send the money to the Board of Missions. This first offering amounted to \$200. The next Lent the whole Diocese of Pennsylvania adopted the plan and \$7,000 was given. Today the children of the Church from all over the world collect their Lenten offerings



IN SOUTH DAKOTA—AN INDIAN CHRISTIAN CONVENTION

in mite-boxes provided for that purpose, and these gifts have increased to nearly \$250,000. In the past forty-one years they have totalled over \$4,000,000.

At the last General Convention in 1919 all of the general missionary, religious educational and social service work of the Church was brought under one organization, known as "The Presiding Bishop and Council." This has developed six departments, covering Missions, Religious Education, Social Service, Publicity, Finance and the Nation-Wide Campaign. The last named Department was organized because of the action of the same General Convention in extending to the Whole Church the Missionary Campaign which had been held with great success in many parts of the country in single parishes, whole cities, and in several cases simultaneously in an entire diocese. This is not primarily a financial campaign, but one of education and of spiritualization. A financial objective was placed before the Church which, though not fully met in the two years that have elapsed, did result in 1920 in an offering for general work 117 per cent larger than that for the year 1919. The National Council was enabled to finance all of the departmental enterprises without incurring debt and released over a quarter of a million of dollars for the cancellation of old debts. The Council was also able to underwrite the entire budget of the Continental Domestic Missionary Bishops, releasing them from the arduous work of soliciting "specials" for the support of their work.

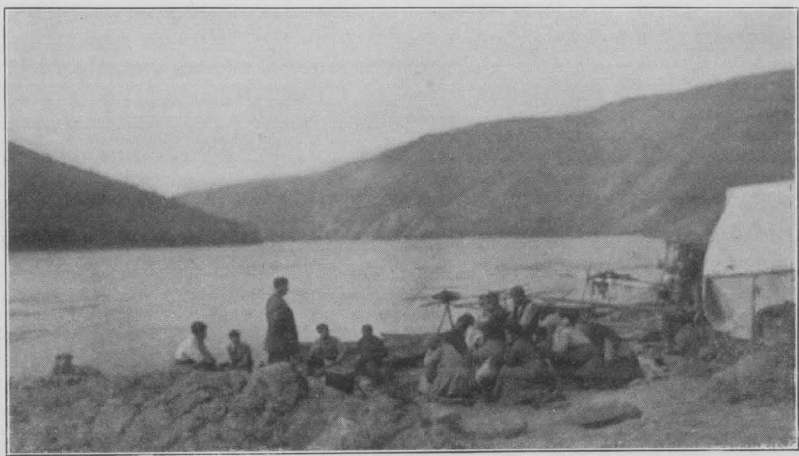
Not only did the general work of the Church benefit by this campaign, but it is estimated that the dioceses received for missionary work within their borders an increase of at least two million dollars over the previous year. It is also estimated that parochial incomes benefited by an increase of at least three and one-half million dollars. Undoubtedly a part of this larger parochial income was used to increase the salaries of the clergy, for the Church Pension Fund reports

that clergy salaries for 1920 showed an increase of a million dollars over 1919. Perhaps one of the most important results of the campaign was bringing about a national consciousness which was absent or inarticulate before.

In the foreign work it is also possible to record some measure of advance. In two of the mission fields the three objectives of all missionary work have been in a large measure realized; viz, self-government, self-propagation and self-support. In China there is a self-governing Church composed of the dioceses of the Anglican Communion, being the Church of England, the Church in Canada, and the Protestant Episcopal Church in the United States. This Chinese Church has its own Board of Missions supporting its own missionaries and has a native Chinese Bishop. The same is true in Japan where the Anglican Communion is organized as a self-governing Church with its own Board of Missions. There are many self-supporting parishes in both these countries, but as yet no Japanese bishops. It is probable however, that within three years a diocese will be created, led by a Japanese bishop.

It is impossible to record in detail the accomplishments in the mission fields. Any record of work in China and Japan would be incomplete, without reference to St. John's University and St. Mary's School in Shanghai, and Boone University and Church General Hospital in Wuckang and St. James Hospital in Au King, and St. Paul's College and St. Luke's Hospital in Tokyo. The value of St. Luke's Hospital in Tokyo was recognized by the Japanese Emperor who gave \$25,000 to aid in building a new and greater hospital. A group of Japanese public men also gave an additional \$55,000.

Forty years ago a lad of ten was brought by his Mohammedan



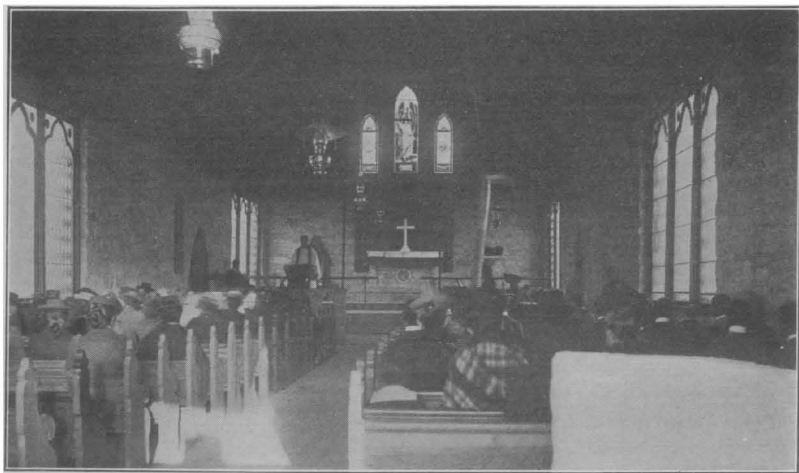
IN ALASKA--THE BISHOP PREACHING TO INDIANS AT A FISH CAMP



RAW MATERIAL IN AFRICA—BOYS AT BENDER, WEST AFRICA

father to St. John's School in Cape Mount, Liberia, on the west coast of Africa. In June of 1921 he was consecrated Bishop-Suffragan of the District of Liberia, in the Church of the Incarnation in New York City. He is now one of the thirty native clergy trained in the Church's schools and ministering to the needs of their own people.

In America the devotion and statesmanship of men like Bishops Whipple, Hare, Gilbert, Morrison, Biller, Burleson and Remington



SERVICE IN THE CHAPEL OF ST. AUGUSTINE'S INDUSTRIAL SCHOOL, NORTH CAROLINA
PROTESTANT EPISCOPAL WORK AMONG COLORED RACES



IN JAPAN—NURSES AND STAFF, ST. LUKE'S HOSPITAL, TOKYO

have won thousands of Indians to the Christian faith. Many workers, clerical and lay, have come from the more than one hundred Indian congregations in which are enrolled fully 12,000 baptized members. In negro schools in the South, such as St. Paul's Normal and Industrial School in Lawrenceville, Va., St. Augustine's in Raleigh, N. C., over 2,000 young men and women are being trained in ways that will make them self-respecting and self-supporting citizens. In more than thirty-five schools of all grades the children of the Southern Highlanders are developing into better citizens. A newly organized division for work among foreign-born Americans has already shown results from its careful study of this problem. In Alaska the Church is ministering to all the three races found there.



FOREIGNERS IN AMERICA—A CHOIR OF CZECHO-SLOVAK BOYS IN WESTFIELD, MASS.

Out into the Island world the Church has followed the Nation's Flag. In Hawaii, where East and West mingle as perhaps nowhere else, in cathedral and in modest chapels, in social settlements and in schools, she is bearing her witness to the fact that men of different races can live in brotherly good-will, while retaining their racial allegiance. In the Philippines, especially among the primitive tribes, the Church is supplementing, as only Christian teaching can, the successful civilizing work of the United States Government. In the New World Industrial School in Porto Rico the Church helps to fit young men for the duties of life. In Mexico and South America the Church is also bearing her witness in such institutions as the Southern Cross School in Brazil.

Looking back over the achievements of the century, it is not difficult to see how the work at home and abroad might have been strengthened and advanced if the Church had taken advantage of the many opportunities which were being constantly offered, but we are devoutly thankful for the progress made and for having a share in the evangelization of the world.

PROTESTANT EPISCOPAL MISSIONARY STATISTICS FOR 1920

	American Missionaries	Native Workers	Mission Stations	Churches—Chapels	Schools	Hospitals	Communicants
Africa (Liberia)	10	150	47	21	46	1	2,721
China	178	738	131	109	190	5	6,769
Japan	63	381	141	91	67	3	4,816
Brazil	6	17	56	22	8	.....	1,754
Cuba	19	39	41	17	16	.....	2,005
Haiti	2	73	35	24	15	.....	1,143
Mexico	3	29	24	22	4	1	995
Alaska	34	8	19	29	10	2	900
Philippines	30	50	19	13	13	2	1,394
Honolulu	22	10	20	16	16	.....	1,972
Porto Rico	17	10	8	15	5	1	2,527
Panama	6	.....	.....	6	.....	.....	1,425
In the United States ..	635	.....	.....	.....	.....	.....	.....
	1,071	1,525	541	385	380	15	28,121

The expenditures of the Department of Missions for 1920 amounted to \$2,611,661.

The Cause of Changes in Korea

BY REV. JOHN NELSON MILLS, D.D.

PROFESSOR FREDERICK STARR, of the University of Chicago, in an interview published in the "Japan Advertiser" last May, said that he had been tremendously impressed by the fact that, for the first time, Koreans have seemed awake to their oppor-

tunities. He did not attribute this to the rule of Japan, as most travelers do, but confessed that the cause of the change was beyond him to fathom. Professor Starr has been visiting Korea almost yearly since 1912 and is a trained observer. His comments, therefore, are of more than ordinary interest.



KIM IK DOO PREACHING IN KOREA

It is nearly ten years since my last visit to this country and the same changes astonish me. There are still "devil trees," covered with bits of paper containing prayers, and piled around with stones, in mute petition for protection from unknown evils. The itinerating missionary still follows close upon the sorceress, but there are manifest a new spirit, a new hope and a new desire for self-determination in more than government among this people. Old things are passing away, new things are appearing. If we look further than did Professor Starr for an explanation, we shall find it where the Thessalonians found theirs when Christianity made its first appear-

ance among them 2,000 years ago: "Those that turn the world upside down have come hither also."

When Pastor Kil, of the great Central Presbyterian Church at Pyeng Yang, returned last year from a two years' imprisonment, he confessed that he needed reconstruction before he could enter again upon his work. Old time sermons, long and filled with doctrinal discussions, would not now satisfy his people. They demand teaching

that fits into the present-day needs. They ask for better music in all the services; for social intercourse among men and women; for more education and better teaching. Curtains that used to separate men from women in the churches have largely disappeared; seats have been introduced, and the little, squatty, thatched huts that formerly served for churches in the country districts, are being replaced by good church buildings, comfortable and attractive.

A recent Sunday spent in Seoul, a city of nearly 300,000 inhabitants, almost made me feel that I was in America. The six or seven churches which I visited, of the twenty or more in the city, were well filled, some of them with congregations of 500 or more.

The Japanese Government still hampers Christian work in many ways. Fifteen of the thirty-two signers of the so-called "Declaration of Independence," which was in reality only a petition to the Japanese Government, are still in jail. Scarcely a day passes but some influential pastor or church officer is haled off to prison simply on suspicion that he may be working against the Government. Red tape abounds and hinders the missionary on every hand.

Nevertheless the missionaries generally speak well of Japanese officials. Governor-General Sato, the governors of the several provinces, and most of the high officials seem friendly to missionaries and desirous of doing the right thing. But somewhere along the line there is a miscarriage. The power of control breaks connection, and persecution follows. Usually the blame is laid at the door of the Chief of Police, for when a disturbance breaks out, he is called to account. If he denies the story of the missionary or the Korean Christian, as he always does, his superior officer has nothing to do but to accept his report. Should the evidence of maltreatment be too convincing, the Chief is given a mild reprimand or a vacation from office for a few days. The Japanese military party is the cause of the trouble in Korea as that party is in control in Japan.

When the Japanese Government, six years ago, issued an edict that all Bible teaching and religious instruction must be given up in Korean schools within a period of ten years, many Christians and missionaries became panic-stricken, and conformed to the decree, but others believed that the Japanese Government, if given time, might be persuaded to reverse its policy in this matter as it has nearly always done in other cases. They therefore kept on teaching the Bible and giving religious instruction. They were right for the restrictions have been removed. Now the schools that "conformed" are in a predicament. Many of these, notably the Chosen Christian College, desire to get back their former liberties but encounter difficulties. Under the present plan the college, by consent of the Government, is devoting the thirty minutes morning recess period to Bible instruction and the classes are attended by a large proportion of the stu-



A FEW OF THE EIGHT THOUSAND KOREANS WHO ATTENDED EVANGELIST KIM'S MEETINGS IN SONGDO

dents. It is felt, however, that the Christian purpose in founding the college is not fully met in this way, so that the college authorities are endeavoring to have its charter changed.

The Japanese Government offers special inducements to those schools that do not teach the Bible or religion. Graduates of "conforming" schools are favored by exemption from some examinations for the universities; one hundred dollars is to be given to each "conforming" school for the purpose of sending its teachers to Japan on educational excursions and other advantages are offered. The Southern Methodist school at Songdo, a "conforming" school, received \$600 for its library. In Japan the Educational Department of the Government made a rule that private universities shall allow only graduates of "conforming" schools to take entrance examinations.

Some remarkable revival meetings were held in Seoul last winter by the Rev. Kim Ik Tu, Moderator of the Presbyterian General Assembly of Korea. Much attention was given to faith healing, probably due, in part, to the visit of James Moore Hickson to the Orient. Whether or not any remarkable cures were wrought may be questioned. But the sunrise prayer-meetings, where 600 people gathered for an hour in the intense cold, and the crowded evening services, where 6,000 people filled every inch of space in building and grounds to listen to the simple Gospel from a plain man, were immensely impressive. Rings, watches, ornaments of every kind, and money gifts as large as \$400, testified to the benefits received.

Church attendance has increased in Korea twenty-five per cent during the past year. All schools are crowded, so that dormitories intended for fifty are occupied by one hundred. Tuition fees have been increased; still there is a large waiting list.

In Korea there is a wide-open door. The hearts of this hospitable and kindly people are more than ever receptive to the Gospel, with its inspiring and uplifting message of faith, hope and love.

A Japanese View of Christianity in Japan

BY DR. TAKUMA DAN OF TOKYO

From an address delivered at a reception to the delegation of Japanese business men arranged by the Foreign Missions Conference in New York, December 8, 1921

IN ONE of the loftiest passages of your New Testament it is written, "Greater love hath no man than this that a man give his life for his friends." For generations your Protestant missionaries have been giving their lives for the benefit of their grateful friends in Japan. By this I mean a giving of life in the highest sense: namely, by the dedication of themselves to uplift and ennoble the lives of others. No group of men or women in all the world have exceeded

your missionaries in this. On behalf of all my countrymen I am profoundly grateful for this opportunity to acknowledge all that your honorable body of missionaries has done in the past and to entreat that this great work shall continue.

Even before Japan, at the insistent invitation of America, joined the great family of nations which comprised Western civilization, a devoted group of devout and earnest Protestant missionaries were already at work there. It is important to recall that this work was religious in a very true sense and in the highest degree. Their work was dedicated and adapted to the land to which they came, and to the amelioration and betterment of the conditions which they found. But their work was not confined to what we understand by religion alone. It was evangelical, but it was also educational and medical. In this they have been enormously successful. The medical work done by the missionaries in the past in the important field of sanitation and in teaching the care of the body as well as the enlightenment of the soul, has been beyond all praise. On the educational side your missionary schools have an honorable name in my country, which to acknowledge is to praise.

You have studied with open mind the peculiarities of Japanese psychology and character with which you have to deal. Sinking all thought of self, you have adapted your teachings to conditions with which you have to deal. The seeds of the Gospel which you have sown have fallen, therefore, upon fertile soil. Nay! you may count on a harvest one hundredfold. The teaching of broad Christianity embraces all sorts and conditions of men. It embraces the rich as well as the poor. It seeks the cooperation of the layman as well as the trained theologian. It embraces not Japan alone but all the varied and diverse people of the Far East. This, then, is my hope—that cooperation with others should be your watch-word. Advise freely with the people and officials of government, whenever the government is reliable and stable, to further the welfare of the people. None know better than Americans that patriotic harmony is a part of all true religious teaching, and the cooperation of my government as well as of all intelligent people, will attend and assist your effort toward the uplifting of our people towards higher ideals and actions.

As a layman, not of the Christian faith, perhaps I cannot pass judgment; but will you permit me in conclusion to offer my sincere congratulations on the progress already made in the founding and establishment of a Japanese self-supporting Protestant Church in Japan. How far off the time may be when the Christian Church in Japan shall no longer be dependent on Americans for help I cannot undertake to say, but I can promise you the continued earnest and helpful cooperation of all the enlightened part of my countrymen.



THE CENTER OF MOUNTAIN LIFE—A COMMUNITY STORE IN THE SOUTHERN HIGHLANDS

The Southern Mountain Problem

A Study of the Efforts to Solve a Great Unfinished Task

BY REV. ROBERT S. WIGHTMAN, MAYWOOD, N. J.

WHEN the Church first confronted the task of enlightening the people in the great mountainous section of the East, preachers were sent into the hills to persuade people to clean up, set their houses in order, stop making moonshine and begin a work of construction that would produce a condition of prosperity. In the Southern Mountains, however, the people generally had the idea that "preachin' that makes ye git right up and holler—that's religion." This kind of emotionalism has a tremendous hold in the Appalachians and many seem to think that it matters little how a man lives so long as he shouts in meeting and repeats his religious experience year after year at annual evangelistic services.

Religion among the Mountaineers is not of the practical order that will bring about any decided change for the better in a man's conduct. It is therefore necessary to do more than preach to the Mountaineers and today the Church is not only sending to these mountain regions preachers, but is adding to this evangelism other

influences that are equally necessary and without which preaching is ineffective, namely, practical instruction in the fundamental principles of daily life. Christian women have therefore been sent into the coves to establish model homes, to administer common remedies in cases of illness, and to draw tactfully about them groups of young and old for wholesome influence. Educated Christian women render invaluable assistance to those in trouble and their neatly kept homes radiate an influence all through the valley. Silently and beautifully they are doing their work but still the problem is not fully solved.

Believing that the secret of prosperity in any country is the home; and the secret of a good home is a good mother; therefore, the Mission Boards undertook to supply the mountains with schools in which to educate Christian womanhood. The mountain workers back in the settlements along the creeks and forks have been watchful for bright, promising children and encourage their parents to send them to the Mission schools. Their own district schools being shamefully inadequate, the children have gone to these Church schools and under their transforming influence many have been changed from timid, backward illiterates to wide-awake, cultured youth, able to meet any situation in the mountains and out in the Blue Grass country.

But even these schools have not fully solved the problem. A number of the students go back to their homes to teach school, or to live quietly lives that really help, yet many never return to their mountain homes, but use the school as a stepping stone to city life. Others who return home, being overwhelmed by their old environment, become backward mountaineers again. I saw one such girl stirring a caldron before the door of her old cabin home, whose bare legs and uncombed hair indicated that she was just as she used to be before she went away to school.

The Mission Board schools are not a failure, far from it, they are indispensable, but they need to be supplemented. While all of these various forms of Christian work have been noble ministering agencies of God the Church's great task has only been begun.

If the people of the Southern Mountains are to be reclaimed morally, spiritually, socially, intellectually, economically; if the families up the creeks and forks and branches are to know how to live, how to keep well, how to bring up children; if they are to emerge from the eighteenth century and live abreast of the twentieth, in the highest Christian sense, then there must be some more adequate work established for them *in their very midst*. They cannot be educated by leading their finest young men and women *out of the mountains*. That impoverishes the highlands still more. We cannot transform one or two thousand people in a valley by sending one highly educated woman there to do settlement work.

The method which the Church Boards have most recently adopted to meet the needs of these mountain districts is to establish Community Centers.

The natural gathering places in the mountains should be utilized for the distribution of every kind of helpful influence. The place where the community store and the mill are situated receives constant visits from many people who live back up the creeks and forks. Naturally the church is here, so that it is also the religious center.

Accepting this as a starting point, the Church is supplying men of God, men of sound Christian faith, men of intelligence, men of exemplary life, to develop the Community Center idea. These seem to us very commonplace characteristics but are full of significance to those who have met the ordinary mountain preacher, have listened to the display of his ignorance and have heard him glory in the fact that he can neither read nor write and possesses no "book larnin" so that his information must come directly from God. The Community Center is to provide sane, practical preaching of the Gospel by men of strong Christian character, thus making it the place of real religious instruction and inspiration.

Naturally here also is the school, and the Community Center program calls for better schools and better teachers than mountain children have had in the past. Some of their school buildings are the crudest kind of ill-kept rooms without even a teacher's desk.

Many of the teachers have not even been graduated from the grammar schools. Some Mountaineers think that their teachers need have no more education than they desire for their children, so that a child who is expected to discontinue its education with the fourth grade primary need have no better teacher than one who has finished that same primary grade. Why pay for an expensive teacher when a cheap one, much more readily found, will do?

The Community Centers should have fully equipped teachers in charge of well equipped schools, so that they will become centers of real education. If this is accomplished the mountains ere long will be filled with young men and women who have actually learned something, and these people's entire plane of thought and action will be truly raised.

These isolated regions also greatly need medical institutions of some kind, with information not only as to the treatment of prevalent diseases, but also concerning their prevention. In some mountain regions they are still using the primitive remedies prescribed before the Revolutionary War. The people know nothing about germs and the necessity of sanitation has never occurred to them.

The natural gathering place of the community should be the place where a capable physician can be found, where sensible remedies are prescribed, where kindly nurses can be secured, and where clinics are

held. Thus the physical ailments of innumerable folks suffering in silence and in ignorance of their actual condition may be analysed, treatment given and good health restored.

But this is not all; the new method of establishing these centers seeks also to create a wholesome social atmosphere. Mountain young people have virtually no provision made whereby youths and maidens may mingle in a natural, wholesome way. Even the churches in some places keep the sexes separated, with the men on one side and the women on the other. Early marriage—so common an occurrence among the Highlanders—is the outcome of social starvation; it



A TRANSITION—FROM OLD LOG HOUSES TO NEW FRAME COTTAGES

offers about the only social diversion. If there were the proper outlet for wholesome social fellowship, these early marriages would not be so common.

The Community plans call for a program of social activities, and with someone at the head who knows how to organize these young people into athletic groups and clubs and societies for the entertainment not only of themselves but of the entire community. This will help to turn the minds of an otherwise stolidly morbid people into a live, enthusiastic population who can think away from themselves and their temptations to things that produce robust Christian character.

There is still another sphere which must be included if prosperity is to abide in any measure—the sphere of crops and farming. Thus

the plan calls for an Agricultural Center. The mountain inhabitants should have the opportunity of seeing a modern farm well run with proper rotation of crops, the land tilled with modern implements, and such methods used as will bring far larger returns than ever before. They should have the privilege of securing information from someone well instructed along these lines.

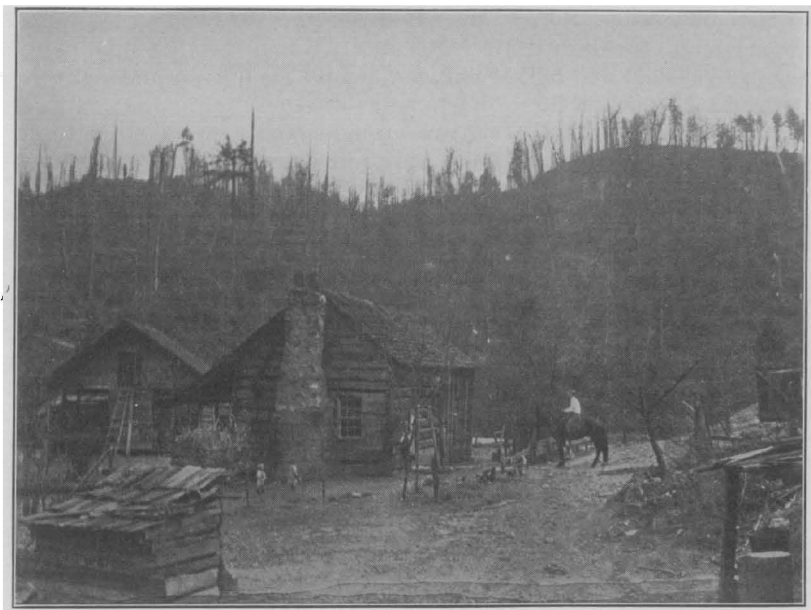
This then, is what is meant by the Community Center:—A Religious Center, an Educational Center, a Social Center, a Health Center, and an Agricultural Center all in one. It is a sort of "People's University" for folks of the mountains, presided over by a faculty of six or eight Christian workers intent upon teaching these isolated people the fundamentals of present day life. Here lies a part of the unfinished task of the Church.

One preacher in the South gave up a \$2,500 position, in what is regarded as the finest town in the highlands of Tennessee, in order that he might accept a \$700 position as evangelist in the mountains. He conducts two weeks of special meetings in seven different appointments every year, requiring about ten weeks away from home, and living in a primitive way that would be physically impossible for many men.

During the time of my visit he was enlarging his house that he might use the new part for social activities in a diversion-starved community, that after school hours was swarming with children who had nothing to do and no place to go for wholesome recreation. This young man is sacrificing the privacy of his home, and paying for the enlargement of his premises that he may bring a little more into the lives of these youth. Earnest and consecrated as he is, however, and successful as he may be, he can reach these folks only in a religious sense and that is not enough for all-round development.

Back in the mountains of North Carolina there is a hospital beautifully equipped where hundreds of sick are brought and surgical cases, too severe to be carried over the fords to the railways and thence to distant cities, are successfully treated. Two physicians, true men of God, respond not only to the calls for them by day and night, but they sometimes trudge afoot, sometimes on muleback for miles, until utterly weary, and attend to the work in the dispensary as well. Although that hospital may perform ever so wonderful a service, it can transform those mountains only in a physiological sense, and *that* is not enough.

In numerous places in the mountains certain specific things are being done for the Highlanders; here is a school, there a hospital; here lessons are given in basket weaving, there in some other industry, but each branch only partially solves the problem while other essentials are neglected. The Community Center idea includes the supplying of human need on every side. I know of no Community



A MISSIONARY PASTOR IN THE MOUNTAINS VISITING HIS PARISHIONERS

Center which as yet has undertaken *all* of the spheres of activity, but those who have adopted the plan have been wonderfully successful so far as they have gone.

Here is an illustration: About four years ago the Woman's Board of the Presbyterian Church sent a young woman into a cove in the Kentucky mountains. For lack of lumber, people were making caskets for the dead from boards drawn from the roofs of their homes. This young woman bought a portable saw mill, cut lumber for her own buildings and then sold the saw mill to the community. As a result a great transformation from log to frame houses is being made all about that region. Moreover the cove has come to be the lumber center for miles around.

The Mission Board sent other associates to work with this young woman. They built one of four school buildings for pupils from the fifth grade primary up, and the county, recognizing the Community Center plan, not only built a graded school for children of the first through the fourth grades, but made one of the young women superintendent of fourteen schools in the neighboring mountain districts.

The Board then built a dispensary and sent out a trained nurse, to care for the sick. Clinics are held and instruction is given which reaches far and wide. They organized a Sunday-school at the Center where many children and young people are taught every week; a

Christian Endeavor Society and a mid-week prayer-meeting follow and give strength for daily duties. Social life was developed by athletics, such as baseball and basket ball, and people came from far and near, both to take part in the contests and to witness the games. On national holidays able speakers are brought from distant cities to address the assembled multitudes with messages such as these simple folk had never heard before. As one result a man over forty years of age left his work and went to a city several hundred miles distant to take a three months' Bible course in order that he might become a more proficient teacher of life's great basic truths.

In these few years the attention of the mountaineers in this part of Kentucky was peculiarly drawn to this cove as an all-round Community Center. There is little need now for these people to go out of the mountains for anything except a college training. Every influence is at work to make them what they ought to be. The Community Center actually solves the problem. The young people, after visiting other places, say that they take more enjoyment out of their particular community than they do anywhere else.

No one of the features that make up a Community Center program can of themselves fulfil our Christian duty to the Southern Mountaineers. They need help from *every* angle and they must receive that help by our taking things they need to the people in their environment rather than by taking the young people out of their home surroundings. Whole sections must be enlightened and purified with the Gospel of Christ so that faith and knowledge, health and daily work and play may be made wholesome and may prosper. This is giving Christ to a people in need.

A very successful worker in Kentucky, with all the fire of a soul under the power of the discovery of a new truth, declares that the Christian Community Center is the only way of successfully transforming the mountains. She adds the stimulating claim that "if given the opportunity the mountaineers, with a little guidance, can run their own Community Centers." She asserts that such Centers in every county "would solve the problem of the Southern Highlands in one generation."

If there is even a fair chance that this is true, then let the facts be known. Let the Church open her eyes to the great unfinished task of transforming the Southern Mountains and undertake in a larger, more permanent way the saving of the mountaineers. Monuments to mistaken methods and abandoned undertakings in the form of deserted buildings, are scattered through many coves. The time has come to concentrate our efforts for the mountaineers on the development of Centers of light and power from which new life may flow out into all the homes of the Highlands. It is time for the Church to lay a firm hold upon this task and to bring it to completion.



A GROUP OF CHRISTIAN SAILORS (Mr. Stacey in the Center)

From Stoker to Missionary

The personal story of a stoker in the British Navy who was converted in China, and later went as a missionary to soldiers in India

BY HUBERT G. STACEY, LATE OF KARACHI, INDIA

ABOUT the middle of the year 1900 I was cruising around Australia and New Zealand waters in "Her Majesty's Ship Mohawk" as a stoker in the British Royal Navy. News reached us that the Boxer Rebellion had broken out and the Mohawk, with two other ships from Australia, was ordered to China. None of us were feeling any too pleased at the change of stations, the Australian station being a great favorite in the British Navy. I had the unaccountably bitter feeling against all Chinamen, which almost every person has who is not a Christian, and who does not know China and the Chinese.

After an interesting and speedy voyage we reached China and took our part in putting down the Boxer uprising and when peace

was proclaimed in December, 1900, I was informed that I must finish the remainder of my commission on the China Station. Being determined to "make the best of a bad job" and wanting to see as much of the country as possible while there, I volunteered for special service on the Upper Reaches of the River Yang tse kiang.

While stationed at Chungking, in Szechuan Province, Western China, awaiting the rise of water that would enable us to proceed further up the river, I was brought to the foot of the Cross of Christ by a missionary lady of the Methodist Episcopal Mission in that place. The same missionary was the means of converting the young lady who afterwards became my wife.

From the day of my conversion I loved China and the Chinese, and I prayed that I might become a missionary in that great field. I worked amongst my shipmates and studied that I might be more fitted for such a work when God should call me. I was appointed for the remainder of my service in the navy as Secretary of the Royal Naval Christian Union.

At the expiration of my commission, no call to mission work had come, and I joined the British Army. There I found it was possible to attend school and was later appointed a Secretary of the Soldiers' Christian Association and of the Royal Army Temperance Association. Every opportunity offered to speak for the Master was gladly accepted in order that I might become fluent of speech for Him should He call me to larger service in China.

After some months in Ireland and then in Gibraltar I sailed in 1907 for India. I had continued my studies and had gained the highest army award for education, but still no missionary call came.

While in Mallapuram in South India I was appointed Acting Army Schoolmaster, in spite of the fact that I had had no teacher's training, and for twelve months I labored in the school teaching children from four years of age to fourteen, and soldiers from eighteen years of age to forty-five. The Army School Inspector asked me if I would care to go through a schoolmaster's course that was about to start in Bangalore. I told the inspector that my desire was to prepare myself for God's work in China and thought that if I took the course I would be compelled to remain in the army. The inspector then explained to me that these courses were not given to keep men in the army but to fit them for civilian life. I therefore took the course.

My class in the schoolmaster's course, mustered from various regiments all over India and Burma, was twenty-two strong. The first day that I met with the men I felt a sense of intense loneliness, for I did not find one Christian man among them. I went apart and prayed for a companion, and on that day two of these men were converted! My joy and thankfulness can be imagined. During the six months' course most of our evenings were spent at the Y. M. C. A. Army Branch where we were often asked to assist in the Gospel

Meetings and Lectures, although we three men were severely criticised by the remainder of the class on the ground that we were neglecting private studies. The final examination gave the three Christian men first, second and third places on the list.

On my return to my regiment, I was assigned the position of Army Schoolmaster, and within a few weeks received my certificate from army headquarters in London. In the same mail there came to me a letter from the General Secretary of the Y. M. C. A. of Madras, offering me the position of Army Secretary in that city. This was in 1909. For almost ten years I had been praying daily that I might



CONVALESCENT MEN OF THE ROYAL WEST KENT REGIMENT, MHOW, INDIA
(Mr. Stacey holds child in front)

be called to China if it was God's will and this call was from India, from a city and a secretary whom I did not know. As I re-read the letter I saw the need of a worker for the soldiers of that city, and took the letter to the colonel of my regiment, who was District Secretary of the Soldiers' Christian Association. I asked him to read the letter as a brother Christian, not as my colonel, and give me his advice. A week went by and I heard nothing from him, but I continued to pray that I might go to China, unless God wanted me for India. The following week an orderly told me that the colonel wanted to see me at his bungalow. After we had prayed together he told me that he had not forgotten me, but that he did not want me to leave the regiment. He pointed out that he could have nothing to do with getting my dis-

charge, as that had to go through the General Officer commanding the division. He explained that it would be necessary for me to apply for my discharge by purchase and that I must lay down twenty pounds. He was certain that the application would be refused as I had been in the country too short a time to warrant purchasing my discharge. He said, however, that if this apparently insurmountable obstacle were removed he would be sure that it was God's will for me to accept the call.

The General Officer Commanding returned my application for discharge with the words "Not sufficient service in India" written across it; but in red ink was added: "If you can give any very good reason why you should be granted a discharge it will be reconsidered." The Y. M. C. A. Secretary had said in his letter that Madras had a splendidly equipped Army Branch, but no available man to take charge of the work for the nearly one thousand men stationed there. I pinned this letter to the application and again sent it to headquarters. By 10 a. m. the following morning I was on my way to Madras to take up the work of Army Secretary in the Y. M. C. A.!

About two months after this a missionary of the China Inland Mission came to Madras on his way to the Edinburgh Conference and asked me if I would be willing to go to China with him on his return. It was a great temptation but after much prayer I felt that God had placed me in India for a definite purpose and that I must prove myself worthy.

My work extended to European civilians and Anglo-Indians who are considered Christian by the Indians and therefore constitute both a danger and a possibility. After a short time in Madras I came to America and eventually returned with my wife in 1913 as General Secretary of a Y. M. C. A. Branch in North India. During the Great War more than half my work was again amongst the soldiers, both Indian and British. The desire to go to China is not gone, but we are convinced that India is our field.

CHARLES SPURGEON ON PREACHING

"I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end.

"If you ever hear a sermon of that kind mind that you never hear another from that man. If a baker once made me a loaf of bread without any flour in it, I would take good care that he should never do so again; and I say the same of a man who can preach a Christless gospel. Let those go and hear him who do not value their immortal souls; but your soul and mine are too precious to be placed at the mercy of such a preacher."

BEST METHODS

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

A MISSIONARY READING PROGRAM FOR A CHURCH

"Show me what a man reads and I will show you what manner of man he is." We might go further and say, "Show me what girls and boys read and I will show you what manner of women and men they are going to be."

Robert E. Speer thus traces the apostolic succession of missionary influence:

"In 1746 the Society of Promoting Christian Knowledge, in Edinburgh, published the journal of David Brainerd. He died the next year at the age of thirty-one. He was no genius, orator, scholar or discoverer. Is there any influence stronger than his? His journal inspired Carey and helped to shape his course. Martyn read it at Cambridge, and it made him a missionary. Murray McCheyne read it, and was moulded by it. 'The Memoirs of David Brainerd and Henry Martyn gave me particular pleasure,' wrote young John Wilson in 1824. 'Try to get hold of the life of John Wilson, the great Scotch missionary of India,' wrote Keith Falconer in 1878. Let any missionary or worker, conscious that his power has departed from him, or that he needs more, turn to this old-time record of a life of utter devotion and prayer."

Let any church or Sunday-school conscious that it needs more missionary interest and enthusiasm plan to circulate missionary literature.

BEGINNING AT THE BEGINNING

"Too late," said the great violinist to the would-be pupil, "your fingers are stiff now. You'll never be more than an average player. You should have begun to take lessons when you were a child."

"Too late," said the language teacher, "you may learn to make your wants known in a foreign tongue but to be a real linguist you should have begun when you were young."

So we begin too late in much of our missionary education work. An effective missionary reading program should begin with the smallest children.

One of the Mission Boards, which is planning a thorough and comprehensive missionary literature program, has issued as its first step a "Prayer for Mothers," attractively printed on a card to be sent to the baby's mother. There is never such a time of opportunity for developing a mother-love

that is world-wide in its out-reach as when a mother holds her own newborn babe in her arms. Following the prayer are stories of little folks around the world, prepared in a simple form to be read by mothers to little children. Any church that neglects to furnish materials of missionary education to the mothers of little children is missing an opportunity that never comes again. "The School of Mother's Knee"* gives excellent suggestions along this line.

*"The School of Mother's Knee," by Margaret T. Applegarth, published by the Women's American Baptist Foreign Mission Society, 276 Fifth Ave., New York City, price \$1.50. For sale at any Mission Board Headquarters.

LIBRARY OPPORTUNITIES

The Church Library—One of the most important offices in any church is that of librarian. To put into a church or Sunday-school library the books that should be there and then to send those books out into the hands of the people who need them, is a task

worthy of the highest ability. The missionary feature of the church library should not be overlooked. A committee composed of one representative from each missionary organization of the church and one from each department of the Sunday-school may prepare lists of books. One reason why the libraries are so little used is because the books are unsuited to the needs and tastes of different ages and many of them are out of date. New books should be added at least once a year. There is a decided advantage in even more frequent additions.

There are many possibilities for beginning or enlarging libraries.

1. A sum for this purpose may be appropriated from the church treasury.

2. Various organizations may make an appropriation for it.

3. "Book Week" may be advertised by a poster displayed in the vestibule. Beside it should be hung a list of the books desired by the committee, with the price printed after each book, and a suggestion that interested donors place the price of the book they will present in one of the envelopes on the table beneath the poster, write name of donor and of the book on the envelope, and drop into the coin box, at the same time checking the book off the list. A committee may call attention to this list of books or circulate it personally. Never have an uninstructed donation day for your library. Many libraries have died from an overdose of undesirable, unreadable volumes unloaded on them by people who think any well bound book is suitable for a Sunday-school library.

4. Often one or more individuals will make a gift to found or to maintain the library.

5. Various organizations in the church may make annual appropriations for the addition of new books, after the library is in running order.

CIRCULATION METHODS

To begin with, some one must know the books and know the people. The

boy who would be spellbound with "Livingstone, the Pathfinder," will not come back for a second book if his first is "Meditations upon Death."

The following circulation pointers have been gathered from successful librarians:

1. Announce new books by attractive posters, displayed in different departments of the Sunday-school and at the meetings of the various organizations. For the Young People's Society a picture of a bride and of an arrow piercing two hearts, and below the words

"Are Missionaries human?"

"Get 'Love Stories of Great Missionaries' from the library and see."

A picture of a lion may be followed by "Read 'LIVINGSTONE, THE PATHFINDER' and see how they met in Africa."

"UNDER MANY FLAGS" may be advertised by a poster showing tiny flags of many lands with pictures of various missionaries underneath, while above all is the Christian flag and at the bottom, "Get it from the Library."

"Stay-at-Home-Journeys" may be recommended by two children with a story book in the center and a margin of trains, ships, airplanes, bicycles, etc.

2. Occasionally tell some incident or read a striking quotation from a book in a way that will be appetizing.

3. Call the attention of the leaders of various meetings, and those who are to speak or prepare papers, to books that contain helpful material.

4. Arrange reading contests giving lists of books to different organizations or departments. Many district or state organizations have a silver loving cup which is awarded each year to the department or society reporting the largest number of books read.

5. "I always count a broken arm a perfectly grand missionary opportunity," said one wide-awake librarian. "Shortly after the surgeon departs, I arrive with a thrilling missionary book. The boy is well enough to read but there are so few other things that

he can do, he keeps me busy taking back the books he has finished and bringing him new ones."

6. "I have a 'First Aid Corps' on my library staff consisting of six bright girls and boys who hold themselves ready to go and read aloud to some of our older members or to the sick or shut in. I have ready a splendid assortment of missionary stories of varying lengths. Some have been cut out of magazines and mounted, others are leaflets which I have pasted on cardboard sheets for safe keeping and still others are books. The pastor occasionally announces that any members who would like to have some one read to them, may report to the librarian. Often people report the names of friends or acquaintances they think would enjoy the reading. We have interested many people in this way."

7. "I occasionally copy for teachers in various departments a striking incident from some book and ask them to quote it in their classes."

* * *

A READ-WHILE-YOU-WAIT-LIBRARY

"Meet me at the Book Shelf in McCreery's at twelve," said one shopper to another. "She'll be late," she added to herself as she went out, "but I don't care if she is. I've been wanting to look over the new books any way."

Thanks to the enterprise of a few far seeing missionary leaders the Book Shelf in McCreery's was not filled with the latest fiction, or with the year's "best sellers," but with the latest missionary books.

The City Missionary Federation arranged with the management of the store to place a shelf of the new missionary books and some of the most valuable old ones in a cozy corner of the writing room. It soon became a favorite meeting place and resting place for the missionary women of the city.

Another Federation had a shelf of missionary story books for children arranged in an attractive corner of a

department store, so that mothers could leave their children there to read the books while they shopped. It might easily be possible for stores or tea rooms in smaller communities or rural sections to grant similar privileges.

* * *

CITY LIBRARIES. Bear in mind that city libraries serve their constituency. A request from a representative committee for the addition of new missionary books will always receive attention. Every Interdenominational Missionary Union should have a Library Committee to see that every library opportunity is utilized to the highest point of possibility.

* * *

THE SCHOOL OR COLLEGE LIBRARY.

A high school teacher in a Wyoming city interested the Women's Club in furnishing good biographies and other books of vocational guidance for his School Library. He consulted with missionary advisors among others, with the result that \$50 was invested in *Stories of Missionary Heroism*.

A Summer School of Missionary Methods was held in a Church college. Some one proposed that each delegate should present a missionary volume to the college library. It is a thing we are apt to overlook—this missionary shelf in our school libraries—and yet it is an open gateway to large influence. Every denomination should study carefully the missionary library situation in its schools and colleges. Student secretaries should see that the libraries of the state universities and colleges are kept abreast of the missionary times, and City Missionary Unions or Federations should make the most of the opportunity of high school libraries.

* * *

ALSO ORPHAN HOMES. What are the children in our Orphans' Homes reading? It is amazing how many people regard a church institution for children as a sort of literary dumping ground for books that are simply refuse from private libraries. A box was received not long ago by a church

institution with this explanation. "Our church has recently decided to clean up its Sunday-school Library and throw out all undesirable books. We are, therefore, sending you a large box of books which we trust you will be able to use to good advantage."

Every secretary of Children's Work should count the children in church institutions in her territory as one of her responsibilities and opportunities, and should see that the best missionary books to be had are within their reach.

THE MAGAZINE SECRETARY

The majority of church members in most congregations are languishing from the effects of nothing-to-do, while the church languishes because of things that are not being done.

Why not give some one a big, definite piece of work to do and at the same time meet a need that is evident in every congregation by appointing a Missionary Magazine Secretary? Trite and true is it that "what's everybody's business is nobody's business." Until there is some one definitely appointed to be responsible for the circulation of missionary magazines the work will likely be done in a very haphazard fashion.

First of all there are the denominational magazines. The Magazine Secretary should see that they are circulated in the various organizations and families of the church. Many members do not think of subscribing. Many others fail to renew their subscriptions, unless some one reminds them of it. The Magazine Secretary should also call on new members as soon as they are received into the church or mail them a letter to be followed by a visit. It should be generally understood that one thing that is definitely expected of church members is that they read regularly the missionary magazine of their church. Most people would form the habit of so doing, if they understood when they were received into the church that this was a thing they were expected to do. When weeks pass by and

they do not even know there is a missionary magazine they settle deeper and deeper into the rut into which no such magazine ever comes.

In addition to the denominational papers every congregation should have a "Missionary Review Club" (send to the REVIEW office for information as to special club rates). Subscriptions are not difficult to secure if a secretary gives definite attention to it. Now that "Everyland" has come back, there should also be an "Everyland Club" for young people in every congregation. Oh, the pathos of it—that girls and boys should grow up in America with no outlook of world friendship! If we but knew our day of opportunity, we would become circulation agents, everyone of us, to help place missionary literature in their hands. Write to the Circulation Department of the MISSIONARY REVIEW OF THE WORLD, 156 Fifth Avenue, New York and to *Everyland*, care of Miss M. H. Leavis, West Medford, Mass., for blanks and rates.

* * *

SAFE INVESTMENTS AND SURE. A great layman has given a sufficient number of subscriptions to the MISSIONARY REVIEW OF THE WORLD to place a copy within the reach of every foreign missionary in every field of his entire denomination.

One large hearted, broad visioned woman has given the REVIEW to 250 Christian leaders, and another has sent the REVIEW to all the colleges in her state.

A Synodical Superintendent arranged, through interested friends, to send the REVIEW to all the pastors of his Synod.

A girl gave *Everyland* to all the Orphan Homes of her state.

A friend gave *Everyland* to the missionary families with children in her denomination.

The Editor of "Best Methods" knows hundreds of children who do not see *Everyland* and cannot get it unless some one gives it to them. She knows also hundreds of men and women who could give it to them. She

would like to be the go-between for the men and women who have, and the children who have not. (Write to the "Best Methods" Editor about it.)

* * *

MEN AND MISSIONARY LITERATURE

Things some men have done and other men may do.

Several laymen presented one of the outstanding missionary books to every pastor of their denomination.

One keen judge of values gave copies of the best book he could find on "Missions in the Sunday-School" to Sunday-school Superintendents of his acquaintance.

A prominent banker in a southern city, who knew a good investment when he saw one, carefully selected missionary biographies for over forty boys of his acquaintance and sent them as a personal gift, with his card.

A pastor invited all of his church officers to be his guests for one night a week at a six weeks' Discussion Club and used a missionary book as the basis for it. After the first interesting meeting the men were glad to purchase copies of the book.

* * *

DO YOU SEE OPPORTUNITY HERE?

In a Men's Bible Class presenting a life story of a great missionary to every boy who graduates at high school?

In a Big Brother Book Club in which every man gives at least one book to a boy and takes some personal oversight of his reading?

In a missionary leaflet mailed once a month by the Brotherhood to every man in the Church?

In this letter:

"DEAR MR. BLANK:

"To be a member of the Board of Stewards of Grace Methodist Church is no small responsibility. Our opportunity is as wide as the world. Every man of us is eager to be up-to-the-minute in our business or profession. We need to be up-to-the-minute in the affairs of the Kingdom. Some of us are not up to twenty-five years ago in missionary affairs. One member of the Board has presented a copy of the latest word on Home Missions, the book 'From Survey to Service,' to each of our Stewards. Your copy is enclosed. Please read it by Febru-

ary 10th, and reserve the evening of that day for a dinner to the Board of Stewards to be given by Mr. ——— at his home, at which time we will have a free-for-all discussion of the book."

MAKING "FROM SURVEY TO SERVICE" REAL

Mrs. H. L. Goddard of Walpole, Mass., has given her Missionary Society an opportunity of not only hearing and reading "From Survey to Service" but of seeing it also. Instead of the usual program of papers on the various topics, a very simple but effective dramatic presentation of the various chapters was given.

The scene was the home of the president of a missionary society who was deeply interested in foreign missions, but who made very clear the fact that she couldn't exactly see that home missions were really missions. She had called together her Committee on the Year's Program and previous to their arrival, was busied with her mail. Among other letters was a request from the Mission Study Secretary that her society study the textbook "From Survey to Service." Her comments to her maid revealed how little she knew about Home Mission needs and how undersized was her estimate of the importance of that work.

The first member of the Committee to arrive had been to Hawaii and presented, in a striking conversational way, some of the facts given in the textbook. The second had just returned from Porto Rico and Santa Domingo and was full of enthusiasm about the needs there. The third woman entered, reading a letter from her husband who was in Alaska. Others came who in various ways and through various contacts brought information about the other departments of Home Mission work. The postman also arrived with a letter from a missionary for whom a box was being prepared. This letter was based on the material in the book dealing with frontier work. One of the group in looking through a magazine saw an article on "Migrant America" which gave striking facts from the

chapter "Mankind on the Move." A member coming late explained that she had just returned from a visit to her cousin in a New York settlement house. She brought in the Immigrant Problem which was later accentuated by an episode in which the little daughter of the family entered, leading by the hand a wee Italian boy, who had been mistreated by the children at play. The "little child" led their thoughts and their discussion to their duty to foreign neighbors. Some one recalled and recited Robert Schauf-fer's "Scum of the Earth."

During the tea hour, the leader summed up the conversation of the afternoon. Several selections from the textbook were read and the women present readily promised to read the book. The program ended with a plea given by the hostess, which brought in the reference to Abraham Lincoln's brooding over the map of the United States, and the singing of the hymn, "America, the Beautiful."

Mrs. Goddard's suggestion may be adapted to make an interesting preview or review or a program meeting on almost any Mission Study book, though it is peculiarly fitted for the presentation of "From Survey to Service."

Do you have good methods for the circulation of missionary literature? Pass them on through the Best Methods Department. A later issue will present missionary leaflets, missionary books in the home, and other phases of the subject.

THREE HUNDRED THOUSAND SPOOLS OF THREAD

The Women's Missionary Society of the United Lutheran Church in America has developed a wonderful lace industry in India. Like all great oaks it grew from a little acorn. A missionary found hopeless, helpless wom-

en and child-widows with nothing to do and no means of support. She taught them to make lace and sent a few pieces to America to her friends to show what they had done. The friends wanted more lace and the women in India wanted more opportunity. Now over nine hundred women and girls in India are self-supporting through their lace industry. Widows, cripples, orphans and deserted wives have a new door opened to them. They come in classes to the missionary in charge. Many come from outlying villages, remaining for a week or ten days. Every day, in addition to the lessons in lace making, there is an hour and a half of Bible study, which brings to these down-trodden, suffering women their first message of light and hope. A houseboat in which the missionary in charge goes up and down the river, carrying supplies and gathering up laces has been added to the equipment.

The first Sunday in May is "Thread Day." The children of the United Lutheran Church in America are asked to bring spools of thread for India laces. In 1921 about 300,000 spools of thread, or their equivalent in cash gifts, came in.

Many attractive methods were developed in connection with Thread Day. There were posters of various types. Some were bordered with spools of thread, and showed pictures of the girls and women at work on the laces in India. Thousands of leaflets were distributed, which spread information about the work and aroused interest. In some Sunday-schools, attractive baskets trimmed with spools of thread were made for gathering the offering. The actual buying and handling of the thread that was to go to India made a very definite and valuable point of contact with the mission work and thousands of children listened eagerly to learn more of the girls and women to whom their spools of thread would go.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

TWO ACTIVE MISSIONARY UNIONS

Last month we printed an article telling of cooperation between a School of Missions Committee and the Women's Department of a Council of Churches. The following sketch of activities may also prove suggestive to other cities. We are indebted to Mrs. John Newton Culbertson, President of the Union, District of Columbia, for description of the Washington School. The officers of either Union will be glad to answer questions for the benefit of local Women's Church and Missionary Federations in other cities.—EDITOR.

The Woman's Interdenominational Missionary Union of the District of Columbia, organized in March, 1900, represents one hundred and seventy-five churches of twenty-three evangelical denominations and fifteen other organizations. Among the churches are those of northern and southern branches of Baptists, Methodists and Presbyterians; there are white churches and Negro churches. An outstanding activity is the cooperation with the international and interdenominational Mission to Lepers. On the afternoon of the first Friday of each month from October through May there is a meeting for intercessory prayer. The Day of Prayer for Missions observed throughout the United States is among the yearly activities of the Union.

The fourth Annual School for Missionary Instruction was held by this Union November 8, 9, and 10, 1921. Because of the excitement incident to Armistice Day in Washington, it had been judged impracticable to continue the sessions through November 11th. As usual, a registration fee of one dollar was charged and denominational registrars were appointed. The clergy were allowed to attend, free, with their wives. The sessions this year were marked by an increased number of young women, including young married women, enrolled as students, among them young women of the local Y. W. C. A. The ushers for the popular meeting held one evening

were from the Association. There was no admission fee to this public meeting. There were afternoon sessions on the three days, consisting of a devotional service, mission study, and an inspirational address. A Denominational Poster Exhibit was one of the attractions, and a feature of the program was the review of a textbook for Negro children by a Negro teacher.

The keynote of the School was "Service"; the inspirational thought which was constantly kept before the group and voiced in frequent fervent prayer, was: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit....that whatsoever ye shall ask of the Father in My name, He will give it you." The slogan was: *A study class in every church!* Study classes were urged to attend in a body and were given reduced rates.

A few miles away in Baltimore is a similar Union with representatives of seventeen denominations on the Executive Committee. Besides the usual lines of service the Union is prepared to assist auxiliaries in procuring missionary speakers when needed. It has a Young Women's Auxiliary which proves especially useful when pagants are to be presented. This Baltimore Union held its seventh annual School of Missionary Instruction the first days in November, similar to the one in Washington.

Here the features of the program included a special period of Bible study, mission study classes for adults, for young people, for boys and girls, a lecture each afternoon on "Methods," a supper each evening with an inspirational talk, and public evening services. The sessions were consecutive, from two to nine-thirty p. m. The supper tickets, which were fifty cents, were sold to holders of registra-

tion cards. There was a registration of four hundred and fifty.

The Baltimore Union and the five other unions in Maryland, of which the one in Baltimore is parent, are organized into a Women's Interdenominational Missionary Council for Maryland. The President of the Baltimore Union is by virtue of her position, a member of the Executive Committee of the Baltimore Federation of Churches.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

BY JOHN BAILEY KELLEY

Assistant Educational Secretary of the Board of Home Missions, Presbyterian Church in the U. S. A.

One of the weak spots in the program of religious education in the past has been the side-tracking of the missionary motive and material. I do not think this has been deliberate or intentional. The viewpoint rather seems to have been that this material is important and well enough in its place, but that owing to the greater importance of other things there was hardly time for its consideration. We are now arriving at a point, however, in the development of our religious education program where it begins to be apparent that missionary education is a vital part of the whole process, and consequently into the structure of the more modern courses of Sunday-school curricula and into the lesson material itself is being built increasingly the missionary idea with its present-day problems and its actual outworking on the mission field.

But we need something more in the way of missionary education than we are likely to achieve in the near future by this process, wholesome as it is. At the present time, at least, we do not have enough missionary material in the lesson helps, and what is even more of a handicap, owing to the neglect of missionary education in the past, we do not have a teaching force with sufficient missionary vision.

This last point is worth dwelling upon as it involves one of the serious

problems from the standpoint of promoting missionary education. How can we secure a teaching force with the missionary point of view? If we have such a force we will get missionary instruction even in spite of the paucity of materials, though we will get better missionary instruction with adequate missionary material. Without such a teaching force we are not likely to get anything across in the way of missionary viewpoint, no matter what is put into the lesson helps either for teacher or pupil. For this reason I am recommending very strongly in my own work the establishment of some sort of mission study class for Sunday-school teachers, either in connection with the regular teachers' meeting or with a teacher training course or arranged independently if necessary. If we could get our Sunday-school teachers to sit down together and study such a book as "The Why and How of Foreign Missions" by Arthur J. Brown, the effect in the class work of these teachers would be directly in proportion to the new vision and emphasis which had come to them in the process.

In addition to the two suggestions given above we need to add a third, namely, that there be worked out some sort of interdenominational course of definite missionary instruction applicable to Sunday-schools. In the case of the more advanced grades there are marked difficulties. The full period available for lesson study is necessary for the adequate treatment of the theme presented in the regular lesson. The sense of unity and congruity also forbids the introduction of extra topics of discussion. Our recourse here would seem to be either the introduction into the curriculum itself of missionary lessons on a regular schedule or else the careful selection of lessons in the regular routine which are capable of missionary interpretation and exposition.

With primary and junior grades, however, the difficulty cited above does not obtain. It is impossible to keep the minds of children concen-

trated for any great length of time upon one subject. Primary and junior teachers, therefore, break their Sunday-school hour up into small segments and pass from one thing to another, giving the variety that is necessary in order to hold the interest of the children. Here it is a simpler matter to introduce ten minutes of missionary instruction, provided carefully prepared material is available and the teacher is led to see the value and importance of using it. Also, and this cannot be too much emphasized, the material should be usable so that the teacher will find some satisfaction in making use of it.

This ideal course of supplementary missionary lessons for younger children should be worked out in a variety of ways. It ought to rest upon a sound and modern pedagogical basis. Modern American youth is precocious to a degree. It will not do to attempt our missionary instruction in an antiquated way. There should be hand work and other forms of expressional work as well as stories of vital interest. The possibilities along this line have not been exhausted—paint books, posters, cut-outs, improvised dramatizations, the making of scrapbooks, or even, for the older girls, sewing to be done during the week in connection with supplies for hospitals or missionary boxes.

In addition to these things, there is the opportunity for real missionary education from the platform in the devotional exercises of the school or of the department. Here again we feel the need of missionary vision on the part of the superintendent quite as much as we feel the need of it in the teaching force. Given this missionary viewpoint, a great variety of ways open by which he can present to his school the facts about the missionary enterprise. The special days for home and foreign missions recommended by most of the denominations are one means of securing this missionary education from the platform. They provide a curriculum, limited somewhat, to be sure, but nevertheless a curriculum for systematic missionary instruction.

Many schools have a missionary Sunday every month, some of them more than one a month, and utilize the devotional period of the Sunday-school for the giving of information and inspiration from the platform. A live missionary committee is an invaluable aid at this point and may possibly be the solution of the problem of the recalcitrant superintendent, though we are free to admit that this implies much grace on the part of the committee and somewhat more than human force and wisdom.

Get Somebody Else

The Lord had a job for me; but I had so much to do
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out; no doubt He got along;
But I felt kind o' sneakin' like; I knew I'd done God wrong.

One day I needed the Lord—needed Him right away;
But He never answered me at all, and I could hear Him say
Down in my accusin' heart "Child, I've got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;
I drop what I have on hand and do the Lord's good work,
And my affairs can run along or wait till I get through;
Nobody else can do the work that God has marked out for you.

—Selected.

NEWS FROM MANY LANDS



CHINA

The Famine Fund

THE American Committee for the China Famine Fund reports that "a new seal has been added to the charter of lasting friendship between the two nations." In December, 1920, it was estimated that 20,000,000 people would need relief over a period of seven months. Gifts from the United States have amounted to \$7,750,000, sent to China by the American Committee, the Church boards, the Red Cross, and Chinese organizations in America. Heavy rains which fell in August, 1921, in time to save new crops, and large results from a campaign for funds carried on in China itself, brought the American campaign to a prompt close with a balance on hand of about \$550,000. In China also, monies unused amount to about \$700,000, making a total of \$1,250,000. The committee is studying how best to devote this fund to the prevention of future famines.

Moral Effects of Famine

REV. CHARLES H. CORBETT of Peking gives the following interesting sidelight on the famine in China:

"I was asked to serve on a committee to devise means to prevent the sale of children. The work was begun so late that very little could be accomplished beyond what had already been done by the various famine schools, orphanages and general relief measures. The investigations undertaken showed that a very large number of children have been sold, and that while some of these have been adopted, or become daughters-in-law, the condition of a large proportion is deplorable. Though there is now a law that forbids the

sale of children, it is not generally known and cannot be enforced, because there is no public sentiment behind it. A famine is not only a terrible physical disaster but also a moral calamity, as it puts a great moral strain on its victims.

The Chinese Renaissance

THE China Continuation Committee, one-half of whose sixty-five members are now Chinese, devoted one day of its annual meeting in Shanghai, to the consideration of "The Chinese Renaissance" or "New Tide of Thought," which during the past year has assumed extensive proportions. Although the movement is unorganized and without officers or members, it stands everywhere for the following things:

- (1) An attitude of criticism toward established traditions, and indeed toward everything, new or old;
- (2) The use of conversational language as a medium of expression instead of the old literary style;
- (3) Loyalty to democracy and freedom, in government and society;
- (4) Love and service as the supreme principles of life, applying to international and inter-racial, as well as to individual and family interests;
- (5) The scientific spirit and the effort to nationalize all life.

Freedom for Chinese Womanhood

THE new freedom given to Chinese women under the Republic is showing several very interesting developments since the days of universal foot-binding and ignorance. On an afternoon in June a thousand Chinese schoolgirls, drawn from 17 schools in Shanghai, filled the arena of the Far Eastern Olympic Games and gave a series of very remarkable demonstrations. In addition to the schoolgirls there was a delegation of factory girls, students and industrial girls thus working in cooperation.

The performance was planned and directed by the Physical Education Department of the Y. W. C. A., which through its Normal Training School of Hygiene and Physical Education is each year sending out girls as physical instructors for Chinese girls and women. Most of the students in the school are Christians, or become so before leaving; and freedom for China's womanhood is thus being more and more closely identified with the "Way" of Jesus Christ. China is probably the first nation to admit girls to any place in Olympic games.

Club House for Women.

A CLUB house for women has been opened in Kaifeng by the Protestant Episcopal Mission. Nothing has been done for women and girls by the Chinese themselves, and without Christian supervision freedom for women is open to many dangers. Most of the upper class women in China have no outlook in life, and spend their time in gossip and gambling. What is proposed in this new club house is the provision of popular lectures, recreational facilities and classes for instruction of various kinds. There will be residential quarters for the women missionaries in charge, so that they will be at hand to take advantage of the many opportunities this kind of work will afford.

A Chinese Woman's Business

AN OLD lady of fourscore years, her body worn with suffering, but with radiant face, was told by a missionary that she must take time to rest! She replied: "We rest when we go to heaven. See, I am still strong. I can work. With this cane of mine I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer-meeting and I always try to take some one with me. On Thursday I go to the house of a young Christian and teach her 'The Peep of Day.' On Friday I teach an-

other woman to read. On Saturday I go out and invite people to come to church the next day, and on Sunday I go to church."

This representative of pioneer girls' school work in China, after more than half a century of service for the girls of China, sends this message, "Work, Serve, Live!"

Chinese Christian Athletes

IN the *Chinese Recorder* for September, it is stated that athletes from Christian schools were prominent in the recent Far Eastern Olympic Games. Of twenty-nine competitors from Canton, nineteen were professing Christians, and twenty-four from schools under mission auspices. Of the Nanking representatives, of whom there were seven, three were Christians. All the officials from Peking were Christians, the coach and three members of the basketball team, and the two tennis competitors, together with others from North China, being also Christians. Ten or twelve of the Japanese athletes were also professing Christians. With the exception of possibly three or four, all the Philippine athletes were from Christian schools, or were Christians. It is interesting to note that of the nine men on the executive committee of the new National Athletic Union (Chinese), eight are church members, and the ninth is a professing Christian.

Unwanted Baby Girls

THOUGH there has been a marked improvement in the position of girls in China in recent years, the following stories told by a woman missionary of the Church Missionary Society in Szechuan show how unwelcome a baby girl still may be. She writes:

"In a certain home a baby girl was born and the father said that he would not recognize her, she could become a beggar. The mother tried to choke the child, and, failing, tore the little mouth open half across to the ear, and then put her upon the edge of

the cesspool. I was called in the next day, and although I went twice every day for a week, I could not save the little mite.

"In another case, a man returning from market heard a child crying, and saw a little girl lying by the roadside; he, being childless, took her home to his wife, hoping to keep the child as their own. They found that the little girl had been stabbed in the throat and back. They brought her to us, but we could do nothing. She died before the woman could get her home."

Student Influence in China

DR. HARRY EMERSON FOSDICK, speaking in the interest of Peking University after his recent visit to China, said:

"The encouraging spot to look at in China—the spot through which the new is welling up to take the place of what is corrupt and superstitious in the old—is the student life of the nation. There are 25,000 to 30,000 of these young men of promise in the single city of Peking, studying with passionate intensity what they believe is destined to redeem the life of their people — science, economics, democratic politics. No such passion of youth for education prevails anywhere else in the world. They are not simply the sons of the wealthy and the powerful. Some of the strongest potential leaders of the renewed China of the future are sons of the humblest households—the forerunners of a genuine Chinese democracy.

The overwhelming mass of educated young China has turned to agnosticism. They cannot think of religion in any other terms than terms such as they have known in the immemorial worship of their own people. And the unhappiest thing about it all is that the most of the influences which come out of the western lands to inspire young China are frankly irreligious. . . . There is no answer to these influences except Christian education. There is

no way out for the missionary enterprise except the road of education."

The Continent.

A Beggars' Union in Shanghai

ONE morning the proprietor of a department store in Shanghai found one of the almost countless beggars of China plying his trade in the store, and, in anger at such a violation of rules, not only ordered the beggar out, but kicked him out of the door. Within half an hour beggars began to gather upon the sidewalks about the store, which occupied nearly a square of the business section, and in an hour there were beggars walking three deep around the store. Customers could not reach the doorways. The beggars did not ply their trade—just walked in an orderly way upon the walk. Constantly the crowd of beggars was being added to, and the proprietor saw ruin for the store. The beggars' union was working revenge for the parting kick given one of its members. * * *

The merchant knew he was beaten and sent for the head of the union—they call it guild in the East, an institution which antedates written history. The head man admitted that the merchant had the right to put the beggar out, but the kick was an excess of rights. One thousand dollars cash, paid within five minutes, and one thousand a month as a surety that rights might not be exceeded in the future, was the demand of the beggars' union—and it was either that or bankruptcy.

JAPAN—CHOSEN

Tour of the Crown Prince

REV. G. J. WALSH, of the Church Missionary Society, says that while some may see in the Crown Prince's tour in western lands, only a unique historic event, "we regard it as one of the signs of the earnestness of Japan's quest—a quest for peace with the world and for the things that will bring her not material greatness alone, but also the righteousness that

'exalteth a nation.' Japan is already a member of the League of Nations. She is showing a real anxiety to bring her industrial and social conditions up to the same standards as other civilized nations. More than one great industrial concern has recently formed a labor bureau, whose definite object is to study methods of improvement of labor conditions. In Japan a Christian background and a Christian public opinion are beginning to be perceptible. Japan is not unaware of the wrongs in her life, and is already seeking for a remedy."

A Changed Attitude

"THERE has been a marked change," writes Rev. J. B. Hail of Wakayama, Japan, "in the attitude of the educational world toward Christianity. Whereas formerly the Christian ministers were not permitted to speak in the schools, now they are frequently called upon to lecture on morals to the students in the higher classes. One young Japanese student told me that at the English examination of his class he sang two English hymns and addressed his fellow-students on the teachings of Jesus."

New Standards in Japan

THE Rev. W. F. France, of South Tokyo, writes in *The Mission Field*: "No country has changed more completely than Japan during, and since the war. The break-up of past standards and ideals is summed up in the word 'democracy.' The word is as common as the word 'patriotism' was after the war with Russia. It is used to justify the rapid disappearance of courtesy and good manners. Workmen use it to justify being uproarious or fighting for a place in a tram. Students use it to justify not obeying their superiors. All this is to be found in daily discussions in the press magazines and the like. All writers start with the axiom that Japan is in a peculiarly dangerous state of thought."

"Of course, authority attempts correctives. The police are attempting to restore the use of family shrines in the home, on the theory that the family system and reverence for ancestors is the foundation of Japanese social unity and strength. The Imperial University is to develop the study of religion, and the papers announce the foundation of a chair in Christian Theology. The Education Department announces an elaborate study of religions with a view to getting new religious laws promulgated."

New Use for Christian Knowledge

IN A JAPANESE cinema there is always a speaker who dramatically explains each picture, because the English words shown on the films are not intelligible to the majority of the audience. A missionary of the Church Missionary Society relates the predicament of a Japanese cinema proprietor who sent post haste for the missionary one evening as he was about to enter his pulpit, imploring him to come at once to the nearest moving picture theatre to explain the words: "A bruised reed shall He not break, and smoking flax shall He not quench." The dramatic reader's knowledge had failed him, and he remarked: "We can't get along without some understanding of Christianity; so many of the films have allusions to it."

Baron Saito on Korea

IN an address on December 9 at the home of Dr. S. H. Wainwright in Tokyo, the Governor-General of Korea said:

"This is the dawning of a new day upon the world and particularly upon the Pacific. Earnest men at Washington are laying the foundations for an edifice of pacific goodwill, wherein the nations may enter together in brotherhood."

"I am keenly anxious that the same laying aside of suspicion be brought about in Korea as is being brought

about elsewhere. I am striving to win the confidence of the Korean people, because, having their confidence, I can do much more for them than is possible where they suspect my motives and have a misunderstanding of the policy of the Imperial Government toward them.

"In this era of peace and goodwill, I have asked the Christian missionaries of Korea to help me, and they are helping me. I now wish to ask the help of Christian missionaries in Japan. I desire to aid the Korean and to bring him happiness, safety, a competence and a knowledge that he may rely upon Japanese law for his security and for justice. You can help by your prayers and by your influence among those to whom the Koreans look for advice."

Centenary Campaign in Korea

THE Southern Methodist Church reports 16,000 new believers and the organization of about 150 new churches or groups in non-Christian villages as the result of its centenary evangelistic campaign in Korea. This campaign is described by Rev. J. S. Ryang, centenary secretary, as having been divided into four parts: a campaign among non-Christian villages, among non-Christians in the cities through the city churches, a similar effort through the country churches, and conservation work. On the last point he says:

"To bring men into the Church and to persuade them to become believers is comparatively easy in Korea nowadays, but to help them to be consistent Christians is a harder task. So we had several men in each district working throughout the year for the purpose of instructing new believers in the fundamentals of the Christian life. We also have had a conservation program for every local church, which revived many old believers and helped the new ones. While we were trying to conserve the believers, the conservation work

brought a large body of people into the Church."

INDIA

Gandhi on India's Need

M. K. GANDHI, the Nationalist leader of India, is quoted in *The Christian Patriot* of Madras as believing that India must rise above her present state of spiritual and secular degradation before she can hope to teach the world. Rabindranath Tagore and others have been upholding the power of the ancient Shastras, but Gandhi replies: "They are printed in many editions, and an incredulous and idolatrous world refuses to look at them, because the heirs and custodians do not live by them. Before therefore I can think of sharing with the world, I must possess. . . . A drowning man cannot save others. In order to be fit to save others, we must try to save ourselves. Indian nationalism is not exclusive, nor aggressive, nor destructive. It is health-giving, religious and therefore humanitarian. India must learn to live before she can aspire to die for humanity."

The Demand for Purity

REPRESENTATIVES of various Protestant missions, the Roman Catholic Archbishop, an Indian Christian magistrate, a leading Hindu member of the Legislative Council, and Lady Freeman of the Women's Presidency Council united in addressing a meeting held in Bombay to discuss commercialized vice and the need of legislation to control it. Lady Freeman stated that girl babies are sold in Bombay for four annas (about eight cents).

There is some serious thinking being done on the subject of social purity in India today. Gandhi, the Nationalist leader, has written an article entitled "Our Fallen Sisters," in which he speaks of spending two hours at Barisal in the company of 350 such women, and says he hung his head in shame that "gambling in vice"

has such a prominent part in Indian civilization. He calls on men to control their passions and on such women to become "the true *Sannyasin*," or holy women. The *Dnyanodaya*, an Indian Christian newspaper in Bombay, pertinently inquires how Mr. Gandhi expects such changes to be brought about apart from Christ.

The Santals Discuss Christianity

SCATTERED in various parts of Bengal and Bihar are a unique aboriginal race known as the Santals, who believe themselves to have been at one time servants of the true God, but who are now worshippers of the Devil, whom they call Marang Buru.

There are at present many indications of a mass movement of the Santals toward Christianity. They have held several conferences for the discussion of the question and in each case there was a large majority in favor of becoming Christians at once provided all would agree. It is one of the racial characteristics of these people to seek unanimous agreement. Their interest in education has grown by leaps and bounds. The Santals are virile, noted among their neighboring races for truthfulness and decisiveness of character. Their moral standards and social customs are more wholesome and eugenic than prevail generally in India. Christianized and educated they will take their place as one of the dominating influences in the future Church and State of India.

Religious Education in India

THIS question has been under special consideration in India, and the governments of Bombay and Madras presidencies have issued orders, which provide for the use of school and college premises for religious teaching out of the ordinary hours for instruction. "The Bombay Government does not allow a teacher in the employ of Government to give such religious teaching, but the Madras Government permits the

teacher to undertake it, if he gives his services voluntarily. The Madras Government is prepared to make such instruction compulsory for boys whose parents or guardians wish it, but the Bombay Government would make it compulsory only in hostels. The Madras Government is willing to deduct the time spent by the boy in receiving religious instruction from the period indicated in the prescribed curriculum, but the Bombay Government is not. The Bombay Government has apparently passed a definite order, while the Madras Government has issued its order tentatively and is desirous of receiving criticisms and suggestions." *The Harvest Field*.

MOSLEM LANDS

Leader of Bahaism Dies

LAST November Abdul Baha died in the villa on Mount Carmel in which he had spent the last twenty years of his life. Abdul Baha Abbas, as the third prophet of Bahaism always signed his name, was born in Shiraz, Persia, May 23, 1844. It was on that day that Mirza Ali Mohammed, also a Persian, and presently to be called the Bab, preached the first revelation of Bahaism. It claims not to be a religion, but the root of all constructive religions. It is supposed to be a cult of harmony, of brotherhood, of infinite charity. It is said that Mirza received his first inspiration to found the cult in the words of Achmet the Turk: "Religion means the various ways in which God is worshipped."

In 1912 Abdul Baha visited the United States and was received not only by the societies of Bahaism, which had gradually grown up here, but also by several universities.

Less Bigotry in Persia

A MEDICAL missionary of the Church Missionary Society itinerating in company with an Armenian assistant in some villages near Isfahan, Persia, had some experiences which illustrate the gradual breaking

down of bigotry. During three days over fifty Bibles and Scripture portions were sold, and some 500 people in the aggregate listened attentively to direct and simple gospel addresses illustrated by lantern pictures. The chief of the village entertained them, and they sat down to a meal, all of them—Mohammedans and Christians—eating out of the same dishes. This willingness on the part of Moslems to eat with Christians is increasing.

Encouraging Contrasts in Persia

DR. EDWARD M. DODD, of the Presbyterian Mission in Tabriz, Persia, now on furlough, points out the encouraging contrasts between conditions in Western Persia a year ago and now. In December, 1920, the political situation was very dubious and the mission work at a minimum. The threat of Bolshevik occupation and general disorder forced almost the entire foreign colony in Tabriz and some 1,200 Syrians from Urumia who were there to migrate to Hamadan and other easterly cities. There seemed every likelihood that the work of the mission would be seriously halted, if not entirely wrecked. "This year," says Dr. Dodd, "the future of the work looks brighter than perhaps at any time in many years. The crash did not come. The evacuated stations of Tabriz in West Persia, and Meshed and Resht in East Persia, have been reoccupied. And work has been going on all along the line full blast.

"At Tabriz during the period of suspense last winter, when rumors from the Caucasus were rife and it was uncertain what the political outcome would be, the church work under Mr. Pittman took on fresh evidences of life. The months of uneasiness and difficulty were months of growth and progress. According to the observation of old church members, there has never been such a time of deep interest and consecration as during the winter and spring of 1921."

Armenians Again in Danger

THE agreement recently made by the French Government, to recognize the Turkish Nationalists under Mustapha Kemal Pasha as a *de facto* government and to withdraw from Cilicia, has not only broken up the unity of the Allies in dealing with the Near East, but drove 100,000 Armenians from that region. They were believed to be in danger of annihilation, unless adequate steps were taken for their protection before the evacuation of the French troops was completed. The Turks, incensed by the aid Armenians gave France, had announced that as soon as the withdrawal of the French army was complete, they would build mosques with the skulls of the Armenians and other Christians in Cilicia. Already practically the entire population of Zeitoun, a city in the Taurus mountains, has been destroyed. The United States sent a naval vessel to Mersina and helped to maintain quiet during the exodus of the frightened Christians from Cilicia.

Missionary Conditions in Turkey

THE Kemalist Government has shown its hostility to missionary work, not only by obstructing relief measures in Kharput but by imposing a tax of 6,000 Turkish lire on the salaries of the American relief and missionary workers, without any indication as to the basis or time for which it is demanded.

All but three of the American Board missionaries have been expelled from Marsovan and even Dr. Marden's big hospital has been closed. In some other sections, however, work is going on well. Eighty per cent of the Board's force of 137 missionaries are on the ground. Of these, twenty-six are engaged in Near East Relief, eighty-four are doing regular missionary work. The following stations are still occupied: Constantinople, Brousa, Smyrna, Marsovan (three missionaries), Sivas, Cesarea, Talas, Trebizond, Harpoot (three mission-

aries), Tarsus, Adana, Aintab, Marash. Dr. Ussher is at Erivan in the Caucasus, covering also Tiflis and Alexandropol, now under Soviet control. The schools in the coast cities are all operating, many of them with large enrolments, Moslem students being much in evidence.

AFRICA

Growth of Cairo University

THE American University at Cairo opened the current year with an increase of six in its teaching force and a student enrolment of 201 as against 150 a year ago. Among these students, forty-eight are sons of government officials, eighty-one of land owners, twenty-seven of merchants, eight of lawyers, ten of doctors, four of mayors of towns or villages, three of judges, seven of civil engineers, while one is the son of a Minister of Justice, one a son of a Commandant of Police, and one a son of the vice-president of the native court. Their social standing is further evident from the fact that thirty-one boys are sons of beys and three are sons of pashas. Fifty-six per cent of the enrolment is Moslem, and for the most part the students enrolled are Egyptian.

The School of Oriental Studies, which has grown out of what has been known as the Cairo Study Center, has been established as a part of the University.

Outlook for Egyptian Independence

A LITTLE more than a year has passed since the publication of the Milner Commission's Report, which, it will be remembered, suggested the possibility of self-government for Egypt, the appointment of a delegation which should negotiate a treaty with Great Britain and the formulating of a constitution which should be adopted by England. For months, Egypt was in the throes of excitement. On the one hand a liberal party, headed by Zaghloul Pasha, asserted its claim to represent Egypt in any such negotiations, while on the

other hand a more conservative group, headed by the Prime Minister and other officials then in power, argued their rights to represent Egypt. Gradually the country grew weary of disturbances and popular favor settled down slowly in favor of the conservative group. A delegation was appointed to carry on the negotiations with the British Government. Recent reports indicate that progress has been made, and it is expected that before long the Egyptian delegation will return to Egypt with definite proposals which will mark a very considerable advance toward self-government. Meanwhile, the national expectation in this direction is a powerful stimulus to the prevailing demand for the best possible education for the rising generation.

Waiting List at Assiut

THE United Presbyterian College at Assiut, which a member of the recent Milner Commission to Egypt called "a wonderful institution, doing the largest work of its kind in the country," enrolled over 700 students at its opening this year. Extra divisions of classes were arranged, additional teachers were secured, and dormitory beds were crowded closer together; but capacity in a number of departments was quickly reached, and notices were sent to the newspapers, asking students from a distance not to come until they had been notified that places would be available. On the waiting list the names of sons of beys and city mayors were written with the names of the sons of fellahin, for the students who crowded at the college doors represented every strata of social life, as well as every section of Egypt.

New Coptic Sunday Schools

AN Egyptian young man, Yusef Iskander Grace, a member of the Orthodox Coptic Church, came some eighteen months ago to the office of Rev. Stephen van R. Trowbridge,

representative of the World's Sunday School Association in Egypt, seeking to know how he might work for Christ within his church. Mr. Trowbridge gave him an Arabic copy of Marion Lawrance's "How to Conduct a Sunday School," and the young man resolved to devote his life to introducing Bible study among the children of the Coptic Church. The priests have for centuries discouraged individual study of the Word of God, reserving the reading and interpretation to the clergy. Thus the Bible has been neglected. But through this new effort of fifty young men, led by Mr. Grace, 2,800 scholars, chiefly boys, have been gathered into classes, and have received New Testaments or single gospels, besides weekly lesson helps. The movement has spread from Cairo to Alexandria, Assiut and provincial cities.

A Lost Opportunity

BECAUSE Christians at home did not respond to the appeals of the missionaries at Elat, in the Kamerun, for men and money to establish new work in Younde among the Beti people, the opportunity has been lost. Rev. George Schwab, who has recently been touring in that region, writes: "The Roman Catholics have occupied the site of the station formerly possessed by the Gossner Mission. The people tired of waiting for us to do something, so got a teacher from Younde. Our procrastination in acquiring the site selected by us at Younde, after we had advertised our intentions for almost two years, may cost us that site, too."

The greatest danger continues to be from Islam. He says: "We are realizing at last how great is this flood of Islam, penetrating into every nook and corner of the heathen peoples of Kamerun. With open and protected routes under the government, there is nothing but the power of God to keep them out of all the Congo basin, and then southward. What is going to be done about it?"

Slessor Memorial Home

EIGHTY million people in Central Africa are still pagan. Eight hundred distinct tribes are almost entirely without the Gospel. Including the French Niger Provinces, the number of waiting tribes probably exceeds 2,000.

When the Slessor Memorial Home was established in Arochuku in 1915, the chiefs and people of Okoyong gave £20 to the institution, in memory of the "Ma" who had done so much for them. This, however, did not satisfy them. They determined to have a memorial home of their own at Akpap, and last year courageously attacked the problem of erecting buildings that would accommodate thirty girls. Above the front door are the words: "Okoyong Memorial Home." Underneath, in Efik: "Her children shall rise up and call her blessed."

Life of Faith.

Breaking with Idolatry

NEWs has come recently of 300 young men joining the church at Ikere in the Yoruba country, West Africa, on one day. These converts then reported themselves to the chiefs, declaring that they would not have anything more to do with idolatry. This brought on them the wrath of the chiefs who had depended hitherto on these young men to keep idol houses in repair and the groves in order. Ikere is the largest town in Ekiti, with a population of nearly 50,000, but there is only one Christian teacher, and he is a young man, and has two churches and more than 1,000 Christians to care for. A scout troop was formed about six months ago, consisting of boys from the mission school.

Prohibition in the Transvaal

THE Prohibition movement in South Africa is gaining rapid headway as the churches are taking hold of the question. A representative congress held in Johannesburg under the leadership of the Dutch

Reformed Church, voted for "total prohibition for the whole of the Union for all races, at the earliest moment." Another resolution called upon the Transvaal Department of Education to provide for scientific instruction in the schools on the effects of alcohol on the human system, such teaching having been recognized by the conference as having been an important factor in making possible the Prohibition amendment in the United States.

A Y. M. C. A. Secretary for Africa

MAX YERGAN, the first permanent secretary of the Young Men's Christian Association appointed for service in Africa, sailed from New York for his post on November 26, 1921. He was born in Raleigh, N. C., and educated at Shaw University in that city. At a summer conference during his student days he dedicated himself to Christian service, wherever God might call him, but with the hope that he might be sent to Africa. After his graduation from the Y. M. C. A. College at Springfield, Mass., he was placed in charge of the Colored Men's Department of the Y. M. C. A. of America, and in 1916 went to German East Africa and served with both white and colored soldiers for many months. When the British National Council of the Y. M. C. A. asked the foreign division of the American "Y" to send out a secretary for her colonies in Africa, the Colored Men's Department pledged the financing of the work, and Max Yergan was selected for the post.

EUROPE

C. M. S. "Young Life Campaign"

THE Church of England has been seeking to arouse among its young people a deeper interest in missions through a "Young Life Campaign" which was one of the leading features of the autumn home propaganda of the Church Missionary Society. Meetings were held all over London, at

which films on West Africa were shown, and addresses given on the Call to Service. During the first fourteen days of the campaign approximately 12,000 young men and young women and over 5,000 children were reached in this way. In nearly every case the places of meeting were crowded, and an enthusiastic spirit was aroused. Missionary books found a ready sale.

Chinese Missions in Liverpool

LIVERPOOL has probably the largest Chinese population in Great Britain, many of them coming as seamen and remaining to establish a business. Fourteen years ago a Christian layman, whose place of business bordered on the Chinese quarter, felt a compelling desire to help these heathen in a Christian land, and although he was neither physically strong nor well-to-do, he made the venture and the results form a new chapter in the Acts of the Apostles. This consecrated worker, Mr. G. A. Kirkham, began with an invitation to a Sunday-school which grew so rapidly that in three years twenty students were baptized. He taught English from a blackboard while his pupils taught him Chinese, and thus became so proficient in their language that he could preach to them in it. Altogether he established fourteen missions for Chinese in Liverpool. Mr. Kirkham died last year, but the work is continued by his assistant.

For the Children of France

RECONSTRUCTION in France includes the saving and training of the hundreds of thousands of innocent children whose fathers died in the war. The number of dead, wounded and missing French soldiers is said to be over 4,500,000. Who is to care for their children? The American "Kindergarten Unit" of which Miss Fanniebell Curtis of Brooklyn, New York, is director, was established in the autumn of 1917 and has already been able to give help to over 25,000

refugee French children. There are now about thirty-five centers where children are fed and clothed and are trained in body and mind. In their "Jardin d'Enfants" they learn, among other things, to play and to laugh, to weave and to sew and to make baskets. Books are in great demand for those who can read. Forty young women, most of them from America, are engaged in this work which is supported by voluntary contributions. For further information, address Miss Helen Watts, Secretary, 166 Montague Street, Brooklyn, N. Y.

Danish Missions

THE report of the Danish Missionary Society for 1920 shows that this society supports in India 15 ordained missionaries, 13 women missionaries, 2 medical missionaries (1 male and 1 female) and 240 native workers among whom 8 are ordained ministers. During the year there were 110 adult baptisms. In the schools there are 3,238 children, 2,597 of whom are non-Christian. A new station has been opened in Cuddalore.

In China there are 19 ordained pastors, 2 unordained secretaries, 1 college professor and 1 agricultural teacher, 18 women missionaries. The statistics for this field are not complete, but some figures are given of the support raised by the natives. According to these the natives in this China field have raised \$8,920. The medical work seems to be flourishing.

Move to Solve Immigrant Problem

THE Methodist Foreign Mission Board has established at Naples a Bureau intended to prepare for emigration those who look forward to American citizenship. There they will be taught the language and spirit of America and something of economic and social conditions, and at the same time they will have the advantage of the physical equipment, which includes gymnasium, baths, and instruction in athletics.

It is to be hoped that those who

have passed through this bureau will constitute at least a portion of Italy's quota to be admitted to America.

Congregationalist.

The "Y." in Serbia

THE Y. M. C. A. movement in Serbia has made a valuable contribution to the life of the people, through the work of Prof. George Arandjelovitch who resigned his chair of language and literature in the University to develop Y. M. C. A. work.

The task during the past year has been to consolidate in strategic centers, which are already becoming radiating points of inspiration and service. The intense religious Slav temperament and the growing national spirit which sees the dreams of five centuries approaching realization, have responded to the appeal of the movement in a marked way, and the situation is bright with vast possibilities.

The New Church in Prussia

AFTER Germany had been made a republic, the states decided to separate Church and State. In the Empire there were twenty-two state churches, for each constituent state had its own established church. For the most part they were Roman Catholic but about one-third were Protestant. In one or two of the Protestant states the church was Reformed, in most of the others Lutheran. In Prussia the State Evangelical Church combined the Lutheran and the Reformed. On September 24 the Synod of the National Church of the old province of Brandenburg assembled in Berlin to take up the question of the future of the Prussian National Church. It is now free from the supremacy of the state and a board of three ministers holds the authority. It was difficult for the Socialist government to find a sufficient number of evangelical ministers for the places, so much out of sympathy are the Church and the Socialists. The church authority henceforth rests in

the hands of the National Church committee.

Religious Education in Bulgaria

GREAT progress has been made in Bulgaria since American missionary work was established there sixty years ago. A fine educational system has been developed and the present state of literacy is high. Of the men drafted into the army, only five per cent were illiterate.

"Why should we have mission schools when the government system is so good?" asks Mrs. Herbert King, formerly of Samokov: "Because there is no religious, moral or even ethical teaching. Parents realize that something more than book knowledge is gained in the American schools, and they are most glad to send to them. A number of orthodox priests send to our schools. The orthodox church is an offshoot of the Greek Catholic Church, full of dead formalism. Our services are well attended everywhere."

The Russian Church and Bolshevism

A RUSSIAN writer in the *Church Times* describes a strong religious movement with a peculiar character of its own which has developed in Moscow and Petrograd during the past year. Its leaders are mostly young parish priests and members of the intelligentsia. The new type of priest is a strong adherent to the idea of an independent church, and holds himself aloof from political plots and organizations. At the same time he is a staunch democrat and in most cases is opposed to the Soviet government. He frequently speaks against the abuses of the existing régime, but the Bolsheviks are obliged to tolerate such speeches, for the struggle between the Bolsheviks and the Church has ended in the victory of the latter. The Bolsheviks no longer dare attack religion.

The strong anti-religious current of two years ago has almost disappeared, and an ever-increasing number of Communists observe religious rites,

such as church marriage, baptism of children and the receiving of Holy Communion on their deathbed. A great number of Christian brotherhoods have of late sprung up in Petrograd, founded on charity and brotherly love, everything being shared in common. They hold prayer meetings and religious philosophic debates.

Christian Work.

Help for Starving Russia

THE number of men, women and children who are actually face to face with starvation in Russia is estimated at 15,000,000. The area affected by famine conditions is twice as large as the states of New England, New York, New Jersey and Pennsylvania combined, and has about the same population as these states—30,000,000.

The first relief efforts have been directed to saving the 5,000,000 children, only 2,000,000 of whom are said to have been provided for by the various agencies at work. Colonel Haskell, who is in charge of the American Relief Administration in Russia, cabled on December 17: "Conditions are growing worse by leaps and bounds. I am thoroughly convinced that half of the population of the Tartar Republic will starve before the end of winter. Unless the outside world awakens to conditions, I doubt if we shall save more than half the children we are feeding today."

The problem is so great the Soviet Government cannot begin to cope with it, and even the grant by the American Congress of \$20,000,00 for the purchase of grain does not offset the need of private charity.

Rev. Jerome Davis, of Dartmouth College, who visited Russia last summer, writes in *The Congregationalist* of the opportunities for spiritual and social help that are calling to American Christians. The church is more popular than before the revolution, he says, in spite of Bolshevik hostility, and its leaders would welcome new methods with which to meet the new

aspirations and longings of the masses.

NORTH AMERICA

Student Volunteers

DURING 1921 the Foreign Mission Boards of North America accepted and sent to the mission fields 595 Student Volunteers—the largest number sent out in any year since the movement was inaugurated in 1886. This is in spite of the financial difficulties under which the Boards and their supporters are laboring. These new missionaries were appointed to over twenty different countries by 74 different Protestant missionary societies.

Among the 8,742 volunteers who have sailed for their mission fields in the past thirty-five years are many present day leaders such as Bishop Roots of China, Dr. Zwemer of Cairo, Dr. Wanless of India, Dr. John M. Springer of Central Africa and Dr. Paul Harrison of Arabia. Also among the leaders working for missions in America who received their stimulus from this movement are Dr. Stephen J. Corey, Robert E. Speer, Dr. Joseph C. Robbins, Fennell P. Turner, Dr. John R. Mott, Dr. Sherwood Eddy, Dr. T. B. Ray, Rev. Thomas S. Donahue, and Rev. Enoch F. Bell.

The movement was born in answer to prayer and in obedience to the Word of God. It is conducted in prayer and its fruitage is the product of spiritual forces. Mission study, Bible study, prayer and the emphasis on the privilege of giving of life and money are the methods by which the leaders have been able to bring about such noteworthy results. Robert P. Wilder, who was one of the first traveling secretaries of the movement and was later a missionary in India, is now the general secretary, with headquarters at 25 Madison Avenue, New York. The expenses are met by voluntary offerings.

Recruiting for the Home Field

A NEW organization which plans to work along the lines followed by the Student Volunteer Movement for Foreign Missions, has been formed as the result of action taken in 1920 by the Home Mission Council and the Council of Women for Home Missions, instructing the Committee on Recruiting for the Home Mission Force to "take steps for organizing methods and developing means for the enlistment of young men and women for Christian service in the home field." Miss Jessie Dodge White, Oberlin, 1916, has been chosen as secretary.

American Jewish Population

OUR JEWISH NEIGHBORS says that one quarter of the Jewish population of the world is in the United States. It now numbers 3,750,000, though in 1800 there were only 3,000 Jews in America. Jewish people have made their home in every state and territory, and there are more Jews in New York City, which claims 1,750,000, than there are in Asia, Africa, South America, Australia and Great Britain combined.

Methodist World Program

THE national conference of the Methodist Episcopal Church, recently held in Detroit, Mich., and attended by nearly 3,000 ministerial and lay delegates, devoted itself almost entirely to the giving of information and to the statement and defense of various principles and points of view with reference to the work at home and abroad rather than to a discussion of the immediate application of any campaign or method of education. It sought to show the important position in which the denomination had been placed as a result of the impetus given her missionary and benevolence work by the Centenary Movement.

The Board of Foreign Missions, at its annual meeting in New York, adopted a budget carrying total appropriations of \$5,409,912, of which

\$4,466,805 is authorized for missionary work in foreign fields. The balance of \$943,107 comprises \$600,000 for board obligations and \$343,107 for administration.

Presbyterian Union Postponed

FOR years negotiations for union have been going on between the various Presbyterian and Reformed churches of the United States. The last proposition laid before the churches was a "Constitution of the Reformed Presbyterian Churches in America."

At a meeting held in Richmond, Va., November 30, 1921, the representatives of the churches came to the conclusion that one group would be satisfied with nothing short of a complete union of all churches into one Church and that the other group, while desiring closer relations, did not think it best for the several churches to surrender their autonomy. As the churches are already cooperating heartily under the Articles of Agreement of the Council of Reformed Churches, and as some of the committees felt that the proposed constitution for federal union is in no marked respect an advance on the Articles of Agreement, it was finally voted that the proposed Constitution be referred to the separate committees for such action as they might deem wise, and that meanwhile the churches continue to cooperate under the present plan.

Lutheran Union a Success

THE largest union of denominations ever known in the United States took place less than three years ago, and has proved a wonderful success. Three of the older Lutheran bodies, the General Synod, the General Council and the United Synod, South, formed the United Lutheran Church in America, a body of almost 800,000 members, with about 2,800 ministers and 3,775 churches.

A year before this union of English-speaking Lutheran bodies had been

organized, a similar movement had brought together three Norwegian Lutheran organizations into one body—the Norwegian Lutheran Church of America.

These unions paved the way for the organization of what is known as the National Lutheran Council, consisting of the two united bodies already described, and certain independent synods, English, German, Swedish, Norwegian, Danish, Finnish, and Icelandic, fifteen in number.

Christian Advocate.

One Denomination's Gifts

THE Seventh-Day Adventists make it a regular practice not only to tithe, but to give free-will offerings as well. The results of such giving are shown in the following figures: The funds increased from \$8,577,050.86 in 1919 to \$11,854,404.23 in 1920, a gain of \$3,277,353.37 in one year. Of this amount, \$7,195,463.04 was given in tithes and \$4,658,941.19 in offerings for home and foreign mission work. The denominational membership in 1920 was 185,450, and the per capita contribution \$63.92 for all religious purposes.

Monument to a Mother's Prayers

A NEW \$300,000 Cadle Tabernacle in Indianapolis, Ind., with a seating capacity of 10,000 was erected by E. Howard Cadle, as a memorial of his mother's prayers for him. Seven years ago Mr. Cadle was a penniless outcast, and by the grace of God in answer to his mother's prayers, he provides in this way for the proclamation of the Good News which saved him. Gospel services are to be held in the building every Sunday afternoon.

Continent.

Colored Y. M. C. A. Conference

THE Colored Men's Department of the Young Men's Christian Associations of North America held at Cincinnati, O., in December a significant national conference, the first since 1909. Representatives were

present from twenty-eight states, both white and colored leaders took part, and cooperation and good will were the keywords of the gathering. In the twelve years since the last conference the number of associations within the department has grown to 174 and the membership to 33,000. Julius Rosenwald of Chicago has given over \$300,000 and twelve modern city association buildings for colored men are valued at nearly \$2,000,000.

LATIN AMERICA

Opportunity in the Virgin Islands

THESE islands, latest acquisition of the United States, have been successively held by English, Dutch, Spanish, French and Danish. Colored people outnumber the whites ten to one, and there is a noticeable form of caste among them. Morals among the working class are low.

There are only nineteen public schools on the three islands, St. Thomas, St. John and St. Croix. In the rural districts the children sometimes walk three or four miles to school. In some of these schools the children have no desks, and the supply of textbooks is meager. The spiritual need is even greater. The family altar is scarcely known among church members, and religion is a lifeless, formal affair. The cosmopolitan character of the population is largely responsible for conditions. On at least two of the islands there are Jews, Indian coolies, Africans, Scotch, Irish, Danes and the native mixed race.

Progress in Central America

MISSIONARY work in Central America has made notable advances during the past few years. One mission board sent eight workers into Costa Rica this year. Another mission is building a \$22,000 church in San Salvador, and has a \$5,000 property for school purposes. In Nicaragua, another mission is remodel-

ing its church and enlarging its seating capacity.

In Guatemala City, a \$35,000 church has been completed and the same mission board is spending about \$60,000 more on a school building for girls and a hospital.

The significance of these various efforts is being recognized by the Vatican, which, according to a San Salvador newspaper, is seeking closer relations with Central America, "for the purpose of counteracting the active propaganda that Protestants are developing in these countries."

Argentine S. S. Convention

IN order to attend the first national Sunday-school convention in Argentina, some of the delegates traveled 800 miles to Buenos Aires. The inspiring program, under the direction of Bishop J. F. Oldham and Rev. George P. Howard, of the World's S. S. Association, made them feel that the journey had been well worth while. Eighty voices composed the special convention chorus, which was heartily applauded.

ISLANDS OF THE PACIFIC

A Union Seminary for Manila

SIX Protestant Mission Boards, interested in the Union Theological Seminary in Manila, are the Methodist Episcopal (North), the Congregational, Presbyterian (North), Baptist (North), Protestant Episcopal and Disciples. Representatives of these boards met in New York on December 7th to discuss the plans for the seminary for which the Rev. Frank C. Laubach of the American Board, has recently secured \$35,000 for suitable buildings.

An American Committee on Cooperation in the Philippine Islands is to be formed, composed of Mission Board representatives, and a program is to be outlined for a Junior College in connection with the Union Seminary, to prepare students for their theological course.

THE MISSIONARY LIBRARY

Hunter Corbett: Fifty-six Years a Missionary in China. By James R. E. Craighead. Illus. 224 pp. New York, The Revell Press. 1921.

Many Americans have listened to the gaunt, tall, apostolic hero of Shantung, as he has held large audiences with stories of China and of his own work in winning his province for Christ. When in his seventy-first year he was made Moderator of the General Assembly of the Presbyterian Church in the United States of America, despite the fact that he had four stalwart competitors, he reached the acme of his fame among the home churches.

But it was in China that Dr. Corbett was at his best. There for fifty-six years he did a work which very few have equaled in that land. His biographer takes up comprehensively all phases of his diversified career, but somehow fails to depict the real man and to reveal his true greatness. Whether this is because of the limited space given to details of his work, or a mechanical view taken of a spiritual dynamo, one can hardly tell. Notwithstanding such defects, we have here the varied chronicle of a preacher and itinerant, a teacher and trainer of assistants, an author of important books, a promoter of missionary interest at home, of a tireless note-taker who thus furnished valuable data for the history of Missions in Shantung, and of a man who loved his large and useful family whom he brought up "in the nurture and admonition of the Lord." Dr. Corbett was an unusual man and a very unusual worker who deserves to be known and honored.

Out Where the World Begins. By Abe Cory. 225 pp. \$1.50. George H. Doran Company, New York. 1921.

This is the second missionary novel written by Secretary Cory of the

United Christian Missionary Society. As his society has the most important work on the Tibetan borderland and as its missionaries there have supplied many details not accessible for ordinary readers, the book has an unusual background, especially since that land of altitudes is so little known. The environment is sketched with unusual accuracy, and the hold that the self-denying missionary doctor has over its hostile people is rightly estimated. Polyandry as it prevails in Tibet is for the first time introduced into a novel, so far as the reviewer knows; and the heroine's manner of meeting it as a personal problem is suggestive as to the way to oppose it. The bandit leader, Lozong, exhibits the reality of a Buddhist's religion which has in it some points of nobility. His conversion through Sylvia Lambert's conceptions of Christian womanhood and the character of the true love of one man for one woman, are well presented; and the supplemental instruction in Christian teaching supplied by Dr. Raymond fills out his rudimentary catechumenship. Lozong's true nobility in sundering his relationship with his brothers, and his final act of dying in behalf of his Christian friends fill out the sketch of the Buddhist-Christian hero.

Life and Letters of Toru Dutt. By Haribar Das. 8vo. 364 pp. Illustrated. 15 sh. Humphrey Milford, Oxford University Press. London, 1921.

One of the most remarkable Hindu women of modern times was Toru Dutt, the youngest daughter of Govin Chunder Dutt, distinguished as a Government servant and for his literary attainments. He was one of the foremost of his countrymen to promote the great revolution in education whereby the English language

became the medium of higher education in India. He became a Christian, with all his family, and they became the mainstay of the Christian Church to which they belonged. In later years Govin Chunder and his wife were associated with the Oxford Mission. To further the education of their children, the parents braved the "Black Waters," took their son and two daughters to England where they came in touch with earnest Christians who greatly aided them in their studies. They went to France to escape the rigor of the English winter and there Toru, one of the daughters, acquired a wonderful knowledge of French literature, especially of poetry. From her childhood, she was a brilliant student and inherited the poetic gift from her father.

The biographer tells of the marvelous achievements of Toru and of her sister Aru. He gives details of the long correspondence of Toru with her French and English teachers showing the wonderful grasp of her intellect and the marvelous amount of literary work accomplished. In 1871 the family went to Cambridge where Toru and her sister attended lectures for women. With the training thus acquired Toru returned with the family to India and gave herself to literary work. In 1876 she permitted the publication of some 200 poems entitled, "A Sheaf Gleaned in French Fields." A few copies of the book fell into the hands of English and French scholars who brought the poems to the notice of the literary public. The astonishing thing is that a girl of eighteen years should write and translate such poetry in two foreign languages, with such elegant style as would seem to be native to both. Hers was a life lived on earth and yet ever bordering on the heavenly, and her journals and letters disclose a character of singular sweetness and purity. At the age of twenty she had mastered the Sanskrit, and had entered upon a literary career which gave her a recognized

standing among European scholars. In the midst of her work she fell a victim to tubercular consumption and with Christian resignation obeyed the call of her Saviour to enter into rest.

Mademoiselle Bader thus sums up Toru's character: "Her letters revealed a frankness, sensibility and charming goodness and simplicity, which endeared her to me, and showed me the native qualities of the Hindu woman developed and transformed by the Christian civilization of Europe." E. M. W.

The Foreign Relations of China. By Mingghien Joshua Bau, M.A., Ph.D. 8vo, 508 pp. \$4.00. Fleming Revell Company. 1921.

The character and influence of the student class in China ought to be more generally understood. In America, the political opinions and influences of college and university students are not considered an appreciable factor in national affairs. Students are simply so many voters who are cultivated by politicians like other voters. Even after graduation it is extremely rare, and even then only in the case of a man of the Roosevelt type, for a man in his twenties to be taken into serious account. In China, however, just the opposite is true. Between the huge mass of ignorant and indifferent toilers below and the corrupt and effeminate official class above, the student class stands as a vocal and aggressive force. In Japan, the spirit of the modern world first touched the men of the higher classes, and it is gradually working down to the masses beneath, millions of whom are still comparatively untouched. In China, however, the spirit of the modern world first touched the boys and girls of the middle classes through the schools and colleges maintained by the Protestant missionaries from the West. Eagerly they turned their faces from the dead past to the living present and the brightening future. With few exceptions, the older officials are utterly hopeless. China's future is in the hands of these young

men. All four of the principal Chinese Delegates to the Conference on the Limitations of Armaments in Washington are of this type.

The book now under consideration is written by a Chinese student, only twenty-seven years old, who, after graduating from the Tsing Hua College in China, took post graduate courses in Yale, Columbia, and Johns Hopkins' Universities, winning the Carnegie Endowment International Law Fellowship. One would hardly expect a weighty discussion of a weighty theme by a twenty-seven year old American student, but this is just what this Chinese student has presented. He has given us a history and survey of the foreign relations of China with a thoroughness, an intelligence, and a sanity of judgment that would do credit to an experienced statesman. Official documents are referred to, exact facts are given, the material is conveniently arranged, and the English style is admirable. There are five luminous chapters on a foreign policy for China. This book is valuable both for its inherent merit and for its significant illustration of the spirit and promise of the rising generation in China.

Playing Square with Tomorrow. By Fred Eastman. 12mo. 146 pp. Council of Women for Home Missions, New York. 1921.

Young America, at the cross roads between self interest and service, examines the situation at home, in the community and elsewhere to discover the present need and opportunity. The author states principles and marshals facts, together with numerous quotations from well known leaders. The book contains many striking incidents, and will appeal especially to young people who have already awakened to the need for devoting their talents to the service of others. The emphasis here is laid on the need of cities and towns in America for moral and religious improvement.

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PERSONALS

REV. TITUS LOWE, D.D., pastor of the First M. E. Church, Omaha, Neb., has been elected to succeed Dr. S. Earl Taylor as a secretary of the Board of Foreign Missions of the Methodist Episcopal Church.
* * *

MRS. F. S. BRONSON, secretary of the Woman's Union Missionary Society, sailed from New York in October to spend a year in visiting the stations of that society.
* * *

DR. MICHAELIS, a prominent Christian layman, is the new president of the German Student Federation, an organization made up of 120,000 students in thirty-six universities and a part of the World's Student Christian Federation.
* * *

REV. DONALD FRASER, of British Central Africa, has been nominated as Moderator-designate of the General Assembly of the United Free Church of Scotland for 1922.
* * *

MRS. THOMAS NICHOLSON succeeds Mrs. W. F. McDowell as president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Like her predecessor in that office, Mrs. Nicholson is the wife of a bishop.
* * *

DR. CHAS. E. BURTON, formerly general secretary of the Congregational National Council, is the new executive secretary of the Congregational World Movement, succeeding Rev. H. F. Swartz, D.D., who has accepted the presidency of the Pacific School of Religion in Berkeley, California.
* * *

FRED B. SMITH, the well-known lay evangelist, has recently started on an eight-month's tour of Europe and Asia in the interest of international peace and Christian evangelization. He took with him letters from forty-six state governors expressing their belief in disarmament and in prohibition as permanent American policies. Governor Edwards of New Jersey was the only one disapproving of prohibition.
* * *

DR. A. L. SHELTON returned to Tibet in the fall, accompanied by two new families. In the spring Dr. Shelton expects to visit Lhasa, in response to an invitation from the Dalai Lama, and to carry medical and other supplies to last two years.
* * *

REV. HERSCHEL K. COHN, of Asheville, N. C., less than two years ago a student in a Jewish theological seminary, has been appointed by the Department of Home Missions of the Southern Methodist Church to evangelistic work among the Jews in the South.
* * *

REV. D. STUART DODGE, D.D., died in New York City on December 17, in his eighty-sixth year. He was a son of the late William E. Dodge, and kept up the family tradition of active interest in many forms of Christian work, including the presidency of the National Temperance Society.

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NEW BOOKS

In Christ Jesus. By Arthur T. Pierson. 197 pp. Biola Book Room, Los Angeles, Cal. 1921.

Dayspring in Uganda. By Arthur B. Lloyd. 120 pp. 3s. Church Missionary Society, London. 1921.

Two Arabian Knights. By M. E. Hume Griffith. 166 pp. 2s 6d. Church Missionary Society, London. 1921.

Turkey a World Problem Today. By Talcott Williams. 336 pp. Doubleday, Page & Co., New York. 1921.

First Fruits in Korea. By Charles Allen Clark. 338 pp. \$1.75. Fleming H. Revell, New York. 1921.

The Community. By Edward C. Lindeman. 222 pp. \$1.75. Association Press, New York. 1921.

Laws of Livingstonia. By W. P. Livingstone. 379 pp. George H. Doran Company, New York. 1922.

The Bible a Missionary Message. By William Owen Carver, LL.D. 192 pp. Fleming H. Revell, New York. 1921.

Old Trails and New Borders. By Edward A. Steiner. 208 pp. Fleming H. Revell, New York. 1921.

The Religious Consciousness. A Psychological Study. By James Bissett Pratt, Ph.D., New York and London: Macmillan. 22s. net. 1921.

The Religions of Mankind. By Edmund Davison Soper, D.D., New York. The Abingdon Press. \$3. 1921.

The Making of Men (India). By J. W. Coombes, London. Seeley, Service. 10s. 6 d. net. 1920.

A Vanished Dynasty. Ashanti. By Sir Francis Fuller. With maps and illustrations. London: Murray. 16s. net. 1921.

Specimens of Bantam Folklore from Northern Rhodesia. Texts (collected with the help of the Phonograph) and English translations. By J. Torrend, S. J. London: Kegan Paul, Trench, Trubner & Co., Ltd. New York: E. P. Dutton & Co. 10s. 6d. net. 1921.

The Quest of Nations. A Study in National and International Ideals. By T. R. W. Lunt. London: United Council for Missionary Education. 3s. 6d. net. 1921.

Self-Development. By H. Addington Bruce. 327 pp. \$1.50. Funk & Wagnalls, New York, 1921.

People of Africa. By Edith A. How. 64 pp. The Macmillan Co., New York. 1921.

The Crescent in Northwest China. By G. Findlay Andrew. 113 pp. 3s. 6d. China Inland Mission, London. 1921.

Origin of Paul's Religion. By Prof. J. Gresham Machen. 329 pp. \$3.00. The Macmillan Co., New York. 1921.

Dictionary of Religion and Ethics. By Shailer Matthews and G. B. Smith. 484 pp. \$8.00. The Macmillan Co., New York. 1921.

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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MISSIONARY PERSONALS

COLONEL P. E. LEWIS, of the British Army, who has seen service in China and India, and who won the D. S. O. during the World War, has become general secretary of the National Laymen's Missionary Movement of Great Britain.

* * *

REV. DR. AND MRS. W. H. HUDNUT, of Youngstown, Ohio, and Mr. J. M. Patterson, of St. Louis, who sailed from New York last June to visit the West Africa and the Syria Missions of the Presbyterian Board, returned in January after a most interesting trip.

* * *

PROF. KENNETH S. LATOURETTE, professor of missions, Yale University, has been granted leave of absence for the spring term, so that he may attend the conference of the World's Christian Student Federation in Peking and the All China Missionary Conference in Shanghai.

* * *

REV. GEORGE B. WINTON, D.D., who has been for some years in New York as editorial secretary for the Committee on Cooperation in Latin America, has returned to the field of Southern Methodist journalism, having accepted the editorship of the *St. Louis Advocate*.

* * *

REV. J. E. K. AGGREY, who was born on the Gold Coast but who has been for years one of the outstanding Negro Christian leaders in the South, went to Africa as a member of the Phelps-Stokes Commission and while there was instrumental in founding in Johannesburg a "Joint Advisory Council of Native Affairs."

* * *

REV. MR. BACHIMONT, a missionary of the American Lutheran Orient Mission, at Soujbulak, Persia, was killed last October by Kurdish bandits in his own home. The Kurds attacked and looted the city.

* * *

DR. R. H. GLOVER, formerly of the Christian and Missionary Alliance, is now at the Moody Bible Institute, Chicago, as director of the course in Missions, which has been greatly enlarged and developed.

* * *

REV. ERNEST M. HALLIDAY has been called from his church in Brooklyn to become general secretary of the Congregational Church Extension Boards, in succession to Dr. Charles E. Burton.

* * *

MR. W. C. PEARCE, associate general secretary of the World's Sunday School Association, has started on a several months' tour to the Near and the Far East, Australia and the Philippines.

* * *

DR. WITTE, of the General Evangelical Protestant Missionary Society and the brilliant editor of the Society's Missionary Review, has been made professor of the chair established at the Berlin University for Science of Missions.

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NUMBER
THREE

THE WASHINGTON CONFERENCE AND MISSIONS

MUCH more has been accomplished by the Conference on the Limitation of Armaments, which has recently closed at Washington, than was expected by many statesmen and students of international affairs, though not as much as was hoped by the more optimistic. Christians believe that the agreement in the interest of international justice, peace and good will has come in answer to prayer, for multitudes in all lands have taken a deep interest in the proceedings and have united in prayer to God for His guidance.

It is as yet impossible to estimate the benefits that will come to the nations as a result of the agreements reached or the influence, direct and indirect, that will be exerted on the progress of Christianity. All political movements are interrelated with the work of Christian missions.

First, as to the *Limitation of Armaments*. The world is still struggling under the burdens imposed by the recent war. Billions of dollars were squandered on military preparedness which leaders said would prevent the tragedy of war. Instead of this prevention the nations have brought themselves to the verge of bankruptcy by the four years of devastating conflict. Even then it seemed that this costly lesson had not been learned, for the Versailles Conference and League of Nations have not brought peace or removed the causes of war. Nations still determined to arm themselves against all possible enemies. The world war cost \$186,000,000,000—over ten times the total war expenditure of all wars of the preceding century—not counting interest on debts or damage to property and loss of life.

Now a change has come over the spirit of the nations. Through the Washington Conference, following the lead of Secretary Hughes, at one sweep the five leading nations, America, Great Britain, France, Japan and Italy, have agreed to reduce their naval program over

fifty per cent—a reduction that will save hundreds of millions of dollars, will reduce taxation and do much to restore economic equilibrium. Great Britain proposes to reduce her present and prospective navy tonnage (capital ships only) from 1,187,825 tons to 604,450 tons; United States from 1,346,390 to 500,650 tons and Japan from 748,628 to 299,700 tons.

Second, the barbarity of future wars, if they come, may be reduced by the prohibition of submarine attacks on any except war vessels and troop transports and by the discrediting of the use of gas and disease germs.

Third, the proposal to hold periodically similar international conferences to promote peace and good will promises still further advance and a possible solution of other problems that were not settled at Washington.

Fourth, perhaps the most vexing and threatening problems were those relating to China, Japan and the Pacific Ocean. China, an uncoordinated mass of humanity with a huge territory, torn by civil strife and with much of her land already under control of France, Great Britain and Japan, naturally feared her militaristic, aggressive and powerful neighbor, Japan, which is not only in control of a large part of Shantung but whose other demands are still unfulfilled. Under the courageous leadership of America, seconded by Great Britain, the British have agreed to surrender Wei-hai-wei, Japan has agreed to give up Kiao-chao and the Shantung railroad. The Powers have also consented to concede the "open door" policy and to acknowledge China's sovereign rights by giving up their extraterritorial claims, to withdraw foreign troops, to give up their control of courts, customs, and other special privileges as soon as China can take them over with some assurance of conducting them in a satisfactory way. These are great steps in the interests of peace and justice.

Fifth,, the agreements to limit fortified naval bases in the Pacific and the settlement of the Yap controversy by Japan's conceding American cable rights, have greatly increased the sense of security from a war in the Pacific. Naturally the enlargement of the American navy and the increase of naval bases by the expenditure of millions of dollars on Pacific Islands could not but alarm Japan. With the recent agreements there is less excuse for the exhibition of a militaristic spirit and program in Japan.

These and other problems discussed at Washington have a very definite bearing on the progress and problems of Christian missions. Christians have done an immense service in spreading the spirit of justice, peace and good will. Over eight thousand Protestant missionaries in Japan and China have laid the foundation for Christian ideals and many now prominent in Oriental politics have been trained

in mission schools. About twelve million dollars a year have been spent in unselfish service and have stimulated the spirit of friendship. This expenditure of life and money has been backed up by the prayers of millions of Christian people in the Occident.

In Japan the release of tension and the proof of America's sincere desire for peace will create greater sympathy with Christian missionaries and the truth they preach. In China the success of her representatives and the promise of a removal of the hindrances to her progress should stimulate unselfish patriotism and a desire for unity. The withdrawal of Japan from Shantung will take away a great cause of irritation and a real hindrance to Christian progress in that territory.

Many international problems still menace peace and hinder Christian progress. These include the unrest among people whose land is under foreign control—like Korea, India, Egypt, Africa; the Near Eastern question; Russia and middle Europe; the general industrial and economical unrest because of the economic problems following the war. At the root of all turmoil is selfishness and the disregard of the laws of God and the teachings of Christ. Whatever progress is made toward national and international brotherhood, the problems will not be solved until Jesus Christ is enthroned in men's hearts and until His authority is acknowledged over their lives, their possessions and their ambitions.

MECHANICS VS. DYNAMICS

THE Bible is the missionary's indispensable Book of Life, and yet it is possible to teach the Bible in such a way that no spiritual life is awakened. A church or school or mission may be large and famous without being a spiritual nursery, or a power house where life is trained and used for the Kingdom of God. This comes to pass when Bible teaching becomes technical; and "Christian work" is conducted according to worldly standards and methods. There are churches that are institutionalized and professionalized to such an extent that they report large superficial results, but show no sign of divine vitality.

The Bible is a spiritual battery, and the Church and the Bible School are intended to be spiritual forces, even more than they are educational or social forces. But they should be all three, for these functions are not contradictory or inimical. Like a great power house, the church school needs proper equipment, trained workers, adequate material to work on, sufficient financial support, and an effective organization; but all these together cannot produce satisfactory results. The great essential is spiritual power, and this comes only from God. If His Spirit does not teach the teacher, little

of value can be learned or taught. If He does not fill and direct all departments, there can be only a waste of energy.

Missionaries write that it is often a temptation to place their dependence on methods that show large statistical results manward but that do not indicate new life Godward. Some forms of mission work appeal more to men than others for selfish or patriotic reasons, but do not mean that men are being regenerated and enlisted in the service of God. Some of the greatest and most abiding work has been accomplished with the smallest equipment. Machinery is valuable only in so far as there is power to operate it and a work to be done proportionate to the size of the machinery. Letters from the mission fields at home and abroad speak sadly at times of the unsatisfactory results of sending out workers who have no clear faith in Christ and the Bible and who undermine foundations of Christian character rather than build them on the Rock. A missionary writes that he is heartsick over the way many of the young Christians in his field are being filled with the false teachings of destructive criticism. He pleads with the Church at home to purify the stream at the source, and to send out as missionaries only those who have a positive faith and solid foundations for their spiritual life and work. Life is the great essential for service but it is inseparably linked with a living faith in the inspired Word of God, and in Jesus Christ the Son of God and Saviour of men.

MATERIAL AND RELIGIOUS PROGRESS IN CUBA

HAVANA harbor is one of the best on the American continent. The per capita of Cuba imports and exports exceeds that of any other American country. Improvements in roads, schools, railways, daily papers, and other signs of material progress, give her a high rank among her sister countries of Latin America. Unfortunately, she does not stand so high in the matter of vital religion. Since the Protestant Mission Boards have undertaken a more aggressive campaign, however, building churches and establishing schools, a new era is dawning for the people of Cuba.

The Presbyterian Boards, North and South, cooperate in this mission work, and show wonderful progress and development. New churches and parsonages have been built. Four new preaching stations have been opened recently, and the increase of church membership is encouraging. A native Chinese missionary has been appointed to preach the Gospel to the more than 50,000 Chinese on the Island.

There are still cases of witchcraft in Cuba. Now and then a little white boy or girl has been sacrificed through the practices of Negroes. The leaders of this horrible superstition were Negroes from

Haiti and Jamaica, and to cope with this evil the Presbyterian mission has appointed a special Negro missionary to these groups.

The Southern Presbyterians are largely responsible for the educational work and have now flourishing primary schools in almost every important town. There are secondary schools conducted by missionaries in Cabaiguan, Caibarien, Sancti Spiritus, Camajuani and Havana. In Guines and in Cardenas special schools are preparing men and women for bachelorships in arts and sciences. The latter school has a new building which cost about \$150,000, and the enrollment is between five and six hundred, covering all grades from primary to collegiate. It has such a high rating that the children of some of the most prominent families, Catholic as well as Protestant, are attending. The government authorities recognize the work of this school as higher than probably any other in Cuba. A seminary for training Christian workers has been established in combination with the school.

Cubans are generally indifferent toward religion so that there is no better way to propagate the Gospel among them than through schools and colleges. By them we reach not only the pupils but also interest the parents to attend religious services and to read religious books. One of the best evangelical papers in Spanish is published in Havana, supported by the Presbyterians and other denominations. The union bookstore, *La Nueva Senda*, is carrying on a flourishing book business and arrangements being made promise to increase its influence among the reading class throughout the Island.

RESUSITATING FRENCH CHURCHES

FRANCE suffered more in the war than any other country except Serbia and Armenia. The loss of life, of material equipment and of money has made recovery difficult. The populations of the war zone were dispersed in Belgium, Germany, Switzerland and all the uninvaded parts of France. Now they have returned to their homes and the reconstitution of families has been more rapid than that of houses. A total of 2,728,000 people were driven out by the war; up to the present time 2,023,000 have returned—74 per cent. Of the 574,777 houses destroyed by the war, 178,500—31 per cent—are repaired; only 13,100—2 per cent—are rebuilt.

The reconstruction of congregations has been more rapid than the building of place of worship. The French Protestant churches have given their members more rapid and practical relief than that afforded by the state, thanks to the "Entr'aide" Society, which provided them with furniture, linen, kitchen utensils, etc. The pre-war parishes are all reconstituted today, but a church building is not erected in one day. Wherever possible churches have been repaired. At Monneaux near Chateau-Thierry, at Soissons, at Troissy near

Epernay, at Verdun, at Lille, at Roubaix, at Nauroy, and other points the repairs are completed and the church has regained its former aspect. The repairable churches have been repaired, but it has not yet been possible to rebuild any of those which were entirely destroyed, such as the church at Rheims, Compeigne, St. Puentin, Lens, Hargicourt, Lievin and Soultzere in Alsace. In the greater number of these places, temporary chapels of wood have been erected, in which numerous congregations crowd every Sunday.

If the erection of buildings is slow, religious activity is blossoming in the devastated regions. The contributions of the churches have been very generous, many having given double that expected of them in 1920.

In the spring of last year all the Protestant churches of France convened in Lille for a "Protestant Week," for the purpose of establishing plans of conquering activity. Souls are awakening, life is returning to the ruins, and it is from the north that appeals come for a full utilization of the forces of Christendom. Fifty years will be required to completely rebuild the destroyed towns and cities, but there are moral ruins which no man will ever have the power of repairing. But the Gospel is proving an incomparable power of resurrection and of life.

SOCIALISTIC SUNDAY SCHOOLS

THERE are now 120 Socialist Sunday-schools (according to "The Independent Labor Party Year Book") in England and many in America which are attended by thousands of boys and girls. They have "Ten Commandments," in the form of short phrases which the children repeat, but there is nothing of God in them. They have lessons with such titles as "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." Many of the teachers are agnostics. They have hymns which include "Arise, ye starvelings," "The Red Flag," etc., while the Christian hymn, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail." They have a doxology beginning, "No Saviours from on high deliver." They have a "Red Catechism" and a "Children's Magazine" in which they print biographies of "Socialist saints," among whom are murderers. In their meetings young "converts," as they are called, testify that "Religion is superstition. Thus God is blasphemed, the Bible denied, and the Gospel parodied. The children are taught to go among their fellows and sow these seeds of unbelief, and so the evil is spreading. What is the Christian Church doing to counteract this influence and to purify the fountain of youth at its source? The Christian Sunday-school must undertake a still more aggressive campaign to win the boys and girls of America and England to Christ, and to make them messengers of God's righteousness, peace and goodwill.



MEXICAN NEWSBOYS WHO NEED EDUCATION AND CLOTHES

The Present Outlook in Mexico

BY MRS. WILLIAM WALLACE, MEXICO CITY
Missionary of the Presbyterian Church, U. S. A.

“THE walking is bad but the reading is good.” Thus runs the inscription on a bookplate. The man with figure bent to the storm, his arms full of books, is wading through the mud in high top boots. Forks of lightning cleave the sky, torrents descend, but the man manages to keep *one* book open and is reading diligently, utterly oblivious to the tempest raging about him.

Thus is the missionary outlook in Mexico. The walking has been bad, *very* bad, but the reading is now good. Revolutions have come and gone. Mexican presidents have sat for a few brief moments in the presidential chair and have sunk into the grave. Since 1910 Mexico has had on an average a president every two years. One is said to have held the honor exactly twenty-six minutes by the clock. Bandits have risen and fallen, some have retired to Mexican ranches to become “gentlemen farmers.” One is reported to be now studying the classics. Mexicans and foreigners have been murdered, and houses and lands, mines and cattle have been confiscated. However no one group of villains can manage to kill off *everybody* and confiscate everything try they ever so hard. It is estimated that only

about 1 per cent. of the Mexican people were engaged in revolution. Some excellent remains have arisen out of the ashes in Mexico today and these brighten the outlook wonderfully.

When the United States marines landed in Vera Cruz in 1914 it went hard with all Americans in Mexico. Of course all had been ordered out of Mexico in the days of President Taft, an order much more easily given than enforced in the majority of cases. The missionaries, having come to Mexico to set up a "spiritual kingdom," fared much better in every way than did the average American. They had nothing of value to take with them if they fled and nothing worth confiscating to leave behind them. If the bandits would only try to seize the spiritual they might be less rapacious for the tangible. No foreign missionaries were murdered, and very little mission property was completely destroyed, but a number of Mexican mission workers fell in the revolution. After more than ten years of bad walking, how is the reading? The landing of the marines in Vera Cruz meant less to Mexico missions than did the Cincinnati Conference of the same year. Marvelous plans for the re-distribution of territory, co-operation and union work and a general all-pull-together program on the part of the Evangelical Churches working in Mexico were made at that conference. It is comparatively easy to plan a palace on paper. The real test comes when the masons and carpenters strike, when the painters disagree, and even the hod-carriers refuse to cooperate in carrying bricks. Some human beings seem not to be constituted for cooperation, and alas! a few such have landed on the foreign field. They will "carry on" each in his own way, possibly but not probably, through all eternity.

In spite of revolutions and bandits and a small anti-cooperative minority, the Republic of Mexico is now redistributed among the Evangelical Churches according to the Cincinnati plan, with a few modifications. The present distribution which went into effect about two years ago is as follows:

Congregational	3	States—Population	1,880,000
Disciples	3	" "	1,005,000
Friends	1	" "	285,000
Methodist, South	4	" "	1,610,000
Methodist, North	7	" "	4,000,000
Associated Reformed Presbyter- ian, parts of	2	" "	550,000
Southern Presbyterians	2	" "	2,125,000
Northern Presbyterians	7	" "	3,050,000

The Northern Methodists generously handed over to the Northern Presbyterians full responsibility for Oaxaca. The Southern Presbyterians moved to Mexico City and south at considerable personal sacrifice and combined forces with the Northern Presbyterians. Individual Mexican pastors and people have in a few instances re-

fused to budge from their life-long fields or to unite with other missions. They have, up to date, adamantly remained to carry on their work, independent of boards or missions. It looks now as if they might be the nucleus of a National Independent Church for which the true foreign missionary always hopes, works, and prays.

There are some wonderfully fine men, both young and old, among the Mexican evangelical ministry and now if ever is the time for them to show true leadership. Criticism has been made of the Mexican character that it is fond of *leading* without assuming *responsibility*. Only God knows and time alone can tell how these independent churches will turn out. At the present time they seem to be doing exceedingly well, calling their pastors, paying salaries and meeting all financial obligations. There has been some trouble in the redistribution, sale and exchange of property, but the skies are clearing except in one or two cases. A few objecting congregations and the unsettled condition of the country have hindered the sale and exchange of property, but since President Obregon's election there seems to be no reason why this cannot be accomplished. All mission property is more or less run down, but all that is needed is time and more time, money and more money to put it in good shape.

Mission schools and churches are overflowing and pupils are paying a higher rate of tuition than ever before. Some mission schools have a waiting list. In the State of Chiapas, a purely home mission field, where no foreign missionary has ever lived, 300 have been added to the Evangelical Church during the past year. There are now about 800 Evangelicals in the State, and Korean like, the lay-workers go out to evangelize two by two, for two weeks at a time, armed only with a Bible, a hymn book, and the Confession of Faith of the Presbyterian Church. Little shrines dot the country and in these as pulpits the elders and lay-workers stand and preach the Gospel, pure and simple, in the open air. It is new and interesting work and under the direction of God and Mr. C—— is bound to flourish.

The Union Evangelical Seminary in Mexico City is the first of the Union movement. It opened its doors in July 1917 with eight theological students from seven different denominations. The Y. M. C. A. is cooperating, and the seven churches include every Evangelical church working in Mexico except the Baptist and Episcopalian. God and time will undoubtedly lead all soloists into one grand chorus as world wars teach all nations, churches and individuals how utterly dependent each is upon the other. Protestants simply *must* lift their voices in unison as the Roman Catholics do in Mexico or we as well as many Mexican souls are forever lost. The seminary is still in the rented quarters where it opened, which ought not to be indefinitely. It needs more teachers who can devote their whole time to the seminary. Only the Congregational and Presbyter-

ian churches have supported full-time professors up to date. Rev. W. A. Ross, of the Southern Presbyterian Mission, has recently been added to the faculty. There are only about thirty candidates for the ministry; a pathetic number, when one considers the needs of 10,000,000 people in Mexico. But now that the whole Republic is on the upgrade, we hope soon to eliminate the missionary wail from the universal one of scarcity of ministerial timber.

A short course for lay-workers was added to the seminary curriculum this year with good results to the "cause" and the laymen, but rather severe on the limited faculty. Women were at first ad-



A NEW TYPE OF MEXICAN WOMANHOOD

A graduating class from the Presbyterian School for girls, San Angel, Mexico

mitted to such classes as would fit them for Bible work and house to house visitation. The arrangement, temporary and not altogether ideal, is no longer necessary. The Methodist Mission has recently bought property near its beautiful Sarah Keen College for an Inter-denominational Bible School, and has furnished a remarkably fine director. All churches can arrange to send their young women to this school for training as Bible women.

The former practice school was closed during the revolutionary period and has just been reopened at the Presbyterian Normal School for Girls at San Angel, Federal District. The last graduating class of this normal school numbered twenty-three. The Presbyterians have also opened a girls' school at Merida, the center of the Yucatan field, which is wholly Presbyterian responsibility.

Among the post-revolutionary activities are the community center in Merida, the playground work in Mexico City, and the "Wolfe Memorial" in Tacubaya. Wolfe Memorial is an evangelical center for a suburb of thirty thousand people. There is room for chapel, Sunday-school, playground, reading room, residence for pastor and social worker, and when changes and repairs are finished, will be quite a model.

The United Printing Press is another result of the Cincinnati Plan. It has had, in its brief career, many obstacles to overcome. The sudden, recent death of Dr. Jasper T. Moses, who had just arrived to take over the management of the United Press, is a hard blow to work and workers. But providentially, Dr. Andreas Osuna, formerly Federal Director of Public Instruction, has found himself free from other obligations at present, and has generously volunteered his services.

A Young Woman's Christian Association opened in Mexico City in September and already requests are coming in for Associations in other centers. The Young Men's Christian Association is also truly a missionary enterprise in Mexico and is working with other forces for the evangelization of the people.

In Oaxaca a missionary is studying dialects as well as Spanish, visiting and preaching in places where Protestant missionaries have never before been, and laying plans to spend three weeks out of every two months in itinerating.

The third Efficiency Conference, composed of the Christian Workers' Federation of the Federal District, was held in March, and henceforth is to be an annual affair. Guerrero, which has had no resident missionary since before the revolution is now being toured by the Southern Presbyterians with a regularity and thoroughness unknown for many years. The fine example of the Methodists and Baptists along medical and hospital lines, is about to be followed by the Southern Presbyterians. They are on the eve of opening a hospital in or near Cuernavaca, once the country residence of Cortes. A medical missionary is on the ground, and another in the United States is preparing to come.

The long proposed Christian University is still in the air, apparently suspended by an exceedingly thin thread, as is the Home for Waifs, so greatly needed. The university has many warm friends such as the National Educational Committee for Mexico, the Latin American Committee and others, so the slender thread may break and the university descend upon us suddenly.

The National Anti-Alcoholic Society is waging a strenuous campaign. *It has* to be strenuous in a land where nearly everyone from archbishop to the peon clings to his wine or *pulque*. Three women with little babies strapped to their backs were seen reeling home in a company of equally drunk men the other day, and if our Mexican

children are to be saved from drunkards' graves, *now* is the time to begin. A crime wave seems to be sweeping over Mexico, and every few days attention is called to the unusual number of automobile accidents attributed by many to too much liquor. All Mexico is wet. Saloons, hotels, restaurants, even grocery stores are well stocked with liquors.

Mexico needs help in a sanitary campaign as well as in the temperance work. There is an energetic Mexican Board of Health, so energetic that it ordered the American school to move to a more sanitary building. As missionaries we should do more to lessen the number of smallpox and typhoid cases reported each day and to teach and preach cleanliness—physical as well as moral.

Mexico can now boast of the largest Sunday-school in Latin America. The Methodist Gante Street Church also has a children's church, where the little ones meet weekly, in a room and service all their own. Forty-three prayer centers in Mexico City are connected with Gante Church.

The Balderas Street Methodist Church is another happy outcome of union, and is known as the *aristocratic church*. The building formerly belonged to the Methodist Church South and its pastor is an ex-Presbyterian. Two thousand and sixty new members were received by the Mexican Methodist churches during the past year.

Mexico air is thick with Church and all kinds of conventions. Since last October there has been in Mexico City alone a National Teachers' Convention (they were a fine looking group) a Child Welfare Conference, numerous Chamber of Commerce and Business Men's Conventions, an International Labor Conference, Mr. Gompers and Mother Jones present; a Christian Endeavor meeting with a visit from "Father Endeavor" Clark; a Baptist Convention; a National Synod of the Presbyterian Church; a Methodist Annual Conference; an Efficiency Conference, etc., etc. Besides all these there was a National Convention of Sunday-schools and Young People's Societies in Chihuahua, at which the papers and discussions were of an unusually high order. All the Protestant churches are pushing vigorous campaigns in Centenary, New Era, and Institute work, while the Knights of Columbus (Caballeros de Colon) are doing much social service in the Roman Catholic Church.

The Congregational Church has an immense field bordering on the Pacific coast, and is doing an extensive work with a small force of twenty missionaries.

The Disciples' and Friends' Missions are also doing excellent work, the latter having just celebrated the semi-centennial of their labors in the republic.

These little straws show how the Mexican weather is blowing. They give promise of fairer weather for missionary work. Yes, the walking has been bad, but the reading is good.

The Religious Question in Peru

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

Author of "Problems in Pan-Americanism"

THERE is no more interesting city in America than Lima, and certainly no more interesting time to visit it than Holy Week. Last year besides the spectacular religious processions in which the President and his Cabinet took part, we witnessed also a budding revolution, a student riot in the old historic University of San Marcos, the seizing of the liberal daily paper of the city, and other extraordinary events.

Peru is the most Spanish of all the Spanish American countries. Here the first important settlement in South America was established and here was the center of Spain's power in the continent. It was here also that the Spaniards made their last stand against the movement for Independence. The power of the Church has here been supreme and the hall and furniture of the old Inquisition, which worked till well into the nineteenth century, are still seen. It was only in 1915 that Peru tardily granted freedom of worship, many years after all other Latin American countries had taken the step.

It is not surprising then to find that the Roman Catholic Church and reaction are strongly in evidence. It is a reminder of the past ages to one who is accustomed to the separation of State and Church in Mexico and Brazil, and the indifference and materialism of Argentina, to find that the President of Peru, accompanied by his Cabinet and the most important dignitaries of the government, on both Thursday and Friday of Holy Week, march in solemn procession from the National Palace to the Cathedral, accompanied by a magnificent military escort and band, with soldiers guarding the way with most elaborate display. The immense crowds that assembled on the great Plaza Mayor, in front of the Cathedral, waited quietly for an hour while the President attended the ceremony of washing the Disciples' feet, on Thursday, and of the Crucifixion on Friday. The Cathedral itself was crowded to suffocation, and it was with great difficulty that the Archbishop and his attendants, followed by the government officials, were able to march through the crowds around the outer aisles.

In the afternoon there was a procession through the streets, when the image of Jesus, enclosed in a glass casket, and the image of the Virgin Mary, standing erect on a high platform, were borne on the shoulders of prominent men of the city, followed by the Archbishop and other high dignitaries of Church and State. A long

*Mr. Inman made a missionary tour in South America last year and this up-to-date article reports the conditions and problems as he saw them.—EDITOR.

line of men and women followed with lighted candles and other demonstrations of devotion. All march with measured steps to the funeral dirge played by a gorgeously attired military band. This procession starts and finishes at the Church of the Dominican Friars, where the most adored "sweating image" of Jesus has its home. This image is supposed to sweat continuously during Holy Week and distinguished "Damas" of the first families of Lima sell cotton containing the sweat to the multitudes, who pressed around the image to kiss its big toe with greatest reverence and awe. It seemed to be thought especially appropriate to carry the children to perform this obeisance, and they were brought by the hundreds to the image. The cotton that is sold is supposed to have curative powers, effective against any disease.

Among the faithful who participate in these ceremonies are some of the most representative men and women of Lima. No doubt some of the men do this for political effect, but many appear truly devout. The power of the Roman Catholic Church in Peru is still very great. The liberal movement which, in most Latin American countries has tied the hands of the dominant Church and has driven from it most of the thinking men, is still very much afraid to express itself in Peru. It is clear that Peruvian liberals will have to come out boldly and be willing to take the consequences of a mortal combat with the clergy before the country can enjoy real liberty. The plain fact is, so far as I am able to see, that no men in Lima have the courage to risk their all in such a fight for freedom. Peru is still so saturated with the jesuitical spirit in Church and State that, while a few have the right ideals, they have not the dynamic within them to carry out these ideals. The country is too much tied to the old reactionary spirit to have produced the leaders necessary to carry out a real, honest, and conservatively liberal regime.

Peru, in spite of her wonderful history, with a long line of brilliant men, and with such a splendid list of idealists, is coming to the celebration of the centenary of her independence with a realization that she has few actual accomplishments to celebrate. It is one of the saddest national situations of history. For one will find no more lovable, no more idealistic, no more brilliant and attractive people anywhere than are the Peruvians. As friends, as traveling companions, as members of an intellectual circle, as Don Quixotes, ready to issue forth in knightly contest for all that is poetic in life, their superiors are nowhere found. But the *dynamic* is not there. In this hundredth year of their independence, with all their great political, social, economic, educational and spiritual problems before them, there does not seem to be one man who towers above the multitude, and can say, like the Apostle Paul, "I can do all things," for not one of Peru's great men would think of saying "through Christ who strengtheneth me." Peru's Christ is a dead Christ. It

is the "sweating image" that is carried in a casket, weak, defeated, crying out for pity. With all the show of religion, one might think there was at least much piety, even if misplaced; but in response to a question directed to a Franciscan Friar in high official circles in Lima, the Friar said, "Lima is a Godless city."

Lima is loyal to the Church of Rome, however, and the Church's power in material things is in evidence everywhere. A young Peruvian who was recently graduated from the University of Wisconsin, on returning to Lima with his new ideas, started a paper for children, the only one ever attempted in Peru. It was a splendid publication and began to be greatly appreciated by both parents and educators; but it was printed at the evangelical printing shop. This was sufficient for the Church's disapproval and although the priest assigned to investigate the matter admitted that all its articles had a good moral and spiritual tone, he decided that the paper must be killed—and killed it was.

WORK FOR WOMAN'S EMANCIPATION.

One of the three or four women in Peru who believe sufficiently in the emancipation of women to advocate the matter in public, is struggling with a little school where she trains girls to make hats, dresses and other things to give them economic independence, as well as to give them a modern intellectual development. But because she refuses to let the padres come and give religious instruction and will not take her girls to mass, she is deprived of help, and must pay the extra expenses for the school out of her own small income. Some little time ago the priests, knowing her influence, offered to make her the director of a paper for women, give her a modern press, and assure her of an income of \$300 per month, if she would put in the editorials they brought to her already written. She refused to be a party to any transaction that would not give her liberty to express her own ideas. The Minister of Instruction offered her the directorship of one of the Girls' Normal Schools. At first she thought she must accept, but afterward she realized that this would mean that her own little school would have to close, and she herself would have to allow the priests to come to the government school under her direction and give religious instruction as is the custom. If she resisted, as she would feel compelled to do, she would have the Church against her and most probably would be discharged. Again she decided to stay with her own little school and fight the tremendous opposition of the Church, which is able to cut off all her support except the little that she gets from the poor girls who attend the school.

The North American Educational Mission, consisting of twenty-five North American educators that recently were brought to Peru to reorganize her public school system, found the Church continually

questioning their work. The papal nuncio, who is the most active in watching the political corners for the Church, suggested that all the educators brought from the United States should be Roman Catholics. When he was told that it was probably not possible to find them, he suggested that then they could be brought from Germany. The school law in Peru requires that all schools, public as well as private, whose work is recognized by the State, shall follow a prescribed course of study on religion. The first year of this course has little that is objectionable, but the second year teaches only Roman Catholic doctrine and denounces the errors of Protestantism. The Methodist schools so far have not asked for government recognition. The Free Church of Scotland's school has taught its own course in the second year, and has depended on the liberality of the examiners appointed by the government to accept their work. Fortunately the examiners have so far been friends of Dr. Mackay, the principal, although such Boards usually include a priest in their membership. It has been practically impossible for a Protestant girl to get into one of the three normal schools for girls in Peru. Of course they could not teach unless they renounced their convictions and took their pupils to mass. The North American Educational Mission has found many delicate problems along these lines, but so far they have succeeded in avoiding any open breaks, without having given in to the church authorities on major matters.

The North American Educational Mission in Peru is the most interesting experiment ever carried out by American educators. A remarkable work has been done by teachers from the United States in the Philippine Islands and Porto Rico. Not only has school enrolment increased ten-fold, but the combination of North American and French pedagogy has been worked out, practical and vocational instruction developed successfully and a real basis for the combination of the best in Latin and Saxon education found. But in those two countries the educator has been backed by the nation of which he himself was a citizen. In Peru he comes as a foreigner, employed by a government which is often changed by revolution, in an atmosphere which is saturated with tradition and indifference. He has to his advantage the great friendship which Peru has always shown toward the United States, but his task is most difficult and delicate.

Dr. Mariano H. Cornejo, one of the great men of Peru, said in an address before the University of San Marcos:

"Gentlemen, for individual wrongs and social wrongs there are only two remedies; either the intervention of a strong foreign power whose help will teach us to invoke religion, or one's own vitality whose reaction demands the calling upon and the regulation of science. It seems to me that the University should discuss the scientific solution. The first requisite, gentlemen, of a religious apostleship, is to feel profoundly and to transmit a faith in the reality of the divine miracle. The first requisite of a scientific apostleship is to feel and transmit faith in the efficacy of a scientific solution.

"The greatest vice of our social order is its tenacious resistance to every reform, however insignificant it may be. Here we believe there is the greatest antagonism between ideas and acts, that at least they can be no more than two parallel lines which can never approach one another. International law recognizes neutrality in war. We have discovered neutrality in science. In the outside world opposite doctrines struggle against one another, react and are applied practically. With us such a phenomenon is followed with interest. But it never occurs to us that it might be implanted within our circle. The reason always given is known to every one 'We are not prepared.' As if either in the physical or in social evolution, there was ever a preparation different from the need itself."

After such an excellent analysis, Dr. Cornejo follows the identical error by proposing a new constitution for Peru, a most impractical document, which, with the power of his oratory, he persuaded his country to adopt. By this constitution, which changes a few matters like the proceedings in the election of the president and the political divisions of the country, he vainly imagines that the country will be saved. The well-known Spanish writer, Miguel de Unamuno, put his finger on the exact spot. He first quotes the following from a young Peruvian writer—"What we Spanish Americans need in order to give birth to a fruitful collective ideal is ethnic homogeneity, confidence in our own powers, intense and concentrated intellectual life, and social and economic development." Then Unamuno adds: "And they need something else, the same thing that we Spaniards need—in order that we may once again have an idea that will give originality—they need a religious sentiment in life; for the religion inherited from their fathers and ours is now for them, as it is for us, a purely conventional lie."

HOLY WEEK IN LIMA

How overwhelmingly true this is, one realizes as he watches the celebrations of Holy Week in Lima. Crowds are everywhere. To work on Holy Thursday and Friday would be an unpardonable sin. With great pomp twelve poor men are brought into the Cathedral for the highest dignitaries to wash their feet, as did Christ of old. The President of the Republic attends; the Archbishop and priests, nuns, devout men and women and little children, of all classes crowd the churches and listen to the three-hour sermon which is preached by renowned orators of the Church from 12 to 3 o'clock on Friday. The crowds follow the processions carrying the Virgin, high and mighty on a throne and followed by the image of the Christ, enclosed helpless in his casket. The spirit exhibited is one of holiday, not of worship. As for anything that implies a conquering faith, an inspiration for great deeds, an exhortation to serve one's generation—in vain is it sought. After the exercises in the churches on Easter morning, which are of minor importance as compared to those of Thursday and Friday, comes the grand bull fight on Sunday after-

noon, which the faithful, having performed their vows satisfactorily, are now at liberty to attend. This marks the resumption of the natural order of life.

It is significant that Peru, the greatest center of the Roman Catholic Church's power in America, where until six years ago it was against the law to worship save at Roman shrines, has never given to the world a single theologian of any distinction nor a single writer on religion of sufficient power to be known and loved. The only writer in the Church that seems to have produced anything worth while was a priest by the name of Francisco de Paula G. Vigil, who in the middle of the last century published a number of works advocating the separation of Church and State, for the benefit of the Church. The expression of such views was sufficient for the excommunication of Vigil, who afterward became librarian of the National Library.

The two successors of Vigil in the National Library happen to be the best-known characters in Peruvian letters. Both these men wrote against the Church. Ricardo Palma gave to the world probably the most original literary work ever done in Spanish America, in his "Peruvian Traditions," where he unmercifully satirized the Jesuits. Gonzales Prada, equally famous, launched his fiercest invectives against the priests and the whole organization of the Church in his "Hours of Combat" and "Free Pages." In one of his essays he says: "Peru is a sick organism. Wherever it is touched it exudes pus."

Dr. John Mackay of Lima gives a striking illustration of the lack of writings on religion when he tells of an endeavor to answer a request from a friend to send him the books which treated the religious problems of Peru. After interviewing a number of the best-known literary men, he found that Vigil, Palma and Prada were practically the only ones that had treated the question. Thus has the Roman Church maintained, in attitude if not in fact, the Inquisition for so long that the national mind is cramped and prejudiced, and is unable to "think the great thoughts of God after Him."

By diligent search one may find today that some of the younger generation of intellectuals are turning their thoughts toward religion. I do not mean to organized religion, for I found none who were interested in either Protestantism or Catholicism as movements into which they might throw their all. But a number are now coming to pursue the sentimental side of religion, to read the life of such saints as Loyola and Francis de Assisi and the Bible itself. The editor of the oldest daily paper in Peru said to me that he went away from his office as early as possible to go home and have a quiet time with his family and to read the Bible. He was anxious to assure me, however, that he was no Protestant, if he did enjoy the Bible. Calling

on Professor Belaunde, one of the best known of the younger literary men, while he was in the act of preparing a public address, I remarked on the open Bible before him. He replied that he was looking for some great words of Isaiah, with which to burn a great thought into the minds of his hearers. Dr. Belaunde recently answered the attacks of Gonzales Prada on religion and since then has taken many occasions to declare himself in favor of Christianity. He has hanging on the wall of his study a picture of Christ, painted by the Peruvian artist, Daniel Hernandez, who has endeavored to carry out Belaunde's instructions, which were: "I want a picture of Christ. But it must be a masculine Christ, of Him, for example, who made the whip of small cords and drove the traders out of the temple."

In contrast to Belaunde's interest, which is largely social, there are a number of young men who are cultivating the spiritual, without any reference to the practical, men who have become imbued with ideas something akin to the old mystics and to Buddhism. Some of these have actually taken to going to Mass, not that they care anything for the Church, but that it gives them a chance to meditate.

PERU'S YOUNG MEN.

There are many young men in South America who read Victor Hugo as devotedly before retiring at night, as one of us would read our Bible. The present director of the National Library, who is also dean of the Faculty of Letters in San Marcos University, said:

"What Peru needs is idealism carried out practically. Send us from North America your people of ideas and interpreters of the spiritual. We have been great admirers of the United States, and this has done us harm in a certain way. Our people have pointed to the Northern Republic as successful because of its practical ability to develop the material. And they have said that if Peru will become rich, it too will become great. We need representatives of your life that will show wherein your true greatness lies, which I am convinced is in your emphasis on the spiritual."

A British friend reports Dr. Deustua saying to him: "How is it that the common people in England have such a high standard of morality? Is it because they read philosophy? Certainly not. It is because they read the Bible."

The most important book of the year in Peru is one entitled, "The First Century," with the subtitle: "Geographical, Political and Economic Classes that Have Halted the Moral and Material Progress of Peru in the First Century of her Independence." It is a frank and enlightening study by Pedro Davalos y Lissón. In his chapter on Religion, the author, who is a faithful Catholic, speaks first of how the Church has fallen from its ancient glory. He then draws attention to the very low classes from which the priests are drawn today, for since the Church lacks its former prestige, none of

the best families wish their sons to enter the priesthood. He continues: "Those of us who were born under divine favor and who still give warmth in our hearts to the beauties and sweetness of religion, see with deep pain the way that this spiritual world is disappearing."

PROTESTANT WORK IN PERU.

As to the work of the Protestants, Pedro Davalos y Lissón says: "For some time there have been certain Protestant pastors, belonging to the Evangelical Church, who in their desire to proselyte, have spread their teachings among the Indians. At first they were legally attacked by the priests and public officials, who invoked Article Four of the Constitution. But Congress suspended the part of the article prohibiting the exercise of other religions, so that the opposition to the evangelicals now has no support in law. Yet there still arrive in Lima from time to time, notices of strange attacks on Peruvians and foreigners belonging to the evangelicals, attacks generally carried out by ignorant and drunken crowds, incited by religious fanatics. The way the Protestants have intensified their labors in the highlands is notable. Their endeavors are interesting from the standpoint of moral and civil improvement. They correct the immoral customs of the Indians, and do most important work in combating alcoholism, the most terrible enemy of the native, a vice that has been tolerated by the priests in their religious festivities. The evangelicals, by means of their words and example, both kind and austere, have persuaded the people who visit them to quit their drinking."

The work of Protestant missions here mentioned is not that done in Lima and the other cities, but is carried on in the remote highlands probably by the South American Evangelical Union on their Urco Farm and that of the Seventh Day Adventists near Puno on Lake Titicaca. Bishop William F. Oldham of the Methodist Episcopal Church has said that the work of the Adventists here is the most remarkable that he has seen in South America. They now have seventy schools with an average of fifty students, all taught by Indians. A normal school has been built recently which will prepare more and better teachers. The system is so developed that it seems to be almost self-propagating, the Indians themselves giving their time to the development of the schools. There are three thousand five hundred members of the Adventist churches that have given up the use of the poisonous coca and are living a moral life and obeying the precepts of the Church.

The Urco Farm, near Cuzco, directed by Mr. Payne, is doing a magnificent work, both for the spiritual and economic development of the Indians. The corn crop in that district has been remarkably

improved by Mr. Payne's teaching and by importation of seed. The government has such confidence in him that the funds for road building and other public works are given into his charge, and his advice is sought on all public questions. He is also untiring in his evangelistic and medical work, and the orphanage and school are bringing up the children to serve well their generation.

In Lima there are three missions at work, the Methodist Episcopal, the South American Evangelical Union (a British interdenominational society) and the Free Church of Scotland. The Methodists have both a boys' school and a girls' school in Lima. The Girls' High School, supported by the Women's Board, has been established about six years and has drawn its patronage from some of the most prominent families, including those of cabinet ministers. The courses are given largely in English and the spirit of the school is excellent. The Boys' High School, supported by the parent Board, is only three years old, but has made a splendid start. Its courses prepare the boys for business. Both schools are in rented buildings and are greatly in need of permanent quarters.

The Methodists have two schools in Callao, the port for Lima and connected with it by electric car. The high school has about one hundred boys and girls who are taking mostly commercial courses. The primary school, a few blocks away, is full to overflowing. Dr. A. W. Greenman, who has served his mission in Mexico, Argentine, Paraguay and Italy, is superintendent of the work. Churches are maintained in both cities, a book depository in Lima, and a hospital is being organized under the joint support of the Mission and the Anglo-American Committee. The Methodist Episcopal Mission now has about twenty foreign workers including teachers in Lima and Callao.

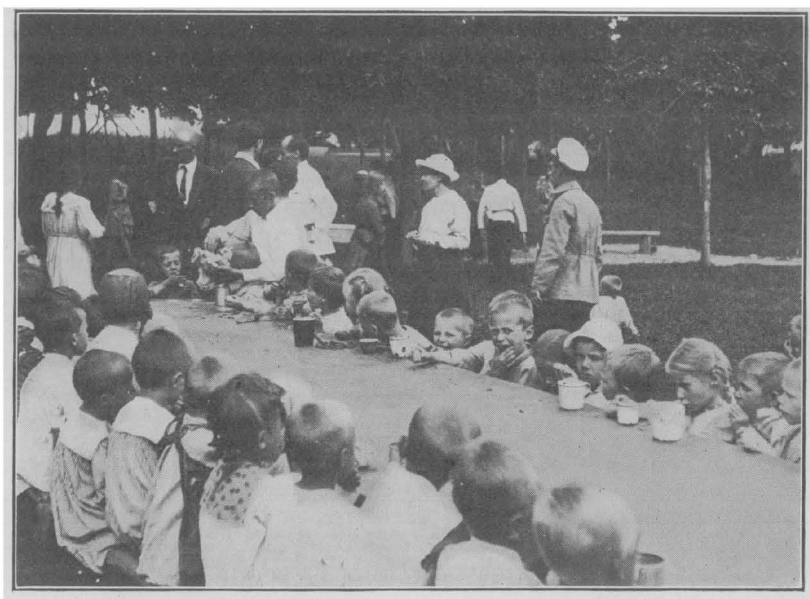
The Free Church Mission has a large school in Lima, which follows the prescribed courses of the government and prepares students for the university. While Spanish is the medium of instruction, great emphasis is laid on English. Dr. Mackay, the director, has secured a number of the best Peruvian professors for his school and has carefully cultivated the university circles. This has given him a place among the intellectuals not occupied by any other missionary in Latin America. He has been made full professor in the University of San Marcos, and is a member of the select literary circle, "El Mercurio." As a lecturer he is in demand in the best Peruvian circles. In choosing to follow the national course of study and use Spanish as the medium of instruction, Dr. Mackay seems to be pursuing a course, that, while more difficult than conducting a school in English, with emphasis on commercial courses, will give larger final results in building up a national Evangelical Church.

The Evangelical Union has a good evangelistic and literary work in Lima. Rev. John Ritchie had a strong influence in securing the passage of the law for religious liberty in 1915. He has built up a self-supporting press, book store and paper, the influence of which reach well out into the community. The work of this mission outside of Lima is found in the highlands in and near Cuzco and Arequipa.

The Young Men's Christian Association is beginning its work in Lima, and the secretary, Jay Field, formerly of Buenos Aires, is so far limiting himself to desk room in a down-town office and the use of a private gymnasium for athletics. As soon as business conditions improve, a campaign will be made to rent and equip a building. In the meantime valuable friendships are being formed, and in spite of the strong opposition of the Archbishop, the Association idea is taking firm root.

Both the British and the American Bible Societies have depots here, the former maintaining an agent who gives his whole time to the work. The American Society has recently considered the advisability of sending a general agent to Lima to handle all its work in the northern Andes section. This has given rise to a discussion as to a clearer division of the fields of the two societies.

The Committee on Cooperation in Peru is having a hard time to keep together. Four years ago several plans for cooperative work were arranged, including a division of territorial responsibility, a union night school for Christian workers and a union evangelical paper and book store. The night school was carried on for a while with some good results, but has now been dropped. The territorial division, giving the responsibility for the central section of the country to the Methodists, the southern to the Evangelical Union and the northern to the Scotch Free Church has been generally accepted. But the presence of some independent Evangelical Union churches in the central section has given rise to difficulties. The union paper and book store have not been established so far, nor has it been possible to arrange regular union services in English for the rapidly growing English-speaking community in Lima. A number of North American educators and a superior class of American and British business men, now coming to the city, give a great opportunity for organizing them into a strong force for righteousness. The cause of Evangelical Christianity in the capital city of Peru is weakened in an appalling way by the existing division. Standing before the failure of the Roman Catholic Church and the impotency of the nation itself, as it faces the centennial of its independence, Protestantism should speak with a united voice and so be able to lead the nation on to a great conquest over materialism, inertia and sin.



RUSSIAN CHILDREN AT LUNCH IN A DEMONSTRATION SCHOOL
This school is conducted by the Sanitary Department of the Department of Education

Religion in Soviet Russia

BY JEROME DAVIS, HANOVER, NEW HAMPSHIRE

Department of Sociology in Dartmouth College

Last summer, Professor Davis went into Soviet Russia to investigate the opportunities for aid along religious and educational lines. A previous three years' residence there had given him some familiarity with the language and an acquaintanceship with some of the religious leaders.—EDITOR.

THE appalling economic conditions everywhere prevalent in Soviet Russia make an indelible impress on the mind of an American. The shock of face-to-face association with a social order which has been literally turned upside down, renders it well nigh impossible to appraise the situation as it is. Almost no stores are open in Moscow. Few street cars are running and even these are reserved for the workers. In Petrograd, where the rides on street cars are free, they are overcrowded and only stop at intervals of five or six blocks. None of the people, with the exception of a few speculators, have all the food they need and there is almost chronic undernourishment among certain sections of the population. Last winter the government endeavored to supply food free or at a nominal cost to all who were at work, but the officials were unable to secure even enough for their office force. Today, with starvation in the Volga

districts and a flood of refugees streaming into Moscow, the whole system has broken down.

The Communist order is rapidly being converted into an individualistic society once more; each department of the government, for instance, is now charged with the responsibility of organizing its own food supply. The son of a former minister under Kerensky, who is now working with the Bolsheviks, showed me a handful of gold coins, the property of his department, with which he was going to Kiev to purchase flour. If his bargains were well made his fellow employees would live comparatively well, if not they would fare ill.

The Bolsheviks are also returning to a metal-secured currency. Paper money has been issued in such wholesale quantities that today one American dollar can be exchanged for 34,000 roubles at the government treasury and unofficially will bring as high as 50,000. Before the war the rate of exchange was two roubles to the dollar. Something of what this depreciation means can be realized by the prices of food on the open market. Ten eggs cost 13,000 roubles; a pound of white flour 8,000; a pound of butter 30,000; and a two-pound chicken 45,000. These prices are, of course, prohibitive for the great bulk of the population. Realizing that the depreciation can not go on forever, silver currency is being coined as a first step toward stabilization.

In spite of the hard conditions the Bolsheviks have tried to stimulate education. Throughout the cities are schools and workers' clubs. Literacy campaigns for Moscow and Petrograd have been carried out in much the same way that some American cities have conducted campaigns for clean streets. Huge illustrated posters are displayed in the railroad stations and on the walls, urging people to learn to read, to keep clean, and to work hard. Newspapers are so scarce that they have to be pasted on the walls of the city instead of sold to individuals but this means that all are free to read them.

Emphasis is laid on the education of the children. They are supposed to have the first claim to the government supplies of food. Tuberculosis hospitals, orphanages, and country homes have been established for them. The former residence of the Tsar, just outside of Petrograd, which was called "The Tsar's Garden" is now devoted to the young and is called "The Children's Garden."

Some of the children's meetings in these homes are most interesting since they show the attempt that is being made at training in independence and resourcefulness. The writer attended one in the open air on Sunday morning where there were about two hundred children between the ages of eight and twelve. In front, sitting behind a table, were a chairman and secretary, not over twelve years of age, and both elected by the other children. Various ones would report on what they had seen in the woods and fields during the preceding week, for example, how the cuckoo builds her nest and rears her

young. After the chief speaker had finished, any other child might rise and make his contribution or dispute what the other had said. The teacher sat in the background and occasionally made some comment. Two children brought in a young fox which they had caught in the woods, and told briefly all they knew about the life and habits of the species. For two hours the children took part in this meeting, paying marked attention to every speaker and making no disorder.

In religion the Soviet Government has been hostile to all forms of Christianity. The Church has been separated from the State and in some cases Church lands have been confiscated. Priests have been



RUSSIAN CHILDREN DOING THEIR OWN BOOK-BINDING IN A SOVIET INSTITUTION

arrested and when I visited the Patriarch of all the Orthodox Church, I had to sign my name in a book which was taken each night to the secret service department of the Bolshevik government for inspection.

The opposition of the Bolsheviks to religion has probably done more to help the Orthodox Church than the active cooperation of the Tsar's government has done in the past fifty years. The persecution has helped to weed out the less consecrated and more corrupt from among the priesthood and has brought to the front the more earnest of the religious leaders. Many of these are liberal minded men who have had experience in the Russian Church in America.

Although the Bolsheviks oppose the Church and have written on the walls of the city hall, "Religion is the opium of the people," many of them, however, still believe in much that Jesus taught. A

book printed by the Bolshevik government press in Moscow in 1919 states that while Communist theory opposes the Church, it agrees with many of the teachings of Christ. It says: "Jesus devoted His time directly to the workingmen and the poor, grouping them about Himself. We know how He loved the children. When they came to Him and the apostles forbade them, he said, 'Suffer the little children to come unto me and forbid them not.' In the same way in the Soviet Republic we say that the children are our best friends. They are the first in our thoughts and plans. We find ourselves also in agreement with Jesus in His attitude toward women."

The Bolshevik hostility toward organized Christianity may be due in part to what was un-Christian in the Orthodox Church under the Tsars. The churches, however, are permitted to remain open and to hold services, and a congress of all the sectarian movements in Russia was allowed to convene in Moscow last year.

To-day the people flock to the churches as never before, for the Church affords a spiritual escape from the unprecedented hardships. Those who have seen the beautiful interiors of the church buildings and have heard the wonderful music in the Russian services can realize how much of comfort these can bring.

The breaking of the Tsar's control over the Russian Church enabled the priests to adopt new methods. They wish to introduce many of the features of Western Christianity, including Sunday-schools, men's clubs, social service and the best Christian literature. The Patriarch of the Russian Church implored me to ask America to send help to the Russian Orthodox Church. Here is a great opportunity to enter Russia, not to build up a Western Church, but to help make Christ and His ideals real in the life and thought of the people of Russia. Hundreds of consecrated Russian priests would today welcome the cooperation of Christian representatives from America. If we wait the old sectarian feelings may, in a few years, again bar the way. America has not hesitated to send out Christian missionaries with help which has encircled the world. No cannibal island has been too dangerous, no African tribe too remote to prevent consecrated Americans from giving their lives in missionary effort. Now, with the solid foundation of two thousand years of Christian missions, with the rich heritage of the scores of leaders who have given their lives to spread the spirit of Christ, shall Communism or Bolshevism cause us to hesitate to go to the help of Russia?



THE CHILDREN OF MIGRANT WORKERS UNDER CHRISTIAN INFLUENCE

Migrant Workers on Farms and in Canneries

BY HARRIET CHAPELL, NEW YORK

THE discomforts of nomadic life and loneliness make migrant workers peculiarly open to any attention given them by Christian workers. Indiscriminate housing in the shacks and bunk-houses, and lack of sewerage or proper disposal of garbage and other sanitary precautions, are found in the vast majority of the quarters attached to the canneries. The need of Christian service is great and the opportunity is practically unlimited. There are more than two hundred canneries in one county in Maryland, with nearly a hundred in other counties in Maryland and Delaware. There are also the beet fields of Colorado, the oyster canneries of the Gulf coast, the fruit farms and canneries of California and the Northwest.

Most of the owners of canneries would not allow denominational work in connection with their establishments, but many welcome interdenominational work. It is thus particularly appropriate that work for these migrants has been conducted for the past two years under the auspices of the Council of Women for Home Missions. In 1920 eight Boards cooperated and last year fourteen Boards approved the plan and ten Boards furnished the necessary funds to carry on the work in three centers. Under the executive supervisor, eleven workers were employed, including a specialist in day nursery needs, one in playground work and one in domestic science for each station.

The children of the farm and cannery migrant workers are usually pitifully scrawny at the beginning of the season. Among the children of foreign people there are often serious cases of under-nourishment, perhaps because the problem of securing sufficient food is complicated by the difficulty of readjustment to life in American cities or by frequent migrations. The parents' search for cheap and abundant food draws them to the country cannery for the summer. There they can buy the produce of surrounding farmers and are allowed to help themselves to the food that is being canned. On busy days they snatch only hasty lunches and in general need advice about food values and milk for the babies.

In these Christian social centers the health of the children showed great improvement and old and young were benefited in many ways. Hot lunches served every day were so popular that a sick grandmother asked her daughter, "Why don't you make good soup like this? If you had given me some like this yesterday, I would not have been sick." Another woman declared that her sick child, which had hardly been expected to live, had regained its health from the feeding and care given by the workers. As many as fifty-five children at once would be seated neatly, waiting for the blessing, with their steaming bowls of stew before them.

Mothers are grateful for this help and are also interested in the better ways of preparing the food. At one Christian social center, where the farmers were suffering from poor crops, the lunches provided by the workers kept the children from actual starvation. This ministry of food is but one of the services rendered to the migrant workers. The attitude of the people may be gathered from the fact that some of the children from one center visited the children at a near-by cannery and told them, "Our place is a hundred times better than yours, for we have lots of nurses and things." The nursing had made a strong impression because the babies were bathed every day and the dressing of wounds was a large feature of each day's work, the injuries ranging from cut feet to bad human bites and blows on the head.

At Preston, Maryland, the workers were on hand before the colony of Polish people arrived, and made the most of a very short season. "School" kept every day with music, worship and Bible stories, games and expressional handwork. The work of the day nursery won the hearts of the fathers and mothers by turning out the babies daintily clean, immaculately dressed and with hair becomingly bobbed. The parents were charmed with the stylish result and the townspeople remarked upon the improvement of all the children in their behavior about the town.

At Bel Air, Maryland, the owner has built a pavilion for the welfare work in a wooded spot next the colony "shacks" and here was the largest colony and the longest season, as the Polish people

worked in the fields before the cannery opened. The workers ministered to all ages, from tiny babies to mothers and young men. An eager welcome was received in the Polish colonies because of the experiences of the previous year.

The third station was opened in a remote farming section near Dover, Delaware, where a colony of Italian farm workers had settled with their large families on little ten-acre farms. In fruitful seasons they have many other Italians staying with them and working on surrounding farms. By the side of the little country school, the representatives of the Council erected a portable cottage and obtained permission to use the schoolhouse. Each day the workers went out by automobile for a morning and noon session with the younger children and afternoon sessions with the older boys and girls and the mothers.

These Italian families were so little adjusted to the American community that it took considerable visiting before they responded to the opportunity offered them. One father feared that the enterprise would increase his taxes. Even the children had but scanty understanding of English. Difficulties were quickly overcome, however. Club work was started for the larger boys and girls, and soon the boys were begging for two sessions a week for their club with a program including the study of English, writing and arithmetic, as well as of games and hand-work. The big girls, "very American in their ways," were eager for an opportunity to make their own dresses with the assistance of a teacher and a sewing machine. The mothers gathered for health talks by the State Child Welfare nurse, and were delighted when she measured and weighed their children and advised them as to child care. Previously no welfare work of any kind had touched this little colony. There is a strong local sentiment for year-round Americanization work among these people, and State agencies will probably continue to aid them.

In all the stations the daily program for the children was largely modeled upon that of the Daily Vacation Bible Schools. Regular morning "school" exercises were held with prayer, Scripture drill, songs and Bible stories, followed by hand-work and play. In the cannery centers in Maryland hours were given to "cleaning-up." One center had a soap and toothbrush drill at the spigot; also the bathing of babies by the nurse. Accidents are frequent among the large numbers of children in a cannery colony and many cuts and bruises and burns, with occasional poison-ivy sores and skin troubles need to receive attention. There are always a large number of young babies whose mothers are working and these are cared for in a screened nursery for a large part of the day. Creating a sentiment for clean heads and assisting at the larkspur shampoo are other important items. The hygiene and good food help the morale of children and are accompanied by a waking-up in mind and spirit.

At first the teachers found it necessary to "prod" the children toward the playground and to teach them the games, but soon the children learned to enjoy them. Cigarettes and greasy packs of cards gave way to ball games and a fine spirit of sportmanship among the boys. Swings, slides and sand piles are very popular. The hand-work enabled them to take home baskets, toys, scrapbooks, and even dresses of their own making.

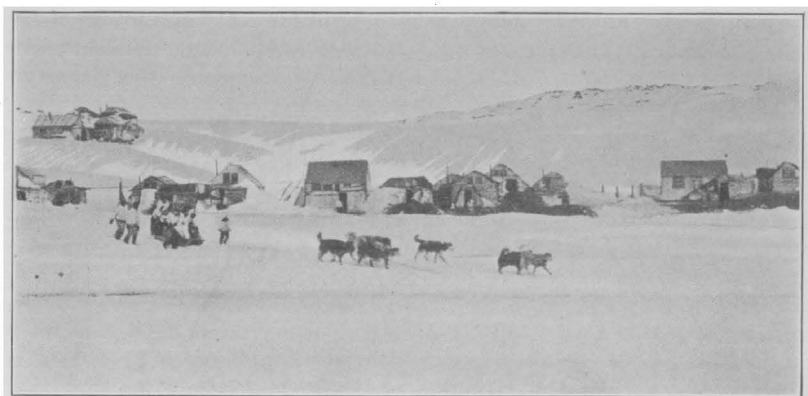
The older people, including the big girls who worked in the cannery, were constant visitors at the Community Center. On idle days, sometimes the whole colony would come to be entertained by the drills and songs of the children and "treats" provided by the teachers or by the employer.

Amid all these activities a still more important work was being done. As the teachers won the confidence and love of the people, their opinion of the American Protestants changed and the Bible stories sent home many truths. Quarrels, arising from the discomforts and crowding of camp life, gave way to harmony because the children learned to play together sweetly and happily. Many of the young people came to the teachers with their heart-wounds as well as their bodily bruises and were sympathetically and wisely dealt with. Cases needing further befriending were referred to persons who might be able to help them in the city when they returned.

One station held a Sunday-school which was chiefly attended by boys. Bible picture rolls were used for the daily stories and Scripture cards and foreign-language literature were provided. New Testaments were given to the children for memorizing Scripture. Gospels in Polish and Italian and English were distributed judiciously and were often warmly welcomed among the older people. Some of the mothers were devout characters who loved the "holy pictures" and Bible stories. At one station stereopticon evenings of songs and stories were received with enthusiasm.

The people of the neighboring communities showed a constantly increasing interest in the work and testified that the children were much better behaved since the social work began. A county nurse declared that in one month she could see a marked improvement in the children's health, spirit and manners. People in the communities contributed food, magazines, furniture and clothing materials.

The cannery owners, who are Christian men and have cooperated generously, have expressed themselves as ready to do anything for the continuation of the work another season. One has written, "The result of the work was clearly expressed in the happy, clean-washed faces of the Polish children. The transformation was really wonderful." With the cooperation of cannery owners it should be possible to install work in many places another year. Local churches might accomplish much in the way of a practical demonstration of Christianity.



MISSIONARIES STARTING ON A JOURNEY IN LABRADOR

The Eskimos of the Labrador Coast

A Moravian Sesquicentennial with a Shadow

BY BISHOP J. TAYLOR HAMILTON, D.D., BETHLEHEM, PA.

IN the middle of the eighteenth century the Eskimos of the Labrador coast bore a well-earned reputation for thievishness and savage treachery. According to Admiral Palliser, at that time governor of Newfoundland, they were esteemed "the most savage people in the world!" Even assuming that this testimony may have been extreme, certain it is that when the first missionaries landed there in 1762, their leader, Christian Erhardt, the captain of the ship that had brought them from England, and five of the crew were murdered. As a result Erhardt's co-workers had to forsake their newly built log-cabin and their chosen field in order to aid in navigating the ship back to Europe.

The descendants of these murderers still remain Eskimos; but their character has completely changed. The British explorer Gathorne-Hardy, after a stay in this bleak and desolate northern land, recently testified that the Eskimo of Labrador is no longer savage and thievish but is "as peaceable and truthful a Christian as one could wish to meet. The quality of truthfulness, indeed, he carries to almost absurd lengths. If he makes an accidental misstatement, it is said, he will apologize for telling a lie."

In the days of Erhardt the god of the Labrador Eskimo was Torngak, a dreaded mighty spirit of evil. The *Angekok* or sorcerer was the medium through whom he was supposed to make his behests known to men. Needless to say, the behests of the *Angekok* were scrupulously obeyed, his directions were faithfully carried out. The

Angekok of any locality held his neighbors in moral slavery, for was not he or she able to influence every phase of Eskimo life—the weather, bad or good, trapping, hunting, harpooning, health, sickness, everything conceivable? If favorably disposed, the *Angekok* could disclose where the seals were making their blow-holes in the ice, in what thicket the fox might be most readily trapped, on what mossy break in the forest to the west the caribou were browsing, where the wild fowl were nesting or the hares were hidden. But most important of all, it was the *Angekok* who could prescribe how the anger of Torngak was to be avoided or appeased.

Torngak has long since been expelled from Labrador. Eskimo spirituality may not be of the highest order. The Eskimo must still contend with his own peculiar besetting sins, but he has become a Christian. He lives according to Christian principles and dies in Christian hope, like old Abraham of Okak, who before his end confessed his faith in the words: "O Saviour, Thou wilt one day raise this body in glory, which Thou now callest me to quit!" Then turning to his sorrowing daughter, he comforted and charged her, "Fear not; I go to my Father in Heaven. Obey the Saviour's words and the teachers, not as a hypocrite, but in truth and uprightness."

No wonder that Hesketh Pritchard, who went from England to Labrador on a hunting trip in 1903, as he himself admits "not altogether what might be termed pro-missionary," on his return bore highest testimony to the value of missionary endeavor. He said: "Labrador taught me that in one part of the world at any rate the work of the Christian is being carried on in a manner which could hardly be improved on!"

Undeterred by the terrible experiences in connection with the first attempt in Labrador, the Moravian Church sent Jens Haven and Laurence Drachart, formerly missionaries in Greenland, and they established Nain as the first station in 1770, land having been granted by the British Government. The first great victory was won with the baptism of Kingminguse, a sorcerer, who renounced idolatry and superstitious usages in October, 1775, and made a public profession of faith in the following February. At intervals of time various strategic points were made centers of evangelization, until eight stations provided for the needs of the scattered Eskimo population between Indian Harbor and Cape Chidley. Zoar, immediately south of Nain, was given up in 1894, and Makkovik, the most southern, was founded in 1898, while Killinek, near Cape Chidley, was opened at the beginning of the present century.

It is a sadly diminishing, if not a dying race, to which the Moravian Church has been ministering on the Labrador coast. One hundred and fifty years ago they were estimated at about three thousand, while ten years ago there were less than one thousand pure Eskimos. The statement is attributed to Dr. Grenfell, that the



ESKIMO CHILDREN OF THE LABRADOR MISSION

Moravian Mission has preserved the Eskimos of Labrador from extinction. Epidemics introduced through the contact of this people with white fishermen have wrought havoc among a race that had not been rendered immune or partially immune by heredity. The epidemic of influenza, during the winter of 1918 to 1919, especially at Hopedale, was a tragedy and the missionaries were literally almost unable to bury the dead, having to shoot the ravenous, savage Eskimo dogs that sought to prey on the corpses. Self-denial and devotion have been exemplified by these heralds of the Gospel in a region of bitter cold, and where they are shut off from contact with civilization for a large part of the year. They are at the same time dependent for their food-supply upon the annual voyage of the missionary ship, the "Harmony," which must thread her way through icebergs and ice floes amid the dangerous ocean-currents of a rocky coast deeply indented by fiords. Its headlands are lighted by no beacons and its channels are not marked by admiralty buoys.

The three southernmost stations of the Moravian Mission in Labrador also serve the spiritual and educational needs of the few white families, that have been attracted thither by the country's yield of cod and furs. During the fishing season services are also conducted for the fleet of schooners and other vessels from Newfoundland and elsewhere thus serving as auxiliary to the work of the Deep Sea

Mission, which extends from the south to where the Moravian stations begin.

This Mission of the Moravian Church undoubtedly owes its ability to conserve the Eskimo race in spite of epidemics, to the fact that from the very start the Society for the Furtherance of the Gospel sought to provide the Eskimos with a market for the products of their industry. For nearly twenty years this has been on a profit-sharing basis, the business undertaking being completely separate from the finances of the mission. Cod-liver oil, trout, salmon and other fish, salted down, all manner of pelts and furs, especially the skins of white, red, blue and the so-called "silver foxes" are the Eskimo's contribution to the needs of civilization, and the businessmen of the society, stationed at the little stores of the several stations in their turn supply the Eskimo with his staple needs such as flour, oil, traps, powder and shot. Even the seal today are shot rather than harpooned. The Eskimo lives on a diet of flesh, fatty and oily, as is demanded by the extreme cold of his climate. Seal and whale-blubber are his staff of life, whilst an occasional bear falls to his gun, and in good years hares and ptarmigan and partridges.

The British and Foreign Bible Society undertook the publication of the Bible, translated by Moravian missionaries, so that the Eskimos of Labrador have long had the Holy Scriptures in their own tongue. Their hymnal includes more than eight hundred hymns. Tracts and favorite stories, issued by the London Tract Society, have also been made accessible to them. From time to time they have had their own newspaper, edited by Bishop Martin of the Moravian Mission in Labrador, naturally not a daily, and yet serving a useful purpose in its acquainting them with the doings of the outer world and publishing regulations adopted by the people themselves in reference to trapping, hunting, etc.

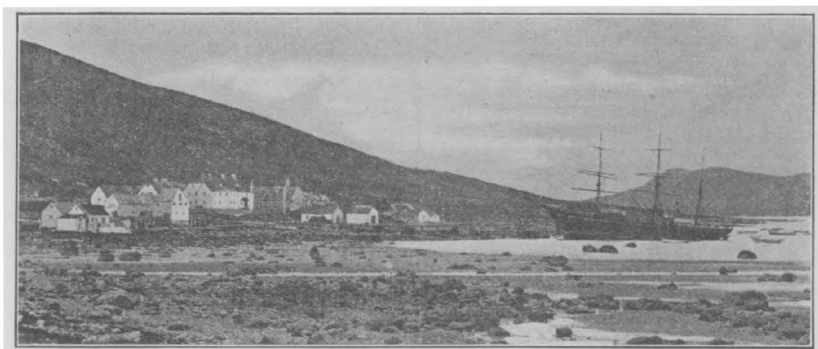
The six hundred miles from Hamilton Inlet and Rigolet to Cape Chidley and the entrance into Hudson Bay therefore constitute the home of a very different race from that which treacherously fell upon and murdered Erhardt one hundred and fifty years ago. Though the congregations are not by any means made up of perfected saints, it is a Christian people with whom the missionaries now have to do.

But the very year that was looked forward to as a year of joyful celebration, the sesquicentennial of the mission, was marked by a calamity. Shortly before noon on August 27 last year, from some unknown cause, fire broke out in the store at the Nain mission station. By four o'clock not only the store, but also the dwelling of the missionaries, the church, the schoolhouse, and various out-buildings of the mission had become a prey to the flames. Goods brought from Europe for certain of the northern stations, and also certain return freight, and the stock of Bibles of the mission and invaluable documents in the archives of the mission, all perished. Ten years ago,

the Nain Mission had a membership of 240. Happily the Eskimo village appears to have been spared, but the plight of the missionaries with winter at the doors must have been extreme. The missionaries to the north, whose supplies were destroyed, must also have been full of anxiety.

The Society for the Furtherance of the Gospel has suffered an exceedingly heavy loss, for no insurance could be carried on anything in a village in a desolate land beyond the bounds of civilization and devoid of modern means of protection against fire. The rebuilding of the necessary missionary buildings, church, mission house and school, will necessitate an outlay of \$100,000, for all building material must be brought from Europe or from some civilized part of America.

The situation is especially difficult since the state of Moravian missionary finances at present makes it utterly impossible to replace



THE MORAVIAN MISSION SHIP, "THE HARMONY" AT NAIN

the loss at this time, unless large assistance is received from outside sources. Four missionary families lost everything they possessed.

As Nain is one of the largest and most important mission stations on this bleak Labrador coast, an attempt must be made to rebuild the church and mission house at least on a modest scale. During the terrible influenza epidemic of 1918 the population of the neighboring station, Okak, was wiped out, and it is planned to take down the buildings there, and use the materials to make a beginning of rebuilding at Nain. Even this will cause an initial outlay of many thousands of dollars.*

Recent statistics of this remote mission field show that the Moravians maintain in the Labrador five stations and one out-station with twenty-nine missionaries, including wives and single women. They maintain a hospital and nine day schools and enroll 875 Christians on the missions' register.

*Those who are moved to give practical evidence of their sympathy for these devoted laborers amid the inaccessible crags and icy peaks of arctic Labrador, may send their contributions to the Secretary of Missions of the Moravian Church in America, the Rev. Paul de Schweinitz, 87 West Church Street, Bethlehem, Pa.

The Congo Missionary Conference

BY P. H. J. LERRIGO, NEW YORK CITY
Home Secretary of the American Baptist Foreign Mission Society

THE largest missionary conference ever held in the Congo was the General Conference of Protestant Missionaries that met at Bolenge, October 29 to November 7, 1921, as guests of the Disciples of Christ Congo Mission. There were present 103 delegates from twelve societies.

To a visitor from America, many features of the Bolenge Conference were very novel and interesting. The instructions to delegates, for instance, told them to bring—

- Bed, bedding, mosquito net, chair, lantern
- Wash basin, pitcher (jug) mirror, toilet articles
- Candle holder and candles, matches
- Water bottle and glass or cup, dust cloth
- Tub, pail, clothes line, charcoal iron
- Leggings or mosquito boots, rain protection articles, etc.

The Rev. Joseph Clark of the American Baptist Foreign Mission Society, who came to the field forty-one years ago and so had served longest as a missionary in Africa, was elected chairman. He still preserves health and vigor, and gives that impression of youth which comes from a broad sympathy and a kindly spirit. His opening prayer set the conference in tune with the Master from its earliest hour, and that spirit was maintained throughout.

The sessions were held in the large brick church, a commodious and airy building well suited to the purpose. It was an "arm-chair conference," not that its members exhibited indolence, but in that wicker arm-chairs, in many shapes and patterns, were used and represented the work of the industrial department of the Congo Balolo Mission at Ikau.

At the evening sessions every member brought a lantern since a light is very useful in case a leopard or snake is encountered upon the path.

Dr. Barger, chairman of the Arrangements Committee, announced that the hospital sterilizer had been pressed into service to sterilize a large quantity of water which, after being filtered and boiled, was poured into the tank at 230 degrees Fahrenheit. He announced that care had been taken so that the salads to be used would be free from the ova of the intestinal parasites, but he gave a word of warning as to malaria, and urged the use of the mosquito boots as a protection against animals known as anopheles. (Mosquito boots are a refined form of the boots worn by swash-buckling men-at-arms hundreds of years ago and are designed to protect the legs and feet from the attack of the mosquito.)

Various features connected with the arrangements were eloquent of the mission work. Fresh sawdust on the floor of the church spoke of the sawmill in the industrial department. The bricks with which the church was built were dug out of adjacent clay-pits, fashioned by native hands and burned in the kilns upon the station as a part of the educational program. The hymn book, prepared and printed especially for the conference, was the product of the mission press at Bongandanga. The abundant and excellent food included fowls, ducks, goats, lamb, pig and fish—all native raised—white potatoes, sweet potatoes, manioc leaves, cabbage, beans, okra, squash, carrots, radishes, fipsin (similar to celery), lettuce, tomatoes, bananas, plantains, mangoes, onions, pay-pay, limes, oranges, grape-fruit, avocado pears, nsafu, palm nuts, guava and peanuts—all from native gardens. To the missionaries who knew the arduous process by which many of these fruits and vegetables had been introduced the whole menu was reminiscent of agricultural missions.

The mission steamers, Grenfell, Oregon and Lapsley, brought many of the delegates to the conference, one of the delegates brought by the Lapsley having been two and a half months on the way from the far-off Katanga region.

Each day the conference worked steadily from 6:15 A.M., with intervals for meals, until about 4:30 in the afternoon, when an hour was allowed for recreation before the evening meal. Men who had been isolated from their fellows for months and years, had thus the opportunity of joining in games and had a taste of fellowship that was precious, because the opportunity was rare.

The conference had the advantage of the findings of the Congo Conference held in New York City the previous January as well as those of the London Conference of April 15 for its guidance.

The conference dealt with a great variety of important subjects. The report of the Literature Committee, presented by Rev. Herbert Smith of the Disciples of Christ Mission, showed the printed matter now available in Congo languages, and a large number of the books now in existence were exhibited at the conference. The list was shown to be pitifully small, with a serious shortage in books constantly needed by missionaries. The committee prepared a list of books essential to the adequate prosecution of evangelistic and educational work among Congo people. The work of producing these books was allocated to various societies, and it was recommended that all manuscripts be prepared in English and that subsequently they be printed bilingually, in French and the native language.

Great interest was expressed in the situation at Stanley Pool as respects the physical, moral and spiritual welfare of both white and black population and resolutions were adopted in favor of a union effort to offer counter-attractions to the drinking saloons by means

of temperance refreshments, educational lectures, concerts, reading rooms, quiet rooms and games, especially for the natives.

The subject of education was considered in papers on "Mission Education Policy," by Rev. Seymour E. Moon (American Baptist Foreign Mission Society); "Union Higher Schools" by Rev. Somerville Gilchrist (Congo Balolo Mission), and "Industrial and Agricultural Work," by Rev. C. R. Stegall (American Presbyterian Congo Mission). As a result, resolutions were adopted favoring the development of the Congo Evangelical Training Institute as a union school, the establishment of union secondary schools in the Equatorial Congo, Higher Congo and the Kasai, the development of institutes for Christian workers, and the organization of workmen's night schools on all mission stations. The conference also re-emphasized the need for men specially trained in education, industry and agriculture.

W. J. W. Roome, F. R. G. S., agent of the British and Foreign Bible Society, was the guest of the conference. His broad knowledge of conditions in Central Africa contributed interesting facts to the discussions. He stated that in the whole of Africa there are about 3,000 main tribes, and in Equatorial Africa not less than 2,500 of whom 153 have already been located in Congo. The diversity of linguistic elements therefore is very great, and not only the missions but the State have felt the very great need of a *lingua franca*, or official language, to serve as a means of inter-tribal communication and to enable outsiders to communicate with the various peoples without acquiring the language of each. The Continuation Committee, augmented by representatives chosen by various missions, were requested to make a thorough study of the subject and if possible to recommend to the Government the adoption of one *lingua franca* for the entire colony.

Dr. Henri Anet, Secrétaire Générale de la Société Belge de Missions Protestants au Congo, was present at the conference en route to Belgium from an extended visit to the provinces of Urundi and Ruanda which, since the war, have come under Belgian jurisdiction by a mandate from the League of Nations. At the request of the Belgian Government, the Société Belge has assumed the oversight of the former German Protestant missions in those territories.

Rev. H. R. Stonelake, who has been serving as secretary of the conference for some years, was elected as regular conference secretary and a recommendation was made to the Home Boards that half of his support be borne by the Baptist Missionary Society and half by the conference.

There was a cordial determination upon the part of all present at the conference to grasp every problem in a broad Christian way with the endeavor to move forward as one body for the advance of the Kingdom of God in Africa.

The Real Problem in Latin America

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

IT IS when we consider the real in the light of the ideal that problems are born. As the ideal of the different ethnic groups inevitably tends to world domination in some form or other, (or when this seems impossible at least aims at self-preservation) their real problems gather around the development of a distinctive culture which shall prove capable of absorbing those about it, or at least maintaining itself in their presence.

This is the paramount problem for Latin America, as it is for every other distinctive group or association of human beings in the world. Of course the elements with which a nation or a racial group can work to form its culture come to it from different sources. Historical tradition, geographical location, natural resources, the number and character of its neighbors, the messages of its prophets and the dreams of its poets, all contribute their share to the solution of the problem.

South America has made at least three contributions toward the solution of this, her fundamental problem; in other words, three attempts at a culture which would prove capable of survival. The first was the primitive Indian culture. As is well known the aborigines of Central and South America had reached a stage of civilization not far removed from that of the Europeans who conquered them. Many remnants of this ancient civilization are still to be seen. What is more, it is still a living civilization. It has taken to itself many elements of other civilizations, such as farm implements, domestic animals and even the outward symbols of Roman Catholicism. Is it possible that the Indian culture will prove capable of indefinite survival or of even coming to dominate Latin American thought and life? This hardly seems possible. The reasons are not far to seek. Indian culture is intimately associated with the Indian languages and the Indian religion. Yet within the confines of what is known as Latin America the Indians speak in all probability at least a thousand tongues. The only hope of a unified, self-conscious Indian culture would be to agree upon some particular language as the medium of expression for this culture. Now Spanish is the only language upon which it would be possible for all the groups of Indians to agree. But by the time an Indian has learned Spanish, he is to all intents and purposes no longer an Indian. The color line is not drawn in Latin America as it is in the United States and Europe. When an Indian puts on European clothes and talks Spanish, he ceases to be an Indian in his own eyes, in the eyes of his

fellow-Indians, and we may add in the eyes of his Spanish-speaking neighbors most of whom have a generous sprinkling of Indian blood and many of whom are as pure Indians, so far as blood is concerned, as any who bathe in a "tamascal," or carry burdens with a "nicapal."

So it is also in the matter of religion. The nature and devil worship of the Indian cannot stand before Christianity. In many, perhaps most, Indian tribes it has already given way to Roman Catholicism, and even where its fundamental concepts are preserved, as they are in Latin American spiritualism, they are emasculated of their distinctively Indian elements. Now when we have taken his language and his religion away from the Indian, his distinctive garb is likely to follow and very little remains to mark him as an Indian. What is best of his music is being preserved, as well as some of his methods in agriculture and industry. The Indian will undoubtedly leave his impress on the future culture of Latin America in many ways. Many Indian communities will in all probability preserve their peculiar costumes, their dialects and their separate existence for years, perhaps for centuries to come. But they will inevitably become more and more isolated and will ultimately be absorbed by a virile, democratic Spanish-speaking culture.

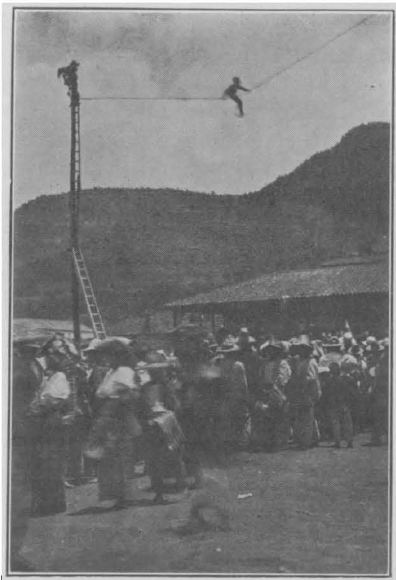
THE SPANISH CULTURE AND RELIGION.

The second attempt of the lands known as Latin America to establish a culture capable of survival was their adoption of Spanish suzerainty and the Roman Catholic religion. This civilization came with Columbus and the adventurers and colonists who followed him. It has given Latin America its language and so its literature. It is today clothed with all the sanctions of tradition and like the Indian culture, is still alive and struggling to maintain itself. Anglo-Saxon prejudice has made the conquest of the New World by the Spaniards a tale of adventure, lust and cruelty, unparalleled in human annals; and Spanish prejudice has treated the conquest of North America by the English little better. The Spanish priests and those who are in sympathy with them take the credit of having civilized and Christianized the Indians with whom their culture came in contact and accuse the barbarous Anglo-Saxon Protestants with having exterminated the Indians of North America. Unjust as this accusation seems to the Anglo-Saxon it is no more exaggerated than many ideas prevalent in North America in regard to the Spanish Conquest. It is true that the first Spaniards to arrive in the New World were adventurers—many of them cruel and greedy of gold. But frequently these very adventurers were accompanied by the priest and the colonist and where these did not directly accompany, they inevitably followed the adventurer. Before many years had passed the Spanish colonial office was dominated by men who sincerely, though at times blunderingly, sought to exemplify the teachings of Jesus

Christ in the relations of their Government to the Indians. There were many noble men in the long line of Governors-General who ruled the different Latin American lands in the name of their Catholic Majesties for 300 years. There were many sincerely Christian men among them. But the Church which taught them to revere the teachings of the Master, and to seek to put them in practice, taught them to abhor any interpretation of these teachings which differed from her own. These were loyal souls, loyal to their sovereigns and loyal to their Church. They were the builders and sustainers of monasteries and convents. They called the Indians their sons and took the responsibilities of fatherhood seriously. Some of these men survived the revolutions which brought independence from Spain and managed to embody their ideals for a time in the newly established states. But if any of that ancient and honorable lineage still live, they no longer occupy posts of influence in Latin American life. They have fallen before the onslaughts of Latin America's third attempt at a culture capable of survival, the liberal movement.

This movement, conceived by the 18th century French philosophers and the authors of the North American Constitution, was born in the wars of Independence, has proved a very vigorous youngster and is now entering upon the estate of young manhood. It would be rash to prophesy as to the ultimate destiny of this youth. But it is evident to all the world and to the youth himself for that matter, that he has formed certain habits and contracted certain vices which unless remedied, will certainly bring about his early demise.

This liberal democratic movement undoubtedly has its strong points. It has brought Latin America out of her seclusion. It has opened up her ports to foreign commerce. It has given her railroads and factories and material wealth. It has decreed liberty of conscience and worship, thus placing the spiritual treasures of the rest of the world within the reach of her inhabitants. All this is abhorrent to the old Spanish Catholic with his loyalty to the Spanish Crown and his acquiescence in the Inquisition. The fact that he could not adapt himself to these new demands is the primary cause of his fall.



PERFORMANCE AT AN INDIAN FESTIVAL

But in some other very important aspects the modern régime does not compare at all favorably with the older one. The Spanish domination at least guaranteed peace and order. The liberal régime has brought constant political unrest, revolution and anarchy. (During the past one hundred years Mexico, for instance, has enjoyed scarcely twenty-five years of peace, and these under the dictatorship of one man.) Under the Spanish domination tithes had to be paid to the Church and quintas to the Government, but the loss to the people was less than at present with the inefficiency and graft of the liberal régime. The liberals talk a great deal about what they have done for popular education and they have undoubtedly taught a larger proportion of the population to read and write than did the clericals. But on the other hand they have often broken down noble traditions of self-determination and scientific research in the Universities. The Indian has fared worse under the liberal régime than under the Catholic. The old Catholic laws did much to protect him against liquor, whereas the liberal governments have forced saloons upon the Indian commonwealths, or required them to pay heavy fines for the privilege of remaining "dry." In many instances the liberals have been more exacting in the matter of forcing the Indian to work on the plantations and public works than were the old clericals. It is true that the Catholic régime sustained the Inquisition, but Liberalism has been almost as dogmatic in its skepticism as were the Spaniards in their Catholicism. It is true that the Catholic régime was very suspicious of the foreigner, especially the Protestant foreigner, but the liberals have gone to the other extreme, and made an idol of everything foreign which they worship *ad nauseam*, firmly convinced that salvation cometh from France and North America.

THE INFLUENCE OF CHRISTIANITY

The three above mentioned cultural elements pretty well cover the field of Latin American thought, and yet there is a fourth which must be reckoned with if our survey is to be complete. It is *Evangelical Christianity*. Introduced under liberal auspices and often directly invited by liberal leaders who saw in it a means of breaking the power of the Church, it has not always been a welcome guest in the house to which it has been invited. But it has taken root in Latin American life, and is there to stay. The growth of evangelical missions in Latin America has really been phenomenal during the past twenty years. Beginning as it has always begun, with the offscouring of society, evangelical Christianity is gradually pushing into the higher circles and is already beginning to raise a feeble but insistent voice in the councils of Latin America.

The real problem of Latin America is the problem of character. The old Catholic character, with all that was fine in it, cannot be reproduced in Latin America under modern conditions. Latin

America's task is to develop a character which has all the integrity and loyalty of the old, united to the breadth of vision, the spirit of progress and the atmosphere of liberty which Liberalism has brought with it. And as integrity and loyalty must have their roots deep in God Himself if they are to withstand the scorching sun of temptation, the fundamental problem of Latin America is a religious one. The old religion has been very largely abandoned, especially by the educated classes. Not evangelical Christians but men nurtured in the bosom of the Roman Church have despoiled and oppressed their spiritual mother. She may regain some of her lost glory but she will never hold her old sway over Latin American culture. The leaders have definitely turned their backs upon her and yet they are feeling more keenly every day the lack of what she supplied. Where shall they turn? Many look for relief to spiritualism and theosophy, but these are not adequately meeting the need. Somehow they do not seem to enter the innermost being and re-make the life.

So the Latin American world is coming to see that only the Gospel of Jesus Christ in its crystalline purity will meet the need. Consequently respect for the missions of evangelical Christianity grows daily. Missions are becoming churches and these churches are nurturing the youth who shall tomorrow set the ideals of Latin American endeavor. So shall Latin America's problem be solved, and her culture proven worthy of survival because it is built on the rock of Christian truth.

Guatemala Since the Earthquake

BY REV. E. H. HAYMAKER, GUATEMALA CITY
Missionary of the Presbyterian Board of Foreign Missions

IN spite of fifty years of unusually favorable missionary conditions, Guatemala is so unromantically near us, and her two and a quarter millions of people so unappealingly small in comparison with the hordes of far away China and India and Africa, that we kept forgetting mission economy, the Monroe doctrine, our national interest and the plague focus at our door, and it actually took an earthquake to wake us up and put Guatemala in a living way on our popular missionary map.

Six great quakes occurred during the month following Christmas day, 1917. The city, including all the buildings of the Presbyterian Mission plant were destroyed, and impressed upon us the fact that real progress could be counted not in earthly but in spiritual structures, in heavenly treasure laid up beyond the reach of moth and rust and earthquakes. The disaster brought us to our knees, and we have enjoyed unusual spiritual progress and prosperity ever since.

The buildings destroyed were the manse, the home of one of the missionaries, the church, the printing house, the girls' school, the hospital and training school for nurses, and two smaller houses used as homes for native workers and single missionaries. After the disaster, the manse, a printing house to save the presses and machinery which had escaped by very miracle, a new house for a missionary family and the two small homes were soon rebuilt from materials saved from all the ruins.

With this the reconstruction stopped completely for three years, and though we fretted at the delay, and crowded and made shift as we could, the work throughout the country went on; the girls' school was temporarily transferred to Quezaltenango and did excellent work. A temporary field hospital housed in a very unsatisfactory way the sick who were looked after medically by a venerable elder of Chicago, Dr. Hedges, the father of Mrs. Allison who served him as interpreter. Last year the Board convinced that further delay would be disastrous, and that economic administration demanded that reconstruction proper begin at once, authorized activities, even though a debt had to be contracted to accomplish it.

All missions experience certain definite stages of growth: First comes the stage of sacrifice and seed-sowing; then a period of waiting for germination and development, during which the mission must weather innumerable discouragements, overcome difficult obstacles and exercise an almost superhuman faith; then begins the ripening and fruition, a period when the mission force is overwhelmed with the heavy and falling harvest. Africa, Korea, and since the earthquake Guatemala, have entered this stage, and China and other missions are beginning.

Today we can get a congregation of converts more easily than we could persuade an individual two decades ago. We began with nothing and early progress was most discouraging, but now a traveler can cross the Republic on foot in any direction and stop morning, noon and night with an Evangelical congregation, for there are more than 500 of them. We began with two unbaptized believers, there are now more than 20,000 mostly baptized. The first missionary had to walk the street between armed guards to protect his life from fanatical attacks in the Capitol, and only a few years ago a provincial governor justified persecution of Protestants, and himself threatened an American missionary with 200 stripes, well laid on, for claiming religious liberty. Now you can hardly persuade any one even in country towns to throw a brick at a missionary, and the other day when an ignorant Indian Alcalde imprisoned some of our colporteurs and destroyed their literature, the departmental governor, after a severe reprimand ordered that the men should be freed and that the local authorities should learn their duty by paying for the literature they had destroyed.

At first the Liberals welcomed Protestant missionaries as an anti-church power for political reasons, but said frankly that they were not such fools as to believe in our religion. Now many of the intelligent Liberals are joining our churches, and sending their children to our schools with instruction to learn our religion, "for it is the true one." At first only the "publicans and harlots" who had nothing to lose would listen to us. Now, the Gospel is penetrating the upper classes very rapidly and educated and professional men are being baptized and declaring their affiliation with us. Favorable comments appear in editorials and are heard from the platform, and calls for helpers and employees often end with "a Protestant preferred." Even a brewer lately came to the Protestants with a request for a Protestant employe, because he "wanted a man who wouldn't drink!" The Roman Catholic Church is feeling our growth and is becoming very active.

With the increasing hunger for the Bread of Heaven and the culture, reform and capability that come with it, there is also an increasing ability to meet the cost and do original work. Believers in Guatemala are rapidly entering positions of confidence and emolument, and are most liberal givers. Jackson's reindeer, Fred Hope's factories and Sam Higginbottom's agriculture, and now our Guatemala industrial work are developing self-reliant Christianity. Already they are supporting schools in Guatemala, and this year we dedicated five new churches, and there are five more ready to dedicate next year, and about a dozen others already in project, and only two of them built with foreign funds.

National morality demands our serious interest in the little countries at our door. Lotteries, white slavery, booze and similar moral pests locate here and continue their operations on us clandestinely. A great American corporation operating in Guatemala that employs hundreds of Americans, mostly well educated, cultured young men from technical and high schools, reports that the average period of usefulness is four and a half years. At the end of that period they are sent back to the United States as moral wrecks unfit for employment. Can we afford that?

Guatemala can furnish almost as many souls to work among as are congested in the great seething mass of humanity in Chicago. Central America alone can offer more dying souls to preach the Gospel to than are in Greater New York, and as needy as darkest Africa. It is need, openness and responsiveness that count. The strategic importance of Guatemala is most unusual. Guatemala has always determined the religion, politics and culture of Central America, and now with the Canal in operation, Central America is bound to have a tremendous influence on all Latin America and the world.

Reaching the Moslems of Palestine

BY REV. ARCHIBALD FORDER, JERUSALEM, PALESTINE
Superintendent of the *Nile Mission Press*, Jerusalem Branch

THE passing of Palestine from Turkish hands to British has not made easier the problem of how to reach the Moslem with the Gospel. Schools opened by the government exclude teaching along religious lines, and the declared policy of those in authority is Mohammedanism for the Moslems, Judaism for the Jews and Christianity for the Christians, thus leaving each sect to maintain its own beliefs, without forcing new teachings on each other.

With the coming of the British came religious liberty, but there has not come, on the part of the Moslem, any apparent increased desire to know the truths of Christianity, and most missions are finding it more difficult to reach the Moslem individually or in meetings. The staid old Moslem is content to be let alone; the young, middle aged and up-to-date Moslem has in a large measure lost faith in his religion and has not shown any desire to substitute any other. He is content with a superficial secular education that fits him to mix with the foreigner, but without changing his religious standing.

How to reach the Moslems is the problem. They will not come to the churches or meetings of the missionaries, neither do they show any desire to investigate the religion of Christ. What then is to be done to interest them in Christianity? One way seems open, and that is by giving them literature in their own language which they can read at their leisure. This method is proving a success. By the circulation of good literature the Moslem can be reached with the truth, which he can read, study and digest in the quiet of his own room or in company with his friends. During the Turkish occupation of Palestine the circulation of Christian literature was practically forbidden, but now that liberty has come to the land there are no restrictions to the work of the colporteur. Books that were strictly forbidden by the Turks are now eagerly sought after; literature that was tabooed by Moslems is now asked for; "The Mizan ul Hagg,"—(the Scales of Truth)—"Sweet First Fruits," and such books are constantly in demand by the Moslems, who are willing to pay good prices for them.

Five colporteurs, engaged by the Jerusalem branch of The Nile Mission Press, are at work in different centers selling literature, and it is being proved that whereas the Moslem will not go into a Christian book-shop to buy books, for fear of being seen by some of his co-religionists, he will buy from the colporteur and look for his coming a second time.

The Moslem can be reached in this way with the truths, teachings and beliefs of Christians. An open door has been found for

entrance to the Moslem mind, home and heart, and who can tell what fruit will come from the silent messenger?

Success does not always attend the work of the colporteur. In centers of fanaticism there is oftentimes opposition, which is frequently followed by success and sales. Frequently the seller of books is told, "If the Turks were here we would kill you for offering such books for sale, and burn your books." This opens the way for conversation and oftentimes leads to the sale of some books.

Recently a motor van has been acquired by the Colportage Department of the Nile Mission Press which will greatly facilitate the work of the mission. Towns, villages and districts far removed from the main roads and railways may thus be reached, and the missionary be able to witness and sell to the many thousands of Moslems untouched by any other agency. Even though only one booklet or tract is sold in a community, this means that an interest is aroused and on a second visit the people often buy eagerly. Experience has proved that what is bought is appreciated more than what costs nothing.

Colored pictures of Bible subjects are good sellers. Though these were formerly vetoed by the Moslems they are now accepted by them, and are bought most eagerly. By means of these pictures the way is opened for sales and conversations on religious subjects, and many a home, shop, school and even coffee shop has on view some of these colored teachers of both Old and New Testament truths. As funds permit the colportage work will be extended, for the silent messenger must prove "the power of God to salvation."

For many years before the war there was on the wall of the great Notre Dame monastery in Jerusalem a huge cross cut in bas relief on the stone. During the great struggle the Turks made this building their headquarters. They called in a mason and ordered the cross cut down level with the wall, and over it painted the Crescent and Star. But the mark of the cross has not been obliterated, and now that the Turks are driven out the emblem of their religion is fading away by exposure to sun, wind and rain, while the mark of the cross remains, a fitting reminder of the durability of the religion of Jesus Christ. He will overcome all attempts to obliterate His truth and supplant it with some other system.



WHICH SHALL PREVAIL?
One of Jerusalem's new lights. Cross surviving the crescent.

A Japanese Student's View of America

BY A STUDENT AT THE UNIVERSITY OF MICHIGAN

MORE than ten years ago I came to this country. My experience since then has not been monotonous. I have studied in various institutions of learning, and in a Japanese Y. M. C. A. night school in Pueblo, Colorado; I attended a Normal School in Kansas, was graduated from a state University in the Middle-West and have taken a part of my graduate work in the East.

I have been working my way through school and college. I cannot recall how many acres of window glasses I washed, or how many square miles of lawns I cut and raked. I cannot calculate how many car-loads of coal I shoveled into furnaces, or how many bushels of dirt and dust I beat out of carpets. I have also worked in sugar beet fields, on railroad sections and even went on the stage one summer. I have ventured to cook, to say nothing of washing dishes.

To keep up with my work in school I have been literally burning the midnight oil because I like to study. My outside work has also been a great source of education for in this way I get a real practical viewpoint of life by coming in contact with various kinds of people.

Personal touch with individuals has had a greater influence over me than the institutional work. I do not underestimate the institutional life such as the college which gives one the tools of life, the church which lights one's pathway, or the Y. M. C. A. which stabilizes three dimensions of humanity. Personal influence is possible because of institutional life, but personal influence gives the vital spark.

One cold winter night in Colorado, after my class in night school, I was talking to the Japanese missionary who was helping the boys in their translation. I had been told that any language must be acquired before one reaches his twenties and mentioned that I was nearly twenty and that there was no hope for me to go very far in English. The missionary said, in a half interrogative way, "I do not think so. You are still young." This was a turning point in my life, for from that moment I determined to pursue an educational career.

I went to a quiet country town in Kansas to take up my secondary education and there attended every Saturday evening the Upper Room Bible Class conducted by Mr. T. M. Iden, where I received a profound impression. One evening I had a little chat with one of the members of this class—a man prominent in campus affairs, and asked him what he did during the summer. I supposed that he spent the summer fishing or hunting. His answer was surprising to me, for he said that he worked in the harvest fields in Western Kansas. This made me understand the real meaning of the nobility of labor. After that I never hesitated to say that I cooked out in Colorado during the

summer. To a foreigner who is not accustomed to the ways of America, work identifies a man with a laboring class in which he is likely to remain, but in America manual labor is only a means to attain something better.

After I had finished the final examination leading to graduation from the University there were some ten days before commencement. I put on an old pair of overalls and worked for a building construction company on the campus. Early one morning, on my way to work I met with one of the deans who called my name and greeted me even though I was in a laborer's costume. This was a greater source of delight to me than the sheepskin which I received a few days later.

It is often unpleasant to be a foreigner in America. Once one of the professors produced a play, "A pageant of Shakespearean plays." The announcement was made in the class that Prof. ——— wanted a number of students in a mob scene. Any one with voice enough was invited to report to him. As I was in a class studying Shakespeare and thought that I had a mob spirit enough in me and reported to the professor. He said, "We do not need a Japanese. There were no Japanese in England at the time of Shakespeare."

"There were no Americans at that time either," I replied.

During the Christmas vacation each year, there were Y. M. C. A. socials almost every night for the students who could not go home. I once attended one of the socials and found the people there were nearly all strangers though they were from the University. To make them acquainted with each other those who had charge of the function lined the girls on one side and the boys on another, so that those opposite each other talked together. A girl opposite to me sneaked out and joined another group for the remainder of the evening. This was not the only occasion upon which I was made to feel that I was a foreigner, so that I tried to avoid any social functions in which women were present.

An interesting example of race prejudice is shown in the case of a Mexican who spoke without an accent, so that no one would suspect him of being a foreigner. He told me that he always had a good time with the young people in America, but as soon as they discovered that he was a Mexican, all former "diplomatic relations" were severed.

The foregoing accounts do not mean that I have a poor opinion of the Americans. I have very dear friends of both sexes in America, friends with whom I can exchange ideas freely and discuss public questions without reservation. I must say that the goodness in this country is greatly due to the influence of the Christian religion. This has given me my guidance for future conduct and influence for good among my people beyond the Pacific.

BEST METHODS

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THE BEST METHOD FOR SOULS

MISSIONARY zeal that is for export trade only is but a thin veneer. Underneath it lies solid indifference to the souls of men. Neither the gift of money for missions, nor the gift of days spent in creating missionary interest and directing missionary enterprise can release any among us from personal responsibility for leading souls to Jesus Christ.

The evidence of the genuineness of Andrew's own conversion is recorded in "*He findeth first his own brother Simon—He brought him to Jesus.*"

In one verse of the record of the apostle John we read that Jesus "findeth Philip." In the next verse, "*Philip findeth Nathaniel.*"

Unless we are finding men and leading them to Christ, even as we plan missionary programs and project missionary advance, we are indeed become as sounding brass or a tinkling cymbal. There is something of hollowness in the intense missionary fervor which dictates outlines on "World Evangelization" to a stenographer who is not a Christian and who has never heard a word of interest in her personal salvation from the lips that dictate missionary plans and outlines to her each day.

There is the dull thud of the counterfeit when falls on our ears the address of the missionary speaker who for years has not led one soul to Christ through personal work.

Our Lord laid plans for world-wide evangelization but He never missed an opportunity to win an individual. It is often easier to speak to an audience of thousands than to speak to our next door neighbor. It may be more difficult to win the cook in our own kitchen than to prepare an address on "Winning the Dark Continent for Christ," but the work of individual soul-winning is the preferred method of work that God gives to every one of us. No executive responsibility, no press of platform engagements can release one among us from the obligation of personal work to bring men and women to our Lord.

THE AWAKENING OF ONE SOCIETY

There was a certain missionary society which had always labored under the delusion that its only obligation was to send the Gospel, by representatives whom it carefully chose and commissioned, to masses of people who lived far away in the darkness of non-Christian lands.

One day a new member came into the society. She was intensely interested in the far away people but she was equally interested in those just around the corner. Soul-winning, regardless of geography, was her main concern in life. She was amazed to see a missionary society that seemed to think its entire responsibility could be met by the payment of monthly dues. Very quietly, tactfully and lovingly she spoke of the personal responsibility and opportunity for pointing the way of salvation to those near by.

The discussion was taken up with interest. Three possibilities were suggested.

1. Personal conversation with friends or neighbors or any one with whom the members had contacts.

2. An effort on the part of every member of the missionary society to fill the vacant pews at the Sunday services by inviting unsaved friends and acquaintances to come with them to the Church.

3. A search for boys and girls who were growing up without any religious training who might be brought into a catechetical class and there led to make an intelligent decision for Christ.

Some members of that society had never led a soul to Christ. They fairly gasped at the thought of their personal responsibility, but they went to work, beginning first of all with prayer.

Soon the church services began to show an increase in interest and attendance. Members were there and with them were their friends. No one can remain persistently indifferent to a friend's genuine, continued inter-

est in his soul. Men and women who were not Christians responded to the loving concern of their friends. Some of them felt they could not present the plan of salvation as they would like to themselves, but realized their opportunity to interest their friends in attending the church services where the Gospel was preached.

The pastor's catechetical class which had formerly been made up of children of the congregation only, opened wide its doors to other children who came in response to the invitation of the mothers of their little friends and acquaintances. Even the boys and girls began to look around to find children who were not in any church and to invite them to come with them.

On Easter Sunday when the confirmation class was received, one woman turned to her friend. Tears rolled down her cheeks while happiness shone on her face. "Do you see that fine young fellow standing by my son? He is the first soul I have ever brought to my Lord though I've been a Christian for many years. When I began to look for some one I could bring, I thought of him. He was not in any church and was drifting. I talked with him and invited him to come with my boy, and study for himself God's way of salvation. I'm so happy that he is coming into the church today."

That young man is now a religious leader whose helpful influence over boys cannot be estimated.

Thus a certain missionary society began to do personal soul-winning work at home as well as to pay dues to send missionaries to win souls in lands far away.

EVANGELISM + INSTRUCTIONS

About thirty-five years ago, a young minister faced a problem. He longed above all things to bring souls to his Lord. He had been a keen observer of the methods of other men. He had seen evangelists sweep multitudes off their feet with high-pressure methods. He had watched men and women and

even children go up to shake the hands of the evangelist and then go home as if that ended the whole matter. He saw them left, without training or instruction, to "back slide" until another evangelist of a later day came into the community to revive them again. On the other hand he noted the methods of some of the ministers of other churches, who gave themselves to systematic teaching and preaching. They spent their energies in ministering to the professed Christians in their congregations and in training the children of their own members. The young minister shook his head. On the one hand he felt that in some of the intensely evangelistic churches when the people came to seek Christ, the essential things were often omitted because many who came earnestly seeking were turned away with no instruction and no provision made for their growth in grace. On the other hand, the more conservative churches seemed often to be satisfied with efforts to keep the truth in their own small circle and apparently felt little responsibility for the lost outside of that circle.

The young pastor was conservative in his faith but he was also a true evangelist and longed to bring souls to his Lord. He also believed with all his heart in the catechetical class which trained Christians for intelligent church membership. At the same time he lamented the limitations of the catechetical class which confined its work almost exclusively to the children of the church.

The young minister faced his problem and his perplexity with prayer until he found the way out. He resolved that in every sermon he would make a plea for men to come to Christ and to learn His plan of salvation. In addition to his catechetical class for the children of the church, he began a class for adults. In answer to his first plea, fourteen men and women expressed a wish to learn more of the plan of salvation, and came to him for instruction. The youngest of the fourteen was sixty-five years

old. All of them were later received into the church.

For thirty-five years that pastor has been a true evangelist, pleading with men to accept Christ and then gathering them into training classes that they may learn the plan of salvation, and the teachings of our Lord so understandingly that they may be truly faithful until death. In Mansfield, Ohio, a congregation of 2,000 was built up by this faithful minister's plan of evangelism and catechization.

Several years ago, he was called to Wicker Park Lutheran Church, Chicago, when it was regarded as a dying church in the midst of a foreign community. Today every seat is taken at the services and souls are being brought to Christ. Easter of this year is the day for reaping the results of a very quiet but an intensely earnest simultaneous effort of eighty Chicago churches when, through Gospel preaching and careful teaching, many men and women will be received into the churches.

So has Dr. S. P. Long found a way to combine the enthusiasm of the ardent evangelist with the earnest teaching of the faithful catechist to win souls to his Lord.

The Word that Shall Not Return Void

We are slow to realize the opportunity of leading others to Christ by influencing them to come with us to hear the Gospel preached. Neither spectacular methods nor sensational preaching is required to fill the empty pews of churches. If every church member would constantly and diligently do personal work in bringing in those who are outside, our churches would be filled.

A humble laborer who could neither read nor write, became a Christian after he had passed middle life. Immediately he began to seek earnestly to bring other men to Christ. First in his own family, he urged his son-in-law who was not a Christian to come with him to church. Then he went after his friends. One by one

he brought them to church. Quietly and persistently he worked. People who had lived in the community many years, to whom no one had ever spoken of spiritual things, were surprised to have this illiterate man come to them with simple earnestness to urge them to accept the Christ and to come to church. Again and again he took his pastor aside and said, "I wish you'd go to see Mr.—; I've been talking to him but you know I can't talk as you can. He's ready for you now."

In the two years following his own conversion, this humble laborer led more people into church attendance and church membership than all others of the congregation together.

* * *

The members of a men's Bible class in a southern city decided to do soul-winning work by talking with men personally and by following up their conversations with an invitation to the church services. They spent every Friday evening in calling on their friends at their homes or meeting them at clubs and hotels, or wherever they could be found. The empty pews of the church began to be filled. The pastor realizing that there were souls there searching for the light and men praying that their friends might be saved, preached less of literature and politics and more of Jesus Christ and salvation. *And there were added to the Church daily those that were being saved.*

ARE WE OUR NEIGHBOR'S KEEPER?

The young minister's wife smiled indulgently at her venerable father as he lifted his hat from his white head and stopped to say "good morning" to the neighbor who passed them in the hall. Father had never lived in a city apartment. In his little town everybody spoke to everybody else and such a discourtesy as not calling on one's next-door neighbor was not to be thought of.

"One of your neighbors?" he inquired interestedly.

"I suppose so," she added. "So many new people moved in last September, I don't know them all."

"Haven't you been to see them?"

"No, father. I haven't had time," she added with a sudden realization of unneighborliness. "It's different in the city you know. People seldom know who their next-door neighbor is."

"How do you know whether or not they are Christians?" he asked simply.

The minister's wife looked up with a start. She had never given a thought to whether or not her neighbors were Christians. She had the responsibilities of her husband's parish and the presidency of the missionary society. Then too it was not customary in city apartments for people to call to find out whether or not their neighbors were Christians. Nevertheless, the question lingered in her mind. The next day she found her father talking with the janitor. The dear old man seemed to have no difficulty in finding a point of contact with any one.

"Who is the neighbor who lives just below you on the first floor?" he asked when he came in later.

"A retired army officer and his wife," said the daughter, "and I do know," she added proudly, "that they are Episcopalians."

"I'm glad you found that out," he said as he started out to walk. When he came back, he was walking beside the Colonel. They talked a few moments at the entrance. Then her father shook hands as if he were taking leave of an old friend.

"Well, I see you met the Colonel," said his daughter as she took his hat and coat.

"Yes," said he, "but you were mistaken. His wife is an Episcopalian but the Colonel does not belong to any church. He has never accepted Christ. You know he cannot be saved just because his wife is a church member. I know you are busy, daughter, but I can't help feeling that God will hold you respon-

sible for not thinking of your neighbors and for not praying for them and talking with them about the Saviour."

The daughter put her arm around her father and kissed his forehead. "It's true," she said. "I never realized it before." That night when the minister came in his wife poured out the whole story to him.

"I am ashamed of myself," she said. "I've been so busy with my round of duties and organizations that I haven't said one word to an unsaved soul for months. I thought father was queer and old-fashioned. I was even afraid the neighbors would laugh at him and give him a discourteous answer, but, in the few days he's been here, he's made friends with everybody and he's made me think as I never thought before of my personal responsibility."

The next day the minister and his wife called on the Colonel and his wife. The army man's heart was unusually tender, for his wife was very ill. It was easier than they thought to talk of spiritual things. He seemed almost persuaded to accept Christ.

Eagerly the minister's wife called up the rector of the church to which the Colonel's wife belonged.

"Won't you talk with Colonel —" she said. "We've been talking to him and I think he will become a Christian." She heard a deep sigh at the other end of the phone.

"Of course, I will," said the rector. "But I am not very hopeful. The Colonel is a military man and he is as hard as nails. The last time I gave his wife communion he got up and left the room."

"It is different now," said the minister's wife. "He will see you."

A few weeks later the Colonel was received into the Church and became an earnest, faithful member.

The Personal Workers' League

A missionary society may do a quietly effective service by enlisting a number of personal workers who

will be ready at any service to talk with those who want to make further inquiry and to receive instruction. A conservative pastor of one of the most conservative denominations said:

"I have resolved that I will never preach a sermon without holding up Jesus Christ as the Saviour of the world so clearly that no man who has come to my church to find Him; shall go away disappointed."

An eloquent minister preached one Sunday on "The Power of the Cross." A prominent man who heard him afterwards said to him: "Doctor, I was in a certain city and heard you preach last Sunday. I was greatly moved by your sermon. But, if you will permit me, I would like to offer a criticism. I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for one hour as you did last Sunday about the fine quality of our goods, and then walked out without trying to get an order, we would discharge him."

Said that minister, "I was rebuked. The layman was right. I was pleading for a verdict, but sought no announcement of it. I was selling goods, but did not try to get an order."

If at the close of every service a minister can announce that there is some one ready to see and talk with those who want further instruction and some of the laymen and women of his congregation are ready to make the most of such opportunities, many souls may be reached who otherwise would simply wait for a more convenient season.

OPPORTUNITY IN PERSONAL LETTERS

Many a soul has been won through the letter of an earnest friend. There are workers who are always alert to catch the least suggestion of opportunity in a personal letter. They note the birthdays of unsaved friends, and on that day, when hearts are

especially tender, they send a letter lovingly urging acceptance of Christ.

A thoughtful pastor wrote a wayward son on the anniversary of his mother's death.

When a young couple returned home from their honeymoon a special delivery letter was put in their hands on the first night in their new home. It was the earnest plea of a distant friend, that they begin their life together and the establishment of their home by accepting Jesus Christ as their Saviour.

A student, on his graduation day, received a letter from a former Sunday-school teacher pleading with him to make that day really the commencement of life as an avowed follower of Jesus Christ.

Phillips Brooks led many souls to Christ through letters that he wrote under various circumstances.

J. R. Miller, of Philadelphia, used every possible contact as an opening for sending letters of loving sympathy and earnest entreaty. Surely every Christian worker should sit down quietly at frequent intervals to think over the friends and acquaintances who might be won through letters.

MAKING OPPORTUNITY

Charles Gallaudet Trumbull, in his book, "Taking Men Alive," gives several illustrations of men who knew how to make the most of seemingly slight opportunities for speaking with others:

At one time Bishop C. C. McCabe was riding in a strange city. "When the hackman got down from his box and opened the door to let me out," said he, "I paid him, and grasping his hand said 'Good-night, I hope to meet you again in glory.' I then went into the house, met my host, and retired. About midnight my host knocked at my door and said: 'Chaplain, that hackman has come back and says he has got to see you to-night.' When the broad-shouldered, rough-looking man, with whip in hand, was shown to the room, the tears rolling down his cheeks like rain, he said,

'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.'"

John B. Gough said of the one loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a small matter to you, but it is *everything to him.*"

W. C. Pearce of the World's Sunday School Association is one of the men who knows how to make the most of the opportunities that seem slight. He said of one experience:

"I took the train at the Lake Shore depot, Chicago, for a town in northern Indiana. I was very tired and took a seat in the sleeper and almost before we left Chicago I was asleep. I had instructed the porter to wake me before I reached my destination; accordingly, as we neared the end of the journey, he came in and aroused me. A few minutes later he returned to brush my clothes and help me with my baggage.

"As he was brushing me off I remarked: 'My journey ends before yours today, doesn't it?'

"'Yes, suh,' was the answer.

"'I wonder which of us will come to the end of the journey of life first?'

"'I don't know, suh, I don't like to think about dat, suh.'

"'Well,' said I, 'it doesn't matter much if one has a through ticket.'

"The man looked puzzled, and said, 'I don't know what you mean, suh.'

"I explained that I had secured a ticket at Chicago, which was nothing more nor less than a promise of a ride, properly signed by the railroad officials. Then I pulled from my pocket a small copy of the Bible, and spoke of Christ's free offer of salvation, quoting some one of the promises, and explained that this promise was signed and sealed by the death of Jesus Christ, and that I had accepted that promise and was trusting fully to end the journey right.


"With a very happy face, which I shall never forget, he responded, 'Bless de Lawd, I believe dat.' He added, 'I've been porter for yea's,

but you are de fust gen'leman dat ever spoke to me 'bout Jesus Christ.'"

When Dr. Henry Clay Trumbull was seventy years of age, he had made individual soul-winning his daily work for fifty years until others said, "It is easy for him. It has become his second nature." Of himself he said:

"From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. The Devil has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one."

A Mother's Prayer



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 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.

By courtesy of the United Lutheran Woman's Board of Missions.

Woman's Home Mission Bulletin

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

A NEW PHASE OF MORMON PROPAGANDA

By ELIZABETH B. VERMILYE

It may not be generally known that there are today two active branches of the "Church of Jesus Christ of Latter Day Saints," as the Mormons call themselves. These both agree in acknowledging Joseph Smith, Jr., commonly called "the Seer," as head and founder of their Church; and in accepting his miraculously discovered and translated "Golden Plates," incorporated in "The Book of Mormon" or "Golden Bible" as of equal, if not greater, authority than the Hebrew Bible and the Christian New Testament. These two branches disagree, however, in many other matters. The split came after the death, or "martyrdom," of Joseph Smith in 1845, when the question arose as to his legitimate successor. Joseph, his son, naturally claimed the right to become the head of the Church that his father had founded. Brigham Young, associate and friend of the Prophet, and of a more aggressive and dominating type than Joseph the son, also claimed headship. The result was a serious and lasting break. Brigham led his followers forth to conquer and possess Utah, which he declared to be the prophesied site of "Zion." Joseph, the son, guided his greatly diminished followers to Independence, Missouri, there to establish the "true Zion."

The "Brighamites," or Mormons of Utah, soon claimed that Joseph, the Seer, by divine revelation had established the "divine order of plural marriage." They said that the revelation showed that this was the divine order of heaven, and that in accordance with God's will, it must be practiced on earth. The "Josephites," or "Reorganized Church of Jesus Christ of Latter Day Saints,"

deny the authority of Brigham Young, the founder of polygamy, and have never taught or practised it. In fact, the Reorganized Church claims to have been the most persistent opponent of many evil practices and heretical teachings of the Utah Church. Of late it has repudiated the name of "Mormon," but this is a new departure, and is obviously for propaganda purposes and to remove prejudice. The membership of the Reorganized Church is only about 100,000 while the Utah Mormons claim about 3,000,000 followers.

How the Two Churches Disagree

First: In the site of the "true Zion."

Second: As to the legitimate headship of the Church. Brigham Young was succeeded by Joseph, nephew of the Prophet. Joseph, the son, and Joseph, the nephew, died within a few months of one another, two years ago. Joseph of Utah was succeeded by Heber Grant, long-time apostle and connected with the Mormon missions in foreign lands—and there is no section of the globe where these missions have not penetrated. Joseph of Independence has been succeeded by Frederick M. Smith, grandson of the Prophet.

Third: As to whether, or not, plural marriage was revealed and instituted by Joseph, the Founder. That this doctrine is taught in the Book of Mormon is not denied; that it was practiced by all the early leaders in the Church, and proclaimed at all times as divine truth by Brigham Young and Joseph Smith—who died the possessor of five wives—cannot be questioned. Tradition hath it that the private life of Joseph, the Seer, needed explanation for the satisfaction of Emma, his wife. Therefore, the convenient doctrine of "direct

revelation," still a fundamental tenet of both branches of the Church, was received and utilized. This the Josephites deny, and declare that the teaching in the *Book of Mormon* was inserted by Brigham Young to justify his practices and to strengthen his hold; which it certainly did, for the Church grew by leaps and bounds after the proclamation of the "inner doctrine," although at first many were sorrowful or reluctant and a few fell away.

Fourth: The Reorganized Church repudiates also the doctrine of the Adam-God. This tenet is fundamental to Mormonism, making Adam "the Supreme God; Creator of this world, although there are other worlds and many gods; but he is the only God with whom we have to do." Jesus Christ was, according to this doctrine, his son by natural generation, and himself a polygamist. The Josephites also accept as authoritative the addition by the Prophet, Joseph, to the book of Genesis, wherein it is revealed "that God has all the parts and passions of a man."

Where the Churches Agree

First: In acknowledging Joseph Smith, Jr., as founder and prophet of the Church.

Second: In accepting the "Book of Mormon" as divine revelation.

Third: In claiming that in three years (without knowledge of Hebrew or Greek, or much English) the Holy Scriptures were "translated and corrected by the Spirit of Revelation through Joseph Smith, Jr., the Seer." To the Scriptures, Old and New, the spirit directed Joseph to add and interpolate many verses, supporting the claims of the Church. Two verses at the beginning of the first chapter of Genesis foretell his coming and the nature of his work and authority. Another interpolated passage refers to the continuance of direct revelations, and authorized oaths and penalties.

Fourth: In the nature of God, as noted under Fourth above.

Fifth: Both teach "Celestial Marriage," wherein those united on earth shall continue in marriage relations throughout eternity. Both believe that God Himself maintains such relations, and is pro-creating souls continually, which must receive bodies to be redeemed. This constitutes a strong appeal to women to accept polygamy.

Sixth: Both firmly believe in the growth and supremacy of the Church of Latter Day Saints, and its ultimate triumph over all other churches, and its conquest of this nation and all nations.

Camp Meetings

These differences and controversies have been brought sharply to the notice of outsiders during the past summer by an effort of the Reorganized Church to establish a Camp at Deer Park, New Hope, Pennsylvania. Such a camp has been conducted at Onset, Massachusetts, for several summers, without much comment or protest. The land at Deer Park was bought for the purpose by a rug manufacturer of Philadelphia, not himself a Mormon. A thousand Campers soon gathered from far and near. The Camp was well equipped, orderly and well conducted, but the community rose in dismay at the thought of a Mormon colony among them. For the Fourth of July a patriotic celebration was announced, and leading men of New Hope were asked to cooperate. Public opinion was divided. The name "Mormon" very naturally aroused suspicion and distrust. The Campers vigorously denied the justice of the term, pointed out their divergence from the Mormon Church and people so called, and affirmed their patriotism and Christianity.

The young Presbyterian pastor preached a sermon, temperate and moderate, but clearly setting forth the beliefs and history of the Mormon Church. He conclusively showed that plural marriage was taught in the *Book of Mormon* and in

the *Doctrines and Covenants*, two of the "Sacred Books" of the Church. Of the *Doctrines and Covenants* there have been many editions and issues from time to time, it therefore is necessary to have great care in quoting or asserting doctrines, to know in which issue they occur. In the latest edition of 1914, the last doctrinal pronouncement of the Utah Church, these words are found: "If plural marriage is unlawful, then is salvation through the House of Israel a failure, and the entire fabric of Christianity without foundation." This statement the Reorganized Church repudiates.

This brings again to the fore, the century-old question of Mormonism in the United States. The *Boston Transcript* not long ago admitted that this Church had never been more aggressive or more powerful than now. This is particularly due to the great impetus from the War; partly to aggressive propaganda. The Utah Church works always and everywhere; persistently, unceasingly in season and out, it spreads its net for ignorant or unwary souls. But its work is never in the open. The *Transcript* questions whether it is any longer a menace. Anyone who really knows the teachings and practices of even the Reorganized Church, and the deviousness and insincerity of the methods of the Utah Mormon leaders, cannot doubt the answer. The Reorganized Church is openly seeking to overcome prejudice, to invite fellowship of Christians, and to remove the stigma. But here also is danger, for should it secure its ends, it can only strive to win souls for the ignorant, fanatic and false prophet, Joseph Smith, not for Jesus, the Christ. This could not make for the uplift of the people of America.

Recent Issues on Mormonism

The Home Missions Council and the Council of Women for Home Missions have united in promoting and circulating the book, *The Foundations of Mormonism*, and have printed sev-

eral leaflets and tracts on the subject. The most recent is a reprint of a statement issued by the Presbytery of Utah in 1897, entitled "Ten Reasons Why Christians Cannot Fellowship the Mormon Church." This statement sets forth clearly the teachings of the Church and the practice of its leaders and apostles, and marks how radically they differ from the teachings of Christ and His Church.

The Utah Mormons do not wish to fellowship with Christians; they expect to supersede and overthrow them all. But they do want to deceive them. So Brigham H. Roberts, once expelled from Congress because of his many wives, one of the leading elders and theologians of the Church, most popular chaplain—not alone with Mormons—at Camp Kearney, California, during the War, delivered a discourse in the Tabernacle, Salt Lake City, in July, 1921, as "Answer" to the "Ten Reasons." This "Answer," as printed in *The Deseret News*, the Mormon organ, is incorporated in the leaflet published by the Councils; also a "Rejoinder" written by those long and intimately acquainted with Mormon doctrines and teachings. The tone of the leaflet is kindly, temperate, candid and Christian. Elder Roberts admits that, with two exceptions, the "Ten Reasons" truly set forth the beliefs and doctrines of the Church. These two exceptions are the Adam-God, and God a polygamist. He acknowledges, nevertheless, that the leaders in the Church in the past—Brigham Young himself, and Joseph Smith—accepted and believed these doctrines, but he states that they have not been officially held by the Church. There are, however, many issues of the *Doctrines and Covenants* which incorporate these beliefs; denial is, therefore, in vain.

This leaflet and other publications on the subject can be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York. If you want true information, send for them, and judge for yourself. Toleration does not spell ignorance; Christian charity does not entail blindness.

NEWS FROM MANY LANDS

LATIN AMERICA

Mennonites to Enter Mexico

A LARGE group of Mennonites plan to leave their home in the Hague district of Saskatchewan, Canada, to take up land already acquired in Northern Mexico. It is reported that a party of one thousand is to be the advance guard and ten thousand more are to follow.

The Mennonites are a peaceful, thrifty and industrious people, holding fast to the old religious traditions and keeping quite to themselves. They leave Canada, according to the statement of Bishop Wall, because the original agreement of the federal government giving them the right to conduct their own schools "without molestation or restriction" has been repudiated. Large groups of Mennonites have resided in the United States, the oldest settlement being in Germantown, Pa. There are about 40,000 in all in this country.

The Congregationalist.

Conditions in Cuba

ARCHDEACON W. W. Steel, writing in the *Living Church*, emphasizes the importance of education in Cuba, especially in developing a native Cuban ministry, if adequate results are to be obtained from missionary effort. He says: "The Latin mode of thought, manner of living, and attitude toward religion, are so different from those of the people of the United States, that many years of patient and tactful endeavor must pass before we can expect any real impression upon the Cuban people."

Economic conditions are serious, and there is said to be a great shortage of food in the country districts. "There are those who declare that unless relief comes soon, there will be another uprising of the people, and

many of the most thoughtful Cubans assert that the only relief possible must come through another American intervention."

Indians of Guatemala

THE Indians form sixty-five per cent. of the population of Guatemala, and, according to *The Latin-American Evangelist*, they present nobler traits of character than those of which the white population can boast. "They are strong, virile, and, generally speaking, chaste people, except where they have been besotted with the drink habit. Given the Gospel and freedom from the feudal system of slavery under which they live, they would be a wonderful people. Indeed, as it is, Guatemala's foremost patriots have been men of Indian blood. But to all intents and purposes they are a race of slaves, oppressed, degraded and defrauded of the rights which the law nominally bestows upon them."

The Indians are supposed to have been civilized and Christianized centuries ago, but the wholesale methods of baptism used were simply a substitution of one form of paganism for another. To-day the Indian may attend mass at the Roman Catholic Church where, to his untutored mind, the images around him are the white man's idols and nothing like as efficient as his own, but in his deepest need he will turn back to the pagan religious practices of his forefathers and propitiate the spirit of the volcano or of some stone or tree through the medium of his witch doctor.

Motor Car Colportage in Argentina

THE automobile is proving a valuable aid in colportage work in Argentina. A representative of the Bible House in Los Angeles writes:

"The 2,500 miles covered last season, and the number of towns visited and meetings held, and tens of thousands of gospels placed, about represents two or three seasons' work with the former coach. Then, the facility with which large crowds are gathered, and the entrance afforded to the authorities are far beyond the former means. The new feature we have recently adopted of visiting the government and corporation officials and employees, police force and the like, as we pass over the Republic with the motor-car is calling forth much attention and is leaving an excellent impression. Many thousands of selected tracts, and Marked Testaments and gospels and selected portions from the Word of God have been distributed and are a fruitful manner of spreading the truth of the Gospel among the principal families of the Argentine."

Temperance in Chile

IN Antofagasta, Chile, temperance organizations under the leadership of Chileans, are conducting an aggressive anti-liquor campaign. Surprising though it seems, workingmen are the prime movers in it. Great banners were stretched across the streets announcing in terse sentences the harmful effects of alcohol. Much of this spirit of reform is no doubt due to Chile's new president, Senor Alessandri, who is already the idol of the common people.

Y. W. C. A. Girls in Chile

RECENTLY, when the continental Y. W. C. A. headquarters inquired what aid the Santiago center required for their yearly budget, after lengthy discussion the girls voted not to accept outside help. To raise money the girls are even selling their dessert at dinner to those who bid for it," writes Miss Anna May Stokely. "One girl is running a shoe-shining shop; others are dressing dolls to represent woman conductors on our street cars and are finding a ready sale from

tourists; two girls are making Peter Rabbits, selling them at ten pesos each. Other activities include making Christmas cards and embroidering."

EUROPE.

Scotch Missionary Campaign

THE Scottish churches are launching a missionary campaign, under the direction of Rev. Donald Fraser, of Livingstonia, Africa, who was one of the most effective early leaders of the British Student Movement and who has been named as Moderator of the coming Assembly of the United Free Church. Various methods have been planned to arouse the missionary zeal of the members of the Church. Committees have been appointed on candidates for the mission field, work among boys and girls, and a press bureau. Missionary exhibitions are to be held in a number of the larger towns. Intensive work is being done in the "town missions" each continuing for a week's time, when missionaries at home from their different fields take possession of the churches, the Bible classes, the week-day and Sunday schools, the public halls, and every place that may be opened to them.

It is proposed to hold in Glasgow for five days (in October, 1922) a missionary congress, with 2,100 delegates from the Scottish churches which are participating in the campaign.

French Missionary Activity

ALMOST all of the French Protestant Churches are united in one missionary society. They have sent one out of every twelve of their pastors to work in the colonies—a much larger proportion than any American denomination. They have already doubled their contributions of before the war, giving this year over 2,000,000 francs instead of the 1,000,000 which were given prior to the war. But to begin to meet the opportunity growing out of the fact that the population of France's colonies is now 60,000,000, the Evangelical Missionary

Society must have at least 3,000,000 francs per annum. Protestants of America may well contribute to this work in memory of the men from Africa and Asia who died on the battlefields of France.

New French Bible Institute

A FRENCH Bible Training Institute has recently been opened at Nogent-sur-Marne, a suburb of Paris, by Rev. Reuben Saillens, who for at least thirty years has been the leading evangelical preacher of France. Every summer his Bible conference in Switzerland is attended by hundreds of Bible lovers. Last year he preached daily for two weeks in the city of Brussels. When he preaches at The Hague the queen attends the services. He is also welcomed at the Metropolitan Tabernacle, London, and at Keswick conventions. His book, "The Soul of France," breathes the old Huguenot spirit of liberty in Christ and loyalty to the Bible. Dr. Saillens hopes to visit America some time in 1922.

New Rules of the German Church

THE movement away from the Church in Germany has assumed such proportions that the church authorities at Kiel have issued numerous rules providing, for example, that the baptizing of a child can be permitted only where the parent entrusted with the child's training makes the application and gives a written promise to have the child trained in the faith of the Evangelical Lutheran Church, and those that have left the Church cannot be admitted as sponsors.

Admission to the Lord's Supper of those that have left the Church cannot be allowed unless they return to church membership.

No minister shall officiate at the burial of one that has separated himself from the Church by formal declaration, nor shall the bells of the church be rung. The minister may, however, conduct a private service in the home for the comfort of relatives who have not left the Church.

Papal Opposition in Italy

A FEW weeks before the death of Pope Benedict, cable dispatches announced that the Knights of Columbus were preparing to raise privately a fund of \$1,000,000 to support the Vatican in its policy of opposition to attempts at religious penetration of Italy on the part of American evangelical denominations. This enterprise is described by a representative of the K. of C. as "paying their debt to Columbus by going to the relief of his young countrymen whose faith is a strong barrier against Socialism in Italy." He claims that Evangelical Missions in Italy are "working for a misunderstanding between Italy and America."

The Methodist Episcopal Church, which is the only American Protestant denomination carrying on active missionary work in Rome, has an extensive educational work there, including a college now in process of erection. Of this enterprise it has recently been said: "The Methodist Church has as much right to build a college in Rome as the Roman Catholic Church had to build one in Washington, D. C."

Reorganization of Berlin Mission

THE Berlin Mission has been reorganized on a new basis. The German groups of West Prussia have formed a West Prussian Society—and the rest a society called the Provincial Union of Greuzmark and Posen. The Polish Missionary Association recently held its convention at Inowrazlaw and raised 150,000 Polish marks for its work.

Swiss Missions and the War

THE war naturally diminished the resources of Swiss Protestant Missions. The cost of living has greatly increased; the incomes of many mission supporters have diminished; there is widespread lack of employment; all kinds of charity make demands on the generosity of the people; the members of the Independent Churches have very pressing

obligations toward their own home churches.

In spite of these difficulties the gifts to mission work have increased from 500,000 francs a year in 1917 to 773,000 francs in 1920. Missionary workers have also increased from 133 in 1913 to 170 in 1920. Switzerland is the only country of Latin race where Protestantism is the leading religion. Not having any colonies it can send its citizens to any place without their being suspected of political aims. Its youth has remained intact while that of the neighboring countries has fallen on the battlefield.

Bulletin de la Mission Suisse Romande.

Moravian Bi-Centennial

THE Moravians of Germany are planning a bi-centennial of Moravian missions. The date fixed for the celebration is June 17, 1922, in commemoration of the day when Count Zinzendorf in Herrnhut, Saxony, had the first tree cut for the erection of a house in which to receive the Brethren exiled for their faith. In view of this commemoration an appeal is being sent out for gifts to be devoted to the cause of Moravian missions.

Bible in Modern Greek Forbidden

THERE is a very unfortunate attitude on the part of the Hellenic authorities toward the work of the Bible societies in Greece. Some twenty years or so ago the Hellenic Government inserted in the Constitution an article forbidding the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint. During the period of the Venizelos Government, the sale of the Bible in modern Greek was permitted, no steps being taken by the authorities to enforce the obnoxious article. Since the return to power, however, of King Constantine, and the reinstallation of the former Metropolitan Theoclitus, the earlier policy has been resumed.

Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand. This is especially to be regretted when one realizes that even Paul's letters to the Philippians, the Corinthians, and the Thessalonians are probably unknown to most of the inhabitants of those cities.

The Orient.

Work in Serbia Transferred

BY an arrangement between the American Board and the Methodist Episcopal Board of Foreign Missions, the missionary work carried on hitherto in Serbia by the former, with its centre at Monastir, has been turned over to the latter Board, thus unifying all the missionary work within the Serbian boundaries. Thus is closed a chapter in the history of the American Board's work in the Balkans which began with the arrival in 1873 of its first missionaries at Monastir, which was then within the bounds of Turkey in Europe.

Russian Reforms

RUSSIAN Bolsheviks have reformed the calendar, so that after centuries, Russia now keeps time with the rest of Europe. They have also adopted improvements in Russian orthography, and have decreed that every Russian between the ages of three and one hundred must learn to read and write. As might have been expected, the anti-Christian literature of Bolshevism was the first to make use of the new orthography, and the incendiary trash that floods the country magnifies its employment. Patriarch Typhon has now secured permission to circulate the Scriptures in the new orthography. When the decree concerning compulsory education was promulgated, the agent in charge of the Bible depot in Petrograd took advantage of the auspicious moment to ask permission to put out several thousand copies of the Russian Bible, orthographically like the anti-Christian literature. His request was met

by a refusal on the ground that the authorized literature was unbound, and bound Bibles would afford too great a contrast. He at once proffered 8,000 unbound copies, and the Government permitted their circulation by the "All-Russian Union of Evangelical Churches." The Union has also taken steps to secure a million more copies as soon as possible. The Bible Society is printing the books on a press in Finland, and as fast as possible they are sent across the border into the hands of the Union and the orthodox ecclesiastics.

MOSLEM LANDS

New Promises from the Turks

ATTENTION has been called to the danger that seemed to confront the Armenians in Cilicia in view of the French treaty with the Turkish Nationalist government. Now the French government has announced that it has sent a permanent commission to the principal Armenian centers in Cilicia, namely Adana, Mersina, Deurt Yol, Aintab and Urfa, in order to see that the Turks fulfil the promises they have made to respect the rights of religious and racial minorities. With the right men on these commissions they would be very useful. The French also announce that the Turks have agreed to restore practically pre-war conditions for Christians in Cilicia, that Christians will be exempt for six months from service in the army, etc. The Turks have promised to continue the majority of the functionaries who were in office under the French régime and to conserve the property of persons absent from the country. Remembering, however, Turkish promises in the past, one cannot be very hopeful as to the outlook for the Armenians.

New Church in Aleppo

IN Aleppo, a city of some 300,000 inhabitants, and the northernmost Arabic-speaking city in Syria, thirty-five Christians last October formed a Presbyterian church. Three

elders were ordained, six new members were received on profession of faith and six children were baptized.

Aleppo was established as a Presbyterian mission station in 1848 but in 1855 the workers were removed to Beirut. A Syrian preacher and teacher reopened the work in 1893, but in 1897 it was turned over to the English Presbyterian Mission to Jews. Now, by a cordial agreement among those concerned, the Americans have assumed the responsibility for the Syrian work and the English Mission will devote itself to the Jews, of whom there are many in Aleppo. The American Board has for many years conducted a work here for Armenians and the Turkish speaking population.

Moslems Beginning to Think

REV. J. CHRISTY WILSON of Tabriz, who recently visited Kazvin, Persia, writes of the communion service he conducted there: "I never saw more earnestness than was reflected in their upturned faces, as they all sat on the floor, as through an interpreter I carried on the communion service and then baptized their infants, following with a prayer and benediction in Turkish which they understood. The British had protected these people in Kazvin, but the British were leaving and they knew not what the future held for them.

"We notice a big change of late, however, in the general attitude of the Moslem community toward things Christian. The war has destroyed the last hope that the kingdoms of Islam will ever be a great political power in the world. Living conditions here have been turned and overturned and some Mohammedans are beginning to think. Once the mass of the Moslem world begins to think for itself, Islam is doomed."

Demand for Books in Syria

THE mission press at Beirut, Syria, which will be 100 years old in 1922, is facing now the greatest opportunity in its century of service,

during which it has issued 1,355,795,164 pages in Arabic, Armenian-Turkish, Kurdish and French. There is an intense awakening among the people of Syria, and a demand for education among the young. Editions of school books which formerly were from 2,000 to 3,000 a year, now are printed at the rate of 25,000 to 40,000 a year. The demand for books for religious education by the missions of all denominations has increased five to twelve times over previous orders. The unfilled orders for Bibles, hymn-books, and school-books total around 200,000 volumes.

The Presbyterian Board proposes to celebrate its centennial of mission work in Syria by raising a fund of \$250,000 for rebuilding the Press. At present, as a result of Turkish hostility during the war, its work is greatly crippled, and the country is being flooded with irreligious and immoral literature.

Converts from Islam

"THE lines of Moslem resistance are giving way," writes Rev. Dwight M. Donaldson, describing the earnest evangelistic efforts of the Christians in Meshed, Persia. He says: "Instead of the public preaching services that have been conducted on Sundays in the hospital building at Meshed, a regular church service, exclusively for Persian Christians, has been established. They have their own minister and five elders, one of whom is treasurer. Evangelistic centers are springing up in the homes and shops of Christians in various parts of the city and from these centers, almost every week now, new applicants for baptism are reported. And the Meshed Church has its representatives at work already in three other cities of Khorasan. Scattered as they are Meshed Station has at the present time a total number of fifty-three baptized Christians under her care—forty-one adults and twelve children. They are all converts from Islam. These new Christians are willing to go right into the midst of

things, into the very thick of the fight. One man who had to give up his shop work for a while on account of illness, after recovering his strength, came and spent a week in personal work, without compensation. He brought six inquirers that week, all of them excellent material. Another man is conducting a little school, and after school hours he is a personal evangelist."

INDIA

Two Scenes in Calcutta

AN Australian who recently visited Calcutta was greatly impressed by the contrast between two figures that he saw. The first was an ascetic measuring his way to Benares who had already come some hundred miles, and had four hundred more to accomplish before his self-imposed task could be ended. "We watched him," says the traveler, "the length of a block, where he turned to cross the busy street. Lo and behold! the traffic stopped for him! Motorcars, electric trams, stylish carriages, bullock bandies—held up by this religious fanatic. In Melbourne he would have been sent to the asylum: here he is worshipped!"

The second figure was a young Brahman, a graduate of Madras University, who presented himself for baptism and told his story. His father and mother had hitherto prevented his baptism. He had hoped to obtain their consent, but after seven long years of waiting he saw that such hope was useless. His father vowed that he would commit suicide on the day that his son disgraced him by publicly professing Christianity. "I know what it all means," he said in his quiet, even tones. "I shall be treated as an outcast from today, and my dear mother, whom I love more than any one on earth, will disown me; but I feel impelled to take this step and to acknowledge, publicly and openly, that Jesus Christ is my Saviour. He has done so much for me."

Transformed Gypsies

A FEW years ago a band of Indian nomads, Mang Garudis, who have the reputation of being thieves, were allowed to settle near a village in the Deccan. Much to the surprise of everyone, they worked hard in the fields and lived honest lives. They sent their children to the mission school and were so pleased with what they learned there that they went to church on Sundays and begged the Indian teacher to tell them more. The missionary went frequently to visit them and in course of time twenty-five Mang Garudis were admitted to the church.

The next year the rainfall was slight and work slack in the fields. The peaceful little settlement was forced to break up and scatter in search of a livelihood. The following year, 1921, was harder even than the year before, for a fearful famine settled over the land. The missionary one day received a letter from Bombay with about eighteen rupees (\$6) enclosed for famine relief. It was from half a dozen families of Mang Garudis who were earning a living of about twenty cents a day at hod-carrying or other labor. They had heard of the distress of their old neighbors and, without solicitation, had sent what was for them a truly munificent gift.

Brotherhood in India

IT is surely the sign of a new day when one can speak of the spirit of brotherhood in caste-ridden India. W. E. Elliott, secretary of the Y. M. C. A. in Calcutta, writes of a series of evangelistic meetings, which were conducted in the Calcutta Association by Rev. E. Stanley Jones of the American Methodist Mission, and were attended by 200 students. Many came night after night and at the last meeting some two dozen young Hindus indicated their desire to know more of the life and teachings of Jesus, and have been enrolled in Bible classes. "We feel, however,"

writes Mr. Elliott, "that the small number who show an interest in Christianity openly does not give an adequate estimate of the influence of Christ in the life of the students and others in India today. The spirit of Christ is certainly permeating the thoughts of the leaders who are of the educated classes. The spirit of brotherhood and democracy is growing."

CHINA

Union Campaign in Soochow

THE CHINESE Christians of Soochow recently held a week of union meetings, in which all the denominations joined, taking as their slogan, "Soochow for Christ." The Christians raised all the funds for the work and took the responsibility for an extensive and successful advertising campaign. On the opening day large delegations came from all the churches throughout the city and met for a short service at the tent, after which more than 2,000 people marched out carrying banners telling about the meetings. The work was well organized and a fine spirit of cooperation was evident. At the close of the meetings more than 700 converts had been enrolled and an impression had been made on the city which will show its effects for a long time to come.

Lip-Reading in Chinese

THE Presbyterian Mission at Chefoo, China, conducts a very successful school along modern lines for deaf girls. One of the teachers writes of the success of six of the older girls in passing an examination for Church membership: "The Chinese pastor and elders took turns in asking questions orally of the girls, on the doctrine, and even I was surprised at the way most of them read the lips of the pastor who is almost a stranger to them. One elder had a heavy mustache, and another elder hardly moved his lips when he talked, so it was very difficult for the girls, but

they knew their catechism so well that they could guess what the question was if they caught two or three words of the sentence."

Overcrowded Schools

WHAT the overcrowding in some of our mission schools means to those who are refused admission is shown in this story told by the principal of the high school in Han Mei, China:

"In spite of the raise in tuition, we have turned down over fifty applicants. One of these was the son of a gun-boat official, a very intelligent boy. The father came bringing the son and asking us to examine him. I told him that it was useless to do so, for even if he should pass an excellent examination we had no place to put him. 'But,' said the official, 'I will rent a house in town and he can live at home.' 'But,' said I, 'there is no desk.' 'Ah,' said the official, 'I will buy a desk.' 'But there is no place to put it even if you did buy it,' said the hard-hearted principal. 'Well then,' said the father, 'Let him stand up for a year. Oh, we have all heard so much about the goodness of the Christian Church, now let some of that goodness shine forth so that we can see it. Please take pity on my son and let him stay and learn. Your school is the only school that I know of where I can leave my son to be educated and never worry about him. I want him to grow up to be a Christian.' But he was the fifty-first we had turned away for lack of room this term."

Bibles in Phonetic Script

THE new Chinese phonetic script is proving a powerful evangelistic agency, for all books in the new script are in great demand. It is an interesting fact that the promoters of the script who are not Christians have read all the books of the New Testament which have been published.

The American Bible Society is planning, during 1922, to bring out

2,050,000 copies of Chinese portions of Scriptures largely in the national phonetic script.

Hair Net Schools

ONE practical method of relief work during the famine days in North China was the establishment of "hair net schools." These brought from neighboring villages from fifty to a hundred girls each representing a destitute family, and assembled them in a court which was either rented or contributed by interested Chinese. Miss Carol E. Taber, of Paotingfu, describes the methods as follows:

"The girls were given all the porridge they wanted, twice a day, to each two a nice warm quilt made in our refuge work-room, and new wadded clothes when necessary. Every day they were taught to weave their nets. The class changed once every month, the old group returning home and a new group brought in. Each one of the dismissed class carried home with her as she went a large measure of grain, and from then on wove the hair nets in her own home, every two weeks bringing the finished nets back, when two coppers were given for each perfect net. While the girls were in school, they were brought together twice a day for a service of worship and Bible teaching, chiefly on the life of Christ. Ten minutes or so were also given to instruction in practical matters, such as hygiene and foot-unbinding. At noon there were reading lessons in Christian books, which were given to the girls when they went home. The transformation in the lives of some of the pupils in the four weeks they spent in the 'hair net school' was remarkable."

JAPAN—CHOSEN

The Liberal Movement in Japan

HON. D. TOGAWA, a member of the Japanese Diet, known for his liberal views, who spent several months in prison recently because of the things he said in a book on democracy, came as an unofficial vis-

itor to the Washington conference. At a meeting of the executive committee of the Federal Council of Churches, he described the liberal movement in Japan, as "a real and hopeful movement":

"It is my own belief," he said, "that liberalism is a product of Christianity and rests on Christian foundations. It depends on vital Christian faith for its own vitality. But the Christian movement in Japan is still very young and very crude and very weak. We number scarcely more than 200,000 all told. Even so-called Christians, multitudes of them, neither understand it nor really practice it. Not until millions of Japanese have been transformed by a vital Christianity shall we have, in my opinion, a really strong and a vital liberal movement."

Conference of Japanese Evangelists

THE Japan Mission of the Reformed Church in the United States reports a marked increase in the financial contributions of both Christians and non-Christians and a special development in the evangelistic work. The conference of evangelists held in Sendai was in many respects remarkable. The men with a little help from their various churches paid their own expenses and declined financial aid from the mission for their conference. They perfected their new organization and appointed committees to realize a few definite aims. "It was inspiring," one of the missionaries writes, "to observe the rising tide of ability and energy in the whole body. In this group of workers we have an asset of incalculable value for the future of our work."

The Modern Japanese Woman

MADAM INOUE, Dean of Women at the University of Tokyo, who is in America for several months' study of social and educational developments, says that the present tendency among Japanese women to throw off the time-consuming customs

of their native costume and to adopt European dress is one of many signs of their increasing emancipation. "Domestic independence is much more frequent now for women," she continued. "Formerly the father-in-law dominated the home. In a son's marriage the tendency now is to separate and establish homes of their own. Today the wife has a much better time. While freedom of choice in a husband is gaining ground, marriage among women is almost universal. Divorces are still rare. If divorced, a teacher loses her rank. We do not think that a divorced woman could educate others. Educated women are supposed to have that art of keeping the family together."

What Japanese Girls Think

AT a meeting of the Federation of Christian Missions in Japan a paper was read which embodied the answers of 208 girl students to a set of questions propounded to four colleges. The answers showed the extent and intensity of the awakening of the young women of Japan. The question which seemed to arouse most interest was:

"What are some of the evils or things fundamentally wrong in society that you hope to make right?"

Forty-seven declared that prostitution and the "geisha" system were the fundamental evils they hoped to set right. Twenty-nine girls emphasized the lack of general moral ideas. Seventeen discussed bad conditions for children, lack of training, and lack of love in the home. Seventeen spoke of the need of right education, and said that schools were too few and teachers not worthy enough for their task. Eighteen mentioned the lack of religion, and said that people ought to know God as the center of the world.

The Gospel in Prison

MR. ASASHIRO MURAMATSU is doing a Christlike work in a home for ex-convicts in Kobe, which

he founded as the result of his own experience. When he was twenty-two years of age and was serving his ninth sentence in prison for thieving, a copy of the New Testament came into his hands. The first thing that arrested his attention was the mention of sin in Matthew 1:21. This gave him his first idea of sin. When he came to the Lord's Prayer, he was impressed by Jesus' words, "Our Father," instead of "My Father." When he reached the words, "I came not to call the righteous, but sinners," he said, "That means me; I am a sinner, and I want to repent." Then he read the promise in John, "Whatsoever ye shall ask in my name, that will I do." For five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard of Christian teaching. This man was placed in his cell and for three days they were together. With this help, the thief became such a changed man that he was pardoned.

Sunday-School in Korea

CHRISTIANITY, in Korea, never before faced an opportunity so rich in spiritual possibilities. New believers are crowding into the churches, new groups are springing up, new schools are being organized, new reform movements are being launched, new Sunday-schools are being planted everywhere and great interest in all forms of Christian activity is being manifested. This year all churches have united in a special Sunday-school year and have adopted identical plans for the Sunday-school campaign. The first National Sunday School Convention was held in Seoul, November 4 to 14 and twelve other conventions were held in twelve important cities of the country following the Seoul Convention. Rev. J. V. Thompson, who is being loaned by the Methodist Church in the United States to aid in the training of teachers for the enlarged work, reports: "We have just opened a School of Methods in Seoul, for all of

Korea, and the enrolment is over 1,000 with more applying daily."

AFRICA

African Chief Builds a Church

GUNTU, a Matabele chief, has been wonderfully transformed by the Gospel. Rev. Neville Jones describes as follows a call upon him some eight years ago:

"I found him lying on the floor of his house in a drunken stupor. I could only rouse him with difficulty, but I wanted to ask him if he himself could not come to worship God at least to allow his family to do so. To this request he returned a surly negative." The same missionary has recently had the joy of receiving this chief into church membership and of dedicating a beautiful church of burnt brick which Guntu has erected for his people entirely at his own cost and with the loyal assistance of the Christian community. Mr. Jones writes: "We gathered in the old pole and mud church building and after a hymn of praise and a prayer of deep thankfulness, we marched away to the new building headed by a choir of all the children present singing 'Onward, Christian Soldiers.' On our arrival, the Rev. Shisho Moyo offered prayer and Guntu handed me the keys. I then opened the church to the glory of God."

Religious Sects in Liberia

THE Negro republic, writes John H. Reed, in the *Liberia Methodist* of which he is the editor, is the chief gateway to the "Dark Continent." Therefore "it behooves ecclesiastical leaders of the various denominations to catch the significance of this situation, and to form zones of influence in their missionary operations in Liberia." Conflicting religious forces "only tend to disrupt and disorganize the governmental agencies at work in the building of the State."

"Baptized heathenism becomes a more potent foe to Christian civilization than if the heathen population were left alone to work out its own

eternal destiny. Five struggling churches and congregations, where there should be one, is the sad story of the overlapping of denominations while the extensive heathen population, numbering fully ninety-seven per cent. of the whole population of the Republic, still stalks the hinterlands in the aimless and hopeless quest for the Unknown God.

"Another trouble is the constant influx of the self-appointed, independent missionary, whose stock in trade is to claim a monopoly of the oracles of God and the gift of the Holy Spirit. The hour has struck when the benevolent agencies of foreign mission boards must begin forming a Christian solidarity for the salvation of the African Republic."

Chiefs Hostile to Christianity

IN the Ekiti country of Southern Nigeria a strong movement towards Christianity is in progress among the people, but the chiefs are hostile, and oppose it at every turn. Seventy-five per cent of the converts are young men under thirty years of age, and they are called on to face persecution and hardship as a result of their decision to become Christians. Rev. C. W. F. Jebb, a missionary of the Church Missionary Society, says: "A party of young men were fined £20 in the native court for preaching in the open air. A Christian woman was convicted of carrying new yams into her town before the *orisa-oko* festival; this, it appeared, was a criminal offence, and she was fined accordingly. Some of the converts have had their farms destroyed or confiscated, and have been obliged to leave their own town or village and settle in Lagos or some other distant spot.

How Missions Help Commerce

AT one time the people of the kingdom of Buganda were clothed in the brown bark-cloth made from the bark of a wild fig tree. A missionary of the Church Missionary Society, however, introduced the cotton seed into Uganda, and now tons of raw

cotton are grown every year. The Baganda retain a little for home consumption, and each man can grow enough in his garden for his own requirements if he likes; but the great bulk finds its way to the spinning machines of Lancashire. Lancashire, having received the raw cotton, returns thousands and thousands of yards of thread and cloth, and today most of the people whom one meets in the province of Buganda are dressed in cotton clothes which were spun in Lancashire.

Belgian Missions in Africa

ACCORDING to the stipulations of the Treaty of Versailles, two provinces of German East Africa, Urundi and Ruanda, are now under the administration of the Belgian Government. Most of the twelve Protestant mission stations in these two provinces belonged to the German Bielefeld Society of Missions, and Belgian Protestants are now undertaking to carry on their work. King Albert has made a personal grant of 50,000 francs and the minister of colonies 25,000 more. A staff has been secured consisting of two married missionaries, two industrial missionaries, and two nurses.

One of the ordained missionaries is a Belgian, being a converted Roman Catholic priest, the other was a missionary in the Urundi and Ruanda before the war, who has been allowed to go back because he is no more of German nationality, being again a Frenchman since Lorraine was joined to France.

The Bielefeld Society have turned over to the Belgians all the literature which they possess in the native language of these African tribes.

Training Nigerian Women

PRACTICALLY all the Christian women in the Ibu Owerri district of Nigeria have been brought up in heathen homes. The first Christian marriage took place in 1913, and there are now quite a number of Christian homes scattered about the

country. When a Christian young man selects a girl for his wife, he often now makes arrangements for her to leave home and come to the young women's school. The girl brings her own bed, water-pot, knife, cooking-pot, plate, spoon, etc., and any clothes and books she may possess; her intended husband provides the food. There is a great demand for this kind of training for girls and young women. Missionaries have also sought to train some young unmarried Christian women to conduct women's schools in the villages, where there are large numbers of women inquirers.

Ten young women evangelists are living and working in a way no Ibo young woman has ever worked before. They need the Holy Spirit to guide them and keep them, and to deepen their spiritual life. They have many dangers and difficulties; they have to bear being scoffed at because they are unmarried, and at the same time they uphold a standard of Christian conduct for others to see.

C. M. S. Gleaner.

Baptism of an African King

THE king of Ihangiro and his wife were recently baptized by the Bishop of Uganda. The church was far too small for the crowd which gathered to witness the ceremony, and so the service was held on the top of a mound in the king's courtyard. More than 2,000 heathen saw their king received into the Christian Church, and witnessed him hand to the Bishop a valued charm selected from a large number collected from the royal houses and thrown away prior to the service. The royal candidates were prepared for baptism by the Rev. Sedulaka Kibuka, an African clergyman of the Church Missionary Society.

C. M. S. Bulletin.

Mass Movement Among the Igabos

THE *C. M. S. Gleaner* describes a tour which Rev. and Mrs. S. R. Smith, of the Niger Mission in West Africa, made in the Igabo country,

in parts of which no white woman missionary had ever been seen. Mrs. Smith writes of one such place:

"We are having a most wonderful time here, and the numbers of people exceed our expectations. At 5:45 last evening, the church bell rang, and at six o'clock we were asked to go in. The place was packed, all sitting on logs or tiny stools. It was fearfully hot; we sat on the raised platform at one end. There must have been about 1,000 eager upturned faces. My husband spoke first, and then I followed. One feels it is a very solemn responsibility. We had the same vast gathering again this morning, when the people came for prayers, and we both spoke again. It is certainly a mass movement."

NORTH AMERICA

America Not Turning Catholic

THE recent death of Monsignor Brann, rector of St. Agnes' Roman Catholic Church in New York City, recalls a striking statement which he made a few years ago at the annual dinner of the Alumni Association of the American College in Rome, at which 150 priests were present. He said:

"When I looked at the parade in our recent centennial celebration I was struck by one thing: All the men I saw were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country—Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."

Foreign-Speaking Baptists

EIGHT HUNDRED Swedish Baptists met in St. Paul and Minneapolis in September for their forty-second annual conference. Chief in

importance was the celebration of the fiftieth anniversary of Bethel Theological Seminary. A girls' dormitory was voted for Bethel Institute, and a decision was made to raise a quarter of a million dollars for endowment of the school. A missionary training school will be added.

The Italian Baptist Missionary Association recently met in rural New York for its twenty-third annual convention. The program adopted includes new methods in religious education, cooperation with social agencies in the community, the church as a community center, a personal service league in each church, and contributions of at least five dollars per member. *Congregationalist.*

Chair of Missions to Jews

AS a result of action taken by the Hebrew Christian Alliance of America, the Moody Bible Institute of Chicago has agreed to establish a chair of Jewish Missions, to train missionaries for Christian work among Jews.

Chicago House of Refuge

THE Woman's Department of the Chicago Federation of Churches has sheltered an average of 500 women in its House of Refuge each of the three years of its history. Through cooperation with denominational institutions and philanthropic and civic agencies the varied needs of all who applied were met. The women came from nearly every state in the union, and from many foreign countries. They belonged to all denominations and no church and represented every phase of society.

Christian Workers' Training School

THE Training School for Christian Workers, at 7 Gramercy Park, New York, prepares students for Christian social service in home or foreign field. The mornings are devoted to classes, the afternoons to practical application in lower New York. Each student has four practical appointments in the field every week.

This school was first established in 1885, to provide Evangelical Christian training for city mission workers. The students now come from America and foreign lands, and the graduates are serving in many parts of the world in church, Sunday-school and social work.

A Colporteur's Car

A BAPTIST home missionary, T. M. Smith, who is engaged in colporteur work in southern Arizona, designed and, with the help of a carpenter and tinner in part of the work, built for himself a special automobile for use in his touring. It is designed to provide suitable carrying space and protection for the missionary's stock of books and Bibles, clothing and camping outfit, and to furnish a sleeping place for him and protection from the weather. The two Arizona counties which constitute his field contain nearly one-third of the population of the state.

ISLANDS OF THE SEA

Filipino Teachers

IN General Leonard Wood's report of the Philippine Commission appear some striking figures on educational conditions in the Islands. The schools in 1898 enrolled 4,504 pupils, but in 1914 there were 489,070, and this number had increased in 1920 to 925,678. The American teachers in 1898 numbered 847 and the Filipino teachers 1,914, but in 1920 there were only 314 American teachers and 20,691 Filipinos. The missionary significance of these statistics lies in the opportunity that the mission schools have in training these native teachers so that they may have a positive Christian influence. An item in a diocesan report gives a good illustration of what a truly consecrated native Christian teacher can accomplish: "The out-station work at Besao has now been resumed. * * * The teacher of the public school at Besao promptly brought thirty of his boys to be baptized, as a first installment, promising more very soon."

THE MISSIONARY LIBRARY

The Crescent in Northwest China. By G. Findlay Andrew. Illus. xii, 113 pp. 3s. 6d. China Inland Mission, London.

A missionary who deservedly received the Order of the British Empire for doing so much toward preventing an uprising of Moslems in Northwest China during the Great War, here writes of the three millions of Moslems whom he knows more intimately perhaps, than any other foreigner. From this part of Central Asia, now known as the province of Kansu, Attila, the Hun, in the fifth century of our Christian Era, secured many of his soldiers who took part in the first great battle of the Marne and the near-by hill, when 252,000 slain were left on the field. Today the peoples whom the author describes, seem almost as prone to warfare as the ancient warriors of Attila, as we see from the chapters that tell of rebellions during the last century.

But the volume is far more important as a description of Moham-medans who need the Gospel, than as a story of rebellions. The three main divisions of these Moslems are the Arab, the Turkish and the Mongol families, which are clearly differentiated and whose origin and history are fully sketched. Their love for fighting is equaled by their religious fervor, often reaching the extent of fanaticism. The account of the differing sects shows them as prone to quarrel among themselves as they are to fight unbelievers.

From this story, it becomes evident that Christian missions among these Moslems of China have a difficult task to perform. The author, with all his tact and devotion and fearlessness, has accomplished very little and other workers of the China Inland Mission in the Province have done little more. It was this portion of the Moham-medan field that attracted the late

William Borden and led him to plan work among them because of the very difficulties. Though he died in Egypt while preparing for his China task he left, in his will, nearly a million dollars to various forms of missionary work, and a generous sum is being used for work in Kansu. Today two hospitals and dispensaries are engaged in the work of winning the enemies of Christianity. Three young lives also are being devoted to the undertaking which Borden had hoped to carry on. This brief volume is an inspiration to Christians "dedes of dering."

Natives of the Northern Territories of the Gold Coast. By A. W. Cardinal. 158 pp. \$6.00. E. P. Dutton and Co., New York.

The author, in his preface, refers to the saying, "The savage does not understand the thoughts of civilized man, and few civilized men understand the thoughts of the savage." Notwithstanding the fact that Mr. Cardinal disclaims being one of the few to understand the thoughts of the savage, his book reveals, not only a close observation of the tribal customs, but also a very clear penetration to the inner thoughts of the African mind. A great African traveler once said, "No man can know what an African is thinking about until he has lived with him for three years." The author knows what "thinking black" means. The book is a valuable addition to literature on Africa in that it gives a clear account of the traditional history and customs of the Gold Coast peoples, but it is infinitely more valuable in the description of the way in which these customs are interwoven with all the thoughts and activities of the people, not as mere cruelties or deviltry, but having their source in religion, reverence, devotion and worship.

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NEW BOOKS

- Problems in Pan-Americanism.** By Samuel Guy Inman. 415 pp. \$2.00. Geo. H. Doran Co. New York. 1921.
- Haiti—Its Dawn of Progress.** By J. Dryden Kuser. 108 pp. \$3.00. Richard D. G. Badger. Boston. 1921.
- America's Stake in Europe.** By Charles Harvey Fahs. 186 pp. \$1.35. Association Press. New York. 1921.
- The Foreign Relations of China.** By Ming-chien Joshua Bau, M.A., Ph.D. 508 pp. \$4.00. Fleming H. Revell. New York. 1921.
- Laws of Livingstonia.** By W. P. Livingstone. 385 pp. Geo. H. Doran Co. New York. 1921.
- Hunter Corbett.** By James R. E. Craighead. 224 pp. The Revell Press. New York. 1921.
- From the Forest.** By Amy Wilson Carmichael. 145 pp. Oliphants, Ltd. London and Edinburgh. 1921.
- A Century of Endeavor.** By Julia C. Emery. 466 pp. Department of Missions, Protestant Episcopal Church. New York. 1921.
- The Promise of His Coming.** By Chester Charlton McCown, Ph.D., D.D. 256 pp. \$2.00. Macmillan Co. New York. 1921.
- Schwartz of Tanjore.** By Jesse Page, F. R. G. S. 203 pp. Society for Promoting Christian Knowledge. London. 1921.
- The Coming of the Slav.** By Charles Eugene Edwards. 148 pp. Paper, \$0.50; Cloth, \$0.75. Philadelphia. 1921.
- John Mackenzie of South Africa.** By W. Douglas Mackenzie, D.D., LL.D. 48 pp. \$0.60. London Missionary Society. London. 1921.
- A Gentleman in Prison.** By Caroline Macdonald. 164 pp. \$1.75. Geo. H. Doran Co. New York. 1922.
- China Awakened.** By M. T. Z. Tyau, LL.D. 475 pp. \$5.00. The Macmillan Co. New York. 1922.
- Glimpses of Persia.** By M. M. Wood. 76 pp. 1s. 6d. Church Missionary Society. London. 1922.
- The Servant of Jehovah.** By David Baron. 158 pp. Morgan & Scott, Ltd. London. 1922.
- The Black Problem.** By D. D. T. Jabanu, B.A. Lovedale Press. 4s. 2½d. Lovedale, South Africa.
- Africa's Sunny Fountains.** By Dr. Ogilvie. 100 pp. Wm. Blackwood & Sons. 2s.
- Life of Andrew Murray of South Africa.** By Dr. du Plessis. Marshall Bros. London.
- Mysterious Japan.** By Julian Street. Doubleday, Page & Co. New York.
- Saints and Savages.** By Alex. Rattray Hay. \$1.00 net. Hodder & Stoughton. London.
- The New World of Islam.** By Lothrop Stoddard. \$3.00. Charles Scribner's Sons. New York.

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DELANVAN L. PIERSON, *Editor*

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EDITORIAL AND BUSINESS CHAT

THE ANNUAL MEETING

The Fifth Annual Meeting of the Missionary Review Publishing Company was held at 156 Fifth Ave., New York, on February 9th and in the absence of Dr. Robert E. Speer, was presided over by Dr. Wm. I. Chamberlain, the Acting Chairman of the Board of Directors.

The *Treasurer's* report, presented by Mr. Walter McDougall, showed many reasons for encouragement as it revealed the largest receipts from subscriptions in the history of the Company and a smaller manufacturing expense than in the previous year.

The *Secretary* reported a more encouraging outlook than at the annual meeting last year. This year 20 Boards have promised to make appropriations to the Maintenance Fund and other friends will provide the remainder needed.

New subscriptions last year numbered 4,354. If Boards and other friends would cooperate to place the REVIEW in all mission stations and, on an average, one in every Protestant church in America, the subscription list would be over 150,000.

Last year the REVIEW published articles by 110 different authors representing 32 branches of the Protestant Church. These articles dealt with 20 general topics, 22 on Home Missions in America and 70 on other lands.

Plans are under way for articles of unusual value to be published during the present year; also a special number on India, one on the American Negro, and one on Men and Missions.

The following Directors were elected for the coming year:

Harlan P. Beach, Frank L. Brown, Wm. I. Chamberlain, Frederick L. Colver, Mrs. E. C. Cronk, Walter McDougall, Mrs. H. W. Peabody, Delavan L. Pierson, Fleming H. Revell, Dickinson W. Richards, Robert E. Speer.

* * *

THE BIBLE IN RUSSIA—CORRECTION.

Attention has been called to what may be a misleading statement in one of our advertisements concerning the number of Bibles distributed in Russia during the past 120 years. The Secretary of the Canadian Bible Society, which is auxiliary to the British and Foreign Bible Society, states that while there is tremendous need for Bibles in the various languages spoken in Russia, the "British and Foreign Bible Society has during the past 100 years distributed about 20,000,000 volumes of the Scriptures, in whole or in part, in Russian and Slavonic languages. Before the great war this society employed eighty colporteurs, most of them members of the Orthodox Church, and circulated about half a million copies of the Scripture every year."

With the millions unreached in Russia there is still a great "famine of the Word" which Christians should endeavor to relieve as soon as possible.

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Professor Melvin Grove Kyle, D.D., LL.D.

is the Archeological Editor of The Sunday School Times and Professor of Biblical Theology and Archeology in Xenia Theological Seminary. He combines a rare scientific scholarship with whole-hearted belief in the Word.

While Dr. Kyle was in Palestine last year he took about one hundred fine photographs, including a number of the walls of Jerusalem, his latest principal research in Palestine being in connection with the walls of that immortal city. The Sunday-school lessons of this year include one on "Nehemiah Rebuilds the Walls of Jerusalem," and Dr. Kyle, in collaboration with the Director of the American School of Oriental Research at Jerusalem, Professor W. F. Albright, will give readers of the Times the latest facts about the historic ramparts of that city from which our Lord was crucified and to which he will return.

Meantime his invaluable archeological and travel articles, coming out of his recent trip in Bible lands, will appear every few weeks in

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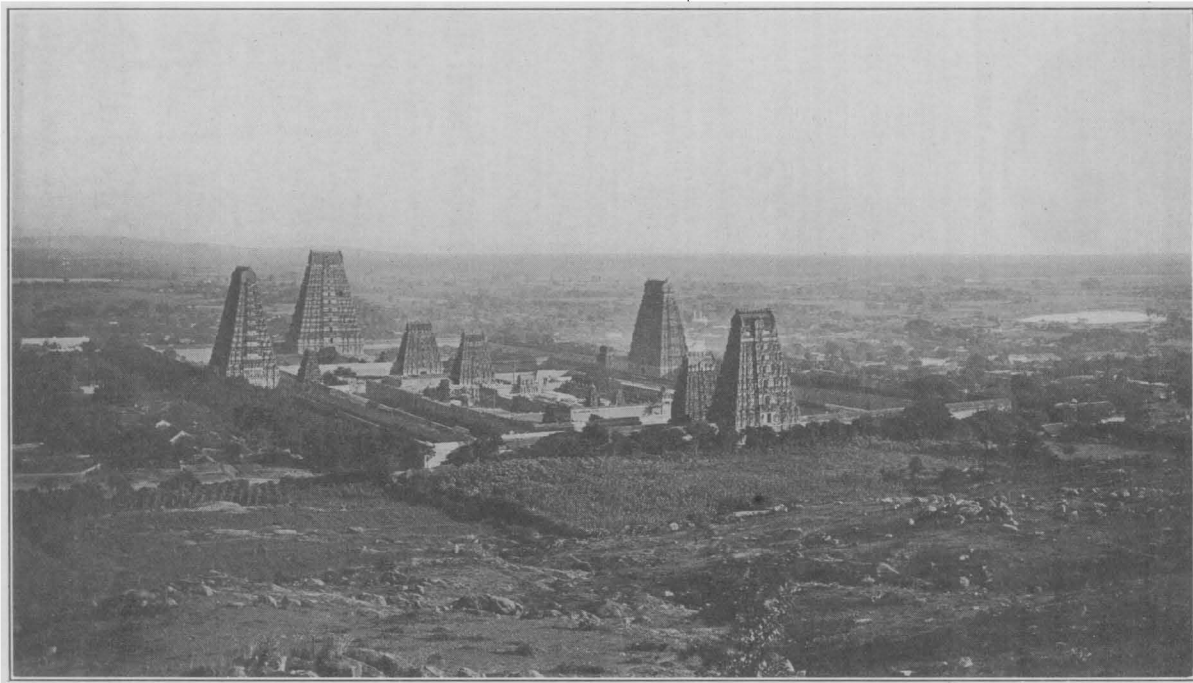
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TIRUVAMALI—A GREAT HINDU TEMPLE IN SOUTH INDIA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLV.

APRIL, 1922

NUMBER
FOUR

OUR INDIA NUMBER

INDIA is one of the largest, most varied, most important, most difficult and most promising mission fields in the world. It is at present attracting universal attention because of the complicated political situation, the possible serious results of the unrest, and because of the efforts of Great Britain to give the people self-government so far as they are able to exercise it without irremediable damage to themselves and to other nations. This political situation is inseparably connected with the maintenance of peace, religious toleration, educational problems, economic progress, moral advancement, the administration of justice and the great spiritual work of Christian missions.

It is fitting therefore that India should be the topic for mission study in all denominations during the coming year. The adult text book "Building with India" has been prepared by Dr. D. J. Fleming, formerly a missionary in India and recently secretary to the Christian Educational Commission sent to India by the British and American Mission Boards. Other study books for various grades include "Lighted to Lighten" by Alice Van Doren; "India on the March", by Alden H. Clark; "The Wonderland of India", by Helen M. Rockey and Harold B. Hunting; "A Child Garden in India", by Amelia Josephine Burr; "Picture Sheets on India", and "India Primary Picture Stories" collected by Ruth Isabel Seabury. Probably at least two hundred thousand people will be studying these books in our churches and will therefore become better informed on the subject and able to cooperate more intelligently in the support of a constructive Christian program of education and evangelism for India's millions. During the summer India will be the subject of study in a hundred or more conferences and summer schools where thousands of leaders will prepare to teach the mission study classes in local churches.

It is fitting therefore that this number of the REVIEW should be devoted especially to the various phases of "India as a Mission

Field." A large number of valuable articles are here presented by experienced workers and writers who give us the benefit of their knowledge in a graphic and condensed form. These articles furnish important sidelights to the study course for the coming year and the maps and pictures offer an opportunity for leaders to make enlargements for their classes.*

Other articles by eminent authorities have been prepared but the limits of this number compel us to defer their publication until later. Among these are:

- The Women of India. By Julia R. Gibson, M.D.
Missionary of the Church of the Nazarene.
- The Mission of Medicine in India. By Robert H. Goheen, M.D.
Missionary of the Presbyterian Church, U. S. A.
- The Teachers' Opportunity in India. By Prof. D. J. Fleming.
Author "Schools with a Message in India."
- India's Need for Christian Leadership. By Prof. F. H. Russell, D.D.
Missionary of the Canadian Presbyterian Church.
- Burma as a Mission Field. By Raymond Crawford.
Missionary of the American Baptist Foreign Mission Society.
- The Religious Situation in India. By Robert E. Speer.
Secretary of the Presbyterian Board of Foreign Missions, U. S. A.
- Life of a Lady Doctor in India. Dr. Elizabeth Lewis.
Missionary in Fategahr, United Provinces.
- A Motor Truck Mission in India. By Rev. David Gordon.
Missionary of the United Presbyterian Church.
- A Missionary's Life in the Jungle. By Ellen Arnold.
- An Ideal Leper Asylum in India. By Rev. P. A. Penner.
- The Present Trend of Thought in India. By A. J. Appasamy.
- The Solution of India's Problems. By Benson Baker.
Missionary of the Methodist Episcopal Church.
- Opportunity of Christianity in India. By Dr. W. L. Ferguson.
Missionary of the American Baptist Foreign Mission Society.
- The Gospel and Agriculture in India. By Sam Higginbottom.

These articles, as well as up-to-date news, will appear in subsequent months of the REVIEW so as to be in ample time for use in connection with mission study classes.

Our June number is to be devoted especially to the Home Mission topic "The American Negro" and an unusually strong list of articles has been secured. Others on this subject will also run through the coming year and will be particularly helpful to pastors and other leaders.

DARKEST INDIA AND THE WAY OUT

THE readers of the REVIEW do not need to have their attention particularly called to an article by Dr. Robert E. Speer. In this issue appears a first instalment from him upon "Politics and Missions in India Today," which embodies the conclusions and careful analysis of conditions as a result of three months spent in India during one of the most critical periods of its long history. He traveled from Ceylon to the Himalayas, and from Calcutta to

*Extra copies can be purchased while they last at 25 cents a copy or \$20.00 a hundred.

Bombay, and has probably seen more of India in this time, and has talked with more people of every class and type, than any other recent visitor during so short a period of time. His review of present political and missionary conditions, the one acting upon the other, is most timely, and will undoubtedly arouse much interest. Matthew Arnold's words, so often quoted, are certainly no longer applicable to India.

"The East bowed low before the blast,
In patient, deep disdain;
She let her legions thunder past,
And plunged in thought again."

Not many years ago Meredith Townsend, long a resident in India, committed himself to the declaration that "a fiat of arrest" had fallen upon the East from which it would probably never recover. The whole of the East is fairly alive to the great movements of the world today, and in a peculiar sense the rise of national consciousness is affecting India. Indeed it is quivering to the last extreme. What the East and India need now, if ever, is guidance in this great movement of the world—guidance in the ways and will of Almighty God.

Dr. Speer points out that although the rise of the nationalistic spirit brings with it many painful and perplexing problems for missions, certainly these are greatly to be preferred to any situation in which the churches, resulting from mission work, are satisfied with the relation of subjection and dependence, and are not alive to the necessity or the possibility of standing on their own feet, and determining their own policies and relationships. It ought to be easier to develop a self-dependent Church in a self-dependent nation. Whatever the imperfections, we rejoice, as the wise politicians and the wise missionaries are rejoicing, over the present growth of national consciousness in India.

The outstanding personality embodying the whole movement, and recognized as its head, is Mr. Gandhi, in whose sincerity the great mass of the Indian people believe absolutely. It is difficult, however, to avoid the conclusion that great forces, either personal or impersonal, which will never follow Mr. Gandhi politically or economically, are making use of him and of his great influence for the sake of securing ends, which once secured, will make Mr. Gandhi's disappearance from the place of control inevitable. This is a pathetic as well as a serious and alarming fact.

Dr. Speer pays high tribute to the sincerity of the purpose of the British Government in its purpose to take practical steps toward the progressive realization of responsible government in India. The present Reform Act under which the Government in India has been proceeding since January 1921, is rightly regarded as one of the stages of the surrender of Great Britain's trusteeship to a qualified

Indian Government. It is designed gradually to replace the system of bureaucratic administration with a system of representative Government in which the representatives of the Indian electors will not only initiate policy and legislate, but will also control the officers charged with the task of carrying out that policy. The responsibilities are the legislative ministers who cover such departments as Education, Sanitation, Public Works, and to a limited degree Revenue, while the Departments of Justice, Law, Order, Communication, and to a large degree of Revenue, are entrusted to the Executive Government still under the more direct control of the Viceroy. It is an extraordinary and unique "Dyarchy" which is now established in India and which gradually is to become a single unified Government by the gradual transfer of the Departments now reserved, to the representative Indian Government, as the latter shall develop its capacity for self-government in all its Departments.

While the British Government may have been paternalistic in the past, it is now seriously seeking with the highest conscience to abandon once for all the old principle of autocracy and to replace British rule by Indian rule. Dr. Speer thinks that it would be a great day for India if the forces which Mr. Gandhi leads should cordially give themselves to the speedy working out of this problem and abandon the agitation of hatred and separatism, and forego the substitution of exceptional grievances or mistakes for the steady processes of justice and freedom which are under way. The American Missionaries in India feel that they are estopped by the facts of their own national history from denying the right of Revolution, but they have learned from their own national history also how much wiser are the constructive processes of justice and brotherhood than the upheaval and ruin of civil war.

In these serious days in India, we are naturally dependent upon our faithful and experienced far-seeing missionaries to guide us, not only as to the attitude of our Missions in India, but our Boards at home. What one desires to see is just what is going on inside the Christian Church in India. Here with far less to be regretted than is to be found in politics, men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India, and without which there cannot be a united national life in that country. There are those who in the interests of this national life are glorifying India's past and discovering there a unity which they think will suffice for India's present need. They are greatly mistaken for history shows that there never was such a unity in India, and there is not now a unity that can stand the strain of modern solidified nationality. Neither Hinduism nor Mohammedanism will ever unite India, but Christianity can.

DECLARATIONS OF INDIAN CONFERENCES

WHILE the visit of the Prince of Wales to India apparently had some beneficial effects on the Indian people, the non-cooperation movement has taken on new emphasis since Mr. Gandhi's refusal to join a round table conference of all parties. The All-India Conference in December adopted a program of disobedience to British authority and at the All-Moslem League, which also met in Ahmedabad in December, a resolution in favor of the declaration of a republic to be called "The United States of India," was lost by only a small majority. The All-India Liberal Federation, which ended its session in Allahabad on December 30, advised against Mr. Gandhi's proposal but counselled care in order to avoid disruption. The All-India Christian Conference closed its session in Lahore on December 29th after passing a resolution advising the Government to adopt a policy of reconciliation by releasing those imprisoned for seditious meetings and this conference pronounced against the campaign of non-cooperation. They favored a round table conference of non-cooperators, moderates and government officials. The Christians as a rule are among the moderates who favor cooperation, together with gradual working out of plans to establish self-government in India. As a result of Mr. Gandhi's letter to the British authorities, which was deemed 'calculated to incite rebellion, he has been imprisoned. The demand of the Indian Moslems that the Allies restore all Moslem shrines in Europe, Asia and Africa to Mohammedan control, has also added to the tenseness of the political situation.

REVIVALS IN THE BRITISH ISLES

MANY reports are coming from Scotland concerning the revival movement which is going on there with increasing power. It centered at the beginning in certain fishing villages on the east coast, but is spreading to many towns and cities. Two impressive meetings were held in January in the United Free Assembly Hall in Edinburgh, at which the revival movement was described. One of the leaders is a Welshman, Fred Clark, who went through the Welsh revival and proved the power of prayer at that time. Another leader, and perhaps the foremost, is a young cooper called Jock Troup. *The Evangelical Christian* comments: "Individuals have had some leadership in the movement, but the spread of the revival has been largely spontaneous, certainly unplanned, and, in general, through the agency of very humble people. Ecclesiastical leaders have not figured in it."

A favorite method among the village people where the interest is most keen is to send telegrams to their friends and relatives, and

it is said of one place, that hundreds of telegrams passed through the village postoffice in a week with the simple message, "I have been saved. Go thou and do likewise."

Spiritual awakenings are also reported from England, Wales and the north of Ireland. Some towns in the vicinity of Belfast have been marked by crowded religious meetings and hundreds of conversions. The evangelist who was instrumental in starting these revival meetings is Rev. Wm. P. Nicholson, an Irishman by birth and now an evangelist of the Los Angeles Bible Institute of California and at one time associated with the Chapman-Alexander party. No special attractions are offered to draw crowds but the churches are reported packed with eager listeners. The sermons are distinctly spiritual and evangelical, setting forth the majesty and love of God, the sinfulness of sin, the wiles of the devil, the awfulness of hell, and the offer of life through Christ and His atonement on the Cross. Inquirers do not manifest unusual emotion, as in the Welsh revival, but are earnest, definite and joyful in their surrender to God. "A miracle is happening in Ireland" is the testimony of eye witnesses. It is not political problems that stir the multitudes, but the problems of their relation to God. Fifteen hundred conversions are reported in one town of 10,000 people—conversions at the rate of one hundred or one hundred and fifty a day. Among the results are increased church attendance, a temperance wave, whole business houses affected, social and individual regeneration. Similar reports come from other towns.

Circulars printed for distribution in the churches read:

"The need of a revival is felt and acknowledged because of: (a) The numbers in Churches still unimpressed. (b) The lack of spirituality among church members. (c) The tendency to criticism, fault finding, evil speaking, yielding to worldly methods and practices by church members. (d) Lack of secret and public prayer, and whole-hearted consecration of all we are and have to our Lord Jesus Christ. (e) The dearth of conversions in churches; little concern for the salvation of others; and lack of earnest effort to reach the masses of unsaved with the Gospel. (f) The abounding sin all around us, e. g. drinking, swearing, Sabbath-breaking, gambling, and betting, impurity, neglect of the Bible and all means of grace, utter indifference to the claims of God and of Christ, and a growing restlessness and disregard for lawfully constituted authority."

It would be well for American Christians to examine themselves to see if these indictments apply also to American churches and if there is not great need also of a spiritual revival here.

A STUDENT FELLOWSHIP FOR CHRISTIAN SERVICE

FOR some years there has been a growing conviction that the Christian students of America should be brought face to face with the call for service at home as well as abroad and that those who have this service in view should be banded together in

fellowship and in definite preparation. The work of the S. V. M. for foreign missions has been so notable that there have been some attempts to form a Student Volunteer Movement for Home Missions. These efforts, however, have not been successful in reaching a large number of students. In some American colleges and universities students have associated themselves together into small groups, united by a definite and common interest in making America Christian and some of these have established local fellowships of Christian life-service.

Sensing the desire for some affiliation to bind together these Christian students who purpose to serve Christ in the home field, the Home Missions Council and Council of Women for Home Missions, through its Committee on Recruiting, extended an invitation to these groups to send representatives to a special student conference at the University of Illinois from February 17 to 19, 1922. As a result fifty-four student delegates came from thirty-two colleges and universities in thirteen different states, from Kansas to Massachusetts while students in many other states expressed prayerful interest.

The Student Volunteer Movement for Foreign Missions, the International Committee of the Young Men's Christian Association, National Board Young Women's Christian Association and the Home Missions Council and the Council of Women for Home Missions and Boards of seven denominations were also represented by twenty-three national secretaries.

Realizing the various types of groups represented and wishing to make it essentially a student conference, no program was outlined until the convention assembled and chose a chairman and secretary and three standing committees on program. The actual work of the convention began with reports from the delegates representing types of home service groups already existing locally in many of the colleges.

The main questions discussed at the Conference were (1) the possibility of an affiliation of all students interested in Christian life-service in America and (2) the nature of such a movement if one is needed and desired.

After some discussion as to whether the movement should relate to Home Missions or to worldwide work, it was decided that the Student Fellowship movement should be all inclusive in the form of a national Life Service and its aim was expressed in the decision in the following statement of purpose:

(1) Ultimately a fellowship of all students dedicated to Christian life-service.

(2) Especial attention to uniting students dedicated to Christian life-service in America, until the ultimate purpose can be realized.

(3) To unite the prayers, study, and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

(4) To enlist the aid of and to cooperate in every way with existing agencies sharing our purpose to Christianize the world.

The following delegates were elected as members of an Executive Committee: N. U. McConaughy, Princeton Theological Seminary, Chairman; M. Glenn Harding, University of Chicago; Mary A. Hart, Baker University; W. A. Mueller, University of Illinois; Vera Rice, Denison University; Henry C. Rogers, McCormick Theological Seminary; T. Thomas Wylie, Ohio State University. One member from the South and another from the Pacific Coast are still to be chosen.

This Executive Committee is to direct the movement, to formulate a policy as to membership and relationships with other organizations, to issue reports and to outline a program of extension. The Home Missions Council and the Council of Women for Home Missions are asked to support the new movement and Miss Jessie Dodge White, Secretary of Recruiting, who acted as convener of the Conference, has been asked to advise with the Executive Committee.

Sympathy with this new movement was heartily expressed by Dr. Burton St. John, Candidate Secretary of the Student Volunteer Movement, who stated that for the past month all the Student Volunteer Secretaries at the national headquarters had been praying daily for this conference.

The need for such a movement is shown by the difficulty of securing an adequate number of students for the ministry, especially for pioneer work in Home Mission fields. A well directed recruiting agency may do much to furnish the great body of American students with the vision of a great and worthy mission to the most needy groups in America. Home Mission service under present conditions does not make a strong appeal to many highly trained young men and young women today even though they may wish to devote their lives to missionary service. They do not hesitate at the thought of hardship and sacrifice but they look for opportunities for permanent service such as attract missionaries to foreign fields. A more inspiring appeal may be made to these young people if the prospective recruits for Home Mission service study the situation and impress upon Church Boards and upon other denominational bodies the need for such a constructive program and modern facilities as will insure an adequate support for the workers. It is hoped that colleges and seminaries may be persuaded to enlarge their curricula to include the study of social and spiritual needs of America and the methods required to meet these successfully.

The great and growing needs in the Home Mission fields of North America include work among 16,000,000 immigrants, 336,000

Indians, 54,000 Alaskans, 3,500,000 Southern Mountaineers, 3,500,000 Cubans and Porto Ricans, 1,750,000 Mexicans, 3,000,000 Jews and 12,000,000 Negroes. There is reason to hope that with high spiritual aims and wise guidance this Fellowship may exert a formative influence not only upon the lives of students but upon the spiritual life of America and of the world.

This new Student Fellowship for Christian Life-Service strikes a bold, broad challenge that should ring forth like a clarion call throughout the colleges of America where students are ready to rally to the standard of Christ with life-service in order to make America Christian for the friendly service of the world.

THE AMERICAN CHURCH CENSUS FOR 1921

IN the midst of the social unrest, the crime wave, anti-prohibition agitation, the business and industrial depression, the religious disputes and missionary deficits, it is encouraging to note some figures in the Church statistics gathered by the Federal Council of Churches. Dr. E. O. Watson, who compiled the figures for 1921, compares them with the census of 1916 and from this we discover some interesting facts.

1. *Growth*: During the past five years an average of 2,173 a day has been added to the membership of church organizations in America. The gain for the past year is placed at about one million—including Roman Catholics and non-Christian sects. New congregations were added on the average at the rate of three per day or 5,000 in five years and new candidates for the ministry enlisted at the rate of four per day. Two million members were added to Sunday-schools and 4,395 new Church schools were also organized in the five years.

2. *Total membership*: The same authority reports 46,000,000 members of churches and a total of 96,338,000 adherents. This is a much larger number of regular church adherents than has been previously reported and the estimate is obtained by adding 17,885,646 Roman Catholics, the members of Protestant families (74,795,226) and those (3,657,224) connected with Oriental Churches and with Jewish and other non-Christian sects. The total number of "church" members is thus given as 45,997,199, including other than Christian organizations.

In the evangelical Christian churches alone the membership is 25,720,000. The number of Jews connected with the synagogues is estimated at 1,600,000, or about one-third the Jewish population of the United States. The largest evangelical denomination is the Baptist, having (in 17 bodies) 7,835,000 members; then comes the Methodist (in 14 bodies) with 7,797,000 members, the Presbyterian

and Reformed with 2,894,000 members and the Lutherans (in 23 bodies) with 2,466,000 members.

3. *Money given:* Another interesting set of figures relates to the total amount raised by the churches for religious purposes. This is reported as \$488,424,000 in 1921—no doubt at least double the amount contributed in 1916 for which no figures are given. The Methodist Episcopal Church (North) reports \$85,934,000, the Methodist Church, (South) \$33,860,000, the Baptists (North) \$21,926,000, and the Baptists, (South) \$34,881,000. The Presbyterians (North) gave \$47,036,000 and the Southern Presbyterians \$12,125,000; while the Protestant Episcopal Church gave \$34,873,000, the Congregational \$21,233,000 and the Lutherans of the National Council \$23,048,000. The largest per capita gifts seem to come from the Adventists with \$54 a year each and the United Presbyterians gave \$40 per member; the Presbyterians, North and South, Reformed Church in America and Protestant Episcopal Church members averaged about \$30 a year each. While the Roman Catholics gave 75 million dollars they averaged, on the same basis, only \$12 each and the Jews \$3 each. The Methodists (North), Congregationalists, Baptists, (North) Evangelical Association, and United Evangelicals gave an average of about \$20 each per year. It would be interesting to know what proportion of the income of these Christians of various names were devoted to benevolence but this is only revealed to the eyes of Him who sees in secret.

Is this enough? If we could compare the little done with the "vast undone" and the small sacrifice with the large talents entrusted to Christians and the opportunity before the Church we would be far from satisfied. The gain in church membership is only 2% a year, or one converted to Christ for every fifty members; and the average gift per member to all Christian work at home and abroad is only 20 cents a week or less than we pay for a three cent daily newspaper. The number of vacant churches is over 30,000 and the new students for the ministry average only 1,600 per year while the need is about 5,000 a year at least.

While according to the most optimistic estimate there may be only some 15,000,000 Americans unconnected with any church, the number of those not members or attendants of any religious organization include not less than 30,000,000 and there are 80,000,000 people in "Christian" America who are not members of any evangelical church. Even with a million new members a year the Church of Christ will never complete the task of making America Christian. The only hope is a more perfect presentation of Christ, a greater manifestation of the power of God by the personal return of our Lord to subdue all things to Himself.

Politics and Missions in India To-day

BY ROBERT E. SPEER, NEW YORK

A Letter from the President of the Missionary Review Publishing Co.

AMONG the chief external factors in determining the problems of the Church and the success of missionary effort are the prevailing conditions of political thought and organization, the measure of freedom allowed by the laws or by the sentiments controlling social and religious movements, and the conceptions which are dominant in the nation and which neither individuals nor organizations can ignore or escape. This was true in the Roman Empire. We know its truth from our own experience both at home and in all the fields where we have sought to carry on missionary work. It is assuredly true in India today. The tides of national feeling and political activity which have arisen can no more fail to influence the Church in India now than corresponding tides failed to influence the Church in America at the time of the Revolution and the churches of Europe and Great Britain at the Reformation period, with its awakening of peoples to the sense of national personality.

Every such time is marked by follies and excesses. With each such new awakening one hopes that, learning wisdom from the past, men will act with full tolerance and patience and judgment, as well as with boldness and courage. One hopes, and I suppose will always hope, in vain for any such perfect movement of human forces. But whatever the imperfections one can only rejoice, as the wisest politicians and the wisest missionaries are rejoicing, over the present growth of national consciousness in India. This is what the best British administrators in India hoped for and looked forward to from the time when the conscience of Great Britain first awoke to the responsibilities in which she had become involved through the occupation of India through the East India Company. Men like John Lawrence, Herbert Edwardes, and Donald MacLeod, the group known as the Panjab School, who saved India from the anarchy and disorganization of the Mutiny, the Queen in her proclamation taking India over under the Crown from the East India Company when the Mutiny had been quelled, and the voices of many Englishmen, high and low, who have given their lives for the service of India across the century, can be quoted in evidence of the hope which has been cherished of the development in India of a true freedom and national life. And certainly though the rise of a nationalistic spirit brings with it many painful and perplexing problems for Missions, these are greatly to be preferred to any situation in which the Churches resulting from mission work are satisfied with the relation of subjection and dependence, and are not alive to the necessity or

the possibility of standing on their own feet and determining their own policies and relationships, and finding their right place among the guiding forces of the nation. It ought to be easier to develop a self-dependent Church in a self-dependent nation.

But while one rejoices in the growth of national consciousness in India, the present situation is beset for the student of Missions by two difficulties. The first is the difficulty of really understanding it, of estimating the true character and strength and direction of the various tendencies. There is a great deal of literature on the subject which is available, but it does not resolve this difficulty. Books like Lovett's "A History of the Indian Nationalist Movement," Rushbrook Williams's three volumes, "India in 1917 and 1918," "India in 1919," and "India in 1920," the Reports of the Indian National Congress, the "Resurrection of the Congress" by D. N. Bannerjee, Mr. Athalaye's "Life of Lokamanya Tilak," and the books and speeches of Sir Rabindrinath Tagore and most of all of Mr. Gandhi and Lajpat Rai are only a fraction of the great volume of literature which is already available.

All this literature, so far from answering our questions as to the character and strength and direction of the present tendencies, only makes the difficulties greater. And the difficulty is further increased by a careful study of the situation on the field. During the past three months we have traveled over India from Ceylon to the Himalayas and from Calcutta to Goa and Bombay, and I suppose there is no one who has seen more of India in this time or who has talked with more people of every class and type than we have done, but the mass of evidence which we have gathered, instead of uniting in support of any one view, is so divided that it could be cited in support of almost any estimate of the present forces and any forecast of the future.

THE RAPID CHANGE OF VIEWS

The second difficulty to which I have referred arises from the incessant and rapid change that is going on in movements and in the attitudes of individuals. It is easy to attribute some of this change in individuals to inconsistency or even insincerity. There are few who would charge Mr. Gandhi with insincerity, but both his opinions and those of Lajpat Rai appear to undergo most remarkable changes. Here is Lajpat Rai, for example, who during the war could say nothing too bitter against Great Britain and was deported, taking up his residence in New York City. Then he returns to India in an apparently different frame of mind, repudiating the idea of Indian political and social reactionism and advocating the unity of India with the British Empire. In his book on "*The Problem of National Education in India*" though he is an Arya Samajist, he wrote:

"The process of self-praise and the glorification of our past has its dangerous side also. It has the tendency of making us look to the past rather than to the future, thus sometimes blinding us to the progress which the world has made since Aryan times. If modern truths (truth is truth and is neither ancient nor modern) are to be tested by the sanctions of the ancient times and to be promulgated only if they accord with the teachings of our Rishis, then woe to India. . . . No progress is conceivable unless we have an open mind and do away with the superstition that all truth was revealed to us in the beginning of the world, and that all that was worth knowing was known to our ancestors, and that they had said the last word in all questions, be they religion or sociology or politics or economics or art or even science. It is essential that we should realize that we are living in a new world. . . . It is sheer and unjustifiable waste of time to insist on the dissemination of theories that have been superseded by and discarded in favor of others proved to be better and truer than the former. . . . For example it would be sheer folly to replace the modern treatises on arithmetic, geometry, algebra, trigonometry, and kindred subjects by Lilawati or other books on these subjects in the Sanskrit language. . . . Truth is neither local nor national nor even international. It is simply truth."

The aim of India, he held, should be "to remain a part of the British Commonwealth on terms of equality with other parts of the British Empire." And now this same Lajpat Rai, though his son is studying in America, is unqualifiedly denouncing Western education, preaching Indian social reactionism, entire withdrawal from the empire, and just before we reached Lahore was arrested and imprisoned for sedition. In all great human movements of this kind, however, one must be prepared for a great deal of inconsistency, and still more for a great deal that looks like inconsistency but which is really only the readjustment of men's minds to the pressure of the social forces which in part they make and by which in part they are made.

The shifts in Indian viewpoint often explain and justify themselves by the changes in British official sentiment and action. Only nine years ago, for example, Lord Crewe, Secretary of State, expressly disclaimed in Parliament any idea that Great Britain was prepared to contemplate Indian self-government on colonial lines. Speaking on June 24th, 1912, he said:

"There is a certain section in India which looks forward to a measure of self-government approaching that which has been granted in the Dominions. I see no future for India on these lines. The experiment of extending a measure of self-government practically free from parliamentary control to a race which is not our own, even though that race enjoys the services of the best men belonging to our race, is one which cannot be tried. It is my duty as Secretary of State to repudiate the idea that the despatch implies anything of the kind as the hope or goal of the policy of Government. At the same time I think it is the duty of the nation, and of the Government for the time being of the nation, to encourage in every possible way the desire of the inhabitants of India to take a further share in the management of their country."

Again, he said, on June 29, 1912:

There is nothing whatever in the teachings of history, so far as I know them, or in the present condition of the world which makes such a dream (as complete self-government within the British Empire) even remotely probable.....Is it conceivable that at any time an Indian Empire could exist, on the lines, say, of Australia and New Zealand, with no British officials, and no tie of creed and blood which takes the place of these material bonds?To me that is a world as imaginary as any Atlantis or any that was ever thought of by the ingenious brain of any imaginative writer.....I venture to think that it is only those who think less of service and more of distinction who would lose heart if they braced themselves to set aside this vision altogether and to settle down to closer cooperation with the Western race, to which they can teach much, and from which they can learn much, in cooperation for the moral and material bettering of the country to which they are so deeply attached and of which we are so proud to be governors.

Now whatever else may be said of these views, it is certain that they were not the views of many earlier British statesmen, and they are distinctly repudiated in the legislation embodied in the Montagu-Chelmsford reforms under which India is now being governed. The principles of these reforms is clearly stated in the instructions issued under them to Governors which declare that by these reforms, "provision has been made for the gradual development of self-governing institutions in India, with a view to the progressive realization of responsible government in that country as an integral part of Our Empire." And Governors are instructed to execute their office, "to the end that the institutions and methods of government shall be laid on the best and surest foundations, that the people shall acquire such habits of political action and respect such conventions as will best and soonest fit them for self-government."

There are many Indians who believe that these shifts of British attitude are due wholly to the extent of pressure exerted by India, that such an attitude as Lord Crewe's was due to Indian supineness and servility. And dissatisfied with the extent to which the present reforms have gone, they believe that by the pressure of moral if not physical forces Great Britain can be coerced into granting complete and immediate independence. A few years ago, it is said, India would have been satisfied with what is now offered, but it was not offered then and would not have been offered now except in response to pressure. Such offers are always tardy and reluctant, and such pressure once successful will not be satisfied so long as there is anything further to be pressed for. The struggle, so it is said, between the reluctance of Great Britain to let India go and India's demand to be let go is inevitable and will continue until complete independence is secured.

We have met with Englishmen in India who say candidly "Why not let India go? Great Britain has no desire to rule a reluctant people. India is not essential to the Empire. We should be in favor of saying to India, 'Certainly, if you do not want us here, we

do not want to stay. On the 31st of December, 1924, you will find us completely gone'."

There are very few, however, who say this, fewer probably than those who take the directly opposite view, expressed by the anonymous writer in *Blackwood's Magazine* of February 21, 1921, in an article entitled "India on the Threshold," who speaks contemptuously of the present political reforms and holds to the doctrine of the divine right of Great Britain to rule anybody whom she deems unfit for self-rule:

"No longer are Indians to be treated as the children they are—to be kept in order by straight talking and punished with the rod when they are naughty. We have done a great work in the material development of the country but we have failed in the education both moral and intellectual of the people." [presumably the people's fault]. . . . "When Christ said, 'Render unto Cæsar the things that are Cæsar's' he did not condemn but approved one race ruling another race which is unfit to rule itself."

It is the amount of talk of this kind and of the spirit which it embodies both at home in Great Britain and in India which has intensified the nationalistic movement and been responsible for a good deal of its bitterness and indignation. It has made vastly more difficult also the task of the great body of the British in India who are here in the way of duty and human service, who do not believe that India is ready for absolute independence or that the great mass of the people desire it or that Great Britain could, in honor and fidelity before either God or man, summarily throw overboard her responsibility in India. It would be the easiest course to fling India free, but what would be the judgment of history and humanity? "No," say Englishmen of this type, "such a course would be easy, but it would be cowardly. History is a continuous process. To run a knife across it is to cut living fibres. Difficult as the situation is we owe it to India to secure to her the best conditions of an independent national life, and we must stay and see the thing through."

The Moderate party in India takes this same view and desires to cooperate with Great Britain in carrying forward and enlarging the present reforms. They were adopted for a period of ten years looking toward revision and enlargement at that time. Both the Moderate party and the Government of India believe that if wisely and harmoniously carried forward the time of complete self-government in India may be greatly hastened. Against all this, however, the Extremist party which has control of the All India Muslim League and of the Indian National Congress stands opposed, denouncing the present government as "Satanic" and demanding immediate and complete independence.

"MAHATMA" GANDHI

The outstanding personality embodying the whole movement and recognized by every one as its head is Mr. Gandhi. One meets a

few who disbelieve in his sincerity, many more who wholly distrust his judgment, but the great mass of the Indian people believe in him absolutely, and even most of those who disagree with him respect deeply his character and his devotion. The literature about Mr. Gandhi is full of references to his Christ-like qualities. Some of the characterizations are very bold:

"Those Christian doctors of Europe and America who liken the Mahatma to Christ, are not mistaken. I have been closely observing the Mahatma's movements, his preachings and practices, his words and deeds, their causes and effects, and I am satisfied,—thoroughly satisfied, of the similarity of these two great personages. In spite of the opponents' (I was an opponent) declaration that nothing that the Mahatma has prophesied has come to pass, we see that everything that he has prophesied has been fulfilled.....It is not in the least exaggerating if I say that the life of Christ is being reenacted by the Mahatma, the opponents of the Mahatma enacting the part of the opponents of Jesus Christ, seeking how they may arrest him without rousing the people, his followers.....I am, therefore, absolutely certain that when the Mahatma is arrested and tried, the Judge will once more wash his hands and repeat the same verdict that Pontius Pilate had pronounced upon Jesus Christ: "I am innocent of the blood of this just person." (Letter of T. Ruthnam, *Bombay Chronicle*, December 24, 1921.)

"One does not feel it blasphemous to compare him with Christ and Christ, too, one suspects, gave infinite trouble to reasonable and respectable followers. For Gandhi is a philosophic anarchist—a new edition of Tolstoy without Tolstoy's past and a Tolstoy who has long since subdued Nature and shrunk into simplicity." (Colonel Wedgewood, *The Indian Review*, March, 1921.)

"From the first it must be realized that consciously his teaching has been influenced by that of Christ, for whom his admiration has long been the almost dominating feature of his spiritual life, and probably the external character of his daily activity has been modelled also upon Him. He made a curious observation during our conversation, which throws some light upon his interpretation of the Galilean Teacher. In answer to a remark of mine that Christ strictly abstained from interfering in politics, Mr. Gandhi answered, 'I do not think so; but, if you are right, the less Christ in that was He'." (Percival Landon, *The Indian Review*, March 1921.)

"The key to Gandhi and Gandhism is wrapped in his self-revealing sentence: 'Most religious men I have met are politicians in disguise: I however, who wear the guise of a politician, am at heart a religious man'." (D. P., *Indian Review*, March 1921.)

"In Mahatma Gandhi we have a volcanic personality, a moral genius of the first order, who has revealed to us all the hidden power of a living freedom from within, who has taught us to depend not on any external resources but on ourselves. My whole heart goes out to his appeal and I have a great hope that, along this path, independence will be reached at last.....Such personalities as that of Mahatma Gandhi which can inspire a whole nation are rare indeed in human history." Mr. C. F. Andrews in *The Indian Review* of March 1921.

We asked a great many Indians what they regarded as the secret of Mr. Gandhi's influence, and they invariably replied, "his asceticism." And this is the element in his character to which Dr. Wil-

liams attributes his power, in his report to Parliament entitled "India in 1921."

"It has often been remarked that every Indian, no matter how Westernized, will ever retain in his heart of hearts a reverence for asceticism. Even educated Indian gentlemen who play a prominent part in public life cherish before them the ideal of worldly renunciation and retirement to the practice of individual austerities. Furthermore, the insistence of Mr. Gandhi upon the supremacy of soul force in opposition to material might; his advocacy of national fasting as a means of influencing Government; his conviction of the irresistible power of passive resistance, have all three their logical basis in the ancient Hindu doctrine of Dharma, that is, the application of moral pressure to another through physical austerities deliberately endured by oneself. Hence it is that to Indians of all classes Mr. Gandhi, of lowly birth though he be, who stands forth, not only as the perfect ascetic but also as the perfect exponent of Hindu tradition, makes an appeal of well-nigh irresistible force. Even those who are most profoundly convinced that his political opinions are unsound, unpractical and even disastrous, can rarely be found openly to criticize, far less to oppose, him. During the whole of the year 1920, the tendency of the time has been to place a premium upon Mr. Gandhi's opinions. India is now suffering from reaction against the more materialistic manifestations of Western civilization. In addition to this, the events of the Panjab disturbances of 1919, which only became fully known during the period under review, gave rise amongst educated Indians to feelings of intense and bitter humiliation. Against the all-dominant tide of Western materialism, Western might and Western achievement, Mr. Gandhi, with his explicit scorn for that which we call modern civilization stands before the injured national pride of many of his countrymen like a rock of salvation. He embodies an other-worldliness essentially Indian, a spirit the West does not possess, a plane of detachment to which it cannot hope to aspire. Hence it is that his behests have the influence of semi-divine commands; and even those whose intellects are too keen to be dominated by his sway can rarely be found to resist the appeal which he makes to their innermost heart."

Just as we were leaving India this amazing influence which Mr. Gandhi has acquired reached its highest possible expression in his appointment as dictator by the National Congress at its meeting in Ahmedabad, giving him the full powers of the Congress. This had been foreshadowed by many articles in the Indian press from both Hindus and Mohammedans, appealing for the unquestioning acceptance of Mr. Gandhi's absolute leadership. There were some, of course, who foresaw the criticism which such action would meet from those who would be unable to reconcile it with democratic principles and who would find themselves unable to respect the nationalist movement if it could no longer respect or trust itself, but should abdicate the representative and responsible popular direction of the movement and surrender it to a dictatorship. Both these misgivings and the repression of them find expression in the editorial on "The Dictator" which appeared in *The Bombay Chronicle*, the leading nationalist newspaper on December 27th:

"Much capital will be sought to be made by the opponents of India's cause of the election to virtual dictatorship of Mahatma Gandhi, of the vest-

ing in him of all Congress' authority. Sudden solicitude for the principles of democracy will animate the reactionary Press which will almost tearfully tell the nation that they have betrayed themselves and the liberties of individuals. But no Nationalist will question for a moment the supreme wisdom of the step.

"Mahatma Gandhi is no ordinary man. He is the greatest man in the world today. He is to India and the world a prophet—the Prophet of Freedom. Those, who in the past put implicit trust in messengers of the Truth, did not act undemocratically or unwisely—for if they had acted otherwise, there would be today no religious system and no moral code existing in the world. If anything were wanting to secure India's confidence in ultimate triumph of her cause, the Congress decision to delegate all authority to Mahatma Gandhi has supplied the deficiency. Even the Mahatma's bitterest enemies proclaim him to be a great and good man. The worst they can say of him is that he is an idealist. The Mahatma and India will admit the charge. For the Mahatma and India have resolved to prove to a sceptic world, (and that very shortly) that idealism need not necessarily be divorced from administration. If India is to establish an ideal government of the country, who but an idealist should lead her?"

This is a very dangerous position both for Mr. Gandhi and for the movement in India toward the development of a true national consciousness. India is seeking for self-government and here on the very threshold surrenders the principles of self-government to the expedient of an autocrat. And Mr. Gandhi has committed himself to opinions which he must retract or with which he must deal insincerely, because they are untrue or impossible. I shall refer to his religious position in another chapter. I have in mind here the economic and social views which he has expressed. Let any one read Mr. Gandhi's book "Indian Home Rule," and he will see what a sure end Mr. Gandhi has prepared for his own leadership. These are some of the views expressed there:

"Parliaments are really emblems of slavery."

"If money and time wasted by the Parliament were intrusted to a few good men the English nation would be occupying today a much higher platform."

"It behooves every lover of India to cling to the old Indian civilization even as a child clings to its mother's breast."

"In order to restore India to its pristine condition, we have to return to it."

"Machinery is the chief symbol of modern civilization. It represents a great sin."

"We should only do what we can with our hands and feet."

He appeals for the retention of "the same kind of plow which existed thousands of years ago," "the same kind of cottages that we had in former times." "Railways accentuate the evil nature of man." They should be given up together with tram cars and electric lights. "Hand made earthen saucers" should be used as lamps. "Where this cursed modern civilization has not reached, India remains as it was before. The English do not rule over them. I would certainly advise you to go into the interior that has not yet

been polluted by the railways and to live there for six months. You might then be patriotic and speak of home rule. Now you see what I consider to be real civilization." He opposes modern education. "Tilak and Ram Mohun Roy," he has recently said, "would have been far greater men if they had not had the contagion of English learning." And in his paper *Young India*, January 26th, 1921, he wrote, forsooth, in English:

"My conviction is deeper today than ever. I feel that if India would discard modern civilization she can only gain by doing so."

Now it is open to any man to hold prejudices and theories like these and to lament the materialistic temper that is part of but by no means the whole of Western civilization, but Mr. Gandhi's economics and sociology are simple reaction and futility. He would perpetuate the impossible conditions of old India.

"The primitive condition of sanitation in rural India amounts to the virtual negation of any sanitation at all.....It has been calculated that every year no fewer than two million Indian babies die while many others survive only to grow up weak and feeble from unhygienic surroundings during infancy."

Yet Mr. Gandhi would not have doctors and hospitals for "hospitals are institutions for propagating sins."

Mr. Gandhi himself has begun to hedge in this folly in the interest of practical politics. In *Young India*, January 26th, 1921, he wrote referring to his book on Home Rule:

"I would warn the reader against thinking that I am today aiming at the *Swaraj* described therein. I know that India is not ripe for it. It may seem an impertinence to say so. But such is my conviction. I am individually working for the self-rule pictured therein. But today my corporate activity is undoubtedly devoted to the attainment of Parliamentary *Swaraj* in accordance with the wishes of the people of India. I am not aiming at destroying railways or hospitals, though I would certainly welcome their natural destruction. Neither railways nor hospitals are a test of high and pure civilization. At best they are a necessary evil. Neither adds one inch to the moral stature of a nation. Nor am I aiming at a permanent destruction of law courts, much as I regard it as a 'consummation devoutly to be wished for.' Still less am I trying to destroy all machinery and mills. It requires a higher simplicity and renunciation than the people are today prepared for.

"I offer these comments because I observe that much is being quoted from the booklet to discredit the present movement. I have even seen writing suggesting that I am playing a deep game, that I am using the present turmoil to foist my fads on India, and am making religious experiments at India's expense. I can only answer that Satyagraha is made of sterner stuff. There is nothing reserved and nothing secret in it. A portion of the whole theory of life described in 'Hindu Swaraj' is undoubtedly being carried into practice. There is no danger attendant upon the whole of it being practiced. But it is not right to scare away people by reproducing from my writings passages that are irrelevant to the issue before the country."

One studies the phenomenon of Mr. Gandhi's influence and leadership with the deepest interest. There is no possibility, however, that India will follow in the pathway either political or economic which he has marked out. It is clear, as Mr. S. N. Agnihotri, the President of the Dev Samaj, declares, that Mr. Gandhi "considers parliamentary government, that is government by elected representatives of the people for the people a sign of 'slavery' and waste of money and time and instead of this he advocates the government by a few men. In short the democratic ideal of government, of government by the people and for the people, is rejected by Mr. Gandhi, and it appears that in place of the English bureaucracy he wants an autocracy of few Indians."

But even if this is not a justified charge, it is none the less clear from Mr. Gandhi's writings that he would be satisfied with forms of government with which the great body of educated Indians who have breathed the spirit of English freedom will never be satisfied. Likewise India will not follow on Mr. Gandhi's economic pathway. Perhaps the achievement of independence at present might mean, as Mr. Gandhi argues is desirable, the disintegration of railway and telegraph service and the deterioration of roads, industries, irrigation canals, and the innumerable contributions of civilization which Great Britain has introduced. But India will never consent to this return to "its pristine condition," to economic infancy. One can only conclude that great forces either personal or impersonal which will never follow Mr. Gandhi politically or economically are still deliberately or unconsciously making use of him and of the tremendous influence which he wields, for the sake of securing ends which, once secured, will make Mr. Gandhi's disappearance from the place of control both possible and inevitable. All this, as I have said, may be unconscious and it may be impersonal, but it is the explanation which would suggest itself to any one who is studying the present movement dispassionately and who has to account for a situation which is full either of intellectual contradiction or of moral insincerity. This second alternative one desires to reject. In so far as he is able to do so the intellectual paradox is intensified.

(To be Concluded in our May Number)

A PROPHECY ABOUT INDIA

Sir Herbert Edwardes, who was chiefly instrumental in saving the Panjab during the Mutiny, said, in a speech delivered at Manchester, England:

"Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery however mild... England may then leave her freely, frankly, gladly, proudly; leave the stately daughter she has reared, to walk the future with a free imperial step..."



IN ALL THINGS THE PEOPLE OF INDIA ARE "VERY RELIGIOUS"
A Mass of Indian people in a religious procession on a sacred Feast Day

India as a Mission Field

BY REV. GEORGE WILLIAM BROWN, Ph.D., INDIANAPOLIS, INDIANA
Department of Indology, College of Missions

INDIA was the earliest of the great Protestant mission fields. In the number of missionaries and converts, it still occupies the premier position. For variety of physical characteristics, climate, types of people, languages, religions, and political and social relations, India is unsurpassed in all the mission fields of the world.

The total area of India, with Ceylon, is about 1,876,000 square miles or about three-fifths that of the United States (exclusive of Alaska and other outlying territory). Its population is 325,788,000; about three times as great as that of our great republic. The density of the population is therefore five times as great, but it seems greater, for India is not a land of great cities but of villages. Only two

cities are in the million class, and only about thirty have more than a hundred thousand inhabitants. The world famous city of Delhi has only about two hundred and fifty thousand inhabitants. Let us rejoice that the great mass of the people of India live in small towns and villages, for they are far easier to reach in such places than they would be in great organized cities.

Between three and four thousand years ago, Aryan invaders began to enter India from the northwest. They found a people darker than themselves, shorter of stature, speaking in strange languages. Some of these earlier inhabitants, or Dravidians, must have been well advanced in civilization—perhaps as highly civilized as the Aryans. Others were of the lowest and rudest type, little above the wild beasts which they worshipped. And such have their descendants continued to this day. With the lapse of time, the Aryans pushed ever farther toward the east and south and as they did so, the stream of Aryan blood, mingling ever with the earlier inhabitants, became thinner and thinner, and non-Aryan ideas and culture continued to gain ground. When they reached the region of the lower Ganges they met another element. From that vast region which is now China, vast hordes at an early date had poured into India, peopling the slopes of the Himalayas, and spreading abroad in the plains beneath them. These too mingled with the early inhabitants. Five hundred years before Christ these various races and cultures seem to have met along the middle Ganges, and in the blending of ideas which then took place, India made its greatest contribution to the world's thought.

Here and at this time were produced the Upanishads—those wonderful, simple, penetrating speculations regarding the nature of the universe which are still the dominating characteristic of India's highest philosophical thought. The same time and place saw Gautama formulate the chief doctrines of Buddhism, and Mahavira render the same service for Jainism. More, and yet more invaders kept coming in from the northwest. The ancient Persians established a dominion in the northwest. So did Alexander with his Macedonians. Scythians, Moguls, and a medley of Mohammedans followed in their footsteps. In the early Christian centuries, Syrian Christians from Mesopotamia established a Church on the western side of the tip of the peninsula. From the beginning of the sixteenth century, Portuguese, Dutch, French and British have also contributed their blood and culture.

How wonderfully India has conserved all this! Not a drop of blood, not a single idea seems to have been wasted. And what contrasts one finds! Apart from modern European contributions, seven distinct racial types are to be found in India. Fair Aryans, dark Dravidians, almond eyed Mongolians, and well marked intermediate

types, each with its own peculiarities of cult and dogma. There are native princes, rich in the revenue furnished by ten million pliant subjects; vast numbers are so poor that a naked body is their only possession. Languages are as diverse as the races. Two-thirds of the people speak some tongue of the Aryan family; of this there are a dozen major representatives and a host of less important relatives. Five major Dravidian languages and a number of minor ones are spoken by some sixty millions of people. Munda and Mongolian languages are the mother tongues of other millions. Authorities differ as to the exact number of languages and dialects spoken in India; one hundred and twenty is a low estimate.

Religion is equally diverse. Two hundred and twenty-five millions are Hindus and animists. Some of these are monotheists, and have really spiritual ideas of God. Others are polytheists and idolaters; their "gods" may number as many as three hundred and thirty millions. The animist worships the tiger, the serpent, the monkey, the smallpox demon, the cholera fiend. The belief of the average Indian is a medley of all these ideas, from the highest to the lowest, blended together in most surprising ways. Other millions belong to syncretistic sects, such as the Sikhs, combining Hindu and Mohammedan ideas, or the Brahmo Somaj, who unite Hindu and Christian teachings. As against these we have the reactionary and ultra-chauvinistic Arya Samaj. Seventy millions are Mohammedans, the intolerance of whose cult is inhibited only by the strong arm of British justice. Thirteen millions are Buddhists and five millions are Christians. Each religion comprises every gradation from the best to the worst of its type. Surely here is a wonderful field for the versatile ability of the Christian missionary!

These things constitute India's Macedonian call to Christianity. What of Christianity's response? The accompanying statistical table is presented as giving an approximation of the Protestant missionary situation. The figures do not claim to be absolutely accurate; they are based mainly on the latest issue of the Protestant Missionary Directory, supplemented by the reports of different missionary societies and other available data. The government census for 1921, when issued, will vary somewhat from this table. This is because the practice of missions in regard to the enumeration of total Christian constituency is not uniform. Some include under this head only unbaptized members of Christian families, or at least those who are not yet considered church members; others include inquirers and those under instruction. Many of the latter will be included by the census under the totals of their original castes. But the missionary figures will undoubtedly be more accurate than government figures as an index of Christian activity.

MISSIONS IN INDIA—STATISTICAL TABLE, 1921.

Province	Population 1911	Stations	Missionaries	Communicants	Total Christian Community	Thousands of people to each missionary
Assam	6,713,635	32	131	38,890	101,844	51
Bengal	45,483,077	119	578	26,373	86,261	*100
Bihar and Orissa	34,490,084	56	219	42,729	138,451	158
Bombay	19,672,642	159	720	30,072	87,596	*33
Burma	12,115,217	63	323	85,124	313,622	38
C. P. and Berar	13,916,308	87	371	14,679	26,597	38
Ceylon	4,110,367	50	198	21,165	49,516	21
Madras	41,405,404	230	1,012	287,915	914,460	*46
Panjab	19,974,956	112	573	76,256	184,549	35
United Provinces	47,182,044	136	703	160,029	320,060	67
Ajmere	501,395	1	6	100	200	83
N. W. F. Province	2,196,933	6	12	322	2,977	183
Baluchistan	414,412		16	278	3,374	28
Hyderabad	13,374,676	3	86	8,954	70,177	155
Kashmir	3,158,126	22	19	186	390	166
Central India	9,356,980	4	89	1,246	4,386	105
Baroda	2,032,798	16	13	948	2,535	156
Bombay Native States ..	7,411,567	1	41	1,759	5,510	181
Mysore	5,806,193	4	141	9,489	27,551	41
Travancore and Cochin ..	4,811,841	26	52	38,917	168,496	98
Rajputana	10,530,432	17	100	3,800	12,146	105
Other Native States		17	17	68	147	
		9				
<i>Present totals,</i> India, Burma and Ceylon	325,000,000	1,170	5,420	849,299	2,520,895	60

*In Bengal, Bombay, and Madras, allowance has been made for missionaries engaged in headquarters work in the three great cities of the empire.

From this table it will be seen that the 325,000,000 of India, Burma and Ceylon are being evangelized by about 5,400 missionaries, including married women. Ten or fifteen per cent of these are always away on furlough, so the number actually at work at a given time is less than this. Of the 1,170 stations reported, a number are duplicates, reported as occupied by more than one society. Omitting these, the total number of different places where foreign workers are located is about 850. The number of Roman Catholic Christians is probably slightly in excess of the number of Protestants. There are also over three hundred thousand Christians connected with the ancient Syrian Church. The total Christian community is therefore slightly under five and a half millions.

In the Madras Presidency, together with the native states of Mysore and Travancore, there are about 1,100,000 connected with the Protestant community. This is nearly one half the total number in all India. The United Provinces come next with over three hundred thousand, and Burma has about the same number. The Punjab has a little under two hundred thousand, Bihar and Orissa about one

hundred and forty thousand, Assam about a hundred thousand, and the other provinces smaller numbers.

A chart shows the mass movement areas where different missionary bodies have had some of their greatest successes. The Bay of Bengal region has yielded remarkable results for the Baptists. Beginning with Burma, on the east side of the Bay, the American Baptists have built up a church of 80,000 communicants, and an estimated total of 300,000 in the Christian community. This is matched by the great Telugu speaking field on the west side of the Bay, where they have 75,000 communicants and a community of 365,000. A third field of the American Baptists, smaller, but still great, is in Assam, near the head of the Bay. Here there are nearly forty thousand in their community. Joining these fields, are those of the English Baptists in Bengal, with over twenty thousand under their influence, and the Canadian Baptists in the upper part of the Telugu field with upwards of twenty-six thousand followers.

The Methodists have not limited their fields as the Baptists have but are seeking to plant their Church in every section of India. Their concentration is greatest in the upper parts of the United Provinces and the Panjab, where their converts are numbered by the hundred thousand. They also have a flourishing field in Hyderabad in southern India. The English Wesleyan Methodists also have a splendid field in this region. Figures available indicate that the American Methodists have a community of four hundred and seventy thousand. It is probably larger. The Wesleyans have about ninety-five thousand. The total Methodist community is probably not far from 600,000.

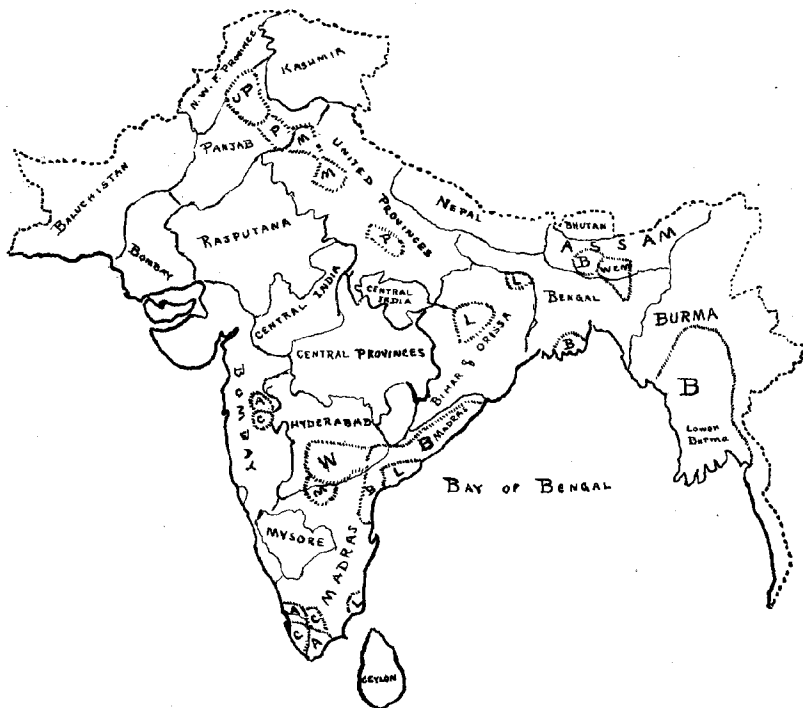
The work of the Presbyterians has been concentrated like that of the Baptists. The United Presbyterians of North America have a community of nearly sixty thousand in the upper part of the Panjab. The American Presbyterians (North) also have a flourishing field in the Panjab and one in the United Provinces, which have brought under their influence some seventy thousand souls. In the hills of Assam the Welsh Calvinistic Methodists (really Presbyterians), have had a very remarkable movement in which they have been given the responsibility of fifty-five thousand souls. All in all, the Presbyterians in India are not far from 200,000 strong.

The American Lutherans have a great field in the Telugu country, in the midst of the Baptist area. Here they have a total community of 113,000. The German Gossner's Mission (suspended by the war), had 100,000 in connection with its work in Chota Nagpur, west of Calcutta. Lutherans in other areas swell the total to upwards of a quarter of a million.

The greatest field of the Congregationalists is in South Travancore, at the very tip of the peninsula, where the London Mission has a community of 100,000. Adjoining them is the Madura field of the

American Congregationalists with a community of 28,000. The latter also have a fine field in the Bombay Presidency.

Greatest of all the missionary societies in their influence on Indian life and thought are those connected with the Anglican Church. These societies, more nearly than those of any other denomination, cover all India. No other religious body has so complete a program and stations so widely and evenly distributed. The total number



THE PRINCIPAL MASS MOVEMENT AREAS IN INDIA

A—Anglican
B—Baptist
C—Congregationalist

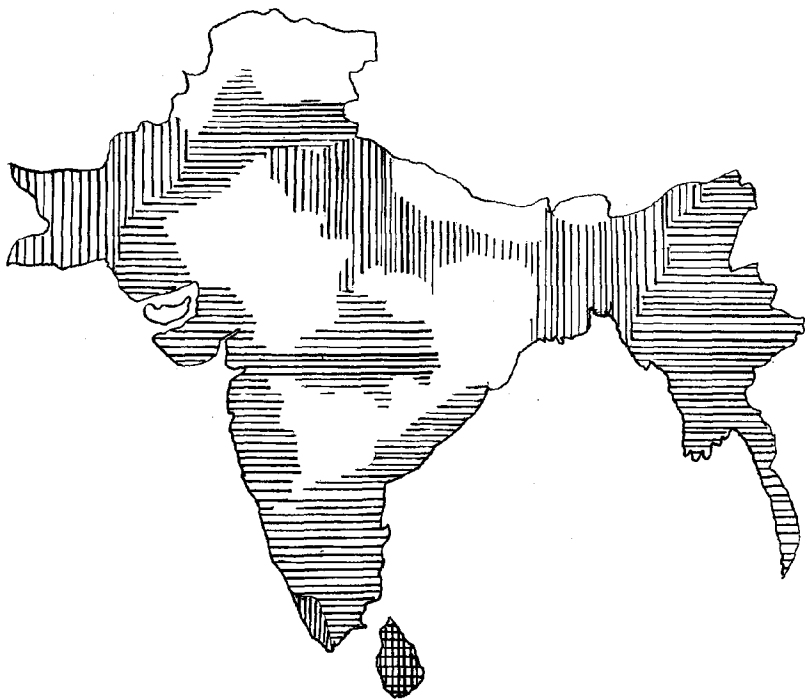
L—Lutheran
M—Methodist
P—Presbyterian

U. P.—United Presbyterian
W—Wesleyan
W. C. M.—Welsh Calvinistic Methodist.

connected with the Anglican missions is probably between four and five hundred thousand. Their converts are to be found everywhere. Their most notable field is in Tinnevely, on the east side of the tip of the peninsula, and in Cochin, just north of Travancore on the west side.

The accompanying chart indicates where these most important fields are located.

This statement of achievements is perhaps the strongest evidence of the need for more missionaries. The very success of the work makes reinforcement necessary. In spite of the total of 5,400 foreign workers, these are painfully few in the midst of 325,000,000. It must be remembered that the British societies have not yet been able to make good the losses caused directly and indirectly by the war, and also that the gap caused by the withdrawal of the German



DISTRIBUTION OF MISSIONARIES IN INDIA AND CEYLON

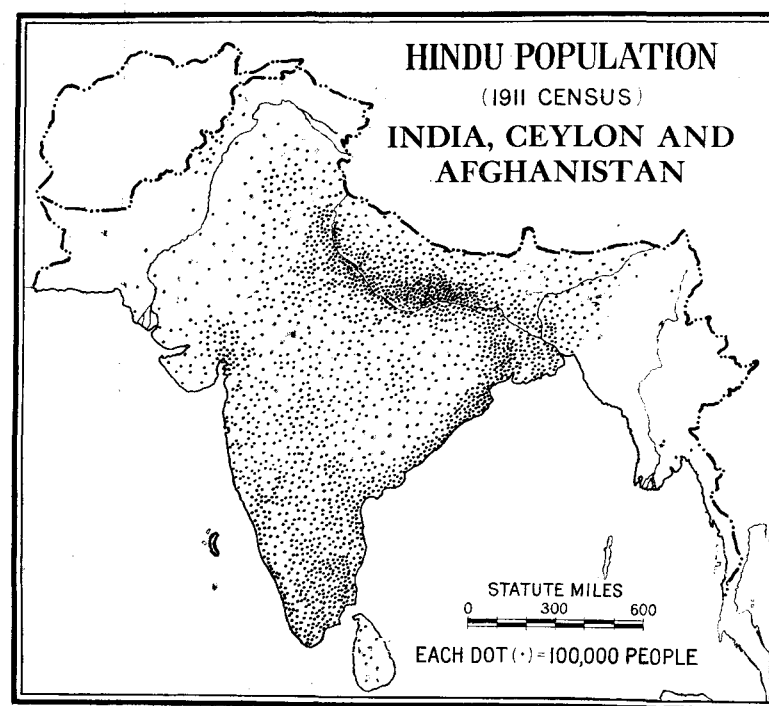
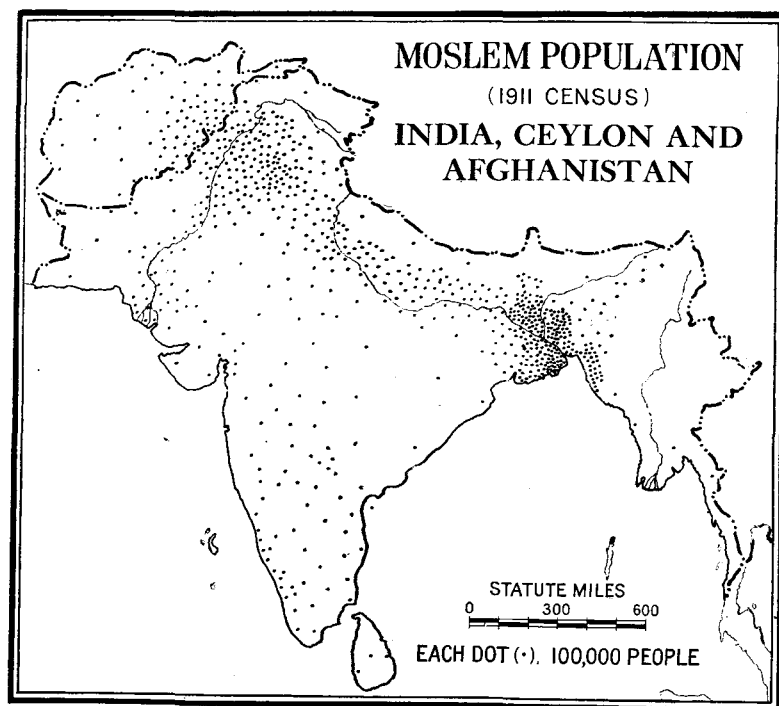
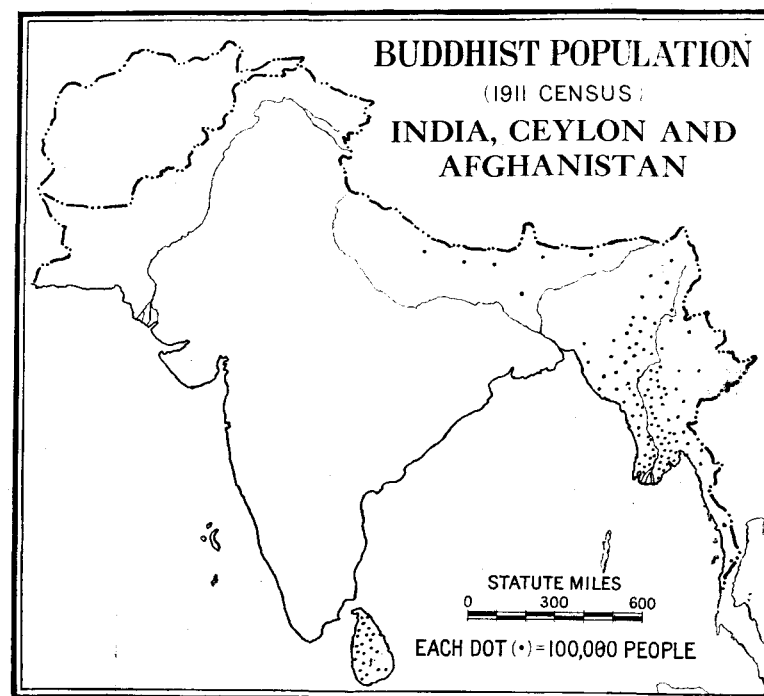
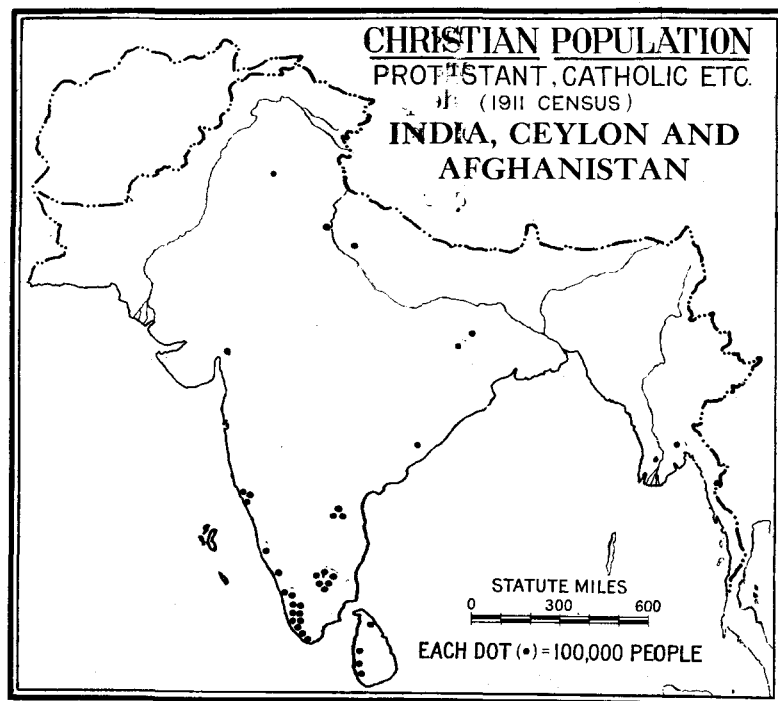
Bars—One Missionary to less than 25,000 people.
 Horizontal lines—One missionary to 25,000 to 50,000 people.
 Perpendicular lines—One missionary to 50,000 people.
 White—One missionary to over 100,000 people.

missionaries has not been filled. The ratio of missionaries to total population varies from one in about 20,000 in Ceylon to one in over 200,000 in the North West Frontier Province and in the native states. The number of Indian workers has not been discussed here—their great service, their devotion, and the great need of increasing their numbers. Without them the work now accomplished would never have been done. But they must be recruited in India; foreign workers must come from the constituency of this magazine.

Again, more missionaries are needed to take advantage of the *open doors*. In recent years most converts have come from among the sixty odd millions of despised low caste people. When these become Christians they obtain the rights of men. Millions are all but ready to acknowledge Christ. There are over two millions in two castes in the Tinnevely-Travancore region from whom perhaps a quarter of a million have already come. The leather workers throughout all India are stirred up over the acceptance of Christianity. One-tenth of one of these castes, the Madigas, is reckoned to have become Christian in the Telugu field. What shall we do with the other nine-tenths? In the north most of the converts have come from this class of people and from the sweepers, usually reckoned the lowest of all castes. By way of illustration of the calls of a single caste group about 13,000,000 Chamars and allied castes are now accessible to Christianity. What is to be our response?

If success emphasizes the need of workers, so does lack of it. Missionaries have not yet been strong enough to minister much to the less responsive people in India. Bengal, one of the oldest fields in India, is one of the most poorly occupied because half of its 46,000,000 inhabitants are Mohammedan who yet hold to their faith in the Arabian prophet. Everywhere Mohammedans are neglected. Is it not time to begin earnestly among them? The accompanying chart, based on one in the Imperial Gazetteer of India, shows something of the distribution of Mohammedans.

No country needs the Gospel more than India. With all her antagonistic faiths, her superstitions, her idolatry, and in some quarters her intolerance, India can not make real progress or attain to the heights of her deserved destiny unless she has become unified under Christ. The political situation makes the need more urgent. Under the liberal British administration, education has become widespread and the machinery of modern civilization is to be found everywhere. One result has been an embryonic spirit of democracy and a desire for self-government. To this desire Great Britain is acceding as rapidly as conditions warrant. Every year sees the Indian in possession of greater political power. Some day India will be a great self-governing unit. If the unit be Christian the world will be a gainer; if not Christian, the world will be a loser. Missionaries in India render the whole world a glorious service.



DISTRIBUTION OF THE FOUR PRINCIPAL RELIGIONS IN INDIA

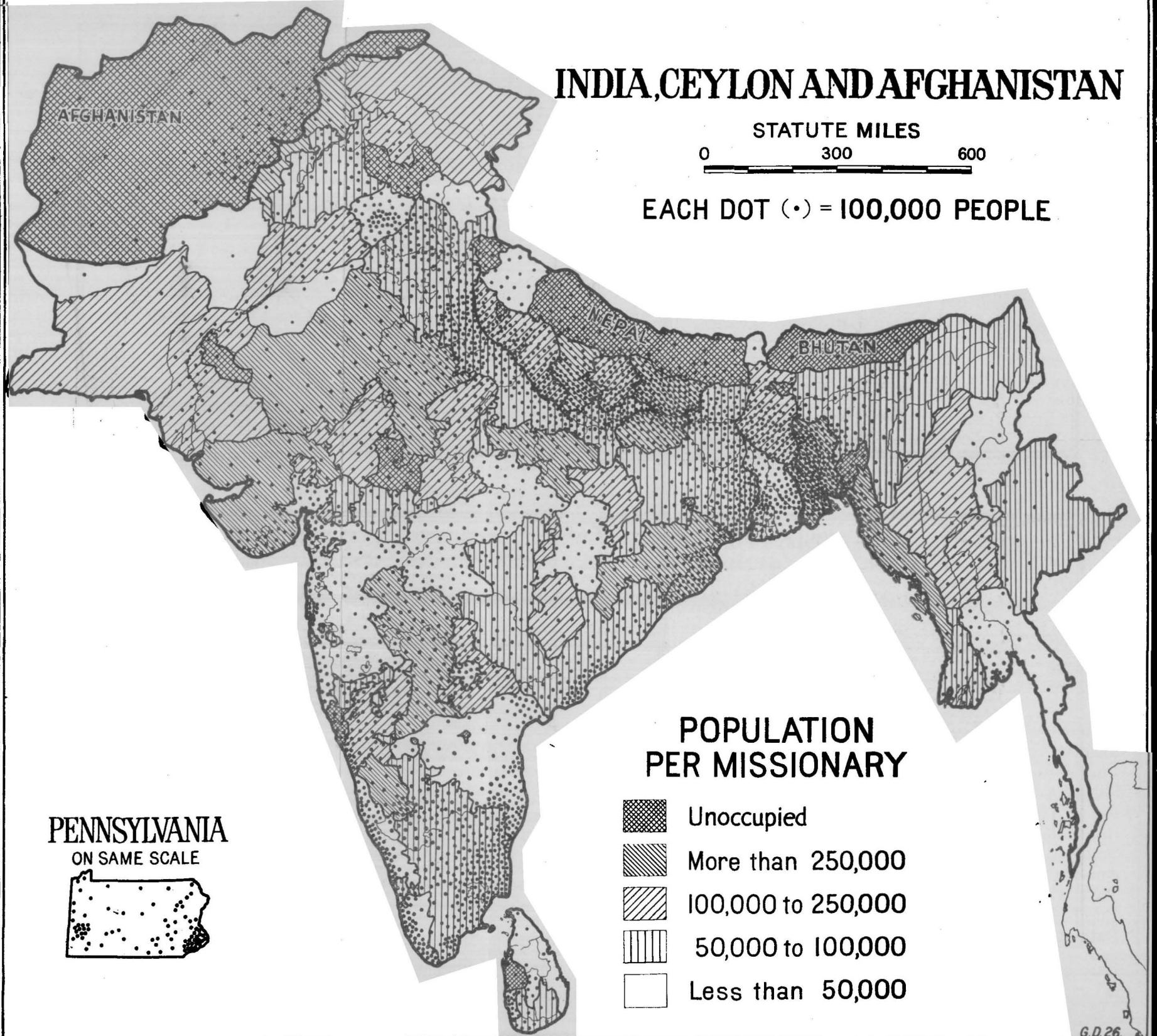
These maps were prepared by the Interchurch World Movement and are used by permission of the Business Men's Committee.

INDIA, CEYLON AND AFGHANISTAN

STATUTE MILES

0 300 600

EACH DOT (•) = 100,000 PEOPLE



IMPORTANT FACTS ABOUT INDIA

- Area**—Including Assam and Burma—1,876,182 square miles.
As large as United States east of the Rocky mountains.
- Population**—321,925,000. Density 167 per square mile (America 30 per square mile) equal to all North and South America and Africa.
- A Land of Villages**—2,153 towns (over 5,000) and 723,605 villages, only 2% in cities of 10,000 (in America 25%).
Unoccupied as stations or outstations 710,000 towns and villages.
- Languages**—Thirty-three spoken by over 300,000 and 150 other dialects. Hindi (82M), Bengali (48M), Telugu (23M), Marathi (20M), Tamil (18M), Moslems (67M), Buddhists (11M), Animists (10M), Sikhs (3M), Christians (5M), Jains (1¼M).
- Problems**—Caste, idolatry, polygamy, zenana, child marriage, temple prostitution, illiteracy, (9 tenths male, 99 one-hundredths female).
- Religions**—Hindus (217M), Moslems (67M), Buddhists (11M), Animists (10M), Sikhs (3M), Christians (5M), Jains (1¼M).

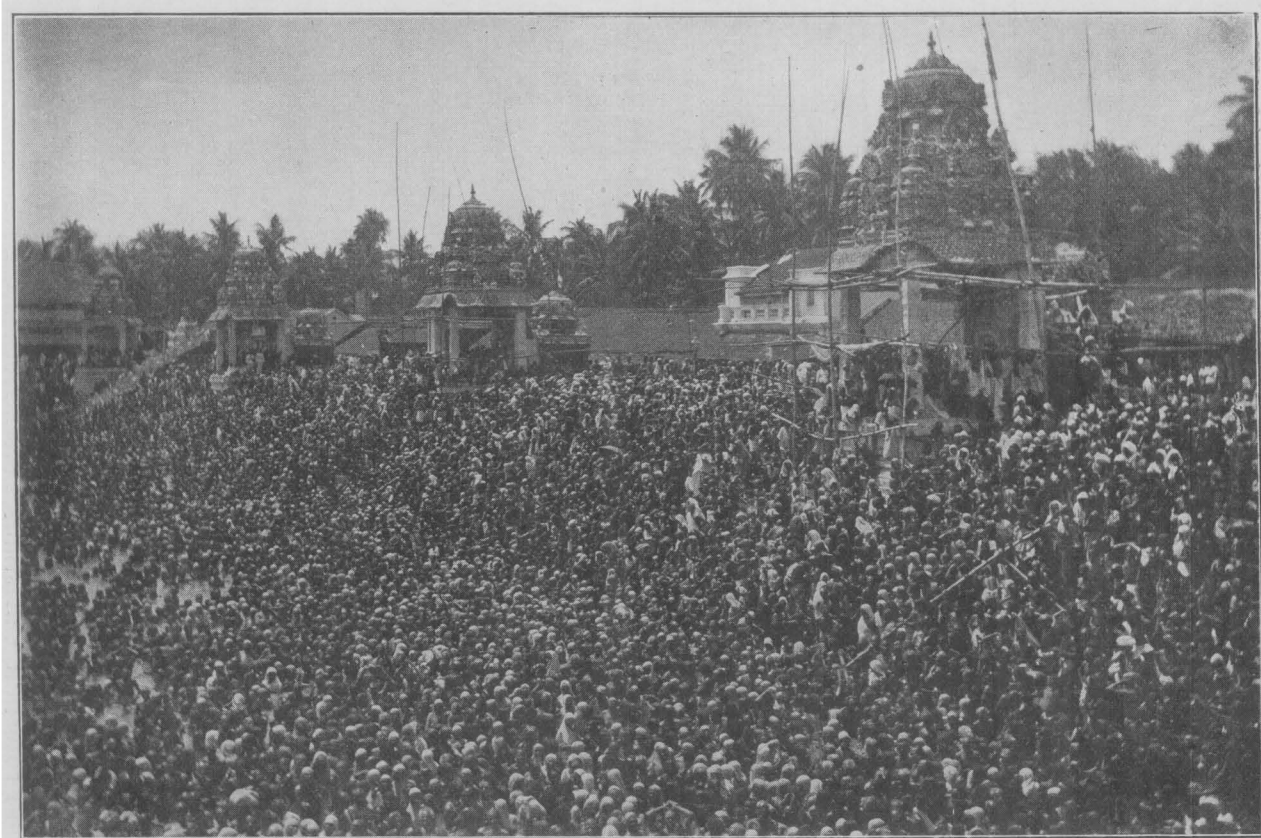
HISTORICAL DATA

- Hindu Expansion, the Vedas and other sacred literature, 1400 to 1000 B. C.
- Rise and Growth of Buddhism (Birth of Gantama 557 B. C.), 500 B. C. to 600 A. D.
- Period of Mohammedan invasion and rule, 711 to 1761 A. D.
- British entrance 1600; British Rule 1757; Sepoy Mutiny 1857.
- Mission of St. Thomas 1st Century A. D.; Nestorians 325 A. D.
- Roman Catholic Pioneers—John of Monte Corvino 1292; Francis; Xavier 1542.
- Protestant Missions—Dutch 1602; Danish 1706; British 1793; American 1812.

PROTESTANT MISSIONARY DATA

Societies at work.....	146
Resident Stations	1,146
Out Stations	10,082
Missionaries	5,465
Indian Christian Workers	42,930
Baptized Christians	849,299
Total Adherents	2,520,895
Non-Protestant Christians	2,876,000
Total Christians	5,396,895
Pupils in Mission Schools	420,000
Patients treated in mission hospitals	2,009,000

(Send for our "India Book Mark"—Free)



THOUSANDS OF UNEVANGELIZED HINDUS SEEKING SALVATION BY BATHING IN A TEMPLE TANK

Unoccupied Regions of India

BY REV. WILLIAM H. HANNUM, NEW YORK

For twenty-five years Missionary of the Presbyterian Church in Western India

INDIA has still much land to be possessed for Christ. Of the 493 districts, there are 185, or 37 per cent, unoccupied by headstations of Protestant missionary societies; 113, or 23 per cent, are very inadequately occupied; and only 195, or 40 per cent, are fairly well occupied. India is here taken as including the British Indian Empire, except Aden and its dependent regions, which though politically attached to India, are physically too distant to be treated with it. The Feudatory States of India are of course included, with even such loosely related states as Nepal and Bhutan and in addition the small French and Portuguese possessions in the country.

A district, as here considered, is the political unit otherwise known as the "collectorate" or a large state or agency or a convenient group of small states. Though varying widely these 493 districts have an average area of 3,806 square miles, or more than Delaware and Rhode Island combined; and an average population of 652,992, or considerably more than that of Rhode Island or nearly half that of Connecticut. The areas and populations are taken from the Government Census of India of 1911, as the full reports of the Census of 1921 are not yet available. The population of India as officially stated for 1911 was 315,156,396, but the larger area here considered had about 321,924,935. Instead of the former figure the Census of 1921 gives 319,075,132, an increase of 1.2 per cent notwithstanding famine, plague, war and emigration. If a similar percentage be added for the larger area, we shall find in the India of missionary concern a mass of 325,788,000 human beings.

For convenience the districts are grouped according to official usage into what we may unofficially call "subsections," that is presidencies, provinces, large state agencies etc.; and these 41 subsections again are grouped, according to missionary usage, based on Government terms, into eight large units here called "sections."

Among regions unoccupied, in the sense of having no Protestant headstations, none of the eight large sections are found entire; and there are only five whole subsections, Nepal, Bhutan, Andaman and Nicobar Islands, and the French and Portuguese Territories, the last three of these being comparatively small regions. The total "unoccupied" area is about equal in size and population to New England, New York, Pennsylvania, New Jersey and West Virginia—a fairly large field.

A costly campaign has been under way for a year or two, under the most expert British and Indian guidance, for the scientific con-

quest of Mount Everest, the loftiest peak on earth, and we all look for its early success, though there seems to be no definite hope of any direct and widespread benefit to mankind either moral or material. How immensely more urgent is the Christian conquest of the large states of Nepal and Bhutan, occupying the southern ranges of the same great Himalayan system! Even if foreigners are not welcomed in some parts the way is open to Indian workers.

Each great unoccupied region has special reasons for remaining so up to the present time. That border tract, the Northwest Frontier Province with its connected states or administered areas, is slighted because of the bigotry and fierceness of its Moslem inhabitants. Baluchistan for the same reason and also for the thinness of its population is passed by. It is reported to have only six persons to each square mile. Compared with the average density for India, (171); with that of the United States, (35); or with the most crowded of the large non-urban districts of India, Dacca in Bengal, (1,066) this might seem worth little of effort and sacrifice, and yet we do not know what mighty apostles to Islam the Lord might call from those lonely villages if the fires of God were kindled there. The plea that Moslems are by their doctrines and customs closed to the appeal of Christ will not hold now, if it ever was sound; since experience has proved that they are approachable by workers who are prepared in the languages and history of the people and especially in the methods of kindness and courtesy.

Other large tracts among the Indian States are practically unoccupied; as the Punjab States in the northwest, the Bihar and Orissa States in the east, the Central India Agency, the Central Provinces States and great portions of the Bombay States in the west. It is true that these are touched at many points by stations just over the borders in British territory, but that only helps to solve the difficulties still felt. There are real hindrances, such as the conditions required for holding property and in some places a prohibition of residence for foreign Christian missionaries. But again experience shows that patient courteous insistence combined with prayer and active kindly service will open the way.

A subsection is regarded as fairly well occupied if three-fifths of its districts contain Protestant headstations; as not occupied if three-fifths of its districts are without such stations, and as ill occupied if it falls between those two conditions. This is a rough classification, for the first group includes as "fairly" occupied many regions having but little foreign Protestant missionary work, and the third counts as not occupied many regions that have some few stations. This grouping may however, for the whole great country, be found as fair and as helpful as methods that attempt more precision. When the survey is carried to the point of full records of

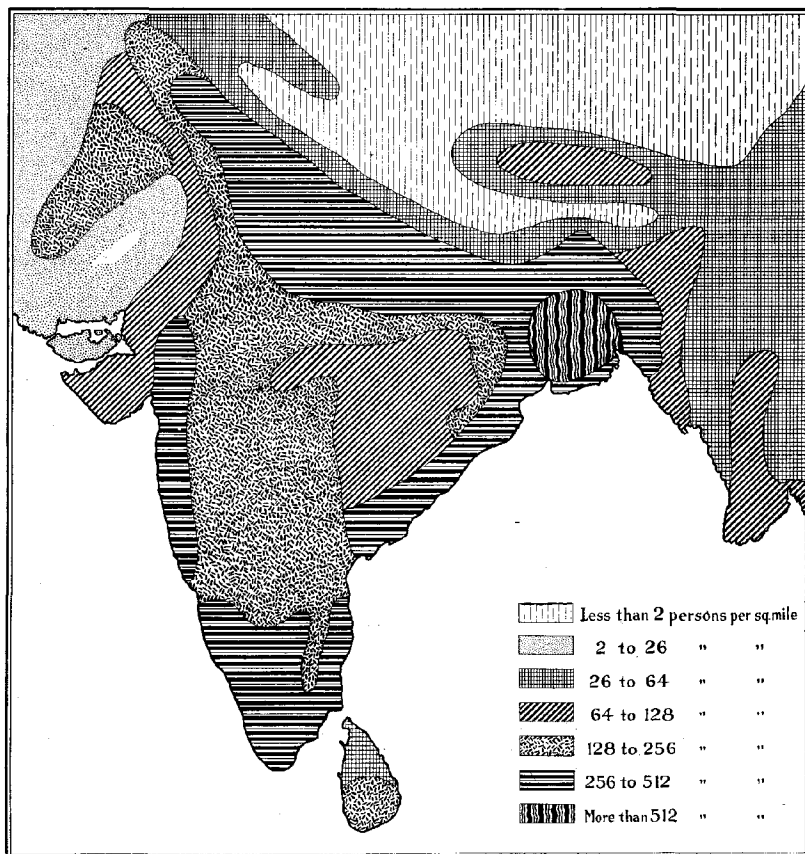
the smaller unit, the "township," (*tehsil, thana* or *taluka*), a more perfect classification will be possible.

The subsections having three-fifths or more of their districts without stations are as follows:

SECTION AND SUBSECTION	TOTAL DISTRICTS	UNOCCUPIED		
		DISTRICTS	ARBA	POPULATION
Total	173	138	368,582	24,687,037
I. " <i>Punjab</i> "	57	46	207,412	7,919,108
1. Northwest Fron. Prov.	15	11	28,195	1,844,784
2. Kashmir State	13	8	16,464	1,490,348
3. Punjab States	16	15	33,335	4,076,921
4. Baluchistan	13	12	129,418	707,055
II. " <i>United Provinces</i> "	7	6	55,887	6,372,849
1. United Prov. States	3	2	1,887	733,757
2. Nepal State	4	4	54,000	5,639,092
III. " <i>Bihar and Orissa</i> "				
Bihar and Or. States	26	24	25,707	3,531,586
IV. " <i>Bengal and Assam</i> "				
Bhutan State	2	2	18,000	300,000
V. " <i>Burma</i> "				
Andaman and Nicobar Islands ...	2	2	3,143	26,459
VI. " <i>Madras</i> "				
French Territory	4	4	199	247,623
VII. " <i>Bombay</i> "	23	16	24,516	2,645,530
1. Bombay States	20	12	23,113	2,042,966
2. Portuguese Terr'y	3	3	1,403	602,564
VIII. " <i>Mid-India</i> "	52	38	33,718	3,634,882
1. Central India Ag'ey	37	27	17,546	2,308,570
2. Central Prov. States	15	11	16,172	1,326,312

One way of reckoning occupancy, familiar in past years, was by the ratio of foreign missionaries to population. On this basis a map was constructed, showing as the best occupied regions those having one or more missionaries to 25,000 people, and four grades of occupancy were shown by as many colors. This was helpful to some societies in shaping their policies, but the ratio of stations to population, and the distribution of other institutions, such as schools, hospitals, asylums and publishing houses, may tell the story more truly and strongly. All these methods of reckoning fail, however, in not taking account of what is increasingly recognized as the great propagandist force, the Indian Christian community. The ratio of Christians to population, of stations including outstations,

or of local churches might make a fairer and as illuminating a basis. These methods are too narrow if we wish to include the other large Christian bodies in India. Any complete estimate of Christian occupancy must include these other Christians though it is a practical question how useful a statement, complete in that sense, might prove at present to any particular missionary society in guiding its plans for expansion.



The accompanying table, "Occupancy of India by Subsections," is made up mainly of material prepared by the writer at Bangalore, India, in the survey conducted by the National Missionary Council of India. The map is based on one of those prepared in the office of the Interchurch World Movement at New York and now under the care of the Committee on Social and Religious Surveys.

SECTIONS AND SUBSECTIONS	DISTRICTS				AREA Sq. Mi.	POPULATION		TOWNS AND VILLAGES
	Fairly Occupied	Poorly Occupied	Not Occupied	Total		Total, Approximate	Per Sq. Mi.	
India, Total	195	113	185	493	1,876,182	321,925,000	171	725,155
I. "Punjab"	26	22	61	109	526,016	43,032,000	82	93,747
1. Northw. Fr. Pr. . .	1	3	11	15	38,918	3,819,000	98	3,402
2. Kashmir State . .	1	4	8	13	84,432	3,153,000	37	8,926
3. Punjab Prov. . .	16	9	3	28	99,251	19,578,000	197	33,297
4. Punjab States . .	1	0	15	16	36,551	4,213,000	115	11,014
5. Delhi Prov. . . .	1	0	0	1	528	397,000	752	263
6. Rajputana Ag'y . .	4	5	12	21	128,987	10,531,000	82	32,404
7. Ajmer-merwara . .	2	0	0	2	2,711	501,000	185	748
8. Baluchistan . . .	0	1	12	13	134,638	835,000	6	3,693
II. "United Prov's" .	22	23	10	55	166,846	53,653,000	323	109,473
1. Un. Pr's States . .	0	1	2	3	5,079	832,000	164	2,190
2. Agra Province . .	20	16	0	36	83,109	34,624,000	417	82,050
3. Nepal State . . .	0	0	4	4	54,000	5,639,000	104	842
4. Oudh Province . .	2	6	4	12	24,158	12,558,000	520	24,391
III. "Bihar and Orissa"	19	4	24	47	111,829	38,435,000	344	108,025
1. Bihar Prov. . . .	9	2	0	11	42,361	23,753,000	561	47,297
2. Chota Nagpur Prov.	5	0	0	5	27,077	5,605,000	207	24,773
3. Orissa Prov. . . .	3	2	0	5	13,743	5,132,000	373	15,675
4. Bihar and Orissa .	2	0	24	26	28,648	3,945,000	138	20,280
IV. "Bengal and Assam"	29	13	5	47	116,384	53,779,000	323	154,010
1. Sikkim State . . .	1	0	0	1	2,818	88,000	31	315
2. Bhutan State . . .	0	0	2	2	18,000	300,000	17	952
3. Assam Prov. . . .	9	3	0	12	53,015	6,714,000	127	27,895
4. Assam State . . .	1	0	0	1	8,456	346,000	41	1,478
5. Bengal Prov. . . .	18	9	2	29	78,702	45,508,000	578	119,852
6. Bengal States . .	0	1	1	2	5,393	823,000	153	3,518
V. "Burma"	10	20	13	43	233,982	12,142,000	52	37,793
1. Burma States . .	1	2	1	4	66,428	1,505,000	23	19,038
2. Upper Burma . . .	3	9	5	17	87,052	4,398,000	51	9,510
3. Lower Burma . . .	6	9	5	20	77,359	6,212,000	80	9,193
4. Andamans and Nicobars	0	0	2	2	3,143	27,000	8	52
VI. "Madras"	42	9	14	65	266,833	65,821,000	246	96,623
1. Hyderabad St... .	9	3	5	17	82,698	13,375,000	162	20,236
2. Madras Prov. . .	23	2	1	26	142,330	41,405,000	291	54,114
3. French Terr. . . .	0	0	4	4	199	248,000	1,244	188
4. Western St's . . .	5	0	1	6	8,955	4,347,000	485	4,248
5. Coorg Prov. . . .	1	0	0	1	1,582	175,000	111	497
6. Mysore State . . .	4	3	1	8	29,475	5,806,000	219	16,831
7. Minor States . . .	0	1	2	3	1,594	465,000	292	509
VII. "Bombay"	24	9	20	53	196,428	29,673,000	151	44,557
1. Sind	0	3	3	6	45,986	3,513,000	75	4,494
2. Bombay States . .	4	4	12	20	63,864	7,412,000	116	14,751
3. Baroda State . . .	1	1	2	4	8,182	2,033,000	248	3,096
4. Bombay Pres'y . .	19	1	0	20	75,993	16,113,000	212	21,259
5. Portuguese Ter. .	0	0	3	3	1,403	602,000	429	457
VIII. "Mid-India" . .	23	13	38	74	208,364	25,390,000	122	80,927
1. Central India Agency	4	6	27	37	77,367	9,357,000	121	33,142
2. Central Prov. . .	18	4	0	22	99,823	13,916,000	139	39,117
3. Central Prov. States	1	3	11	15	31,174	2,117,000	68	8,668

Hindrances to Christianity in India

BY REV. I. S. LONG, M.A., BRIDGEWATER, VIRGINIA

For eighteen years a Missionary of the Church of the Brethren

AS at Athens, so to the people of India, Paul might say "I perceive that in all things ye are very religious." But they do not love their gods as Christians love the Lord; their devotion is rather due to fear of the wrath of the gods whose anger they would appease by offerings.

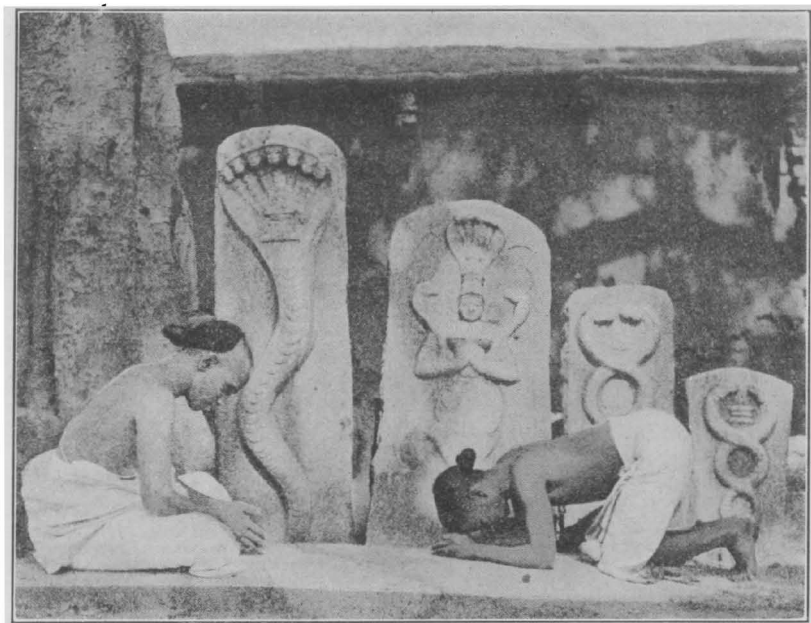
1. Of the many hindrances to Christian Missions in India the greatest is caste. In times of famine, children were brought into orphanages regardless of caste, or outcaste. The taking of outcaste children was to put the stamp of outcaste or untouchability upon the orphanage, and upon the mission and hence upon the religion of the missionary. As a result, mission village schools among caste people have in some cases had to be closed and the missionaries have turned to work among the backward class or hill tribes or to outcastes.

The hill tribes of Bombay Presidency belong to the backward classes but are reckoned as of good caste, being able to enter any one's house or shop, and to drink from any well. These aborigines are accessible, and their children are gathered into boarding schools, whether the parents are Christians or not. They gladly accept Christ as their Lord and Saviour when they learn of Him and many of the parents also give up drink and idolatry and superstition and are baptized into the Christian Church.

While caste is a hindrance in the beginning, it often becomes an ally when once God's work is well begun, for in India people become Christians not by units, but by families, communities and tribes. At one of the stations of the Brethren Mission, after many from one caste had been baptized, the caste immediately above began coming into the Church. This is in part a social movement, for Christians are rapidly taking to education, a thing in itself conducive to material and social betterment.

2. The unwholesome life of many Westerners and Anglo-Indians is another hindrance to the success of Christian work in India. Many missions—the Methodist Episcopal and the Church Missionary Society especially—are making vigorous efforts to create a better environment in the large cities so that the future is more hopeful in this respect.

3. What Christians eat and drink is often a hindrance when dealing with caste people. I have dealt with Hindus who would have had nothing to do with us had they known that we would eat meat. Had Christians from the first not eaten meat or touched intoxicants,



HINDU IDOLATRY—PRAYING BY THE WAYSIDE

I believe that the cause of the Master might be much farther on. Two years ago, I was asked "Sir, do you drink liquor? Many Europeans do." On my replying negatively, he asked "Do your Christians drink liquor?" "The well-taught do not," I replied. The Brahman doctor turned to another, saying "There, you hear that? Moreover, this sahib, together with his teachers and educated boys, has been over this county holding anti-liquor meetings, getting hundreds to sign the total abstinence pledge, the work we caste men ought long ago to have done!" The influence of Mr. Gandhi is wonderfully reinforcing this sort of propaganda in India.

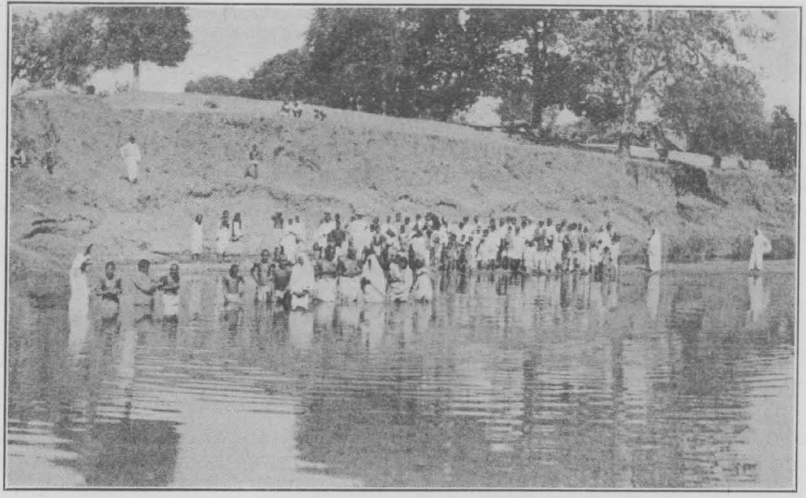
4. The high castes do not want the lower classes to accept the Christian religion. They wish them to remain ignorant, for only then will they submit to oppression and exorbitant interest on money loaned. Hitherto, the backward classes have been forced to work for nominal wages and thousands of them have been veritable bond servants. Many missions are opening cooperative credit banks or societies, whereby poor Christians are able to obtain loans at reasonable interest. This is a great boon. Poor Christians are also able to get land from government only through the missionary or other white official. It is the missionary likewise who teaches the low caste and outcaste to read and gives them industrial education so that they may receive higher wages.

5. The ignorance of women is a great hindrance to the spread of Christianity. Lady missionaries, both by evangelistic and educational effort, are gradually overcoming the prejudice due to ignorance. They have been told "If you would cease preaching Jesus Christ, you might have entire control of girls' education in India." Higher educational work among young men and boys is also breaking down prejudice. Christians are asserting themselves against evil practices and thus gaining the respect of all good people.

6. There is a deep rooted feeling, that it is a mistake to change one's religion. "Better be wrong, than change." In one State the lower officials thought to scare the Christians into recanting and coming with drums into a village, they called the people together, and haughtily asked how many were Christians. Twelve stood up. Then the leading official berated them for changing their religion. He said government wanted them to stick to their own religion, that what was good for their fathers was also good for them, etc. Moreover, he said "I am ordered to send every Christian to headquarters. What they will do to you there I do not know. I will not take the names of any of you who sit down." Nine of the twelve sat down and the official told the other three to think it over till morning and report. That night the three prayed over the matter and next morning when called to stand up and report their decision, they said "Sahib, you told us a man is a fool to change his religion, and since we became fools once by changing, we have decided not to become fools twice by changing again." The officer told them to sit down, saying, "You are the only Christians in the village. The other nine were hypocrites from the first." The nine were merely insufficiently taught and lacked the courage of their convictions.

7. The family, or communal, system is also a hindrance to the progress of the Master's work. This is especially true among educated high castes. Often a youth becomes sure that his ancestral faith is wrong, and that Jesus Christ alone is the Saviour of mankind, yet he dare not openly confess Christ. If he does, he is ostracized, disinherited, and persecuted. A well-educated young friend of mine, when asked about the comparative merits of Christianity and Hinduism, told me there is frankly no comparison but said that he did not embrace Christianity because he would entirely alienate his people, thus putting himself in a situation where he could not help them at all.

Superstition, especially among the women, as to the wrath of the gods is a great hindrance. But all these superstitions and prejudices will vanish before Christian education as taught in the schools and preached in the bazaars and press. The darkness must vanish before the rising of the sun.



A BAPTISMAL SERVICE AT MUNGALI, INDIA

Achievements of Christian Missions in India

BY REV. E. M. WHERRY, D.D.

For forty-five years a Missionary of the Presbyterian Church in the Panjab

MY personal knowledge of missions in India began in 1868, thirty-four years after the Presbyterian Church opened its work. Preaching began with the acquisition of the languages commonly spoken in North India and the Panjab. Schools were opened for teaching boys and for twenty-five years the teaching was practically confined to the English language and literature. This was the foundation upon which has been built the great national system of Western education, wherein boys and girls are educated in the vernacular languages of India, with English as a classic, in which all higher education is given in colleges and technical schools.

The missionaries, led by the famous Alexander Duff of Calcutta, have been a chief factor in the accomplishment of this most wonderful educational work whereby the treasures of Western knowledge and science have been opened to Indian students. A means of national intercourse has been created and all national conferences and congresses are conducted in English. Newspapers and magazines published in English are also read by thousands of people in every great city and the Gospel is preached by the printed page in all parts of the Empire.

As an outcome of English and Anglo-vernacular education there

has also been a renaissance in all the principal Indian languages, so that the philosophy, science, and religion of the West are being taught. Books, newspapers and magazines are now published in all of the principal languages of the people.

One of the great missionary achievements has been the translation of the Scriptures into forty or more languages and their publication by the great Bible societies. Millions of copies of the Gospels, the Psalms and other portions have thus been circulated broadcast over the Empire. Mission presses and the Bible and Book Depots are found in the central cities—Calcutta, Bombay, Madras, Allahabad, Lucknow, Delhi, Ludhiana, Lahore, and elsewhere.

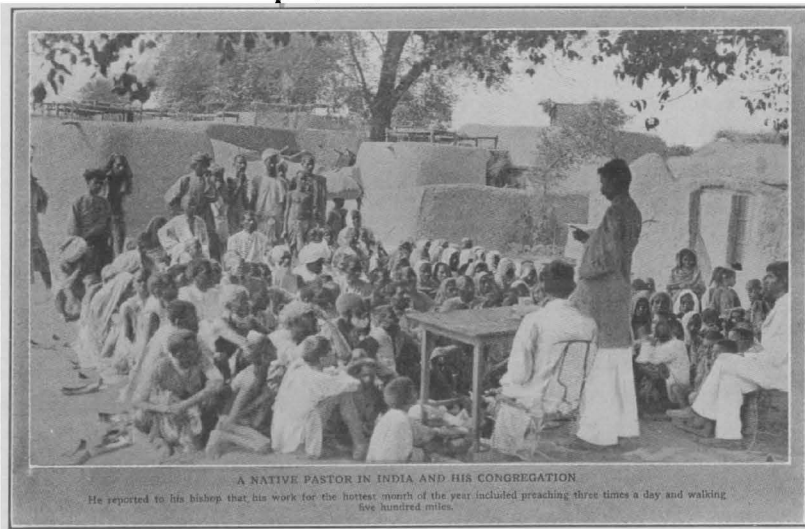
Education during three generations has in a large measure revolutionized the thought of India. The black water of the ocean no longer segregates India from other nations and multitudes travel to and fro through the land by railway train, bicycle, and motor car. The telegraph and the telephone are in evidence everywhere and these means of communication have completely supplanted the old provincialism with the national idea. Even religious prejudice is giving way to the concept of national unity.

The most important achievement is of course the establishment of the Christian Church in India. At first this appeared as an exotic with a few Christians here and there. The missionary or an Indian disciple was the leader and the center of a small community from which flowed out streams of Christian influence into the surrounding villages and towns. Persecution failed to curb the movement and the truth of the Gospel, relief ministered to the hungry and the dying during a famine, plague or epidemic, and the constant help given to the sick and suffering wrought wondrous changes. Many people began to inquire for the secret of the blessing which the faith of the Christian brings until whole villages were reported ready to receive Christian teaching. Books and Bibles were eagerly sought and read and converts were recorded by hundreds and thousands. In one province the census report showed forty thousand more Christians than had been catalogued on the church rolls.

The evangelistic work of the missions has behind it organized churches and congregations, with their conferences, presbyteries and assemblies which cooperate in every way. In many places the churches have united to form larger bodies and to get away from the narrow lines of the foreign denominations. To illustrate, in 1904 nine Presbyterian denominations united to form the Presbyterian Church in India. Four years later the South India Synod of the Presbyterian Church in India withdrew to unite with the Congregational Churches in the Madras Presidency to form the South India United Church. In 1917, the Welsh Presbyterian Synod in Assam, with a membership of some 50,000 members, took steps to unite with the Presbyterian Church in India, and later arrangements were

planned for the union of the Presbyterian Church in India with the South India United Church and the Congregational Churches of West and North India to form *The United Church in India*, thus dropping all western denominational names. There are thus two independent Indian Churches, with the prospect of further unions to form the "Church of Christ in India." Protestant Christianity is no longer an exotic, but is rooted in the soil of India and will remain an abiding force which, under God will accomplish the conversion of India for Jesus Christ.

The American Methodist Episcopal Church in India with its various conferences is practically an independent Church. The Church of England possesses an organization that may easily become independent and the same is true of the Lutheran Church. A federal



union of all Protestant churches is practicable and such a plan has already been formed and may be carried out within a short time. The movement which looks forward to one Protestant Church in India marks one of the great achievements of missions in India.

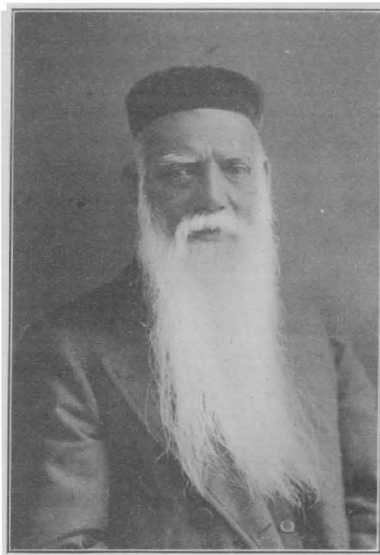
The medical work carried on by missionary societies has resulted in many splendid hospitals and dispensaries, hospitals for women and children, training schools for nurses and midwives. There are also Medical Colleges and hospitals for men that minister health and life to Europeans and Indians and train Indian men for medical work. The reputation of some of these hospitals is so widespread as to attract patients from distant provinces and the local dispensaries minister to thousands among the poor every day. With the medicine for bodily ailment goes some message of life from the

Great Physician. Lepers' asylums are also maintained all over the land and from among these helpless and hopeless ones thousands are led to know and to accept Him "who healed the sick and cleansed the leper."

Missionaries, in their journeys among the villages, have seen the anxieties and toil of the farmers. The imperfection of their tools and the manifest waste of their methods and especially the unsanitary condition of their homes and villages call for help. Better looms have been invented for weaving the ordinary cotton and woolen cloth so that instead of an output of four or five yards of cloth a



A HOLY MAN—A PRODUCT OF HINDUISM
A Hindu Fakir, ready to receive alms



A PRODUCT OF CHRISTIANITY IN INDIA
Dr. K. C. Chatterjee, a Christian Preacher

day, the new machine enables the village weaver to produce five or six times as much. In like manner the farmer has been helped to improve the yield of his land, by fertilization, by better seed, by rotation of crops, etc. Wonderful results come from an agricultural college like that at Allahabad or a training school like that at Moga, Punjab, and by improved methods of raising poultry as at Etah in the Northwest Provinces.

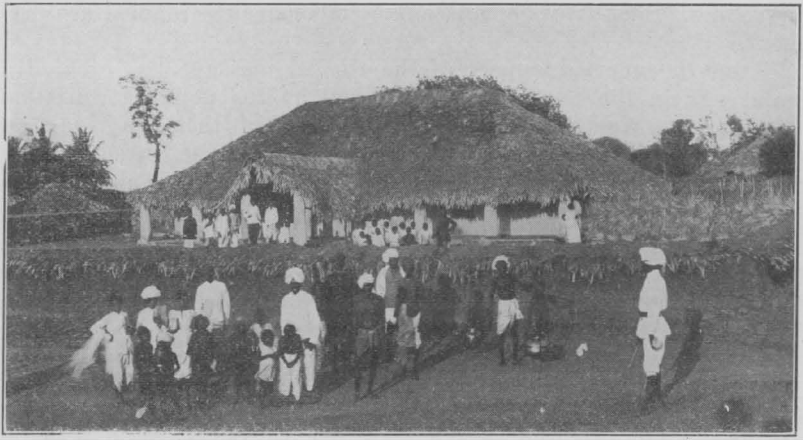
The work of the Salvation Army in its effort to reclaim the criminal tribes of India has already accomplished wonders. Tribes which had despised handicraft and lived a gipsy life of roaming from place to place, foraging and often plundering for a living, are now engaged in honorable callings.

Among the notable triumphs of missionary endeavor has been the training of men for leadership, many Indian Christians having

become, like the disciples of Paul, leaders in the Church and in the State.

The late Dr. Kali Charan Chatterjee, first moderator of the Presbyterian Church in India, was a man who carried on evangelistic work at Hoshiarpur, Punjab, for nearly half a century, leaving a Christian community of 3,500. He was a man of great influence in the Province and for twenty-five years was President of the Board of Directors of the Forman Christian College, Lahore.

Rajah Sir Harnam Singh, K.S.I., who forfeited a principality to become a Christian, has held a leading place among India's noblemen, having served on the Council of his Province more than once, and as a member of the Viceroy's Council. He is an elder in the



A COUNTRY CHAPEL AND SCHOOL HOUSE BUILT BY CHRISTIANS IN INDIA

Presbyterian Church of India and an ex-moderator of the General Assembly.

The late Mulvie Imaduddin, D.D., a pastor of the C.M.S. Church in Amritsar, was a convert from Islam and became a champion of the Christian faith. He was a prolific writer; many of his works are standard authorities in Moslem controversy.

The late Rev. G. L. Thakur Das, a leading evangelist, served for some years as editor of the *Nur Afshan*, a weekly newspaper, and was one of India's most prolific writers.

Dr. S. K. Datta, a leader in the Student Volunteer Movement in Britain, and a graduate of the Edinburgh University, was a Professor in Forman Christian College, Lahore for several years.

The late Kali Charan Bannerjee, a leading man in the city of Calcutta, was a Christian of great eloquence.

K. T. Paul, an elder in the South Indian United Church, has

been a leader in the movement for the forming of a United Church in India.

Another leading personality is Sadhu Sundar Singh, who has gone forth for fifteen years as a missionary in India, Beluchistan, Afghanistan, Thibet, Bhutan, Nepal, Singapore, Japan, and China. In 1920 he went to England, and addressed crowded audiences in Oxford and Cambridge Universities, in cathedrals in London and Edinburgh, and later visited America and Australia. His power is not in his eloquence or his learning but in his personality and in his story of God's dealing with men. Dressed in a yellow robe, bare headed and barefooted, or in sandals, he carries nothing with him but a Testament or a Bible. His soul is wrapped in his subject and many have been converted and Christians have been revived by his preaching. Such fruits of missionary labor are the highest achievement.

But the general impact of the Gospel message has created a great stir in the non-Christian as well as the nominal Christian community. New sects have arisen, some of them as rivals of Christianity, some as anti-Christian movements. The Brahmo Samaj is a cultured unitarianism which accords to Jesus a high place among the teachers of men. The Arya Samaj is a reformed Hinduism and a bitter enemy of the Gospel movement. The Ahmadiya Society is a modern Islam, somewhat like the cult of Abdul Baha. It is of course at enmity with Christianity. The presence of these movements is a witness to the influence of Christian effort.

Missionary effort has also influenced the Anglo-Indian community. The Church of England, the Established Church of Scotland, and the Wesleyan Methodist Church have all been awakened to the duty of providing services for the European soldiers in the Army and the European and Anglo-Indian people in India. The Lord's Day is recognized as a national holiday. Alongside of the clang of the Hindu temple bells and the cry of the Moslem muezzin, are heard the chimes and bells calling people to church.

A little more than a hundred years ago the missionary was a *persona non grata*. To-day there are over 4,000 missionaries, besides a multitude of Indian preachers and teachers, quietly carrying on their work in the schools and colleges, in the hospitals and dispensaries, in printing press and publishing house, in chapel and the bookshop and in the bazaars and the villages. Every day and everywhere these Christian workers hold forth the Word of Life. The story of their achievements is endless. Books have been written on the subject and occupy a considerable space in the libraries of the world. Columns in the newspapers and magazines in every land essay to tell the story. The story never ends, and will not cease on earth until the Kingdom of the Christ be established on earth as it is in Heaven.

Sundar Singh, India's Christian Sadhu

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

TWO men in the world to-day who instinctively make one think of the Christ are Anton Lang and Sundar Singh. When Anton Lang hangs on the cross in the open air theater at Oberamergau this summer, it will be hard to realize that he is not the Christ, so vivid will be the portrayal. But this is art, and off the stage Anton Lang is no more Christlike than many of his fellows.

With Sundar Singh it is different. He *lives* Christ, not merely portrays him. Seventeen years of wandering through India seeking souls and holding communion with Christ have given him a Christlikeness that radiates from his face and shows forth in his actions. This is so marked that one can scarcely fail to notice it. The story is told that once a little maid that responded to his knock left him standing at the door while she hurried to her mistress. "Some one wants you," she said. "I can't make out the name. But he looks like Jesus Christ."

Like the apostle Paul whom he resembles in many respects, Sundar Singh has much of which he might boast in the flesh. Born a Sikh, with the fine physique, the religious devotion and heroic endurance characteristic of that proud and aristocratic race, and reared in a home of wealth and refinement, he had every advantage this world could bestow. "But what things were gain to him, those he counted loss for Christ."

Sundar Singh was born on September 3, 1889, at Rampur in the Panjab, the youngest son and especially dear to his mother, a very religious woman. Though not a Christian, she was willing to receive the ladies of the American Presbyterian Mission into her home and constantly sought to impress her religious nature on her boy. "You must not be worldly like your brothers," she often said to him, "You must seek peace and become a holy sadhu."

When Sundar was fourteen his mother died and he felt lost without her. She had bidden him seek *shanti*—the full satisfaction of soul that has ever been the quest of devout East Indians—and he now began to search for it. He sought it in the Granth, the holy book of the Sikhs, but it was not there; he searched the holy books of the Hindus, but it was not there; he tried the Koran of the Mohammedans, but it was not there. He haunted the temples and talked with priests and sadhus, but they gave him no help.

"I was not a Sikh, but a seek-er after Truth," he says with a play on words characteristic of him.

He was sent to a school conducted by the American Presbyterian Mission in his village and for the first time heard of the Bible. He

was required to read it every day but this aroused his ire. "Why should I read it?" he asked. "We are Sikhs and we have our own holy book." But he had to obey the rules and one day bought a New Testament for himself. The more he read it the more he hated it and he finally tore it up and threw it into the fire! In later years this act became a bitter memory and now he invariably refuses to bless people saying: "How can these hands bless any one, these hands that tore up God's Word and burned it in the fire?"

Again he turned to his own sacred books but again they failed him. Nevertheless his opposition to the Bible steadily grew and an intense hatred of the Lord Jesus took possession of him. Once when the shadow of a missionary fell on him, he spent an hour trying to wash away the stain. But God was leading him and one day the thought came, "Perhaps the way of peace is in the New Testament after all." He began to read it again and found two texts, (Matt. 11:28 and John 3:16), that gave him hope, but not full satisfaction.

At last one night he decided to give himself to prayer and meditation, and if peace did not come before morning, he would throw himself under the Ludhiana Express that thundered along every morning at five o'clock at the foot of his father's garden.

"O God, if there be a God, show me the right way or I will kill myself," was the burden of his prayer. But peace seemed as far away as ever. At last as morning began to dawn—on December 18, 1904—and the Express was coming closer and closer, suddenly at half-past four, a bright light filled the room and like a flash the thought came, "It is God!" In the midst of the light he saw the radiant face and form of the Lord Jesus and heard a voice saying in Hindustani, "Why do you oppose me? I am your Saviour. I died on the cross for you."

Falling to his knees he acknowledged Jesus as his Lord and immediately the deep peace, the *Shanti* he had been seeking, came to his heart. When he arose the vision had vanished, but the peace abides with him still.

The months that followed were very hard. He had found God and there was joy in his heart but he was subjected to bitter persecution. Everything possible was done by appeals to love, by bribery, by threats and by abuse to make him give up the despised and hated Jesus. His uncle, a very wealthy man, sent for him and leading him down into a deep cellar showed him a safe filled with bank notes, priceless jewels and gold and silver coin. Then his uncle removed his *puggaree* (turban) saying, as he laid it at Sundar's feet, "All this shall be yours, if you stay with us."

The riches dazzled Sundar's eyes—he was only fifteen—and the condescending love of his uncle in thus laying his *puggaree* at the feet of his brother's youngest son, almost overwhelmed him. But

the love of Christ came welling up into his heart and made it easy to speak words of refusal.

When at last Sundar took the final step of cutting his long hair—a sign that he was no longer a Sikh—he was formally disowned by his father and treated as an outcast. He was ordered to leave home on a single day's notice and he feared that he was to be cut off from his people forever. His last meal taken in his father's house was poisoned, for his family preferred to have him dead than a Christian.

But though the poisoned food brought him to death's door his life was spared, for God had need of him. As soon as he was able he went to the American Presbyterian Mission at Ludhiana where he received a kindly welcome. As his family pursued him even here he was sent to the American Medical Mission at Sabathu for safety. Months passed and as he longed for baptism the rite was administered on his sixteenth birthday, September 3, 1905, by the Rev. J. Redman of the Church of England at Simla.

He was now ready and eager for service. His mother had wished him to be a sadhu and he himself longed to be wholly devoted to God. Why not become a Christian sadhu? The idea was new and met with scant approval on the part of the missionaries, but after much prayer he decided to adopt it. He gave away all his possessions except

his New Testament and on October 6, 1905, thirty-three days after his baptism, he took the sadhu vow in a little room at Sabathu and donned the sadhu garb—a saffron robe with orange scarf and turban. Then, with bare feet and no money but with the New Testament in his hands, he went forth with God to search for souls. In 1919 after he had witnessed for Christ all over India and in Tibet, Ceylon, Burma, China and Japan, he again stood in the same little room at Sabathu. Fourteen years had passed and he was abundantly satisfied. All the way God had gone with him and.



SADHU SUNDAR SINGH

though he had suffered much, he had led hundreds of souls to his Master.

A sadhu in India is a holy man or devotee who early in life renounces the world to satisfy his own spiritual cravings. He never marries, has no home and carries neither food nor money. Yet he rarely lacks anything for the people of India consider it an act of merit to provide for him.

The East Indians are a deeply spiritual people who regard the man who renounces the world as infinitely superior to the man who conquers and rules it and the sadhu ideal makes a great appeal to them. It is said that there are about 5,000,000 sadhus in India. "The ideal is a great one," says Mrs. Parker, "and in Sundar Singh's case it is realized to perfection since it is not for his own soul but for the souls of others that he makes his great renunciation." A Christian sadhu is a literal follower of Jesus.

Sundar Singh is often called the first Christian sadhu and so he is in India. But was it not the sadhu life that the Lord Jesus lived on the earth? And did not His apostles, for a time, live it with Him? What then? Shall we all become sadhus? Sundar Singh says no—only those who like himself have been definitely called to it. "Be yourself, do not copy others," is a piece of advice he follows himself and often gives to others. In India there are said to be four hundred young men eager to follow his example but even to these he says, "Watch and pray and seek to know God's will for you." He has been urged to found an "Order of Christian Sadhus" but he distrusts organization and is not sure that such a plan is of God.

In his own case the sadhu life has proved a great asset. The saffron robe has been an "open sesame" to all classes and castes in India, even the zenana doors opening to it. But it has also cost him much suffering and some persecution. Many a time he has been driven from a home that had received him as a sadhu when it was discovered that he was not a Hindu but a Christian holy man.

Sundar's first witnessing for Christ as a sadhu was in the most difficult of all places—Rampur, his own village, where he went from street to street fearlessly preaching Jesus. The boy of sixteen worked his way up through the villages of the Punjab and on to Kashmir, Afghanistan and Beluchistan where Christ is little known and where men are wild and hostile. His life was often in danger, but souls were saved and he was filled with joy. "The cold pierced his thin clothing," says Mrs. Parker, "and the thorns and stones cut his bare feet. The nights came on with no certainty of shelter from bitter winds and pouring rain and the gray dawn often brought days of suffering and hunger." But God gave him strength and the peace of God filled his heart. Kotgarh, a village in the Himalayas, 6,000 feet above sea level and about 55 miles from Simla, where he stopped to rest, has since become a sort of headquarters for his work—a

resting-place between tours and a starting-place for the long journeys into Tibet.

In the summer of 1908 Sundar made his first journey into Tibet, the "Forbidden Land," and since then, though it entails much suffering in cold and snow, the certainty of persecution and the possibility of martyrdom, he has regarded this field as peculiarly his own. As a rule he spends the cold season in India and the six months or more of the hot season in Tibet. He once tried working there in winter, but a twelve-foot snow drift kept him in one house for seventeen days and showed the futility of it.

Sundar's friends urged him to take a course in theology that would further fit him for his work and after two years in Saint John's Divinity College, Lahore, he was recommended for deacon's orders and given a license to preach. But he soon saw that being tied to one denomination would interfere with his freedom in service. So he returned his license to Bishop Lefroy, who was large-hearted enough to appreciate his position and continue to be his friend.

This was an important step in Sundar's career for it freed him from sectarianism and gave him more complete fellowship with Christians of all denominations. He hands over his converts to the nearest Christian mission and does not himself administer the rite of baptism, though many have asked him for it. When his own father, who became a Christian a year or two ago, asked for baptism, Sundar Singh refused even him, for he says: "My work is not to baptize, but to preach the Gospel."

It is the Sadhu's great desire to live as nearly as possible the life that Jesus lived upon earth and he long wished to imitate Him in His forty days' fast, not with the idea of the Hindu sadhu that self-inflicted suffering is a means of making merit, but in the hope of increasing his spiritual insight and power. His friends tried to dissuade him, but in 1912 he retired to a "shadowy place in the jungly country" between Hardwar and Dehra Dun to be alone with God for forty days. He noted the date in his New Testament and made a heap of forty stones intending to throw one off each day and so keep count. But he soon became too weak for this and does not know how long he fasted.

The experience almost cost him his life. Sight and hearing left him and he lay as in a trance, conscious but unable to move. Just in time to save his life—God was evidently watching over him—some bamboo-cutters caught sight of his saffron robe and carried him out. He was so changed that his friends could not believe it was he until they found his name in his Testament.

The Sadhu feels that this fast was worth all that it cost for it has helped him in overcoming temptation. Sometimes, he confesses, he used to complain to God for letting him go hungry when He Himself had told him to carry no money. And sometimes he was tempted

to go back to his father's house and marry and live in comfort. Others serve God without giving up all, why should not he? Since the fast such things do not trouble him. Nor does his besetting sin—a feeling of irritation when he is weary with work and people crowd around him asking questions.

The years following the fast were marked by bitter persecution and also by remarkable deliverances.* Once in Nepal, because he would not stop preaching, his feet and hands were fastened in the stocks and leeches were thrown over him to suck his blood. The scars still remain so that he can say with Paul, "I bear in my body the marks of the Lord Jesus."

Many are disturbed by the apparently miraculous element in the Sadhu's life and claim that since he is a highly susceptible Oriental mystic, the experiences he regards as physical are in reality psychical. But if "Jesus Christ is the same yesterday, to-day and forever," why should He not come to the help of this disciple in the twentieth century as well as to the apostles in the first? The Sadhu himself rarely speaks of these experiences, though others make much of them. His theme is Christ and the Cross, not Sundar Singh and his deliverances.

Like other famous mystics, the Sadhu has ecstatic visions that are a source of refreshment to him but are perplexing to many Christians. Like the Apostle Paul he has been in visions "caught up into the third heaven" where he hears things not known on earth. Unlike Paul he has confided some of these things to his friends, Canon Streeter and Mr. Appasamy, and they have written them down in a book,* and some of the "revelations" as there recorded do not accord either with the Scriptures or with his own teachings given in other places.

Many critics of the book, which is otherwise very inspiring, are inclined to think that the editors, who are liberal theologians, have influenced the Sadhu somewhat. "Many of the conclusions Canon Streeter has drawn in his book show the influence of his own views," says Doctor Velte of the Presbyterian Mission at Saharanpur, India, "and we believe the Sadhu himself would be the first to repudiate them. . . . At any rate these are not the central things in his life and they have no place in his message. We love to think of him as a humble, earnest, devoted witness to Christ, who, as he passes through India attracts souls like a magnet."

Four years ago when the Sadhu was approaching the age at which Jesus began His public ministry, the sphere of his labors began to enlarge to include other fields. He had given up all things and buried himself in Tibet, but like his Lord, "he could not be hid."

*These are told in detail in Mrs. Parker's story of his life and are well worth reading. "Sadhu Sundar Singh" by Mrs. Arthur Parker. Revell, New York, \$1.25 net.

*"The Message of Sadhu Sundar Singh," edited by B. H. Streeter and A. J. Appasamy. Macmillan, New York. \$1.75.

His fame had spread over India and in 1918, when he went down to Madras, invitations to speak came from every direction. The result was a great evangelistic tour which has taken him literally "into all the world."

The Sadhu counts it all joy to suffer for Christ and felt afraid that in Southern India where there are so many Christians, there would be little to suffer. But he was mistaken. The excessive heat proved very trying to this son of the North and the vast crowds wore on his spirit. Yet he bore it all with sweetness and patience.

He had scarcely time to eat, the days were so full, and they were followed for the most part by nights of weary travel. If, perchance, he remained over night somewhere, his rest was apt to be broken by some modern Nicodemus coming to him under cover of darkness. At North Travancore he attended two great conventions of the ancient Syrian Church where he made a deep impression. At one of these 20,000 people were in attendance; at the other 32,000 heard his closing message. "Probably no single man has attracted so much attention and devotion in all the history of the Christian Church in India," says Mrs. Parker.

From India he went to Ceylon where similar scenes were enacted. Returning to India in July he was stricken with influenza in Calcutta where the disease was raging. But even this he regarded as a means of grace. "In sickness God has given me rest and the time for prayer I could not get in the South," he said. On his recovery he started out to fulfill a promise to visit Burma and the Federated Malay States. Thank-offerings taken at his meetings in Burma made it possible to extend his journey to China and Japan. Everywhere he went it was the same story—vast crowds, great spiritual blessings and souls won for the Lord Jesus Christ.

On this first foreign tour an event of much importance occurred. The barrier of language had long been a great hindrance and on January 2, 1919, when he found himself in Singapore with no one to interpret and English the only medium of communication, he boldly began to speak in that language! This in itself seems a miracle for he had only been studying English a short time and that only in spare moments. At first he felt as though an earthquake was going on inside him. "The thoughts of my heart have no means of escape," he said, "and my heart quakes."

In January, 1920, after some months in Tibet, Sundar Singh set sail for England, his passage being paid by his father who was now in full sympathy with his son. His purpose in going to Europe and America was threefold: 1. To see whether Christianity had ceased to be a living force in the West as was being said in India; 2. to gain inspiration from the godly leaders in the West; 3. to bear witness for Christ in these distant lands.

After a few months in England where he addressed large audi-

ences and made a deep impression on all classes of people, the Sadhu sailed in May for the United States. After visiting New York, Princeton, Philadelphia, Hartford and other centers he crossed the Pacific and returned to India by way of Australia.

Sudden prominence and world-wide fame is a severe test for any man and many of Sundar's friends have feared that he might be hurt by it. But the Sadhu is alive to the danger and returned to India the same simple minded, devoted follower of Christ that he was when he left it. He was soon back in Tibet seeking the rest and communion with God that he could not get in the busy world of the West.

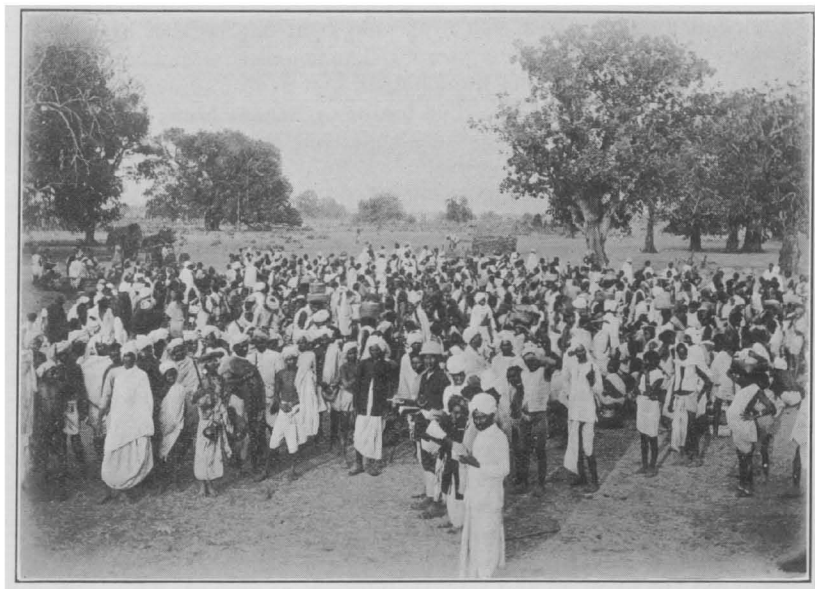
Though the Sadhu attended many meetings in America and gave many strong addresses, nowhere did his likeness to Christ show forth more vividly than at the Student Conference at Silver Bay on Lake George in June, 1920. It was especially notable at a vesper service held one evening on the stone steps, a hallowed spot dear to many.

As he stood facing his audience, clad in his saffron robe, the scars of the leeches on his arms and the look of God on his face, the lake back of him and the mountains beyond lighted by the last rays of the setting sun, it was hard to realize that the lake was not Galilee, the time not A. D. 33, and the striking figure not that of the Lord Jesus. When he spoke the spell was not broken for his teaching was in simple stories, rich in spiritual truth, such as the Lord himself might have used.

While at Silver Bay the Sadhu gave an estimate of America that should send us to our knees and stir us to action. The burden of one address was the danger of being *near* the Kingdom but not *in* it. This was emphasized by the parable of "The Wise and Foolish Virgins" and his own parable of "The Hunter's Lodge." The hunter was pursued by a tiger but had no fear because there was a hut near by to which he thought he had the key. On reaching it, however, the key was missing and although there was only the thickness of the door between him and safety, yet he was lost.

To a little group that talked with him afterwards he said that, so far as he had been able to judge, a great many of the so-called Christians of America, though full of good works, are like the hunter, almost saved, but lost. "Unless some great leader arises," he added, "America is doomed."

What think ye of Sundar Singh—this devoted man of God who in this strange twentieth century is living so much like Christ? Can it be that God has raised him up not only to show forth a new way of winning India but to lead us all back to the simplicity of apostolic days when there was little in the way of organization, but God was in power and souls were added daily to the Church?



MOVING CHRISTWARD IN INDIA—PREACHING IN THE VILLAGE BAZAAR

Remarkable Mass Movements in India

BY REV. BENSON BAKER, D.D., MEERUT, NORTHWEST INDIA

Missionary of the Methodist Episcopal Church since 1905

“SO indomitably hopeful and courageous is this animal called man that a few years of missionary work, a smattering of education, a slight loosening of the chains that bound him, and he is—” who can say what he will be doing? Things are moving so rapidly in India that what is written today may be out of date before it is in print. A friend writing from India says “If you do not get back soon you will be so far behind that you never will catch up.”

It seems evident that God has been preparing the way in India for the changes that were coming. Long years of education and of dissemination of Christian truth and ideals had entered into the fabric of educated India so that even though most of the leaders of the New Movements in India today are not professing Christians, they have been greatly impressed by Jesus Christ. Mr. Gandhi acknowledges frankly his debt to the Bible, reads it himself and urges his followers to read it. He is an admirer of Jesus Christ and his whole life has received the impression of the Man of Galilee.

“India's Silent Revolution”—Bishop Fred B. Fisher.

Not only have the educated men at the top been influenced by the Gospel, but also the great mass of people at the bottom have been strangely stirred by the same power. The so-called Mass Movements among the depressed classes have helped in a profound way to change the whole thinking of India. The history of these Mass Movements would convince anyone of the fact that God has been in the Movement.

The caste system that had seemed the stone wall against which it was impossible to make any progress has become the very avenue by which the movement towards Christianity spreads. In the olden days when a man was baptized, it meant that he must leave his caste and that, in India, is almost unthinkable as there is no place for an outcaste. In the new movement all of a certain caste in a village may be baptized at one time and thus they themselves become a new organization that can carry on. It is a very simple matter then for the chaudri (the mayor or head man of a caste group) to go to the next village and tell the chaudri and his people there of what has happened. The people are at once interested, the story is told again and again and finally the chaudri is asked to bring his preacher or teacher that this new group may learn something of the new religion. The preacher goes, and with the help of the chaudri the new group is prepared for baptism and thus the movement spreads from village to village until in certain districts practically all the people of certain castes have become Christians. They form a great Christian community and so can stand against their heathen customs; they can find wives for their boys and husbands for their girls, and they can organize a village life that has in it all the elements of growth.

This movement has spread until practically all the missions in India are baptizing large numbers of these people from the low castes. Bishop Warne says, "We could bring in two million in six years if we only had the workers."

The American Baptists in South India are baptizing a thousand a week. All the Protestant missions combined are baptizing fifteen thousand a month. Just beyond these are countless thousands of others who are accessible and could be led into the Kingdom if only there were sufficient workers to care for them properly.

These movements have not taken place unheeded in India; they have not occurred in a corner. The Hindus and Mohammedans are awake to the situation and the results are everywhere apparent. The Ayra Samaj, the reform society of the Hindus, is doing everything in its power to counteract the work of the missionaries. Shrewdly they have discovered that the best way to counteract the influence is to work along the same lines. They now have their Sunday-schools, their young men's associations, their orphanages and schools. They have seen that Christianity meets a great need when it says to an untouchable outcaste, "We can give you a place in the

sun." So today the Ayra Samaj itself is working among the outcastes and they have developed a ceremony by which they aim to make the untouchable touchable.

The influence of Christianity upon the outcaste himself, whether or not he becomes a Christian, is far reaching. For centuries they have been so depressed that they seem to be nothing but cattle without souls, and beyond the possibility of change; but in this new day the outcaste himself is coming into a self-consciousness that is full of hope. Great conventions of the depressed classes are being held all over India. New demands are being made and these people, so long held down by gripping fear, are finding that they have a voice and a place and no one can tell the results on India of this upward movement. In concentrating on the outcaste, missionaries have started a great force and God alone knows what the result will be in the life of new India.

Already the great middle class just above the outcastes, something like one hundred and forty millions, the voiceless millions of India in whose hands the future of the Indian Empire lies, are being mightily influenced by these movements among the low castes. The day is coming when Mass Movements will spread through many of the great castes of India.

The movement has been deeply tested, for Christians have been tried as they were in the days of the early Church. I have had men come to me with their faces all beaten up, their backs lacerated, their bones broken because they were Christians. I have found great groups of houses burned to the ground for no other reason than that the occupants had taken the name of Jesus. The wonderful thing is that never yet have I known a man to recant because of persecution.

The movement has been tested in yet other ways. Leadership of the very finest has been produced. Men who were untouchables have risen to places of the highest influence. We have just received word concerning a man who had been a sweeper of the compound. His little boy sat on the veranda of a missionary's home and learned to read, the man became a Christian and a minister in the Church and the other day he was decorated by the Governor of the Province with the highest honors for the service he was rendering to the people in his District—a thing undreamed of except through the gateway opened by Christianity.

These people, poor as they are, have also learned to contribute to the support of the Church. In some Districts every minister, out of the pittance of a salary he receives, pays his tithe into the Church. Others, not ministers, but simple village Christians as they grind their daily grain set aside every tenth handful for the Lord. By any test you apply this movement is shown to be of the Lord.

The problems facing us in this great movement seem at times insurmountable. There is such dire poverty. They are handicapped

on every side and theirs is the hardest, cruelest kind of poverty. The Church faces the problem of changing the economic condition of these people. Men like Sam Higginbottom with his Allahabad Farm show one way in which something can be done to bring to the Church in India an economic uplift. This means a profound social revolution, the whole organization of the village is disturbed by some of these new movements. The economic situation underlies the whole program of the Church in India.

Again practically the whole of the new Church in India as it comes in is illiterate. We must face squarely the question of the education of the great masses of new Christians. This can be brought about only through a trained leadership raised up in India. Modern methods of education must be employed, primary education on a large scale must be carried on and the missionaries are making large plans to solve this question.

The Church also faces the problem of its own successes. Tens of thousands of people are applying for baptism but because of the lack of workers are being refused. The Mohammedans and Hindus stand ready to take these people who are not going to stand forever waiting for admission.

A most hopeful thing is the outlook of the new Church in India. The All India Christian Conference has recently been held and the attitude it takes on national movements carries great weight with the government. In early days Christians were eager to adopt Western customs but in this new day they say, "We are Indians and we must retain our customs and habits in as far as they do not interfere with our Christian life." They demand a place of leadership in the Church. One of the great missions has recently elected a native Indian as head of its only college in India, and another native Indian as principal of its leading theological school. This means that the new Church has become an actual part of the life of India. It is being built along lines peculiar to India.

India is in transition as perhaps no other country in the world today. For the first time in her history India begins to aspire to be a nation. Men have come to the place where they are willing to give up certain beliefs and customs that have bound their ancestors through the centuries. They are trying to express themselves through new channels, trying to come to a realization of what a people really should be. They are looking for a leadership and guidance not from outside but from among themselves. The Christians in India find in this situation an unparelled opportunity to direct and guide. The Church has strong leaders, trained, broad thinkers, and because they are not Hindus or Mohammedans they hold places of peculiar influence. We believe that the Church in India today has an unprecedented opportunity to help formulate the new life of a new nation.

Church Union Movements in India

BY REV. LEWIS R. SCUDDER, M.D., D.D., VELLORE, SOUTH INDIA

A Missionary of the Reformed Church in America since 1888

ANY consideration of the numerous union plans in South India must begin with the close association of missionaries at Kodaikanal. At this delightful hill station, the missionaries of South India have met in increasing numbers for thirty-five years, in social, intellectual and spiritual fellowship that has brought them into close sympathy. Through sports, missionary conferences, and spiritual conventions, an atmosphere favorable to union schemes has been created. Out of this came the South India Missionary Association, the South India Medical Missionary Association, the Union Theological College, Bangalore, the Union Mission Tuberculosis Sanatorium, the School for Missionaries' Children, the Woman's Christian College, and the Missionary Medical College for Women. It also created the attitude of mind favorable to Church union schemes, for the missionaries from different missions and belonging to different churches found they could not only worship together but could have the most delightful spiritual fellowship.

After the Decennial Missionary Conference, held in Madras in 1898, at which union and cooperation were greatly stressed, the missionaries of the Arcot Mission of the Reformed Church and the Mission of the United Free Church of Scotland worked out a scheme for the organic union of the churches of the two missions under the name "South India United Church." In this the Indian brethren did not take the initiative, but they cordially accepted the scheme, all of the churches voting to enter the new organization. After reference to the home boards and the ecclesiastical courts of the two churches involved, permission was given to consummate the union. This was done in 1901 to form the South India United Church, indigenous and wholly independent. Indians, Americans, and Scotchmen met in delightful harmony. The union was made very real by fixing the boundaries of the Presbyteries, so that a number of the Arcot churches became connected with the Presbytery of Madras, and some of the Madras churches joined the Presbytery of Arcot. The missionaries of the two missions were also divided so that representatives of both were in each Presbytery. The annual meetings of the Synod of Madras kept the development of the two presbyteries along similar lines.

The South India United Church next made overtures to the Congregationalists of the London Mission and to the American Madura and Ceylon Missions. They preferred however to come together in a Congregational Union, before negotiating with the South India

United Church. This union was consummated in 1905, under the name United Churches of South India. Active negotiations were then taken up between these two bodies, one Presbyterian and the other Congregational.

While these negotiations were in their beginnings, the Presbyterian Alliance had worked out a scheme for a United Presbyterian Church and asked the South India United Church to join. Although the other Presbyterian Churches were all far away in Central and Northern India, the South India United Church merged her existence in the Presbyterian Church in India. But while doing so they stipulated that in case the negotiations for a wider union with the Congregationalists in the South should prove successful, they should have the right to withdraw from the Presbyterian Church and join the Union in the South. Fortunately for the cause of union the negotiations in the South were brought to a successful termination. Then at their request the Presbyteries of Arcot and Madras were released from the Presbyterian Church to join the union in the South. The hope was at that time expressed that in the not distant future a basis of union might be found that would unite the separating bodies in a larger and more comprehensive union.

It was an historical occasion when in 1908 the representatives of the United Churches of South India, led by their President, and the representatives of the Synod of Madras led by their Moderator, marched together into the Davidson Street Congregational Church in Madras and after a service of praise and thanksgiving decided to unite their forces on the basis of the new creed and polity prepared beforehand and accepted by all of the churches concerned.

The basis on which these churches came together was not one of compromise or of sacrificing important principles. It was rather that of each church contributing its richest gifts to form a richer and fuller polity than either had before. The result has justified the method. The creed is brief and comprehensive and drawn up with a special view to the conflict of Christianity with Hinduism. The polity is Congregationalism in the individual church, Presbyterianism in the councils in which the churches are associated. The General Assembly is consultative and inspirational, without authority over the councils except to decide questions and appeals referred to it for decision. In this South India United Church the churches of five missions came together, two Presbyterian and three Congregational. Americans, British, and Indians are working cordially together. The statistics of the first General Assembly show a Christian community of about 140,000. In drawing up the scheme Indians were represented on all of the committees and contributed their share to the discussions. While at first in the General Assembly they deferred somewhat to the leadership of the missionaries they are now taking their full share in the discussions and in membership on all important

committees; in an increasing proportion of cases the chairmanship of these committees being held by them.

At first a few sections of the London Mission who are extreme individualists, held aloof and refused to come into the organization. But gradually they have all joined and it is interesting to see how the churches have dropped their denominational names and have adopted that of the South India United Church. Gradually also the liturgical forms drawn up by the General Assembly's committee are finding general acceptance and use. A feeling of unity and solidarity is drawing the whole Church together.

A statistical study of the progress of the Church is made every second year at the meetings of the General Assembly. This has enabled the Church to detect its weaknesses and attempt to remedy them, to perfect the organization along the most approved lines and has also enabled the General Assembly to keep before the Church high and definite ideals of advancement. The South India United Church has touched and influenced most of the missions in South India and many in other sections by inaugurating the evangelistic campaign movement. This was so successful and conducted on such sane and helpful lines that it was taken over by the Madras Representative Council of Missions as the Evangelistic Forward Movement.

Subsequent to 1908 two other missions have joined the Church, the Church of Scotland mission in about 1913 and in 1919, the churches founded by the Basel Mission in the Malabar District. Now a most interesting experiment in helping the Malabar Christians to carry on the large work developed by the Germans is being worked out.

During these years the Church has grown in numbers as well as in efficiency. The latest statistics report a Christian community of 210,000 and a church membership of 38,160, organized churches number 243 with 198 ordained ministers.

Early in its history, the South India United Church invited the Wesleyan Church to contribute their share to the formation of a strong, indigenous Indian Church but the Indian ministers opposed it.

Recently most interesting developments are taking place in two different directions in both of which the South India United Church is interested. The Presbyterian Church in India and the Congregationalists in Northern and Central India have been working out a plan of union that follows very closely the constitution of the South India United Church. It has progressed far enough for the Northern churches to invite cordially the South India United Church to join with them in making a United Church in India. This matter came up before the General Assembly of the South India United Church held at Calicut in 1919 but at that assembly the question of union with the Anglican Church was earnestly considered and has progressed so encouragingly that the South India United Church at their

last General Assembly in September 1921 voted that they were not now in a position to unite with their sister churches in the North. They promised to pray for the coming of the day when all Christians in India should be members of one Church.

The negotiations between the Anglicans and the South India United Church represent, perhaps, the most significant and far-reaching of the movements that have taken place in India. If it results in organic union between these two communions, it will have a profound influence on all future efforts for union. It is especially significant that this movement has been due to the initiative of Indian ministers, and in spite of some missionary opposition has received their enthusiastic support. In 1918 a conference of Indian ministers met at Tranquebar in the interests of the evangelistic campaign, and was characterized by such delightful fellowship that they began to ask why they could not all come together in a united church. A similar conference met the following year under the leadership of Dr. George Sherwood Eddy and the question of church union became the predominant one. The ministers of the Church of England and of the South India United Church issued a joint appeal for organic union of their two churches, on the basis of a constitutional episcopacy. The consensus of opinion at an informal Kodaikanal conference of missionaries in 1919 was that if the Indian Church desired a union on the basis of a modified episcopacy they should be given a free hand to work out the problem. At the General Assembly that year, union was the absorbing topic. Resolutions were presented by the Executive Committee, proposing that negotiations for union be opened with the Anglicans on the basis of a constitutional episcopacy, the recognition of the absolute equality of the ministry of the uniting churches and the equality of church membership as well. Bishops are to be elected by the church and to exercise their authority in accordance with a written constitution. These resolutions cut out any proposal for reordination or a service of consecration. The resolutions as amended were passed by an overwhelming majority and ordered sent down to the councils, the majority of which have expressed their approval. This action of the South India United Church was taken to the Lambeth Conference by the Bishops from South India and had a share in shaping its conclusion. The Anglican authorities in India appointed a representative committee including four bishops to meet with the committee of the South India United Church. Three meetings of this committee have been held and great progress has been made in finding solutions for many of the difficult problems. There are still unsolved difficulties, but there is reasonable ground for hope that solutions for these will be found. The committee on union in making their report to the Eighth General Assembly of the South India United Church held at Nagercoil in 1921, made four recommendations which were unanimously adopted. The

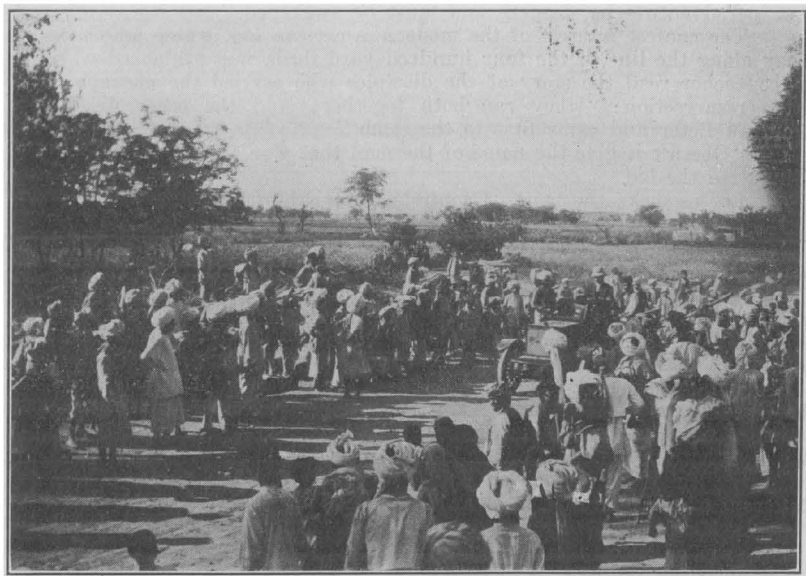
first was that the General Assembly place on record its opinion that the South India United Church should be willing to accept a constitutional episcopacy, as defined in the former General Assembly, but cannot enter a union which will cut it off from those churches with which it is now in communion.

The second recommendation was to send the whole report on union to the Church Councils for their careful study and for action. As already two-thirds of the Councils have accepted the actions of the Seventh General Assembly it is not likely that they will now reverse their action.

The third recommendation was to appoint a committee in union consisting of five Indian ministers, five Indian laymen, and five missionaries to carry on the negotiations.

The third recommendation was to appoint a committee on union view the findings of the committee on union and strive to give effect to the principle stated in the findings of the first meeting, that the Indian Church should give the Indian expression of the spirit, the thought, and the life of the Church Universal.

This commits the South India United Church to the continuance of the negotiations and makes possible a reasonable hope that this problem of church union that has baffled the churches of the West may find a happy solution on the mission field in India.



MISSIONARIES ON TOUR PREACHING THE GOSPEL IN ZAFFARIVAL, INDIA

BEST METHODS

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

MISSIONARY CONTESTS

All the world loves a contest! Cheers there are for the winner and cheers equally hearty for a good loser. Stories of contests always hold the attention of girls and boys. David's contest with Goliath is as full of interest to our children as it was to their grand-mothers and grand-fathers. There is still a thrill in Daniel's challenge to the steward whom the prince of the eunuchs had appointed over him and his three friends: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. So he hearkened unto them in this matter, and proved them ten days."

Unchanging human interest and human nature are recorded in the story of the contest on Mt. Carmel. Elijah's clever taunts to the four hundred and fifty prophets of Baal, as they had their innings, are echoed in the cries from the bleachers of the modern American arena: "Cry aloud; for he is a god; either he is musing, or he is gone aside, or peradventure he sleepeth and must be awakened."

The contest interest of the modern American lad, whose ambitions lay along the line of the four hundred yard dash, was evidenced when his teacher read the story of the disciples who carried the message of the resurrection: "they ran both together; and the other disciple outran Peter and came first to the tomb."

"Doesn't it give the name of the man that won the race?" eagerly inquired the lad.

Let us make the most of contests for missions.

READING CONTESTS

Many Mission Boards have outlined reading courses which are creating a lively interest and proving a valuable feature of missionary education.

Dr. William A. Hill, Secretary of the Department of Missionary Education of the Board of Education of the Northern Baptist Convention gives the following definition and statement of the plan of that Board:

NATIONAL MISSIONARY READING CONTESTS

1. The reading contest lists were worked out in conference between the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society and the Department of Missionary Education.

2. The contest courses are graded for Adults (men and women), Young People's Societies, World Wide Guild, and Children's World Crusade.

3. They are unified, and they conform to a uniform point system.

4. The current mission study books appear in the required list in each grade, thus conforming to a precedent followed for many years, in the miscellaneous and unrelated reading contests formerly promoted. We believe that this feature is very important, as it tends to encourage the formation of mission study classes among the reading groups.

5. Some of the obvious advantages are:

(a) Overcoming of former criticism that there were many independent and unrelated reading contests in the Convention territory.

(b) Removing of confusion in the mind

of the pastor and local missionary committee arising from requests for several unrelated reading contests promoted by special groups.

6. The two Woman's Societies are jointly promoting the contests and awarding prizes through their District organizations.

7. The Department of Missionary Education has issued a certificate which will be awarded to churches securing 50 or more points.

8. The reports are now being secured by the two Woman's Societies, and the results, therefore, will not be known until prior to the meeting of the Northern Baptist Convention.

five books in National Missionary Reading Contests will be entitled to..... 15

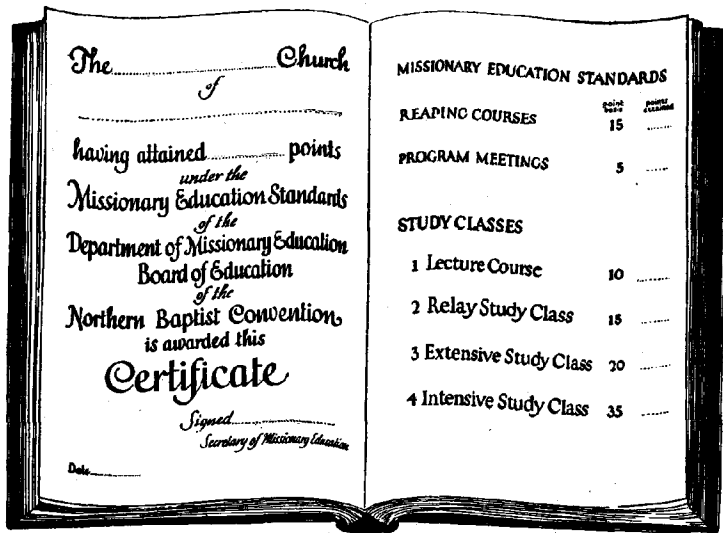
Program Meetings

At least six meetings on one or more study books 5

Study Classes

1. Lecture Course

The Lecture Course is based on a study book. This method has its place in Interdenominational Conferences, Summer Assemblies, Missionary Institutes, and to a certain extent in the local church. Books should be obtained and read, and notes taken. As it is designed to prepare leaders of mission study classes in the local church, attention is given to



MISSIONARY CERTIFICATE

9. A joint committee of representatives of the two Woman's Societies and the Department of Missionary Education will be held shortly to revise the contest lists for the coming year, and to effect such other changes in the plan as the experience of the present year may determine to be wise.

CERTIFICATES

A Certificate will be awarded by the Department of Missionary Education to each church winning 50 or more points, for classes beginning on or after May 1, 1922.

The number of points will be stated on the certificate.

STANDARDS

Reading Courses

5% of total church membership reported in last State Annual, reading

methods and materials as well as the content of the book. Any church having representation in such a course, or which has a Lecture Course in Mission Study. 10

2. Relay Study Class

The Relay Study Class is one in which chapters of the study book are presented by different persons in at least six meetings, reviewing the main points, adding outside facts and incidents. Questions should be assigned in advance by the leaders, and points discussed by members of the class 15

3. The Extensive Study Class

In the Extensive Study Class for large groups, one leader presents the book, the members own and read their text-book, prepare topics assigned by the teacher, and spend part of the time in discussion, meeting at least six times. There are

various notable instances of such classes in a number of our cities 20
4. *The Intensive Study Class*

The Intensive Study Class is the ideal method. It is usually limited in numbers, its members meeting together for a period of weeks of intensive study under the direction of a leader who does not lecture or narrate missionary incidents merely, but who uses maps and charts, makes assignments and asks questions leading to discussion 35

WORKING UNDER DIFFICULTIES

Many churches have no definite reading program furnished to them, and no money with which to buy books. Here is a very practical plan. Form a circle of from six to twelve members. Ask each member to buy one book selected from an approved list. Announce that each contestant must circulate her own book to secure the autographs of all the other members. No one can write her autograph however until she has read the book. The contestants will see to it that the books are passed along speedily if they really become interested. The member who first secures the complete set of autographs is declared winner.

Another plan is to give to each contestant a card containing names of books listed for the contest. As each book is read the contestant's card receives one punch to her score.

A Suggestive Score Card

1922 READING CONTEST

Top Score 100 Points

10 points each for reading any of the following books:

From Survey to Service.

The Why and How of Foreign Missions.

The Kingdom and the Nations.

Playing Square with Tomorrow.

World Friendship, Incorporated.

Any book on the missionary work of our denomination.

Any book of general missionary information approved by the Committee.

Stay at Home Journeys.

Under Many Flags.

The last two books will count for fifteen points each if read aloud to a child.

TEN BOOKS YOUNGER CONTESTANTS WILL READ

Livingstone, the Pathfinder.

Captain Bickel of the Inland Sea.

Ann of Ava.

The Moffats.

Love Stories of Great Missionaries.

A Noble Army.

Afloat on an Ice Pan.

The Promised Land.

The Gospel and the Plow.

Under Many Flags.

LEAFLET READING CONTESTS

"We have reported 11,721 readers in our leaflet Reading Contest. In one small town 1,800 readers were secured. In another 1,500 were reported." These sentences from a letter from the Missionary Superintendent of Michigan Christian Endeavor suggest the possibility of the Leaflet Reading Contest.

These Reading Contests have been developed very effectively by a number of Boards, especially by Miss Lillian Graeff, Literature Secretary of the Woman's Missionary Society of the United Evangelical Church, through whose influence this successful contest was conducted in Michigan. Her plan is to give a cardboard folder* with blanks for seventy names to each contestant. In describing her contests Miss Graeff says:

"There are no set rules. We suggest that the folders be secured as a method of keeping record, and that good leaflets be inserted in each. The society is divided equally with captains or leaders for the two sides, who keep in close touch with each member; allowing not less than 30 days nor more than 60, for the contest. Too much time given causes people to lose interest. The leaflets may be circulated in the Church, or community, each reader signing the name on the folder on which are numbered spaces. We usually have either twelve or eighteen leaflets in a contest. At the close of the contest the losing side entertains the winners.

The reading of good missionary leaflets is not only seed sowing but

often gives an appetite for reading missionary books and magazines which before were considered dry or uninteresting. Again it has resulted in larger giving, as well as prayer for the work as eyes were opened to the need.

Contests have aroused interest in the societies as lively competition always does. People will read to help their friend's side win, and through the reading have become interested in the cause.

I have known of societies in which from one to two thousand readings of from twelve to eighteen different, leaflets have been secured."

*Such folders may be made at home or if your own board does not carry them they may be obtained from the Woman's Missionary Society, United Evangelical Church, Harrisburg, Pa.

STEWARDSHIP READING CONTESTS

The Layman Company, 35 N. Dearborn St., Chicago, of which Thomas Kane is President and Dr. John Timothy Stone is Vice President, furnishes suggestions for a "Live Wire Reading Contest." As a result hundreds of churches are conducting a Stewardship Reading Contest followed by a supper and the presentation of a playlet.

For twenty-five cents they furnish postpaid samples of leaflets outlining the contest, two stewardship playlets and twenty-one other stewardship pamphlets.

POSTERS

There are undiscovered continents of talent among the people with whom we live every day. Poster contests are beginning to discover artists who give promise of a better day in missionary illustrations.

Some churches keep constantly in their vestibule or parlors, the best posters made, announcing special meetings, or subjects for study, special offerings and missionary facts.

One church recently displayed two large charts each showing a dollar many times enlarged and accurately

sectioned to show the exact number of cents in each dollar which went to various objects. The charts were based on the Duplex envelope collections one showing the dollar for ourselves and the other the dollar given for others.

The study required on the part of those who take part in such a contest is a valuable educational feature in itself in addition to the information given by the chart to all the congregation.

MIXED MARRIAGES: Add a mixed marriage contest to a program for young people on "The Love Affairs of Great Missionaries." Have a fluent speaker or several speakers tell incidents from the courtship and marriage of well known missionaries. Urge every one to listen carefully, for reasons that shall be revealed later.

At the close of the program give every contestant a pencil and paper on which are written the names of missionary couples, each man with the wrong wife. Ask the contestants to restore to each man his rightful wife. Give maiden names of wives.

PICTURES WITHOUT NAMES. Place on the walls a dozen or more pictures of missionaries. Ask contestants to write on a card the name of each missionary corresponding to number on the picture.

WHO IS MY MISSIONARY? Assign a missionary to each contestant. The first one states facts about the missionary assigned to him: "My missionary was an English sea captain. He sailed to South America, etc.," keeping on until some one guesses who the missionary is.

STORY CONTESTS: Much interest was created and much talent discovered for cultivation in one church, by a story contest based on study of the various chapters of *Lamplighters Across the Sea*. After studying each chapter the boys and girls wrote stories about the hero. They were allowed to search for additional information anywhere.

MISSING WORDS: Distribute carbon or mimeograph copies of a short mis-

sionary story or a number of missionary facts, with omitted words. Each contestant is given a pencil. The one filling in the largest number of blanks correctly in a given time is declared winner. Be sure the words omitted are not unimportant ones for which various substitutes may be made, but of a type which affords no opportunity for failure to recognize the correctness of the answer.

RECOGNITION OR REWARD?

As a rule, recognition of successful work is better than reward, which has any special monetary value. Frequently simply the announcement of the name of the winner is all that is necessary. An honor roll may often be

used to advantage. Some times a missionary book may be presented to the successful contestant. There are a number of advantages in trophies, a cup, or a pennant or a letter may be awarded to a winner, or a winning class or division, to be held for a given time until the record is surpassed by another.

SELF VS. SELF: The finest type of rivalry and emulation is developed when we learn to contest and to surpass our own record. Every individual and every organization should challenge yesterday's or last year's record.

Here is a suggestive poster for a Boys' Class or Missionary Club.

1921		Challenges	1922	
Record: 1921			Record: 1922	
Average Attendance		37	?	
Total Gifts		\$257.75	?	
LET'S BREAK OUR OWN RECORD				

DECLAMATION CONTESTS

Mrs. Virgil Sease, Secretary of the Young Women's Department of the United Lutheran Church in America, has developed some very effective Missionary Declamation Contests. She has assembled from various sources a fifty cent packet of leaflets suitable for declamations. The ten points of her contests are:

- (1) Select a Committee of three or five to act as special committee on Declamation Contest.
- (2) Put up an attractive poster in the Sunday-school room, or church parlor, or some conspicuous place, telling all about it. Attach a register for entries. Invite all young people between ages of 15 and 30 years to take part.
- (3) Select 6, 8 or 10 entries, or in case volunteers are scarce, use members of your Young People's Society who are willing to help. At least four contestants are necessary.
- (4) Leaflets are exhibited from which each declaimer makes his choice—or contestants may select their own declamation provided it meets with the committee's approval.
- (5) Admission should be by ticket though

no charges are made. Each member of the Missionary Society may have 10 tickets to distribute to persons who are not members of any Missionary Society and who are "indifferent." Announce that persons desiring tickets may secure them from the Committee.

(6) The pastor or president of the Missionary Society should conduct suitable devotional exercises, and preside. Stirring missionary hymns should be sung, special music of a distinctly missionary character be rendered.

(7) The judges should be invited guests, who are not members of the congregation or related to any contestant.

(8) A missionary offering is taken while the judges are making their decision.

(9) The prizes should be choice missionary books awarded by the Young People's Secretary, unless some interested member of the congregation desires to award the books.

(10) If there are boys and girls contesting, no costuming is allowed. If all contestants are girls, the girls impersonating may costume themselves.

MISSION METHODS AT SMITH

Miss Elizabeth Marshall, a Junior at Smith College, tells the story of Smith's \$3,000 gift for Ginning.

For the last five years Smith College has focused her attention upon one definite missionary enterprise. This has been the support of the English Department of Ginling College in Nanking, China. The amount of the gift in 1917 was \$1,000. However it has been gradually increased, due to the fact that previous campaigns had been successful, that the demands made by the war are decreasing, and that the college is growing. This year the aim was \$3,000.

Last fall when the Mission Cabinet was formulating plans for Ginling the country was eagerly awaiting the convening of the Conference for the Limitation of Armaments on November 11. President Harding had announced that the Far East question would be placed upon the agenda, believing that in the future it might prove to be a bone of contention. China came to the fore, a nation of vast resources and possibilities. The college believed that she was about to play an important part in the history of the world. Since the student body was so intensely interested in the approaching conference, the Mission Cabinet decided to base its appeal for Ginling upon this event of world importance and set November 8th and 9th as the dates for the canvass.

The college was sincerely praying that the conference would take a stride forward in the improvement of international relations. The Mission Cabinet pointed out that whether the delegates were to be successful or not remained to be seen but that missions were an important factor in creating harmony among the nations. China seemed about to shake off her lethargy and play an important rôle in the future history of the world. Again the Cabinet showed that education was necessary in order that China should assume her inevitable international position intelligently and from a Christian viewpoint. The college remembered that the United

States had always been the friend of China, that after the Boxer Rebellion she had not demanded excessive indemnity, and that Secretaries Hay and Root had increased this understanding between the two countries. The opportunity was now offered to Smith College to help to continue this friendship. This she could do by contributing to the support of the English Department of Ginling College in China.

The appeal was made in various ways. Posters announced it. A fascinating letter from a graduate appeared in the Weekly, describing the ancient Manchu palace which is now Ginling College. On the Sunday before the canvass Dr. Lyman Abbott spoke at Vespers and stressed the close intercourse between nations and the necessity of world fellowship. That evening there was a gathering of students around the three Chinese girls from Ginling who are studying at Smith. They told of their life upon the other side of the world and gave a delightfully personal impression of so vast and complex a land as China. At this Sunday night gathering were the Christian Association House Representatives who were to conduct the canvass each in her own house. After the meeting was over they received full instructions; they were to aim at a hundred per cent subscriptions in their houses and as soon as they attained this goal they were privileged to set up a book bound in yellow with the name of their house on the back upon a bookstand, gaily flying Chinese flags, which stood in front of the main recitation hall and indicated the progress of the drive. On the days of the drive there were student speakers in every college house. The last day Dean Comstock presented Ginling in its international aspect at morning chapel. By five o'clock that afternoon there was a tolerably good showing of yellow bound books upon the stands. Smith had raised her \$3,000.

Woman's Home Mission Bulletin

BY FLORENCE E. QUINLAN

Executive Secretary of the Council of Women for Home Missions

COUNCIL OF WOMEN FOR HOME MISSIONS

What It Is and What It Does

The first time I heard of the Council of Women for Home Missions was some eight or ten years ago at a session of the Woman's Home Mission Board of which I was then a member, when a vote was taken appointing representatives to serve on the Council during the year. Perhaps others are as ignorant as I then was of the Council's composition, activities and history. Perhaps some have even read a mission study book published by the Council or have attended a session of an affiliated school of missions and yet are uninitiated or have a somewhat hazy idea of the Council. For their benefit let us trace some of its history and sketch a few functions. Old friends will be interested in its recent adventures and will pardon the recounting of some things already known by them.

One result of the Ecumenical Conference held in New York City a score of years ago was the publishing of interdenominational study books on foreign mission topics. Immediately the need was also felt for home mission books suitable for study groups, and in 1903 there appeared the first of the home mission series, published by an interdenominational committee of women. A few years sufficed to demonstrate the desirability of a permanent and more formal organization, so in 1908 the Council of Women for Home Missions came into being. Was it a coincidence or was it indication of a surge of fellowship, that caused the formation that same year of the Home Missions Council?

The Council of Women for Home Missions started life vigorously; the women of the various denominations

had already learned how to work together on the publishing committee. For some years the book for adults was the only one sent forth annually, but in 1911 a series for boys and girls was begun. The Young People's Missionary Movement, later become the Missionary Education Movement, had meanwhile been launched and had been publishing books for various ages on home and foreign mission themes. The incongruity and inefficiency of having two groups annually publishing interdenominational home mission books led to the formation in 1918 of a Joint Committee on Home Mission Literature, composed of representatives from each of the two agencies. Neither body relinquished sovereignty or separate entity or the right to publish separately. Both have enjoyed and profited by the comradeship; the combination has worked well; the constituency has not had to decide which of two books to study. A theme for the year is chosen and books for various ages or for various types of groups are jointly published, as well as accompanying supplemental material. For the past two years a hundred thousand or more of the books for adults have been printed, and proportionately large editions of the books for boys and girls and young people. Both bodies sell at wholesale to boards and denominational agencies, the Movement to the general boards, the Council to the women's boards. Retail sales are made by the boards to the constituencies.

And what, you ask, aside from the business aspects is the relationship between the Boards and the Council? Any national women's home mission board or society agreeing to cooperate in the purposes and work of the Council may become a constituent member

paying a nominal annual membership fee; if the annual income of the board is \$50,000 or more, it has nine representatives in the Council, if the annual income is less than \$50,000 it has three representatives. There are now twenty constituent boards, one being a Canadian body and one a Negro board. Some of these boards are entirely independent, some auxiliary to the general boards of the denominations; others are boards composed of men and women on an equal basis, some are for home missions only, others combine home and foreign missions.

Besides the publishing, the Council carries on several other lines of work. Realizing the potentialities in *schools of missions*, it desires to serve them in every possible way. Fifteen widely situated interdenominational winter and summer schools are affiliated with the Council, which, upon request, suggests leaders and teachers, and, when so requested, grants a small sum for three years after affiliation for the purpose of aiding in the procuring of a teacher for the home mission study books.

At Chautauqua, New York, the Council has for eleven years annually conducted a Home Missions Institute along the usual lines of study hours, conferences and denominational rallies. The annual registration is well over a thousand; last August China, Japan, India, and Siam, as well as thirty-four states, were represented. The Council finances this Institute.

Years ago an annual *Day of Prayer* for Home Missions began to be celebrated interdenominationally, and also a Day of Prayer for Foreign Missions. The Council prepared the program for one, the Federation of Woman's Boards of Foreign Missions of North America for the other. In 1919 the two organizations agreed to observe the same date each year, the first Friday in Lent. Since then a joint committee each year has prepared the program and preliminary "Call to Prayer." This year, for the first time, Canada observed the same day

with the States. Who can calculate the results of the simultaneous united prayers of the thousands? Of the prayer card a hundred thousand to one hundred and fifty thousand are used each year and fifty thousand or more programs are sold. When the prayer of two or three avails, what must be the effect of such united intercession?

Another joint committee with the Federation serves local *Women's Church and Missionary Federations*. These groups assume widely divergent names and forms: some are solely missionary in character, some confine the membership to the societies of evangelical churches, but include activities not primarily missionary, some include organizations of a civic or social character, some cooperate closely with committees having in charge schools of missions, a few are departments of local councils of churches or church federations; some have a wide range of activities and annually conduct institutes for missionary instruction having paid registrations of several hundreds, others are dormant a good part of each year, active only in connection with the observance of the Day of Prayer for Missions. There are at least one state and two county women's federations. The power latent in these local federations has never been adequately tapped. Provision has been made for affiliation of local federations with the Council and with the Federation of Women's Boards of Foreign Missions, and aid has been rendered to a number in advice as to speakers and leaders of study books, methods of work and lines of suitable activity. Frequently these federations take up a collection in connection with the observance of the Day of Prayer for Missions. The Work among Farm and Cannery Migrants is the interdenominational Home Mission object to which such voluntary contributions are applied.

A third organization is also in partnership with the Council: the Home Missions Council, the similar

agency for the general boards. It has seemed well to the two Councils to merge committees which faced similar tasks. Therefore it has come about that there are more than a dozen active *joint committees* covering types of work and groups of people in the United States and its possessions or dependencies. The membership of these committees is made up from the boards carrying on or interested in missionary work for the specific groups. Interdenominational conferences are planned, programs of activity unitedly formulated, and opportunity for interchange of information and inspiration provided.

One scarcely dares mention any of the work of these committees for so much of constructive value has been done by them it cannot be even outlined. Through the instrumentality of one committee, various men's and women's boards have furnished a religious work director to several government Indian Schools. Extension of this service is planned. A subcommittee on Farm and Cannery Migrants has been composed of a representative appointed by each of the women's boards financially cooperating in the definite work for migrant fruit and vegetable harvesters and cannery workers. Ten women's boards thus cooperated during the past summer. The needs of New Americans, Negro Americans, Spanish-speaking peoples in the Southwest, Orientals on the Pacific Coast, have been carefully considered and planned for; the work in Alaska and the West Indies has been discussed and reviewed.

A specially designated *Secretary of Recruiting* is serving the two Councils, arranging for the presentation of home missions at the summer conferences, striving to help coordinate the recruiting work of the various denominations and agencies, and to correlate and promote the organization of Home Service Groups.

Organizations in full accord and sympathy with the aims and methods of the Council, but which because of

their constitutions and methods of work do not fall into the class eligible for constituency, become consulting organizations and representatives serve on committees of the Council. The National Board of the Young Women's Christian Associations and the National Woman's Christian Temperance Union are consulting boards.

The range of the Council's cooperation reaches even farther. The Council serves on the Committee of Consultation consisting of three representatives from each of the seven ecclesiastical, missionary and educational interdenominational bodies; it acts on the committee of Allied Christian Agencies which do community work; it cooperates with other organizations in furthering sentiment favoring the limitation of armaments.

The work of the Council has been signally blessed and prospered; happy and harmonious relationships have existed these many years; widening opportunities for service stretch out before; the Council prays only to be a worthy tool in the Master's hand, adaptable to whatever service He wills.

BE STRONG!

BE STRONG!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

BE STRONG!

Say not the days are evil,—Who's to blame?
And fold the hands and acquiesce,—O shame!
Stand up, speak out, and bravely, in God's name.

BE STRONG!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow comes the song.

—Maltbie Davenport Babcock.

Woman's Foreign Mission Bulletin

THE ANNUAL MEETING

BY HELEN BOND CRANE

Secretary of the Executive Committee

The Annual Meeting of the Federation of Woman's Boards of Foreign Missions was held in New York City, January 14 and 16.* Some unusual features were of especial interest.

The Committee on Methods of Work, of which Mrs. E. C. Cronk is Chairman, has been divided into sub-committees which have specialized in Children's work, Young People's work, Mission study, and Woman's Missionary Magazines. During the Annual Meeting luncheons were arranged for these sub-committees and others interested in these particular lines. Each group drew up findings which were submitted to the annual meeting, as follows:

Children's Work.

1. We recommend to the Summer Conference Committees that the classes for Leaders of Children be made more practical, more rich in principles and methods, and that where possible they be not limited to the consideration of one study book.

2. We recommend to the Federation the appointment of a special committee to consider the possibility of interdenominational conferences of leaders of children in some few of our cities as experiments in this type of leader training.

3. We desire to recommend to Boards and local women's societies that they consider the appointment by the women's society of the local church of a woman, who, as a regularly appointed officer of the society, shall foster the missionary education and activities of the children in her church; that in this connection we go on record as believing in the responsibility of the woman's society for the development of the children in the missionary activity through which they can best develop all-round Christian character.

*The annual report of the Federation may be ordered in quantity by Woman's Boards for distribution among their branches and local societies. If you cannot secure a copy from your Board, write to the Federation at 25 Madison Avenue, New York City.

Mission Study.

We desire to express our conviction that the intensive mission study class or discussion group has produced the most far-reaching results of all of our missionary educational methods.

Recognizing the fact that the training of leaders is necessary to the successful use of this method we recommend:

1. That the Federation strongly urge intensive normal training classes of two periods in all the summer schools of missions and that these classes be advertised in the circulars with a note urging registration for these classes before the beginning of the conference.

2. That training institutes for study class leaders be held in different centers and that wherever possible these be interdenominational.

3. That "The Mission Study Class Leader" by Dr. Sailer, published by the Missionary Education Movement, be widely advertised for the use of leaders.

4. We recommend that our women's organizations do all that we can to further mission study in the church as a whole, suggesting as one method, which has been tried successfully in many places, the church school of missions.

5. We recommend to the Central Committee on United Study of Missions the consideration of the suggestion that helps for leaders on the text book, suited for inexperienced leaders, be prepared.

Young People's Work.

We recommend:

1. That the day before the Federation Annual Meeting be devoted to a conference of Young People's Leaders.

2. That part of one afternoon of Summer Schools and conferences be set apart for denominational conferences on methods with Young Women's Leaders of the denominations, this to be in addition to the regular Young Women's Methods Hour.

3. That denominational missionary magazines include a page on Young People's work.

4. That once in three months Mrs. Cronk devote part of her department in THE MISSIONARY REVIEW OF THE WORLD to Young People's work.

5. That Interdenominational Rallies for Young Women be held in our large cities once during the year.

Women's Missionary Magazines.

1. We ask that notice of Annual Meetings, including dates, place of meeting

and some features of program be furnished to denominational magazines not less than three months in advance of the Annual Meeting.

2. We ask that a popular report of the transactions of the Annual Meeting be furnished very promptly for publication in denominational magazines.

3. We rejoice in the re-establishment of *Everyland*, and suggest that suitable announcement and attractive material for promoting its circulation be furnished missionary magazines and denominational papers, and that all boards represented here endorse it and make plans for an active campaign to secure subscriptions. We further suggest that its claims be brought before Summer Schools and Conferences.

4. We strongly commend and endorse the MISSIONARY REVIEW OF THE WORLD, and ask that its circulation shall become a matter of obligation on each Board here represented, and that it shall be presented at Summer Schools and Conferences.

5. We ask that the Executive Committee study the question of Missionary Publicity in rural newspapers in order that the great facts of missions may have wide dissemination in rural communities. We suggest that the publicity include human interest stories bearing on missions.

6. We ask the Executive Committee to arrange for an Annual Conference of Editors of missionary journals in connection with the Annual Meeting of the Federation, and that a chairman for same be appointed.

In reporting for the Committee on Student Work, the Chairman, Mrs. D. J. Fleming, referred to several points in the Committee's printed report, and called on two speakers to illustrate two of the many phases of student work.

Miss Elizabeth Marshall of Smith College told how Smith raised, in one day, \$3,000 for the support of the English Department at Ginling College, which Smith some years ago adopted as a sister college. The missionary committee at Smith had made use of the interest of the college at large in Chinese friendship with the United States, in the Conference in Washington for the Limitation of Armaments, and in the importance of women's education. Some of the outstanding features of the campaign were:

Attractive and informing posters.

A discussion on "College Here and There," led by a Ginling graduate.

Chinese songs by Chinese students.

Short talks in each dormitory and off-campus house.

A chapel talk linking up the Washington Conference with education in foreign missions and its results in international friendship.

A personal letter to each faculty member.

A book-case in front of the College Library in which a book was placed for each house that came in with 100 per cent subscription.

The *Committee on Christian Literature for Women and Children* in the Mission Field, of which Miss Alice M. Kyle is Chairman, was so fortunate as to secure for this meeting Miss Laura White, a member of the Christian Literature Council of China. Miss White spoke of Mrs. MacGillivray's work on the children's magazine *Happy Childhood* and of the women's quarterly published by the Young Women's Christian Association in China, as well as some literature along the lines of social service. Sketches of prominent English and American women are produced in a monthly magazine, *The Woman's Messenger*, which also includes songs adapted from folk songs European or Chinese. Some of these, such as "Swat the Fly" and "The Wickedness of Mrs. Mosquito" are promoting a general knowledge of hygiene and sanitation.

The Executive Committee of the Federation elected for the coming year is as follows:

President, Mrs. William Boyd.

Vice-President, Miss Grace Lindley.

Secretary, Miss Helen Bond Crane.

Treasurer, Mrs. Frank Gaylord Cook.

STANDING COMMITTEES

Student Work, Mrs. D. J. Fleming, *Chairman*.

Methods of Work, Mrs. E. H. Silverthorn, *Chairman*.

Interdenominational Institutions, Miss Nellie Prescott, *Chairman*.

Summer Schools, Mrs. J. Harvey Borton, *Chairman*.

Christian Literature, Miss Alice M. Kyle, *Chairman*.

Publications Committee, Mrs. Henry W. Peabody, *Chairman*.

Foreign Students in America, Mrs. H. R. Steele, *Chairman*.

By-laws, Mrs. W. F. McDowell, *Chairman*.

NEWS FROM MANY LANDS

INDIA

Government Grants and Mission Schools

THE Madras legislature has rejected by a large majority the proposal to refuse Government grants to all educational institutions that do not introduce into their rules a "conscience clause" which would prevent these institutions from requiring attendance at religious services or classes without the consent of parents or guardians. The Bishop of Madras and a few other European missionaries favored the bill on the ground that the same regulation prevails in Great Britain.

The resolution was supported by Brahmans but was opposed by other Indians on the ground that the adoption of the clause would mean that missionary educational institutions would be deprived of government aid and without it could not continue to give high grade education at low cost. This would deprive many Indians of the educational privileges now provided by missionary institutions. Government colleges are attended by those of the higher and more wealthy classes. Non-Brahmans joined Christians in defeating the bill since very few non-Brahmans are admitted to the National Colleges. Religious instruction is necessary to the development of character and the highest type of life and service. The missionary schools are the chief factors in the education of the elementary grades in India.

Mr. Oldham's Visit to India

THE meeting of the National Missionary Council of India, Burma, and Ceylon in Poona was postponed from last autumn to January, in order to take advantage of the pres-

ence of Mr. J. H. Oldham, secretary of the "International Missionary Council" who has been making a visit to India. Four main questions were the object of Mr. Oldham's study: The relation between Indians and Europeans in the activities of church and mission; the relation between missions and governments in the reform scheme, and the policy of the Government with regard to missionaries of non-British nationality; the future of Christian education in India; and the present National and Provincial Councils of Missions as an adequate expression of the views of the Christian community.

Boy Scouts in India

THE Boy Scout movement has taken firm hold in India and is proving its adaptability to boy life there. At the great Hindu festivals the Indian scout finds many opportunities for service, in helping the thousands of pilgrims who attend for a week or more at a time. During the celebration of the centenary of the Church Missionary Society in Tinnevely, South India, meetings at which about 10,000 people gathered were held in the town of Palamecottah for four days. A missionary says of the people:

"There were countless ways in which they wanted help, to say nothing of the numerous calls for help in the arranging of the great meetings. Whenever anything was wanted it was, 'Where's a scout?' and a scout was generally on the spot when he was wanted."

At a training camp for scoutmasters held under S. P. G. auspices in Nazareth, Tinnevely, one of the three officers was a Singalese Christian, one a Hindu, and the third an Eng-

lish missionary. Of those who underwent training some were Brahmans, some Hindus of different castes, and some Christians. These differences, which generally in India mean so much, meant nothing in the camp, where all were brothers, because all were scouts. As everywhere, the great need of the scout movement in India is for capable scoutmasters.

Papal Methods in India

UNDER the heading "A Travesty" an Indian Christian newspaper comments as follows on recent activities of the Catholic Church in India:

"An All-India Catholic Conference, held in Bombay December 27 seems to have devoted its attention almost exclusively to the political, social and economic advancement of its people. In Lucknow, the Roman Catholic church held a carnival, December 30th to Jan. 2d, for which the people of the city were urged to engage in sports, dances, raffles and other gambling schemes; disregarding principle and profaning the Sabbath. When such things are done in the name of Christianity, how can non-Christians be helped by it? We commend their good sense in accepting Christ and rejecting such Christianity, so contrary to His life and teachings."

Religious Rites and the Law

THE favorite charge of religious devotees, that the British Government interferes with the freedom of the people in their religious observances, has been discussed in a Mohammedan newspaper in Lucknow, which declares the charge unwarranted. It states that laws preventing sutti, infanticide, human sacrifice, Thuggi, etc., "which certain persons might technically regard as interference in religious matters—since those who practiced these rites had or thought that they had religious sanction for it," were simply honest measures "for the prevention of horrible and disgusting practices,"

and continues: "Such legislation was demanded by our present standards of civilization. But even now these misguided persons who wish to commit suicide in the name of religion find it easy to do so. For example, how many people at the time of the Ganges Fair put an end to their lives by diving into the water and then refusing to come up as they wished to sacrifice themselves to Mother Ganges. Then we daily read in the newspapers how various people cut off their tongues in fulfilment of their vows to different goddesses. All such misguided devotees are free to do what they like and no police officer takes any cognizance of their acts." It will be noted that all the customs mentioned are distinctively Hindu. The editor might take a different position if Moslem practices were in question.

CHINA

Student Conference in Peking

THE World's Student Christian Federation represents the Christian student movements of the world, embracing nearly 200,000 students and professors in Christian associations or unions in more than 2,500 universities, colleges and higher schools. Delegates from over thirty nations will attend the approaching conference of the Federation to be held in Peking, China, April 4-9, 1922. "It would be difficult to overstate the extreme importance," said John R. Mott before sailing, "of having such a conference meet at this fateful moment in Far Eastern affairs and in the relations between Orient and Occident." The Federation decided to meet in China before it was known that the Washington Conference on Limitation of Armaments and on Far Eastern Questions was to be held. Because of that conference the coming gathering at Peking, Dr. Mott suggests, will assume larger meaning. Chinese student Christian leaders appealed to have this conference held in China in view of the Renaissance Movement among the thoughtful

youth of their land, urging that the students of China "must hear a positive, convincing Christian message at this time from their fellow students of other lands or be lost in the materialism which other Western leaders have been presenting to them."

Governor Feng in Shensi

WHEN the Chinese Christian, General Feng, recently appointed Governor of Shensi Province, went to take up his new appointment, he had to fight his way through to the capital in consequence of the opposition of the old Governor. The Christian General Feng was in command of the attacking troops, and as they marched into the city they sang Christian hymns, some 5,000 of the 10,000 men being professing Christians. A recent visitor to General Feng's camp reports 966 baptisms, and an attendance of 4,600 soldiers at twelve communion services. The elements were passed round by the five colonels serving under General Feng, all of whom are keen, earnest Christians. *C. M. S. Review.*

Union Language School

THE North China Union Language School is teaching the Chinese language in a modern, direct, cultural and efficient way in Peking. Within the last five years 657 men and women from 21 countries have studied at the School. In addition to workers from forty missionary societies, they included consular agents, legation attaches, teachers, writers and agents of world trade. The School is thus fostering peace, is giving Christian ambassadors their necessary training and is helping to bring into friendly relationship the great business interests of America and China.

Twelve organizations unite in the management of the School. W. B. Pettus is the Principal and the teaching body includes 120 Chinese teachers and more than twenty of the senior missionaries in Peking. The course includes the spoken and writ-

ten language, instruction in Chinese history, religions, arts and institutions.

The School is housed in inadequate rented quarters and \$345,000 are needed to provide land, buildings and furnishings. The land to the value of \$116,000 has been presented by the Chinese government, and The Laura Spelman Rockefeller Memorial and John D. Rockefeller, Jr., offer \$114,000, on condition that the total be secured. This leaves \$115,000 which must be secured soon to take advantage of these gifts. Address W. B. Pettus, 299 Broadway, New York, N. Y.

The Religion of Chinese Soldiers

NEAR Shekow in Central China, where the seminary of the United Lutheran Churches of China is located, there were stationed 3,000 Chinese soldiers commanded by Col. Li. He is said to be a devout Christian. Once he came to the Lord's Supper with several hundred soldiers. His campaign-hardened men approached the altar in the most solemn manner. Under the direction of the officers and the congregations he also provided for daily instruction in the Bible and the soldiers attended in detachments. Every noon a signal was given to break the drill and then all the soldiers bowed their heads for five minutes in silent prayer for China. Who can measure the good that must result to a country where such things are done?

Gift of Taoist Priests

TAOIST priests have given a royal gift toward the erection of a Christian building as a memorial to the late Dr. Hunter Corbett. A tract of land adjoining the site of the Temple Hill Corbett Academy and School of Commerce is needed for the new building for the Academy. The temple was controlled by the gentry of 13 near-by villages, the president of the association being a local Croesus, Liu Dzeheng who suggested that the priests

give approximately \$360 (Mex.), the Temple Association doubling this amount, and Mr. Liu adding \$900 in the name of his sons and grandsons. The school thus has only to pay slightly over \$600. What greater tribute could be paid to the Christ-like life of Dr. Corbett than this gift from his nearest neighbors for over 50 years!

A Call from Yunnan

THERE is a Macedonian call from Muang Baw, fifteen days beyond Chiengrung, in Yunnan Province, China. Eighty-seven families have joined the Christian Church recently in one district. This makes over a hundred families who have confessed Christ in a few months, with almost 600 persons enrolled.

Buddhism in this region is lax, and the followers of this faith have lost their respect for it and are ready to listen to the simple teachings of Jesus. The Chinese superintendent has written to the authorities at Yunnanfu asking for permission for missionaries to begin permanent work. The door stands wide open. The work should be begun NOW.

JAPAN—CHOSEN

Christian Ideas in Japan

IN an article entitled "What Japan Thinks" Rev. Kanjo Uchimura, an independent Christian leader, has this to say of the influence of Christian ideas upon Japanese thought: "Christianity has already spread its roots deep in Japanese soil; it has become a Japanese religion, in the same sense that Buddhism became a Japanese religion centuries ago. . . . Japan is learning and adopting Christian ideas and ideals, not only through loyal Christians, but also through those who were once Christians; for, 'backsliders' as the latter may be, they can never completely shake off the spiritual and intellectual influences to which they once yielded. Take, for instance, such sayings as 'Man does not live on bread alone,' 'Happier is it to give than to re-

ceive,' 'God is love,' or the word 'Gospel,' which are on everybody's lips nowadays. They are Christian not only in idea but in the form in which they are said."

Influential Church Members

INTERESTING information is contained in a recent issue of the *Japanese Mission News* concerning the twelve church organizations in Tokyo belonging to the Kumiai (Congregational) body. In the total of 3,905 church members are a striking number of prominent professional and business men, who stand very high in character and attainments. The striking thing about some of these men is the way they have carried their Christianity into their work. For instance, in a factory owned by one of them a church has been organized, with a regular pastor and over a hundred members, and it is said that a great reform has started in the factory—a reform in factory and private life. As a consequence this practical Christianity has meant a great reduction in the number of sick hands in the factory; pilfering has almost stopped; and the savings of the factory people have increased to a large extent. In a number of factories and stores owned by Kumiai men Christian services are held regularly for the employees.

Answered Prayer in Japan

Ninety-three years ago there was held in Brookline, Massachusetts, a prayer meeting, invoking the assistance of the Great Being to let Japan, then a hermit nation enjoying arcadian peace, see the wisdom of opening her door to American and general foreign intercourse. A sum of \$600 was collected and sent to the American Board for the purpose of launching a Christian movement in Japan. Today Japan has over 200,000 members of the Protestant Church, and Christian adherents numbering more than a million. The American Bible Society at Tokyo can not print

enough Bibles to meet the ever increasing demand. There is no doubt that Christianity has spread its roots wide and deep in Japanese soil as is evidenced by the Japanese newspapers, magazines, and fiction of today. The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity.

Prince Iyestao Tokugawa.

The Peace Movement in Japan

THE various peace organizations of Japan have not yet been combined into one society, but the executive officers met many times during the autumn for the discussion of the limitation of armaments and the promotion of world peace. Among the organizations thus cooperating are the League of Nations Association, the Japan Peace Society, the Disarmament Association, the Women's Peace Society, the Japan Council of the World Alliance for Promoting International Friendship through the Churches, the New Women's Association and the Association for the Protection of Education. This last organization represents unofficially the Imperial Educational Society, the Tokyo Educational Society and many local educational organizations in all parts of Japan, and owes its existence and activity to the threatened danger to national education arising from the large expenditure for military purposes. This combination of educators with allied peace organizations is most significant.

World Friendship.

Training Japanese Leaders

THE graduates from the theological department of the Meiji Gakuin in Tokyo, Japan, last year numbered sixteen—not only the largest number ever graduating in one class from the seminary but larger than any class graduated from any other theological school in Japan during the year. Most of the young

men entered the pastorate immediately, but four have come to America to study and one has come to work among his fellow countrymen on the Pacific coast.

In the college department of the Meiji Gakuin there is great opportunity for evangelism. The college has an enrollment of 800, and every month sees new converts, frequently from among the most indifferent. One such young man who would not go near a volunteer Bible class when he first entered the school, recently invited two of the mission teachers to his summer home for a few days—ostensibly for recreation and rest but really to discuss Christian things. The result was that he joined the small Christian church in the village, and as he is an elder son with a large estate and an important place in the eyes of his neighbors he will wield a great influence. *The Continent.*

Sunday Officially Recognized

TOKYO newspapers announce the imperial recognition of Sunday as a national day of rest throughout Japan, and as a result of the influence which Christianity is exercising today in a non-Christian nation. The Government has been for years officially committed to a partial recognition of the Sabbath. On that day imperial offices were closed, schools given a holiday, big banks did not open for business and many persons ceased their labors. Country laborers in Japan work long hours with no day of rest, while workers in cities usually keep one or two days out of each month. This class now does not know what to do with Sunday. As a result motion picture theatres have sprung up with great rapidity in the small villages, and do a big business.

Kimura's Work among Students

MEETINGS held by Kimura, the Japanese evangelist, every day for a week in Steele Academy, a school for boys under the direction of the Reformed Church in America,

are described in the *Christian Intelligencer*. The author says that, though Kimura is called "the Billy Sunday" of Japan, he seems to resemble D. L. Moody in spirit, methods of work, and even in personality. His first address was tactfully given almost entirely to recounting his experiences in his recent trip to Europe and America, says this teacher, who continues: "Long before the end of the address the students were his to do with as he pleased. Mr. Kimura showed clearly that he understood sinful human nature—particularly of his own people—and that he had a living message to give."

At the close of the meetings 103 students and one teacher signed Christian decision cards—practically thirty per cent of the non-Christian students in the school—and a significant proportion of them were in the upper classes who had been long under Christian instruction.

Christian and Buddhist Exchange Lecturers

A STRANGE mark of approach is given by a new enterprise in Japan. The Japanese paper "Mannichi" brings the information that the Christian school "Kwansai-Gakuin" in Kobe, and the Buddhist "Koyasan College" have entered into an agreement according to which Christian preachers are to lecture to the Buddhist students on Christianity, and the Buddhist lecturers are to speak on their religion in the Christian school. The initial lectures have already been given. *Dr. Witte.*

Growth of Chosen Christian College

TWO important new buildings are now being erected at Chosen Christian College, one a science hall, the other to be called Underwood Hall, in memory of Rev. H. G. Underwood, the founder of the college, whose brother gave a large share of the funds for the building, and whose son, now a professor in the college, laid the corner-stone. In his address on that occasion, President Avison

said: "May the Underwood name and traditions survive in Korea as long as foreign mission work is needed." He also described a model village, which the college plans to erect in the fall, and said: "We look forward to housing our married students, with their Korean cottages of improved construction, and to the education of their wives and children at the same time that the husbands are receiving their training, so that the wives will be fitted to be true mates for their husbands in the new and higher spheres for which their education will prepare them."

A Christian Sign in Korea

AT Lone Mountain in the Kangkai, Chosen field, during the interludes, and before and after the meetings quite a number of the new believers had their topknots removed as a sign that they had become Christians. The hair cutting is recognized as a Christian rite—a proof that you have cut yourself off from the old and put on the new man. In talking about becoming Christians, the missionary was asked whether Christians in the United States cut their hair. Much was the amazement of the Koreans to learn that all cut their hair in America. "Then," they asked, "How could we tell who were Christians and who were not?" Well, HOW CAN WE?

Results in Korea

THERE are 472 Protestant missionaries, including wives, working in Korea under the two Methodist and four Presbyterian Missions. They are assisted by 1,683 Korea workers of whom over 300 are ordained pastors and have under their care over 3,000 organized churches and unorganized groups which own nearly 3,000 church buildings. In these churches are nearly 92,000 baptized adults and over 35,000 catechumens preparing for baptism. Over 11,000 of those baptized were received last year. There are more than 240,000 Christian adherents as-

sociated with these Protestant churches. Over 2,400 four to ten day Bible classes were held in these churches, attended by more than 86,000 men and women. The total contributions of these Christians last year were \$465,560 (U. S. gold)—a sum equivalent to one million, six hundred thousand days' labor or four and a half million dollars from 3,000 American Christian Churches. Preparing for the future there are 255 theological students in two seminaries, 64 medical students in Severance Union Medical College; 251 students in the two Union Colleges, and nearly 54,000 pupils in the lower schools of these missions.

Paul Kanamori in Formosa

REV. Paul Kanamori, the author of "The Three Hour Sermon" and other books, has gone to the island of Formosa to conduct evangelistic services. From there he expects to go to Korea and Manchuria, returning to Japan for further evangelistic work at home.

Already 150,000 copies of Mr. Kanamori's "Three Hour Sermon" have been distributed and a million copies are needed to meet the demand. All funds contributed to this purpose are used to purchase the books at cost (50 sen or 25 cents each) and they are distributed free to inquirers. Pray for Mr. Kanamori and the Gospel Campaign. Two other small books in Japanese have also been prepared by Mr. Kanamori, "The Way to Faith" for beginners and "Growth in Grace" for converts. They cost only 2½ cents and 2 cents each. Gifts for the distribution of the books may be sent to the REVIEW.

MOSLEM LANDS

British-Afghan Treaty

THE treaty which has just been signed, after ten months' negotiations, between Great Britain and Afghanistan should help to stabilize relations between that country and India and so promote the solution of

sundry delicate problems that remain. Though the treaty provides for coordination of action on the part of the two Governments in respect of the independent tribal territory that now forms a kind of buffer between the two frontiers, yet the absorption of that territory from one side or the other can only be a question of time. Moreover, without railways Afghanistan cannot attain the position of a civilized state for which it is now competing; but the effect of railway construction on its internal cohesion and external defence is viewed with anxiety. Efforts are being made to get into closer touch with western education. Recently forty Afghan students passed through Bombay on their way to Europe for study. The party included the Crown Prince, aged seven, and his two half-brothers, twelve. Their course of study is to be decided by the head of the Afghan Mission in Europe. An infant press is represented in Kabul by two nominally independent newspapers, the anti-western bias of which is said to be very marked. *C. M. S. Review.*

A Century of Syrian Missions

THREE significant events have marked the close of a century of work carried on by the Syria Mission of the Presbyterian Church. First is the granting of a charter by the Board of Regents of the State of New York to the American University in Beirut, which is the new name of the Syrian Protestant College. The second event is the organization of the United Missionary Conference, in which representatives of all the societies at work in Syria and Palestine meet annually to consult together and advise upon common problems. At the third meeting of the conference—at Easter, 1921, in Jerusalem—fifteen British, American and Danish missionary societies sent delegates. The third significant event is the organization of the Synod of Syria, constituted with the Presbyteries of Sidon, Lebanon and Tripoli. The first Protestant church was organized in

Syria, in Beirut, in 1848. Today it is a strong, self-supporting and self-governing church, wielding a large influence. Other organized churches are scattered throughout Syria, and the organization of synod resulted from a real desire from these churches to be united into one Syrian evangelical church.

One of the first acts of this new synod at its first meeting was to appoint a committee on church unity to confer with other organizations in Syria and Palestine, and possibly later Egypt, as to the possibility of their coming together into one body, so that there should be a single evangelical church in this part of the Arabic world. Synod also considered plans for developing a larger degree of self-support in all the churches.

The Continent.

Air Mail over the Desert

A FORTNIGHTLY aerial mail service from Cairo was begun January 6th, and letters are now covering the 800 miles between Cairo and Bagdad in less than three days. Instead of traveling down the Tigris for 800 miles along its winding channel and then by steamer to Bombay, nearly 2,000 miles more, the mail bag is now sealed at Cairo and carried on the wings of the wind to Bagdad in one-tenth of the time taken by the usual post route. Dr. Zwemer writes: "We hope that a weekly service will soon be established, and the day is not far distant when missionaries will be able to make the return journey to Bagdad as a week-end from Cairo and vice versa."

Armenians Flee from Cilicia

THE serious consequences for the Armenians likely to result from the agreement between the French Government and the Turkish Nationalists have been referred to in the *Review*. Word now comes from Constantinople of the terror with which the Armenians have greeted the news. The *Orient* says: "As soon as the news of the French agreement to

evacuate Cilicia became known, one thought, and one only seemed to take possession of the whole Christian population—to leave the country, sacrifice everything, but get away. In Adana merchants quietly packed up their goods and shipped them out of the country. Household furniture was sold at any price. What could not be sold or taken away was burned or broken. After English and Greek steamers had taken the first installment of these refugees, word came that all ports had been closed to them. Then France opened the ports of Syria, and French steamers came to carry them. Most of them chose the Damascus region as their future home. Whether they will ever reach there, or will be dropped nearer the coast, and how these thousands of people will be able to live within the confined borders of Syria, and whether they will be much safer there than they were in Cilicia, are great questions."

EUROPE

Flour Wanted for Russia

THE American Friends Service Committee is making a concrete appeal for starving Russia by asking for a million barrels of flour. Every miller in the country has been approached and asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. The plan is that he shall sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute.

Swedish Mission Statistics

THE Societies associated in the Working Committee of the General Swedish Mission conference report 588 missionaries in service including 223 men and 201 unmarried women. The native workers number 2,401, communicants 31,473, and other baptized members 21,302. There

are 1,078 schools with 34,192 scholars; in 17 hospitals, 50 dispensaries, 4 opium asylums, about 78,000 persons received treatment during the year. The receipts amounted to 4,889,104 crowns, representing an increase of 22 per cent over the preceding year. The expenditures amounted to 214,307 crowns more than the receipts.

Church at Fiume Reorganized

THE evangelical community at Fiume, Italy, which before the World War numbered about 1,500, and held its services in the Hungarian language, was almost entirely broken up during the war years. Now at last the community has been reorganized and affiliated to the Waldensian Church, whose constitution and church-order it has accepted. At present the church at Fiume numbers ninety families, with 200 communicant members and fifty children. Of these families, half are Hungarian, one-fifth German, one-tenth Italian, while the rest is made up of Swiss, English, Bohemians, Croats, and Hollanders. As the nationalities are various, so are the confessions: the great majority are Calvinists, but there are also Lutherans, Presbyterians, and Anglicans, while some Unitarians, Old-Catholics, Romanists, and Jews attend the services. Italian is the language which unites all, because understood by the great majority, but there are also services in Hungarian.

LATIN AMERICA

Mexican Student Volunteers

METHODIST workers in Mexico are organizing the young people in their schools who sign a "life service pledge card" into a body of student volunteers. They have their own officers in each school, and among the 170 volunteers already enrolled are many of great promise. The large number of young people in the local churches who show a marked interest in doing work for Christ, has led to the organization of a supplementary

group called Christian Reserves. These young people from eighteen to twenty-five years of age, are pledged to help in the local church to the best of their ability, and, if the way opens, to prepare themselves for more definite service for Christ. The pastors, realizing its importance for the church membership of the future, plan to give this group special training.

Henry Strachan Stoned in Guatemala

THE bitter antagonism of Roman Catholic priests in Central America to the evangelical missionaries and their message is shown whenever people become interested in the Gospel. Recently Mr. Henry Strachan, who for some years has been an evangelist in South America, has been holding tent and theatre meetings in Guatemala and has attracted large crowds. This roused the ire of Roman Catholic priests and women and in Amatitlan, Mr. Strachan and his helpers were stoned, the windows in the theatre were broken, people were prevented from entering and Mr. Strachan barely escaped with his life. The police were present but did not interfere and soldiers had to be sent to prevent the mob from storming the hotel in which Mr. Strachan (the "devil" they called him) had taken refuge. Evidently Guatemala needs the Gospel.

Roman Church in Central America

THREE Central American Republics—Guatemala, Salvador and Honduras—have recently formed a Federation, and those parts of the Constitution of the Union that refer to the Roman Church have aroused much hostility on the part of the Roman hierarchies in two of them. The provisions of the Constitution condemned by the bishops of Salvador are particularly, says *The Converted Catholic*, those which prohibit the establishment of monastic orders, deprive the clergy of civil rights enjoyed by other citizens, deny any contractual force to marriage by

religious ceremony, and withhold from religious organizations the right to conduct schools.

New Hospital at Lima

THE new British-American hospital in Lima, Peru, which occupies an entire city block, was pronounced "the best equipped hospital on the west coast of South America" by Dr. Hanson, chief of the Rockefeller Commission that is just completing its work, resulting in the wiping out of yellow fever along this entire coast. The agreement between the British-American committee and the Methodist Episcopal Mission, under which the hospital has been opened provided that the institution should be under the control and direction of a board of governors composed of seven members—four of whom shall represent the Board of Missions of the Methodist Episcopal Church; that the selection of the staff shall be from nominations by the mission and election by the said board of governors, the entire operation of the hospital being under the direction of the mission; that while the hospital is open to all people of every race and creed, the spirit of the work and the atmosphere of the hospital shall be religious and evangelical.

NORTH AMERICA

40,000 Protestants March

AN impressive religious demonstration was given February 5 in San Antonio, Texas, when nearly 40,000 Protestants of all denominations paraded the business streets of the city. The demonstration came as a climax to a three-day diamond jubilee, commemorating the seventy-fifth anniversary of the founding of Protestantism in the city. The procession, headed by mounted police, bands and the open Bible in the hands of a little child, wound its way through the streets without confusion or mishap. A striking feature was the absence of any distinction between the various denominations. Of all the various nationalities and races

represented (among them Negroes, Mexicans, Japanese, Chinese and Indians), perhaps the most impressive was the Mexican body of more than 1,000 converts to the Protestant faith. A conspicuous part of the population of San Antonio is Mexican, and one of the most infrequent sights—and perhaps the saddest because of its rarity—is the face of a happy Mexican. But the Mexican division in this parade radiated with light and hope and joy.

The Continent.

Church Funds for Russian Relief

THE reports in the daily press that several of the organizations engaged in raising funds for Russian Relief are closely related to the activities of the Soviet Government, and the resulting misgivings in the minds of many people as to whether contributions for the Russian famine might indirectly assist political propaganda, led the Administrative Committee of the Federal Council of Churches at its last meeting to call special attention to the fact that its appeal for the relief of Russian children was made, and is being carried on in the closest cooperation with the American Relief Administration, Herbert Hoover, Director.

"All funds contributed to the Federal Council are transmitted to the American Relief Administration, with the exception of a certain proportion which is turned over to the American Friends Service Committee (Quakers) according to a definite understanding with Mr. Hoover. The Federal Council's committee constitutes, therefore, a channel through which the people of America can give to the relief of sufferers in Russia in the absolute confidence that all funds are being used for purposes of relief only without any political implications of any kind."

School of Missions in Florida

THE third annual session of the Interdenominational School of Missions under the auspices of the City Federation of Missions of St.

Petersburg, Florida, which was held for five days, January 15th to 20th, brought together a registration of nearly five hundred. The principal features of the program were a daily hour on missionary methods, a Bible study hour conducted by Mrs. Margaret Russell, two study classes—the one in “From Survey to Service” being taught by Mrs. D. E. Waid and that in “The Kingdom and the Nations” by Miss Gertrude Schultz—and five missionary addresses by Rev. Isaac T. Headland, D.D., of China. While this school cannot be compared with the summer schools in the North, because the conditions are so different, the need for it and the manifest interest and spirit of cooperation prove its value.

Princeton Missionary House

THROUGH the generosity of Mr. and Mrs. Calvin N. Payne of Titusville, Pa., there has been erected in 1922 on land adjoining the campus of Princeton Seminary, a missionary apartment house for the accommodation of twelve missionary families. The house is intended to provide especially for missionaries on furlough who purpose to take a regular course of graduate study in the Theological Seminary. Preference is given to Presbyterian missionaries but others are eligible. Application for apartments and other correspondence in reference to the Missionary House is to be addressed to the Secretary of the Faculty, the Rev. Paul Martin, Princeton, N. J.

The Chinese in Ottawa

CHRISTIAN work among the Chinese in Ottawa, Canada, has developed from a Sunday-school class of four members, begun in 1894, to a well equipped mission, organized this year, which its leaders believe is destined to play an important part not only in evangelization but in training and fitting those who have accepted Christ, for Christian service among their own people. One of the men who joined that first class of four

is today an earnest Christian, and takes a leading part in the Chinese meetings for Christian development. Since that small beginning of four, over 1,000 Chinese have passed through the different Chinese Sunday-schools of the city, and scores have gone out as genuine Christians, witnessing in various parts of Canada and in China for the Master.

A School for Immigrants

THERE has been opened at Old Concord, Washington Co., Pa., a school for immigrants, with Rev. C. L. McKee, D.D., as its principal. Within fifty miles are more than a million and a quarter new Americans, though the development of the region is little more than begun. Here the new American will have room to expand. He will be thoroughly taught the usual English branches, the useful trades and agriculture in all its branches, but, best of all, he will be taught the fine art of making a good life and a good American home.

Southern Baptist Progress

AS a result of increased emphasis placed upon evangelism by Southern Baptists 250,814 baptisms were administered in local churches of the Southern Baptist Convention during the year that closed December 1st. This breaks all records for baptisms among Southern Baptists and exceeds 44.5 per cent their previous high mark of 173,595, attained last year.

Cash receipts for the first two years of the Seventy-five Million Dollar Campaign have reached \$30,160,843. A number of by-products of the Campaign are also reasons for thanksgiving. One is the fact that 2,401 ministerial students are now in Southern Baptist institutions of learning, and a large number of other young people, both men and women, are preparing for other forms of special Christian service. In the hope of stimulating the members of the churches to still larger efforts during 1922, the Conservation Com-

mission has issued a call to prayer. A campaign of intensive information and inspiration has been planned for March and April which it is hoped will reach all the churches.

Church Survey of St. Louis

A SUMMARY of the findings of the survey of St. Louis, made a few months ago by the Committee on Social and Religious Surveys, has been published by the Committee and the Church Federation of St. Louis. The church population was found to be 39 per cent Roman Catholic, 36 per cent Protestant and 3 per cent Jewish. One-fifth admitted no interest in the Church. The 300 churches are spending \$2,500,000 a year in regular church and mission work and are growing noticeably faster than the population, but "five members gained annually result in only one member gained permanently." Of these churches it is recorded that a dozen, located in downtown districts, are beginning to meet the social challenge of their neighborhoods. Although St. Louis is a prosperous city, over one-half of her people are found by the survey to be living below the average of human welfare and thirty per cent of them under "distinctly subnormal conditions."

The Biggest Business in America

THE Protestant churches of the United States spent in 1920 a total of \$253,929,825, and for the year ending July, 1921, the principal denominations had raised and paid in their special million dollar funds, \$76,221,000 and these churches had gained 515,573 members. These million funds of the denominations are being used to stimulate local building, the denomination usually furnishing about one-fourth the amount to be expended, the local congregation furnishing the other three-fourths. Under this arrangement it is expected that the Protestant Churches alone will spend some \$70,000,000 in church building in 1922. According to the 1916 Census, the

value of church property in the United States was \$1,302,393,687. In 1906 it was \$935,942,578. At the same rate of increase it would in 1922 be \$1,736,524,916. The \$1,302,393,687 in church property compared with the stock capitalization of \$868,583,600 of the United States Steel Company, makes the Protestant Church the largest business in the United States. If the efforts of the volunteer or unsalaried workers were considered, it would equal the forces of several of the largest trusts.

Chicago Hebrew Mission

THE Chicago Hebrew Mission, which is the oldest mission for Jews in America, and which seeks to encourage evangelistic effort among Jews everywhere, held its thirty-fourth annual meeting on January 10th, and reported encouraging results of its year's work. Prominent among the twelve lines of activity conducted by the Mission is the distribution of Christian literature. During the year it has sent out 4,288 Bibles and Testaments, 50,831 Gospels of Matthew, and 542,027 tracts. Of this number, 386,530 tracts were especially for the Jews, while the balance were intended primarily for Christians, to impress upon them the importance of praying and laboring for Israel. This literature was not only distributed in Chicago, but sent to missions and individuals located in 40 states of the Union, and 23 foreign countries.

ISLANDS OF THE SEA

Largest Church for Filipinos

THE Knox Memorial M. E. Church in Manila, the largest Protestant church for Filipinos in existence, has a membership of 1,300 and an auditorium seating 2,000. Services are held in three Filipino dialects, but English is the language of the Sunday morning service, which is conducted by the Filipino pastor, the Rev. Nicholas Dizon. The congregation is composed largely of students from the Harris Memorial Deaconess

Training School, the public schools, high schools and private colleges, as well as some students from the University of the Philippine Islands.

One of the special contributions of this church to the life of the people is seen in the more than 900 marriages celebrated there in the course of one year. In the old days the difficulty of securing a priest to perform a marriage ceremony was one of the causes of the moral laxness among the people. When the Legislature proposed a few years ago to regulate the marriage laws, a member, speaking from the floor, said that, out of 3,000 wedding ceremonies performed in Manila in a year, the Catholics officiated at 500 and the Protestants at the remaining 2,500.

Japanese Missionary Activity

AFTER the German missionaries were removed from the Caroline Islands, 35 churches that had had 30 pastors and several thousand Christians, were left shepherdless. The Japanese government turned to the Kumiai church with the view of obtaining the needed men for the work. As this church however was greatly taxed through its work in Korea, Manchuria and Formosa, it had to decline the request. Then Dr. Kozaki in Tokyo formed a committee which undertook to take care of the stations in the Carolines. They have already sent out three Japanese pastors with their families. The most surprising feature about the enterprise, and one which deserves recognition, is that it is the Japanese Government that furnishes the means to finance the mission!

Among the Bataks

DR. Johannes Warneck, of the Rhenish Mission reports that out of 38 missionaries in Sumatra in 1921 there are now only 30 left and the furlough of some of these is due shortly. Many missionaries are compelled to work beyond their strength, as there are not enough native workers to supply the demand. One mission-

ary is serving 17,000 Batak Christians. Another reports 14,500 in his field. Many stations have to be consolidated and the native helpers are trained more rapidly and possibly less thoroughly. The Rhenish Mission finds itself seriously handicapped. At home the income contributed is much diminished; abroad, the number of workers is insufficient.

AFRICA

Moslem Progress in Africa

NEVER has the Church faced such a thing as it is facing in Africa now: the determined and skillfully led purpose of Moslems to win all the remaining non-Mohammedan tribes for the False Prophet. Recently there was baptized into Islam one of the big chiefs of West Africa and with him one of his sub-chiefs. They now have a regular mallim or teacher of the doctrines of Islam, and are writing in Arabic. The "conversion of this man brings Islam a day's march nearer the doors of the Christian Mission in the Basa field, West Africa. There is a welcome from the African for the white teacher if only he could be sent, but there are not enough white men and there are not enough dollars. The best that comes along is the Hausa trader, who is also a missionary of Islam, and the people take what he offers.

In some parts of Africa Christ is losing to Islam those who should be His because some in the home land are not hearing this call.

The Congo Prophet Movement

THE native religious movement which began several months ago in the Belgian Congo has been severely dealt with by the Belgian authorities. It was described at the beginning by the missionaries as "a distinctly pro-Christian movement, disfigured by emotional excesses;" and its leaders claimed not only the gift of prophecy, but also the gift of healing. The "prophets" later set up an independent Christian community, and baptized numbers of candidates

in the various out-stations. Their leader, Kimbangu, went from place to place with a considerable following, singing martial hymns of a religious character. Alarmed at the growing excitement, the Belgian authorities arrested fourteen of the leaders and sentenced them to imprisonment for periods varying from two years to life. Kimbangu was sentenced to death.

The missionaries declare that the movement is not political, but religious. No evidence was given to show that Kimbangu and his friends had incited to rebellion or had any intention of doing so; and it seems quite clear that their martial hymns, interpreted by men who had no knowledge of Protestant worship, were misconstrued as songs of rebellion and battle. As a result of appeals from the missionaries to both the Governor General at Boma and the King of Belgium, Kimbangu's penalty has been commuted to penal servitude for life.

Decision on Native Labor

THE possible influence upon governments of the opinion of the churches, when this is expressed in a definite and united form, has been illustrated by the recent action of the British Colonial Secretary on the question of compulsory work by the natives of East Africa—a subject on which British missionary societies have been bringing pressure to bear upon the Government for some time. The dispatch now issued makes it clear that henceforth no pressure is to be exerted on the African to supply labor for private undertakings. And for work of a public character compulsion is to be strictly limited. Men—in no case shall women be employed—may be provided as porters for government officials and for the transport of government stores; but before using compulsory labor for any other public purpose the express sanction of the Secretary of State is to be obtained.

Similar representations have been made to the Portuguese Government

with reference to the condition of labor in its colonies; and not without effect.

C. M. S. Review.

OBITUARY NOTES

Dr. A. L. Shelton of Tibet

On March 4th a cablegram was received at the offices of the United Christian Missionary Society in St. Louis which bore the sad intelligence "Robbers killed Shelton near Batang, Feb. 17th." About two years ago Dr. Shelton was captured by bandits but was finally released. The story of his capture appears in the *Review* for July, 1920, and his own account of work among Tibetans in our August, 1921, number. Dr. Shelton went out to China in 1903. He was a man of remarkable ability and devotion. The story of his life and labors, written by his very close friend, Dr. Abram E. Cory, will appear in the May number of the *Review*.

Bishop Robinson of India

BISHOP John Edward Robinson, since 1875 a missionary in India and since 1904 Bishop of Southern Asia, of the Methodist Episcopal Church, died in Bangalore February 16th, aged seventy-three. His life and writings will continue to leaven India's masses with the gospel influence, but the call to service in India seems to have been extended to the whole family. Mrs. Robinson, who survives, has been a force in the work of her husband. Four daughters have served under the Woman's Foreign Missionary Society in India, and Bishop Robinson's only son, J. Fletcher, is a physician in Lucknow.

Madame Powar of India

SJNDERBAI Powar, a close friend of Pandita Ramabai, died December 17, 1921. She was dedicated as a child to zenana work by her high-caste Christian father, and conducted for years in Poona a zenana training home, in which over 100 girls at a time studied to become Bible women and zenana workers.

THE MISSIONARY LIBRARY

A DOZEN BOOKS ON INDIA

PROF. D. J. FLEMING

What books should be chosen by a pastor or a study class leader for a small, well-balanced library on India? In the realm of fiction Kipling's "Kim" stands first, being almost photographic in its picture of one side of India. For one of India's classic dramas read the delightfully refreshing "Shakuntala," dating from the fifth century and written by Kalidasa, the Shakespeare of India. It can be obtained cheaply in "Everyman's Library." A glimpse into Indian art can be obtained through Percy Brown's "Indian Painting."

On the social, economic and political side of India the Home University Library has a very good and cheap volume, "Peoples and Problems of India," by Sir Thomas W. Holderness (1912). Or for a more recent volume one could select "India's Silent Revolution," by Bishop Fred B. Fisher (1919).

The best books to read on India's religions are J. B. Pratt's "India and Its Faiths," and J. N. Farquhar's "Primer of Hinduism" and "Modern Religious Movements in India."

For an auxiliary mission study text-book get "The Goal of India," by W. E. S. Holland. Alice E. Pennell's "Pennell of the Afghan Frontier" and John E. Clough's "Social Christianity in the Orient" are two very interesting missionary biographies. As biographies of India's Christians "The Life of Chandra Lela" by Ada Lee, and "Pandita Ramabai" by Helen S. Dyer have long since approved themselves to a host of readers.

The New Japanese Peril. By Sidney Osborne. 8vo. 180 pp. \$2.00. The Macmillan Co., New York. 1921.

This small book presents an inter-

esting phase of a subject burning with popular interest. It is written by the author of two former volumes on the general subject—"The Problem of Japan and the Isolation of Japan," who has won a right to be heard. He discusses Japan's Far Eastern program; compares it with that of Great Britain; deals in three chapters with the Shantung question; devotes four chapters to the various aspects of the Anglo-Japanese Alliance, and closes with a brief presentation of the relations of China to western powers and the new world situation which America faces. In the present tension of international relations and in view of the earnest efforts that are being made to allay suspicion and race prejudice, we confess to some misgivings about books which talk about Japan as "a peril," even though the term is used merely as a title. There are undoubtedly aspects of Japanese policies and methods that are disturbing to Americans, but many Japanese are equally convinced that American policies and methods in the Far East are a peril to them. Wise, peace-loving men on both sides should exert themselves to abate these mutual suspicions.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D., and Gerald Birney Smith, D.D. vii, pp. 513. New York, The Macmillan Company. 1921. \$

The well-known editors, assisted by 106 specialists, have produced a creditable volume. While no advanced scholar would find it adequate, especially if he possessed the amplified "Encyclopaedia of Religion and Ethics," yet even he would find here many words explained lying beyond "Sudra," the last entry in the "Encyclopaedia" and he would likewise find a fresh brief discussion of more

important subjects treated exhaustively—and often exhaustingly—in that monumental work.

A few days with this work at one's elbow, with frequent opportunities for "trying it out" result in the following impressions:

1. Its contributors are well-known authors or teachers whose reputation is a guarantee of the value of the material supplied.

2. The general attitude is that of modernism, but there is no lack of reverence.

3. Its conciseness prevents full satisfaction of the reader's desire to know details. Librarian F. G. Lewis, Ph.D., of Crozer Theological Seminary, has provided an admirable bibliography for the more important subjects.

4. The biographies perhaps suffer most from brevity. A great life cannot be made impressive when unduly compressed. Thus John and Charles Wesley are disposed of in 205 words; David Livingstone has an allotment of 84 words, and his great exemplar, St. Paul, has been allowed 347 words.

5. The wealth of vocabulary and breadth of catholicity of the volume are admirable. The inclusion of many topics relating to ethnic religions, rarely found in an even technical literature, is striking. The theme most thought of by the *Missionary Review* readers is so large that it is useless to look here for many words and place-names unfamiliar to them. It is wonderful, however, to see how successful the contributors have been in including missionary essentials, even though other items are lacking.

6. This Dictionary is a wonderful illustration of what well-informed men can provide the thoughtful public—not specialists—in the way of a handbook that will make reading intelligible, without making further reading any the less desirable—indeed, alluring them on by suggestive leads to fuller knowledge.

An Introduction to Missionary Service. Edited by G. A. Gollock and E. G. K. Hewat, M.A. vii., pp. 167. \$1.00. Humphrey Milford, New York. 1921.

As a secretary of the Church Missionary Society and later as co-editor of the *International Review of Missions* and secretary of the British Board of Study for the Preparation of Missionaries, Miss Gollock is pre-eminently fitted to write this book. Eleven collaborators assisted her in various specialized lines of missionary work. The volume is intended solely for those who expect to enter foreign missionary service; hence its first chapter is inspirational—"The Great Company" and its final one is fundamental—"Through the Eternal Spirit." Between these two pillars of "Strength and Beauty" are ten chapters upon The New Heritage; The Church of the Land; The Content and Range of the Message; The Presentation of the Message—through Evangelism; Through Educational Work; In Relation to Health and Disease; In Relation to Social Order; The Mission—Its Administrative Work and Corporate Life; The Missionary's Education for Life; and The First Furlough. The atmosphere is distinctly spiritual and Kingdom-wide. No shibboleths are to be mastered by their readers, but a new life is to be fostered and a loftier outlook must be gained. Eleven appendices take up the more technical suggestions as to preparatory studies. It is the best book yet published for this great purpose.

The Black Man's Burden. By E. D. Morel. 241 pp. \$1.50. B. W. Huebsch.

The stories of this book have all the thrill of imaginative literature, for truth is stranger than fiction and the author's style is captivating. From a rich mine of resource and a wealth of knowledge on African affairs, Mr. Morel has painted a picture of the African as the "man of sorrows" in the human family, which has already created much interest in Europe and America. As far back as the middle

of the fifteenth century, monarchs united to exploit the African race. Imperial Governments and grasping commerce have by cruel methods inflicted upon native tribes suffering so horrible as to be almost beyond the power of description. With the exception of Abyssinia in the East and the Republic of Liberia in the West, the whole of the great continent is divided among five European nations. Each nation stands indicted before the author's unanswerable statement of facts. It is a story that is too little known among the present generation.

The book has a threefold value. First the clear and forceful presentation of the story of the "black man's burden," second, the author's wonderfully practical argument as to the foolishness of the course followed by nations, even from the lower standpoint of good business, and third, the practical suggestions as to the course which should now be followed by new democracies to lift the "black man's burden." It is a book that looks back with horror and shame, but looks forward with hope and inspiration and deserves to be widely read.

Specimens of Bantu Folk-Lore from Northern Rhodesia. By J. Torrend. \$5.00. Kegan Paul, Trench, Trubner & Co., Ltd., London, and E. P. Dutton & Co., New York. 1921.

This is not likely to become a best-seller amongst the missionary literature of Africa, but is a book for the ethnologist, the philologist and the student of African psychology. With the aid of the phonograph the author has preserved some extremely valuable samples of a rapidly passing African literature. They are given in Bwina-Mukuni and in English.

The tales with their oft-repeated choruses are entrancing to African young people around the evening fire nor is their purpose for entertainment only. They teach the lessons of obedience, fair play and good sense as the Bantu conceive these virtues. But to appreciate the effect on the hearers one must be able to get an impression of the dramatic power of

the tale which the literal translation does not give to one not accustomed to think Bantu.
J. D. T.

Old Trails and New. By Coe Hayne. 12mo. 237 pp. \$1.25. The Judson Press, Philadelphia. 1920.

While these true "Life Stories" relate primarily to Baptist home mission fields, they illustrate the whole home mission task. They are told skilfully, and while some are incomplete will have a lesson. The twenty stories relate to the frontier, the cities, rural and industrial communities, and the foreigners in America. Many of them furnish good reading for missionary sewing circles.

The Mission Study Class Leader. By T. H. P. Sailer. 12mo. 194 pp. Missionary Education Movement, New York. 1921.

Not only teachers of mission study classes, but other teachers, preachers and public speakers will find this volume rich in suggestion as to the mastery and presentation of topics of world wide interest. Dr. Sailer, a professor at Columbia University, is an expert. He draws on wide study and experience, and uses his knowledge of pedagogy and psychology to show, in non-technical language, how missions may be taught entertainingly and effectively. With this volume at hand there is no excuse for a dull mission study class.

Unfinished Business. By Fred Eastman. 12mo. 176 pp. 50 and 75 cents. Presbyterian Board of Publication. 1921.

The home missionary task before the Presbyterian Church includes work for illiterate southern mountaineers, the misled Spanish-speaking people of the Southwest and the West Indies, the restless workers in industrial communities, the neglected rural populations, the Negroes, Eskimos and Indians who are wards of the nation, and the training of the rising generation. It is a task to challenge the loyalty and talents of every Christian citizen. Not only every Presbyterian but those of other Christian churches will do well to study this volume.

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MISSIONARY PERSONALS

DR. CHARLES R. WATSON, President of the American University at Cairo, arrived with his family in Egypt on February 14th and is to take up his residence in Cairo. He expects to devote his attention to the development of the life of the University.

* * *

DR. CHARLES R. ERDMAN of Princeton Seminary and ROBERT P. WILDER of the Student Volunteer Movement, have sailed for China to attend the coming conferences in Shanghai and Peking.

* * *

DR. AND MRS. LORRIN SHEPARD reached Aintab, Asia Minor, on December 3, 1921. On account of the impending French evacuation, many Armenians left Aintab in November, and many who have gone to Aleppo are waiting to see what will happen on the return of the Turks to power. Many hospital workers, including the pharmacist and two of the best native nurses, one of the teachers and half the students at the College Preparatory School, and all the native teachers and half the pupils at the Girls' Seminary have gone. It appears that Turks will welcome American assistance in the training of their young men and women.

* * *

REV. P. H. J. LERRIGO, M.D., formerly candidate secretary of the American Baptist Foreign Missionary Society, has been appointed to the post of home secretary, which has been vacant since the resignation of Dr. J. Y. Aitchison in July, 1919.

* * *

MISS RUTH MUSKAT, a Cherokee Indian young woman who is working her way through Kansas State University and has been doing Y. W. C. A. work in New Mexico during vacations, is one of the American delegates to the conference of the World's Student Christian Federation, which is to be held in April in Peking.

* * *

REV. S. RALPH HARLOW, of Smyrna, is to visit several mission colleges in India, Ceylon, the Philippines and China, on his way to the student conference in Peking. After the conference he plans to spend a month among the colleges in China, and to return to Smyrna via the United States.

* * *

CIU DO GIENG, who returned to China from America six months ago with degrees from Wesleyan, Columbia and New York Universities, and with far-reaching plans for social, educational, and evangelistic work, was shot by Chinese brigands while on a trip on the Min River.

* * *

G. P. RAUD has resigned as general director of the Russian Bible and Evangelization Society, of 156 Fifth Avenue, New York.

* * *

DR. JAMES G. HUNT, of the United Presbyterian Church, was formally inducted in November last to the Chair of Missions and Comparative Religion in the Pittsburgh Theological Seminary.

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NEW BOOKS

- The Chinese as They Are.** By J. R. Saunders. 176 pp. \$1.50. Fleming H. Revell, New York. 1921.
- In the Prison Camps of Germany.** By Conrad Hoffman. 279 pp. Association Press. New York. 1920.
- History of the William Taylor Self-Supporting Missions in South America.** By Goodall F. Arms. 263 pp. \$2.00. Methodist Book Concern. New York. 1921.
- The Carpenter and His Kingdom.** By Alexander Irvine. 247 pp. \$1.50. Charles Scribners Sons. New York. 1922.
- The Book of Missionary Heroes.** By Basil Mathews. 280 pp. \$1.50. George H. Doran. New York. 1922.
- The Fundamentals of Christianity.** By Henry C. Vedder. 250 pp. \$2.00. Macmillan Co. New York. 1922.
- A Syllabus of Lectures on the Outlines of the History of Christian Missions.** By Wm. Owen Carver. 74 pp. Baptist Book Concern. Louisville, Ky.
- The Head Hunter and Other Stories of the Philippines.** By Bruce L. Kershner. 106 pp. \$1.00 United Christian Missionary Society. St. Louis. 1921.
- In the Land of the Salaam.** By Bert Wilson. 328 pp. \$1.35. United Christian Missionary Society, St. Louis. 1921.
- Pioneering in Tibet.** By Albert L. Shelton. 214 pp. \$1.25. United Christian Missionary Society, St. Louis. 1921.
- Mending and Making.** By W. H. D. Anderson and M. Anderson. 62 pp. Mission to Lepers, London. 1922.
- Twenty-five Years in East Africa.** By John Roscoe. 288 pp. 25s. Cambridge University Press.
- Russia in the Far East.** By Leo Pasvolosky. 181 pp. \$1.75. The Macmillan Company, New York.
- Our Hawaii.** By Charmian London. 427 pp. \$3.00. The Macmillan Company, New York.
- A Comparative Study of the Health of Missionary Families in Japan and China and a Selected Group in America.** By Wm. G. Lennox, M.D. 44 pp. Dept. of Economics, University of Denver.
- Papers on Educational Problems in Mission Fields.** 71 pp. International Missionary Council.
- Out Where the World Begins.** By Abe Cory. 225 pp. \$1.50. Geo. H. Doran, New York. 1921.
- Peking, a Social Survey.** By Sidney D. Gamble, M.A. 538 pp. \$5.00. Geo. H. Doran, New York. 1921.
- Flashlights from the Seven Seas.** By William L. Stidger. 214 pp. \$2.00. Geo. H. Doran, New York. 1921.
- The Destiny of America.** By the Road-builder. 269 pp. T. H. Best Printing Co., Ltd., Canada. 1921.
- Men of Might.** By A. C. Benson. 295 pp. \$2.25. Longmans, Green & Co., New York. 1921.

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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NEW BOOKS

Next-door Neighbors. By Margaret T. Applegarth. 160 pp. \$1.25. Fleming H. Revell, New York. 1921.

Directory of Protestant Missions in China 1921. The China Continuation Committee. 379 pp. Kwang Hsueh House. Shanghai. 1922.

The Bells of the Blue Pagoda. By Jean Carter Cochran. 281 pp. \$1.75. Presbyterian Board of Publication. Phila. 1922.

Enduring Investments. By Roger W. Babson. 190 pp. \$1.50. The Macmillan Company, New York. 1921.

Spiritism in Antiquity. By Lewis Bayles Paton, Ph.D. 307 pp. \$3.50. The Macmillan Co., New York. 1921.

People of the World. By Edith A. How, B. A. 92 pp. 2s. The Macmillan Co., New York. 1921.

The People of Mexico. Who they are and how they live. By Wallace Thompson. XIII+428 pp. \$2.50. Harper. New York and London. 1921.

Development and Expansion of Christianity in India. Hon. Sec. Christo Samaj, c/o Epiphany Villa. 4 as. Vepery, Madras. 1921.

Hinduism and Buddhism: An Historical Sketch. Sir Charles Eliot. 3 vols. 345, 322, 513 pp. 84 s. Arnold. London. 1921.

Islam in India or the Qanun-I-Islam. Translated by G. A. Herkots, M.D. New edition, revised and re-arranged with additions, by William Crooke, C. I. E. XL+374 pp. 17 s. Oxford University Press. London. 1921.

An Introduction to the Study of some Living Religions of the East. By Sydney Cave, D.D. 255 pp. 5 s. Duckworth. London. 1921.

The Gospel and its Working. P. J. MacLagan, D.Phil. VIII+108 pp. Cloth, 3s. 6d.; paper 2s. 6d. Student Christian Movement. London. 1921.

God's Principles of Gathering. By Geo. Goodman. 2/6 115 pp. Pickering & Inglis. Glasgow. 1922.

Program of Health Education for Men and Boys. By Henry F. Kallenberg, M.D. M. P. E. 49 pp. 35 c. Association Press. New York. 1922.

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PERSONALS

ROBERT E. SPEER, Secretary of the Presbyterian Board of Foreign Missions and President of the Missionary Review Publishing Company, was due to leave Tabriz on April 11th, going to Constantinople by way of Tiflis and the Black Sea and returning to America through Europe. He is expected in New York about the middle of May, having been absent from the United States for nearly ten months.

* * *

DR. AND MRS. F. HOWARD TAYLOR of the China Inland Mission were captured by Chinese bandits in February. Mrs. Taylor was released but her husband was held for \$20,000 ransom. The British and Chinese authorities have finally succeeded in securing the release of Dr. Taylor, who is the son of J. Hudson Taylor, the founder of the China Inland Mission.

* * *

REV. CHARLES E. BETTICHER, editor of *The Spirit of Missions*, died on March 15th at his home in Cos Cob, Connecticut. After his graduation from the General Theological Seminary, New York, Mr. Betticher spent eleven years as a missionary of the Protestant Episcopal Church in Alaska.

* * *

BISHOP W. F. OLDHAM, of the Methodist Episcopal Church, having recovered from a severe operation, has recently sailed to take up his work in South America.

* * *

MISS MARGARET E. HODGE, president of the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A., is making a six months' tour of missions in the Far East. She expects to attend the National Chinese Christian Conference in Shanghai May 3rd to 10th.

* * *

DR. GEORGE E. HAYNES, of New York, and MR. WILL W. ALEXANDER, of Atlanta, have been chosen secretaries of the recently organized Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America. Dr. Haynes is the first Negro to be elected a full secretary of the Federal Council.



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VOL.
XLV.

MAY, 1922

NUMBER
FIVE

CLOUD AND SUNSHINE ON THE TURKISH HORIZON

IT IS increasingly difficult to discover the bright spots in the Near East situation. The expected "helpful results of the war" have about vanished into thin air. Instead of a defeated Turk and a country partitioned for the good of humanity, we see a growing Turkish Nationalist power and a weakness on the part of the European Governments that seem inclined to yield to Turkish demands for the return of territories and dominion of which they had been shorn. Moreover while the Turks are more awake to modern ideas and have a new desire for education, they are no more inclined to harbor unshackled and unsubdued the Christians in their midst or to tolerate any attempts to lead followers of Mohammed into the fold of Christ.

The demands for the return of Eastern Thrace and complete control of Constantinople and the Straits may not be fully acceded to by the Allies but it seems probable that Asia Minor, including Cilicia, and Anatolia (with Smyrna) will be returned. The territory formerly assigned by the Allies to the Armenians has never been relinquished by the Turks. Such is the trend of events when fear, jealousy and intrigue gain the upper hand. The hands on the clock of progress are apparently to be turned back but the hand on God's clock will not move backward. His hour has not yet come.

As a gentleman in Constantinople, not a missionary, writes:

"The politicians of Europe made a great mistake in letting this country remain unoccupied after the armistice. The Christian Church ought not to make that mistake. To say that we must wait till things are settled in this country is a grave blunder. The fact that conditions are not settled certainly cannot be a valid excuse for not doing what we can do now. This is a great center and strategic in the social and religious life of the whole Near East; the scope for Christian work here is immense and the fate of millions of people depends on the conditions in this city. Who knows if the key to the whole Moslem problem may not be found here? Therefore it is for us to make a good survey of our field, to feel our way with common sense, to organize our forces and to go ahead with sure faith."

The war has dealt a terrible blow to Christian work in the Near East. Hundreds of Christian churches are in ruins; thousands have been appropriated to secular purposes; over a million Christians have been slain by sword or have died as a result of the privations of deportation. Mission schools and colleges have been closed; hospitals have been taken into other hands, and a score of American missionaries have themselves been deported on specious charges or no charges at all. Not one missionary remains in all the Eastern Turkey Mission of the American Board and only a few are left in all Anatolia. Moreover, the peace terms as they are being shaped again by the Allies, make little concession to Christian minorities and the treaty is frankly an effort to placate enraged Moslem feeling.

Certain new situations have been created which are big with opportunity and of these we must take advantage.

First: Christians fleeing from Turkey have entered Russian Armenia where a Soviet government is feeling its way to permanent control. It is frankly and openly opposed to religion, yet American Protestant missionaries are also on the ground, feeling their way to exert a Christian influence among the Bolsheviks, and churches and schools have rapidly sprung up.

Second: Greece, in occupying Smyrna and Salonica, has come into direct relation with established evangelical missionary work which has hitherto been carefully excluded from Greece. Missionaries are using and circulating the Bible in modern Greek and it is not probable that religious persecution under a Greek government will take the place of the religious liberty enjoyed under a Turkish rule. Possibly the liberty to circulate the Bible in modern Greek may be extended to old Greece for the liberal Greek Queen expresses herself as eager for the circulation of the Testament in the language of the people. The new Greek Patriarch in Constantinople, who has recently come from America, also openly advocates affiliation with the Protestants.

Third: The Allied occupation of Constantinople has made it a safety zone for thousands of refugees who, in their dire need, are open to the message of Christian love. Protestant services are being conducted each week in English, Turkish, Greek, Armenian, Russian, French and Kurdish by the Protestant missionaries and pastors in the city. All the old missionary schools and colleges of the city are full and new ones are being opened to meet the eager desire of all the varied elements in this metropolis of the Orient.

Fourth: The war has awakened the Turks, especially of Constantinople, to read. Bookshops are many, new magazines and newspapers have sprung into popularity as the reading public has developed in intelligence and numbers. Careful surveys have been made of what literature the Christian church has produced and what

it must produce to meet this new desire for good reading. It now only remains to issue the books, magazines and tracts for which there is already an eagerness, born of the new world relations into which Turkey has been thrust.

Strange changes have come over the plans for the political settlement of the Near Eastern problems. An independent Armenia is a faded dream; the territorial aspirations of Greece have been rebuked; and the greatest surprise of all is the weakness of European governments. Instead of a crushed and divided Turkey a strong and united Ottoman government is emerging. But "the Word of God is not bound," and although there are "many adversaries," there are also many great doors of opportunity, challenging Christians to prayer, to works of faith, to sacrificial giving of self and substance to the work of Christ among these people.

EGYPTIAN INDEPENDENCE AND MISSIONS

ON MARCH 16th Ahmed Fuad Pasha was proclaimed King of Egypt by the British. Independence has been granted to the country, Great Britain retaining the Suez Canal and reserving the right to defend it. A sufficient number of British officials and soldiers will be retained in Egypt for the present to help maintain order and strengthen the government. The relation of Great Britain is apparently analogous to the relation of America to Cuba.

Field Marshall Viscount Allenby thus gives up his position as British High Commissioner in Egypt and Great Britain releases her control which dates practically from the Arabi revolt under the reign of Tewfik Pasha in 1882. King Fuad gave out a letter to the nation in which he said:

"God has graciously permitted the independence of Egypt to be attained by our hands. We are grateful to God, and hereby announce to the world that from today Egypt enjoys independence and sovereignty.

"We have taken for ourselves the title His Majesty, King of Egypt, in order to insure the country's dignity and its international status. We ask God and the nation to bear witness that we shall endeavor to work for the welfare and happiness of our beloved country. We hope this day will inaugurate an era which will restore Egypt's grandeur."

While the British recognize Egypt as a sovereign state, they have served notice on other nations that British influence is still paramount in Egypt and that other nations must not interfere in Egyptian affairs. The special reservations that the British Government makes with reference to the new kingdom include the security of British Imperial communications, defense of Egypt against foreign interference, and the protection of foreign interests in Egypt.

What effect this change in government will have on the economic prosperity and the progress of civilization in Egypt, the preservation of order and justice, the extension of education and religious freedom remains to be seen. There is a possible danger that, with the removal of British control, immoral literature may be more freely circulated, that courts of justice will be less incorruptible, that Christian institutions like the Sabbath will be still more discredited; that Moslem authorities will make it even more difficult for a Moslem to become a Christian; that Mission schools may be obliged to teach the Koran and that education in the Bible and attendance at Christian services may be prohibited to Moslems. Egypt has now an opportunity to show herself enlightened and progressive or oppressive and retrogressive. The work of the Christian missionaries is especially important in this transition period for well trained enlightened leaders are needed in the new kingdom.

INCREASE OF FOREIGN BORN IN AMERICA

THE Government has enacted an emergency immigration law restricting for one year the number of immigrants to be allowed to enter the country. In the meantime Congress plans to work out a new and permanent policy and laws to correspond. Gradually restrictive immigration laws have sought to exclude the diseased, criminals, flagrantly immoral, political radicals, illiterate, extreme paupers, and those ineligible to citizenship. In spite of these attempts, immigration has grown to vast proportions and many undesirables have been admitted. In the ten years (1911 to 1920) 6,000,000 immigrants were admitted and the net increase of foreign born was nearly 4,000,000. Of these we learn that

Hebrews increased	587,302
N. W. Europeans increased	1,560,597
Other Europeans	2,114,598
Mexicans increased	246,999
Africans increased	73,702
Japanese increased	19,409
Chinese decreased	14,986

Immigration should be selective both in quality and in quantity according to our ability to assimilate and put into useful employment. The general principles should be applied impartially to all nations. Immigration officers should make their selections in foreign ports and immigrants should secure transportation to points in America where they can find employment and not be dropped in port cities. Immigrants should be courteously received and safeguarded. Provision should be made for their education in American standards and ideals and recognized Christian missionaries should have free access to them in order that they may have an opportunity to under-

stand and accept the Gospel that is the hope of the individual and of the nation.

The Sterling Bill (Senate 1253) offers concrete, constructive proposals for regulating immigration along approved lines—admitting “only so many law abiding immigrants of any national or racial group as may be wisely employed and assimilated and incorporated into the body politic of the nation.”

A JAPANESE-AMERICAN MOVEMENT IN HAWAII

REV. T. OKUMURA and his son are two remarkable Japanese in Hawaii. The father has been a Christian pastor in Honolulu for thirty years, has built up a strong church, and has established a successful Christian school for boys. Two years ago he went to Japan to explain to Japanese leaders the underlying causes, so far as Japanese are concerned, of the anti-Japanese movement in America and he secured the support of the most influential men in Japan, such as Dr. Takuma Dan, Dr. I. Nitobe, Viscount Kaneko, Dr. J. Soyeda, Admiral Baron Uriu, Mr. S. Asano, and others.

Mr. Okumura is conducting a unique campaign in Hawaii to reach “key men” rather than use public mass meetings or other “whole-sale” methods. His work is perhaps more national than evangelistic for he has visited the principal plantations and 1,452 Japanese have given their “pledge” to stand for the American ideals and interests.

After enumerating several causes of irritation under the headings, “Living Conditions,” “Religious Conditions,” “Japanese Children Born in Hawaii,” and “Evasions of Law,” Mr. Okumura says:

“Without eradicating these sources of irritation, Japanese can not hope to escape from the odium that they are unassimilable and undesirable people. Whenever any question like California’s arises, it is natural for us to expect the government of the two countries to arrive at a solution through diplomatic channels. We actually want to have the vital problem solved once and forever. But the problem relating to Japanese will arise again and again. Nothing can prevent its recurrence unless the Japanese, particularly in Hawaii, become wideawake and remove those causes of anti-Japanese sentiment. If this is done, the Japanese question will be settled forever.”

In talking to the Japanese on the plantations Mr. Okumura emphasized two ideas: (1) Forget the idea ‘Japanese’ and think and act from the point of view of the American people, as long as you live under the protection of America. (2) Inasmuch as your children were born in Hawaii, and expect to live and work shoulder to shoulder with the American people, educate and build them up into loyal American citizens.

In describing his “Hopes” for the full solution of the Hawaiian-Japanese problem Mr. Okumura contrasts the Japanese of today with

those who were coming from Japan a generation ago and says: "Already a radical change is taking place among the Japanese today. The Japanese on plantations and in the different towns today are different from those of early immigrant days. The taste of the drifter has disappeared, and the majority of Japanese have come to make Hawaii their permanent home. Instead of sending the bulk of their earnings to Japan, they are investing their money in the island industries, and have come to see that they must assimilate American ideas and ideals, American customs and manners, if they are to live here and work side by side with the American people."

The unconscious revolution which the children born in these islands are undergoing is far more remarkable. They speak the English language more freely and fluently than Japanese. They are receiving from public schools far greater influences than from their homes, or Japanese Language Schools. Brought up in the Christian atmosphere, they have an innate consciousness of God as revealed in Christ and it is difficult for any Buddhist priest to instill into their minds the Buddhistic teachings. Their ideals and interest are all bound up with America. At the same time this is not enough. The Japanese in Hawaii need most of all to be "be born again" into the likeness of Christ by the power of His Spirit. Then the Japanese problem will be solved.

HOPEFUL SIGNS IN LATIN-AMERICA

THE new Peruvian law under President Leguia provides for a complete administrative system, based as far as possible on a sane balance between the political and administrative functions of public education and a right adjustment between central and local control.

The classic University of San Marcos, the oldest in America, founded a hundred years before Harvard, has recently sent one of its young professors to the United States to study our university life. He returned to Lima and brought a message of enthusiasm for North American institutions and an expression of liberalism which is likely to cause something of a revolution at old San Marcos. The students of the University are studying how to be helpful in the community, especially to the laboring classes, and are conducting classes for large numbers of working men at night.

Paraguay recognizes that friendship with the United States is almost her only hope, for her larger neighbors are interested only in her commercial exploitation. Educational representatives of the United States are sure of a hearty welcome. The proudest possession of the people of Asuncion is the library of 1,200 of the best American books, recently presented by the Carnegie Foundation. This library is housed in the *Instituto Paraguayo*—a splendid organi-

zation through which the Paraguayan educators are seeking to do something for the community by means of night classes, gymnasia, etc. The President of the Republic, the Minister of Public Instruction and the leading educational figures of the country are greatly interested in how the educational forces of the United States may cooperate more closely with Paraguay in the solution of her difficult educational problems. The *Colegio Internacional*, recently opened by the United Christian Missionary Society, of North America, and now having eight American teachers, is looked upon by Paraguayan educators as a great contribution to their life.

Brazil is particularly friendly to us. The beautiful Monroe Palace, which stands in the heart of Rio de Janeiro, speaks eloquently of this friendship.

The Brazilian government has shown its desire for closer connections with the United States by a recent law providing for the sending of about one hundred students to our universities each year for special study. These students are now in this country attending various universities and preparing to carry North American ideas and ideals back to Brazil. Another evidence of the increasing educational prestige of the United States in Latin-America is the wide and rapidly growing use of North American textbooks, translated into Spanish and Portuguese.

To understand the present educational situation of Latin-America, we must take into consideration three important movements that are rapidly assuming prominence in those countries: the Labor movement, the Feminist movement and the Prohibition movement. The new demands made by these new tendencies naturally turn attention to the one American country which has already dealt with them and with other similar problems of a democracy.

It is inevitable that the educational leaders of Latin-America will more and more get their training in the United States. They will carry back with them not only admiration for our system, but a familiarity with its organization and workings which will make it easier for them to strike out on these lines than on any other. The facility with which textbooks and school supplies may be adapted for use in Latin-America is a practical matter which will also have a vast influence.

FRANK L. BROWN, LL.D.

ONE of the great human forces at work in the world for evangelization and for Christian instruction, especially through the Sunday-school, was called Home on March 23rd after a brief illness. Frank L. Brown, a bundle of mental and spiritual energy, had, by his many years of constant self-sacrificing service, worn out his physical tabernacle and overstrained his heart. For

over five years, ever since the present Missionary Review Publishing Company was organized, he has been the vice-president, always deeply interested in the great work of world-wide evangelization and the task of enlisting the Church at home in whole hearted obedience to the great commission of Christ. The extent to which his loss will be felt is inestimable since his friends are found in every part of the globe and his influence and active cooperation extended into many departments of Christian activity.

Almost sixty years ago (October 16, 1862), Frank L. Brown was born in Brooklyn, New York, and at four years of age entered the Sunday-school of the Summerfield Methodist Episcopal Church. For fifty-five years, therefore, he was actively connected with this branch of church activity and through the positions of pupil, teacher, superintendent and other offices, rose to the highest position in Sunday-school work—that of General Secretary of the World's Sunday-school Association.

As a young man he entered the banking business, but his real business was that of a partner with Christ in educating the men, women and children of the world through the Sunday-school. Some time before his death he said:

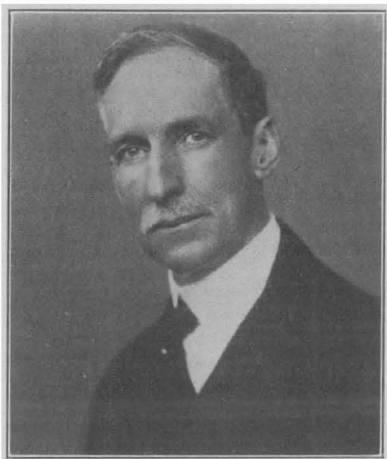
“As a young man I thought through the question of the place for the best investment of my life for the church and community, and decided it was the Sunday-school where the whole life could be shaped for a long future. Have never seen reason to regret this decision. The steps in Sunday-school work, since that decision, have been a natural evolution. I have found that the broader view has reacted helpfully upon the local work.”

For eleven years in a banking house, then as a cashier and later associated with his brother as a banker and broker, he was in the meantime using all his spare time in building up and spiritually enriching people through the Sunday-school. When Mr. Brown's earnings in business enabled him to be self-supporting he did not keep on hoarding wealth or indulging in luxuries but retired in 1904, at only forty-two years of age, in order that he might devote his whole time to Christian service.

The Bushwick Avenue Sunday-school and Church of Brooklyn were founded and built up through his tireless and efficient work until the Sunday-school became one of the largest in the world with a membership of over three thousand and all efficiently graded.

For nearly forty years (1886 to 1922) he was superintendent of this school, which was started as a mission with Mr. Brown as the first superintendent when he was twenty-three years of age. From his varied and valuable experiences he wrote a number of books on Sunday-school work and his advice as an expert was sought all over the world. He never refused any help that he could give and often went far beyond his strength. Twice he travelled around the world,

twice besides to the Orient, once to Mexico, and once to South America in order that he might help to extend the knowledge of Christ and to develop Christian life through the Sunday-school. He attended the conventions in Rome, Washington, Zurich and Tokyo and it was largely due to his untiring service that the world-wide Sunday-school work has attained such size and strength. With all his emphasis on proper organizations and methods he ever placed first emphasis on the necessity of the salvation of the individual through a living, abiding faith in Christ and the importance of spiritual growth through earnest, intelligent Bible study, prayer and Christian service.



FRANK LLEWELLYN BROWN, LL.D.
Deceased March 23, 1922

In 1920 Mr. Brown received an honorary degree of Doctor of Laws as a tribute to his important work in Christian education but he ever counted the name Christian as by far the most important title he could hope to have. In spirit he was ever humble, generous hearted, patient, courteous, sincere and friendly. His labors abundant are indicated by the fact that he was at the same time General Secretary of the World's Sunday-school Association, Superintendent

of the Bushwick Avenue Sunday-school, Vice-President of the Missionary Review Publishing Company, a member of the Board of the *Sunday-school Times*, a member of the Board of Foreign Missions of the Methodist Episcopal Church, and held prominent and active positions in many other Christian and benevolent organizations. His loss will continue to be keenly felt, not only by his wife and two children, by his own church and Sunday-school associates but by the members of the REVIEW family and by thousands of Christians of every age, race and station. At the funeral services, which were attended by over 4,000 in his home church, the feeling of many was expressed by his close friend and fellow worker, Dr. Marion Lawrence, of Chicago, who said:

"I do not know of any man who has been so well loved. He has been an inspiration to thousands, not only white people, but also to people with colored faces, in the South and in distant parts of the world. His greatest monument will be the Bushwick Avenue Church and the Sunday-school. Years hence thousands of boys and girls will stop him on the golden streets and say, 'If it had not been for you I would never have come here.'"

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES FOR 1921

Compiled by Dr. E. O. Watson	Churches	Ministers	Members	Total Am't Raised
ALL DENOMINATIONS	233,104	200,090	45,997,199	488,424,084
Adventists (5 bodies)	2,889	1,927	136,233	7,055,047
Baptist Bodies,				
Northern Bapt. Conv.	8,409	8,566	1,253,878	21,926,143
Southern Bapt. Conv.	27,444	15,551	3,199,005	34,881,032
Nat'l Bapt. Conv. (Col.) ..	21,113	19,423	3,116,325	3,500,000
Other Baptists, (14 bodies) ..	4,908	4,877	266,042	491,359
Brethren, German Bapt.				
(Dunkers), (5 bodies)	1,274	3,731	134,110	1,197,854
Christian Ch. (Am. Chr. Conv.) ..	1,094	987	97,084	197,723
Churches of God in N. A.,				
General Eldership	502	453	25,920	426,896
Congregational	5,959	5,665	819,225	21,233,412
Disciples of Christ	8,964	6,010	1,210,023	11,165,391
Eastern Orthodox Churches (7 bodies)	407	413	411,054	105,315
Evangelical Association	1,850	1,350	160,000	4,300,000
Evan. Synod of N. A.	1,309	1,075	274,860	4,086,013
Friends (4 bodies)	1,020	1,348	117,239	1,493,853
Jewish Congregations	3,000	810	400,000	4,788,228
Latter Day Saints (2 bodies)	1,925	9,968	587,918	1,398,025
Lutheran Bodies,				
Nat'l Council (ass'n of 17 bodies) ...	11,037	6,832	1,651,609	23,048,701
Synod'l Conf. (5 bodies)	4,018	3,009	812,436	10,712,409
Independent	13	12	2,600	9,600
Mennonites (16 bodies)	963	1,487	91,282	1,339,037
Methodists,				
White				
Methodist Episcopal	26,713	18,643	3,938,655	85,934,000
Meth. Epis., South	17,251	7,842	2,346,067	33,859,832
Methodist Protestant	2,500	1,020	178,275	1,975,983
Other Bodies (5)	2,242	2,254	87,186	2,209,970
Colored				
African Meth. Epis.	6,900	6,550	551,766	3,425,000
African M. E. Zion	2,716	3,962	412,328	784,746
Colored Meth. Epis.	2,621	3,402	245,749	1,736,692
Other Bodies (6)	466	664	37,965	151,337
Moravian (3 bodies)	151	192	33,796	332,338
Presbyterian Bodies,				
Presbyterian, U. S. A.	9,842	9,979	1,722,361	47,036,442
Presbyterian, U. S.	3,475	2,026	397,058	12,124,891
Cumberland Presby.	1,312	749	63,924	.....
United Presby. Ch. of N. A.	937	962	160,528	6,537,525
Other Bodies (5)	399	667	40,812	682,312
Protestant Episcopal	8,324	6,011	1,104,029	34,873,221
Reformed Episcopal Church	79	75	13,022	460,283
Reformed Bodies,				
Reformed Church in America	733	771	135,634	4,029,963
Reformed Church in the U. S.	1,736	1,255	331,369	5,433,663
Christian Reformed	247	196	43,902	119,122
Roman Catholic Church	16,580	21,643	17,885,646	75,368,294
Salvation Army	1,117	3,728	45,969	.....
Unitarians	406	505	51,635	1,500,000
United Brethren (2 bodies)	3,815	2,950	383,329	6,089,326
United Evangelical Church	892	519	90,096	1,946,458
Universalists	650	561	58,566	1,069,075
Miscellaneous	12,902	9,470	880,689	7,387,573

ADHERENTS OF RELIGIOUS ORGANIZATIONS

Protestant (three times Church Members)	74,795,226
Roman Catholic	17,885,646
Jewish (four times heads of families)	1,600,000
Eastern Orthodox	411,054
Latter Day Saints (three times members reported)	1,646,170
Total estimated adherents	96,338,096



TYPES OF BANDITS ON THE TIBETAN BORDER.

Shelton of Batang

A Murdered Missionary of the United Christian Missionary Society

BY ABRAHAM E. CORY, D.D., NEW YORK

Author of "Out Where the World Begins," etc.

*From an editorial by George B. Winton in the *Christian Advocate*, "Hats off to a Hero."

"ALBERT LEROY SHELTON is dead in far Sze-chuan—killed by bandits. So much the laconic cable tells. His daughters are in California. His wife is in India. Alone, with his face toward Tibet, that long sealed land which his scalpel had opened, he dies with his boots on. No soldier on the fields of Flanders went more unfalteringly to his end. He had a rendezvous with death. He had looked that 'cheap impostor' in the eye so often and so long that they were well acquainted. Incredible hardships already undergone had set their mark upon his powerful frame. As a physician he himself estimated that his remaining span was short. Yet he hoped to cheat death long enough to plant an outpost of the cross in Lhasa—the forbidden city. What an achievement that would have been! And now to be thwarted of it by a stupid Chinese bandit!"*

In modern times the death of few men has been so widely noted as has the murder of Dr. Shelton. Such a life and such a death must have some reason back of it. If ever a man took his environment, heredity and training and gave it all to God that man was Albert



A VIEW OF BATANG ON THE CHINESE BORDER OF TIBET.

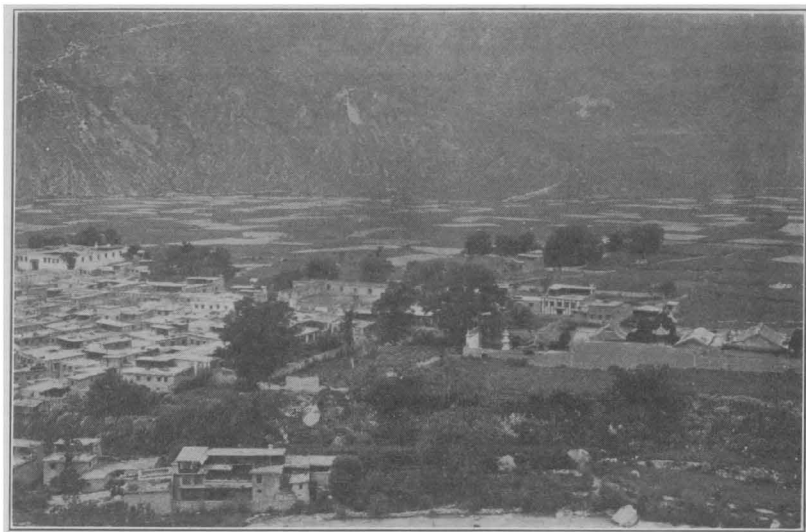
Leroy Shelton. He was born in Indianapolis, Indiana, on the ninth day of June, 1875. When he was five years old his parents moved to Kansas, where he was reared in Bourbon, Harper and Grant counties. The life there was primitive and the boy drove oxen, killed rattlesnakes, gophers, ground squirrels, skunks, coyotes and jack rabbits. He attended the country school and the Teachers Normal Institute and when seventeen had his first experience in teaching. In 1895 he went to Emporia, Kansas, to continue his education and later wrote:† "When I reached Emporia I had \$9.25. That lasted me for eight years." Thus Albert Shelton's early life was primitive and was filled with hardships, but to some of his teachers he pays high tribute. While still young he married Miss Flo Beal, of Parsons, Kansas, who taught school in order to make it possible for him to take a medical course. He helped to earn their support by tutoring and manual labor.

While in medical school Shelton decided to be a missionary and so registered his intentions to the Foreign Christian Missionary Society. In 1903 he was appointed to China and when Mrs. Susie Rijnhart came home with her thrilling story of the death of her baby and the disappearance of her husband in Tibet, Dr. and Mrs. Shelton were asked to take up the work with Dr. Rijnhart in Eastern Tibet, the land on the roof of the world.‡

From the time Dr. Shelton landed in Batang he was at work and performed a major operation two days after his arrival using a barn-

†In his book, "Pioneering in Tibet."

‡Dr. Shelton's article in the August 1921 number of the REVIEW gives something of his experiences in that land.



BATANG—WHERE DR. SHELTON ESTABLISHED A MISSION.

door as an operating table. In the early years all of his operations were performed in the open in order that there should be no suspicion about what he was doing. He learned to speak fluently both the Chinese and Tibetan languages among both peoples. His training had prepared him for the hardship of a pioneer, and as his parents had followed the motto of "Westward Ho," so the one passion of his consecrated life was "Onward for God."

Dr. Shelton's large physique—his average weight was about 240 pounds—appealed to the primitive peoples among whom he lived. He chose the hard tasks and went forward with a rare courage. When a friend asked him if he was never afraid on his long, lonely trips, his reply was: "I am scared to death most of the time,"—but then he smiled his rare smile and said, "But anybody who follows the will of God will be scared because of the new paths they have to travel."

Shelton went to Batang, on the Tibetan border, to do everything that would open the "Great Closed Land" to God. As he realized that one of the most important requirements was a group of well trained consecrated colleagues, he selected the best men he could find to work with him at Batang and devoted much attention to plans for a station where the work should be well balanced. Early he realized the need of school work and industrial work, as well as the medical work, but the center of the whole was the evangelistic work. He insisted that everything that they did should have as its ultimate end to bring men to Jesus Christ.

Shelton was a great physician and surgeon. The hospital at

Batang will always stand as a monument, even as a piece of architecture built in the face of most trying conditions. In this hospital he and his associates treated with great skill the Chinese and Tibetans who came, and won a wide reputation. But he was not satisfied to stay in the hospital, as calls for his services came from far and wide. The Chinese and Tibetans were continually fighting and first one side and then the other would call him to attend to their wounded. The story of operations performed in the open fields or in some dirty lamasery will forever be a part of the romance of modern medicine as well as of modern missions. He acted as a doctor, and as a peacemaker, not only in time of war, but among robber bands in time of peace. He fearlessly condemned brigandage but went to serve these lawless men



DR. SHELTON AND MEMBERS OF HIS TIBETAN SUNDAY SCHOOL.

in order that he might impress upon them the spirit and message of Christ. Strangest of all were his calls to treat the lamas in their great lamaseries.

Dr. Shelton's medical ability made him even more effective as a preacher. A day or two before he sailed the first time for Tibet he was ordained as a preacher and few men ever preached so continuously and effectively. After the operations were over he would gather about him the priests and lamas and discuss their Buddhist lore with which he was familiar. If he was with a robber band around their camp fire at night in one of the great mountain fastnesses, he would condemn their practice and then tell them the simple story of the sinless One who wanted to be their Saviour. Some of these robbers so much admired the strong missionary that they wanted to be a brother

to him and one of them said: "Why not you and I be brothers?" Shelton replied: "You kill people; you rob; you drink whisky and do many other things that are against our religion. How can we be brothers?" The man was angry and said, "well what will your religion allow you to do?" Shelton replied: "The teachings of Christ." Later this man brought a document to Shelton, which read: "In view of the fact that General Lozong (as he calls himself) and Dr. Shelton have taken an oath that they will not kill, that they will not drink whisky, etc., and they have decided to be brothers. . . . Furthermore, this it to give notice that if any of you ever molest Dr. Shelton I will bring a thousand men to wipe you off the face of the earth." A year and a half later Lozong wrote, "This is to inform you that I am strictly keeping my oath of a year and a half ago."



DR. SHELTON VISITING A TIBETAN LAMA OR "LIVING BUDDHA,"
IN THE MOUNTAINS.

On his long trips Dr. Shelton added much to his knowledge of that unknown country. He never went merely for the purpose of exploration but was always on the King's business. His extended trips and important reports have given him a prominent place in the geographical societies of the world. Through this channel he preached to the people at home the opportunities for God in Tibet.

The low plane of the life of the people greatly distressed him. In order to improve poor food one of the first things he did was to start a garden, with vegetables hitherto unfamiliar to Tibetans. He introduced alfalfa, and made nearly everything grow which he attempted—except the one thing of which he was most fond, namely, watermelon.



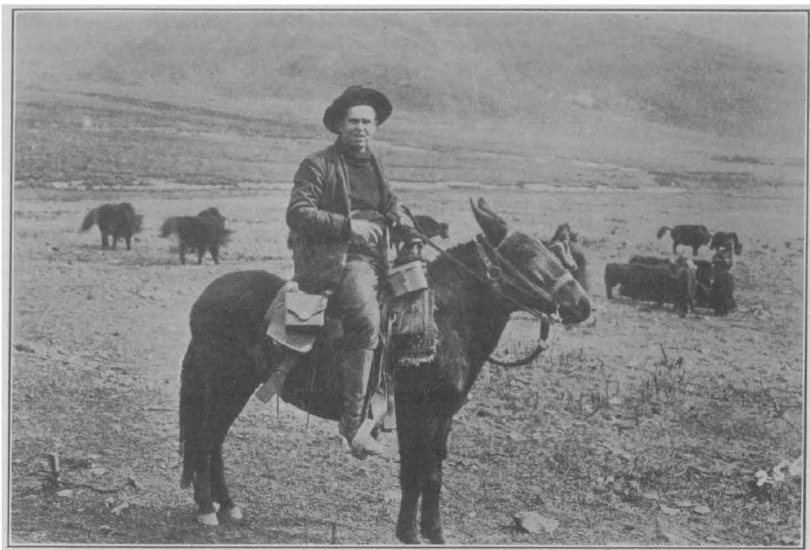
FEEDING THE HUNGRY OUTSIDE DR. SHELTON'S HOSPITAL, BATANG.

Every talent was used for God. As a marksman few men could surpass him. The Tibetans carry charm boxes to protect them, but he dispelled the superstition by tying one of the charm boxes about a goat and killing the animal with an old Tibetan fire-arm.

Shelton was a man of laughter. When his friends affectionately called him "Fatty," he would relate some most serious thing in such a way as to show in the serious situations of life there was always a saving sense of humor. Before he went back to Tibet from his next to last furlough he said that what he wanted most was a mule. It was the writer's privilege to secure this treasure for him and it was his constant companion on many a journey. The accompanying picture has under it the inscription in Shelton's own hand writing, "*Her name is Abe.*"

As a friend Shelton will be long remembered by those who knew him. He was a beloved and loving friend to his colleagues, to the Christians of the Batang church, but most of all he was thankful that he had become friend to the robbers and to the lamas, his natural enemies.

He endured trials as only a man of faith and a man of humor can endure them. For seventy-two days on his last journey home he was held for ransom by Yangtienfu, a bandit general in Western China. He so won the hearts of the members of this band that they offered him \$12,000 a year to stay with them and be their chaplain.



DR. SHELTON ON HIS FAVORITE MULE—"HER NAME IS ABE."

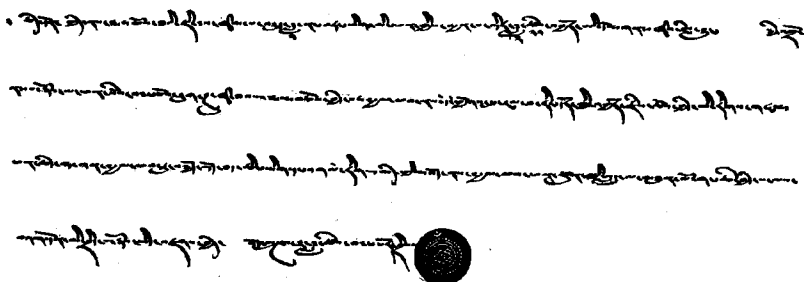
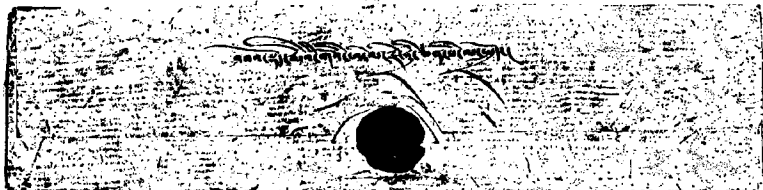
The secret source of Dr. Shelton's life was prayer. When his little daughter came running to meet him after he was liberated her first words to her father were: "God does answer prayer, doesn't He?" and in Shelton's reply his whole life was speaking: "He sure does."

A noted surgeon in America told him he could remove the tumor that had come on his neck during his captivity, but that he could never go back to Tibet. Shelton smilingly replied, "Doctor it is your business to take this thing off, and it is my business to use my life as God directs." A premonition of the end seems to be revealed in his book, "Pioneering in Tibet," which is dedicated "To Those Who Died in the Fight," Dr. Rijnhart, Dr. Loftus and the children of the missionaries. It seems now to be his dedication of himself. In the last good-bye, to a friend, he said: "We will never meet again. If I come back you will be gone. If you are here I will be somewhere on the road to Lhasa."

Through the ministrations of a prominent lama he secured the consent of the Dalai Lama, himself, to go to Lhasa, and he put his heart, his soul, his all in that trip. On the way he was killed by Tibetan bandits as he was starting on that lonely pilgrimage. His martyr death is a challenge to the whole Church to go to Lhasa with the Gospel of God's love. Shelton's own words will forever challenge young men: "Let no young man think that it was a mistake to bury his particularly fine abilities in mission work in Asia; for it requires in the service of the Kingdom of God just as high an order of intel-

ligence, just as great concentration, just as fine tact, and just as much 'punch' as are required to run any great business concern. Come on, young men, and let's help to make the last nation on earth a part of the kingdom of our Lord and Saviour, Jesus Christ."

Hermit Tibet, long considered an impossible country, has been opened by Dr. Shelton and his associates. The Doctor was not only a skilful man with his surgical instruments and a wise dispenser of medicine, but he was a fearless, rugged, Christlike soul whose strong faith and hearty goodwill toward all swept the prejudices of these crude but virile people aside and made them his friends.



THE OFFICIAL INVITATION OF THE DALAI LAMA TO DR. SHELTON TO VISIT LHASA.

Foreign missionary work is costly, especially in a land like Tibet. The eighteen years of service has resulted in building of a little congregation of about twenty-five baptized believers. Pioneering for Christ has always been hard. The first Latin missionaries who sought out our ancestors on the rough beaches of Southern England were rebuffed and some of them murdered, but they succeeded in establishing Christianity there.

So Tibet must yield to Christ. The need, even from a physical viewpoint, is great. St. Louis has 2,500 doctors and less than 1,000,000 people. Tibet has one lone doctor and 4,000,000 people. The word of God comes to us: "Whom shall I send and who will go for us?" Dr. Shelton breathed the spirit of his own life when he said:

"COME ON! The long fight for Tibet has continued for many decades and will be carried on and on until at last it is His."

Politics and Missions in India Today—II

BY ROBERT E. SPEER

Dr. Speer has passed through Mesopotamia and Persia and is expected to reach America about the middle of May

THE problem is no simpler nor the difficulty less when one turns from personalities to policies. The program under which the nationalistic movement has been proceeding the past year was adopted at a special meeting of the Indian National Congress held in Calcutta in September, 1920. The Moderate party held entirely aloof from the Congress. They share fully in the present national spirit in India and in the desire for independence, but they want this independence within the Empire, and they were opposed to Mr. Gandhi's program. Many of Mr. Gandhi's own party were opposed to his recommendations, but nevertheless they prevailed. They called for the surrender of titles and government offices, the refusal to attend government functions, for the withdrawal of students from schools and colleges controlled or aided by the government, for the boycott of the courts by lawyers and litigants, for the refusal of military service in Mesopotamia, for abstention from candidacy or voting in connection with the political reforms, and they contemplated as further measures, not yet adopted, civil disobedience, the refusal to pay taxes, and the cessation of enlistment in the army and police. At the regular meeting of the Congress at Nagpur at the end of December 1920, in spite of many secessions and protests Mr. Gandhi's creed was reaffirmed, and Article 1 of the Constitution of the Congress as adopted in 1908 was amended. It had read:

"The objects of the Indian National Congress are the attainment by the people of India of a system of Government similar to that enjoyed by the self-governing members of the British Empire and a participation by them in the rights and responsibilities of the Empire on equal terms with those members. These objects are to be achieved by constitutional means by bringing about a steady reform of the existing system of administration and by promoting national unity, fostering public spirit and developing and organizing the intellectual, moral, economic, and industrial resources of the country."

This article was eliminated and new Article 1. is as follows:

"The object of the Indian National Congress is the attainment of *Swaraj* by the people of India by all legitimate and peaceful means."

Mr. Gandhi was clear in his teaching that the means used must be peaceful, that the policy to be followed, as he repeatedly insisted, was to be one of "non-violent non-cooperation," that India must win its freedom not by physical force but by "soul force." He held that the real trouble with India was its "slave mentality," the harlotry of its spirit with Western civilization and modern educa-

tion, that salvation was to be found in intellectual and economic self-sufficiency, that non-cooperation, though a negative term, covered a deeply positive policy, "a policy of self-reliance, self-purification, self-discipline, and self-realization." (Vaswani, "India in Chains.")

It was pointed out by the Moderates and others who sympathized with a reasonable principle of *swadeshi*, or development of home industries, and who believed in Indian self-government and who approved of its achievement by the legitimate and peaceful means of constitutional agitation and parliamentary reform, that the methods which Mr. Gandhi was advocating, the definitions and the indefinitions which he was putting forward, the spirit that he was engendering, and the forces which he was releasing were certain to play havoc with his principle of non-violence and to rob "soul force" of its spiritual power. The events of the year have proved that these forecasts were justified. In any other land than India the consequences might have been far more grave and disastrous; how grave and disastrous they have been even in India perhaps does not yet appear. It would seem, however, that the bonfires which have burned up foreign cloth in the name of *swadeshi* have burned up some other things as well. It has become clear, as Mr. Gandhi has sorrowfully acknowledged, that his name and the cause that he represents, in spite of the principle of non-violence, may be made to cover gross violence and wrong. Posters used in Lahore at the time of the outbreak in April, 1919, "called upon the brave people of the Panjab to enlist in the Danda Fauj and kill the English who were described as pigs, monkeys, and kafirs," and the same month posters were put up in Lyallpur in which "Indians were called upon in the blessed name of Mahatma Gandhi to fight to the death against English cheats and to dishonor English women."

No one lamented such outrageous proceedings more than Mr. Gandhi. He denounced the "mobocracy" of his followers. On November 17th, when we were in Bombay on the day of the arrival of the Prince of Wales, riots were begun by men who call themselves Mr. Gandhi's followers and who wore the Gandhi caps and home spun cloth, and scores of lives were lost. No one mourned this outbreak more deeply than Mr. Gandhi. But he has been warned again and again by his own countrymen and by those who have been among his closest followers that both the words he has been speaking and the principles he has been advocating were bound to result in bloodshed and violence. In a pamphlet entitled "Mr. Gandhi in the Light of Truth," Mr. Agnihotri wrote last November:

"Alas he is unable to see that the abominable and very horrible fire of *race hatred* which he is kindling into flame, will surely bring *great havoc* in India of which the riots that have hitherto occurred are but only fore-runners. It appears however that he himself is not altogether unaware of this, and he is *not* at all anxious to *avoid violence in future*. For the fol-

lowing significant lines appeared lately in his own journal called *Young India* over his familiar initials M. K. G.:

"We must be scrupulously truthful to our pledge. We can succeed beyond all expectation only if we remain *non-violent* in thought, word, and deed. It need not be our final creed, but it must be our present creed for the attainment of our goal." (*Tribune*, 17th July, 1921.)

"Again Mr. Gandhi said in his *Young India*:

"I can clearly see the time coming to me when I must refuse obedience to *every* single state-made law, *even though there may be a certainty of bloodshed.*" (*Vide Indian Mirror*, August, 1921.)

"Do not Mr. Gandhi's words that have been italicised by me, give sufficient ground to strongly suspect that the creed of non-violence of which so much fuss is being made by non-cooperators, is only a temporary political ruse, as long as they are weak in physical force, but as soon as they get the required physical force, they will become ready to wade through blood to attain their goal of worldly *Raj* and power, and it can not long remain Non-violent non-cooperation."

Mrs. Annie Besant, who for years had been almost as conspicuous a figure in the National Congress as Mr. Gandhi has become wrote when at last the Government felt that it was forced to take action to check the disorderly forces released by Mr. Gandhi's policy:

"Many have been blaming the Government of India for a policy of drastic repression which has not only been unduly severe but leads nowhere. Such censure ignores the fact that the policy of Mr. Gandhi has been deliberately and intentionally provocative, and that defiance of the law for the mere sake of defiance encourages a spirit of lawlessness among the ignorant and criminal classes which strikes at the very foundations of society. If the present Government permitted this to continue unchecked they would bequeath to their Indian successors the painful task of reducing to order the chaos they had permitted, instead of handing over to them a well-ordered and law-abiding people. . . . The whole responsibility, therefore, now rests on Mr. Gandhi and the non-cooperators, for the Government cannot remain quiescent in the presence of intimidation and the paralyzing of the peaceful life of the community. . . . He might have restored peace to the country and ensured constitutional progress. He has chosen the path of law-breaking and revolution, which can only lead to bloodshed and anarchy."

There are those who think that Mr. Gandhi's eyes are wide open in this matter and who believe that the creed of non-violence is not a creed of conviction and principle. The leading Indian in Western India told me that Mr. Gandhi had said to him, "If I had arms, I would use them." But I believe that the true Gandhi does not want violence and could count it a great triumph to lead India along peaceful ways to *swaraj*. But one difficulty is that *swaraj* is still undefined or was so at the time we left India. And another is that the forces which appear to be united under his leadership are not united on the principle of non-violence. The last newspaper which we saw before leaving India, *The Bombay Chronicle* of December 27, 1921, contained significant statements on both these points in its report of the India National Congress just beginning its sessions in Mr. Gandhi's home city of Ahmedabad:

“At five this evening, the All-India Congress Committee adjourned till Tuesday morning without making any appreciable progress in connection with the main resolution which alone was discussed today. . . . Almost from the beginning, Maulana Hasrat Mohani, President-elect of the All-India Moslem League led the opposition demanding deletion from the resolution of those phrases which excluded the possibility of resort to violence, or even the thought of it, so long as the pledge of non-violence was in force. Mr. Hasrat Mohani emphasized that as Islam allowed him to take to violence he did not want the door closed against him by insertion of the phrase which said that non-violence alone could help them to achieve their end. On its being pointed out that his contention indirectly involved a change in the Congress creed the Maulana observed that he already intended to move in the open Congress for such a change. . . . Moulana Hasrat Mohim is a recognized leader of the minority which counts among its ranks not only some staunch Mussulmans but several equally staunch Hindus. . . . Another resolution defines the meaning of *Swaraj*, and declares that in the event of the British people making common cause with the people of India, in securing the redress of the Khilafat and Panjab wrongs, the Congress has no desire to declare complete independence, but in the event of the British people and Government remaining hostile to the Khilafat and not making full reparation for the Panjab wrongs, the Congress will strive to sever all connection with England and declare complete independence. The Congress declares its irrevocable decision not to enter into any compromise or settlement with Government about *Swaraj* without the settlement of the Khilafat question. Another resolution congratulates Ghazi Mustafa Kemal and the Turks on their success and assures the Turkish nation of India's sympathy and support in its struggle to retain its status and independence.”

Often in talking with educated Indians we told them that the two things that it was most difficult for Americans to understand in the present-day thought of India were the Hindu idea of the sacredness of the cow and the Khilafat movement, with its anxiety for the restoration and preservation of Turkey. Regarding the sacredness of the cow I shall speak later in a letter on “Present Religious Conditions in India.” With regard to the Khilafat agitation it is exceedingly difficult to determine how much of it is genuine and how much of it is nothing but a political agitation used to embarrass the Government and to furnish nourishment for the program of Hindu-Moslem unity. The undeniable history and nature of Turkish government, the oppression and massacre of its Christian subjects, the fictitious character of its religious pretensions—these are so indisputable and so notorious that it is hard to see how intelligent Indians can maintain the agitation without a blush or at least without a smile. When I asked for an explanation from one exceedingly able Hindu lawyer, he replied that he felt about the matter just as we did, and that if things were settled in this world on a basis of righteousness, the Turkish government would not be endured, but they are not settled on this basis but on a basis of expediency.

India saw this with perfect clearness and intended to use the leverage that the Turkish situation gave it to put pressure upon the British Government in India. And they have done so with great

success, as witness the actions of the Government of India in response to the Khilafat demands, the answers of the Government of Great Britain both to these demands and to the Government of India in connection with them, and such statements as Sir Theodore Morrison's letter in the *London Times* and the editorial which accompanied its re-publication in the *Times of India* of December 23rd. And without one word regarding the history and character of Turkish rule or her deliberate murder of her Christian people, the Indian Nationalist organ in Bombay calmly demands the immediate and unconditional restoration of Constantinople and the full and undiscussable recognition of Khilafat claims. And the Indian National Congress will have no freedom for India that is not preceded by the freedom of Turkey. It is not to be wondered at that there are many Christians in India who look with misgiving upon such a *swaraj*, nor is it surprising that many Hindus look with amazement upon such an alliance.

If this unity of Hindus and Mohammedans were real it would have tremendous significance for the history of religion and for the missionary enterprise and the Christian Church in India. It is certainly not real. Not one of all the men with whom we talked who could be thought of as taking a detached view of Indian conditions believed in the reality of it. One of the ablest Hindus said quite bluntly:

"I don't believe in this idea of Mohammedan democracy or brotherhood at all. There is no democracy whatever in Islam outside of the mosque."

"Hindu-Moslem unity," said one of the ablest Mohammedan Christians in India, "will not last one day after the attainment of *swaraj*."

These were no doubt both over-emphatic statements. All over India there were religious clashes between the Hindus and the Mohammedans in 1919, and while there have been many honest and laudable efforts to draw the two communities together and while they must learn to live together in a free India, they are bound together now by a negative hostility alone and by none of the positive unifying influences without which the attainment of Mr. Gandhi's *swaraj* will bring disaster to both of them.

There are many other elements in the political situation in India which have their bearing upon the problem of the Church and the missions, but this discussion has already reached undue limits and has perhaps gone beyond the ordinary bounds of such a report as this. We shall certainly be asked, however, several questions which missionaries and Indian Christians are asking themselves in India.

1. *What is the British Government intending to do?*

The Secretary of State for India said very clearly in Parliament that the Government intends to go forward with the present reform

scheme in the orderly development of self-government for India within the Empire, and although one hears British officials in India speak as though something more radical than this is to be expected and although people wondered in India what could be the meaning of the Prince of Wales' visit if he were not coming to offer India something more than had been promised or to offer it more expeditiously, nevertheless the official utterance both at home and in India has been clear. Whatever course others may take it is within the bounds of that utterance that the Church and the Missions should do their thinking and plan their work. If the British Government of India were an oppressive tyranny or if it were resisting the legitimate aspirations of the people, the problem of the Indian Church would be different, but while the Government may have been paternalistic and dilatory in its past recognition and development of Indian autonomy, it is seeking now with the highest conscience and with a changed attitude of mind which is as wonderful as it must have been psychologically difficult, to abandon once for all, as Lord Chelmsford said, the old principle of autocracy and to replace British rule by Indian rule.

It would be a great day for India if the forces which Mr. Gandhi leads should cordially give themselves to the speedy working out of this problem and abandon the agitation of hatred and separatism, and forego the substitution of exceptional grievances or mistakes or fabricated agitations like Hindu-Moslem unity in the Khilafat movement for the steady processes of justice and freedom which are under way. Americans are estopped by the facts of their own national history from denying the right of revolution, but they have learned from their own national history also how much wiser are the constructive processes of justice and brotherhood than the upheaval and ruin of civil war.

2. Is India ready for self-government?

The conviction of India and the policy of the British Government agree that she is ready for a larger measure of self-government than she has had. The National Congress claims that she is ready for complete self-government at once. The student class take the same view. In one sense their position is the right one. It is a bad thing for a nation to be told or to tell itself that it is not capable of self-government. With all the excesses of thought and language which ever accompany in history such nationalistic movements as this one that is now going on in India, one nevertheless rejoices in the upheaval, and he is sorry to hear Indians speak of their "slave mentality," their "race servility," their "political impotence." These certainly are not self-respecting terms.

What one wants to see is just what is going on inside the Christian Church in India. Here, with far less to be regretted than is to

be found in politics, men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India and without which there can not be a united national life in India. I know that there are those who in the interests of this national life are glorifying India's past and discovering there a unity which they think will suffice for India's present need. They are mistaken. There never was such a unity in India, and there is not now a unity that can stand the strain of a modern solidified nationality. The great body of Indian people deride the idea, but it is a fact nevertheless which they might learn from a book which many of them are fond of quoting, Sir John Seely's "The Expansion of England," that India is not united and that neither Hinduism nor Mohammedanism will ever unite her and that Christianity can.

3. *Will the future unfold in peace or will there be revolution and war?*

One hears this question answered in both ways. It will be enough to give the reasons which we heard in India for the hopeful view.

(a) The responsible men in India are preparing not for anarchy but for order and progress. The number of people who would profit temporarily by a re-distribution of wealth in India is enormous, but those who possess wealth are not in fear of any such upheaval. In spite of Mr. Gandhi's denunciation of machinery and industry, Indians are buying up all the capital stock they can in British mills and are founding constantly new enterprises of their own. In city after city they are buying land and building new homes of the most modern type. Government loans are oversubscribed at once. Land owners whose titles run from the British Government in India instead of getting rid of such property because of its insecurity are eager to acquire more. The National Congress in September, 1920, called for the surrender of all titles and government offices. Out of an approximate total of 5,000 title holders, up to February, 1921, titles had been surrendered by twenty-one. In one large city we were accidentally caught in the midst of a great mass of people in the main street of the city on the great day of the Ramalila festival. We were able barely to make our way through the crowd to the police station. On either side of our car gangs of young men wearing Gandhi caps and carrying lathies were shouting, "Mahatma Gandhi ki ji" (Victory to Saint Gandhi), while others answered back, "Angrezon ki chhai" (Destruction to the English). I asked the Deputy Superintendent of Police, as we watched the Ramalila procession go by with its floats on which there were cauldrons burning foreign cloth and representations of General Dyer with bloody victims lying before him at Amritsar, and of the Ali brothers in an

iron cage, and of Mr. Gandhi proclaiming *swaraj*, whether trouble would not come from all this. "No," he said, "this is an escape valve. The responsible men are not doing this. We see the mail, and we know that the really responsible people of India who have property investment in the country at stake are not financing disorder." Perhaps he was over-optimistic, but it is certainly true that the economic forces of India are expecting not anarchy but peace.

(b) "No," we were told again and again, "India is not a land of violence. The Indian people are a mild and peace loving people." Perhaps such views forget too much, including Nana Sahib and the Rani of Jhansi, but they are certainly true of the Indian people as a whole. The report of the Government of India on the disturbances in the Panjab in the spring of 1919 states that "it must not be forgotten that the loyalty of India as a whole remained unshaken, and that even in the Panjab the bulk of the population maintained its reputation and did not fall a victim to the infection which so disastrously affected a portion of it. . . . the vast rural tract in the five districts concerned having remained tranquil and loyal." Even the shouting crowds seemed to be acting more in sport than in anger although no doubt a fanatic might throw a match into such powder with disaster, as happened in the riots among "the hooligans of Bombay," as Mr. Gandhi called them. But certainly the great mass of simple village people in India, making up eighty-five per cent of the population, are not people of violence, and they know of no quarrel which they have with the Government. No doubt they have been deeply affected by Mr. Gandhi's campaign.

(c) "There will undoubtedly be disturbances," said the British Resident in one of the Native States, "but it will be sporadic and the Government will be able to suppress it in one section before it emerges in another, and in the end the transition will be peacefully made." This has been true of the situation thus far. It seems likely to continue to be true, if the army and the police remain loyal. Some say that they will not, especially the police. Others declare that they will. And it is always to be remembered that one-third of India is made up of Native States and that one-fourth of the population of India lives in these States, and that for various reasons these States are dead set against the Nationalistic movement. Mr. Gandhi would not be allowed to set foot in some of them, and even the white homespun caps which bear his name are forbidden.

(d) Ideals of justice and right are abroad in India. It is in their name that, justly or unjustly, the new movements in India are proceeding. Surely they will prevail in India, and the new day dawn in peace. And yet this whole view may be proved false before this letter reaches America.

Half a Century of the McAll Mission

BY REV. GEORGE T. BERRY, NEW YORK
American Secretary of the McAll Mission

FRANCE, like all the nations of the world, can continue in strength in the centuries to come only as she draws her life from the sole Fountain of perpetual youth, humanity's spiritual springs. The only hope for the world today and for France, in particular, is the actual putting of Christianity into practice. The practical problem upon the solution of which this hope depends is how to make Christianity function.

Fifty years ago, an obscure French working-man, surfeited with ecclesiasticism, asked Robert W. McAll to come to France and preach a "Gospel of Reality." The world has not witnessed a more concrete and effective application of the teachings of Jesus to human needs than in the developments during the past half-century of *La Mission Populaire Evangélique de France*, popularly known as "The McAll Mission."

Beginning in the humblest way in simple mission halls the work launched by Dr. McAll has today anchored itself down in strategic centers throughout France. Never has the original purpose to answer that obscure working-man's request been lost sight of! With flexibility the mission has adapted itself to changing conditions of thought and life and, by "becoming all things to all men," has maintained the constant lure of the Christ. In other words, the declaration of God's love has been carried out in practical demonstrations which have made men realize that the spirit of Jesus is a spirit to which no human need is alien. A visit to one of the Mission's big brotherhood centers would reveal twenty-five or thirty vigorous organizations all pulsating with one supreme ideal and touching the lives of men, women and children at every possible point. The confused working-man, tempted to sidetrack his intelligence into the ways of anarchy or bolshevism, finds counsel and suggestion which re-echo the words of the Sermon on the Mount and land a sane man in the Kingdom of God. The war widow, struggling to maintain her undernourished fatherless children, learns that her very condition gives her a new claim on God, who is the "God of the widow." The little child is taken in the lap of the trained nurse, who is also an evangelist, and through her ministry both in the dispensary and in the child's home becomes one of those little ones of whom is the Kingdom of Heaven. In Bible-schools, in temperance classes, in Boy Scout troops, in gymnastic and hygienic training, the childhood and young womanhood and young manhood of post-war France is being

daily raised to a new ideal of self-respect and mutual respect and gradually drawn into the group who have made Christ Master and Lord.

To tell the full story of the past fifty years would call for a large volume and even then the story would be written only in outline. The outstanding facts in the Mission's achievements are:

A better acquaintance with the Christ of the New Testament on the part of millions. Nearly a million people, chiefly among the peasantry, have heard the story of God's love on board the chapel-boats alone.

The education of hundreds of French pastors, who have participated in the Mission's preaching services, in evangelical ideals. A score of the ministers of today confess that it was Dr. McAll's influence which led them into the ministry.

The addition of new members to churches in every city in which the Mission has or has had halls.

The gift to French Protestantism of several new churches.

The provision of pastoral clinics for theological students, many of whom have begun their experience as preachers in the Mission's establishments.

Great potential force awakened in the Protestant laity who have come to understand the meaning of practical Christian service.

The work among children has created in the present generation a new type of Christian manhood and womanhood.

A score of foreign missionaries are in their fields of labor today as one of the immediate contributions of the Mission to the extension of Christianity.

Interest in the welfare of industrial workers has awakened a new sense of responsibility in many French captains of industry and has set new aims of honor and energy among those who stand behind counters and before machines.

Important temperance work among adults and children.

The Boy Scout movement adopted by the Mission has produced results that are beyond calculation in the transformation of the street arabs, many of whom have become permanently attached to Christ.

The war proved to be one of the Mission's supreme opportunities to get close to the women and children by the relief and orphan work in the spirit of Christ.

Summer colonies for the boys and girls of the Bible-schools had already begun to be realized before the war. Today, "family" life on a large scale, as children from the different stations go with their teachers for two months at a time into the country, is proving to be of immeasurable value both for body and soul to hundreds of children. Many of them come home "born again," and with a spirit of apostleship toward their own families which often means entirely transformed homes.

Thus within the limitations of its resources the McAll Mission is seeking to answer its own prayer, "Thy Kingdom come on earth," or as it was put recently by a former McAll worker in Paris, today one of the leaders of American art, the Mission's aim is to make men realize that only when a community is good enough for all to live in is it good enough for the individual to live in.

France fifty years from now will be the direct descendant of the France of 1922. The Paris Committee, since the end of the war, has been busy filling vacant places in its working-staff; in restoring and enlarging its injured or destroyed properties in the North, as at Lille, St. Quentin and Amiens; in gathering students into the school for young evangelists; in founding a home for destitute orphans; in attracting working-girls in Paris by means of a cafeteria; in setting the chapel-boats again under way along the rivers and canals and, perhaps most important of all, in conjunction with the *Société Centrale*, and under the direction of one of the most eloquent sons of the Mission, in conducting a Gospel propaganda, whose purpose is to organize the old Huguenot churches for specific Christian service.

Letters from the Mission's director declare: "Never has the attitude of the people at large been so propitious for the proclamation of the Gospel."

That the original spirit and purpose of the Mission are unchanged is shown by the words of its present director, Pastor Henri Gueux, a member of the Evangelical Reformed Church. "To lead the adults to Christ, to introduce them to the church, to help the young in their daily conflict against impurity and vice, such has been our happy work. May we labor in the strength of the Spirit, in the power of God, in the joy of salvation. Thus in France too the 'desert shall blossom as the rose.'"

The most encouraging prospect is with the young. In the Sunday and Thursday schools boys and girls are getting a thorough knowledge of the Bible and are coming into personal relation with Jesus Christ. But the men and women of France are also being reached in every possible way, and today as in Dr. McAll's time there are "redoubled evidences of the Holy Spirit's power."

Supported by auxiliaries and individual friends in France, Switzerland, Belgium, Great Britain, Canada and even receiving gifts from as far away as Australia, the Mission's chief support is today supplied by the American McAll Association, incorporated in 1883. In the last fifteen years American Christians have contributed over a million dollars to the Mission's treasury.

At present there is being raised for the Jubilee celebration in Paris in June a special fund of \$50,000, named the Ellen B. Parkhurst Memorial, in memory of the late Mrs. Charles H. Parkhurst, who for twenty-nine years was the devoted president of the American McAll Association. The purpose of this fund is to supplement the year's

budget, in order to enable the Mission to make its present organization function more effectively, and to place it in a position to take advantage of some of the exceptional invitations to evangelization which have sprung from the war.

France is at the center of Europe. Her mandatories and spheres of influence are enormous, and her colonial territories in Africa and Indo-China are equally important. These people can only be reached for Jesus Christ by strengthening the hands of the Christians of France, and the success of their missionary efforts is beyond dispute. One of the new pastors of St. Quentin, M. Jacques Pannier, estimates that more than one-fourth of the membership of his church heard and accepted the Gospel through the McAll Mission.

One story, of unusual import, in the work of the McAll Mission is that of the conversion and subsequent history of a man still living and still preaching—Rev. Fred Christol. In the late seventies Mr. Christol was a student at the Beaux Arts. He was a thoughtful young man who had renounced ecclesiasticism and had become a free-thinker. In one of the McAll halls in Paris his attention was riveted upon the teaching of the New Testament and he became an enthusiastic student of the Bible and later a follower of Christ. He determined to go out to preach the Gospel in His name and following a theological course he went with his wife to Basutoland where for more than twenty years he worked among the dark-skinned natives. Of his six children four are now in the mission field and at a recent gathering of the missionary committees in Paris M. Frank Christol, one of the sons, now a missionary at Cameroun, portrayed the needs of his field of labor calling upon his fellow Christians to aid him in the menacing struggle against Islam in the Cameroun country. This is only one of the results of Dr. McAll's decision to uproot himself from a pleasant English pastorate in order to become a missionary to the people of France.



DR. LEWIS AND HER INDIAN WORKERS READY FOR AN EMERGENCY CALL.

Life of a Lady Doctor in India

BRIGHT BITS FROM THE LETTERS OF DR. ELIZABETH G. LEWIS,

Selected by Mrs. George A. Paull, Bloomfield, New Jersey

IT'S just heaps of fun to be a missionary in India. We wouldn't go back for 'keeps'—not even if you sent a special car for us. Thanks for your prayers. I wonder if that is what makes me so full of joy. I really pity people who can't come to India as missionaries. It is simply great and gets better every minute."

This brief extract from one of the bright letters of Dr. Elizabeth G. Lewis, a Presbyterian medical missionary in India, leads one to ask—is the art of letter writing one of the numerous gifts which a mortal should possess to be a successful missionary? Certainly an observing eye, an understanding heart, a keen sense of humor, a radiant faith and a writer's ability are invaluable assets in keeping alive the missionary interest in the home church.

This happy combination together with a physician's skill is the possession of a clever little doctor who has been in charge of the Presbyterian Hospital at Ambala City in the Punjab and who has recently gone to the Memorial Hospital in Fatehgarh. Elizabeth G. Lewis is a Californian girl, a graduate of the State University and Medical School who sailed for India in August, 1915. The description of her given to the Eastern church that undertook her support without opportunity for meeting her, described the new mission-

ary as "strong, self-reliant, spiritual, refined, with high intellectual power; possessing executive ability and fertility of resource to a marked degree. She is energetic and always appears calm and cheerful."

The letters that came from the field soon stirred the home church with keen interest as they saw through the eyes of their wide-awake and thoroughly human young representative.

The new arrival in India, eager to learn all about the customs, the history and traditions of this strange land, experienced many a thrill in visiting buildings erected centuries before the birth of Christ. In her mission station she threw herself energetically into the study of Urdu and helped whenever possible in the Ludhiana hospital and Sunday-school. In one of her early letters she writes:

"The traditional India consists, does it not, of coral strands, cobras, man-eating tigers, jungles, and starving millions? The India where I am (in Ludhiana) can boast neither snakes, tigers nor jungles, but we do have dust and dirt and fleas and mud houses, vast bare plains and half-dressed children fairly well fed and just heaps and heaps of curious things which are everyday things here. But in spite of fleas, dirt and poverty, in the bazaars and streets where people flock together, whether Hindu, Mohammedan or Christian, I am able to see much human kindness. The mothers and fathers love their babies passionately. Some horses are beaten, some children are unloved and there is much of evil but if you give a smile you usually get one in return. I am very happy here and am looking forward with great joy to larger duties as soon as the Urdu language is mastered. I shall have constantly in mind you dear people, who, for the love of Christ and in memory of their pastor who has gone before, are making it possible for me to be here. I shall depend upon your prayers."

Is a missionary a fully developed saint, several degrees removed from ordinary humans or does she have virtues mingled with failings and does she need to grow in grace the same as those who work at home? The missionary doctor frankly confesses:

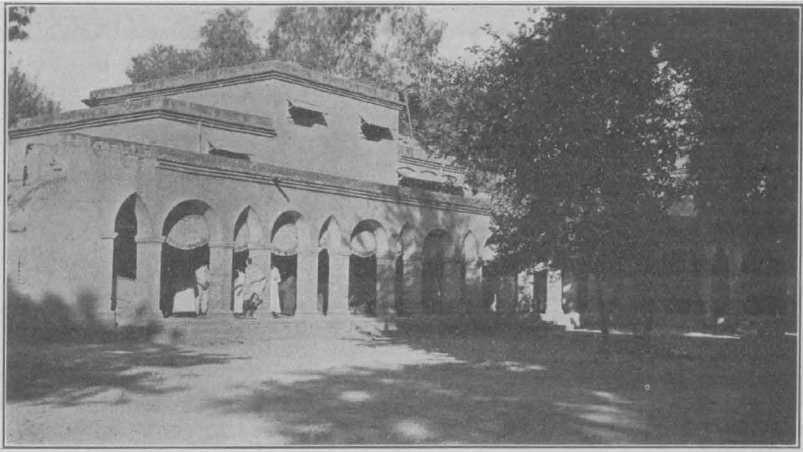
"Please don't think I am better than I am, for I am really a most ordinary person. I'll tell you the truth, when I left America, I didn't really know whether my heart could be in real mission work or not. I knew I could do medical work but I couldn't get up much enthusiasm about saving souls. But I've been asking God to help me and to make His plans a little clearer for me, to let me see what Christ has done for India, and to feel India's need. I am asking daily that I may love these people. In a most wonderful way, I think God is leading me into the work and I am beginning to care a great deal and to feel about individuals that they just must know Christ."

A year later she writes: "Operations are tremendously interesting but there are many things more important in mission work, though I wouldn't have said that a year ago, I fear."

The first Christmas came in the strange land far away from home. Her letters reflect the feelings of the new missionary who says

that they "had just as good a time as at home—except, of course, for missing the family." The holidays were spent at Jagroon, at Miss Helm's school of thirty lively, small boys. She writes:

"A branch from an old pine tree with exactly twenty-four candles tied on with string, and long popcorn chains made a very presentable Christmas tree in the courtyard. The only disadvantage was the occasional burning of string and the descent of a candle—spattering many a little brown up-turned face. But what harm was a little burn, when there were dolls, harmonicas, pencil-boxes and picture-books and bags of popcorn, nuts and sweets. All these beautiful gifts had come from America, in a most wonderful Christmas box filled with all the things that boys and girls love and sent by



INSIDE COURTYARD OF THE HOSPITAL AT AMBALA CITY.

a friend of the teacher. Its arrival brought happiness to the entire station."

On Christmas eve, the doctor and two teachers gave a jolly dinner for twelve, a dinner as near like home as possible, with roast goose and plum pudding. On Christmas morning came the presentation of Indian sweets "wonderful and awful" by the servants, a crowded church service and later a dinner given by the missionaries to the servants.

In the spring the missionary's further education took the form of a camping trip around Saharanpur with Miss Morris, another missionary doctor "many years in India, who speaks Urdu like a native and eats Hindustani food with her Bible women." With tents, oxen, servants, and two Bible women, they moved from village to village, spending a few days in each, teaching and giving medical aid. The doctor enjoyed "the clear, cool nights and the glorious mornings when the mango trees were alive with bright, singing

birds," and the village people when they would gather and listen in rapt attention to Miss Morris and join in the singing, but she didn't enjoy "the flies that swarm everywhere on food, our clothes; every baby with sore eyes and dirty mouth, black with flies; the dirty garments of the villagers, the dirty faces, dirt everywhere! The village street a litter of rubbish and flies; a quagmire of dirt around each well; absolutely no sanitary provisions of any kind. Only the hot sun saves India from an early grave. Fully half the sickness I saw was due solely to filth and there is so much of it that you feel like picking up your skirts and running away. The medical work done on an itinerating trip is most unsatisfactory. I was able to see each patient but once or possibly twice and never knew whether they took my medicine or threw it away. My one desire was to give every man, woman, and child a hot antiseptic bath, while all I could do was to scrub one place clean, apply ointment and know it would be black again with flies in five minutes. I am glad to be able to look forward to hospital work next year; there at least, one can do properly the thing necessary to be done."

The first summer in India is spent by new recruits in hard study at a language school at Landour. Dr. Lewis gives this picture:

"Landour is a hill station, where many missions of different denominations send their workers for the summer. You can meet all the letters of the alphabet just on one afternoon's walk—A.P.M.; U.P.s; A.M.M.s; C.M.S.s; A.C.I.s; etc., etc."

To promote acquaintance and fellowship among these workers from various parts of India, the Californian girl with others, hired a comfortable house in a woodsy spot, giving an invitation for the week-end to all who would come. A jolly party of over forty enthusiastically responded and many college stunts helped to make a good time during this brief period of rest and study. They went on tramps, sang with the moonlight falling upon the wonderful Himalayan snows or with the shadows deepening among the canyons. This was a glorious world with much healthful enjoyment, but the sick folk down in the heat of the plains called her and she was glad to go to them and to her examinations.

Among the instructors was a young Mohammedan whose religious conflict appealed to his pupil. She writes again:

"Nazir A—, who is about twenty-one years old, has been attending the Christian College at Lahore. His father is sending him to a Mohammedan college next year for fear that he may become a Christian. No college boy in the United States is more attractive. He is keen to catch an American joke, reads and enjoys 'Kim,' 'T. Tembarom,' and Dr. Fosdick's 'The Meaning of Prayer.' He is on the struggling line between Christianity, including poverty, loss of family and friends, and Mohammedanism with wealth and position. One day he said to Dr. Griswold, 'I know how much Christ suffered for us but do

you think that He could care very much if one man who loves Him in his heart does not confess Him openly?"

"There are many asking the same question, and it is almost impossible for us who have been born and raised in a Christian land to understand the agony of conflict and the amount of suffering that confessing Christ publicly brings to one in India. Many an old Mohammedan would prefer to see his son dead than a Christian and many sons who have become interested in Christianity have died suddenly from unknown causes."

Dr. Lewis was assigned to the Frances Newton Hospital at Ferozepur, as assistant physician and to become the head when Dr. Maud Allen took a much needed furlough. The physician at the hospital wrote that she had sprained her ankle while her assistant was on her vacation. The matron had left for a more lucrative government position and Dr. Allen had been two months alone when Dr. Lewis came with her youth, energy, cheerfulness and consecration. She did most of the dispensary work after a couple of months, while Dr. Allen did most of the outside work. The hospital is a small, one-story building, like other houses in India, built around a courtyard with a connecting veranda. This is how it impressed the doctor with American hospitals in her mind.

"Bare, brick floors, whitewashed walls, high, black wainscoting, beds minus sheets with a grey blanket or red comforts; no running water or bathrooms; lamps or lanterns for lighting; one small stove to supply heat, and *flies* everywhere. The people, even the missionaries, have not the 'Swat the fly' habit. If we put on screens, it may not be possible to keep the flies out as every patient swarms with them and would carry them in. When I settle the fly proposition, I'll tell you how it was done.

"The day here begins with Bible study and prayer. Then the doctor makes the rounds, giving orders for the in-patients and writing prescriptions. During this time, a Biblewoman is talking to the out-patients in the waiting room. These women are Mohammedan, Hindu, Sikh, low-caste women, and sometimes English patients. The children are often in a pitiful condition. A baby was brought in with maggots in her ear. They don't know how to feed the children so that they go on for months with fever. The neighbors will say that some one has cast an evil eye on the baby or that the shadow of a woman who has lost a child has fallen on the sick child."

Besides the dispensary work the doctor is called to the city and cantonments, and to towns and villages all over the district. Sometimes she must stay all night and have breakfast or dinner with the native family. With characteristic common sense Dr. Lewis soon realized that patients would never venture to a place where bathing was insisted upon. She writes:

"At present, you are obliged to be careful how you handle your patients. It is really more difficult than managing a neurasthenic society dame. I had a patient leap off the examining table in great alarm when I took out my fountain pen to write a prescription. My stethoscope is often viewed with much suspicion and if you want to make a blood-test you must handle your patient just right or off she goes. But how they change in the hospital; after an operation they and the doctor are friends.

"The most worthwhile things we are doing cannot be told because they concern heart-searchings and heart-changes. The patients are so helpless and so ignorant. Each is expected to pay two pice (about one cent gold) for medicine and usually we receive one rupee (thirty cents) for an operation. Often they bring extras as gifts thinking we must be bribed to do good work.

"It is glorious to watch the spiritual development. Great changes come slowly but they come. I am to have a helpful, capable nurse, a Mohammedan convert, who at first used to weep half the time, fly into a rage at the slightest rebuke, stole and did other unwise acts.

"The *sais* has just told me the cheering news, that the horse's house has fallen in. These mud houses go to pieces in a heavy rain and I am continually repairing them. Surely the rain will stop soon, and then how lovely it will be—only the fever will be worse and it is bad enough now."

The plucky note sounds out in the doctor's letters as she writes of the two months alone at the station:

"It is awful to eat alone, day after day, but not as bad in reality as in contemplation. Here's my sympathy to all Miss Sahibs who have to live alone."

On the doctor's second Christmas in India, she gave to all the patients and their families, the nurses and missionaries a happy time the day before with a tree bearing bright colored bags of sweets and nuts, before daylight on Christmas morning the nurses began to sing anthems and Dr. Lewis joined them. In the midst of joyous song word came that a baby for whose life the doctor had been fighting for three days had succumbed in the night. She felt crushed and defeated, and writes that she went back to her room and wept, the first time since coming to India. "It may be wonderful to cure the sick but it isn't especially thrilling to see them die and not be able to help it. When Christians know the pain of parting, think what it must be to be an unbeliever!"

(To be concluded).

Bitter Opposition in Brazil*

*The Story of an Attack on the Evangelical Church
in the Town of Aparecida*

BY REV. ANDRE JENSEN, RIO DE JANEIRO, BRAZIL

NOTE:—The town of *Aparecida* is situated on the main railroad between Rio de Janeiro and Sao Paulo. The name means “who appeared” and refers to “Our Lady Who Appeared.” Years ago a wooden image was discovered in this locality. My father who had seen it told me that it is black and dressed in vestments that are not only gorgeous but very expensive. The one which he saw was said to be worth at least \$100,000 gold. The image was taken by the priests and a shrine built to house it. The story of its apparition from heaven soon spread and drew many pilgrims to its worship. Every year tens of thousands, perhaps hundreds of thousands, of people from all over Brazil come to worship. The town has sprung up around it to care for these pilgrims and to live on their spending. Dr. George W. Chamberlain, probably the best known missionary who has ever worked in Brazil, told me that he had heard from intelligent men in the community that the image was simply a piece of wood that had been carved by a negro and then used to keep the birds away from his rice plantation. A flood carried it away and before long it was the object of men’s worship.

GEORGE C. LENINGTON.

THROUGH the grace of God I was able, on the first evangelistic visit to the town of Aparecida do Norte on October 9th, 1921, to gather together a group of believers in the Gospel. Therefore I determined to establish a settled work. Through the kindness of the Heavenly Father I was offered an excellent building and money for the necessary equipment.

Elder Eugenio Facchini, of Sao Paulo, bought this property for seven *contos* of *reis*. After taking all necessary legal steps, he sent the key to me in Rio de Janeiro. This same zealous elder determined to secure sufficient funds for the furniture, the propaganda literature and for general expenses of the whole enterprise.

On the 7th of November I returned to Aparecida expecting to take over the building, install the furniture and definitely begin the evangelical work. I had painted on the front “House of Prayer” in large letters to inform everyone that the Evangelical Presbyterian Church was established in the town of Aparecida in its own building. One of the priests, Otto Maria, the pro-vicar, returning from the police-station where he had gone to ask the chief, Dr. Durval Alves da Rocha, some method of getting rid of us, passed in front of the “House of Prayer” waving his arms and crying out, with his finger pointed at our unpretentious church,

“This does not go here in Aparecida.”

We calmly replied, “We are in the Republic of Brazil, Mr. Vicar and under laws of freedom.”

*Translated from *O Evangelista*, December, 1921, by Dr. George C. Lenington.

The German priest, however, became furious and lifting his right arm with a threatening gesture called out: "You'll see."

As the threat seemed serious, I immediately went, it being about three o'clock on the 8th of November, to warn the proper authorities and to ask for protection. This was promised but in spite of my promptness was not given in time to prevent the attack which was made three hours and one-half later. The hoped-for guard did not appear, but the priest, Otto, took pains to mobilize his forces by sending out the following notice:

"CATHOLICS OF APPARECIDA

"I have the painful duty to notify you that there has established himself in our midst a Protestant minister. Someone has been found in the town of Aparecida to sell him a house where he can live and hold his services.

"Why is a Protestant minister, who is an enemy of Our Lady, coming to Aparecida? He has no followers here; nobody sent for him, nobody wants him. He has come to sow the seed of disquietude in our town where perfect peace reigns.

"Aparecida belongs to Our Lady; owes its origin and its entire growth to Our Lady. Its whole life and movement is in connection with Our Lady. The presence and the activity of a Protestant minister profoundly wound the deepest feelings of the inhabitants of Aparecida.

"I do not need to tell the Catholics of Aparecida that Protestantism is a false religion, founded by Luther, an apostate monk, who invented a new religion in order to break his vows and live as he pleased. I do not need to remind you that attendance at a Protestant service, even if only out of curiosity, is a mortal sin.

"Nor is it necessary to tell you that it is sin to read or to have in your homes Bibles or Protestant papers.

"Catholics of Aparecida show that you are sons and worshippers of Our Lady and avoid every friendship or even contact with this enemy of Our Lady, in order that he may see that he does not belong here.

"Catholics of Aparecida, this Protestant minister by opening his House of Prayer here, wants to shame us before the thousands of pilgrims who come here as though there were anybody in Aparecida capable of becoming a Protestant.

"Therefore, show yourself Catholics of spirit and evince your love for the Catholic religion by an ever more faithful attendance at the Mass and the Sacraments, by an ever increasing activity in the Catholic societies, in a word, by an ever increasing zeal and Catholic service.

"Aparecida, November 8, 1921.

"P. OTTO MARIA C. Ss. R.
Pro-Vicar."

I hurried back to the police-station where I found only one soldier. His reply to my call for aid was that he could not leave the station as he was on guard duty.

In the meantime the House of Prayer was in a state of siege. The noise had become deafening and the vilest insults were being hurled upon us by the rioters who had taken their stand in front of our house, No. 47 Monte Carmello St., where they were furiously tearing to pieces the tracts that we had given out. As there was noth-

ing else to do, I went to the railroad station and sent the following telegram to the president of the State:

"Most Excellent Dr. Washington Luiz, Sao Paulo. The Evangelical Church of Aparecida violently attacked by the priest, Otto Maria. I ask protection from your Excellency. Signed, André Jensen."

I had already sent several telegrams to the newspapers when the threats first began. When I was about to leave the station, the agent offered me a ticket saying that he was astonished that I did not take a train. My only reply was: "No, I will not abandon my post, but will trust in God." The agent in a low voice replied: "I well understand."

On the platform a movement of curiosity was to be seen because everyone had known by one o'clock what was going to happen. I went toward the church and half-way met a wild mob of about 500 persons coming toward the railroad station with great fury, led by a high-powered automobile heavily loaded, and blowing horns. So headlong was the rush that my persecutors did not see me as I walked quietly along in the opposite direction.

Then someone noticed me, and a yell arose, "Here he is." The auto stopped with screeching brakes, and its numerous passengers inside and on the running boards were the first to start for me, shouting: "Lynch him! Lynch him!"

The whole crowd surrounded me with threatening cries and movements as though about to commit the threatened murder. Respectfully taking off my hat, I simply said: "Gentlemen, do not hurt me because I am a peaceful citizen. I did not come here to cause disturbances." At this moment the prefect, Sr. Aristides Pereira de Andrade, seized me forcibly by the arms and said nervously: "Do not kill him, but let's ask him something. Will you promise to leave the city?" I answered that I would, because the Gospel commands us to do so in this case. The yells and the insults continued, but several protectors surrounded me, among them the sergeant, Sizenando Arouca, who did everything that he could to deliver me.

In spite of the protecting circle I felt some hostile hands falling upon me. I was led directly to the police-station while the mob followed and insulted me until I crossed the threshold. Then they returned to the bonfire at the church, where the depredations continued until late at night. They burned all of the furniture, the books, clothing, doors, windows, door-posts and sills, and even the back gate. The reason they did not burn the house itself was because the next door neighbor, a Syrian, Sr. Rachid, begged them not to burn down his store.

At the police-station I found that the two first believers in Aparecida, Sr. Firmino Soares Barbosa and his aunt D. Maria Magdalena Figueira, had already been safely sheltered. Firmino had

been dragged along and somewhat wounded in his arms. They had lost everything, because the mob had thrown all of their humble belongings on the bonfire. Nothing was saved except a new Singer sewing machine, that a friend, with considerable difficulty, succeeded in spiriting away.

We thanked God for His deliverance from the enemy and asked His pardon for them and their salvation through Christ, our only Saviour. One person listening to this prayer declared that it was the moment of his conversion to Christ, as he had never up to that time truly abandoned the image of Aparecida. We remained three days in the police-station and were treated with kindness by the authorities.

When the court inquiry was opened, we made our declarations in which we gave our testimony as disciples of Jesus Christ. We also preached individually to the other two prisoners in the jail, one of whom was a boy incarcerated for a robbery and Sr. José Motta de Sanches who had been arrested because of his extraordinary fury against us on the fateful night.

On the night train, November 10th, accompanied by soldiers, we embarked for the federal capital, announcing that we would soon return to the town of Aparecida do Norte in order to inaugurate the church properly as soon as it could be repaired.

The authorities promised us every security for our return and for the prosecution of evangelical work in Aparecida.

The city of Guaratinguetá sympathizes with us and condemns severely the attack made upon us. A hall for services will be opened in that city at the same time that the church is inaugurated in Aparecida.

India's Need for Christian Leadership

BY REV. F. H. RUSSELL, D.D.

Canadian Presbyterian Mission, Central India

EFFICIENT Christian leadership is the crucial need of India since the growing self-consciousness of the Indian Church is bringing it to feel that it should assume the direction of the Christian forces that are at work in India. Though this is the proper function of the Church, there is a general feeling that the Indian Church at large is not yet ready for these responsibilities. In every mission there are bodies of men who have been trained for special lines of Christian service. It has been one of the faults of mission practice which must now be corrected, that effort has been given so almost entirely to the preparation of men for mission service, and that sufficient attention has not been paid to the need of fitting them to share in the development and upbuilding of the Church. If the Church is to take its legitimate place in the national life of India, Christian missions must see to it that the necessary leadership is developed by all possible cooperation not only in the carrying on of the work, but in the sharing of its responsibilities.

In India we have a people of greatly diversified racial origin, language, and culture, but becoming conscious of their common interests, and with a sense of their essential kinship and solidarity, working towards definite self-expression and control. The consciousness of nationality has been stimulated by a sense of the perils which from the Indian point of view menace the best interests of the people. The fear of continued political domination and of economic exploitation by western peoples has helped to obscure for the time being the racial and religious differences between the various peoples of India, and has united them in an effort towards national autonomy. The attempt to impose a type of western culture which was felt by the Indian people to be out of harmony with their own history and ideals has aroused an opposition to everything foreign that will hardly be satisfied with less than the elimination of whatever cannot be adjusted to Indian needs and aims.

The danger in such a situation, so far as Christian missions are concerned, is that in their revolt against western domination, of whatever sort, the people of India may set themselves against the Christian faith, simply because it comes to them in a western guise, and through the medium of western peoples. If Christian missions are to continue their work in India, and help to lay the foundations of a strong and noble national character, they must adjust themselves to the changed conditions and needs.

The missionary himself is becoming more aware of his own

limitations, and the sense of these is keener the more intimate his relations with the Indian people become. He cannot divest himself of the ways of apprehending and presenting truth which are bound up with his own spiritual experience and are made inevitable by his intellectual heritage. It is equally impossible to bring the Oriental mind to adopt his mental attitude. His has been the constructive work of laying foundations on which Christian India must erect its own superstructure. The task of interpreting Christ to India must pass over to the Indian Church. The task is one of extreme difficulty, but it must be faced. Indian Christianity, to become a real force in the national life, must find expression along lines in harmony with the national genius and character.

In the Indian Church today we find an attitude which is becoming more definitely set against prevalent missionary methods. The feeling is becoming general that mission work has been too much characterized by paternalism. The fact that the work has to such a large extent depended on foreign funds has tended to aggravate the difficulty. Indian Christians have claimed that in taking up the work of the Church in connection with a mission they in reality become "helpless, automatic machinery in a policy in the shaping of which they have no hand." They urge that the fundamental aim of Christian missions is to develop an indigenous Christianity which will be self-propagating. Some Indian leaders claim that the only future for mission work as carried on by people from the west is in subordination to the Indian Church and under its full direction and control.

The serious difficulty in the way of meeting such demands is the lack of any sufficient body of experienced leaders in the Indian Church to whom the work can safely be entrusted. In some missions, the overwhelming problems of the mass movements have united to make the preparation of men for leadership in the Church in anything like adequate numbers an almost impossible task.

Two obstacles to the proper development of the Indian Church stand out with disconcerting prominence. The first is the extreme poverty of the greater part of its membership, making it impossible for them to do much to carry on its work. Therefore much work that should normally come under the care of the Indian Church is carried on by mission bodies, with the aid of funds from other lands. To create an atmosphere of confidence in which it will be possible for western Churches to entrust the control of missionary funds to Indians, there must be an adequate number of leaders, to whom this work may be committed.

A second source of weakness is the ignorance and inexperience of great numbers of Indian Christians. The mass movements are pouring into the Church multitudes of people who, however real their Christian faith, are in the main illiterate, and unable to do their part

in the advancement of the Church's interests. The hope of these mass movements is in the future when the children of these converts shall have been trained to be efficient members of the Christian community. But for the present this inarticulate mass within the Church constitutes one of its gravest problems.

The leadership needed for India at the present stage calls for men who are able to initiate and carry out a generous policy for the development of the Church and the extension of its evangelistic effort. Methods hitherto employed have failed to touch in any real sense the great agricultural and industrial population of India, who form the real strength of Hinduism, and would become equally a source of strength to the Christian Church. If these are to be reached it can only be by a comprehensive effort along Indian lines and by Indian leaders specially fitted for the task. The multitudes who are coming in from the outcaste classes must be raised to a higher standard of Christian life and experience. The Christian Church must train men who can teach and lead the Church and who can worthily represent it in the national interests for the welfare of India.

It is one of the hopeful signs in the Church today that there are so many men who feel that the interests of the Church and the nation are identical, and that it is by giving their best to the Church and through it to the people that they are to play their part in India's redemption.

To develop this leadership Christian missions must devote their best energies. Our chief function in India is now educational, the preparation of the Indian Church to do the work of evangelism. Men of large experience must be relieved of other burdens to undertake this special training and new missionaries must be sent out to take up this task. India needs men of deep spiritual culture, who can enter into an understanding of the Indian spirit, men of a refinement of soul that will win their way to the Indian heart, of a humility of spirit that will be content to serve in any way that may be for the good of India's people, and above all men full of the Holy Spirit and of power.

The Indian Christian must not be poured into western moulds, but must be encouraged to seek out modes of expression that will interpret to himself and to his people the teachings of Christ. The Spirit of God is given for the guidance of the Church, and from Him must come the form of Christian teaching that will take a vital hold on the Indian heart. It is the chief duty of the missionaries from the West to help prepare the men who shall formulate the doctrines of the Indian Church and who will give them concrete expression.

The Teacher's Opportunity in India

BY PROF. D. J. FLEMING, NEW YORK

Author of "Schools with a Message in India," etc.

AT this stage the middle vocational school occupies a position of strategic importance in the evangelization of India. The person who has a vision of what such a school should be¹ and who can go there and approximate his ideal in practice would be a highly valued recruit for any mission. Let us see why this is so.

The condition of the Indian Church as regards self-support is disappointing. One Board, which has conducted work in India for eighty-seven years and whose annual expenditure there amounts to \$520,000, has only five churches in all India that are self-supporting. After investigation the Wesleyan Methodists of the Haiderabad District found that the contribution of the Indian Church in their area to the support of its ministry varied from one-twelfth to one-sixth of the total cost. Their considered judgment was that with effort and good management this proportion could be raised in three or four years only to a general average of one-fifth. Such facts show that no service to the Indian Church will be complete without taking her economic condition into account in the education that is offered.

Furthermore the mass movements to Christianity have changed the emphasis in missionary education. In the very nature of the case as long as there were few Christians the emphasis in the school was upon the evangelization of the non-Christian students and the securing of Christian workers for missionary service. Now that the mass movements have brought such large numbers into the Church, the emphasis must turn to fitting Christian pupils for life. A literary type of education, in the past thought suitable for training mission workers, is certainly not adapted to educating the rank and file for their various walks in life. Since the majority of Christians have come from the low castes and the outcastes they need a practical type of education if they are to gain independence. Faced with the poverty of the Indian Church there must be a combined effort to raise the level of the people by an education which will fit them for life. In this education labor with one's hands will have a very prominent place as a moral and educational force, and no boy or girl should be admitted to the school who is not willing to contribute towards his or her board by manual labor.

There has come to us in recent years a clearer conception of

¹When the *Commission on Village Education in India* visited the United States in 1919 on their way to India, they were especially advised to see the Penn Industrial and Agricultural School, St. Helena's Island, S. C.; Calhoun Colored School, Calhoun, Ala.; Hampton Institute; Tuskegee Institute; and the County Agent work in some Western states.

education. On the mission field we have been mainly interested in the religious aspect of life, but we have found that we cannot neglect other aspects of education and expect our religious work to stand. We see that to have an all round Christian culture we must be able to develop leaders not only for churches, but for all branches of social and economic life. The ideal school will not attempt to transplant alien culture, nor a preconceived curriculum. It will analyze the needs of the community, the livelihoods that should be taken up by Christian men and women, and will develop leadership for them. Vocational education does not mean mere handicraft work; it means training the leaders that are needed for every line.

The vocational middle school needed at the center of our mission districts in India will not confine its service just to the pupils who attend the school. It will very definitely seek to be a center of community uplift and to send forth those who are interested and trained to meet community needs. In India where the villagers lack so much along every sanitary, economic, social, and religious line, the mission school should be equipped to respond to the need for social leadership and community service. A large part of the education required in the districts of India is adult education. The schools may become the centers for lectures on agriculture, for the distribution of selected seed, for story telling, for instruction in hygiene and sanitation, for women's clubs, etc.

Only a Christian school will, I believe, have the motive and the dynamic to realize a community school. If the pupils are to go forth with a passion for service to their villages they must be brought into a vital contact with Jesus Christ and His life of ministry. We must depend on Christian education to send forth young men and women with a sense of mission to their people, with training in practical forms of service, and with a living relation with the great Source of abundant life. May our churches in America do their part in raising up those who can help in the development of these schools, and more particularly can undertake the task of training Indian Christian teachers of experience and vision who will in the end manage them.

The Mission of Medicine in India

ROBERT H. H. GOHEEN, M.D.

"IF YOU only choose, Sir, you can cleanse me." So our Lord stretched out His hand and touched the leper with the words, "I do choose; be cleansed." And the man's leprosy was cleansed at once. What gracious sympathy and what courage that—to touch a leper! Is it probable that any one had *touched a leper willingly* in that country, in the ages since by the law of Moses,

lepers were compelled to live outside the city, and to shout "unclean" when any one approached? Jesus did not annul the law but said, "See, you are not to speak to any one until you show yourself to the priest, and offer the gift prescribed by Moses to notify men."

To-day, actuated by that same spirit of the Master, the disciple, trained or untrained in medicine, is doing what he can in the Far East to heal the lepers, or at least to befriend and care for them. Three hundred thousand lepers are in India, and only some four thousand are in the asylums provided—partly by the government but mostly by the "Mission to Lepers." Are some being healed? Yes, in a few of the asylums the new treatment with Sodium Hydnocarpate—first isolated from Chaulmoogra oil by Sir Leonard Rogers, of the Indian Medical Service—is causing the symptoms of the disease to disappear and its signs to fade slowly away. Not that it is a certain or rapidly effective cure or easily applied. It is given by a series of painful injections, requiring a trained hand for their administration, and must be repeated for weeks, months, or years before the "cure" is established. In one case the treatment amounted to some four hundred and thirty injections, at the rate of two injections per week. Three men, out of the forty-five patients cared for in that particular mission asylum were also "cured" in that way.

What a difference it has made in the outlook for them all! What a joy radiates from their faces at the prospect of being set free, free from the cruel clutch of this prolonged disease! It is none too easy to find trained assistants there who are willing to risk infection. Historians say that in England during the thirteenth and fourteenth centuries there were many thousands of cases of leprosy, the disease probably having been brought back from the Holy Land by the Crusaders. Segregation was found necessary to stamp it out. The fearless missionary is the chief hope of the lepers of India and the Far East.

As Jesus passed along He saw a man blind from his birth. And His disciples asked Him, "Rabbi, for whose sin—for his own or for his parents—was this man born blind?" That is as far as the Brahmin scholar cares to read. "Hah," he says, "even Christianity supports our belief in transmigration. Born blind, of course, for sin in a former life." Jesus replied, "Neither for his own sin nor for his parents—but to permit the work of God to be illustrated in him. While daylight lasts we must be busy with the work of God; night comes when no man can work."

Who is more pitiable than a blind man—especially one unable from birth to see the love-light in his mother's eyes? Unwearing and undimmed by long usage, only the retina of a child or youth sees colors in their true richness. So the day or scene that looks drab to a man may yet delight the healthy child. (Older people can partially *understand* this, by putting their heads for a time *under* their feet

to expose the less used portion of our retinas.) How many children there are in India, born blind with congenital cataracts. One such youth, nineteen years of age, operated in one of our Mission Hospitals last year, could see after the operation, but at first could only identify objects by touch, until he had learned to recognize what he saw. A vastly greater number have had their sight destroyed soon after birth by opthalmia or later by smallpox, or other infections. For many such there is little or no hope of improvement by surgery. In Bombay there is a Government Blind School and the Mission Blind School, conducted by Miss Millard. This latter teaches music, reading, cane-weaving and other useful occupations to blind children. Some are trained as evangelists. What an inspiration is John, the blind evangelist in one mission hospital! Totally blind as he is, he walks about the wards and streets with the bearing of a soldier, and with his organ, song and message tells of the Way, the Truth, and the Life.

"Heal the sick, raise the dead." Our Lord's mission of healing was even more necessary, it may well be supposed, in that country and in that day than in ours to-day. But in lands where the modern methods of sanitation and hygiene and of surgical and medical aid are incompletely developed, disease in all its forms is much more prevalent than in America and Europe. The average length of life is much shorter and the mortality rate runs much higher in the East than in the West. For example, the mortality rate in Bombay averages over thirty-five per thousand. In the Panama Zone it is only fifteen per thousand since medical science reduced it from many times that figure.

Thousands of deaths from plague in India are reported by the *Bombay Times* each week of the year; and plague is a preventable disease if we have trained men to give the vaccine injections that can prevent it. Malaria is still desolating villages in certain areas of India in spite of the attention that the Government has given and is giving to this subject. The worst cases only respond to intravenous injections of quinine. Kala azar resembles malaria but is more rapidly fatal. It would yield to nothing until the recently developed treatment by injections of tartar emetic into the veins.

Cholera is the scourge that most frequently attends the vast Hindu pilgrimages to the sacred rivers, and vaccine injections offer the best protection. Elephantiasis, that produces such hideous and cumbersome deformities, requires injections and surgical treatment. Relapsing fever, syphilis, amœbic dysentery—with its formerly fatal liver abscesses—all have to be treated with injections. The microscope is depended upon for the recognition of many of these conditions and the microscope and other scientific apparatus, intelligently used, are increasing the efficiency of trained men in the efforts to save the poor and ignorant.

Not least important in the work of medical missions is the training of nurses and doctors. In British India, Government marriage laws now prevent girls from being married until they are twelve—a great improvement on former Hindu customs. The number of Hindu and Mohammedan girls who are educated beyond that age, or unmarried and free to become nurses in hospitals, is extremely small. Christianity, therefore, can best supply the nurses for India. The same state of affairs applies to Indian women physicians, and the zenana system, preventing as it does the treatment of women by men, calls for a multitude of trained medical women. Women medical missionaries are indispensable to train them and to assist in the gigantic task of actual relief. The splendid Union Hospital and Medical School for Women at Ludhiana, with its staff of five foreign women medical missionaries, is one example of what is being attempted in the North. A great manifolding of such work is indicated. In the South, women are treated to some extent in General Hospitals conducted by men, but even such Hospitals are all too few and far between. There are there also some Women's Hospitals—by women for women—and one of them at least, namely that at Vellore conducted by Dr. Ida Scudder, is developing a Woman's Medical School that is now a Union Mission Institution.

As for the Mission Hospitals conducted by men, and carrying on the education of Assistants, only one has achieved a size and importance worthy of mention: Miraj—that name is as familiar in India as is Rochester (Minn.) in America. Here Dr. Wanless for a generation, and for a decade ably assisted by Dr. Vail, has carried on a Medical School that is recognized by Government and that trains men to assist in the Hospitals and Dispensaries, carried on by Missions throughout the land.

Medical Mission work in India includes (1) The care of some of the three hundred thousand lepers; (2) ministry to some of the curable blind whose number is estimated at more than a million; (3) a share in the great problems of malaria, plague, cholera, and other devastating tropical diseases—not to mention tuberculosis, typhoid fever, influenza, and the other maladies familiar to the West; (4) teaching native young men and women how to care for their own brothers and sisters.

But what about the evangelizing power and effect of medical work? It has been and is converting millions of people to the belief that Christianity does not destroy but does fulfill; that it does not defile but does cleanse and heal; that Christianity is merciful, kind, sympathetic, and powerful to benefit and bless. Individual patients are also claiming its spiritual promises, and communities are experiencing its saving grace. How much more could be done by this arm of the Master's service there, if we, His Church, would but reply, "We can, we will do more."

BEST METHODS

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

NEW AND FRESH METHODS Of Presenting the Cause of Foreign Missions to the Home Church

"The cause of Foreign Missions has always been the most interesting, romantic and appealing cause that has captured the mind and heart of the church, and in recent years it has been finding increasing favor with the home church. Many of the methods in vogue for the past twenty-five or thirty years in presenting the world appeal to the home constituency have lost none of their power and are apparently just as effective as they were the day they were first approved and initiated. These particular methods have stood the test of time and there is no indication that they will have to be abandoned for many years to come.

"Like all other great causes, however, with the changes of time, in the midst of a world upheaval, and in the face of a changing psychology and new conception of a new generation, there has been a growing feeling that the old methods of presenting Foreign Missions will no longer suffice and that they must be supplemented by new and fresh methods, and that the Mission Boards, while studiously avoiding the spectacular and sensational must have the courage and foresight to launch out on some new and untried ways and make a number of experiments if they are to rise to the need of the hour. Because of this strong conviction the Committee on the Cultivation of the Home Church of the Foreign Missions Conference of North America last spring appointed a sub-committee consisting of Rev. D. Brewer Eddy, of the American Board; Rev. A. E. Armstrong, of the Board of Foreign Missions of the Presbyterian Church in Canada;

Mrs. Henry W. Peabody, of the Federation of Women's Boards of Foreign Missions; Rev. J. H. Arnup, of the Missionary Society of the Methodist Church of Canada; Rev. S. J. Corey, of the Disciples Church in America; Rev. A. B. Parson, of the Department of Missions of the Protestant Episcopal Church; and Rev. William P. Schell, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., as Chairman, with Mr. F. P. Turner and Rev. Frank W. Bible, sitting with the committee, ex-officio, to conduct an investigation of new and fresh methods of presenting Foreign Missions to the home church, and to present a report of their investigations to the Foreign Missions Conference."

In the report of Dr. William P. Schell made to the Foreign Missions Conference at its meeting in Atlantic City in January, 1922, there are many items of interest. The new and fresh methods reported from many quarters to the committee were grouped under four heads:

1. Publicity in all its forms.
2. The broadening out and extension of Missionary Education on an unprecedented scale.
3. Establishing new and intimate contacts by special types of campaigns.
4. New efforts in promotion of Stewardship.

1. Publicity in all its Forms

There have been times in the past when Mission Boards were slow to make their work known. Many of them still believe in a minimum of publicity—but the average Board today knows that it has a message that must be proclaimed from the house-tops, and that it can learn its greatest lesson from Christ himself who said, "Ye are the light of the world. A

city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

A study of samples of Foreign Mission literature today brings out the fact that while it may perhaps not be quite so voluminous or heavy or general as much of the literature of the past, it is becoming increasingly attractive, appealing, original and specialized. A larger use is being made of art work, attractive covers, illustrations, titles and sub-titles calculated to arouse curiosity and provoke reading, and the uses and combinations of type which make it a delight to take up and read the literature. This is not so much the adoption of a new method as the fresh presentation and adaptation of an old method well established, but it marks a dividing line between the old and the new, and the success attending, the new type of literature may answer certain questions asked by a Mission Board here and there as to reasons why its literary output is not proving more interesting and effective.

Specialized Publicity.—A further study reveals the fact that we are living and working in a period of specialized publicity. We find many leaflets prepared and issued especially for ministers, as a class singled out for special treatment. We come upon literature written primarily for the business man and sub-divided into literature for business men who are already interested in Foreign Missions and literature for business men who know nothing about Foreign Missions, but who must be reached for the cause. This latter type of publicity wisely takes little or nothing for granted. It assumes that the readers are in the kindergarten stage of knowledge regarding world missions, as indeed they are, and is successful for just that reason. It answers questions that only business men would

think to ask. Then we have literature for women, for college women and business women, and all kinds of children. In other words, modern missionary publicity is specialized as to types of work, types of mind, and types of personalities—and we may expect more of this kind of publicity, for the age apparently demands and appreciates it.

Better Charts, Posters, Graphs and Maps.—There is a noticeable increase in the use of advertising charts, graphs, posters and maps. Here is where modern missions correctly estimates the value of truth received through the eye. This accounts also for the extraordinary development of lantern slide departments and moving pictures. One of the older and more conservative Boards, following the example set by other Boards several years ago, has this past year expended nearly \$10,000 on the preliminary reorganization of its Lantern Slide Department, an expenditure abundantly justified by a greatly increased demand for the new lectures even though the rental price has been nearly doubled. Another Board is experimenting with what it calls "A telegraphic form of stereopticon lecture"—a lecture characterized by brevity and the human appeal, "each slide containing sentences with much more international contact."

Moving Pictures Next.—The next great development in the direction of visual publicity will evidently be in moving pictures. Many Boards still do not feel the necessity for such a development, and in some quarters there is a distinct opposition to moving pictures of missions, but at a recent denominational conference it was stated that in the United States alone approximately 4,600 Protestant Churches own their own moving picture machines and are eagerly on the lookout for appropriate films. Because of the enormous expense involved the Mission Boards are perplexed as to what steps, if any, to take to establish their own Department of Motion Pictures, and there is a grow-

ing feeling that before long some centralized agency will have to be set up and financed to create and distribute for all Boards appropriate motion pictures on Foreign Missions.

2. Broadening Missionary Education

The Mission Study Class has not only come to stay as a highly successful and thoroughly scientific method of informing the mind and developing the character in a relation to the world; it is growing in popularity and fruitfulness and year after year reaches an enlarging circle. One denomination which has from the beginning achieved unusual success in this respect reports that during its last fiscal year over 5,000 classes were in operation with a total enrollment of 95,000; and that this year's record already shows a large increase over that of a year ago. The School of Missions which is in itself a comparatively new method has now been adopted, and with gratifying success, by practically all of the denominations.

Summer Synods, Also.—One entirely new development, however, in the further extension of Missionary Education has recently appeared in its association with large ecclesiastical gatherings. A notable example of this has been developed in the Northern Presbyterian Churches in what are known as "The Summer Synods." The Synods of the Presbyterian Church from time immemorial, have met, usually in the autumn, for the transaction of business. The sessions have seldom lasted more than two days and the programs in many instances have been uninteresting and stereotyped; so much so that there has been a growing feeling that the meetings of the Synod have been a fifth wheel to the coach. It has long been felt that something needed to be done to change the character of these gatherings but nobody seemed to hit upon the right solution until three years ago, when the Pacific Coast Synod of Washington, Oregon and

California decided to try the experiment of meeting during the summer and not for one or two days only for the transaction of business, but for from three to seven days, for study and inspiration and only incidentally for business. So successful has been this innovation that it has won its way into the other Synods and bids fair to be adopted by all of the Synods.

California Leads.—From the standpoint of Foreign Missions these Summer Synods have introduced a fresh, encouraging and thoroughly revolutionary method of presenting the cause. Perhaps it may interest our readers to explain the plan of operation in detail. Let us take the Synod of California as the best example. In July, 1921, the Synod met at Berkeley for seven days. The curriculum had been advertised in advance and there were ten or twelve classes on many phases of the work of the Church at large. There were nearly 1,200 delegates from all parts of the state in attendance. Two Foreign Mission Courses were announced—on "The Why and How Foreign Missions" and the other on "The Kingdom and the Nations"—the representative of the Board of Foreign Missions who was present leading both classes. It was thought that perhaps fifty persons might possibly elect each course, so a room seating that number was set aside for the class. On the opening day so large was the number who appeared that it was found necessary to adjourn to the church auditorium—the only room large enough to accommodate the class. For six days the class in "The Why and How" had an actual attendance of from 250 to 400 and the class on "The Kingdom and the Nations" from 350 to 500—the largest attendance at each class being on the closing day. At the Synod of Colorado there were present at the class on Foreign Missions sixty at the opening session and over 200 at the closing session. Here we have a new and fresh method of presenting Foreign Missions offering an unparal-

leled opportunity to the Mission Board which eagerly avails itself of this new privilege. What it will mean to the cultivation of the home church is almost incalculable.

3. New Contacts by Special campaigns

Week End Institute and Business Men's Luncheons have been used effectively by the American Board. The Secretary, in describing them, writes: "We take four or five missionaries and two secretaries to a center for the morning pulpits and Sunday-schools and try to arrange a couple of evening meetings with two speakers each. Then on Monday the ministers gather for two hours of conference and we try to have a Business Men's Luncheon to conclude the plan and we ask for just forty-five minutes speakers' time, five minutes each for missionaries and a few minutes more for the man who is making the application for the local problem of the Church."

A Three-fold Goal.—One of the most successful types of these special campaigns finds expression in the setting of goals and the training of leaders to reach the goals. The Protestant Episcopal Church has made excellent use of this plan in connection with the Centennial of the founding of its Domestic and Foreign Missionary Society. Rev. A. B. Parson has described the plan as follows:

"The three specific objects to be reached before Easter, 1922, were: 1. The securing of 100 new qualified workers. 2. The enrollment of the first 100,000 proportionate givers, who would set apart a certain portion of their income each year for the church. 3. The enrollment of the first 100,000 intercessors, who would promise to pray for missions every day. All this was set forth in large display advertisements and the clergy and the churches were interested. Then again we have sought to make use of so-called information men. These were five minute speakers who were to address different congregations on the

subject of missions. It was felt that a fresh interest might be induced by the use of laymen, who by the living voice could put across the world mission of the church. It was necessary that they should be trained and there have been many local conferences for studying the literature especially adapted for these information men. We seem to have a particular demand for what our men have labelled 'human interest stories.'"

Still another recent development, new in some of its features if not in all, is a special type of supper conference to interest men in Foreign Missions.

4. Promotion of Stewardship

Vigorous campaigns for stewardship are now in process in nearly all of the denominations. These campaigns range from a general presentation of the subject of proportionate giving, to specific, definite and extensive campaigns for tithing. It is interesting to note some of the different methods by which the denominations are being approached on this most important matter. Before mentioning several of the methods reported to your sub-committee, it is interesting to note that in the minds of many of the Directors of Stewardship there is a vital relationship between stewardship as such, and the cause of Foreign Missions. There seems to be a growing feeling that any campaign in stewardship to reach its highest effectiveness and usefulness must be identified with some great cause, and that the most commanding cause that stewardship can be identified with is the cause of Foreign Missions. As one denominational leader put it, "It is largely a waste of time to promote stewardship unless at the same time we bring to the attention of those from whom we are seeking pledges or decisions regarding stewardship some great cause with which they can identify themselves in the discharge of their stewardship."

Stewardship Referendum. — One plan which seems to be gaining favor

everywhere is the sending out of a referendum or questionnaire on stewardship. The United Enlistment Movement of the United Brethren in Christ has sent out a most interesting referendum. On the first page, in conspicuous setting, there is an outline of the principles of stewardship together with quotations of Scripture calculated to cause the individual to think seriously on this most important subject. On the second page there are quotations from Dr. Robert E. Speer and Mr. William Colgate bringing out their actual experiences with stewardship and tithing. On the third and fourth pages, there are a series of questions searching in their character. These questions go so far as to raise with the individual the whole question of tithing and must be productive of much good in stimulating in their denomination to serious thought and prayer on the matter of stewardship. Dr. Hough reports under date of December 28th: "We are just now in a remarkable Stewardship Campaign. Over 2,000 of our individual churches have ordered supplies on the Stewardship Referendum sheet."

The Northern Presbyterian Church has already made effective use of a referendum or questionnaire and many interesting reports are coming into the stewardship office of the New Era Movement.

Methodist Stewardship Year.—An unusually interesting experiment is now being tried out by the Committee on the Conservation and Advance of the Methodist Episcopal Church, North. This experiment calls for the designation of the year 1922 as Stewardship Year, when the whole program of stewardship shall be presented to the members of the Methodist Church. It provides for the goal of 1,000,000 tithing stewards in the Methodist Church by January 1, 1923. It provides also for the setting aside of an entire week when, in addition to devoting much time and prayer and consecration to the Master, every member of the Methodist Church shall be

urged to tithe his or her income for that week, the whole of this tithing to be presented at the church service as an offering on Easter Sunday.

In connection with this Stewardship Campaign and this special Stewardship Week, the Committee on Conservation and Advance has prepared a series of suggestions for those who represent stewardship in Area or District Training Conferences and for those who deliver stewardship addresses. A stewardship Calendar for the entire year has also been prepared for circulation and a series of brief interesting leaflets.

The American Board is at work on an idea for presenting stewardship in Sunday-school, with provision for a Purpose Blank to be signed by the children and their parents, definitely beginning their training in stewardship fundamentals.

SUPPER MEETINGS FOR MEN AND MISSIONS

By ERNEST F. HALL

Field Secretary of the Presbyterian Board of Foreign Missions

Thirty supper meetings within a few weeks; 2200 men present; 48 churches represented; many conversions to the Foreign Mission program; intelligent interest and generous support are some results that challenge the reading of one of the methods of one Board for reaching men with its missionary program.

"The meeting with our men was a real success. It was the only time in the history of the Brotherhood that we have had a direct and specific presentation of Presbyterian Foreign Missions. And the men liked it."

The above statement was made in a letter from the pastor of a large church in New York state after the writer of this article had addressed nearly two hundred men there.

In conversation with a leading business man in a prominent city, who told me that the men of his particular business get together once every week, I asked him if they talk about everything except business, and forbid dis-

cussion about the business which they are carrying on.

"That is what we get together for—to talk about our business and ways of making it more successful," he replied.

I asked him if he thought the church men ought to do the same, instead of tabooing discussions about the work of the church.

"I most certainly do," he answered.

Yet we find churches in which the men get together every month for all sorts of social functions, and have addresses and lectures about everything under the sun except the work of the church. We hear it said, "Don't talk religion or the work of the church at the men's club, for if you do the men won't come."

Has not the time come when the church should seriously consider the work which it is commissioned to do in the world, in as business-like a manner as men consider the business by which they earn their living? The church is an organization with a very definite program of service for the whole world. It will not do its work until it gets its business men to understand what that work is and how it can be more efficiently done.

This will not be accomplished in any other way than that by which men consider ways and means of making their business successful. Men are interested in the development of the world along all constructive lines, and when the work of the church is presented in such a way as to make them realize what it is and how essential it is, they approve and respond.

The neglect of the men in this respect by pastors and their official boards has been one of our short sighted failures. One Tuesday morning I received a letter from a prominent business man saying that he had happened to be in the church in which I had spoken the previous Sunday morning, and that he was surprised to learn of the extensive industrial work which our missionaries are doing in China and India. I had presented the

modern program of missions, showing the varied activities of the missionaries in giving to the world abundant life. He said that he would like to know more about it, and asked me to lunch with him at a prominent club in New York and tell him. On Friday I did so, carrying with me photographs and pamphlets describing the things which he wanted to know. He had been a Presbyterian all his life, was a graduate of a Presbyterian college and a member of a large Presbyterian church in a large city. How did he grow to middle life under such surroundings without knowing the program of the modern missionary enterprise? How comes it that he could be so uninformed of the foreign missionary work of his church that has over 1,600 missionaries at work in fifteen countries, aiding people to reach their highest development in all lines of human activity under the impulse of the gospel of Jesus Christ, and that required an expenditure last year of more than \$4,633,000, some of which he had doubtless contributed?

The Board of Foreign Missions has been trying to inform the church as best it can, but a limited force of workers is inadequate to deal, in an efficient manner, with all of the 1,600,000 members of the church. We must depend on those who are the chosen leaders of the congregations and who are in constant touch with the people all the time to see that the church members are informed. When every church adopts an educational program comprehending all the work that the church is doing, there will be no need for a man to appeal for first information about the very extensive industrial work of the church. He will have passed the "rudiments" of such knowledge long ago, and will be asking for the latest facts about that with which he is already familiar.

That the men want to know, and that the church is reaching out for a better program of instruction is shown by the meetings with men which the writer has had the privilege of addressing lately. He has attended

thirty supper meetings within the past week at which more than 2,200 men have been present, an average of seventy-five, both pastors and laymen. The meetings have been held in individual churches in some instances, with the men of the particular church only in attendance. In other cases an effort has been made to get every church of a given Presbytery to be represented by the pastor and as many laymen as possible, all the churches of Presbytery being arranged in groups, and one meeting held in each group. In the thirty meetings forty-eight churches were represented, and fifty-three pastors were present. Many more such supper meetings have been scheduled for the immediate future.

In these meetings an attempt has been made to give the men a comprehensive idea of the extent of the foreign missionary work of the church, and to show it as a going concern. Plenty of human handles have been offered to enable men to get hold of the subject, for many men can not approach foreign missions from the ultra-spiritual point of view. They can understand the need of material development, and can appreciate that Christianity has done more for such development than any other force, as regards vision, initiative and plans. They can understand that the world can not be reconstructed satisfactorily without the power of religion. What is needed is to show how the church is carrying out the purpose of Christ as expressed in His words, "I came that they may have life, and that they may have it abundantly." The church is giving the cup of cold water to the thirsty, clothes to the naked, food to the hungry, and is preaching the gospel to all. It is obeying Christ's command, "Heal the sick, cleanse the leper," and is "teaching them to observe all things, whatsoever I commanded you."

But the church is not primarily a charitable organization. While it believes in giving charity where needed, it also believes in making it possible

for all people to become so industrious and so able that they will not need a "soup kitchen" carried around to them, and it believes that the more self-reliant people become the more virile Christians they will make. Men are glad to get the whole program of missions presented as touching and transforming all life, not as mere philanthropy or humanitarianism, but as a great program of Christian reconstruction of the entire human race, and as helping to bring in the kingdom of God.

The method of presentation has been by addresses, maps, charts, blackboard and stereopticon. In the addresses the subject has first been presented under the captions of

"The Fields

The Forces

The Forms of Work

The Finances

Or, The Church in the Modern World," with five principal features as follows:

"What the Modern World Demands of the Church,"

"The Active Response of the Church Through its Many-Sided Programs,"

"What Foreign Missions are Not,"

"The Goal of Foreign Mission,"

"What Foreign Missions Cost."

The map serves to show where the missions of the church are located, the large photograph charts, used in some places, illustrate the types of work conducted and the extent of it, the blackboard is useful in showing the cost of missions and the administration problems of the Board, and the stereopticon at the close visualizes and vitalizes the things spoken about during the evening.

It is not a half-hour presentation of the subject, but an evening spent together in informal consideration of the world-wide work into which the men are putting money, and about which they have a right to a report. Address, map, blackboard and stereopticon serve as a means of changing the "reels," so that there is an opportunity to relax and be comfort-

able, to ask questions and occasionally to move one's seat. The fellowship about the supper tables and the informality of the occasion add much to the success of the presentation.

This method of presenting foreign missions to the men of the church has its limitations. There are 10,000 Presbyterian churches which contribute through this one Board, and the force of secretaries is not sufficient to reach them all individually. Nor is one presentation of the subject sufficient. But it indicates a way of approach through men's church organizations. In one evening the most that can be done is to "convert" men to the foreign missionary program, although it is strange that "conversion" of church members to foreign missions should be necessary, since the gospel is for all peoples, and the commission of Jesus Christ to His Church is to see that all peoples have an opportunity to receive it. The education of the church should begin with the children and continue throughout adult life, but since many of the men have not been taught adequately, and since the work of the church cannot be carried on successfully without the hearty co-operation of the men, we must find ways of securing their full assistance. Men who are interested in missions and men who know almost nothing about them will come to a fellowship supper in the church to hear the subject adequately presented.

Pastors, missionaries and travelers can be used to speak about missions from various angles in the men's meetings, stereopticon lecturers can be secured, the reading of missionary books can be encouraged, and the study of missions in men's Sabbath-school classes can be introduced. Men are not unwilling to learn about missions, and the church that fails to provide methods for instructing them misses a great opportunity for spiritual development. If the men of the church do not know, whose fault is it?

FIFTY-TWO SUNDAYS A YEAR

The Presbyterian Sunday-school of White Plains, New York, plans to keep Missions before its Sunday-school, every Sunday in the year. Mrs. Fred M. Gilbert tells some of the features of the plan:

"In the first place, we have a topic for the month, which is part of a regular plan. Last year we took up various countries, one each month, which are Presbyterian home or foreign mission fields. This year our basis, instead of being geographical, is the different types of missionary work—October, Medical Missions; November, Evangelistic; December, Educational; January, Industrial; February, Literary; March, Medical—and our illustrations are drawn from all the fields.

"The first Sunday in each month the subject is presented by one of the officers or teachers, whom we supply with plenty of material for a five minute talk. On the remaining Sundays, some aspect of the subject is shown in a paragraph, which takes from two to three minutes to read, and which I get ready before hand and give to some boy or girl the Sunday before the one on which it is to be read. We try to call on every class in its turn, as the classes take pride in being represented. There is no feature of the exercises to which the school gives such perfect attention as this brief reading by one of their own number.

"Results that can be estimated are increased missionary contributions, readiness to prepare and bring in the picture post cards which we send out to the Far East, and response to special appeals, like the one for Christmas packages containing dolls and scrap-books which we sent to Chang-teh, China. Results less evident, but which go deeper, we trust there may be. Our Superintendent never fails to pray definitely for missions and in other ways the missionary atmosphere is kept vital."

Woman's Home Mission Bulletin

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

SCHOOLS OF MISSIONS

From report of Committee for 1921

Perhaps never in the history of the Church in America has the relation of Home Missions and World Redemption been so interlocked. World-wide topics are absorbing the thought of Christian statesmen the world over. A new and strong emphasis upon the actual practice of Brotherhood and the Golden Rule is imperative if the questioning of the world as to the efficacy of the Gospel of Christ to save America is to be satisfactorily demonstrated. Interdenominational Schools of Missions furnish a common forum or platform for the presentation and discussion of such world-wide topics. With the distinct spiritual message which these Schools send forth, the opportunity for world-wide service is immeasurable.

The interdenominational Schools affiliated with the Council of Women for Home Missions report a decided advance for the year 1921. Enthusiasm and optimism radiate from these reports.

The New Orleans School held no session during 1921, because of a change of date from October to January, thus causing a lapse of a little more than a year. Bay View, Michigan, has given no notice of discontinuance, but has failed to operate.

A few statistics may be of interest:

Dallas, Texas

Registration	350
Denominations cooperating	5

De Land, Florida

Registration	425
Denominations cooperating	6
States represented	24

East Northfield, Massachusetts

Registration	435
Denominations cooperating	8
States represented	7

Houston, Texas

Registration	270
Denominations cooperating	8
States represented	7

Illinois-Missouri

Registration	103
Denominations cooperating	7
Books sold	108

Lake Geneva, Wisconsin

Registration	162
Denominations cooperating	11

Minnesota

Registration	1,892
Denominations cooperating	8
Books sold	150

Mountain Lake Park, Maryland

Registration	106
Denominations cooperating	9
States represented	7
Books sold	140
Volunteers for Home Missions	3

Mount Hermon, California

Registration	131
Denominations cooperating	9
Books sold	50

Oklahoma City, Oklahoma

Registration	182
Denominations cooperating	11
Books sold	100

St. Petersburg, Florida

Registration	450
Denominations cooperating	11
States represented	12
Books sold	700

Wilson College, Chambersburg, Pennsylvania

Registration	791
Denominations cooperating	11

Winona Lake, Indiana

Registration	792
Denominations represented	19
States represented	14

Total number of registrations7,603

In addition to these *bona fide* registrations, many hundreds more were present at the lectures and other evening features, at luncheons, and so forth.

SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

Dates and Chairmen for 1922

- Boulder, Colorado—June 21-28
Mrs. A. A. Reed, 670 Marion Street,
Denver, Colorado.
- Dallas, Texas—Sept. 24-29
Mrs. L. P. Smith, 3319 Drexel Drive,
R. F. D., No. 10, Box 246, Dallas,
Texas.
- DeLand, Florida—Jan. 22-27
Mrs. John W. Smock, 320 N. Blvd.,
DeLand, Fla.
- East Northfield, Massachusetts—July 5-12
Mrs. Philip M. Rossman, 203 W. 85
Street, New York, N. Y.
- Houston, Texas—Oct. 2-6
Mrs. E. H. Willisford, 407 Stratford
Ave., Houston, Texas.
- Illinois-Missouri (Lebanon, Ill.)—June 13-17
Mrs. J. D. Bragg, Webster Groves, Mo.
- Lake Geneva, Wisconsin—July 3-10
Mrs. R. M. Peare, 5759 Winthrop Ave.,
Chicago, Ill.
- Minnesota (Minneapolis-St. Paul)—May 31-
June 7
Mrs. Elijah Barton, 2811 Second Ave.,
South, Minneapolis, Minn.
- Mt. Hermon, California—July 8-16
Mrs. Charles C. Lombard, 2227 Seventh
Avenue, Oakland, California.
- Mountain Lake Park, Maryland—Aug. 1-7
Mrs. May Leonard Woodruff, Allen-
dale, N. J.
- New Orleans, Louisiana—March 6-9
Mrs. C. F. Niebergall, 7936 Zimple Ave.,
New Orleans, La.
- Oklahoma City, Oklahoma—
Mrs. J. E. Davis, 829 W. 8 St., Okla-
homa City, Okla.
- St. Petersburg, Florida—Jan. 15-20
Mrs. A. R. Turner, St. Petersburg, Fla.
- Southern California (Los Angeles)—May
28-June 2
Mrs. Arthur W. Rider, 612 St. Paul
Ave., Los Angeles, Cal.
- Wilson College, Chambersburg, Pennsylvania
—June 28-July 6
Miss Mary C. Peacock, Torresdale, Pa.
- Winona Lake, Indiana—June 21-28
Mrs. R. M. Peare, 5759 Winthrop Ave.,
Chicago, Ill.
- Chautauqua, New York—Aug. 12-18
Mrs. John Ferguson, 10 Sterling Ave.,
White Plains, N. Y.

THE CALL OF CHAUTAUQUA

The Home Missions Institute conducted at Chautauqua, N. Y., by the Council of Women for Home Missions in cooperation with the Chautauqua Institution and the Chautauqua School

of Religion is extending its influence and popularity. According to the annual report for 1921 the registration totaled 1,276 in contrast with 1,006 in 1920 and 1,160 in 1919. The registrants were from thirty-four states in our own country as well as China, Japan, India and Siam, and represented twenty-two different branches of doctrinal expression.

Chautauqua is becoming to many an annual opportunity for meeting three pressing needs: rest, recreation and training for leadership. The high altitude, the pure atmosphere, the absence of annoying insects coupled with the charm of lake and forest are part of nature's contribution to the physical features of this noted summer resort.

The intellectual and spiritual opportunities are in keeping with this provision. The program furnished by the Chautauqua Institution and the School of Religion is of wide renown. The Home Missions Institute for 1922 will as usual be held in August. One of the principle features of this program will be the presentation of the Home Mission study textbooks for the coming year, both senior and junior, by experienced and well-known leaders. There will also be ample time for conference and social fellowship. Young Women's Work will be especially stressed.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

BY MILES B. FISHER, ORANGE, N. J.

The aim of the Sunday-school is by systematic pedagogic process to make our boys and girls intelligent of God and of the Christian view of life and duty, and to inculcate the qualities of Christian character. Knowledge of God will involve His universal fatherhood, His redemptive plan, His patient purposes through history, and the records of men's apprehension of Him.

Knowledge of the Christian view of life will involve a moral world, universal brotherhood, love, the kingdom

of righteousness, joy, and peace, the redemptive purpose and power of the gospel, the salvability of all men, and the sacredness of personality.

Knowledge of the Christian view of duty will involve acquaintance with the facts of life, needs of men, methods of work, appraisal of one's self, stewardship, discipleship, service.

Christian character is a blend of innumerable elements, including reverence to God and one's elders, humility, obedience, courage, purity of heart, faith, good cheer, patience, etc., many fine elements that do not involve outreach in formal service, elements not missionary in character. But when along with these are inculcated the objective, forthputting service factors, we have life at its best. The acme in life is unselfish service to the less favored, i. e., missionary work. That spirit is therefore definitely the objective of our culture. Yet many a Sunday-school lesson will find its aim non-missionary. We serve neither clear thinking nor good pedagogy by insisting that every lesson be a missionary lesson. It is enough to say that our consummate achievement will be the culture of a broad missionary spirit, intelligent, catholic, well motivated.

As for materials to be used: the Bible is superior to all other source material; the history and narratives of missions are next, as showing the fitness of the Christian revelation to human need, showing men transformed by gospel power, showing evidence of human brotherhood, writ large, validating the Bible, its summons, promise of divine leadership, and power even to this generation, showing definite human needs that can be met, showing fields of work capable of commanding the imagination.

These utilities of missionary materials are for religious education, not for Board propaganda. They serve to give true views of God, of life and of

duty, and to inculcate Christian character.

Use of material:

1. Missionary Bible lessons, as the Great Commission, the Apostle's missionary ventures, Jonah.

2. Missionary implication of Bible lessons; for example: Abraham's call—hereditary religions not good enough; Peter and Cornelius—no race is to be discounted; Jonah—God saves pagans through His missionaries; Parable of the Sower—the productiveness of mission fields.

3. Illustration of non-missionary lessons from the mission field; for example: reverence for God—the Hindu; for one's elders—the Chinese; self-control—Booker Washington ("I'll not let any man degrade me by making me hate him"); cheerfulness—Armenian children after loving care.

4. Missionary lessons as such; stories for primaries; adventure for juniors; biographies for intermediates. Such lessons have been placed in the Graded Series and are most valuable.

5. Elective missionary courses for senior classes to be followed for perhaps three months, October to December. Such texts are prepared by the Missionary Education Movement.

6. Missionary stories from the platform by a skillful story teller; brief programs at stated intervals for the school or for a department, during the worship period, with use of good denominational material prepared for the purpose.

Expression: projects by classes in the course of studies, gifts to the objects learned of, prayer for missionaries and for those helped, dramatics (care to be taken that these be conducted from the standpoint of participants educationally rather than of the public to be entertained. For a treatment of this distinction see "Mission Study Through Educational Dramatics" by Helen L. Wilcox.) Friendliness, especially toward those who seem to lack friends.

* * *

An angel paused in its onward flight
With a seed of love and truth and light, and
cried,

"Oh, where can this seed be sown, that it
Will be most fruitful when it is grown?"
The Saviour heard, and said as he smiled,
"Place it for me in the heart of a child."

—*Author Unknown.*

Woman's Foreign Mission Bulletin

SCHOOLS OF MISSIONS AND MISSIONARY CONFERENCES

Mrs. J. HARVEY BORTON, *Chairman*

Schools of Missions and Missionary Conferences are real factors in the religious and missionary education of the Church. Bible Study, Mission Study, addresses which present the world need and call, pageants, posters, story-telling hours, prayer groups, individual personal work, missionary literature, opportunity to know missionaries and missionary leaders close up, opportunity to face squarely one's relationship to Christ—all these are found in the Schools of Missions and Missionary Conferences.

Hundreds who attend these conferences return to their home churches with new vision, and renewed faith and confidence. They have seen real results following the working out of methods and therefore know "they work." In these conferences there is also the opportunity to stimulate the work of local Federation and Church Societies. There is a prayer fellowship and a quickening of community consciousness and responsibility which create a desire for such fellowship when the delegates return home. We would suggest that local groups meet while at the conference to plan for an interdenominational missionary federation in their home cities and towns.

Summer Schools and Conferences

Affiliated with the Federation of Women's Boards of Foreign Missions

Eastern States

Wilson College School of Missions—Chambersburg, Pa., June 28-July 6, 1922

Chairman, Miss Mary C. Peacock, Torresdale, Pa.

Chautauqua School of Missions—Chautauqua, N. Y., August 20-26, 1922

Chairman, Mrs. T. E. Adams, 2033 E. 88th St., Cleveland, Ohio.

Northfield School of Missions—Northfield, Mass., July 12-19, 1922

Chairman, Mrs. William Waters, 156 Fifth Ave., New York City.

Mountain Lake Park School of Missions—Mountain Lake Park, Md., August 1-7, 1922

Chairman, Mrs. May Leonard Woodruff, Allendale, N. J. Miss Susan C. Lodge, 1720 Arch St., Phila. Pa. Baltimore, Md. (Interden.), Fall, 1922

President, Mrs. P. A. Heilmann, 3017 Baker St., Baltimore, Md.

Middle States

Illinois-Missouri School of Missions—Lebanon, Ill., June 13-19, 1922

Chairman, Mrs. J. D. Bragg, Webster Grove, Ill.

Lake Geneva School of Missions—Lake Geneva, Wis., July 3-10, 1922

Chairman, Mrs. R. M. Pearce, 5759 Winthrop Ave., Chicago, Ill.

Dixon School of Missions—Dixon, Ill., August 7-13, 1922

Chairman, Mrs. Lloyd Walter. Mrs. C. E. Vickers, 132 N. East Ave., Oak Park, Ill.

Minnesota School of Missions—Minneapolis, Minn., May 31-June 6, 1922

Chairman, Mrs. Elijah Barton, 2811 Second Ave., S. Minneapolis, Minn.

Lakeside School of Missions—Lakeside, Ohio, July 23-28, 1922

Chairman, Mrs. F. I. Johnson, 515 Clinton Bldg., Columbus, Ohio.

Winona School of Missions—Winona Lake, Indiana, June 21-28, 1922

Chairman, Mrs. R. M. Pearce, 5759 Winthrop Ave., Chicago, Ill.

Western States

Boulder School of Missions—Boulder, Colo., June 21-28, 1922

Chairman, Mrs. A. A. Reed, Marion St., Denver, Colo.

Oklahoma School of Missions—Oklahoma City, Oklahoma

Mrs. J. E. Davis, 829 W. 8th St., Oklahoma City, Okla. Mrs. H. S. Gillian, 2244 W. 13th St., Oklahoma City, Okla.

Los Angeles School of Missions—Los Angeles, Calif., May 28-June 2, 1922

Chairman, Mrs. Arthur W. Rider, 612 St. Paul Ave., Los Angeles, Calif.

Mt. Hermon School of Missions—Mt. Hermon, Calif., July 8-15, 1922

Chairman, Mrs. Charles C. Lombard, 2227 Seventh Ave., Oakland, Calif.

Dallas School of Missions—Dallas, Texas, September 24-29, 1922

Chairman, Mrs. H. P. Smith, Box 246, Dallas, Texas.

Houston School of Missions—Houston, Texas, October 2-6

Mrs. C. H. Willisford, 407 Stratford Ave., Houston, Texas.

Kerrville School of Missions—Kerrville, Texas, (Date?)

Mrs. C. G. Dulling, 239 Ave. C, San Antonio, Texas.

NEWS FROM MANY LANDS

SIAM

A Siamese Men's Club

THERE is a men's club of Bible colporteurs in cosmopolitan Bangkok, Siam, which consists of twelve members speaking Swatow, Hakka, Hainanese, Cantonese and Siamese; and these do not include the Hindustani, Burmese, Malay and other languages also heard in the city. The members of the club are living together, and using the lower floor of their headquarters for a chapel and a Bible school for themselves. Their daily work assignments include visits to the railroad stations, steamship docks, hotels, stores, residences, etc. The men go in groups of two or three. Cards are filled out with the names of any inquirers, especially those who have purchased New Testaments, and the cards are then given to the evangelist for further visitation.

The Presbyterian Magazine.

Wickedest City in Siam

A CHRISTIAN Association has been organized in what is called "The Wickedest City in Siam." Six of the leading merchants are on the Board of Directors, and 170 members are enrolled. At a big banquet they all agreed to forbid the drinking of intoxicants, gambling, or the use of pernicious drugs on the premises. They started a subscription with 1,500 teicals to open a day-school, chapel and reading-room, and they agree to accept the living and true God as their guide and strength, and the Lord Jesus Christ as their Saviour and Lord. Already the movement has changed the whole social atmosphere of the place. The Governor said that he would not allow the Chinese to form a society of their own; but he approved of this Association, under the direction of the missionaries.

The Presbyterian Magazine.

Delivered in Answer to Prayer

WHEN a former student in the Presbyterian Girls' School at Chiangmai, Siam, returned to her home—a wretched hole of gambling and debauchery—the old father insisted on selling her to an old scoundrel who is a leper. The girl and her sister refused to consent to any such horrible contract, and though beaten, insulted and loaded down with heavy elephant chains, they would not give in, but secretly appealed to Miss Hatch, at the school, and others of their Christian friends to save them. After two or three days of this cruel treatment, they took advantage, one night, of their tormentor's drunken stupor and gambling craze, to escape to the hotel, from whence one went to Miss Hatch, and one to another family. Trouble was anticipated, but stronger forces were at work. Several of the older school girls gathered about the little refugee, and prayed. As Miss Hatch stepped out to meet the girl's relatives, she was amazed by their sudden surrender. They consented to leave the girl under her control. The girl herself has expressed her desire to become a Christian.

Taking the Light to Sumatra

MEDAN, Sumatra, has a population of about 50,000, and is said to be the most modern city of the East Indies. It has electricity, public play grounds and good roads, yet the depravity, degradation and wretchedness that exist are unspeakable.

The Methodist school has nearly 400 boys in attendance. These are Chinese, Indian and Malay. Two smaller schools are maintained in the vicinity, and all are practically self-supporting. The pupils pay a fee of about \$1.25 a month.

INDIA

Prohibition Progress in India

STUDENTS in India are joining with other national groups in passage of resolutions condemning liquor shops and the use of intoxicating liquor. This is one phase of the Gandhi movement, which maintains that beverage alcohol is sapping the vitality of body, mind and soul of the Indian nation. One unique fact is the system of pickets under which volunteers stand near liquor shops and in the name of religion and country ask the ingoing customer not to drink. If the customer persists, the picket falls on his knees and begs him not to drink. Some pickets carry bottles of milk and offer the thirsty man free milk to drink. In some places, the drinker is boycotted. The movement is very successful in cutting down drinking and in closing saloons. Several of the independent states of India have adopted prohibition in varying forms.

Indian Christians and Missions

AT the General Assembly of the Indian Presbyterian Church, (December 28-January 2) at Allahabad, Rev. A. Ralla Ram pleaded with the Indian Church to send missionaries to other lands. Tibet and Mesopotamia were suggested as possible fields of effort. A committee was appointed to prepare plans for undertaking this new work. Each presbytery was also asked to set aside one man to devote himself to stirring up the churches to do personal work among those not yet reached by the Christian message and also to quicken the spiritual life of Christians. The union of the Welsh Calvinistic Church of Assam with the Indian Church was signalized by the presence for the first time of commissioners from Assam. The Assam Church has 53,000 members.

The Continent.

Hungering after Righteousness

ALEPER in a Christian hospital in India in the last stage of her disease refused to have the attending

physician administer the opiate that would relieve her suffering. When pressed to explain why she preferred pain to comfort, she said:

"I had been eating opium before I came here because I didn't know any other way to bear the pain. When I came in here I was so stupid I couldn't understand anything. My head was all thick. I couldn't understand why anybody had got ready such a nice place as this for a poor leper like me. But after a while my thoughts began to clear up, and I understood that this hospital was put up here because Jesus loved lepers and wanted to take them to heaven. Ever since that I have been just hungry to learn more and more about Jesus. I vowed that never again would I take anything else that would muddle up my brain, for I can't miss a day from learning more about Jesus. I'm going to go to see Him pretty soon, and I want to know all I can find out about Him before I go. So you see I just couldn't take anything that would make my thoughts dull and keep me from understanding."

Indian Customs in the Church

AMONG the twentieth century problems on the mission field are the development of a religious architecture which shall be truly national while truly Christian, and the recognition of native customs in the services held. A recent article in the *Christian Patriot* by one who signs himself "once a Hindu, now a Christian," after expressing satisfaction with a plan for a certain church in Indian style, propounds the following questions:

Whether the laity should enter the church wearing their shoes; the introduction of a tank near the entrance of the church, so that people may wash their hands, mouths and feet before entering; changing the word "church" to "Christalia"; is there to be a paid *guru*, or shall he be supported by gifts of rice, fruits and vegetables, etc.; will the church be open at all times for the individual

worshiper; and the substitution of what he calls the Gopuram for the Cross. He closes with, "Of course, Indian music will take the place of English or German tunes."

Indian Witness.

Teacher Training in India

MR. and Mrs. E. A. Annett, representatives of the World's Sunday-school Association, are teacher-training experts who are constantly traveling throughout India gathering native workers and missionaries together and giving instructions concerning Sunday-school work and methods. Calicut was visited recently and a series of meetings were held there. Calicut is on the west coast of India and up to 1915 was the center of the Basel Mission field but it is now the headquarters of the new Malabar Mission. Seventeen addresses were given and all had to be translated into the local dialect—Malayalam. At the request of the Mission a complete scheme for all the religious educational work was prepared by Mr. Annett. This included recommended courses of lessons for the Sunday-schools and day schools as well as daily Bible reading for the homes.

CHINA

The Situation in China

MISSIONARIES from China report some improvements in the situation. The differences between the North and South have not yet been adjusted as they must be before peace is established and the country is unified and strengthened. From Szechuan, West China, come encouraging reports of cessation of hostilities, conferences between opposing factions, improvements in business and new interest in the Christian message. From other parts of China, as in Shensi, come reports of turmoil and clashes between Northern and Southern forces, conscription, robberies, looting. Brigandage is prevalent in parts of Hunan and Yunnan, the cities of Suining and Tsingchow hav-

ing been attacked, schools and ancestral halls set on fire, and the house of Mr. and Mrs. Gugel, missionaries, destroyed. Chinese authorities seem powerless to deal with the situation so as to protect life and property. Kweichow is much disturbed, one town, Lentai, being besieged by one thousand Miao rebels seeking to establish their independence.

National Chinese Conference

A CHARACTERISTIC OF the Chinese National Christian Conference, to be held in Shanghai, May 2-11, will be that one-half of the membership will directly represent the Chinese Christian Church. Previous conferences were essentially meetings of missionaries.

In preparation for the conference, surveys have been in preparation for the last two or three years, and the results are now being published in a large volume which will furnish the most complete data ever collected on missionary work in China. Five commissions, composed of missionaries and Chinese leaders, have been preparing reports on the following five divisions of the general topic, "The Chinese Church": "The Present State of Christianity in China"; "The Future Task of the Church"; "The Message of the Church"; "The Development of Leadership for the Work"; "Coordination and Cooperation in the Work of the Church." It is significant that Commission three is made up entirely of Chinese under the leadership of Dr. Cheng, president of the Chinese Home Missionary Society. To have at this time a group of Chinese leaders tell their own people what Christianity means to China will have a significance for the Chinese people that no utterance from any other conference ever had.

Chinese Home Mission Efforts

THE Chinese Home Missionary Society now reports over 2,000 members, representing eighteen provinces

and Christians abroad. Over 400 of these members have formed a union, promising to pray for the work of the society at least once a day. There are now nine regularly appointed Chinese missionaries—a total (including wives and families), of twenty-one persons—at work in the province of Yunnan. These Chinese workers have all been most carefully selected, and are well equipped for their work both by education and experience. The members of a commission, sent to Yunnan by the society to study the conditions there, were engaged in deputation work among the churches in North, Central, East and South China after their return, and a large increase in membership is expected to result, as the Chinese Christians feel more deeply their responsibility to make the Gospel known in this needy part of their home land.

A Christian Statesman

DR. W. W. YEN, acting Prime Minister for the Chinese Republic, is only forty-three years old. He was appointed China's delegate to the Washington Conference, but could not attend because of the crisis at Peking. Dr. Yen is the son of an eminent Chinese clergyman, the late Rev. Y. K. Yen, M.A., of Shanghai, and was educated at St. John's University, Shanghai, and at the University of Virginia. He was appointed second secretary of the Chinese Legation at Washington in 1908, became General Counsellor of the Ministry of Foreign Affairs three years later, and Under-Secretary for Foreign Affairs when the first government of the Republic was organized. When war broke out he was Chinese Minister to Germany, and he then went to Denmark, whence he was recalled in 1920, to become Minister of Foreign Affairs.

Missionary Herald.

The New Chinese Woman

STRENGTH of character is an outstanding trait of the modern Chinese woman who is being de-

veloped by Christian education. A fresh illustration of this comes in a story from the Presbyterian Girls' School in Siangtan, of a fourteen-year-old girl in the school, who had been engaged to a seventeen-year-old boy. In the early autumn her grandfather died. The mother-in-law then sent for the girl to come home, which she refused to do, saying that she had lived in the family less than a year and most of that time she had to beg. She also contended that the engagement was made by an aunt without the consent of the father, and as soon as self-support could be attained she promised to repay them for all the rice she had eaten, but never would she consent to marrying the son. First an uncle came to persuade her to change her mind, then they brought her father and another relative, and finally the seventeen-year-old boy came with the grandmother. They threatened, they scolded, they stormed, but all to no avail, nothing could change the girl's determination to go on studying. She wants to become a Bible woman.

Business Men in China

IN Chefoo, China, a company of business men have formed a local Chinese Independent Church. Due to the efforts of these men there has been a most unique conversion in the new Model Prison. The convert was at one time Chief of Police, a highly educated gentleman, but for conniving at an attempt to smuggle contraband opium, he was sentenced to six years' imprisonment. He became interested in the Gospel and signified his desire to be baptized. Two elders of the Independent Church went to the prison and in the presence of the keeper and 400 fellow prisoners he was baptized. Since then, like Joseph, he has found great favor with the keeper of the prison, and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator.

Present Opium Problem

THE present opium problem in China may be taken to be the re-erudescence of the planting of the poppy and also the vast smuggling of opium into China. The drug problem is represented now by twenty tons of morphia yearly smuggled into China; this does not include heroin, cocaine, and similar products, which, judged from the amounts occasionally seized by the Customs, are reaching China in ever-increasing quantities.

Since the Central Government does not possess the power to make itself obeyed, its mandates concerning poppy culture are disobeyed by officials, who revert to opium planting as a source of revenue.

Imported morphia comes chiefly from Japan, which receives most of it from the United States. Official figures show that Japan's annual importation of morphia increased from 25,000 oz. in 1907 to 600,000 oz. in 1917. This morphia is said to be manufactured in America from opium imported for the purpose. For years Christian Britain was reproached for her responsibility for China's humiliation through opium.

The Life of Faith.

Experiences with the Bandits

TEN of the Christians in Ichowfu, China, have been captured by bandits within the last few months. One old Christian past eighty years old was held for ransom, which his grandson was attempting to raise. He praised the Lord in his escape and has given about \$1,000 for a chapel in his section of the country. Another man, aged sixty years, who was a graduate from one of the old "peripatetic" medical schools taught by the missionary doctors before the days of medical schools, was carried off from the village where he was practicing. When the robbers found out that he was a "believer" and a dispenser of medicine, they said, "Why did we invite you?" However, they held him twenty-five days, allowing

him to pray and preach, in fact, asking him to do so. Some of the robbers said, "Yes, he preaches all right, for that is what we have heard in the South." The robbers shared their food with him, and during a battle between the soldiers and the bandits the captives were abandoned and so freed. The doctor gives all the glory to God in providing that way of escape.

Escape from Chinese Captors

HERBERT PARKER, a missionary of the China Inland Mission, at Yunnanfu, who was captured by Chinese brigands in West China last August, escaped in September. His captors were holding Mr. Parker as a hostage, hoping to force the Chinese authorities to give a ransom or accede to other demands. A promise of Scripture greatly comforted the missionary: "He shall let go my captives, not for price or reward, saith the Lord of Hosts" (Isaiah 45:13). The brigand captor, Pu, later sent back most of the missionary's belongings and enclosed a letter saying that he wished to reform and become a good citizen.

JAPAN-CHOSEN

Cooperation Increasing

REV. L. J. SHAFER, in the *Christian Intelligencer*, discusses the present relation between the missions and the native churches in Japan. He says: "The trend is in the direction of closer cooperation. The whole Y. M. C. A. movement in the empire has been put into the hands of a Japanese general secretary. The American Board Mission has merged its evangelistic work with the Mission Board of the Kumiai (Congregational) Church. The location of missionaries, the return of missionaries to Japan after furlough, the allocation of the evangelistic budget—in short, all the questions having to do with evangelistic work hitherto in the hands of the mission—now come under the purview of the Mission Board

of the Kumiai Church, on which there are three missionaries to be appointed. This is, of course, the limit to which any mission can go. It is not so much cooperation as absorption. It will be instructive to watch the practical working out of this plan, and it may be the one which the whole missionary movement should adopt at this time, but to many it seems the final step previous to the withdrawal of missionary forces from the empire, and no one, scarcely, would take the ground that that time had now come."

Girls in Japanese Factories

BEFORE Christian missionaries began agitation for reform in Japanese factory conditions fifteen years ago, the evils were almost unbelievably bad. Children under five were employed; the hours were from twelve to eighteen at a stretch. The same beds were used by two shifts and so were always in use and indescribably filthy. The food was poor and the wages averaged three yen a month. Moral conditions were awful. Sin was their only pleasure.

Miss Holland, the pioneer worker among the girls in Matsuyama, rented rooms near a factory and taught girls in two shifts the Bible and three R's—the night shift from 6 to 7 a. m. and the day shift from 6 to 7 p. m. Ruffians attacked the girls on the way to the school and the police gave no adequate protection.

Conditions are still far from satisfactory but there are some reasons for encouragement. Many factories are now clean, well lighted, and ventilated. Good food and sleeping accommodations, ten hours' work, bath tubs, laundries, uniforms, and fair wages are provided. Morals are much better. In some there is opposition to Christian teaching but in others Christian girls are preferred.

Liberty for College at Seoul

THE Presbyterian Board of Foreign Missions has received a cablegram from Seoul reading, "Govern-

ment has granted permission religious liberty college at Seoul, Avison." The Chosen Christian College, of which Dr. O. R. Avison is president, has since its founding been denied the freedom to include the compulsory teaching of Bible within its authorized curriculum. The college has conducted voluntary Bible classes and voluntary chapel exercises outside of the required curriculum hours. The Cooperating Board for Christian Education in Chosen at its latest meeting, January 27, 1922, again considered this question and passed a vigorous resolution which closed as follows: "There is earnest hope that the government authorities will be able to provide for entire religious freedom without placing an institution beyond the bounds of the benefits which now obtain solely under government recognition and charter." It appears from this cablegram that the hopes and efforts of many years have finally come to happy fruition.

Korean Women Organize

THE most recent development in women's work in Korea is the organization of an educational association of educated women in the country. The idea was conceived and is being promoted by a number of young women graduates from the mission schools. Several have been traveling around the country promoting the association. Many leaders of the movement are non-Christians and frankly are not interested in Christianity, but many of the best of the leaders are ardent Christian workers and are trying to inject Christian principles into the movement.

At present it is an association for the promotion of education among girls. Korea has never had any code of ethics or rule of manners to govern the acts of girls of the ages fifteen to twenty-five. Girls of this age usually were segregated in the women's quarters and were not supposed to be seen by anyone outside of their immediate families. That is all being

changed, and the girls are openly attending school and factories.

The Continent.

Social Problems in Korea

THE native Christian Church in Korea today is confronted by many new problems. The factory problem is uppermost, because Japan, the overlord of Korea, has virtually no factory law except one forbidding women and children to work before 6 A.M. and after 10 P.M. Hundreds of Korean children work as late as 10 o'clock at night in the factories, and especially in the government's tobacco and cigar factories. Till fifteen years ago young girls would never have been seen outside the inner apartments of their father's houses, but now hundreds of young girls work late in the factories—and with men overseers. Labor strikes fomented by the new labor-unions are becoming common in Korea, and the Church will need soon to take a stand on the labor question.

The Japanese are changing great stretches of rice lands into poppy fields, and the morphine made from them is smuggled into China, which has outlawed the opium traffic. Many little children are used in gathering the poppy seed, licking the sweet-tasting juice from their hands.

Sunday-School Growth in Korea

REV. WILLIAM N. BLAIR, D.D., of Pyengyang, General Secretary of the Sunday-school Committee in Korea, values the year of special Sunday-school emphasis as follows: (1) In the large number of children crowding Sunday-schools everywhere; (2) in the reorganization along the efficient lines stressed during the campaign; (3) in the appointment of permanent committees on Sunday-school work in all presbyteries and conferences; (4) in the appointment of special Sunday-school workers by the various presbyteries and conferences; (5) in the organization of a Sunday-school Association

in Seoul and in several other places. The increased interest in Sunday-school work has come to stay and will be followed up with all the machinery and strength of the organized Church.

AFRICA

The Blank in the Text

ON the wall of a mission building in North Africa the missionaries painted John 3:16 in Arabic. Next morning there was a blank in the text. During the night some Mohammedans had come and painted out the words, "His Only Begotten Son"—for Islam denies that the Lord Jesus is God's Son—denies, indeed that God ever had a Son.

Their action was symbolic. In North Africa Christianity was once supreme.

What the midnight visitors did on the mission wall Mohammedanism has done in North Africa.

But the missionaries who put the text up on their wall were not to be beaten. The words which the Moslems had deleted were promptly restored, only to be blotted out again. Again they were restored, and again blotted out; and the strange struggle went on until the Mohammedans grew weary and left the text alone. Then followed a remarkable result. The words, "His Only Begotten Son," had been so often painted in and painted out that they could be read more clearly than all the rest; and when the bulk of the text had faded, "His Only Begotten Son" still stood out, vivid and insistent.

A Chief's Appeal for Schools

FROM Angola, West Africa, comes the story of the chief of the Galenge tribe refusing to rule longer unless a missionary is sent to live among his people. He says, "I cannot control the Galenge unless I have schools like those of the American Mission among the Ovimbundu." At last growing weary of waiting, he has resigned.

In consequence the Negro members of Congregational churches in the

United States are planning to establish a station at Galenge under the American Board.

Slavery in Abyssinia

IMPORTATION of firearms into Abyssinia from America is greatly hindering peace and the progress of civilization in that isolated land. These firearms are used, among other things, to promote slave raids on British territory. Dr. Dyce, attached to the British Legation at Adis Ababa, says that 10,000 slaves were taken to the slave market at Jimma. Many were killed in the raids and hundreds died on the march. If the importation of firearms and ammunition could be prevented it would be more easy to put a stop to this traffic in human beings. European powers have agreed to make arms and ammunition contraband but America is not a party to the agreement. It is incongruous that Abyssinia, the only remaining independent state in Africa should be the only home of slavery, and that America should indirectly support slave trade.

Mr. Cecil Harmsworth, Under-Secretary of State for Foreign Affairs, in the House of Commons, stated that many of the slaves in Abyssinia are British subjects forcibly seized by raiders who crossed into British territory in the Sudan or in East Africa.

"The essential thing to do is to limit the supply of arms and ammunition to Abyssinia. Without firearms the slavers would be unable to capture and carry off their victims."

Present Perils in Uganda

THE story of the Uganda Church is one of the romances of modern missions. In that part of Africa which was only discovered sixty years ago, and in which missionary work has been carried on for only forty-five years, there is today a great native Church of some 110,000 baptized Christians, a native ministry of seventy-two ordained men, with some 3,500 native evangelists and schoolmasters, and the Church is making

itself responsible for the education of 80,000 boys and girls.

Canon Blackledge, writing in the *Church Missionary Outlook*, points out three great dangers which seem to him to threaten the spiritual life of the Uganda Church. The first is the bias of pagan heredity.

Second is the influence of Europeans. To the Baganda all Europeans are alike, in that all come from Europe and, therefore, all must be Christians. It is becoming clear, however, that many white men do not put God first in their lives; drinking, non-observance of Sunday, and other habits are observed; and this example reacts upon the Baganda Christians, and many turn aside and no longer walk with God.

Third is the increase of wealth. Within the last ten years there has poured into Uganda what, from the native standpoint, is great wealth. Millions of rupees have passed into the hands of Baganda, especially from the sale of cotton. The "deceitfulness of riches" has been terribly manifest, the old simplicity has passed away, the mad desire for money has pushed the desire for God out of many hearts.

What Converts Give Up

MR. FRED W. NEAL, of the Presbyterian Mission in the Cameroun, West Africa, gives a picture of the heathenism which their African converts leave behind when they accept Christianity. She writes: "One man became a Christian recently who gave up twelve wives and his slaves. This was a direct answer to prayer in which home friends had a big part. He is the chief of this vicinity, and controls the river crossing. This means much to us as the largest part of our work is across the river.

"Another man who became a Christian recently gave up his fetish that contained the skeletons of two children. Another, who was considered a great doctor, gave up his 'medicine' which consisted of a ram's horn, con-

taining a spear that killed a man, a piece of entlass that wounded a person, the blood of chickens and dogs along with several other things. The spear is supposed to have the strength of the man who was killed with it."

PORTUGUESE EAST AFRICA

A DEPUTATION from the Congregational Churches of South Africa has been sent to the Inhambane district to study the missionary situation. Dr. F. B. Bridgman and a native evangelist took the journey from Johannesburg. Crowds of the natives gave the deputation enthusiastic welcome in every place. Work has been opened by American Board representatives in twenty-six centers and more places are calling for teachers. In five district meetings the attendance was about 900, over half of them naked "raw heathen." The Christian membership at Inhambane numbers about 350 communicants and catechumens.

The need is great. In a population of 750,000 there are only six main stations. Three societies, Methodist Episcopal, Free Methodist and Congregational are at work—compared with thirty societies and 100 main stations in Natal.

MOSLEM LANDS

Building for Cairo University

A BEAUTIFUL Egyptian palace, once the home of a pasha, is now the main building of the American University at Cairo. In this building in 1910 Theodore Roosevelt made the memorable speech which so stirred all the British Empire. It is therefore quite fitting that an American institution of learning should occupy this same building. The institution is in its second year with an enrolment of over two hundred carefully chosen Egyptian students, sixty per cent of whom are Mohammedans. There are three college classes at present and one class is added each year until the full quota of college classes will have been completed. With the insistent demand for educated leadership in

Egypt today, this American Christian institution possesses an opportunity, here at the intellectual center of the Mohammedan world, almost unparalleled in the whole world.

Palestine as it is Today

A RECENT visitor to Palestine reports in *The Continent* as follows on his impressions: "In Haifa I saw everywhere signs and notices in three language: English, the language of the mandatory British government; Arabic, the language of the indigenous inhabitants; and Hebrew, the language of the Jews from many lands. The striking thing to me was the large numbers of young men in various styles of clothing, but all evidently recent arrivals from the lands of Jewish dispersion. . . . Certainly the difficulties in the way of the Jews taking Palestine again for their very own are great, and among them is the inexperience of these Zionist colonists in self-government. There is also the problem of the present owners of the land in country and town, almost all of whom strongly resent the coming of the Jews in such large numbers. And by no means least is the problem of the possession of such places as the ancient temple area in Jerusalem and the caves of Machpelah in Hebron. The Moslem will not surrender these places willingly, and I doubt whether the Jewish people will be long content without them, particularly if a national spirit grows."

Harvest after Many Years

OCTOBER 16, 1921, stands out as a memorable day in the history of the Church of Christ in Tabriz, for nine Persian women were admitted to full membership and a baptismal and communion service was held in the parlor of the Girls' School, at which thirteen converts from Mohammedanism took communion. One of these nine women, a graduate of the Girls' School in Tabriz, is a member of a family which, long years ago, in the early days of the mission, some of the first missionaries visited regu-

larly, because of their interest in Christianity. Another, a young teacher in the Girls' School, who has wanted to be added to the church for some time but who feared persecution, decided to put her trust in God, come what may. Two other sisters remember the visits of the older missionaries to their home but trace their acceptance of Christ to Mrs. Jessup's faithful teaching. "Thus it is," writes Miss L. B. Beaver, who sends this report, "that the long years of prayerful service of women missionaries are bearing fruit."

EUROPE

Mormon Propaganda in England

RECENT English papers report that the press has been greatly aroused by the methods of Mormon missionaries. It is estimated that 20,000 English girls have been lured to Utah in the last ten years, for the Mormons maintain a so-called "Perpetual Emigration Fund," through which they have been able to take thousands of English, Scottish, and Scandinavian girls to Utah. Here is one explanation, at least, of the present number of Mormon members and adherents in the United States alone, which is computed by the Federal Council to be 1,646,170. One English paper says:

"Women who allow their daughters to attend the Mormon 'services,' which are now held in a dozen places in London and an equal number of cities throughout Great Britain, are immersing them in a sea from which they cannot escape without taint. That an English girl has once been a Mormon or has been known to attend Mormon 'services' is a serious drawback to her throughout her life.

"It has been suggested that the halls of the Mormons be picketed and that every young woman be turned back who attempts to enter. This has been done in one instance at least, and at the end of the week the Mormon priests quietly departed for greener pastures."

Crime in England

CONDITIONS in England last year as compared with those prevailing before the war are indicated in some degree by the reports of the Commissioners of Prisons for 1913-14 and for 1920-21. These show that crime has decreased as follows in the past seven years: Murder, etc. 10%; burglary, etc., 20%; embezzlements, etc., 30%; drunkenness has decreased from 51,851 cases of arrest in a year to 8,752, and prostitution from 7,952 to 2,958 cases.

The Commissioners attribute this decrease to various causes—better education, better working conditions, higher wages, larger savings, temperance, war pensions, juvenile courts, the disappearance of the extreme destitution of the days before the war. The Governor of Durham Prison, says, however: "A new stamp of offenders has sprung into existence. Men and women of respectable antecedents, in regular employment and not associated with the criminal class, are taking to serious crime (embezzlement, fraud, false pretences, housebreaking and robbery,) with astounding facility."

Belgian Protestants

THE Protestants in Belgium number only about 40,000 in a total population of 7,500,000. Yet there was a time during the reformation of the sixteenth century when Protestants were more numerous than Roman Catholics. Two Protestant organizations, the "Union des Eglises Protestantes Evangeliques" and the "Eglise Chretienne Missionnaire," labor in fraternal sympathy, maintain joint committees for foreign missions and may be called sister churches. There are today about fifty congregations of Protestants and fifty ministers, only fifteen of whom, however, are of Belgian nationality. The others have come from France, Switzerland and Holland. Since the war Belgian Protestants have accepted the mission work taken out of the hands of the Germans in two provinces of East

Africa—the Urundi and the Ruanda—now under Belgian administration. King Albert has shown his interest by giving a personal grant of 50,000 francs, and the Belgian minister of colonies, who, according to the stipulations of the treaty of Versailles, had to commit that mission field to a Protestant society, gave a grant of 25,000 francs.

Mission Suisse-Romande

THIS enterprising and self-sacrificing Swiss missionary society is struggling with hard times. The annual subscriptions amount to about 69,000 francs. Last December the announcement was made that if no more was received than in 1920 there would be a deficit of 151,000 francs. A special season of prayer was arranged for and an urgent appeal was made for increased contributions. As a result 62,000 francs were contributed, but the society is still carrying a deficit of 89,000 francs.

Waldensians Influential

FROM a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and officeholders in large numbers. The mayor of Venice is a Waldensian. The city of Florence has just chosen a Waldensian for vice-mayor, and members of the sect are in high favor in Rome. The Waldensian Church is taking a more vigorous attitude with regard to the evangelization of Italy than ever before, and some American churches are carrying on work through this organization. Large numbers of the Italians are rationalists, and it is among these that the Waldensians are doing their greatest work.

United Presbyterian.

Protestant Progress in Italy

DR. ROMOLO MURRI, editor of the Modernist paper *Rinascimento* of Rome, and a former member of the Italian Parliament is an intellectual leader but not identified with the Protestants. He, however, writes

recently that there is a great opportunity for evangelical Christianity in Italy. The two opposing forces are mistaken nationalism, which regards Protestantism as a foreign importation, and religious intolerance which looks upon the Church of Rome as the only true church. The Waldenses are Italians and Protestants who have resided in Italy since the twelfth century and now number 21,610 church members. There are also large numbers of Christians with other evangelical churches. Dr. Murri regards the Church of Rome as decadent, and says that there is a yearning for faith and spiritual food which can only be satisfied by the pure gospel of Christ.

Rebuilding Serbia

BELGRADE, the capital of Serbia, was in ruins for two years in the recent war and Germans, Austrians, Magyars and Bulgars took away practically everything, including cooking utensils, brass fittings, chairs, tables, pianos, books, etc. Serbians are making every effort to build up the ruins, but are so suspicious of Bulgaria and Hungary that they have voted two and a half milliards for their army, and only two milliards for everything else, including education and religion.

Before the war Serbia had a population of only four million and now in Jugo-Slavia the population is over thirteen million. Religiously, the population of Jugo-Slavia includes:

Greek Orthodox	7,000,000
Roman Catholics	5,000,000
Moslems	1,400,000
Protestants	200,000

The Greek Orthodox Church has been the state church in Serbia for centuries; Croatia on the other hand since the eighth century has been in the main Roman Catholic, and Croatia is sending ninety deputies to Parliament in Belgrade which will consist of about four hundred deputies. Members of all religions will be free before the law and all are to be helped alike by the State in proportion to their membership.

There is a movement in the Greek

Orthodox Church to use modern instead of ancient Serbian in the church services so that the common people may understand the words of the Liturgy.

Serbia is making great strides toward physical reconstruction, but the moral and religious regeneration is a slower process, and requires spiritual forces.

Demand for Bibles in Russia

THE Finnish Church Home Mission Society has headquarters in the town of Sortavala, near the Russian frontier, and has carried on there since before the World War a well equipped Bible House, for the production of Bibles and hymnbooks in Finnish. The spiritual need in Russia today and the present demand there for Bibles have stirred the society to enlarge its equipment and to appeal to American Christians for financial help, to enable them to become the center of supply for the distribution of Bibles in Russia. Typical instances of the demand, quoted from their recent report, are of a preacher in Siberia, who writes that people have offered him a horse or a cow for a single Bible, and of a religious publisher in Moscow who writes that there has never been such a demand for the Gospel heard of before, and there is nothing with which to satisfy it. The small stock of Bibles is distributed according to the different congregations. Sometimes, but very seldom, they are able to give two copies to one great congregation.

LATIN AMERICA

A Revival in Cuba

SOUTHERN Methodist workers in Antilla, Cuba, report the holding of very successful revival services, which were attended by large congregations. Many came forward, avowing their purpose to lead a Christian life, and thirty-seven signed the card promising to enter church membership. A young men's Bible class was organized, and a movement to secure a library for the community begun.

Rev. W. K. Cunningham writes: "We hope that we shall soon have something definite to combat the vice that everywhere surrounds the young people in Cuba."

Training Paraguay's Leaders

THE Colegio Internacional, in Asuncion, Paraguay, is now in its third year, and already it has doubled its enrollment over that of the previous year. Mr. Elliott, director of the school, writes that the enrollment would be doubled again if they but had the room. Among the friends of the institution can be found the leading men of Paraguay, including the President of the Republic, many Congressmen, and prominent professional and business men. In the student body are boys from many of the best homes in Paraguay, and they come from all parts of the Republic—the leaders of the Paraguay of the future.

Japanese in Brazil

IT is reported that there are thirty thousand Japanese in Brazil without any religious teachers, not even Buddhist. A young Christian Japanese in New York, Midori Kobayashi, hearing this, determined to go to Brazil to be a missionary to his fellow countrymen, instead of returning to Japan. He is a graduate of the Doshisha in 1916, and of Auburn Seminary in 1921. He applied to the American Board for appointment, but their rules prevent them from commissioning natives as missionaries. So he has decided to take up the work independently, at his own expense.

Congregationalist.

NORTH AMERICA

Progress of Church Federation

THE St. Louis Federation of Churches has had employed secretaries for more than ten years, and its budget for last year exceeded \$25,000. There are now not more than half a dozen major cities in America where federations are not in existence or being organized. The federation idea, while leaving each church the

sense of entire freedom in its own work, has given to all cooperating churches a sense of solidarity that results in confidence in the Protestant Church and it has brought the consciousness of strength by which difficult tasks are undertaken. It is producing an attitude of respect on the part of the general public, which was not the case when petty jealousies and ecclesiastical ambitions made team work an impossibility.

Making Over Ellis Island

CONDITIONS under which immigrants are received and detained at Ellis Island are being revolutionized as a result of the recently completed survey of the United States bureau of immigration volunteer advisory committee on immigrant welfare, in cooperation with Commissioner R. E. Tod. The committee's unanimous recommendations include the appointment of an official director of information, the appointment of interpreters, speaking several languages and having training in social work; the development of a plan for the systematic interchange of permissible information between detained immigrants and their waiting friends; separate and improved day and night quarters for women with young children; the holding of Jewish, Catholic and Protestant religious services on Sunday, with occasional services for other groups if needed; and provision for welfare workers on duty at all hours of the day and night.

Evangelism among the Disciples

AT their St. Louis convention a year ago, the Church of the Disciples adopted a program of evangelism, to add 1,000,000 members in five years in all of its fields, both at home and abroad. The first year of the five now being over, the *World Call* summarizes its results as follows: "The reports from 3,377 churches show that 125,000 were added during the year, 75,000 of whom were by baptism. It is impossible to imagine what the grand total might have been if all the

8,964 churches had been heard from. Hundreds of churches have held revival meetings during this last year. It seems to be the plan of the majority of churches to have part in the Pre-Easter 'Each One Win One' Campaign and then in the summer or fall to have a revival meeting. There was great stress put upon training for personal evangelism in all the churches. Most all the Sunday-schools observed at least one decision day. Evangelism has been at the fore in all conventions, county, district, state and national. About six evangelistic institutes have been held this last year and others are being planned now for 1922."

How the Denominations Give

THE gifts of Protestant Churches in America for all purposes during the year 1920 amounted to more than \$200,000,000, according to the statistics compiled by Dr. W. E. Lampe, of Philadelphia, Secretary of the United Stewardship Council. The Southern Presbyterian Church led all denominations in the United States in per capita gifts to benevolent causes during 1920. The statistical table shown below gives the amounts contributed for benevolent causes and for pastors' salaries and congregational expenses:

	Missions and Benevolences	Congregational Expenses
Presbyterian (South)	\$11.81	\$15.04
United Presbyterian	9.43	16.82
Methodist, Canada	8.70	15.78
Friends in America	8.31	19.33
Reformed in America	5.79	16.12
Presbyterian U. S. A. (North) ..	5.17	15.74
Protestant Episcopal	5.11	17.12
Congregational	5.07	15.09
Methodist Episcopal (North) ..	5.04	13.61
Evangelical Association	4.96	20.72
Moravian	4.59	14.65
United Brethren	4.36	12.07
Northern Baptist Convention ..	3.26	11.19
Reformed in United States	3.17	9.19
Methodist Protestant	3.17	8.45
Christian Convention	3.17	8.17
United Lutheran	2.90	8.85
Disciples of Christ	2.83	8.07

The per capita gift of members of the Southern Presbyterian Church for benevolent causes for the year ending May 31, 1921, the latest figures available, amounted to \$14.89, a gain of \$3.09 over the per capita of the previous year.

Next Sunday-School Convention

THE 8,000 delegates who are expected to assemble at the opening of the Sixteenth International Sunday-School Convention, at Kansas City, June 21 to 27, 1922, represent nearly 20,000,000 in Protestant Sunday-schools. Canada reports: Sunday-schools, 10,335; officers and teachers, 94,204; pupils, 904,513; while the United States responds with: Sunday-schools, 145,957; officers and teachers, 1,583,491; pupils, 16,131,733. Dr. Marion Lawrance, for over twenty years secretary of the International Sunday-School Association, is executive secretary of the Committee of Arrangements and Program.

The scope of the convention will be unusually broad, as for the first time in the history of Sunday-school work all the forces interested are uniting, the International Sunday-School Association and the Sunday-School Council of Evangelical Denominations having merged their aims, plans and activities. The new Educational Committee will make its first report at this time, a report which will mark a new era in religious education for both the United States and Canada.

Preacher in an Aeroplane

THE circuit rider is still to be found in the ranks of the Methodist Episcopal Church, and he uses many different methods of transportation—snowshoes, rowboat, dog-team, automobile, and horse-back. The Rev. Frank Scott Hollett, of Lisbon, North Dakota, is the first circuit rider, so far as is known, to "make" his various preaching points by aeroplane. He commenced last October when a young aviator—a member of his congregation—took him to a point several miles distant by air-route. By means of the aeroplane, Mr. Hollett is enabled to preach six or eight times on Sunday instead of four. On his first trip he carried a Bible and a large quantity of "good literature" for distribution. "The pastor literally brought a message from heaven," was the comment of one paper.

Indian Survey Completed

THE American Indian Survey, launched under the Interchurch World Movement in 1919, is to be completed by means of ten conferences being held throughout the west and southwest this spring. A program was worked out with workers on the field, and the conferences give opportunity to check up findings and make the data as accurate as possible before publication. The conferences were held in Albuquerque, N. M., Phoenix, Ariz., and Sherman Institute, Riverside, Cal.; Sacramento, Cal.; Salem, Ore.; Seattle, Wash.; Billings, Mont.; Sioux Falls, S. D.; Flandreau, S. D.; and Pipestone, Minn.

ISLANDS OF THE SEA

Missionary Success in Papua

CAPTAIN FRANK HURLEY, a journalist and traveler who has recently made an extended visit to Papua, has this to say of the work of the missionaries there: "I know nothing of the spiritual operations, but the material results achieved in education and treatment of disease are nothing short of marvelous. The treatment of disease is practiced at every mission station. I have seen countless frightful wounds and hideous sores cured by their gentle care and attention. All schooling equipment and medical stores are provided from mission funds, but in the near future the Government intends subsidizing the work from funds raised by native taxation. The policy of the mission is to make the natives citizens, of a disintegrated and confused people a nation. Denomination is submerged in this grand principle, which surely is an ideal to be admired rather than maligned. Education means that the native will become more useful, resourceful, and individual; from a common serf he will develop into a thinking intellectual being, capable of more efficient and specialized service."

Australian Missionary Review.

THE MISSIONARY LIBRARY



Problems in Pan-Americanism. By Samuel Guy Inman. 8 vo. 415 pp. \$2.00 net. George H. Doran Co., New York. 1921.

In the providence of God North America was settled by Protestants from northern Europe, while Central and South America were colonized by those from Roman Catholic countries. The practical value of the two forms of Christianity can best be studied in the effects produced on the moral and intellectual life of the two continents. North America's problems have increased in proportion to the immigrants that have come from non-Protestant lands and Latin American countries have generally progressed in proportion as they have broken away from Roman Catholic control. Both continents show the need of more enlightened Christian teaching and obedience to the Word of God.

Latin America's political ideals have been taken from North America and her industrial and commercial life are closely linked to North America and Northern Europe but her intellectual, moral, social and religious ideals come from Southern Europe and have produced materialism and agnosticism. One of the greatest factors in the "Problems in Pan-Americanism" is a difference between the standards and ideals of North and South. This often breeds suspicion, jealousy and rivalry. The strength, and at times the lack of tact in people of the United States of North America, has often aroused the Southern republics and has caused discord where there should be unity. The truly Christian forces and wise statesmen, the missionary tours of such men as Mr. Inman, have helped to bring about a better understanding and to produce harmony on a solid basis.

This volume is the result of Mr.

Inman's studies, travel and work for nearly twenty years. He knows the Latin-Americans personally and they know and trust him. It is worth while to tap his sources of first hand knowledge and to see Pan-American problems through his eyes. Of especial value are his many apt quotations from Latin-Americans themselves, some of whom speak in very severe terms of their northern neighbor. These republics have immense assets which are largely undeveloped. The people in some districts suffer from the very prodigality of the natural resources. Their problems include the presence of multitudes of poor, unlettered Indians and halfbreeds; the caste spirit introduced from Europe; the influx of many immigrants to exploit the country; the prevalence of immorality, gambling, alcoholism and the lack of thorough, well balanced education. Argentina, Uruguay, Brazil and Chile are progressive but the other republics are still backward.

After describing the assets and problems of Latin-America, Mr. Inman recounts the efforts to produce understanding, friendliness and co-operation between the northern and southern republics, the causes of friction, the effect of the World War and North America's actions in Mexico, Panama and the Caribbean countries. He believes in the elimination of the "Big Stick" and "Shirt Sleeve" diplomacy and in the cultivation of friendship by unselfish statesmanship, educational interchanges and spiritual ambassadors or Protestant Christian missionaries.

The book is packed full of valuable first-hand information. It answers clearly numerous questions on politics, education, economic conditions and similar topics, gives less information

as to moral conditions and still less concerning spiritual needs. It should without doubt lead North Americans to understand and sympathize more with their southern neighbors. It should also lead us to recognize and respond more adequately to the moral and spiritual needs of these people. There is no other power to solve the problems of Pan-Americanism than the power of the pure Gospel of Christ of which vast multitudes of Latin-American lands are still ignorant.

Schwartz of Tanjore. By Jesse Page. Illustrated. 8 vo. 203 pp. S. P. C. K. London; Macmillan Co., New York. 1921.

India came into contact with Protestant Christianity when the Dutch missionaries undertook work in Ceylon but the first abiding mission on the mainland was established in 1706 when Ziegenbalg came from Denmark. Then in 1750 came to Tanjore the great Lutheran missionary Christian, Frederick Schwartz, "a star of the first magnitude," who in turn inspired Henry Martyn with missionary zeal. The story of this remarkable man and his fruitful work should be familiar to every Christian. His piety, tact, industry and ability made him a power as philanthropist, statesman and missionary. He spent forty-eight years in India and so won the esteem of Hindus and Moslems that they used him as a medium for negotiations with the British government. His tomb was erected by the Raja of Tanjore.

The Rebuke of Islam. W. H. T. Gairdner. Illustrated. Paper covered. 3 shillings. United Council for Mission Education, London. 1921.

This is an old friend in new form, being none other than the *Reproach of Islam* (published ten years ago) in the fifth edition. The change of name is due to the ambiguity of the old title, which conveyed to some minds a derogatory implication regarding the religion of Mohammed, not in the intention of the author. The new edition is not, however, a mere reprint. Two of the chapters have been re-

written and the others have been revised.

No other small volume gives to us a larger amount of well-arranged information on the origin and growth of Islam, its doctrinal teachings and practical effects, and the great task of the Christian Church in regard to it. Popular in form, as its purpose requires it to be, it is none the less the work of a hard student, and bears the mark of genuine scholarship. Canon Gairdner also possesses what we believe is a most difficult virtue for a missionary author to acquire, a remarkable degree of fairness in his treatment of a rival faith. Best of all the author is an optimist: for while he recognizes the extreme difficulty of the task confronting the Christian Church, he yet believes with unshaken faith that the Gospel is the power of God unto salvation even to the Moslem.

Church Cooperation in Community Life. By Paul L. Vogt. Size, 12mo. (5x7 $\frac{3}{4}$ inches). Pages, 172. Price, net, \$1.00. The Abingdon Press, New York. 1921.

By the term community, the author means those centers of less than 25,000 population. In 1920, 50,886,889 people in the United States lived in such territory. The fact that 20,000,000 of these rural people are not affiliated with any religious organization constitutes in the mind of Mr. Vogt a challenge for trained leadership unequalled in the history of the world. It is an economic challenge. The general condition of the farmer must be made better or else he will become fertile soil for the I. W. W. and other radical socialistic propaganda, as seen in the wheat fields and lumber camps of the Northwest. It is also a social challenge. This is based on the proposition that moral life finds expression through social and recreational activities. Hence the Church should provide proper buildings and proper supervision for social recreation. The volume shows in a forceful way the unique opportunity of the rural pastor in leading community thought.

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PERSONALS

DR. PAUL W. HARRISON and Rev. and Mrs. E. E. Calverly are returning from Arabia to the United States on furlough and expect to arrive in America about June first.

* * *

GEORGE P. HOWARD, the South American Secretary of the World Sunday School Association, has taken the position also of Latin American Secretary of the Committee of Cooperation in Latin America, thus bringing these two organizations into still closer fellowship.

* * *

SIR JOHN KIRK, head of the Ragged School Union of Great Britain, died recently in Westcott, England, at the age of 75. The Union, which was formed fifty years ago, has benefited thousands of England's poor and in recognition of Sir John's welfare work he was knighted in 1907.

* * *

REV. W. W. SCUDDER, D.D., who has been Acting Secretary of the Middle District of the American Board of Commissioners for Foreign Missions, has been appointed District Secretary, with headquarters in New York City. Dr. Scudder was born at Vellore, South India, into one of the famous missionary families.

* * *

REV. H. L. HELLYER, President of the American Hebrew Christian Alliance and

the Christian Testimony to Jews, has recently gone to Russia, the land of his birth, to engage in missionary work among the people of his race.

* * *

REV. ROBERT A. HUME, D.D., who has been for 47 years a missionary of the American Board in India, on March 18th celebrated the seventy-fifth anniversary of his birth. Dr. Hume was born of missionary parents in India.

* * *

REV. T. C. BADLEY, former principal of the Lucknow Christian College, has been awarded a Missionary Scholarship in Union Theological Seminary, New York. These Scholarships yield \$450 a year, and Missionary Fellowships yield \$750 a year.

* * *

DR. S. HALL YOUNG, the veteran missionary to Alaska, returned to the field a year ago at the age of seventy-four to make a survey of present conditions. This past winter he has been in constant travel, superintending missions in the territory and says he means to remain in Alaska for the remainder of his life.

* * *

DR. AND MRS. ARTHUR H. SMITH, missionaries of the American Board, celebrated their golden wedding at Tungehou, China. Dr. Smith is the author of "Chinese Characteristics" and many other volumes.

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

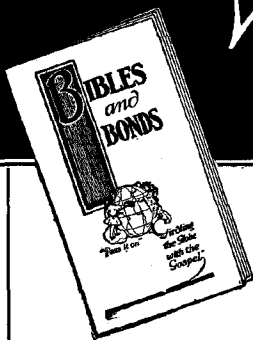
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Journeys Among the Mongols, by G. W. Hunter.

The Kurds Around Mount Ararat, by N. F. Hoyjer.

An Easter in China, by Charles E. Scott.

The Northernmost Mission in the World, by Dr. F. H. Spence.

The Women of Chile, by Florence E. Smith.

The Buddhist Tide, by Lewis Hodous.

A Christian Program for the Philippines, by F. C. Laubach.

A Pioneer in Abyssinia, by Tom Lambie.

Christian Progress in Siam, by R. O. Franklin.

New Japan and the Old Gospel, by David S. Spencer.

The Moslem View of Christianity, by S. M. Zwemer.

These are only a few of the home and foreign mission articles already in hand from which we expect to supply a most appetizing and nourishing menu during the coming months.

PERSONALS

DR. JAMES H. FRANKLIN, Secretary of the American Baptist Foreign Mission Society, sailed from Vancouver on March 23d to visit China and Japan, and to attend the National Chinese Christian Conference and the Conference of the World's Student Christian Federation in Peking.

* * *

R. H. LEAVELL, of Mississippi, whose study for the Government of causes of the Negro migration attracted much attention during the war, has been appointed to the faculty of the George Peabody College of Teachers in Nashville, Tenn., as Professor of Race Relations.

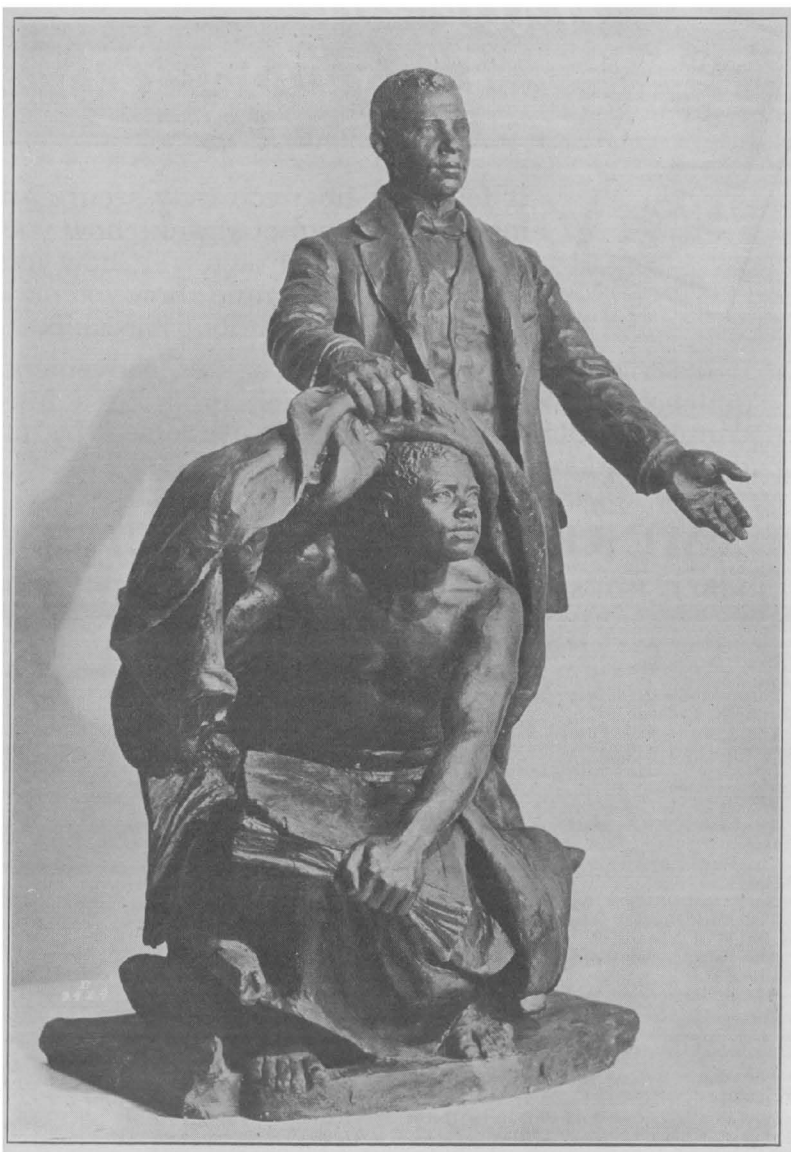
* * *

MR. WM. G. LANDES of Lansdowne, Pa., a Methodist layman who has been for twenty years general secretary of the Pennsylvania State Sunday School Association, has been elected general secretary of the World's Sunday School Association, to succeed the late Frank L. Brown.

* * *

DR. MASAHISA UEMURA, one of the leading Christians of Japan, is to attend the approaching meeting of the Presbyterian General Assembly as head of a delegation sent in honor of the fiftieth anniversary of "the Church of Christ in Japan," the Presbyterian-Reformed body, of which he is Moderator.

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BOOKER T. WASHINGTON STATUE AT TUSKEGEE, ALABAMA

"He lifted the veil of ignorance from his people and pointed the way to progress through education and industry."

Plate used by courtesy of *The Congregationalist*.

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
SIX

NEGRO AMERICANS—AN ASSET OR A LIABILITY

IT is most undesirable, if not unthinkable, that a race of people, one-tenth of the entire population, should continue to live in the United States, without adequate opportunity to develop the intellectual and spiritual natures and talents with which God has endowed them and continually chafing under the limitations imposed upon them. The Negroes in America are descendants of men and women who were brought to these shores without their consent. They came from a land in which God had placed them and were forced from a life of freedom into one of bondage. It is incumbent upon the white Americans to-day to undo, so far as possible, the injustice of yesterday.

Negro Americans are not only fellow human beings, with spirits created in God's image, but they are fellow citizens by birthright. They have right to life, liberty, education, and the pursuit of those things on which their welfare depends. Most white Americans come into contact with Negro Americans but few appreciate the injustices from which they suffer, the handicaps under which they labor or their viewpoint on social, industrial and political questions. Many white people know the Negro cook or furnace man but not the Negro lawyer, banker or physician. They have heard caricatures of the picturesque but ignorant Negro preacher but are entirely unacquainted with highly educated and refined Christian preachers and teachers. The Negro is in American life to stay and unless he is educated and given an opportunity to follow his highest and best ambitions as a man he will be a sore in the body politic and a menace to society. Given justice and opportunity Negro Americans may be made a valuable asset not only in economic life but in every department of civil and religious activity.

The pressing importance of this subject makes it especially fitting that the Home Missions study topic for the coming year (1922-1923) should deal with the Negro in America. It is also most appropriate

that the principal study book should be written by an educated, refined and Christian Negro American, Dr. George E. Haynes, the Secretary of the Commission on the Church and Race Relations of the Federal Council of Churches. He was until recently director of the Bureau of Negro Economics in the U. S. Department of Labor and previously was Professor of Sociology and Economics at Fisk University, Nashville, Tennessee. Dr. Haynes has written a book entitled "The Trend of the Races" which is a study of the relation between the white and Negro races, their maladjustment, and the remedy. Other study books on the same subject are "In the Vanguard of a Race" (biographical sketches) by Mrs. L. H. Hammond; "Race Grit," by Coe Hayne of the Baptist Home Mission Society and "The Magic Box," six other stories for boys and girls, by Anita B. Ferris. There are also leaders' handbooks, Negro primary picture stories, edited by Mrs. E. C. Cronk, and a picture sheet.

In view of the interest in this subject and the fact that thousands of men and women will be studying it during the summer and the following months, the REVIEW has devoted this number largely to a further presentation from various points of view. The authors include both white and Negro writers, all of whom are contributing in some special way to the solution of the problem of the Negro in American life. Other articles, which will appear later in the year, include:

"Tuskegee's Contribution to American Life" by Principal R. R. Moton.

"The Need for Trained Negro Leaders," by Dr. James H. Dillard, Secretary of the Slater and Jeanes Funds.

"What the Commission on Interracial Cooperation Has Accomplished," by R. B. Eleazer, editor of the *Missionary Voice*.

"Negro Contributions to American Life" by R. W. Roundy, Associate Secretary of the Home Missions Council.

"Young Men's and Young Women's Association Work for Negroes" by C. H. Tobias, Secretary of the International Y. M. C. A.

"Best Methods in the Study of the Negro Problem in America" by Mrs. E. C. Cronk.

The purpose of these discussions is not to exalt the Negro, to discount his limitations, or to advocate closer social fellowship between the races, but it is first to bring out the facts, second to show their relationship to present day problems, and third to show how Negroes can be encouraged to realize their legitimate ambitions and to fill most satisfactorily the place in American life for which God intends them.

TURMOIL IN CHINA—POLITICAL AND RELIGIOUS

POLITICALLY and religiously China is disrupted. The Peking Government forces under General Wu have routed the Manchurian General Chang who had the support of Sun Yat Sen, President of the Southern Provinces. General Wu's forces were

ably supported by the Christian General Feng and his Bible studying troops.

Among the student classes there has also been a conflict on religious grounds. Early in April a manifesto was given wide publicity in China on the eve of the meeting of the World Christian Student Federation in Peking. It was anti-Christian in character and was probably planned by a small group, possibly inspired by the socialistic trend which is spreading rapidly through Eastern Asia from Russia and the West. It certainly shows evidence of familiarity with this radical type of thought but probably its animus is primarily not from social so much as from intellectual unrest.

Dr. J. Leighton Stuart of Peking University, writes: "There is among students in China to-day a very wide spread 'New Thought Tide' which is impatient of every form of traditional authority or inherited custom. It is strongly atheistic and materialistic in its philosophical assumptions, and regards all religion as superstitious and as a barrier to free investigation or to human progress. It is significant that its particular dislike is toward Christianity which is often treated in effect as equivalent to religion, although never so stated expressly. This is due in part at least to the virile activity and growing power of the Christian movement. The fact that it is so predominantly foreign still, at a time when nationalism is intensifying, aggravates this hostile attitude on the part of many Chinese.

"In a certain sense this outbreak is to be welcomed. It has been latent and is now known to exist. The promoters are perhaps few but the sympathizers numerous. It may challenge Christian students as nothing else would to an effective and fearless witnessing to their faith. For missionaries and all Western friends of Chinese students it accentuates the call of insight and sympathy for these sorely perplexed youths in the midst of a ferment of Western knowledge and rationalism upon an ancient culture."

WOMAN'S PROGRESS IN CHINA

THE women of China include all classes and conditions—the poor, illiterate woman working hard in her home; the wealthy, illiterate woman spending her time on dress, gambling and theatre-going; women who do heavy work in the fields or road-making, or carrying; women at work in industry (Shanghai alone employs over 20,000 women in factories). While only 15 per cent read, they are usually the dominant influence in the home. Legal rights she has few, but social rights she does possess, and a woman of character and strong will and ready tongue makes her wants known in no uncertain way.

Education for women in China is not very old for the oldest mission school was opened about 40 years ago and government schools

and most private schools since 1905. A girl with bound feet cannot enter a school as a student, a decision which is doing much to end that crippling custom. Since girls can bring in money to the family exchequer, they are able to insist on more consideration in the choice of husbands. Some obtain promises from their parents that they shall not be betrothed until their education is finished. The uneducated woman has also a new economic value, she can be a wage earner in a factory. In China single women are just beginning to play their part in working out the new ideals. Some remain unmarried from choice, and are giving great service in teaching, medicine, and social service of various kinds. Others marry later thus making available for public service several years of life which formerly were spent in seclusion behind the high wall of the mother-in-law's home.

Canton boasts a guild of women road-makers, who swear celibacy as a condition of entrance! The decision of educated girls to have some say in the choice of a husband is having an excellent reflex action on the young men who are in search of wives!

Recently more women of a superior type are taking up nursing; but doctors and medical students are not plentiful. Social conventions make it difficult for a woman doctor to practise, and not every woman has pioneering courage. A new demand for physical directors has led to the opening by the Y. W. C. A. of a splendidly equipped School of Physical Education, where High School graduates take a two years' course in hygiene, sanitation, pedagogy, and all kinds of physical work. The majority of these students come from the government normal schools, which have been centers of anti-Christian, anti-foreign feeling. The graduates, going back usually as Christians, are already a factor in changing the idea of many hundreds of to-be teachers about Christianity.

Until recent years higher education for women was only to be obtained out of China but now two good colleges for women are well established, doing their work in English, and maintaining a high standard. Students from either the Peking or Nanking colleges for women are in great demand as leaders for student conferences, both Christian and non-Christian. They are nearer in thought to their own people, and often more earnest in outlook, than the student just returned from abroad. Members of the latter group, it may be said, are making a splendid effort to find their place for service.

Educated Christian women married to men of influence have an important share in China's future. Many of them are prominent in public affairs, and all of them make a contribution through their homes. A cultured, happy, cooperative Christian household is of untold value in setting a standard of home life.

There is a movement for co-education amongst women students since they claim that they can never obtain respect from their men till they meet them on common ground. Two or three of the colleges

are experimenting with the matter, and there is talk of the Government converting one of its big normal schools into a co-educational institution.

An interesting and significant feature of the new movement in China is the absence of sex discrimination. In the modern patriotic student movement girls have played a leading part. Clever girls are in great demand as wives, and a brilliant student is sure of plentiful matrimonial propositions. The educated man wants a wife to share his interests, not simply to run his house. Some independent churches have women on the boards of management; one in Shanghai has a woman treasurer and a woman as superintendent of the Sunday-school, not because there are no men available, but because the women are the best persons for the work.

Amongst all classes of students the desire for service is remarkable. Jesus Christ, presented as the great servant, calling His followers to devotion and sacrifice for the sake of others, appeals in China. The movement called the Tide of New Thought is questioning sharply the place of religion in modern thought, but the figure of Christ has a compulsion all its own; it is wonderful sometimes to see the mind of an absolute non-Christian open to the truth of the gospel of love when presented in a comprehensible way.

Chinese women are developing. The great, unwieldy, unmoving conservative mass is gradually being changed but it is a long, hard process that requires the power of God and the Spirit of Christ.

RESUSCITATING THE LAYMEN'S MOVEMENT

A CONFERENCE of Christian laymen met at the Hotel LaSalle in Chicago, May third and fourth, to consider the advisability of resuscitating the Laymen's Missionary Movement. The following resolutions were passed:

WHEREAS, The Laymen's Missionary Movement of the United States and Canada has suspended its activities, and

WHEREAS, No conditions exist at present which would put the activities of a Laymen's Movement in conflict with other activities, and

WHEREAS, There is a feeling among many leaders that there is an increasing need for unofficial and friendly association in the missionary work of the Church affording an opportunity for the cultivation of a spiritual cooperation among Christian forces, particularly in respect to the development of missionary vision and purpose; therefore, be it

Resolved, That we who are in conference believe that steps should now be taken to organize the Laymen's Missionary Movement of North America to be commonly known as the Laymen's Missionary Movement.

The former organization to stimulate and direct the missionary interest in the men of the churches accomplished much during its thirteen years of activity, until it was absorbed by the Inter-church World Movement. It was organized in the Fifth Avenue Presbyterian Church, New York, on November 15, 1906. Gradually,

under the direction of John B. Sleeman, J. Campbell White, Wm. B. Millar and others, it grew to large proportions with many secretaries, a monthly periodical, and great conventions. There is no doubt that through this movement many good things were accomplished:

1. Multitudes of laymen were brought to see more clearly the greatness and importance of the missionary task and to realize their own responsibility to share in the work.

2. Missionary literature, appealing to laymen, was produced—including books, tracts and the monthly magazine, “Men and Missions.”

3. Study classes for men were formed in churches where thousands became better informed as to world-wide missions.

4. Stewardship was taught and enlarged giving to missions resulted. Business men responded to the challenge of Student Volunteers to furnish the means to send them out.

5. The power of prayer was emphasized and illustrated.

6. Many individual laymen were enlisted and developed as leaders in the great missionary cause. Many laymen visited mission fields and on their return home reported their observations in a way to convince others of the need and the great work of Christian missions.

7. Conventions were held in many cities, (seventy-five in one campaign), and large numbers of men were enlisted in the enterprise.

8. Men were brought into more active Christian service in their own denominations and home churches.

9. Denominational laymen's movements were formed and more intensively cultivated their distinctive fields.

10. Christian unity and interdenominational cooperation were promoted so that Christ and His cause were magnified.

The achievements of the Movement were many and remarkable. It ceased to function when the Interchurch World Movement began. At the recent meeting in Chicago a General Committee of forty-one laymen was appointed with power to add to their number and a temporary Executive Committee of eight (mostly from Illinois) was appointed to serve until the General Committee appoint a permanent Executive Committee. As the work of the Movement develops it is proposed to create district, state and local self-governing committees. A general Advisory Committee is to be composed of Missionary Board secretaries and ministers, to counsel with the General Committee in making plans and programs. The expenses of the Movement are to be secured from individuals whose gifts to the cause are understood not to interfere with their obligations to their respective churches.

While recognizing the evident leading of God in the organiza-

tion of the original Laymen's Missionary Movement, the notable achievements of the past, and while deeply sympathizing with the purpose still further to awaken and enlist Christian men in the missionary enterprise, there is some doubt as to whether the time has yet arrived for reviving the Movement in its interdenominational character.

1. The Movement accomplished its great purpose, that of proving to Christian business men the importance of missionary work and their responsibility for supporting it.

2. The leading denominations have already established their own laymen's movements which can effectively carry on the work in their churches. These organizations can cooperate to hold union meetings for men where desirable.

3. The interdenominational values and activities of the Movement may be preserved and carried on, including the publication of literature and the conduct of conventions, by existing interdenominational missionary organizations.

4. While the funds for the Movement were not drawn directly from denominational mission treasuries, but came from individual contributions, nevertheless considerable overhead expense (at least \$60,000 a year) was involved and one more organization added to the multitude that now overburden busy men.

What is needed to-day is not more machinery but more spiritual life; not more activity but more coordination in the members of Christ's body and more complete subordination to Him as the Head of the Church.

RELIGIOUS REVIVAL IN RUSSIA

R EPORTS coming from many sources indicate that the essentially religious nature of the Russian people is reasserting itself, and that a genuine religious revival is taking place in both Russia and Siberia. A dispatch from Copenhagen describes the gathering of more than 150,000 people in Red Square, Moscow, under the walls of the Kremlin for devotional exercises. From the windows of his office in the Kremlin, Lenine looked on and watched the patriarch bless the people. There were many officers and privates from the red army in the throng. Another cablegram, to the *Chicago Herald and Examiner* reads: "Cumulative reports from various parts of Russia tell of a rapidly growing religious reaction from the atheistic and irreligious Bolshevist doctrines..... Leaders of the communist parties are complaining that large numbers are being swept away by this reborn religious wave. The people are returning to the churches, are again being married in the churches and having their children baptized, all of which was done away with by the communists as 'unnecessary' and superstition. The Bolshevist press is thundering loudly at the Church, but the position of the

Church has been so strengthened by the new religious movement that the communists are chary about resorting to rigorous measures."

Baptist workers at various points in Russia and Siberia report thousands of baptisms and such spiritual hunger on the part of the people that in some places priests of the Orthodox Church have offered their churches for the evangelical services. Everywhere the scarcity of workers and of Christian literature is deplored.

Too much stress cannot be laid on the importance of giving the Bible to the Russian people and of teaching them to understand its message of life. Among the various agencies at work with this end in view, the principal one is the British and Foreign Bible Society, which had, up to the war and for sometime after, a staff of workers in Russia with two general Agencies, one with headquarters in Petrograd, and the other in Siberia at Ekaterinburg. These agencies circulated 482,221 copies of the Scriptures in 1912. The American Bible Society has offered to give dollar for dollar to every mission that wishes to supply Bibles to Russians. It is as important to feed Russia spiritually as it is to give the people bread for their starving bodies.

INFLUENCES AT WORK IN INDIA

MANY forces are working to reshape Indian thought and destiny. Some of these forces are destructive and disintegrating, but most of them are constructive. They include modern industrial and commercial ideas and methods, political aspirations due to wider contacts, educational progress through science and history, moral reforms instituted by the British Government, and religious influences introduced by Christian missionaries.

One of the most powerful of these modern influences is the new vision of life brought by Indians who have returned home from Europe or South Africa. They have new ideas of justice, of opportunity, and of methods and ideals of life. A writer in *The Harvest Field* (Madras) says:

"Members of the Borah community had been abroad in large numbers, and had grown enormously rich. It was not hard to recognize the villages in which the returned merchants had settled down, for, in contrast to the low-built Hindu village hidden behind its sheltering circle of trees, these Mohammedan townships rose white and glittering and gaudy above the level plain.

"Among the Hindus, men of almost every class had been abroad, but the majority of those whom we met were farmers, and in Africa had plied the trade of vegetable sellers. The village barber, however, back again to his familiar seat on the clay plinth, said that he too had been there, and had had a shop—£5 a month he had paid for it. "There's no caste there. Caste stops the minute we get on board the boat at Bombay. I won't eat with a Dherd, but except for that, we come and go together as if there was no such thing as caste."

"The second thing to which they testified was to the purity of Christian justice. Life abroad changed the whole outlook of these men, and they in turn brought a new atmosphere into the life of the village.

"The second great influence at work in the Indian villages is that of reformed Hindu sects, especially the Kabirites and the Arya Samajists. Both of these sects testify to truths Christians are endeavoring to teach—the acknowledgement of one God, and the denial of caste."

India is slowly awakening, but thus far much of the new life is shown in political agitation for self-government, without any evidence of an earnest purpose to uproot the evils of caste, child marriage, temple prostitution and similar hoary customs that prevent India from taking her place among progressive nations. Is it any wonder that Mr. Gandhi has assured his countrymen that they will not be worthy of Home Rule so long as such things continue?

In India the villages are so numerous that if Jesus Christ had begun to preach in them 1900 years ago and had visited in one each day, He would not yet have completed the round. This makes the problem of evangelization one of giving the Gospel to the people of these villages as speedily and as effectively as possible. The masses are not reached through the Brahmans or the student classes, but through the villages and their headmen.

The Report of the Commission on Village Education in India, that visited the country in 1920, has been the basis for discussion in British and American Missionary Societies. At a conference held in New York recently the following conclusions were reached:

1. It is the aim of Christian missions to give the Gospel of Christ to the villages, to uplift the people spiritually, socially and intellectually; and to train leaders who will be fitted to evangelize their own people.

2. For this purpose it is important to develop the village schools and village churches as Christian community centers of life and activity.

3. Vocational training, under missionary supervision, is of valuable assistance in fitting the Indian Christians for life and service in their community.

4. Attention to the physical welfare of the people is greatly needed, since their life is, as a rule, in such a low scale. The school children need medical inspection, and the parents instruction in hygiene and sanitation, as well as in Christian truth.

5. Well trained elementary teachers are especially required, and experiments should be made in developing some well-equipped elementary schools, fitted to develop Christian character and practical service.

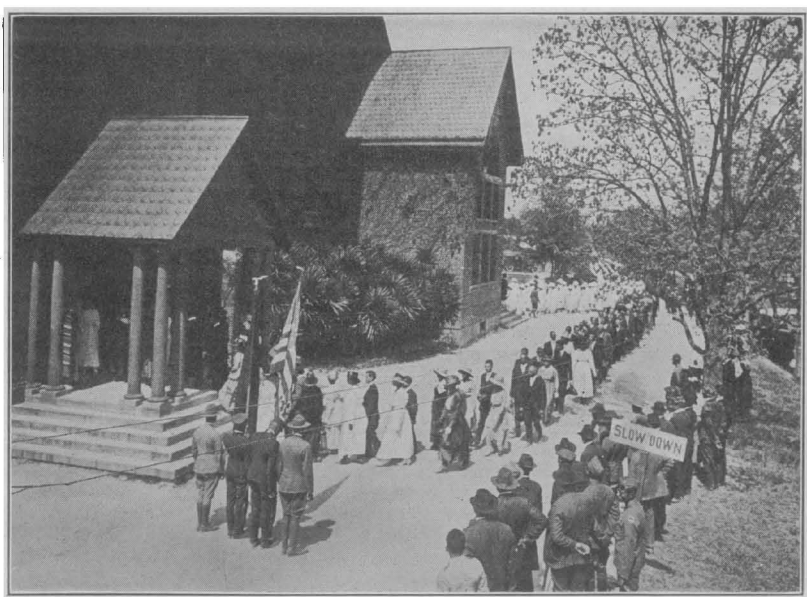
6. Missionary supervisors of this Christian education should be appointed to serve in India to oversee the work and help the teachers. The main teaching work, however, must be done by Christian Indians.

7. Wherever the present system of missionary education is not meeting the needs of the people, the work should be fearlessly reconstructed, abandoning schools that are not needed and concentrating effort where it is most important.

While these are valuable suggestions looking toward the more speedy and effective evangelization of the people of India; and while missionaries must prepare the Christians for the highest type of service in their communities, we must never lose sight of the prime importance of insisting that the teachers shall aim first of all at the regeneration of the individuals, and shall be fitted for spiritual work and leadership.



A TYPICAL OLD-STYLE NEGRO CABIN IN AMERICA



A RECENT COMMENCEMENT AT TUSKEGEE INSTITUTE

The sign at the right refers to automobiles, not to Negroes

The Negro in America Yesterday and To-day

A Half Century of Progress

The Negro in America in 1866 and in 1922

BY MONROE N. WORK, TUSKEGEE, ALABAMA

Director of Department of Records and Research, Tuskegee Institute and Editor of the "Negro Year Book"

TO a very large extent January 1, 1866 was the beginning of the opportunity for the Negro in every part of the nation to make progress. Thirteen days before this time—that is, on December 18, 1865, the Thirteenth Amendment declaring slavery abolished in every part of the country was adopted. In 1866 there were five million Negroes in the United States; there are now eleven million. This is a population three million greater than that of Belgium; it is greater than that of Holland and Switzerland combined or of Norway, Sweden and Denmark combined.

The progress which the Negroes have made since their emancipation is remarkable and worthy of consideration. It is for convenience summarized in the following table under three heads, economic, educational and religious.

Some Lines of Progress	1866	1922	Gain in Fifty-six Years
ECONOMIC PROGRESS—			
Homes Owned,	12,000	650,000	638,000
Farms Operated,	20,000	1,000,000	980,000
Businesses Conducted,	2,100	60,000	57,900
Wealth Accumulated,	\$20,000,000	\$1,500,000,000	\$1,480,000,000
EDUCATIONAL PROGRESS—			
Per Cent Literate,	10	80	70
Colleges and Normal Schools,	15	500	485
Students in Public Schools,	100,000	2,000,000	1,900,000
Teachers in all Schools,	600	44,000	43,400
Property for Higher Education,	\$60,000	\$30,000,000	\$29,940,000
Annual Expenditures for Education,	\$700,000	\$28,000,000	\$27,300,000
Raised by Negroes,	80,000	2,000,000	1,920,000
RELIGIOUS PROGRESS—			
Number of Churches,	700	45,000	44,300
Number of Communicants,	600,000	4,800,000	4,200,000
Number of Sunday Schools,	1,000	46,000	45,000
Sunday School Pupils,	50,000	2,250,000	2,200,000
Value of Church Property,	\$1,500,000	\$90,000,000	\$88,500,000

Moral Progress.—Although there is no concrete way of measuring moral progress, the question can well be raised whether any people can make substantial and continued development unless this development has a moral foundation. If this is true, then it can be said that although not admitting of actual demonstration, the Negro

has nevertheless made moral progress. It can also be said that this moral progress has expressed itself concretely in the economic, educational and religious improvement of the race, particularly in the improvement in home life. One of the most significant features in the progress of the Negroes is that starting with no well defined family life they have established in a half century over two million homes.

Home Owning.—It is estimated that the Negroes started in 1866 with about twelve thousand homes owned. It was found in 1890 when the first census of proprietorship of homes was taken, that the Negroes had acquired ownership of 264,288 homes. The number of these homes on farms was 120,738. The number of city homes owned was 143,550. The Census of 1910 recorded that the Negroes owned 506,590 homes. Of these 221,535 were farm homes and 285,055 were town homes.

The report on home owning by Negroes from the 1920 Census is not yet available. It is estimated, however, that they now own over six hundred thousand homes; that is, one home out of every four which they have established is owned. This is a remarkable showing and has great significance for the future of the race. It is safe to say that any people, starting with a handicap of poverty and ignorance, who can in fifty years become owners of one-fourth of all the homes which they have, are making progress along those lines which make for a high degree of citizenship.

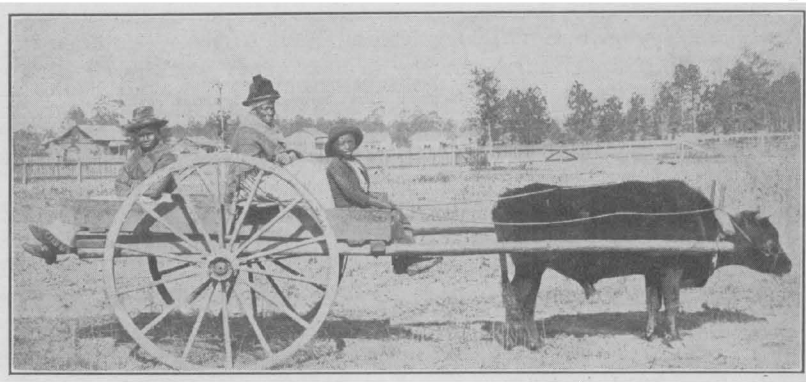
Religious Progress.—Fifty years ago religious denominations were just beginning to be organized in the South. In a few places, as Savannah and Augusta, Georgia, the Negroes owned church buildings. In many instances as at Beaufort, South Carolina, they worshiped with the white congregations. In most cases, however, they worshiped in rude praise houses, which were often nothing more than bush arbors. After emancipation they immediately began to replace these rude places of worship by more respectable churches.

No other people have given a larger percentage of their earnings for religious work. Over eight per cent of the total wealth of the Negroes is in church property. Fifty years ago the value of all the church property which they owned was only a few thousand dollars. Now they own church property to the value of about \$90,000,000. The progress of the work carried on by Negro religious denominations during the past few years has been notable for the erection or purchases of large church buildings costing in many instances more than one hundred thousand dollars each. The tendency is to make of these churches social centers and to carry on many activities other than the formal church service. This would appear to be a new and distinct advance in the development of church work by Negroes.

Negro Ministers.—Fifty years ago it was difficult for a Negro minister to obtain a competent training anywhere in the United

States. Only three institutions of higher learning, the Lutheran Seminary at Gettysburg, Pennsylvania; Oberlin College, Oberlin, Ohio, and the Oneida Institute, Whitesboro, New York, were open to them. In contrast with that time, there are now for the training of Negro ministers 35 theological schools and departments. Fifty years ago the only demand made of Negro ministers was that they should have good lung power and be able to put on the "rousements." Now, everywhere the demand is for a trained and efficient ministry.

More and more the General Conferences and other ruling bodies of Negro denominations are placing emphasis upon the importance of having trained and efficient ministers. The educational qualifications for persons to enter the ministry are constantly being raised. Negro ministers have developed sufficiently in strength and education to have high honors conferred upon them by white denom-



A SYMBOL OF NEGRO PROGRESS IN AMERICA FIFTY YEARS AGO

inations. The Theological Seminary of Virginia, a white Protestant Episcopal institution located at Alexandria, at its 1917 commencement conferred the degree of Doctor of Divinity on a Negro, Archdeacon James S. Russell. The Protestant Episcopal Church has recently elected three Negro bishops in that denomination as suffragan bishops. They are Edwin T. Demby, Theodore M. Gardiner, and Henry B. Delaney.

At the 1920 General Conference of the Methodist Episcopal Church, the largest of all Methodist bodies, two Negroes, Matthew W. Clair and Robert E. Jones were elected with full ecclesiastical powers and prerogatives to the Board of Bishops of that denomination. It is worthy to note in this connection that the founder of mission work of the Methodist Episcopal denomination was a Negro. As a preliminary to the celebration in 1919 of the 100th anniversary of the beginning of missionary work of that denomination, a tablet was unveiled to this Negro at Upper Sandusky, Ohio, with the inscrip-

tion, "John Stewart, Apostle of the Wyandotte Indians, Father, Missions of the Methodist Episcopal Church."

Missionary Work.—All of the important Negro denominations now maintain home and foreign missionary departments. As early as 1847 the African Methodist Episcopal Church organized missionary societies. It was not, however, until after Emancipation that Negro churches had opportunity to do aggressive missionary work. Negro churches are contributing every year over \$250,000 for home missionary work. They are supporting some 200 home missionaries and giving aid to more than 350 churches. This is a larger number of churches and ministers than there were in regularly organized Negro denominations in 1866. Negro churches are contributing annually over \$150,000 to foreign missionary work. The Negro Baptists are carrying on missionary work in Central, South and West Africa. The African Methodist Episcopal Zion Church is carrying on missionary work in South America and West Africa. The African Methodist Episcopal Church carries on missionary work in Canada, the West Indies, South America and in West and South Africa. This denomination keeps two bishops stationed in Africa.

Sunday Schools.—Fifty years ago the organization of Sunday schools among the Negroes of the South was just beginning. There was at first not much difference between the day schools and the Sunday schools; for in each the people had to be taught the rudiments of learning. In 1863 there were in the Southland probably less than 100 Negro Sunday schools with less than 10,000 pupils. In 1922 there were more than 46,000 of these schools with over 2,250,000 pupils.

In June, 1912, just fifty years from the time that the first draft of the Emancipation Proclamation was made, the Sunday School Congress of the National Baptist Convention met at Tuskegee Institute, Alabama. In those parts of the country where fifty years before, the Negroes in Sunday schools were being taught to read and write, these Sunday school workers traveled in special Pullman cars and met in a national organization. They had their own Sunday school literature and singing books, with songs and anthems written by Negroes, who themselves had either been slaves or were descendants of slaves. At this Sunday School Congress there were 17 editions of song books which had been written by Negroes and published in Negro publishing houses. There are now four large publishing houses which devote the larger part of their output to supplying the demand for Negro church literature. These houses are the A. M. E. Book Concern of Philadelphia; the A. M. E. Sunday School Union Publishing House of Nashville; the National Baptist Publishing Board of Nashville, and the A. M. E. Zion Publishing Board of Charlotte, North Carolina.

Education.—Fifty years ago the education of the Negro in the South had just begun. There were less than 100 schools devoted to this purpose. In 1867 there were only 1,839 schools for the freedmen with 2,087 teachers of whom 699 were Negroes. There were 111,442 pupils. Eighteen thousand seven hundred and fifty-eight of these people were studying the alphabet. Fifty-five thousand one hundred and sixty-three were in the spelling and easy reading lesson classes. Forty-two thousand eight hundred and seventy-nine were learning to write. Forty thousand four hundred and fifty-four were studying arithmetic. Four thousand six hundred and sixty-one were studying the higher branches. Thirty-five industrial schools were reported in which there were 2,124 students who were taught sewing, knitting, straw braiding, repairing and making garments. In 1922 there are over 2,000,000 Negro children enrolled in public schools and over 100,000 in the normal schools and colleges. The 699 colored teachers of 1867 have increased to over 44,000, of whom 5,000 are teachers in colleges, normal and industrial schools.

Higher Education.—In 1863 there were in the South no institutions for higher and secondary education of the Negro. There were only four in the entire United States. In 1922 there are in the South 50 colleges devoted to their training. There are 17 institutions for the education of Negro women. There are 35 theological schools and departments. There are 2 schools of law, 2 of medicine, 2 of dentistry, 2 of pharmacy, 17 state agricultural and mechanical colleges, and over 400 normal and industrial schools.

Fifty years ago the value of the school property used in the education of the freedmen was small. The value of the property now owned by institutions for their secondary and higher training is over \$30,000,000. Fifty years ago only a few thousand dollars was being expended for the education of the Negroes. In 1922 over \$7,000,000 was expended for their higher and industrial training and \$21,000,000 on their public schools.

Fifty years ago there were no Foundations specially devoted to the education of the Negroes. Now there are eleven Educational Funds from which the Negro is deriving some assistance. These are, the "African Third," the Avery Fund, the George Washington Educational Fund, the Miner Fund, the John F. Slater Fund, the Daniel Hand Fund, the Anna T. Jeanes Foundation, the Phelps-Stokes Fund, the Stewart Missionary Foundation for Africa, the Julius Rosenwald Fund, the Carnegie Corporation of New York and the General Education Board.

Contributions for Education.—From the very first establishment of schools among the freedmen they contributed liberally for their support. In 1867 there were 555 schools which were supported entirely by them and 501 in part. It is estimated that from 1866 to 1870, out of their poverty, the freedmen contributed over \$700,000

for school buildings and the support of teachers. After fifty years their interest and self-help in education has in no wise abated. The Negroes are each year raising over two and a half million dollars for the support of their schools. Negro religious denominations are maintaining about 175 colleges and industrial schools.

Although there has been great progress in Negro education during the past fifty years, the equipment and facilities in Negro schools are, on the whole, far below those in white schools. The majority of the rural schools in the South are still without school buildings, and the average length of their terms is from three to five months. The Negroes constitute about eleven per cent of the total population of the country. A little more than two per cent of the \$1,288,000,000 expended annually for education is spent upon them.

Fifty years ago there were no national organizations among the Negroes. There are now for their educational advancement the American Negro Academy, the National Association of Teachers in Colored Schools; for their economic advancement there are the National Negro Business League, the National Bankers' Association and the National Ass'n of Insurance Companies; for their professional advancement there are the National Medical Association, the National Association of Colored Graduate Nurses, the National Negro Bar Association, the National Negro Press Association and the National Association of Colored Musicians. In the interest of Negro women there is the National Association of Colored Women's Clubs. There is also the National Urban League for Social Service Among Negroes and the National Association for the Advancement of Colored People.

Occupations.—Fifty years ago, with the exception of a few carpenters, blacksmiths and masons, practically all the Negroes in the South were agricultural workers. Freedom gave them an opportunity to engage in all sorts of occupations. The census reports show that there are now very few, if any pursuits followed by whites in which there are not some Negroes. There are over 60,000 in the professions, that is, teachers, preachers, lawyers, doctors, dentists, editors, etc. There are some 50,000 engaged in business of various sorts. Fifty years ago there were in the South no Negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians or surgeons; no Negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses or theatres, no wholesale merchants, no newspapers or editors, no undertakers, no real estate dealers, and no hospitals managed by Negroes. In 1922 there are Negroes managing all the above kinds of enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 700 drug stores and over 40,000 grocery and other stores. There are 500,000 or more Negroes working in the trades and in other occupations requiring skill: blacksmiths, carpenters, cabinet makers, masons, miners, engineers, iron and steel workers, factory operators,

printers, lithographers, engravers, gold and silver workers, tool and cutlery makers, etc.

Inventors.—Fifty years ago it was unlawful to issue a patent to a slave, and the Attorney General of the United States had just ruled that in spite of the “Dred Scott” decision patents might still be issued to free persons of color. Since that time over 2,000 patents have been granted to Negroes. These have been chiefly for mechanical appliances and labor-saving devices. Some of the things which Negroes have recently invented are, a telephone register, a hydraulic scrubbing brush, a weight motor for machinery, aeroplanes, an automatic car switch and an automatic feed attachment for adding machines.

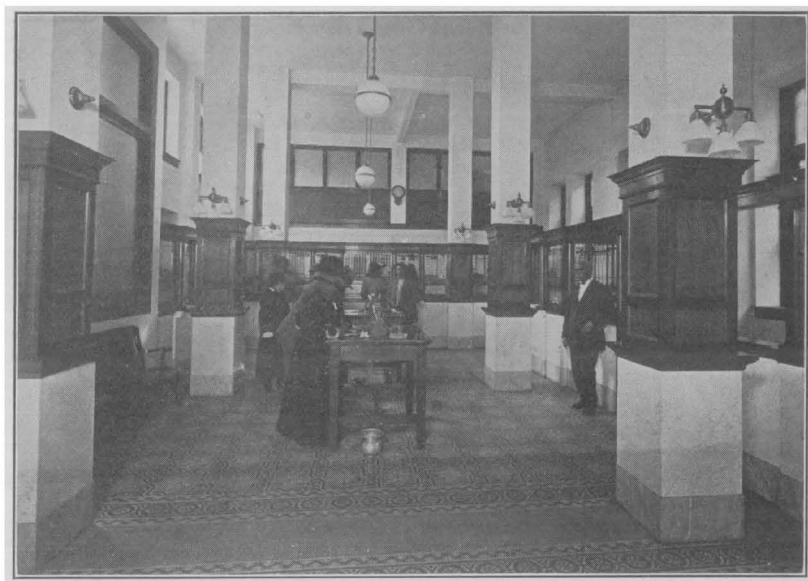
In Business.—In 1866 it was not in the imagination of the most optimistic that within fifty years Negroes would be making good in the field of finance, be receiving ratings in the financial world, and be successful operators of banks. When in 1888 the legislature of Virginia was asked to grant a charter for a Negro bank, the request was first treated as a joke. There are now 14 Negro banks in that state and 78 in the entire country. They are capitalized at about \$100,000,000. Another evidence of the progress of the Negro in business is the buying of property in which hundreds of thousands of dollars are involved, as for example the Strand Theater Building on Broad Street in Richmond, Virginia, was sold to a group of Negroes for \$113,000 cash. The United Investment Corporation of Atlanta, Georgia, bought property on Auburn Avenue at an expenditure of approximately \$100,000. The Jesse Binga Banking Firm of Chicago purchased property on South State Street for which \$200,000 was paid. In almost every city where there are any considerable number of Negroes, they have either purchased or erected substantial and commodious buildings to house their business enterprises. The North Carolina Mutual Life Insurance Company has erected a seven story office building at Durham.

In Agriculture.—Great progress has been made in agriculture. In 1866 there were in all the United States only a few farms controlled by Negroes. They now operate in the South, 915,595 farms which are 243,282 more than there were in this section in 1866. Negro farm laborers and Negro farmers in the South now cultivate approximately 100,000,000 acres of land, of which over 40,000,000 acres are under the control of Negro farmers. The increase of Negro farm owners in the South in the past fifty years compares favorably with the increase of white farm owners.

Before 1866 there were no Negroes controlling farms in the South. There were on the other hand in this section, 672,000 whites operating farms, practically all of whom owned their farms. In fifty years the number of farms operated by whites in the South increased by 1,168,000. Of this increase, 729,000 or 45 per cent were

of owners and 889,000 or 55 per cent were of tenants. During this same period 915,595 Negroes acquired control of farms; of this number 212,365 or 23 per cent were owners.

When the great difference in the condition of white and Negro farmers fifty years ago is taken into account, the progress of the Negroes compared with that of the whites makes a commendable showing. For when at the close of the Civil War the Negroes started on their career as farmers they had no land and no experience as farm owners or tenants; none of them became farm owners by inheritance, nor did any of them inherit money with which to purchase



INTERIOR OF A NEGRO SAVINGS BANK IN BIRMINGHAM, ALABAMA.
The cashier for over 20 years is a Talladega College graduate.

land. Of the million and a half white farmers added since 1866, a large number were the children of land owners.

Property.—During the past fifty years there has been a rapid increase in the wealth of Negroes. According to the most recent reports concerning property owning, it is found that in 1920, Negroes in North Carolina paid taxes on \$53,901,018 worth of property. In Virginia, Negroes in 1921 owned 1,911,443 acres of land valued at \$17,600,148. The total assessed value of their property in that state was \$52,505,951. In Georgia where there has been a continuous report on Negro property owning for a half century, it is found that in 1875, the Negroes of that state had acquired almost four hundred thousand acres of land, (396,658), valued at \$1,263,902. The total

value of the property on which they were then paying taxes was \$5,293,885. In 1920, forty-five years later, the Negroes of Georgia owned 1,838,129 acres of land valued at \$20,808,594. The value of their total property in that state had increased from \$5,293,885 to \$68,628,514. Through purchases and increases in values, property holdings of Negroes of the country increased during 1921 by probably 50 million dollars. It is estimated that the value of the property now owned by Negroes of the United States is over one billion five hundred million dollars. The lands which they now own amount to more than twenty-two million acres or more than thirty-four thousand



A NEW TYPE OF HOME OF THE THRIFTY SOUTHERN NEGRO

square miles, an area greater than that of the five New England States, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

No other emancipated people have made so great a progress in so short a time. The Russian serfs were emancipated in 1861. Fifty years after it was found that 14,000,000 of them had accumulated about \$500,000,000 worth of property or about \$36 per capita, an average of about \$200 per family. Fifty years after their emancipation only about 30 per cent of the Russian peasants were able to read and write. After fifty years of freedom the eleven million Negroes in the United States have accumulated over \$1,500,000,000 worth of property, or over \$100 per capita, which is an average of \$350 per family. After fifty years of freedom 80 per cent of them have some education in books.

Place of the Negro in American Life

BY ISAAC FISHER, NASHVILLE, TENNESSEE
University Editor, Fisk University

IF the dominant social concept in the United States is that of the pagan nations of old, that the individual exists for the State, then there is no need for any discussion such as the subject above suggests. To the peremptory challenge, "What is the Negro's place" in *any* department of American life? one may give the dogmatic reply: "His place is only such as the dominant power of the politically organized American Commonwealth may assign to him, independent of ethical considerations, so long as he remains a minority group, unable to make effective protest."

If we hold the more enlightened concept that the life and happiness of the individual are subject to the wishes of the *majority* of his fellows, more or less benevolently disposed to each member of society, then the answer would be: "As a minority group, the Negro's place must be that sanctioned and prescribed by that dominant majority."

If one calls to his assistance historical and metaphysical disquisitions on the philosophy of the State, he will find a great cloud of witnesses of the highest human authority who support the view that the place of the Negro in American life today must be that assigned to him by the dominant majority. If that position is less advantageous, less equitable, less encouraging to him than that assigned to other social groups under the same government, he may complain of his lot, but the political system under which he lives has established the basis of that system which is the right of the majority to rule.

To the Negro student of political science who observes our American system of government in its philosophical aspects, there seems little hope that his race will be relieved from certain disabilities which the white race have laid upon him because of the color of his skin. The broader that student's knowledge of the science of government, the greater is his discouragement, because he proceeds from a premise which affirms that the majority of white people, themselves the majority in our population, object to giving him a status comparable with their own. Since this is a government of majorities, the whites will always impose a status of inequality upon the Negro. This view gives no encouragement for the future since it gives no reason to believe that white neighbors will change their attitude toward darker races.

There is, however, an influence in America, too little appreciated by such colored people, which keeps the door ajar for the Negroes of the land. This influence opened the door even when their white brothers, this same majority, had decreed perpetual bondage for the

black people in America. This influence also conditions, more or less, every phase of American life to-day, even though, in many places, it does not seem to control the councils of men. That influence is *Christianity*.

The Supreme Court of the United States has made official declaration of the character of this nation, which shows whether we are trying to sail by the theories of pagan nations, or whether, in spite of contrary captains, we are aiming to follow the needle which points always to the polestar of Christianity. The Supreme Court, in *Holy Trinity v. United States* (143 U. S., p. 471), entered into an exhaustive review of the founding of this nation, to prove historically by "organic utterances" which "speak the voice of the entire people" that "the people of this country profess the general doctrines of Christianity, as the rule of their faith and practice." (p. 470) Concluding this survey, the Court said:

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth [i. e., that Americans are a Christian people]. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen'; the laws respecting the observance of the Sabbath.....; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian Missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to a mass of organic utterances [already reviewed by the Court] that this is a Christian nation."

THE CHRISTIAN BASIS

Those who plead the case of the Negro must come to see that the one unassailable ground on which his defense can be laid is that "This is a Christian nation," dedicated to the principles of righteousness taught by Christ. Without the liberty to argue from that ground, a minority group, sharply differentiated from the dominant political majority by color, appearance, and by social and economic status, can have little standing in court. The history of society gives little support to the theory that the dominant group is compelled to administer society according to the wishes of the minority simply because this latter group feels aggrieved by the facts and customs of the ruling group.

The tremendous significance which resides in the phrase, "This is a Christian nation" can best be seen by contrasting the attitudes of pagan nations to their suppressed groups with those principles of society which Christ and His early disciples laid down for the construction of a better social organization than the world had known before.

In practically all pagan nations there were groups separated from the fortunate ones by impassable gulfs, dependent on race, birth, or condition. Individual worth could not avail to raise the lower stratas of society; and individual worthlessness could not rob one of his exalted privileges over less fortunate groups, if he had been born into the dominant caste.

But listen, as the Christian fathers define the society which Jesus founded: As to race, status and sex, hear the apostle Peter—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"; because, to quote the Apostle Paul, "*God . . . hath made of one blood*



TRAINING NEGROES TO TAKE THEIR PLACE IN AMERICAN LIFE
A debating club in the Negro Christian Community House, Cleveland, Ohio

all nations of men for to dwell on all the face of the earth." As to the doctrine of the perpetual acceptability of some races and groups, and the eternal rejection and submergence of others, hear Peter declare—"Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." For those who compose as well as those who administer society, Christ Himself laid down a rule to be applied where questions of duty come into conflict with rules of caste, with laws of "superiors" and "inferiors"—"Whatsoever ye would that men should do to you, do ye even so to them." Doubters may turn to Matthew 22:16 and to Mark 12:14 and read the testimonies of

the Pharisees that the "Master . . . regardest not the person of men, but teachest the way of God in truth."

From all this it is easily seen that the Negro has but one plea which cannot be set aside by the practice of nations, or the teachings of political science. That plea affirms that "This is a Christian nation"; and, therefore, its dealings with all of its people ought to be governed by higher principles than color, caste, race considerations, traditions, prejudices or expediencies.

The moment a Negro bases his plea for a man's full chance in America on the ground that this nation is dedicated to Christian principles and practices, that moment he is able to argue for that place in American life to which any merits he may possess entitle him. The realm of Christianity is the only forum where those who preach caste find themselves confounded and ashamed. It is the only court in all history out of which a *writ of prohibition* against race distinctions as well as race discriminations will run. It has never recognized the existence of "lesser breeds" of men, to say nothing of sanctioning a code of morals which places them "without the law."

AN AMERICAN CITIZEN

If, then, the Negro plead in the name of Christianity, he has the right to ask that his place in American life be that of an American citizen. What place does a citizen occupy in American life? He is "a regular member of the community, subject to its ordinances, obligated to its support and defense, and entitled to its protection." The protection to be given includes protection of natural rights, i. e., his right to grow on equal terms with all of his neighbors—the right to the enjoyment of life, liberty, and the pursuit of happiness; and it includes his juristic or positive rights, rights secured by law, namely, the right to life, security, liberty, and opportunity.

The 13th, 14th, and 15th Amendments to the Constitution of the United States changed the status of the Negro from that of a slave to that of a citizen, so far as legal fiat could accomplish that result. So far as the organic law of the nation is concerned, there is neither distinction nor discrimination on grounds of race, and none in connection with it save those which have been placed there by judicial construction. The only argument against this position is the practices of American life, which follow the view that American citizenship of the Negro does not mean so much in fulness of opportunity, security of life and property, and freedom from artificially created obstacles to progress as American citizenship means, for example, to a white man or woman.

But although the Negro holds American citizenship by fiat of the Constitution, the individual states of the Union and custom have tied a number of "strings" to that citizenship. If one would under-

stand to what extent legal distinctions and discriminations on grounds of race have been recognized in American law and custom, let him read Volume 43 of the "American Law Review," the articles which begin on pages 29, 205, 354, 547, 695, and 869. The perusal will be illuminating, if nothing more and will incline one to ask whether the doctrines of Christ, directed against the maintenance of caste, have made much headway against the wisdom of modern lawmakers and society.

A DILEMMA AND THE WAY OUT

It is held that the Negro is an inferior race, and therefore can not be admitted to free and full exercise of all the rights of American citizenship without endangering existing institutions. This is the major ground on which argument is usually made to justify restrictions upon the right of the Negro to hold any place to which his merits may entitle him. But science, speaking through some of her devotees, is dividing men on the question of the superiority and inferiority of races. Anthropologists differ as to the acceptance of race as a basis of inherent worth. For example, read in "The Physical Basis of Society" by Dr. Carl Kelsey, the chapter on "race differences." Here a Caucasian writer, supposed to be bound by tradition to assert the inherent superiority of white races over darker ones, after honestly examining the various theories, pauses to remark that "At all events until some one is able to put his finger upon some physical difference which can be shown to have some connection with the degree of culture or the possibility thereof, we have no right to assume that one group of human beings is either superior or inferior to any other. Indeed some of our best anthropologists tell us that if we give a fixed value to all the various parts of the body and then proceed to measure the various races we shall find one standing about as high as the rest on our ideal scale." (pp. 292-93.)

There is but one way out of this dilemma and that is the Christian way. All the other ways have been tried; and all the nations of old that have tried them are "one with Nineveh and Tyre." If the Negro takes a citizen's part—loves America; supports it in peace and defends it in war; submits himself to its ordinances; assimilates its best ideals; and venerates its institutions (and no one can deny that he is doing all these things), he is an American citizen at heart. If the organic law has removed the disabilities of a former slave from him, and has admitted him into the rights, duties and benefits of American citizenship, then he is an American citizen *de jure* and *de facto*. His place in American life, therefore, ought to be that of other fellow citizens; and the plea of race can not ethically be urged to defeat his claims to all of the protection, dignities, and opportunities of American citizenship.

Let us not forget our premise: "This is a Christian nation"; and

in Christian society "There is neither Jew nor Greek." The great feature which distinguishes a Christian nation from the pagan nations of old is that the latter believed and acted on the principle that some men are born to be "always up," while others were destined to be "always down." In a Christian nation there are no impassable gulfs fixed by accident of race. *A nation must either abandon its race distinctions and discriminations in conferring benefits upon its citizens or surrender the title, "a Christian nation."*

If America is a Christian nation, there is no need to draw up a bill of particulars indicating what the Negro's place in American life ought to be when he meets the requirements of American citizenship. There is not an intelligent American living who does not know what that place ought to be. On the other hand, if this is not a Christian nation, it will be useless to argue for specifications to cover the Negro's case, since the appeal will fall upon deaf ears and untouched hearts.

Whatever position the Negro may deserve by reason of his merit, his character and his fidelity to American ideals and institutions—a position which would be given without reservations to fellow Americans of the white race of equal merit—that position ought to be given to him, nothing more and nothing less. It ought not to be necessary for the Negro or his friends, when asking for a man's full, free chance for him to argue that the Negro wants this but does not want that, that he seeks this but is not seeking that.

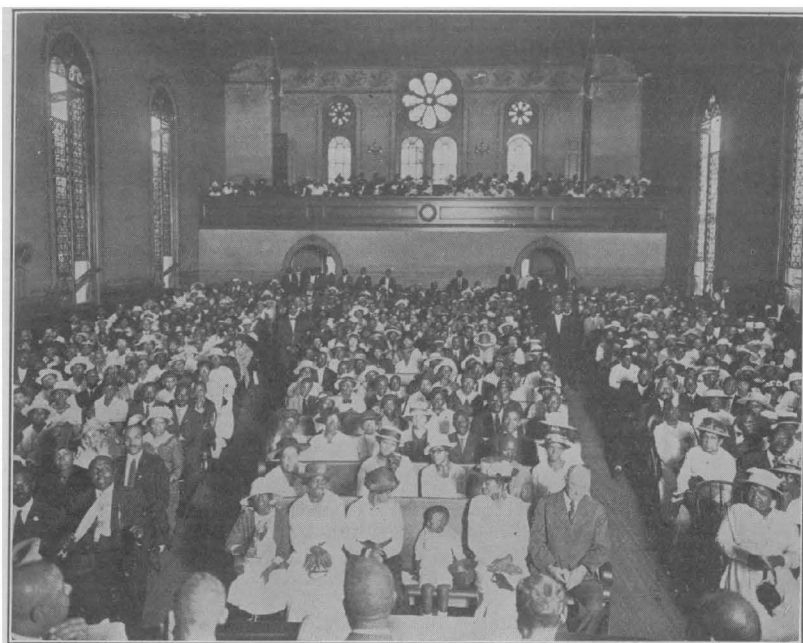
It will be necessary to draw up a bill of particulars pointing out specific places for the Negro to occupy in American life only when and on condition that we reject the thesis to which our Supreme Court has given support and which affirms that "This is a Christian nation."

PRAYER OF THE RACE THAT GOD MADE BLACK

BY LUCIAN B. WALKINS

A Virginian Negro whose health was wrecked in Overseas Service during the late war.

We would be peaceful, Father—but when we must,
 Help us to thunder hard the blow that's just.
 We would be manly, proving well our worth,
 Then would not cringe to any god on earth.
 We would be loving and forgiving, thus
 To love our neighbor as Thou lovest us.
 We would be faithful, loyal to the Right,
 Ne'er doubting that the day will follow night.
 We would be all that Thou hast meant for man,
 Up through the ages, since the world began.
 God, save us in Thy Heaven, where all is well!
 We come, slow-struggling, up the hills of Hell.



THE NEGRO IS RELIGIOUS—EAST CALVARY METHODIST CHURCH, PHILADELPHIA

The Negro Religious and Social Life

BY I. GARLAND PENN, CINCINNATI, OHIO

Secretary of the Board of Education for Negroes, of the Methodist Episcopal Church

ALL concede that the Negro race is naturally the most religious in America. There have been mental reservations as to the quality of his religion, but no difference of agreement as to quantity and volume.

The religious character of the Negro is, however, suggestive of strength. The humble backwoods Negro who gave as his testimony, "I's had a ha'd time since las' meetin'; I's been sometimes up and sometimes down. Speets I's broken eb'ry one of de ten comman'-ments since our las' meetin', but I tanks God I's not los' my 'ligion yet," had back of it faith and motive.

The Negro's religion partakes of genuine childlike simplicity in its faith and expectancy. He believes in "waiting patiently on the Lord." The docility of the Negro and the fact that he is easily managed with kindness are righteous qualifications. The cheerfulness of the Negro shows the genuineness of his religion. Had he not faith, patience, docility, cheerfulness, with a willingness to suffer

long and endure hardships, he would be a revolutionist and an iconoclast. This he is not, greatly to his credit.

The fact, that, in spite of the genuineness of the Negro's religion, his ethics have not always squared with his professions, is due largely to his ignorance and much bad example and teaching. He is imitative because his White brother pounds into him the superiority of the White race. When he sees the "Boss" or the "Colonel", who is a member of the Church, loose in morals and yet prosper as a "green bay tree," he thinks that he may do likewise.

THE GROWTH OF THE NEGRO CHURCH

The Negro's religious progress is indicated in the growth of the Negro Church. Before a right to education or to engage in professional or business life was given to him, he had begun his church. In days of slavery he was permitted training in religion, such as it was, but was denied by law all education of the mind. Some of the religious training was good, but much of it was of the "servants obey your master" type. It could scarcely be expected that his religion would be ethically straight when his only approach to Biblical teaching was through interpreters who interpreted the Scriptures for selfish ends.

Thus the Negro organized his church, or was organized into the church, with that kind of training. In spite of this there were Negroes in the slave period who were great preachers of righteousness. Among the pioneers and organizers of the Negro Church were:

Rev. Lemuel Haynes was such an able and forceful preacher that he became the first Negro Congregational minister serving a white congregation in 1785 at Torrington, Conn.

The Revs. George Leile, Jesse Peters and Andrew Bryan were founders and pastors of the First African Baptist Church at Savannah, Ga., between the years 1780 and 1788.

The Rev. Richard Allen, ordained by Bishop Asbury of the Methodist Episcopal Church, founded in Philadelphia in 1787 the African Methodist Episcopal Church.

The Rev. Absalom Jones also began his labors in 1787 as the first Negro to be ordained a priest in the Protestant Episcopal Church, while Rev. Peter Williams later at New York also organized a Protestant Episcopal Church in that city and became its rector.

The Rev. Henry Evans was an acceptable and powerful Negro preacher in 1790 in Fayetteville, N. C., and his remains rest there under the African Methodist Episcopal Zion Church as his monument.

The Rev. John Varick organized the African Methodist Episcopal Zion Church in New York in 1796.

The Rev. John Chavis was the first Negro to be commissioned by a Presbyterian General Assembly in 1801 as a home missionary. His work was in Virginia and North Carolina. The Rev. John Gloucester was the first Negro pastor of a Presbyterian Church in America in 1810, and his work was in Philadelphia.

The Rev. Harry Hoosier, known as "Black Harry," traveled with Bishop

Asbury of the Methodist Episcopal Church in 1810, and was oftentimes the preacher on important occasions instead of the Bishop.

The Rev. John Stewart in 1819 was a minister and missionary to the Wyandotte Indians around Upper Sandusky, Ohio, and to his labors is traceable the organization of the Home and Foreign Missionary work of the Methodist Episcopal Church.

Others followed until the emancipation and thus the foundation for the Negro Church was laid. The Church was the only institution the Negro had. Following emancipation he was free but was without shelter, food or raiment. His need of a Saviour was keen, and such a condition gave great opportunity for the work of the Negro pioneer preacher and the white missionary. Always "man's extremity is God's opportunity."

The following comparative tables from recent figures and the Negro Year Book issued from Tuskegee Institute give some idea of the progress in religion.

NEGRO MEMBERS OF PROTESTANT WHITE DENOMINATIONS

DENOMINATIONS	NUMBER				Value of Church Property
	Churches	Communi- cants	Sunday Schools	Scholars	
Seventh Day Adventists,	29	562	26	530	\$100,000
Baptists—Northern Convention,	108	32,639	106	12,827	1,561,326
Free Baptists,	197	10,876	177	5,732	186,130
Primitive Baptists,	797	35,706			2,300
Christian (Christian Connection),	92	7,545	88	4,001	69,505
Churches of God in North America, General Eldership of the,	15	329	11	270	5,500
Congregationalists,	179	15,000	166	10,339	1,000,000
Disciples of Christ,	350	4,000	400	5,000	170,265
Churches of Christ,	41	1,258	24	597	14,956
Independent Churches,	12	490	13	435	2,750
General Synod of the Evangelical Lutheran Church in U. S. of America,	1	15	1	25	5,000
Evangelical Lutheran Joint Synod of Ohio and other States,	3	65	4	280	2,700
Evangelical Lutheran Synodical Conference of North America,	56	1,714	50	2,580	60,000
Methodist Episcopal Church,	3,688	354,063	3,642	234,000	8,211,850
Methodist Protestant Church,	64	2,612	53	1,650	62,651
Wesleyan Methodist Connection of America, ..	22	1,258	16	769	21,000
Moravian Church (Unitas Fratrum),	2	351	2	217	8,000
Presbyterian Church in the U. S. of America, .	448	29,005	434	22,703	752,387
Cumberland Presbyterian Church,	1	50	1	75	1,000
Presbyterian Church in the United States,	52	2,775	35	3,500	50,000
Associate Reformed Synod of the South,	1	18	1	35	200
Protestant Episcopal Church,	300	35,000	188	13,779	1,773,279
Reformed Church in America,	2	59	1	52	
Reformed Episcopal Church,	35	3,086	28	1,357	45,000
Total	6,486	538,746	5,467	320,753	\$14,105,799

INDEPENDENT NEGRO DENOMINATIONS

DENOMINATIONS	NUMBER				Value of Church Property
	Churches	Communi- cants	Sunday Schools	Scholars	
Baptist, Colored Primitive in America, ..	336	15,144	166	3,105	\$154,690
Baptist, Free Negro,	150	16,000	160	40,000	900,000
Baptist, Freewill,	172	14,183	87	4,168	178,385
Baptist, National Conventions,	21,754	3,018,341	20,099	1,181,270	41,184,920
Church of Christ,	763	42,000	1,000	33,000	350,000
Church of Christ, Free Christian Zion, ..	35	6,225	35	3,411	35,900
Church of God and Saints of Christ,	95	3,311	57	1,526	43,746
Church of the Living God,	28	1,743	27	491	23,875
Church of the Living God (Assembly), ...	10	266	10	168	12,700
Church of the Living God (Christian work- ers for Fellowship),	154	9,598	99	2,311	78,955
Methodist Episcopal Church, African, ...	6,636	552,265	6,227	311,992	14,631,792
Methodist Episcopal Church, African American,	28	1,310	6	200	6,280
Methodist Episcopal Church, African Zion, ...	2,738	258,433	2,544	135,930	7,591,393
Methodist Episcopal Church, Colored,	2,621	245,749	2,543	167,880	5,619,862
Methodist Episcopal Church, Union Amer- ican,	385	21,000	305	15,000	285,000
Methodist Protestant Church, African Union,	59	3,751	49	2,813	205,825
Methodist Protestant Church, Colored, ..	28	2,017	24	920	52,733
Methodist Union Episcopal Church, Re- formed,	27	2,196	25	699	35,500
Presbyterian Church, Colored Cumberland, ...	140	13,314	139	7,651	230,426
Union Apostolic Church, Reformed Zion, ..	47	3,977	43	2,505	79,325
Volunteer Missionary Society in America, ...	4	855	4	386	4,000
Total,	36,210	4,231,678	33,946	1,915,428	\$71,685,347

There were in the United States in 1919-20 from 200,000 to 225,000 Negro Catholics, according to The Catholic Encyclopedia.

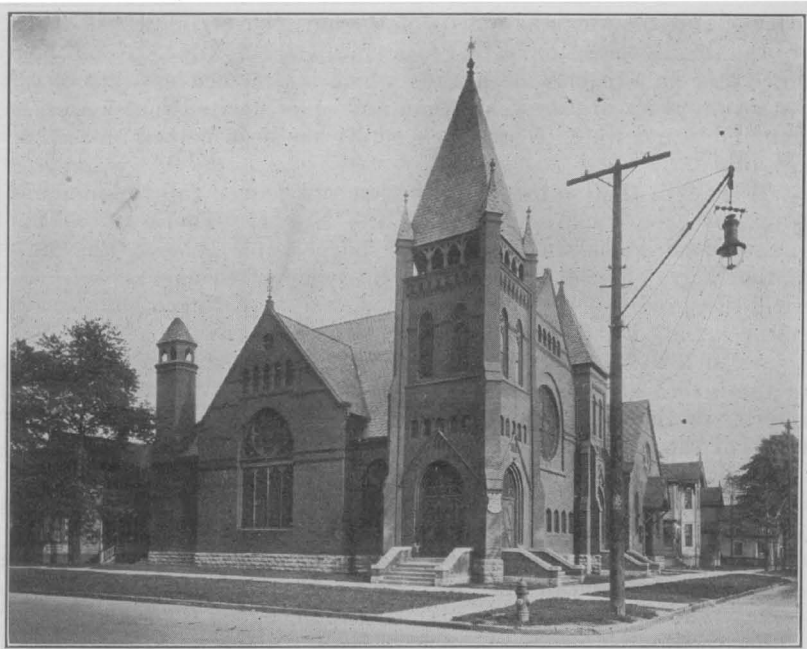
While there are 36,120 churches, not two-thirds of them had regular pastors, nor half of the pastors can be considered trained for leadership.

The past fifty-six years of religious progress of the Negro show as a result 42,696 churches; 4,770,424 communicants; 39,413 Sunday schools; 2,236,181 Sunday-school pupils, with church property valued at \$85,791,146. Including the Catholics there are 4,970,424 Christian communicants among the Negroes.

Progress is shown also in the interest the Negro churches take in education. As far as statistics are available, the Negro is responsible for 175 institutions of learning, and contributes annually two millions of dollars toward these denominational schools. The amount contributed to schools for his benefit in inter-racial denominations and boards would surely advance this to three millions.

The buildings in which Negroes worship tell a story of marvelous advance. Contrast the shacks in which Negroes worshiped a half century ago and, in some cases now, with the modern church buildings they have erected or bought North and South.

A notable heritage coming to the Negro, especially in the North, is the purchase of large and commodious down-town churches, or in communities now Negro, where hitherto white people lived who are now moving to suburban districts. Negroes have purchased the churches thus abandoned in St. Louis, Chicago, Louisville, Youngstown, Columbus, Cincinnati and Cleveland, Ohio; New York, Brooklyn, Philadelphia, Baltimore, and other cities. That the Negro is able to pay for such structures is a great comment upon his prosperity. Many of these churches are admirably adapted to social and



A CHURCH RECENTLY PURCHASED BY BAPTIST NEGROES IN DETROIT, MICHIGAN

institutional phases of Church work now very much needed among Negroes to save the youth from modern vice dens in the down-town congested Negro settlements.

The high modern requirements for Negro ministers in all church bodies is also an evidence of real growth in the right direction.

There are forty-four Negro Bishops leading their people religiously. Five are in the Methodist Episcopal and Protestant Episcopal Churches, where standards are among the highest in the religious world. Other Negro religious bodies usually choose their best men for leaders.

For years the Negro has had no place but his church, in which to meet in anything like elevated and ennobling social life. A people

without comfortable homes, hotels, clubhouses, or community centers, turned to the church as a common meeting-place. Conditions have radically changed for the better in the last twenty years. The writer has been a traveler for thirty years among Negroes, and, as a guest in Negro homes, has seen the pronounced evolution of the home life of the race within and without.

The religious life, the economic prosperity, and the education of the children have been the contributors to this marked social growth. The young men and women now graduating from our schools are becoming the leaders in Negro churches, the teachers in our schools, and the business and professional men of influence. They are the third generation of Negroes since emancipation. Could anything less be expected of a race which white men say has made "more progress in fifty years than any other belated race known to mankind," and which Negro men admit has been helped more than any other?

Why is it that so many white men and women fail to know and appreciate the social progress of the Negro? There is but one answer—the American social order perpetuates general ignorance of the Negro's social progress. White men often express surprise when they find orderly, well-furnished, well kept Negro homes, with cultured and Christian surroundings. The Negro owned 588,000 more homes in 1920 than in 1866. The written and unwritten social laws of the land prevent knowledge of the contrast in the exterior and interior of the Negro home of slavery and after-slavery times with those of the present day.

Negroes to-day own and operate hotels in most of the large cities, while churches, Y. M. C. A.'s, Y. W. C. A.'s, public high and grammar schools, with community houses and clubs, are constantly being organized and are exercising elevating influences upon the social life. A recent tabulation of Negro students in white and Negro colleges shows more Negroes majoring in Sociology than in any other subject, with a view to the bearing of such training upon Negro social uplift.

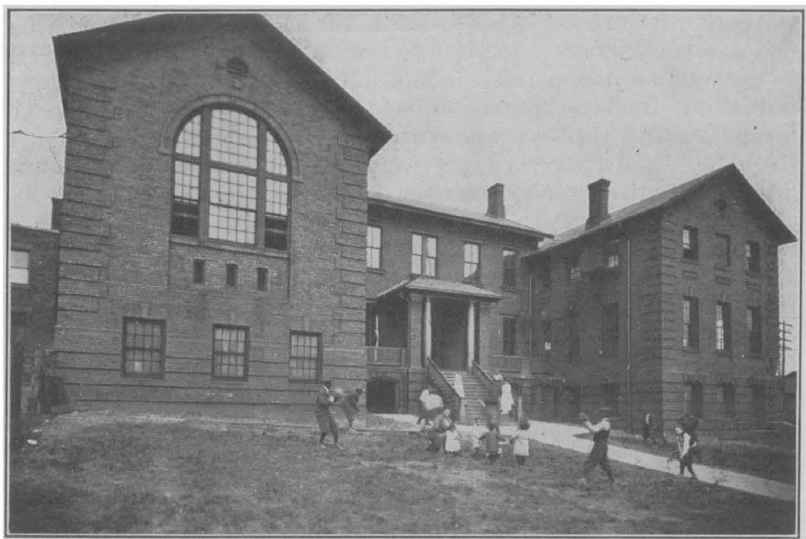
The rapid rise of the Negro in social life is, however, beset with perils for the race and the Church. In this respect he is not different from other races and the same consecration and tact in service are needed to save him. These perils may be stated as follows.

(a) There are 2,534,243 *less* Negro children in Sunday School than there are Negro members of the Church whereas in the white Sunday Schools the children outnumber the communicants. Where are the children of this most prolific race, and whither are the Church and the race tending if this condition be not changed?

(b) If the children and youth are not trained religiously, what effect does such lack of training lead us to expect for the future of our country where the Negro is one in ten?

(c) The Negro ministry is better to-day than ever, but is not keeping pace in quantity and quality with the progress of the Negro in medicine, law, and business. Such will mean the loss of influence by the Negro ministry over a progressive Negro laity.

(d) If the Negro's material progress blinds him to the need of the Church, which is largely accountable for the Sunday School situation, then what is to be the outcome?



THE MORGAN COMMUNITY HOUSE FOR NEGROES IN PITTSBURGH

(e) There are eleven million Negroes in America and 4,770,424 are communicants in Protestant Churches? Where are the 6,229,576?

White and Negro religious and philanthropic leaders have still much to do for the Negro race. Much has been done; more remains to be done. The work in the future will not be done so easily as in the past.

Dr. C. V. Roman of Nashville, one of the most thoughtful and wisest of Negro leaders, says, "Religion is a determining factor in political destiny. Religion softened the lot of the slave. Religion brought emancipation. Religion built our schools and colleges, and if we ever reach the goal of real citizenship, it will come through religion."

The operation, influence and effect of religion within the race and without will bring us nearer to the goal. Our present day task, and it is a large one, is to bring the young Negro, educated and uneducated, to see and act on this great fundamental truth.

Legitimate Ambitions of the Negro

BY NANNIE HELEN BURROUGHS, WASHINGTON, D. C.

Corresponding Secretary of the Woman's National Baptist Convention

THE legitimate ambitions of the Negro can be summed up in one sentence: "He wants a chance—an equal chance—free and unhampered—to prove that the color of his skin is not a badge of inferiority." That he has never had the chance, that society and governments are organized to keep him from having it, is a fact as pathetic as it is pernicious and unfair. Unless all races are admitted into the International Order of Human Brotherhood on equal terms, another Gibbons will write "The Rise and Fall of Modern Republics" and will record this tragic fact—"Their civilization failed because they denied in practice the doctrine of Human Brotherhood."

Edward Everett Hale said that the watchword of the next century will be "*Together.*" It is the watchword of the Book of Life. The very existence of civilization depends upon our acceptance of that doctrine. The legitimate yearnings of the Negro—his innate and lawful desire to achieve something great and good—spring from this sense of oneness in origin, equipment and destiny. Briefly, the things that he desires, and to the achievement of which he will dedicate his life are the following:

His first ambition is to have his *claim to brotherhood* recognized. Upon the recognition of this claim depends the happiness, progress, development and perpetuity of civilization. There can be no Christian civilization without good-will and this is predicated upon the unconditional acceptance of the doctrine of human brotherhood. The race name, "Negro," incidentally denotes a shade of skin and, happily, it suggests a sweetness and beauty (Nēg-rōse) of soul—a forgiving spirit. It is this rich contribution that the Negro is determined to make to civilization and that is needed in civilization. He will allow nothing so to embitter his spirit as to rob him of this endowment and privilege.

Second—The Negro wants to be *himself in color* and in distinguishing characteristics, to perfect all his possibilities, to have latitude for the unfolding of essential elements of character by which friction from individual and group contact is reduced. He wishes to contribute of the richness of his individuality, without having his claims to justice and equality questioned, ignored, abridged or denied. In other words, he claims the right to be different without being treated or necessarily considered as inferior.

Third—He wants to enjoy *justice and equality of opportunity*—equality of opportunity in preparation, equality of opportunity in service, and equality of opportunity in the enjoyment of life. He

desires that merit, and merit alone, be the determining factor. He will press his claim for a chance to qualify to meet the social and economic requirements of modern civilization. His claim is not selfish. He is so related and situated as to advance, retard or contaminate the social group. If the Negro is forced to the bottom of civilization, his putrifying body will pollute the whole mass.

Fourth—The Negro is right in insisting upon the full recognition of his *political, economic and civic rights* in any government *which he is required to help build up or support*. He is right in asking for the benefit of all welfare agencies maintained by public taxes. He should not be forcibly prevented from enjoying every blessing and every privilege granted to other citizens similarly taxed. The right to enjoy public parks, public play-grounds, public bathing facilities, is his in common with other citizens. He claims that it is the duty of a democracy to help its citizens to qualify for the enjoyment of these privileges and not deny or abridge them on the score of race, color or previous condition of servitude.

Fifth—He should not be required to plan a *destiny* separate and apart from the common destiny of other citizens who have pledged their allegiance and proved their loyalty by offering their lives in times of war and their skill and industry in times of peace. It is morally and socially dangerous to allow or encourage the group to “flower out of harmony with” the ideals of its community or country. Fortunately for America the Negro has not the germ of disloyalty and radicalism in his system. Had the seed been there, it would have germinated during his long season of abuse and neglect.

Sixth—The Negro wants to be measured by *American standards and ideals*. He hears it said daily, “That is good enough for Negroes.” Nothing is good enough for him that is not good enough for others. Double standards, social and moral, are dangerous and demoralizing.

Seventh—He wants to be *measured and assorted and not herded* or segregated on the mere score of color. He must be counted by the census taker to show his numerical strength, but he should be measured by society to ascertain his moral value and, according to



AN AMBITIOUS NEGRO—ROBERT R. MOTON
Principal of Tuskegee Institute

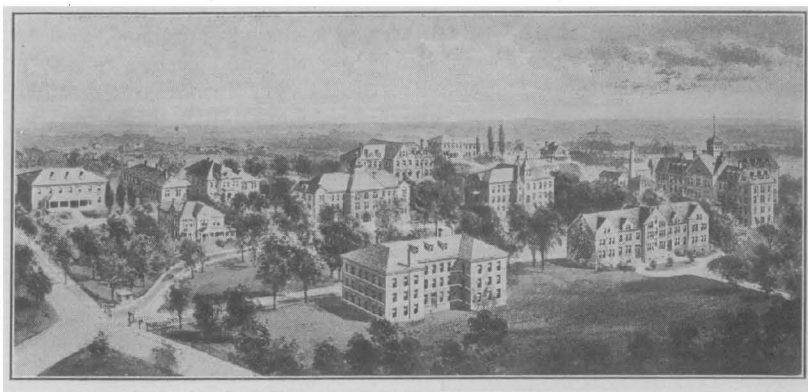
his virtues and ideals, given place and privilege. The trouble in this whole race situation is that most people know *about* the Negro but they do not know *him*. To that end, they do not need more statistics but more clarity. The American people should be less concerned about how much color they have on their hands, and more about how much character they have—less about how many Negroes, more about their calibre. When the moral value of the man is considered, the Negro will be privileged to live in neighborhoods in keeping with his ideals and finance, ride in public carriers or patronize public hosteleries in keeping with his money and tastes, and sit in public places in keeping with his means and manners. “Birds of a feather” will then be privileged to “flock together.” Segregation on the mere score of color is a relic of the Caste System, and should have no place in a modern progressive government.

Eighth—The Negro should not be singled out as *a target for maltreatment*. He wants to be assisted in finding the cause of social ills and encouraged and helped in the eradication of them. The moral reaction is upon those who mistreat the Negro. The nature of the persecutor is always brutalized.

Ninth—The Negro wants his *home and family life regarded as sacredly* as the home and family life of other Americans. He wants public sentiment as vocal and as merciless, and the law as exacting and swift in dealing with those who encroach upon his home and family life as they are in dealing with him when he is charged with encroachment and trespassing. In other words, the Negro wants to be punished only for the crimes for which he is responsible, and not for the color of his skin for which he is not responsible.

Tenth—He wants a *square deal by the public press*. While his crimes and failures are chronicled, his achievements and contributions to community progress are often either ignored or minimized. If as much publicity is given to the latter as to the former, the barriers of ignorance of his aspirations and possibilities will break down and, in the light of understanding and appreciation, the world will begin to see him as he is.

The cause of the Negro is now up for a hearing. In settlement of these ten legitimate claims to equality of opportunity and preparation—equality of opportunity in service, equality of opportunity in the enjoyment of life, liberty and the pursuit of happiness—he will accept no compromise.



A SCHOOL FOR NEGRO WOMEN—THE CAMPUS AT SPELMAN SEMINARY,
ATLANTA, GA

Practical Ideals for Negro Education

BY FAYETTE AVERY McKENZIE, Ph.D., LL.D., NASHVILLE, TENN.
President of Fisk University

NEARLY three score years have now passed since the slave was freed in North America and the first considerable steps were taken for his education. It is scarcely probable that any one will ever picture in an adequate way the story of devotion and heroism which distinguished the work of the early educators in the days of great racial and great sectional misunderstandings. It was not only the devotion of individual teachers that brought schools to the liberated Negroes but it was the devotion of a whole section of our nation that put into its contributions of men and money for this purpose a patriotism not less than that which had been put into the make-up of its armies. On the other hand, there was much the same type of devotion to state and local rights on the part of the southern white people in their indifference or antagonism to Negro schools which they had put into their desperate and wonderful fight for the preservation of their political and economic views in the war between the States.

It is not necessary now to appraise the work and attitudes of those times, but it is wise to recognize that great misunderstandings existed, that these misunderstandings reacted to increase the difficulties of the work, and finally that these misunderstandings have to a very large extent been softened and removed. Today there are many in the South who are devoutly thankful that the missionary teachers came and started the Negro on the road to intellectual and spiritual freedom.

There are those who argue that the time has come to turn over the whole problem to the South to the local communities, and to the colored people themselves. But while we must recognize a certain degree of truth in this position it is very important that we recognize equally clearly that a great responsibility still remains with the whole country for the improvement of Negro education and for the support of many significant educational institutions which otherwise would languish and decay. This thought seemed to be almost the dominant idea of the late Dr. Frissell, of Hampton Institute, in the latter years of his life.

Hampton and Tuskegee won the North and the South and the world to the need for Negro education through the specialized industrial type, thereby opening the door of generalized education for the race. For a long time, however, higher education for leaders seemed to be side-tracked because of the relatively large attention and support given to industrial education.



WHERE VIRGINIA UNIVERSITY
WAS BORN

This is the old slaver's pen, Lumkin's jail, at
Richmond, Va., in which the University
started in 1867

done, can be done, and will be done by the several States and the innumerable local communities. We have great reason to feel encouraged over the progress which has been made. But a much greater progress lies ahead because of the tremendous work which still remains undone.

In the process of developing the educational work for the Negroes certain plain, old-fashioned principles should be re-emphasized. There are special reasons at the present time why these principles should be stated and why they should be made concrete in the practical work of all our schools. One of the reasons lies in the fact that the application to the Negro school of the new psychological tests is likely to bring great discouragement to those concerned for Negro development and may increase the doubts of many people concerning the higher intellectual phases of Negro education. It is not improbable that inefficiency in our educational schemes will so affect

the results under these tests that the ratings will seem to indicate a native incapacity where they ought to be interpreted as indicating educational inefficiency.

In the first place, education must be made *universal*. A seat in the school must be provided for every Negro child as well as for every white child. Attendance must not only be made compulsory by law but must be enforced by authority.

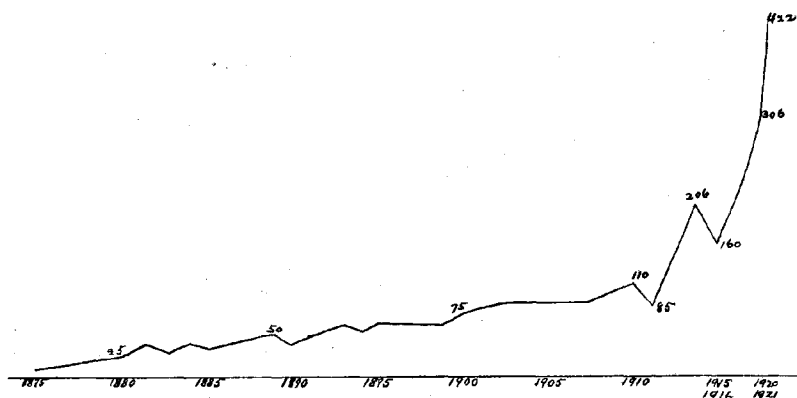
The second principle I suggest is that education must be *adequate*. This applies to the school building, the school equipment, the school term, and above all, to the school teacher. When we consider that perhaps the majority of teachers of Negro youth have not completed the fifth grade of the public schools themselves, we can see what a sad plight Negro education is in, even at the present time.



VIRGINIA UNION UNIVERSITY AND A FEW OF ITS 413 STUDENTS TODAY

The third principle that I would emphasize is in part covered by the two preceding principles. It asks for *equal* educational opportunity for the Negro child. There must be no philosophy that would grant that a lesser opportunity is sufficient for the Negro. It is the business of the state and of society to bring to full realization all of the capacities inherent in its citizenship. We do not need to fear that education will reveal an ability which the child does not possess. One of the practical ways of providing equal opportunity is to secure adequate teaching by giving equal pay to Negro teachers for equal ability, equal training, and equal service.

There are three parallel principles which are applicable to every school and which are fundamental to the educational salvation of the Negro.



FIFTY YEARS GROWTH IN THE NUMBER OF STUDENTS AT FISK UNIVERSITY

It is imperative that a new appreciation of *thoroughness* be secured. Form is so much easier to secure than substance. At Fisk University we find it necessary to examine every student, no matter where he comes from, in arithmetic, grammar and algebra, and we find that over half of our matriculates fail in these subjects. It is necessary to test students every six weeks and to regrade or drop out many every year. This is the pathetic result of a lack of thoroughness in their early training. Our experience is the experience not only of other Negro colleges but also of northern colleges. Along with the lack of thoroughness there goes a tendency to give grades so high that their very credentials tend to discredit Negro students when they apply for admission to northern colleges.

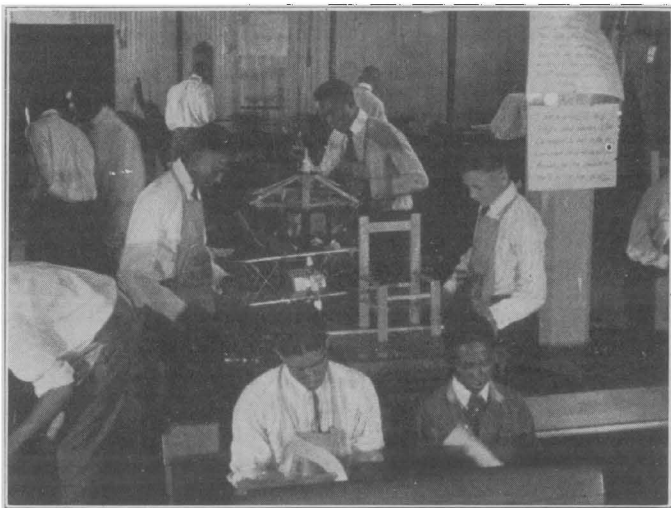
The result of inefficient teaching and of over-grading is to give the appearance of incapacity, both individual and racial. Perhaps nothing has done more to perpetuate a rather firm belief in the inferiority of the Negro than this very lack of thoroughness in Negro schools. The race has been undervalued because it has been subjected to sub-standardization. So far as we have the power to give and to require standard work, and give it not, we not only rob the individual student but we rob the whole race.

Another parallel principle is that of *honesty*. It is very closely allied to the principle of thoroughness, for nothing is honest that is not thorough in its adaptation to its purpose. Parents beg for the promotion of their children regardless of achievement. Teachers are similarly moved by their sympathies. School boards have even been known to require that after two years a child shall be promoted regardless of the work he has done.

There is a still more fundamental aspect of honesty to which attention should be called. There is a tendency in America to mutual

deception between the races. Northern colleges frequently pass a Negro student for work that would not be accepted from a white student. Northern colleges recommend Negro candidates for school positions on a lower basis of qualification than they do the white candidate. Many facilities provided for Negro education in the North and especially in the South are based upon the philosophy that they are "good enough" for Negroes. Everywhere educational principles tend to be obscured by the mists of deception which hang between the two races.

The only cure for the situation is a universal standard for all sections and all races. We can hope for a fine development only when we are all determined to know and to abide by the truth.



CROWDED QUARTERS IN THE MANUAL ARTS DEPARTMENT
OF FISK UNIVERSITY

The third of the second series of principles is the principle of *adaptation*. It is almost a commonplace today to say that education should be adapted not only to the environing natural conditions, but also, to some extent, to the psychology of the individual student. It is important that the child be enabled to adapt himself in later life to the mineral, vegetable, and animal environment. It is also even more important that he should be fully adapted to his human environment. It should be a part of the function of every school, white or colored, to help the children there towards the kindest and wisest relationships with the children of the other race in that community.

All these principles are really principles of character which must be taught through the church as well as the school before they can

react upon the public mind and result in the types of schools which we ought to have. I am glad to say that it seems to me that the tide of thought and action in the southern states tends in the direction of the adoption of these principles. Nevertheless, we have a long way to go before our public schools or our private schools can be what they ought to be.

New conditions demand that new methods be employed, but they also demand that the various mission bodies shall not permit themselves to be misled into thinking they can abandon their responsibilities for Negro education. As rapidly as possible the bulk of the elementary work should be abandoned by the private school. This is for the sake of economy on the part of the supporting missionary bodies and in order that the State shall do its own proper work. An unnecessary elementary private school pauperizes the community in which it is found.

It is probable that some private schools will have to be abandoned before many years go by. It is certain that many schools must limit the scope of their work in order to concentrate their funds upon the provision of the most efficient opportunities for the great bulk of their students. This probably means that many schools will knock off certain courses at the bottom and at the top of their schedules.

Not more than one in five of the southern schools offering college courses for Negroes have as many as fifty college students. It is probable that if the funds now diverted to the few college students in some of these institutions could be spent upon their high schools those high schools would be much heavier contributors to racial and national harmony than they are at the present time. It is at least worth considering whether many of these schools would not be far more efficient if they would at least refuse to offer anything beyond the Junior college. Maintaining a Senior college for from five to ten students must take a very considerable proportion of the human and financial resources of any institution. It would be reasonable to inquire why a number of these institutions should not relate themselves to some central institution in such a way that until they themselves were much larger, they should send their students, at the conclusion of the Sophomore year, on to that central institution.

The story of many of the Negro colleges is a most romantic if not a dramatic story. Those institutions that fifty years ago took an illiterate population of adults and youths into their kindergartens and primaries have, year after year, built on to their foundations and built out of their students higher and higher grades until the college of four years has been established in a considerable number of places. Today there no longer exists a reasonable doubt of the necessity of college training for a part of the Negro population. The problem today is not to establish new schools of higher grade but to

In this day of new and renewed obligation, it is very important that the Christian denominations shall not be afflicted with near-sightedness and shall not sell out the interest of the Negro race for the sake of apparent denominational advantage—whether Methodist, Baptist, Congregationalist, Episcopalian,—all denominations should seek to know where the biggest openings are and should combine to see to it that the strategic points are occupied and the highest good of a splendid race is assured.

Negro Education That Paid

BY COE HAYNE, NEW YORK

IN the year 1876, Jordon, a New England veteran of the Civil War, lived alone in a little cabin half a mile from the Negro meetinghouse in Alabama. The economic conditions for Negroes in that section were not good and to help meet the great need of teachers, Jordon, although suffering intensely from a wound received while serving in the Union army, had opened a school in the little meetinghouse. The seats were split logs supported by wooden pegs. The blackboard was made out of boards smoothed with a hand plane and painted by Lacey Williams' father. There were no books except Webster's "blue back speller." Arithmetic was taught from the blackboard.

Jordon always opened the day with prayer and a story. His talks were on personal cleanliness and personal hopes; sometimes he spoke of the Civil War and how the Negroes came to have their freedom. He held out a future that at the time seemed hardly possible. The boy Lacey grew to love this man as did all others in the neighborhood. He did not understand the whole of the teacher's message but long years afterward when he recalled it and compared it with certain cherished ideals of his race, he was able to appreciate the bigness of the man who had come to Alabama to give what he had left to an unprivileged people.

The people gave their beloved teacher what they had in the way of food and fuel and as much money as they could spare, which was very little. But Jordon always was happy and sang as he made his way on crutches back and forth between his little cabin and the meetinghouse. Sometimes he suffered so terribly that he was obliged to leave the room to dress his wound; occasionally he remained in his cabin for several days at a time on account of illness.

The mothers were Jordon's faithful allies; they attended school and led in the singing; when the teacher was confined to his bed they nursed him. When the ex-soldier no longer was able to hobble to the school, the mothers took turns caring for him during

the day time and the men arranged to have one of their number attend him each night. When he died, after having been a member of the community three years, Lacey's father made a coffin out of pine boards, and the women tacked common black cloth on the outside of the box. The meetinghouse was not large enough to hold all who came to the funeral and the service was held in the open. No relatives or white friends of the departed schoolmaster were present; yet there were many mourners. Lacey's grandfather, a licensed preacher, conducted the service. As he could not read, one of the larger school girls read the Scripture. Always fresh in the memory of Lacey Williams is the voice of the girl as she read:....."my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

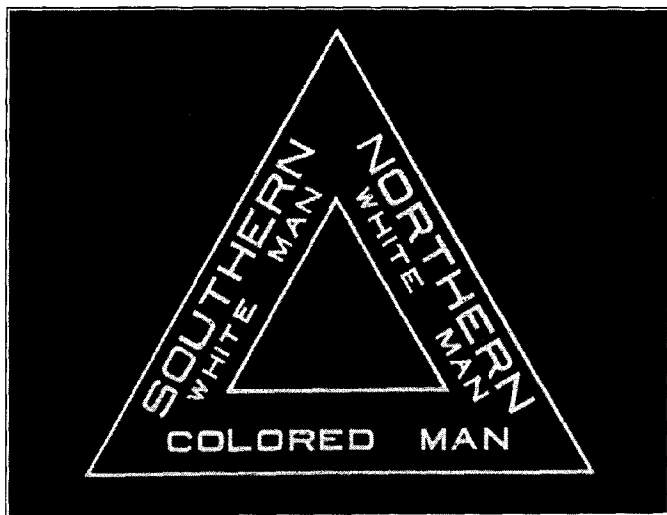


THE CABIN IN ALABAMA WHERE LACEY WILLIAMS WAS BORN

The body of the departed schoolmaster was buried near the home of Lacey's grandparents and on the same day his grandmother planted two or three walnuts near the grave. One tree sprang up and marks the spot today.

A short time ago, Dr. L. K. Williams, pastor of the largest Baptist church in America, took a photograph from his desk and handed it to his visitor. It was a picture of the little shack in Alabama in which Dr. Williams was born; near the shack stands the walnut tree which was planted in memory of a New Englander who went South to die and to live again in the lives of the lowly people whom he served. In the heart of the pastor of this great Chicago church there is an undying gratitude which expresses itself in a desire to transmit to others what he received from the man who seemed to have so little and yet had so much to give.

secure efficiency in the schools that we have. The day is coming when, if we would satisfy the colored people and at the same time unite the hearts of the races, it is imperative that we do, not less, but more than has ever been done before for higher education. The old idea that college training unfitted a man for living and made him incapable of finding employment has long since been exploded. Fisk University cannot begin to meet the almost continuous demand for our graduates. Thirty-eight per cent of all those who have finished at Fisk University during the past fifty years are still teaching school. Others are preachers and doctors and lawyers, dentists and pharmacists and social workers, business men and housekeepers. Practically not one of our graduates over all that period is unemployed.



PRESIDENT MCKENZIE'S "TRIANGLE OF PEACE."
Showing the essential factors in the solution of the race problem

It is in this field of private schools for higher education that the North has its main obligation to the Negro. The South has not yet reached the time when it can and will provide sufficient resources to meet the need of the times. The problem of Negro education is not a southern problem; it is not a northern problem; it is a national problem. The North today would be better off and have a kinder feeling toward the Negro than it does if more schools and better schools had been provided for the South a decade or twenty years ago. We must as a nation insure the highest standards and the fullest opportunities for personal development for all our groups, and particularly for that group which the North and South in history have deprived of its just rights.

In his young manhood Dr. Williams came into contact with other teachers from the North and teachers in the South and at Hearne Academy and Bishop College, Texas, and at Arkansas Baptist College, he was helped onward by men and women consecrated to ideals which are symbolized by an all but forgotten grave beneath a walnut tree near an old cabin in Alabama.

Does it pay to give to those who have not wherewithal to repay, "hoping for nothing?"

A riot occurred in Chicago which we can never forget. When it was at its peak white people and black walked the streets in a certain section of Chicago's "Black Belt" without fear of molestation. Within the shadow of the tall spire of Olivet Baptist Church Negro boys and white boys played peaceably. When Governor



DR. LACY WILLIAMS' CHURCH IN CHICAGO

Lowden of Illinois formed his Race Commission he invited Dr. Williams, the pastor, to become a member of this investigating body. During many years, under many conditions, he has been tested and everywhere has exhibited a constructive citizenship that is needed by whites and Negroes during this period of race adjustments.

For a majority of adult Negroes the church constitutes their chief point of contact with society. For them the pastor must not only be their spiritual leader, but he must lead his people out of an economic "house of bondage." His counsel is sought on every occasion not only as pastor and religious adviser but as legal, political, business, health or domestic adviser. Dr. Williams is pastor of a church whose membership has reached the 10,000 mark. He is said to have a wider influence than any mayor of a city of twice that population. There seems to be no limit to the range of activities outside of his routine duties as the leader of a large church.

The underlying principles governing the workers at Olivet were revealed during the race riot and later during a critical period of unemployment. Seventy-one meetings of the Chicago Peace and Protective Association were held at Olivet during the riot and were attended by Negro politicians, club workers and by large numbers of Negro pastors of all denominations. The big church bus was sent under police protection into certain sections of the "Black Belt" to bring together these leaders of the people. In these conferences were discussed all measures projected by state and municipal agencies for the alleviation of the trouble. The faith of men was strength-

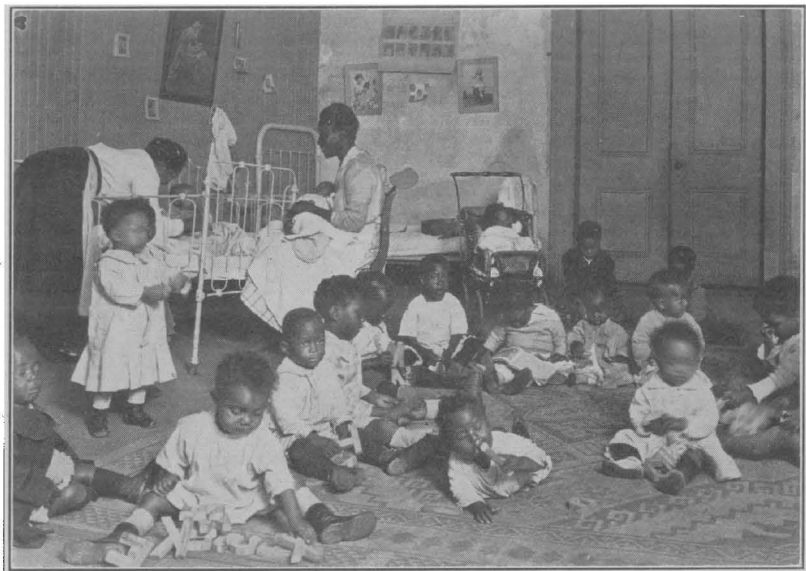


WHEN THE LITTLE ONES GIVE THANKS AT OLIVET CHURCH KINDERGARTEN

ened through prayer. Wise counsels prevailed. Every day the men who attended the meetings went back to their several neighborhoods to impart to the members of their congregations, societies and lodges the sanest views expressed at the meetings. Chicago owes a debt of gratitude to its Negro ministers for the efforts they made to check the disturbance by urging their people to keep off the streets during the race riot, and the worthy part they took in restoring peace and confidence between the warring factions after the fires of hatred had burned out.

An interesting story could be written concerning the activities of any one of the many departments of Olivet. The children's church might claim attention on Sunday morning while three other

large services are being held in the building at the same time. During the week the day nursery and the kindergarten are well worth a visit. The Elizabeth McCormick Foundation makes possible a free children's clinic in connection with the kindergarten. Olivet Church forever will be associated in one visitor's memory with many long tables surrounded by little children with heads bowed over bottles of creamy, fresh milk while they sing grace. Associated with this scene is a barefooted boy in Alabama sitting on a split-log bench listening to the talks of a crippled Union soldier and wondering what the teacher meant by "destiny".



CARING FOR THE BABIES AT MORGAN COMMUNITY HOUSE, PITTSBURGH

Olivet Christian Center, of which Dr. Lacey K. Williams is the pastor, has now twenty-four paid workers; two foreign missionaries; five students maintained in theological schools; three Sunday morning overflow services; children's church; day nursery; free kindergartens; free labor bureau; health bureau; fourteen women's circles (pastor's aid and missionary); five regular choirs; Community Sing Association; brotherhood and sisterhood; Boys' Industrial Organization; Mother's Community Club; Community Flat Owning Association; Daily Vacation Bible School, enrolling 350; \$11,600 contributed during 1921 to needy churches in Chicago; total disbursements during 1920, \$87,138.52; value of church properties and furnishings, \$294,255.59. *Does it pay to educate the Negro?*

Progress in Inter-Racial Cooperation

BY WILL WINTON ALEXANDER, ATLANTA, GEORGIA

Director of the Commission on Inter-racial Cooperation

THE progress of Negro Americans in acquiring property, education and home building since 1865 makes one of the most encouraging stories in American history. The figures which set forth this progress seem an exaggeration to one with a superficial knowledge of the situation.

This progress is the result of a half century of cooperation between the most aspiring of the Negro race and the white men and women who had faith in the Christian religion and in education as a means for meeting the highest life needs of these unprivileged and struggling people. The number of cooperating white men and women was at first not large. The founding of Hampton, Atlanta, and Fisk Universities belong in the annals which record the highest acts of faith in the history of American Christianity. All sections of the country were represented in this early group of white cooperators. Dr. Atticus G. Haygood, a Georgian, was the first executive of the Jeanes Fund. Dr. James H. Dillard, of Virginia, now the President of the Jeanes-Slater Board, will take a place along with General Armstrong, the founder of Hampton, in the importance of his contribution to Negro education, and will rank second to none in the sacrificial life which he has given this work.

The demonstration has been made. The results are beyond anything which could have been expected by those who pioneered this work. The fruits are influential educational institutions, Christian homes, and a group of cultured, self-sacrificing Negro leaders.

It should be remembered that all of this is the result of cooperation. Tuskegee, with the exception of the life of its founder, the most impressive single fact in American Negro life, was the expression of the desire of white leaders to help Negroes help themselves. In all of these efforts from the very beginning, Negroes have had



DR. WILL W. ALEXANDER
Director, Commission on Inter-Racial
Cooperation

a part. Sometimes it was a gift of labor or a small amount of money, again it has been a long life of service as teacher, as in the case of Professor William H. Crogman, a Negro who has just retired after forty-five years as professor and leader in Clark University, Atlanta.

By 1914 this work of cooperation had borne a rich harvest. It was beginning to spring up in many new places. The women of two distinctly southern white denominations were beginning really statesmanlike cooperation with Negro women.

The participation of America in the World War gave the best possible opportunity to test the results of this work. All who had made any contribution to the development of Negro Americans had cause to rejoice because of what they were ready to give in men, money, and loyalty to win the war. At the beginning of America's participation in the war there was a very definite effort to spread disaffection among the Negroes generally. However, four hundred thousand Negro boys served with the colors, and not one Negro was found guilty of disloyalty. The Negro troops received many individual and regimental citations for bravery.

At home in America during this period, especially in southern communities, racial attitudes greatly improved. As never before, Negroes were recognized as a community resource. In every war task they were given a part and usually did more than their assigned share. By their participation in the war, they won a larger appreciation in the hearts of thoughtful persons in all sections of the nation and revealed the best in Negro Americans to themselves. To southern white people, who had been following closely this racial situation, the war time attitudes seemed to have brought in a new day in race relations.

The spiritual reaction which followed the armistice swept over southern communities, leaving both races in a fog of rumor and suspicion difficult to explain. It seemed that all the ground which racial good will and cooperation had gained would be lost.

In the face of this situation the Commission on Inter-Racial Cooperation began its work early in the year 1919. It is made up of influential leaders, Negro and white, all of whom live in the South. The Commission is the result of a conviction which arose in the hearts of many thoughtful people during the war that race relations must be brought more completely under the influence of Christian motives and ideals. It is the result of the best Christian conscience in the South. It registers a rising tide of determined and intelligent good will among the best whites and Negroes in this section.

The Commission has not sought so much to build an organization as to plant the idea and spirit of cooperation as the best method of dealing with racial situations. The field of this planting has been first of all a small group of white and colored leaders in each of

the eight hundred local communities having a bi-racial population. In addition, an effort has been made to secure the cooperation of students and college leaders, editors and church and civic leaders. The chief effort, however, has been to develop in each community a group who would cooperate in securing racial justice and in promoting racial good will.

The response has been very encouraging. The churches in the South have committed themselves in theory to the work, while many of the most influential Church leaders are striving to make inter-racial cooperation real. The Federal Council of the Churches of Christ in America has organized a commission whose purpose is to give support to this work and assert the sufficiency of the Christian gospel to meet the present racial situation in America.

The editors of daily papers are beginning to direct the news items, which in the past have been a most pernicious source of racial misunderstanding, in the interest of understanding and good will. The editorial columns are almost always sympathetic in their attitude on race questions.

The women's organizations have readily assumed a responsibility for bridging the gulf which exists between white and colored women. The utterance of the first south-wide group of women ever called to consider this question, in the autumn of 1920, contained the following:

"We, a company of southern white women, find ourselves with a deep sense of responsibility to the womanhood and childhood of the Negro race and also with a great desire for a Christian settlement of the problems that overshadow the homes of both races.

"We recognize and deplore the fact that there is friction between the races. But we believe that this can largely be removed by the exercise of justice, consideration and sympathetic cooperation.

"We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community.

"Since sacredness of personality is the basis for all civilization, we urge:

"a. That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

"b. We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We, therefore, pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color."

This sentiment has been endorsed by leading women throughout the South, and definite responsibility assumed by powerful women's organizations for making the sentiment function in the communities and institutions involved.

Very slowly the world learns the New Testament teaching as to the essential unity of humanity. Any successful racial cooperation must have this in mind. It has sometimes been lost sight of in the South. Negro communities have been thought of as a group apart.

Right thinking whites and Negroes do not desire the amalgamation of the racial stocks; without this the races in America will continue to be bound together in a common life. No lines of separation can change the fact that men are neighbors. The races are one in physical well-being, economic destiny, and moral progress. Sickness among Negroes means sickness for white neighbors; a denial of full protection of the law to the humblest Negro means the break-down of legal protection for all. The state which led the nation in 1921 in the number of Negroes lynched, led also in the number of acts of mob violence against whites, the climax being reached in a reported tarring and feathering of a white woman. When the Ku Klux were accused of the latter, the official organ of that organization reported that the crime had been committed by white women.

Unbelief and cynicism alone can defeat good will and racial justice. A cynical American, white or colored, in relation to this question is as dangerous as a traitor in war. To the Church, white and colored, the nation has a right to look for the power to beget the faith that is needed to solve this problem. These churches, whatever else they evangelize, at home or in foreign lands, must aggressively attempt to Christianize American race relations or lose the loyalty and confidence of thoughtful people. To awaken the faith which would make inter-racial cooperation real in America is a service worthy of the highest things men have ever expressed of the Church.

The races in America have a better chance to build good will and cooperation than anywhere else in the world. A common language brings Negro and white workmen infinitely nearer than if they spoke strange tongues. Here the races have a common flag. No flag in the world has back of it such a philosophy upon which to build race cooperation. No one can question the loyalty of Negro Americans. They have fought with American armies from the Boston Massacre to Metz. Their patriotism is one of the most beautiful things in the nation.

Christianity is the greatest influence in the world. The God who hath made of one blood all nations of men is the acknowledged God of white and Negro Americans. In the first centuries this faith overleaped racial antagonisms and social distinctions such as are not to-day to be found in the entire world. American Christians, white and Negro, must assert this common faith anew for the sake of the races throughout the world.

A difficult task! One that shall not be accomplished tomorrow! Only politicians and children must depend wholly on tomorrow for success. Decades and centuries are on the side of Christian statesmanship.

The Negro View of the White Man

BY REV. HAROLD M. KINGSLEY, CLEVELAND, OHIO

Pastor of the Mt. Zion Congregational Church

"WE have lost faith in the white man's religion and morals," exclaimed a Negro at an informal conference in the South a few months after the war. Excitement had not yet died down; blood was at a fever heat; men were wrought up with great expectancy and a new self-appreciation; the rights of oppressed minorities were being championed by the foremost world leaders; men of our race had made the supreme sacrifice; the disappointment of those who were tacitly given to understand that the war made no difference, that they were expected to resume an oppressed, a backward status—in other words, that the war had brought no improvement in the status of the Negro in America, struck home with the sharpness of a sword and the bitterness of gall. The man who expressed this sentiment to the Negro conference, and to two white delegates honestly seeking a basis of understanding, was not a radical but a thoughtful, conservative, life-long friend of the white man and one of the steadiest champions of peaceful Christian race-adjustment.

The white visitors were surprised to find that the Negro not only expected a larger life as a result of his sacrifices and loyalty during the war, but that resentment had been aroused by the new wave of oppression and violence that swept over the country, manifested as it was, in Washington, Chicago, Omaha and St. Paul, and that, with bitterness in his soul, he was beginning to doubt the integrity of the white man, his sincerity of purpose and the genuineness of his moral and religious professions. Perhaps no more self-revealing and truthful sentiment was ever uttered than this regretful indictment by this black friend of the white man.

Picture a race, the victim of caricature and fun making, judged by its lowest and most inferior types, after the Civil War the object of a brutal opposition to all fundamentals of progress, and later, after overcoming this opposition to an extent and pushing upward to a surprising degree, to be made the butt of cruel jokes, the object of coarse ridicule, and you may understand somewhat the resentment in the colored man's mind when he thinks of the white man's attitude.

Take for instance Charles Gilpin in "The Emperor Jones." Without a doubt it is a splendid vehicle for an excellent actor, a ladder for struggling, deserving talent where no ladder existed before, a play that blazoned for the first time a Negro's name in the magic electric lights of that peak of the actor's ambition, Broadway,

New York. The more recent play, "Taboo," is another attempt to feature Negro life, this time, however, with the Negro playing a less stellar role with no personality as outstanding or talent as well-rounded as Gilpin's. Or in the field of recent fiction, take Stribling's "Birthright," the most outstanding, and possibly one of the first serious attempts to dramatize the pulsing life of the teeming Mississippi bottom.

The Broadway "Emperor Jones," with a year's run, is a long step forward from the one-night stand, canvas-tented "Alabama Blossoms' Minstrels." "Taboo" is a serious play, earnestly, and intelligently attempted, and the "Birthright" is a painstaking attempt to present phases of Negro life not white-washing his exploiters, but on the other hand, pulling the cover from respectable, hoary-headed hypocrisies; still they all indicate, unintentionally possibly, an attitude which is humiliating, false and unfair. They reveal not representative phases of the Negro's splendid struggle for a higher life, with all its finer and holier implications, but in the "Emperor Jones," depict a study of fear, true to life possibly but entirely untypical. "Taboo" is a study in superstition, presenting a dramatization of an entirely minor and obscure phase of Negro life, an effort worthy of a better cause. The "Birthright" is a picture showing that a Harvard education makes no difference, for once a Negro always a Negro, and on only the lowest terms. Here are presented the reasons why intelligent Negroes temper their exultation over these serious attempts to present Negro life because it is the same old injustice in a new form. He asks, "Why does the white man always insist on treating the Negro as a joke?"

Possibly few white men realize just how the Negro regards them. If they did know they would have a profound shock as did these white men who met those Negro leaders in the South. As a result of this attitude on the part of the white man, as the Negro fairly or unfairly conceives it, we find that the Negro race is becoming a fertile field for new movements. In the first place, as malcontents they were susceptible to a degree to German propaganda during the war and to radicalism later. In the second place, as a race hungering for brotherhood and democracy, the very fundamentals of Christianity, they give a new kind of audience to economic movements like the Garvey movement, which promises freedom, to political movements like Bolshevism, which promises equality, and to religious movements like Bahaism, which promises brotherhood and love.

I do not agree with the writer of "The Rising Tide of Color," that white civilization is in danger of black inundation, or that the next great war will find all black people lined up against all white people, for history seems to teach that people do not divide on the basis of race and color but they divide on principle; black, white and brown arrayed against black, white and brown. If the good

opinion of the lowly is worth having, (and certainly even a child's opinion of a man has some value), so possibly has the Negro's opinion of the white man a real value. The rehabilitation of faith in Christianity is not needed for the Negro loves his God and his Jesus, but there is need for the rehabilitation of faith in the white man's brand of Christianity so that it will be seen to involve love, justice, brotherhood and democracy.

Possibly no Anglo-Saxon ever put the issue quite so bluntly and boldly as does William James in his letters when he asks, "What right of eminent domain has the white man over darker races?" He beseeches his fellow men of the white race to cease their "sniveling hypocrisy" and not to cloak economic exploitations with fine phrases and soft platitudes. Here he indicates the very kernel of the matter and reveals a most unusual ability for seeing one's self as others see one. Those who doubt the truth of other statements in this article, will do well to ponder the words of William James.

The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white, working together, through an actual practice of Christianity. There is still in the minds of belated races a doubt as to the honesty of the white man's religion. Thus the situation that confronts the white man to-day for his own salvation is that of practicing the kind of Christianity he preaches, and to erase, by a new demonstration of Christianity, a doubt which is not only humiliating to the conscientious white man, but is detrimental to the honest black man. Let us together restore confidence, not in the white man's Christianity or the black man's Christianity, but in the power of the religion of Jesus Christ of Nazareth, which includes a practice of the doctrine of brotherly love to embrace all men.

To be concrete in suggestion, I would point out that in addition to the splendid publicity campaign carried out by religious organizations North and South, that the Home Mission Study Course presents probably the finest approach for the young mind that has ever been presented to the public in such a form, and that the Inter-racial Commission of Atlanta and the Commission on Church and Race Relations of the Federal Council of Churches are all together, with other similar agencies, presenting a program and a solution that will bring better understanding, more helpful appreciation and a real working fellowship which will help to change the Negro's unfavorable estimate of the white man.

Negroes' Work at Home and Abroad

BY PROF. KELLY MILLER, WASHINGTON, D. C.
Dean of the Junior College, Howard University

THREE centuries ago two streams of population began to flow to the newer from the older continents of the world. The European component was but the natural overflow of the fountain of civilization, while the African confluent was forced upward from the lowest level of savagery. The confluence of these two streams has constituted our present population of some hundred million souls, divided into the approximate ratio of ten to one. Here we have the most gigantic instance in history of the hemispheric transference of population. The closest intimacy of contact of markedly dissimilar races gives the world its acutest and most interesting object lesson in race relationship. We are convinced that the whole movement must have been under the direction of a guiding hand higher than human intelligence or foresight. The incident evils that have grown out of the historic contact of these two races are but the logical outcome of a shortsighted and fatuous philosophy. The benefit to human civilization now flowing and destined to flow from this contact, illustrates the teaching of history, that an over-ruling Providence makes the wrath of man to praise Him, while holding the remainder of wrath in restraint.

Slavery was an institution of learning as well as of labor. The Negro's taskmaster was also his schoolmaster. In order that he might accomplish the crude tasks imposed upon him, it was necessary that the Negro should be instructed in the rudimentary principles and crude methods of accomplishment. Had the Negro been inapt in understanding and inept in performance, he would have been unprofitable and, therefore, undesirable as a servant.

Under the tuition of slavery the Negro also gained acquaintance with the English language with its rich store of knowledge and culture. Through slavery also the Negro was brought in touch with the Christian religion and the whole race, as if by magic, embraced this spiritual cult which appeals so powerfully to its own inner longings. This is the strongest tie that binds the Negro in the ennobling bond of spiritual kinship to the fellowship of humanity.

There is no like instance in history where a weaker race in such large numbers has been introduced into the midst of the stronger race and has entered into the inheritance of civilization. Inheritance is the reward of meekness. The galaxy of the Christian graces, loving kindness, humility and forgiveness of spirit are exemplified in the Negro character. And verily he has his reward.

The progress of the Negro race in the United States is uni-

versally extolled as the most remarkable in human annals. We search the records of history in vain for its parallel. Their progress has been remarkable in material things, in intellectual advancement and in religion. There are now over 4,800,000 Negro church members in America. The evangelization of transplanted Africa is the greatest triumph of missionary endeavor since Columbus first planted the Christian cross in the virgin soil of a new world.

Much of this wonderful progress has come to the Negro through his environment and the aid of the white people but after all the only help that is worth while is the help that helps the helpless to help themselves. The question then is, How far has the Negro traveled



GIRLS' INDUSTRIAL AND EDUCATIONAL INSTITUTE, FREETOWN, SIERRA
LEONE, WEST AFRICA

along the road of self-sufficiency? It makes no difference how much seeming progress a people may evince under alien tutelage, it is not real unless it prepares the beneficiaries to do without the benefactors.

Selfishness and greed are the inheritance of man in his natural state. It is only through the culture of Christian conscience that altruism makes itself manifest. It would not be surprising, therefore, if the fortunate Negroes devoted their chief energies towards the personal acquisition and gratification of selfish aims. It is interesting, however, to note the progress which has been made in the direction of altruistic service. There are 4,231,638 Negro communicants belonging to independent Christian Negro denominations whose

church property amounts to \$90,000,000. They maintain 45,000 Negro churches, with a corresponding number of ministers, every penny of whose support is contributed directly by the Negroes themselves.

These Negro churches also contribute every year over \$250,000 for Home Mission work and over \$150,000 for Foreign Mission work. They support over two hundred of their own home missionaries and give aid to more than three hundred and fifty needy Negro churches.

The African Methodist Episcopal Church is the largest of the independent Methodist bodies. This Church operates a number of schools and colleges on a property basis of more than a million dollars. Their annual budget for general religious and educational purposes amounts to about half a million of dollars annually. This Church alone has undertaken a five million dollar drive for the purpose of extension of religious and educational activities.

The African Methodist Episcopal Zion Church organized its foreign work in 1892 and has in the foreign mission field three stations, five out-stations and eleven organized churches.

The Baptist Church contains the bulk of Negro church membership. They maintain a number of schools and colleges supported wholly by Negro contributions. The Virginia Theological Seminary and College at Lynchburg, Virginia, was organized in 1888 by elements of the Negro Baptists of that state. This school has at present a property valuation of over a quarter million of dollars and has just erected a building costing \$130,000 contributed wholly by Negro Baptists. They carry on a missionary work in five countries and have on the mission field fifty-one stations and forty-three organized churches.

The Lott-Carey Foreign Mission Convention represents branch Baptist churches operating independently in South America, Liberia, Zululand and Nyasaland, (Africa) and also in Haiti.

In the Young Men's Christian Association the Negro has shown commendable effort towards self-help. The Negroes now have Y. M. C. A. buildings in twelve leading American cities and toward the total cost the colored people themselves paid \$287,597 and also contribute \$322,742 towards the annual maintenance of these buildings. In all large cities the Negroes are rapidly approaching self-maintenance in this branch of service.

The Negro shows his kinship to the great body of white Americans by speaking the same language, worshiping the same God, striving after the same ideals, longing for the same destiny. None but the most confirmed pessimist can say that the past half century has not given a satisfactory indication that he will be able to meet every exaction that the coming years may impose upon him.

Negroes, North and South—A Contrast

BY EUGENE KINCKLE JONES, NEW YORK CITY
Executive Secretary of the National Urban League

SO accustomed are we to accepting generalizations upon the condition of the Negro North and the Negro South that the whole truth is rarely, if ever, known. The picture of the North, painted by early migrants to their friends who stayed in the South, as "a land of plenty," one of "full manhood privileges," of "unbounded opportunities" was and still is in large measure an illusion. So the South is misunderstood by men who have never lived there and have fed only on tales of its horrors. In both sections there are advantages, counter-balanced and frequently nullified by handicaps.

There are however, certain very definite units by which the status of the Negro North and the Negro South stand out in striking contrast. The usual figures supporting this contrast are familiar to the average reader. Better educational facilities, compulsory education and longer school terms have reduced illiteracy and lifted the average intelligence wherever applied. Naturally \$66 per capita spent in 1920 in New York City for the education of its children produces a higher grade of intelligence in the Negro children of New York than does the \$1.25 per capita per year spent in South Carolina for Negro education. In home ownership, the Negroes of the South would compare more favorably. In farm ownership no real comparison between North and South is possible for 77.4 per cent of the Negroes in the North live in cities while about 79 per cent of those in the South live in rural districts. Except in such cases as southern New Jersey, southern Illinois and southern Ohio, and certain of the mid-western States such as Kansas and Missouri wholly or in part southern, the Negro farm owner, like the Negro farmer in the North, is a rarity.

Business development among Negroes in the South has far exceeded that of those in the North. We see this in the growth of life and fire insurance companies and banks and trust companies and building construction by Negro contractors. Negroes in northern cities have concentrated instead of spreading out over the smaller communities. This has tended to enlarge the Negro's business opportunities among his own people. In the South, the urge to economic development has been mainly prejudice which inspired discourtesies, and in frequent cases absolute refusal to serve Negroes. In the North race prejudice was not so conspicuous. The development of real estate concerns, theatrical ventures and insurance companies has

had its stimulus more largely in the secondary factor of race pride and in the normal desire of many Negroes to enter business as a vocation, playing upon the factor of race pride and relying upon a Negro market and custom for support.

In the North the Negro possesses the ballot which gives him the usual air of independence that men possessed of suffrage have everywhere. The lack of the ballot in the South keeps the Negro forever "within the veil."

EXPLODED THEORIES

Some years ago, Negroes who came to the North to live, seeking to improve their lot from an economic and social point of view, were considered by their southern Negro friends as well as by southern whites as deliberately risking their lives because of their supposed inability to acclimate themselves to the rigors of the northern winters. Yet today, we find the Negro death rate in cities like New York, and Springfield, Mass., lower than the Negro death rate in the cities of the South. The difference is more significant because the migrant population in the North is heavily centered around the more advanced age groups where normally the death rate begins to increase. Infant mortality among Negroes in northern cities is lower than in cities of the South.

Ten years ago, the great proportion of Negroes in the North were employed in domestic and personal service. In the South a much larger proportion of Negroes were skilled and able to work at their trades. Following the increase of nearly a million Negroes in the North during the five years of the migration there has come an unprecedented expansion in industry and the professions. The number of doctors, lawyers and clergymen has almost doubled and, of particular significance in contrasting the two sections, they are able when once an opening has been made to advance higher in northern than in southern fields. There are now managers of dressmaking establishments; foremen and forewomen in factories; teachers in the public schools, stenographers and bookkeepers in large business establishments; electrical, mechanical and civil engineers. Many of these occupations are regarded as entirely without the Negroes' sphere in the South. Openings in many of these lines may be said to be due in large measure to the ceaseless effort and educational propaganda both by the Negroes themselves and by sympathetic and far-sighted white people.

This change in the northern situation has affected the South's attitude towards the Negro. At first the South took an attitude of indifference, then of alarm and finally of serious meditation and discussion of the questions involved. Just prior to America's participation in the world's war, when Negroes first began to come from the South, articles frequently appeared in southern dailies to the effect

that this increase in migration would rather relieve the South of some of the "problem" and would place on the North a little of the "burden" which the North was wont to accuse the South of handling ineffectually. Later, employment agents representing northern industries were arrested because of their efforts to secure southern Negro workers for northern plants. Prepaid tickets were not delivered to Negroes to whom the railroads were directed to deliver them and trickery was resorted to to prevent Negroes who already had paid for their tickets leaving the South for northern points.

Then followed the rapid growth of the Ku Klux Klan and the development of a counteracting force in the form of inter-racial committees which have labored to establish a better feeling between the two races and for the encouragement of social justice, fairer play and a more equitable division between the racial elements in the South of the fruits of progress. This same period has tended to unite the northern and southern elements of the Negro population in a spirit of comradeship.

Some years ago it was not unusual to hear heated discussions among the older Negro families of the North as to the proper treatment of southern Negroes who came North. Any Negro who happened to have seen the light of day north of the Mason and Dixon line considered himself superior to any Negro born in the South no matter what his attainments may have been. Booker T. Washington was considered, especially by many northern Negroes, an enemy of the race because he dared to speak in northern communities in favor of industrial training for Negroes even in the South. This feeling of opposition continued in a measure even after many municipalities of the North had established systems of vocational training for the northern white public school children. Today we see a new situation. One finds the same language used among the intelligent Negroes of Richmond or Atlanta or Jacksonville in regard to Negro aspirations and rights as in the drawing-rooms of the most cultured Negroes of Boston or Chicago. Of course this sectional feeling among Negroes has not entirely disappeared. A few days ago, a young colored woman of good education and progressive ideas, born and reared in New England by parents who came from the South, vehemently stated in my presence, "I just do not like southern colored people. There are only a few that I care anything about!" She thinks that southern Negroes are slothful, indolent and lazy and that these undesirable qualities introduced by southern Negro migrants tend to lower the estimate placed by the community on Negroes already in the North. Here, incidentally, is an evidence of the fact that the propaganda intended for white consumption had had its effect even on the Negro's mind.

It is interesting to note the nativity of some of the leaders of national public thought among Negroes. W. E. B. DuBois, editor of the "Crisis," is a native of Great Barrington, Mass.; James Weldon

Johnson, secretary of the National Association for the Advancement of Colored People—Jacksonville, Fla.; George Cleveland Hall, prominent physician and public welfare worker of Chicago—Ypsilanti, Michigan; Dr. E. P. Roberts, former member of the Board of Education, New York City—North Carolina; Dr. W. G. Alexander, member of New Jersey State Legislature—Lynchburg, Va.; Robert S. Abbott, publisher of the "Chicago Defender"—Savannah, Ga.; William H. Lewis, former U. S. Assistant Attorney General—Portsmouth, Va.; Ferdinand Q. Morton, member New York City Civil Service Commission—Mississippi; Mrs. Mary Talbert, former president of the Federation of Colored Women's Clubs—Oberlin, Ohio.

The colored people of America no longer ask a man for information concerning his birthplace. They ask only whether he wishes all manhood rights for his Negro brothers and whether he will be fair and truthful in making representation for the race in high places and in conferences where the masses cannot speak for themselves.

Considerable discussion has been indulged in recently over the question as to whether separate colored schools, especially high schools, would be desirable in the North on the ground that colored teachers would give more encouragement to Negro pupils. The good effects of such a system some have sought to prove by referring to the larger percentage of colored children in attendance at high schools in such border cities as Louisville, Washington, Kansas City, St. Louis and Baltimore as compared with cities in the North where the students are not separated according to race. While no careful analysis of this question has yet been made, most writers on the subject relying upon observation as a guide, it is significant that in the high schools of Hartford, Connecticut, the colored pupils comprise 2.2 per cent of the school population while the Negro population is only 1.8 per cent. It should be noted that Hartford's migrant Negro population has been mainly adult and therefore has had but slight effect on the high school population.

While the white people of the North and of the South have approached an understanding on sectional matters, the northern and southern Negroes have also come to a better understanding and the Negro population has distributed itself so widely over the country that the Negro has gained admission to discussions on race adjustments where white people from the South and from the North were both present. Time is a great solver of problems and we have lived to see the day when these four groups are represented at common meeting places where mutual problems are discussed and programs worked out. The adjustments are not to be made in a shorter time than it required to work out the theory of race relations. These theories are yet to be universally applied, and the adjustments will take considerable time. But the "way out" is clear.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, NEW YORK CITY

HOME MISSION STUDY, 1922-23

THEME: **The Negro in America**

By FRANKLIN D. COGSWELL

Secretary, Joint Committee on Home Mission Literature

The new program of materials for Home Mission study books is the fourth which the Council of Women for Home Missions and the Missionary Education Movement have published jointly. The developing co-operation between these two bodies has been one of the interesting features of interdenominational missionary work in recent years. Not only have the two organizations forming the Joint Committee on Home Mission Literature found the partnership enjoyable and profitable, but there have been many evidences of appreciation on the part of churches throughout the country that there is now presented to them a single program of interdenominational Home Mission study materials.

It is with great satisfaction that the Joint Committee presents this year a series of publications on "The Negro in America." Not since 1908 when Miss Mary Helm's excellent books on this subject were issued has it been the theme of an interdenominational program of study under the auspices of the boards of Home Missions. The vast movements of the war period have now brought the question before the world so prominently that its significance is realized more solemnly than ever in the past.

The theme is one which calls for such a variety of treatment that two study books of entirely different character have been provided in the new series of publications now coming from the press.

The Trend of the Races by George Edmund Haynes, Ph.D., is more than a study of the Negro; it is a study of the relations between the black and

white races in America and an earnest attempt to suggest means through which the two groups may find a way to interracial peace. It is of special interest that this book comes from the pen of a Negro leader. He speaks out of a long experience in the work of the Church and in many movements for larger understanding between the races. A graduate of Fisk University, Dr. Haynes took his advanced degrees at Yale and Columbia. Out of his studies of the problems of his people in New York there grew the National League on Urban Conditions among Negroes of which he is the founder. He then returned to Fisk as professor of sociology and economics. With the entrance of the United States into the World War there came the need for a special agency of the Government for investigation of industrial conditions among the Negroes and Dr. Haynes was appointed Director of the Bureau of Negro Economics of the United States Department of Labor. Later he took charge of the Negro section of the Home Missions Survey of the Interchurch World Movement. Within the past few months he has received the honor of being elected Secretary of the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America.

Dr. Haynes' careful, sympathetic study of this problem, which is of world significance and which he shows in its world setting, will not only inform its readers and stimulate helpful discussion, but it will also deepen Christian convictions and lead its students back to Christ to find in Him alone the active good will and the understanding love which will overcome prejudice and establish brotherhood.

In the Vanguard of a Race by Mrs. L. H. Hammond makes an admirable companion book to that by Dr.

Haynes, for its twelve biographies show concretely what contributions Negro men and women are capable of making toward the solution of the vexed problems of their race and toward the enrichment of our common life. Mrs. Hammond is widely known for her pioneer work in woman's home missionary circles of the Methodist Episcopal Church, South, and for her service on the Interracial Commission and on the Southern Publicity Committee. Her book, "In Black and White," has had a large circulation and she has been a frequent contributor to magazines. Her new book comes from many months of personal investigation and study. She introduces a group of Negro men and women who have made outstanding achievements in many fields of endeavor and whose stories, with a few exceptions, are but little known to the general reading public. For young people, especially, these life stories will be rewarding. They are not only interesting but they also raise many vital questions for discussion. The wide range of the book is indicated by the fact that it tells of the lives of three educators, Booker T. Washington, Robert R. Moton, and Miss Nannie H. Burroughs; a doctor of medicine, Charles V. Roman; two ministers, one pastor of a large institutional church in the North and the other a worker in a rural region of the South, William N. DeBerry and James H. Dunston; a leader in community work for girls, Mrs. Harris Barrett; a builder of agricultural prosperity, John B. Pierce; a woman banker, Mrs. Maggie L. Walker; a composer of music and singer, Harry T. Burleigh; a missionary to Africa, Miss Martha Drummer; and a poet, Joseph S. Cotter, Jr.

For boys and girls of about nine to twelve years of age there is an interesting book of stories of Negro life, *The Magic Box* by Anita B. Ferris whose children's books on missionary subjects are well known. These stories will help in the building of finer attitudes of sympathy and re-

spect on the part of white boys and girls toward their Negro playmates.

Mrs. E. C. Cronk is collecting and editing a series of stories of Negro boys and girls for primary children. These will be published with six large pictures (9x13 inches in size), similar in form to the other titles in the primary picture story series.*

There will be *Suggestions to Leaders of Study Classes* for each of the books, that for "The Trend of the Races" being by Miss Estelle Haskin of the Board of Missions of the Methodist Episcopal Church, South. The *Leaders' Manual* for "The Magic Box" is by Miss Alma N. Schilling and will have many valuable suggestions for programs and service activities for boys and girls.^a A picture sheet, "Negro Neighbors",^a will contain a number of half-tone pictures for use in making posters, class-books, and scrap books.

*Price, cloth, 75 cents; paper, 50 cents.

^aPrice, cloth, 75 cents; paper, 50 cents.

^bPrice, cloth, 65 cents; paper, 40 cents.

^cPrice, 50 cents, postpaid.

^d"Suggestions" and "Manual," 15 cents each.

^ePrice, 25 cents, postpaid.

COOPERATION BETWEEN WHITE AND COLORED WOMEN

By

MRS. CHARLOTTE HAWKINS BROWN,
SEDALIA, N. C.

I was fortunate enough to be one of four colored women present at the great Memphis Conference, where for the first time in the history of the South, white women, from all denominations, met to confer with and listen to Negro women out of whose hearts poured the accumulated sorrow and chagrin of fifty years' growth.

This conference was epochal in many ways, for the white men and white women assembled there seemed determined to know nothing among themselves "save Jesus Christ." The slogan on the wall in emblazoned letters read: "Whatsoever ye would that men should do to you, do ye even so to them."

We realized, before we left that meeting, that women must be drafted

to put "over the top" this spirit to the forty million or more white women who were not there. For the first time in my life I found myself *thinking white*. My heart ached for this little group of women who had to carry a message of "love of Negroes" to thousands who had been taught from youth to despise men and women because they were black.

The exhilaration of it all, the faith, the courage that these women inspired in us have smoothed out many rough places, straightened many crooked paths and given us a song in the darkest night. These women sounded the first real clarion note for cooperation between white and colored women.

The present condition of unrest among Negroes all over the country is no light matter to be set aside. Wise people will try to think sanely. We are at the cross-roads. We need the kind of advice the Prophet Jeremiah gave to trembling Judah. There are many ways of solution advanced, but both races must deliberate and ask the question, "Where is the good way?"

Humiliated often by some undeserved unkindness and injustice because of our color, though a mist of tears bedim our eyes, our souls must cry to the God who hears, "Where lies the path of duty for me?" I am confident that the solution of this grave problem is in His hand and when He overturns heaven, hell and earth to solve it, I want to be found doing the duty that lies nearest me.

I have always been an optimist, but the optimist must sometimes picture the dark side that men may know the truth. There are a few outstanding facts which cannot be ignored. Ignorance of these things can but retard progress toward the desired end. In the Spirit of Him who said, "Blessed are the peace makers," I make this contribution of my conclusion as to the basis of cooperation between white and colored women.

A good Southern friend said one day to me, "Charlotte, the Northern white people do not understand the

Negro as we do. We Southern women understand you perfectly. We have been reared with you, nursed by you. Your folks have been everything in our homes and we know you through and through." At that very moment, I was struggling not to resent her calling me by my first name, because I knew that it was from force of habit in dealing with Negroes as servants, differentiating in no way between us, and not as a term of endearment. A Northern friend who has been interested in the education of Negroes, a woman who has put her time and energy in helping to build a first-class Negro school, calls me by my first name as a term of endearment (so she says) but one day when I addressed her fourteen year old girl by her first name, in no uncertain language I was told, "You must not call my children by their first names; you are not their social equal."

Now, here are two women representing the best blood in the Anglo-Saxon race in America, Christian women willing to give of their time and means for the uplift of my people. I must speak of them as friends for they have met the test, although we are taught to believe that there can be no real friendship except upon a basis of mutual respect. Do these women respect me? Of course they do. They recognize two codes of ethics—one for white women and another for colored. I must exercise no choice as to how I am to be addressed, although I was a full-grown woman when I formed the acquaintance of these two equally lovely women and met them in the capacity of a teacher of Negro youth. If I wish to retain the friendship I must not insist on being spoken to in terms different from John, the butler, or Mary, the cook, however hard I may have struggled to get my recognized title to "Miss" or "Mrs."

The intelligent Negro woman is truly between Scylla and Charybdis. She is humiliated by the attitude of the average Southern white woman, who knows little of her soul's deepest

cravings for home and all that goes to make home pure, comfortable, cultured and refined, who never seeks to know her desires and aspirations for her black babies, who knows nothing of her schools, her churches or any form of recreation by which her children may thrive. She is oftentimes scorned by the Northern white woman, who, when the Negro woman crosses the Mason and Dixon line, lest she may forget her former surroundings, constantly reminds her of the inferior position she occupied in the South and of the utter hopelessness of her desire to be regarded as a woman among women. This same Northern woman spends thousands of dollars to educate the Negro woman's children but will not spend one moment to find out why this product of her investment cannot be given a fair showing in some place where she is not needed as cook or maid.

What a chasm there is between us—deep, fathomless! The Negro woman wonders if there is a place on earth where she can stand and breathe freely and think in terms of a woman.

There is no more mistaken idea afloat than that which conscientious Southern women have advanced; that is, that they know the Negro women, when only one out of a thousand has ever had a conversation with a well-trained Negro woman, or has been in a modern, cultured Negro's home. Few, if any, have taken time to go into a Negro schoolroom or church.

Nine times out of ten, a white woman speaking to a colored audience must refer to her "black mammy" or her cook as her source of information on questions regarding the Negroes of her locality. They usually put up "my Jim" or "my Mary" as criteria. This fact alone has become distasteful to the cultured Negro woman, not because she doesn't know real womanhood whether it be found behind pots and pans or behind a typewriter desk, but because of the wholesale elimination of that large class of Negro women who are not menials but who are plying their

hands daily, sinking their very souls into the problems of uplift among their people. These utterances referred to have caused many an otherwise beautiful and helpful address to fall on deafened ears. As presiding officer in many such a gathering, I've had to pray God to keep down open revolt.

On the other hand, the average Northern white woman, if she does not ignore you or make you feel some kind of inferiority, is so overly nice and patronizing, you feel yourself an object of special care. There is nothing more uncomfortable. Why can we not just be let alone to think and plan and move and have our being without special legislation or care?

I slept, one night in the North, in a telephone booth because there were no colored people in that town and the president of the local Y. W. C. A. said, "We simply cannot take in a colored woman." I had been serving as a non-resident member of the National Board of the Y. W. C. A. for some time.

Do you ask me why I write in this strain? I am not bitter; I trust in God, but "Ye shall know the truth and the truth shall make you free." There can be no cooperation between white and colored women, North or South, unless we approach it by way of the teachings of the Lord Jesus Christ: "Thou shalt love thy neighbor as thyself." White women must make a study of different groups of Negro women and not attempt to cure all maladies with one remedy.

Many people, North and South, are still thinking in 1865 though living in 1922. Many still refer to the Negro women who are mothers of white children (poor creatures, sinned against far more than they have sinned) forgetting the thousands of Negro women who are bent on building homes and on educating their children. Many are entering the professions of law, medicine and dentistry. Truly the Negro woman has come through "sorrow, through pain and through woe."

The intelligent Negro woman does

not ask charity but an equal chance. She merely asks respect for her judgment and intelligence.

The intelligent Negro woman is in a position to improve greatly the quality of service rendered the white women by the working women of the Negro race and will do it more conscientiously as she receives the sympathetic interest and cooperation of the women who employ.

Here are a few suggestions: (1) Colored women resent being called by their first names, except by intimate friends with whom such a privilege is an exchange. (2) Colored women should be consulted about plans that include them. (3) There should be Christian frankness and open-mindedness in the approach to any problem. (4) The natural assumption that all white is superior and that all black is inferior must be eliminated before any really cooperative spirit can be fostered.

If the white woman could *think black* twenty-four hours, better still, *be black* for two hours, there would be no Negro problem in America. I have so much faith in her sense of justice and fairness when she allows her mind to be receptive to truth, that I feel certain she will set up such a howl that the United States Senate, Congress, Judges of Supreme Court, the President himself, will adjourn all business to listen to the appeal of the American white woman for her sister in black.

A growing number of white women are eager to be fair and just in their dealings toward us. They are seekers after light, but I am convinced that many of them have some sort of Negro-roid fairness and justice, the sort of especially prepared black plaster ordered for our woes, when we merely want human justice. I want to bow in reverence, however, to that consecrated Christian group from the North who have laid their very lives on the altar to usher in a new day for us—that group to whom most of us are indebted for the light we have.

I verily believe that for the next twenty-five years the races' great efforts would better be directed inward to teach the white folks to love colored folks, to teach colored folks to love white folks, to teach every man to love and hate not. This is the Gospel of the Lowly Nazarene who braved the prejudice and narrowness of His own people to save the world. Our steps toward cooperation must be along these lines.

The Negro woman pledges anew the devotion she exhibited so recently in the Nation's peril when she worked side by side with the white woman for the safety of this land and the defense of a flag which is hers by heritage as much as it is the white woman's. In that same spirit of unselfishness and sacrifice she offers herself to serve again in any and every way that a courageous facing of duty may require. In return she asks the white woman to help usher in for her these few things for which her heart longs, deprivation of which has grieved her conscience and embittered her soul:

1. Raise your cry against that blackest of American evils directed largely against the members of the Negro race—lynching of human beings.
2. Ask for equal accommodations for Negroes in places offering service to the public.
3. Establish inter-racial committees in every local community for interchange of thought in regard to the problem of adjustment.
4. Make a careful and comprehensive study of the social and economic problems the Negro is forced to face.
5. Give equal educational advantages and equal opportunities for recreation to Negro children where the races are naturally segregated.
6. Approach the problem of the Negro in the same broad spirit that you approach all other race problems. Seek to know the truth about the Negro woman as you sought to know the truth about the women of Belgium and France.

Until white women are willing to strive with Negro women in their effort to attain unto these things that are dear to the hearts of all American women, it is a waste of time and effort to seek cooperation.

BEST METHODS

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

"To Postage 5.00"

What is extravagance and what is economy in missionary work?

Are there some things we can not afford NOT to do?

Is there a scattering that yet increaseth and a withholding that tendeth to poverty, in missionary administration?

As I made the entry in my missionary expense account, "To postage, \$5.00," I unconsciously sighed. How I wished it were not necessary to spend a cent of the missionary funds for running expenses, so that every dollar of it could go straight to the field!

I wondered who gave that five dollars I spent for postage. Possibly it represented the entire missionary gift of two or three women who had little to give and had made much denial of self to give that little. And I had spent it for ordinary postage stamps!

I turned to my stenographer. The missionary gifts of self-denial were helping to pay her salary, too. Somebody's gift went into the very stationery on which I wrote. I sighed again as I began to dictate letters. I wished I could pay all these office expenses myself and not touch a cent of the missionary money to meet them.

In a few days the answers to some of the letters came in:

"I am enclosing my check for \$100.00 for the Rescue Work in Japan."

"My sister and I have decided to assume the support of the Bible Woman about whom you wrote us, at \$45 a year."

"Our young people voted to take the support of the teacher of whom you wrote. We understand the salary will be from \$500.00 to \$600.00 a year."

"If I can be of service in the work you outlined in your letter, count on me."

"We have succeeded in organizing a Children's Society with sixty-two members. The interest is fine and I am hoping we can train all these boys and girls for missionary service."

Then I saw the grain of wheat, that seemed to have fallen into the ground only to die, multiplied a hundred fold. One little postage stamp had been multiplied into one hundred dollars. Another had brought forth six hundred dollars and another forty-five dollars, while yet another postage stamp had enlisted lives for service. Then I knew that the woman whose gift went into postage had given to missions as truly as the woman whose gift went into Bibles.

Our sentimental shortsighted economies are often our most reckless and costly extravagances. With beautiful sentiment I had almost denied the Lord's work the stenographer who wrote the letters; the stationery on which they were written; and the stamps which mailed them. In order that I might proudly boast of my economy and have my friends commend me for it, I had almost failed to enter doors of opportunity opened before me.

It is a little soul that cannot recognize the work of the grain of wheat that must fall into the ground. A sentimentalist insists that every cent of his gift must go straight into the hands of the missionary. A great soul says, even when multitudes are perishing in famine, "If my gift will mean more in purchasing wheat to be planted, that more wheat may be brought forth, it is well."

The letters that are not written often cost more dearly than those that are. One letter that was not written

cost a Board \$125.00. A special gift would have been continued if a letter asking for its continuance, and telling something of the work done, had been received. It was much more extravagant not to write that letter than it would have been to write it, and to spend two cents in mailing it.

Two secretaries arrived for an important meeting. The expense account of one was \$35.21; the other's expenses were \$40.16. Said the treasurer to Mrs. A., as she handed her a check, "I am afraid Mrs. B. is a bit extravagant. Her expenses are \$4.55 more than yours."

Mrs. A. smiled heroically. "Yes," said she, "I've never yet spent a cent of the Lord's money for Pullman fare. I sat up all night, and did without breakfast this morning, to cut down the expense."

While an important committee meeting, that cost the Church \$3.75 a minute, in the sum total of the expenses of all the members, was held, Mrs. A. with a throbbing head slipped out to a drug store to buy a coca-cola, and later went over to the parsonage to lie down a few minutes. Her thinking was clouded all the day, but she patted her own back with a feeling of great virtue. Had she not saved the Church \$4.55? She did not reckon that she was guilty of inexcusable extravagance in spending \$35.21 from which there were practically no returns.

We may save the price of a doctor's salary in a mission station, but if it costs us the lives of missionaries, which represent the investment of thousands of dollars, have we been economical? We may save the salary of a stenographer, but if it costs us the efficiency of an office, have we been economical?

We may not enter on our books "To postage, \$5.00," but if that means we fail to enter \$100.00 and \$45.00 and \$600.00 gifts that might have been entered; if it means that we fail to enlist lives that might have been enlisted; we stand convicted of extravagance even though we, in all

sincerity, protest that we are practicing economy.

May we be preserved from wasting our Lord's money. May we spend every cent with our eyes fixed on a lost world for whom Christ died, and waste not even a cent of it in luxury. But may we also be preserved from the extravagance of inefficiency in our service.

May we be preserved from diverting any funds from their rightful work, but may we also be preserved from the shortsighted littleness of thinking that in order to make a gift to missions, we must put it into the hands of a missionary and see that he spends none of it for house-rent or food or clothing.

"To postage, \$5.00!"

No matter whose was the gift, no matter what self-denial it had involved, I knew as I read the answers to the letters it sent out, my Lord's money had not been wasted; neither had it been hid in a napkin; but it had been invested for Him in a way that had brought many other gifts. It had enlisted lives in His service, and I was content.

We are accustomed to seeing luxury lists, and lamenting them. Is it not high time we faced a list of a slightly different type and considered some of our most needless and most costly extravagances that short-sightedness lists as economy?

SOME MISSIONARY EXTRAVAGANCES WE CANNOT AFFORD

To train, equip and salary a medical missionary and let him walk to make all his calls, when an automobile would enable him to conserve his strength and reach twice as many people.

To pay thousands of dollars to train and equip a missionary and then break her health by not giving her a simple, quiet home in which to live instead of a native house.

To permit a secretary, receiving \$3,000 a year, who has more work than he can do and more opportuni-

ties than he can meet, to do the work a stenographer at \$1,000 a year could do more efficiently in one-fourth the time the Secretary spends on it.

To let our pastors do the work of messenger boys in order to save postage.

To hamper the work of our congregations by not providing automobiles for our pastors if automobiles would enlarge their usefulness and increase their efficiency.

To spend one cent of our Lord's money for any of these things, or for anything else that is a matter of personal luxury, not really necessary to efficient service in lives thoroughly consecrated to Him.

—*Katherine Scherer Cronk.*

REACHING STUDENTS FROM OTHER LANDS

By MRS. FLORENCE EDMONDS

From the uttermost parts of the world they have come, students ten thousand strong, to America seeking its best; the best of its institutions, the best of its industries, and of its civilization; but most of all these eager, young people have come to study us—you and me. They come with faith and almost childish belief in our greatness and goodness and a generous spirit of willingness to sit at our feet and learn. For is America not a Christian land, a land of ideals? They ask for education and spiritual bread; shall they be given a stone?

Fifteen hundred of these men and women are studying in the colleges and professional schools of New York City. Here they are thrown into the varied surface life of an impersonal city of millions. Twelve years ago, a friendly "Good Morning" was spoken to one who was lonely, one who said that no one had greeted him in any way during the three weeks that he had been in New York, and thus a vista of opportunity for service presented itself, and the Intercollegiate Cosmopolitan Club came into being.

The object of the Club is furthered

in a few very simple but definite ways. There has been a constant effort to avoid over-organization and the impersonal. At the beginning of the college year, invitations are sent to the groups of students from foreign lands and to a selected group of Americans to attend an opening reception. This is followed by an invitation to a Sunday evening supper and it is this supper, this breaking of bread together, that has been a friendship net, where we have come to know and understand one another. Differences of race and color are forgotten in a common brotherhood. Friends from colleges, friends from churches of different denominations, friends from all walks of life, some of the finest and best American people that New York has to offer, are invited to these suppers in the hope that individual contacts will be made. And they are. These friends serve in many ways, by asking students to their homes, to concerts, to churches, and to the country for week ends. Students from other lands do not seem to feel interested so much in what we teach them, as in what they find in us, as representatives of our theories of theology, creeds and code. They are interested in spirit and truth as expressed in individuals.

Another activity of the Club is its National Nights. On Saturday evenings, at intervals of every two or three weeks, enjoyable social evenings are held. These occasions afford opportunities of exhibiting the music, manners and customs of different nations and are always very enjoyable.

Saturday excursions are made to different places of interest, up the Hudson River, around Manhattan Island, and to industrial and municipal institutions in or near the city. These are pleasant outings, promoting acquaintances among the members and have great educational value as well.

Several groups meet in Earl Hall Sunday afternoon at four-thirty to discuss questions of national and international scope, the object being to bring about a sympathetic under-

standing of one another's point of view, and, whenever possible, a solution of a given problem by the highest moral, ethical and religious standard.

Many requests come from churches, schools, clubs, Y. M. and Y. W. C. A.'s asking for foreign students able to speak on the educational, social, economic and religious conditions in their native lands. This is a splendid opportunity for club members to bring to Americans a knowledge of conditions in different parts of the world and thus are they furthering the cause of international understanding.

Students from other lands are met on their arrival in the city, advised regarding board and lodging, provided with opportunity for self help when needed, visited when sick and every effort made to make their stay in this country beneficial and enjoyable.

The work is promoted by its student cabinet, native bureaus and staff. It has the support of many American friends and has grown from year to year until now the club has a membership of 632, from 66 countries, studying in 51 colleges and professional schools.

To the Sunday supper there came one evening a friend, one who is always watching for a worth-while opportunity for world service. He mingled quietly with the students and only those nearest him knew that a great and generous man was one of the company. He felt the atmosphere of simple friendship and goodwill and later said that he was glad to be identified with an undertaking whose "possibilities for good seemed almost limitless." He proved his faith in this movement by donating funds sufficient for the erection of a building to be known as International House, a home and friendship center in New York for students from every land. This building will provide rooms for 500 students, every one with sunshine and air, and the need for these can only be appreciated by those who have tried to find them. It will offer its

facilities, social and physical, to several times this number. There will be a separate dormitory hall for women and one for men and a central activity building for both. It is hoped that the House will be a light-house of goodwill and that it will represent the united interest of all who have a special interest in the presence and welfare of the large number of foreign students in New York.

The site is on Riverside Drive overlooking the glorious Hudson River. Near by is Grant's Tomb, upon which, when a war was finished, was inscribed, "Let Us Have Peace." Upon the facade of International House, which will help to prevent wars, we hope there may be written, "Peace Comes from International Understanding, Brotherhood, and Goodwill."

ADVERTISING AND REGISTRATION DAY

By MRS. HENRY LEVERICH

"I haven't been interested in the work of our church until recently because I haven't known anything about it," said a bright young woman recently. Then she added, "I come to church on Sunday mornings, but I have never had the slightest idea of the activities or of any call for me to do anything except to attend church."

Is there not some way in which we can bring before the people the various activities of our churches with their call for enlistment and service?

Why not a church fair or exposition—not to sell ice cream and cake or old clothes but to present our educational program? Because we have advanced far enough in a real stewardship program to discard booths and counters as commercial devices for financing our Lord's work, let us not overlook their educational value in presenting our program and in enlisting recruits.

St. Luke's Parish, Montclair, New Jersey offers an Advertising and Registration Day.

Advertising and Registration Day

In October, after vacation time, as the year's work started the first Woman's Meeting was announced on the program as "Advertising and Registration Day for the Women of St. Luke's," and this was the way it was carried out:

Each Department of Women's Work was invited to participate and to arrange a booth or a corner of the large assembly room in some unique fashion, keeping in mind the fact that the booth or corner must advertise the department.

The Women's Auxiliary had a very large space for its Social Service Work. From the center of the ceiling came bands of brown and yellow crepe paper, each band reaching to tables assigned to various sub-departments in the Social Service Work, viz.: Hospital Committee, Day Nursery Committee, Fresh Air and Convalescent Committee, Settlement Work Committee, Daily Vacation Bible School Committee, St. Catharine's Home Committee, etc. These tables were each a clever presentation of the work they represented.

The Box Department of the Women's Auxiliary had a dummy figure from a tailor shop, which was dressed in garments already made and materials to be used in the making of garments, also surgical dressings, etc.

The Church Periodical Club, Comfort Club, Altar Guild, Church School and Church School Service League all had original and expressive booths.

The United Offering advertised itself by having made a large "Little Blue Box" exactly like the real little blue boxes. At the top of this larger box was a shelf and on the shelf were miniature scenes which told facts about the United Offering.

For instance, one was a bit of Alaska and the Anvik Church, which was built by a part of the First United Offering (all of which was made out of Dennison's paper with cotton to imitate snow). Inside of the big, blue box was seated a very pretty, enthu-

siastic young woman who talked through the slit in front of the box and told passersbys about the United Thank Offering. She interested sixty-three women to take the little blue boxes—women who had never before known about them or had been interested in them previously.

There was a program, six women in a talk of three minutes each telling something vital about some department of the work. Then everybody was asked to visit the various booths and register for service at whichever one made the strongest appeal to them.

There was a blackboard on the stage and the registrations were recorded during the afternoon while tea was being served, and while every department was tense in its effort to send the largest number of registrations.

It proved to be an interesting as well as a very educational afternoon and a surprising number of new workers were enrolled.

Here and There Methods

A Progressive Missionary Party affords opportunity for missionary education served with sociability. Arrange six or seven tables with a hostess at each table. The people move from table to table for a ten minute talk or discussion on some mission field or topic. As the bell rings all except the hostess go to another table. When all the guests have had ten minutes at each table, refreshments may be served.

* * *

Drawing room meetings held in some attractive home lend a delightful social atmosphere to a missionary gathering and interest many women who would not otherwise be reached. The visit of a missionary affords a good occasion for a drawing room meeting.

There is a hostess, of course, and a Reception Committee. The missionary may make an informal talk in addition to meeting all the guests present.

NEWS FROM MANY LANDS

NORTH AMERICA

Relief Administration Work

SECRETARY Hoover reported in February that the total receipts of the American Relief Administration, since the beginning of its work in Russia had amounted to \$52,919,000. These include \$24,000,000 of Congressional appropriations, \$12,200,000 gold from the Soviet Government, \$10,000,000 charitable balance of the Administration, \$3,600,000 worth of medical supplies from the American Red Cross, and \$3,119,000 from numerous religious and charitable bodies in the United States, such as the Jewish Joint Distribution Committee, the Federal Council of Churches, the American Friends' Service Committee, the International Committee of Y. M. C. A. and the National Lutheran Council. Mr. Hoover reported at that time:

"The famine is proving of even larger dimensions than anticipated, for the agricultural decadence outside the special drought region of the Volga Basin is so severe in some places as to amount to famine. The amounts of food estimated by the Soviet authorities as being available for towns in the non-drought area seem to have been much over-estimated."

Transportation is one of the biggest problems with which the Relief Administration has to deal in its efforts to sustain between six and eight million people.

The Sunday School Merger

THE words "Building Together" have been selected as the working theme for the Sixteenth International Sunday School Convention, to be held in Kansas City, June 21-27, 1922. This slogan refers to the merging of the Sunday-school forces of North America into a single organization for purposes of efficiency and advance to

be known as The International Sunday School Council of Religious Education. This merger, which the convention at Kansas City is expected to ratify, will bring together the International Sunday School Association and the Sunday School Council of Evangelical Denominations. The first has been carrying on its work in a wholly voluntary way for more than half a century. The denominations have not been officially connected with it in any manner, though many prominent denominational men have occupied positions of responsibility.

The second, which was organized in 1910, was purely official and represented nearly all of the Sunday-school constituency of North America. Before this Council had gone far in its program it became evident that the two associations were crossing lines and in some instances duplicating their work.

—*Sunday School Times.*

Southern Women and Race Problems

THE women's boards of the Southern Presbyterian, Southern Baptist and Southern Methodist Churches have endorsed the program of the women members of the Inter-Racial Commission, and have set in motion the machinery to carry it out in local communities throughout the South, through their local church societies.

The plan calls for three committees in each auxiliary to study the Negro homes, schools and churches of the community, with the aid of the colored women who are locally leaders among their people. From these studies a concerted plan of action is to be prepared, differing according to local needs, upon which the women of both races can unite, in cooperation with the county inter-racial committee. The Woman's Auxiliary of the Episcopal Diocese of North Carolina has appointed a committee to confer with

leading colored women of the state to learn the needs of their women and children as they see them, and to form plans for cooperation.

—*Missionary Voice.*

Negro's Chance for Education

WE white Americans, writes George L. Cady in the *Home Mission Monthly*, "have built up for ourselves and ours a marvelous system of education. We have believed this is the way to push back the horizons and admit us into the larger life. And more, we believe this is the way to make Democracy safe. Democracy dies in the hands of the ignorant citizen. But of this the black man has had the very minimum. He has had no more than the crumbs which fall from the table spread for the children of the dominant race. For two centuries and a half we made it a prison offense to teach him to read and write. During his freedom we have hobbled his progress by the least possible educational opportunities. Until recently there were no public schools in the rural districts above the fifth grade that a colored boy or girl could attend. Now there are none above the eighth. Louisiana claims two high schools for 700,000 Negroes, but in New Orleans there is one high school with a capacity of 500 pupils for a colored population of 100,000, and last year for the first time they offered twelve grades."

Negro Rural Schools

THE Jeanes Fund, for the improvement of Negro Rural Schools, cooperated during the session ending June 30, 1921, with public school superintendents in 269 counties in thirteen states. The 272 Supervising Teachers, paid partly by the counties and partly through the Jeanes Fund, visited regularly in these counties 8,976 country schools, making in all 34,641 visits and raising for the purpose of school improvement \$394,737. The total amount of salary paid to the Supervising Teach-

ers was \$214,033, of which the sum of \$119,746 was paid by the public school authorities and \$94,287 through the Jeanes Fund. These traveling teachers, working under the direction of the county superintendents, help and encourage the rural teachers; introduce into the small country schools simple home industries; give talks and lessons on sanitation, cleanliness, etc.; promote the improvement of school houses and school grounds; and organize clubs for the betterment of the school and neighborhood.

Important Negro School

CRARY Hall, the central dormitory of Morristown Normal and Industrial College, Morristown, Tenn., was destroyed by fire recently. The loss, above insurance and salvage, will be over \$35,000.

Since the organization of the school in 1881, by the Methodist Episcopal Church more than 10,000 students have been trained in it. Of these more than 2,000 have gone out to teach among the people of their own race. Thus the influence of the school has been multiplied many times. By a special arrangement with the public school authorities the school provides instruction in the elementary grades to a large proportion of the colored boys and girls of the community in addition to the normal, college preparatory, and special courses upon which the chief emphasis is placed. There are in attendance to-day some of the fifth generation descendants of the first pupils enrolled in the school.

Negro Efforts for Betterment

VARIOUS movements organized by Negroes themselves have had much to do with the progress of the race. One of these is the Associated Negro Press. Another is the Negro Business Men's League, founded by Booker Washington. It has led to cooperation among colored people, and enables them to operate stores, banks, insurance companies, and

many other race enterprises. Hundreds of men and women are given employment in race organizations, who have no hope of securing employment from white business firms except in menial capacities. Dr. Washington also established the Farmers' Annual Conferences, held at Tuskegee and at other points in the South.

The bulk of the Negro people is in the South and farming must be the chief source of their living. This movement keeps the agricultural idea foremost. Better housing conditions, improved farming implements, better stock, rotation of crops, and modern methods of cultivating the soil are stressed in these meetings.

—*Home Mission Monthly.*

Spiritual Capacity of Negroes

THE greatest strength of the Negro in the past has been his capacity for religion; the Church will fail in a high privilege if it fails to conserve and develop this capability. Bishop Bratton of Mississippi recently said: "The Negro is the most religious race in the world, and it is a great mistake to assume that he is now, or will be in the future, satisfied with any form of religious emotion that will feed his superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such as a fact. But I do know that there is a large element rapidly increasing among the race who read and think, and who are satisfied with nothing short of the best that approves itself to their God-given reason and religious faculty."

—*Home Mission Monthly.*

Theological Training for Negroes

HOWARD University, Washington, D. C., was organized to provide ministers among the colored people. In the course of the years the demands for other fields of service have led to the development of various departments, until now the Univer-

sity has 2,000 students, of whom only a small minority are studying for Christian work. There is great need for better facilities for giving instruction to the future ministers among the colored people. The situation is distressing. "The 41,000 (approximately) Negro churches in the United States require annually an average of 1,800 new pastors. About one hundred graduated from all Negro seminaries last year, of whom less than twenty-five were college graduates. Therefore about 1,700 entered upon the pastorate with insufficient training."

The University is endeavoring through a correspondence course to aid these untrained men, and has 235 men on its roll, but it feels the need of resources to enlarge the very important work of its School of Religion. Ten thousand dollars annually is required to enlarge the faculty and \$10,000 annually for extension work.

The Moravian Bi-centenary

REFERENCE was made in the March REVIEW to the plans of the Moravians in Germany to celebrate the two-hundredth anniversary of the beginning of the settlement of Herrnhut by the Moravian emigrants, June 17, 1722. American Moravians, in order to emphasize the ideas of unity and brotherhood contained in the official name of the church, "Unitas Fratrum," propose that all congregations in this country participate in a uniform service of worship. Under the auspices of the Board of Religious Education, a pageant, "The Victory of Faith" has also been prepared.

A Hebrew Christian Synagogue

THE Hebrew Christian Alliance Quarterly announces the opening of the first Hebrew Christian Synagogue in the United States, February 25, 1922, by Bishop Thomas J. Garland, D.D., and assisting clergy, of the Diocese of Pennsylvania. "Originally the parish house of the Church

of the Advent, 517 North Fifth Street, Philadelphia, where the late Bishop Phillips Brooks was one time rector, the building has been rearranged to suit the requirements of Hebrew Christian worship and missionary service. It is no easy task to create a welcoming atmosphere to the Jewish mind unacquainted with Christian customs, and the Rev. John L. Zacker is to be congratulated on the oriental taste that suggested the decoration of the main auditorium, which was filled to overflowing by sympathetic friends of Israel and a number of Hebrew Christians."

D. M. Stearns' Mission Funds

WHILE the earthly service of Dr. D. M. Stearns, of Germantown, has ceased, there is a continuance of the world wide work started through the church and Bible classes to which he ministered. Last year, the secretary reports \$79,267.34 were received and distributed through home and foreign missionaries. These contributions included:

Arabia, Palestine and the Jews....	\$8,617
Turkey, Persia, and Syria	2,196
Japan and Korea	5,870
Pacific Islands	797
China	12,960
India	6,793
Africa	14,673
Latin America	12,332
North America	10,241
Europe	4,305

This work is carried on for the most part under independent evangelical and evangelistic missions. A few of the workers are not such as inspire confidence in their ability to administer funds wisely but most of them are able and consecrated workers. Some are under well established missionary Boards and Societies.

Our Indian Citizens

SOME interesting statistics about the educational needs of American Indians have been compiled by President Weeks, of Bacone College, a Baptist school for Indians in Oklahoma. The present Indian popula-

tion of the United States, according to the last official report of the Commissioner of Indian Affairs, is 336,337. Of this number 119,255 live in Oklahoma, which has the largest Indian population of any state in the Union. Arizona has 42,400 Indians, New Mexico 21,530, Kansas 1,466, and Arkansas 460. Bacone College is within access of 185,111 Indians of the southwest. Public attention must turn to the need of better school facilities for the *original* Americans. Both national and state officials are realizing what a tremendous burden the State must carry if the Indian youth grow up in illiteracy. According to the recent census there are among the Indians 47,318 Protestants and 58,858 Roman Catholics. English is spoken by 133,193 Indians, 91,331 read and write the English language, and 83,452 are citizens of the United States. It is estimated that one-fourth of the Indian school of school age do not attend school.

Neglected Indians in Nevada

WITHIN ten miles of Gardnerville, Nevada, there are a thousand Indians, none of whom, with the exception of those attending the Carson Indian school, have had any religious advantages until J. Winfield Scott, missionary of the American Baptist Home Mission Society, began holding meetings there in February, 1921. Near Gardnerville about four hundred Indians are employed by white men on ranches at from \$1 to \$1.50 per day. It is not uncommon for a white ranchman to say to Indians living on his place: "You are living on my ranch and don't pay rent. You had better stay, but I can only pay you \$1 a day instead of \$1.50." This low wage scale has made it very hard for the Washoe to exist.

LATIN AMERICA

The Challenge of Haiti

AT a time when the relations of our government with Haiti are being so much discussed, there is a

special challenge to the Christians of America to bring the Gospel to the people of this island, the population of which, while containing a variety of elements, is 97 per cent pure Negro, largely illiterate. Rev. George R. Hovey, D.D., Secretary of Education of the American Baptist Home Mission Society, who has just made a personal investigation of conditions there, writes in *Missions*:

"The American occupation has also failed to accomplish the constructive results which it accomplished in Cuba and the Philippines. We have done nothing for the schools; very little if anything for the finances; nothing for the industrial or agricultural life of the country. Because of this disregard for native rights and feelings, and because of the failure to carry out needed improvements, the feeling of the Haitians is very bitter toward the Americans. The Negroes in the United States have made the cause of Haiti their own and the people of South America, Japan, and all the world who are critical of America are condemning us most unsparingly for our treatment of the Black Republic. Whether our Government can redeem its good name is uncertain. There is no doubt, however, that the Christian people of America have a great obligation and opportunity to serve this backward island."

Results in Santo Domingo

THE interdenominational organization, known as the Board for Christian Work in Santo Domingo has been at work less than a year, but it has met with most encouraging results. The hospital and dispensary are well located for the present in a rented building, across the street from the building used for religious purposes, which was formerly used as a private hospital. Miss Fribley, one of the nurses who is assisting Dr. Taylor, wrote recently to Mr. S. G. Inman: "The Dominican people need help and need it badly, and I am sure if our people at home could spend a few hours in this city and visit our

hospital and attend our clinic and see how eager these people are to receive help; also the appreciation of those who have been helped, they would feel that their money had been well spent." Mr. S. G. Ziegler, who has recently visited the work reports: "The native Porto Ricans who are serving in Santo Domingo, I consider above the average. It looked as though the Porto Rican church had given of her very choicest young men and women for this great cause."

Priest Advertises Protestant Work

A COLPORTEUR in Mexico had a curious experience recently in finding that his work was helped by the hostility of the village priest. He tells the story as follows: "Having gone to sell Bibles and portions in some of the near-by towns of the state of Vera Cruz I found that the Roman Catholic priest of one of these towns had preached a special sermon to his faithful in which he informed them that a Protestant book seller was about town selling very bad books, which, as soon as they came into their hands, they were to throw into the fire. But the curious part of the affair was that as soon as the rumor spread about town the attention of the inhabitants was called to my work and several who had heard the sermon hunted me up, and wanted to know about the 'bad books.' I told them that they might see for themselves and judge whether or not the books were bad. As a result people came for the books in such numbers that I sold all I had right there. I had intended to go on to several other towns but had no more books to sell, so had to postpone the rest of the trip until I could get more."

EUROPE

Roman Politics in Latvia

THE Republic of Latvia, with Riga as its capital, which was constituted by the Treaty of Versailles has a population of about two million. One-fourth of the population is Romish, and one-sixth are Greek Catholics.

The rest are Protestants, ninety-eight per cent of whom are Lutherans. In Riga the Romish adherents number 15,000 out of a population of 185,000. The Church of Rome has arranged to create an archbishopric of Riga, and in a treaty bearing the signatures of Cardinal Gasparri and the representatives of the republic, this government agrees to create and to maintain the machinery of the Roman church out of the public treasury. This treaty provides for a cathedral chosen by the government and approved by the archbishop. The edifice chosen is St. James, the oldest and largest Lutheran church in Riga, which was erected in the 13th century and stands in the great public square of the city.

Liberty for Rumanian Baptists

AS a result of oppressive government regulations directed against them, Baptists in Rumania have found their religious liberty greatly restricted. When Dr. Rushbrooke, American Baptist Commissioner for Europe, visited Rumania during the winter after a change of government had just taken place, he appealed to Mr. Jonescu, the new Prime Minister, and to Mr. Dumitrescu, Minister of Public Worship, to use their authority to have these ordinances repealed. After leaving Rumania he followed up these appeals, and in consequence, though Mr. Jonescu's government lasted scarcely a month, he found time to attend to this. Almost the last official act of his Minister of Public Worship was to annul in one direct straightforward sentence of an ordinance dated January 17th all the provisions of the document which had made so much trouble. This is the first decisive step toward the religious freedom which Rumanian Baptists so earnestly desire.

"Christocrats" in Austria

THE Austrian Student Movement, known as the Christocratic Student Union, is in close touch with the

World's Student Christian Federation, though not yet affiliated with it. In a pamphlet which is widely circulated among Austrian students, the organization says of itself:

"What are the aims of the *Christocrats*, and why do they use this title? Because we put Christ in the very center of our present life and desire that His Spirit should penetrate our whole being. . . . To be Christian means not the mere belonging to a church, but the inner experience, and the outward practice of the Gospel of God's Kingdom, which Jesus announced. Only such people have the right to call themselves Christians. We ask for no other qualifications. We have among us members of the various religious communities and churches. It is not our task to combat any of the forms of historic Christianity, nor do we exclude any from our community. Membership does not consist in outward rites and duties, but in inner unity and sense of responsibility. Only the individual can know whether he is a man in whom the Spirit of Christ rules. Therefore we have no definite formal membership."

—*Australasian Intercollegian.*

Soviet Officer and Missionaries

A RUSSIAN Baptist missionary, Mr. Samoukin, who has gone from Poland into Soviet Russia, met Soviet guards, just over the border, who arrested him, but said, after examining his papers, "*We are setting you free because we have never found better people in the world.* We are very much interested and have asked several of your preachers to come and preach the Gospel to us; and at one time we drove one of your preachers for twenty-five miles and he preached to us a good sermon." The officer in command then continued, "We are giving you full liberty and are even defending you. We love and respect you and believe in you even more than in our own communists, knowing that there are no people in the world like the evangelical believers."

Mr. Samoukin then guided the conversation to the subject of the Bible. The officer asked many questions on the Book of Revelation, and at the end of the interview wrote a pass for the missionary to proceed to Hmelovka. When he expressed his intention to return to Poland one of the "comrades" said: "Why should you go back to Poland when there is so great need of people like you right here? If you desire, we can give you the largest hall or church in the city for your meetings; but if you wish to travel from city to city, you can get a permit for traveling all over Russia."

Friends Work in Russia

THE devoted and efficient work of the American Friends Service Committee (Quakers) has become widely known. The latest report letter of the organization states:

"There are still hundreds of thousands to be fed, and the food cannot be gotten to them before next harvest. Relief should have been extended to about 20,000,000 and the very best that all of the organizations can do will not reach more than nine or ten million. This larger number will probably not be fed except for a period of two months at the very most. Up to the first of July we can increase the number of people fed according to the amount of money received."

Miss Anna J. Haines, one of the Committee's representatives, gives a concrete picture of what famine means: "The garbage-carts stopped before all of the children's institutions in Samara and the other cities in the Volga region and the baby bodies were loaded in. Children's homes, which are emptied of dead babies only to be refilled by the constant flow of abandoned children from the country; men and women and young children falling dead on the street from hunger; farm machinery, lying scrapped by the roadside and rusting to pieces, tell the story of the extent and horror of the famine."

MOSLEM LANDS

Restoration of Turkish Empire

THE conference in Paris of the allied foreign ministers for settlement of near eastern problems resulted in an agreement on the reestablishment of the Turkish empire in a modified form. Under the agreement the sultan again extends his rule over Thrace, including Rodosto, but Greece retains Adrianople and a corridor through to the Black Sea, cutting off the Turks from connection with the Bulgarians. Turkish authority is reestablished in all the northern part of Asia Minor, except that Cilicia may be made an Armenian state. Constantinople may be returned to the sovereignty of the sultan, but Gallipoli may be turned over to the Greeks, and all the forts on the straits shall be razed and future fortifications prohibited. The agreement is subject to approval by the Greeks and the Turks at a subsequent conference. The agreement is a distinct victory for the Moslems who have been agitating against destruction of the realm of the caliph with an energy which has disturbed the various possessions of the world powers from the straits of Gibraltar to India and the islands of the Pacific.

—*The Continent.*

Mail Orders by Aeroplane

THE Beirut Press of the Presbyterian Board of Foreign Missions has celebrated its one hundredth anniversary by the erection of two new steel buildings designed according to the latest system of American construction. The old presses, which printed at the rate of 600 sheets an hour are being replaced by the modern Kelly automatic feed, 3,600 an hour. The new Arabic linotype replaces sixteen hand type-setters. It seems thoroughly in keeping with this modern equipment that on the day of the anniversary exercises there was delivered by aeroplane the largest order for Christian literature which has ever come from Mesopotamia. The

air mail from Busrah to Beirut took two days, whereas by regular post via India, the Red Sea, and Egypt, the exchange of letters takes approximately three months. The next item of modern equipment for which the Beirut Press is wishing is an aeroplane for colportage work!

Resuming Work in Aintab

CENTRAL Turkey College, which began its devoted service at Aintab, in the interior of Turkey forty-five years ago, is resuming its educational and medical work, long interrupted by the war. It greatly needs financial assistance in meeting the difficult problems which confront it.

The hospital, dispensary, preparatory department and two aided schools outside Aintab are now in operation. The opening of the Freshman class, industries for self-help, and the college press in 1922-23 is greatly desired, but the buildings damaged during the siege must be repaired before they can be occupied, and it is estimated that these repairs will cost \$10,000. In 1914-15 the college staff numbered 23, five outside schools were aided, and over 20,000 prescriptions were filled annually at the dispensary. The hospital has 80 beds.

Letters from Aleppo state that conditions in Aintab are "very uncomfortable" and report nobody "returning at present or likely to go, as things are," while they think that more will emigrate when warm weather comes! Meantime, the workers in Aintab are "carrying on" in faith and right loyalty.

Teachers for Afghanistan

HOW far modern educational ideas have penetrated into that stronghold of Islam, Afghanistan, may be judged from the following advertisements which appeared in a newspaper in Fategarh, India:

Wanted—Trained and untrained Graduates, Undergraduates, and Matriculates for the Education Depart-

ment of His Imperial Majesty the Amir of Afghanistan.

Wanted—Lady Doctors and Lady Teachers, preferably graduates of some Indian University. Lady teachers expected to know cutting, sewing, knitting, cookery and laundry. If married, husband will be provided with vocational work. Apply with testimonials to the undersigned, stating nationality, age, salary required, and if married husband's qualifications and his terms of employment should also be stated.

Wanted—Civil Engineers for educational and outdoor work in Afghanistan. Graduates of Indian and foreign universities can apply. Applicants must state terms of employment, age, nationality and salary required.

THE EDUCATION MINISTER
to H. I. M. The Amir of Afghanistan.
Kabul via Peshawar.

INDIA

German Missionaries

THE British Government has now laid down the conditions under which German missionaries may return to work in India. Societies that were excluded during the war are not yet permitted to resume work, but if the work in any area is suffering because of a lack of missionaries, individual missionaries may be permitted to return. Among the conditions is one that the official head in India of the mission in which it is desired to introduce any such individual must be a British subject. It is also stated that "it is understood that only a limited number of applications will be made, that they will be confined to cases of genuine necessity from the point of view of the mission, and will normally be made on behalf of missionaries who have previously worked in India and that the India Office will transmit each application to the Government of India which will consider each case on its merits having special regard to the previous record of the applicant."

Race Question in the Indian Church

ONE reaction of the Nationalist movement in India is seen in the demands made on the missionaries by the native Christians. Dr. H. C. Velte, of the American Presbyterian Mission in the Panjab, writes:

"We are passing through a great crisis. The transference of authority to Indians is going on rapidly, far more rapidly than any one dreamed of two years ago. The ferment produced by the present national and racial outburst of feeling has found its way into the Church and the situation causes a good deal of misgiving. The demands made by the educated portion of the Christian community—educated by the mission—are becoming more and more insistent. Natives must be treated in all respects exactly like the foreign missionary. The cost of living has gone up by leaps and bounds during the last two years. The poorer classes are the greatest sufferers. The racial question is the chief disturbing element. It will have to be handled with great wisdom, patience and sympathy. We need the prayers and confidence of the Church in America in these difficult days."

—*Presbyterian Magazine*.

CHINA

Activities of Chinese Christians

CHRISTIANS of various denominations in Nanking, China, have been promoting a Bible reading movement in all the congregations of the city. A stewardship committee under the leadership of an energetic Chinese pastor is making clear the duty of Christian Chinese. A personal work committee is striving to increase this year by one-third the membership of the 2,400 native Christians in Nanking. The coordinating and standardizing of the Sunday-schools is being promoted, while two Chinese workers each give an afternoon a week to the prisons.

It is hoped to build soon a large institutional plant which will help to

bring the message of salvation to the many thousands in one part of the city. This south city center, as it is to be called, is located where in the old days the 30,000 examination stalls were to be found.

—*The Continent*.

Church Council of Nanking

A REMARKABLE union of half a dozen missionary forces—the Nanking Church Council—with Dr. P. F. Price of the Nanking School of Theology as executive secretary, has been in operation for a little over a year. Rev. S. J. Mills says of it in the *Continent*: "Wherever it has been possible, the Church Council acts as a clearing house for the missions in their evangelistic work and has made unnecessary the duplication of machinery on the part of each mission when city-wide movements have been promoted. With 'Nanking for Christ' as its motto many new phases of work have been initiated and pushed by the Chinese and American members of the Council's numerous committees. The Council's committee prepared subjects for simultaneous use in all the city churches during the special campaign during Chinese New Year. A big forward movement has also been undertaken this year. In a mat-shed that will accommodate 1,000 people, erected in the busiest and most populous section of the city, special services are to be held each afternoon. On Good Friday of last year a union gathering was held in the Central Methodist church, when 1,000 Christian Chinese were present, and during the Washington Conference a union prayer meeting was held in the same building."

China's Education Problem

IN China there are now 134,000 modern schools, including normal, industrial, and technical schools, colleges, and universities, with 4,500,000 students, 326,000 teachers, and an annual expenditure of \$40,000,000. Relatively education for girls is weak;

there are thirty-three schools for boys to one for girls; twenty-two men students to one girl, and six times as much spent for boys as for girls. Outside a Girls' Higher Normal School in Peking, no institution for girls above the middle school is carried on by the Government. Actual achievements in public education do not come up to the regulations published in 1913. The lower primary course is meant to be compulsory, but in large cities educational deficiency is still lamentably apparent, while in the rural districts we may not find a single school for an area of tens of miles. In the United States the expenditure on education per capita for the population is \$5.62. In China it is seven and a half cents. One million elementary schools are required for 89,000,000 pupils, *i. e.*, eight times the present number. This would necessitate 2,000,000 teachers for primary schools alone.—*The Chinese Recorder*.

Japanese Christians in China

THERE are enlarging opportunities and increasing need for Christian work among the Japanese merchants, thousands of whom are making their homes in China. Some ten years ago a group of Japanese Christians residing in Hankow organized themselves, and asked to be taken in under the wing of the American Church Mission. Bishop Roots agreed, of course, and a substantial brick church, with a residence for a Japanese worker, was built on part of the mission property. Two years ago a great step in advance was made when Bishop Tucker, of Kyoto, in response to an urgent request from Bishop Roots, released an experienced Japanese clergyman, the Rev. P. N. Uchida, to shepherd and convert his fellow-countrymen in China. He took over full charge of the Japanese work in Hankow, in place of the American missionary who had been trying to carry on Sunday services through an interpreter. —*The Living Church*.

A Prison Convert

IN Chefoo, a company of business men have formed a local Chinese independent church. Due to the efforts of these men there has been a most unique conversion in the new model prison. The convert was at one time chief of police, a highly educated gentleman, but for conniving at an attempt to smuggle contraband opium, he was sentenced to six years' imprisonment. He became interested in the Gospel and signified his desire to be baptized. Two elders of the independent church went to the prison and in the presence of the keeper and 400 fellow-prisoners he was baptized. Since then, like Joseph, he has found great favor with the keeper of the prison, and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator by all.

JAPAN-CHOSEN

Public Recognition of Christianity

THE Hon. D. Tagawa, a member of the Japanese delegation at the recent Washington Conference, a member of the Imperial Diet, and a Presbyterian elder, publicly declared: "If we are to make a free Japan, we are to make a Christian Japan." Governors and mayors often accept invitations to address annual meetings of religious bodies. At the coronation of the present Emperor several Christians were included in the list of Japanese who received honors, some of them, like the Rev. Dr. Motoda, Headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, principal of a school for girls, being so prominent as Christian workers that their selection implied an approval of their work. Never before had Christians been so honored by the throne.

The influence of Christianity is far greater than official reports can indicate. In most countries Christianity made its first converts among the lower strata of society; but in Japan

it has won its greatest successes among the Samurai, or knightly class, which has furnished the majority of the army and navy officers, journalists, legislators, educators, and leading men generally of the new Japan. While approximately one person in every thousand of the population is a Christian, one in every hundred of the educated classes is a Christian.

Preaching to Railway Employees

AN American Presbyterian missionary, the Rev. Dr. George P. Pierson, writes: "I have to report the placing of forty-one railway stations at our disposal for addresses, the official assembling of audiences, and a free pass on the line when engaged in this particular work. The Railway Department of the Government has for a long time felt the need of moral instruction for its employees. Buddhist and Shinto priests have had the privilege of holding meetings at the stations, and latterly Christian speakers have not only been allowed but even invited. When I wish to speak at a station or two, I ask our local station-master the day before to make arrangements. He telephones down the line, fixes the hour, and next day stands ready to furnish me with a pass. When I reach the station, I find the main waiting-room arranged like a chapel, with table, glass of water, and sometimes a vase of flowers. The seats are occupied by the station-master, his assistants, the ticket man, the telegraph men, the baggage men, and in almost every case by some of the women and children from the stores near by. The station master asks me into his office, gives tea, and sometimes offers lunch. I can leave a package of books in the men's room, and send them papers regularly thereafter."

Appointing a Missionary

THE Korean General Assembly has a unique way of selecting the men who are to go out as foreign missionaries. At the last General As-

sembly a man was needed as a reinforcement for its mission in Shantung, China. The man was nominated on the floor of the General Assembly, and without previous notice, called upon to go. He expressed willingness to do so, and though he is the pastor of a large church in Andong, he is now making preparations to go to China.

—*Presbyterian News Bulletin.*

AFRICA

Wife-Beating in Egypt

THE *Church Missionary Outlook* states that wife-beating, having the sanction of the Koran, is common in Egypt, and women are often treated worse than animals. A man who was striking a woman across the face with a whip replied to the one who rebuked him by saying: "O, she is only my sister." The writer says: "I have never seen a woman retaliate. They put up with gross indignities and cruelty at the hands of their husbands, as if this were the most natural treatment in the world. And people pass by, taking no notice; perhaps even laughing at the man's anger, but showing no pity for the silent sufferer."

Candidates for Church Membership

IN a recent letter, quoted in the *Church Missionary Outlook*, Bishop Melville Jones describes a visit to the Ilesha district, in the Yoruba country, West Africa, where more than 400 candidates were presented for confirmation, and this in spite of the fact that he confirmed a large number there the previous year. Of the 400, less than ten had been baptized in infancy—a proof of the recent and rapid growth of the Church.

"One man, an 'elder' of an outlying church, stumbled so much over his reading that we were for making him wait till next year. He was much distressed. That night he walked twelve miles to his home, and returned, accompanied by his wife, covering the same distance in the early hours of

the morning. She came to explain that it was his eyesight which was at fault, and sure enough, on our producing a Bible with larger type, he read the passage selected quite well. He promised to buy a larger Bible, and great was the joy of the couple when he was allowed to take his place with the accepted candidates."

Chiefs at Church Convocation

AN unprecedented feature of the recent General Convocation of the Protestant Episcopal Missionary District of Liberia was the presence of a delegation of twenty native chiefs of the Vai tribe. Clad in the picturesque toga and turban, and holding the silver-studded staff symbolic of a chief's office, each represented the direct appeal of Africa for Christian evangelization. They stated through an interpreter that the object of their coming was to present two cows and a large quantity of rice and cash in appreciation of the efforts the Church was putting forth to educate their children. In the election of Bishop Gardiner, one of their own kin, as Suffragan of the District, they felt that their tribe had been greatly honored. They themselves were eager to give their earnest support to further the efforts of the Church among their own people. The special significance of this occurrence lies in the fact that these chiefs are all nominal Mohammedans, yet they recognize in Christian missionary work the hope of advancement for their people.

—*The Living Church.*

Lost Opportunity

THE increasing power of Islam is the most formidable enemy that missionaries in Africa are facing today. Mr. George Schwab, of the Presbyterian Mission in West Africa, writes of a fresh instance of this—one which he says might have been prevented if the Christians had accepted their opportunity last year. He says: "A chief among the Limandi people has gone to the Bafia

country and brought back a *mallim* (Mohammedan Hausa instructor) to his country. That brings this menace a whole day's journey nearer our front yard and is on the border of the Basa country. Had the mission sent a man last year to this region, I am certain that we would not now have had this happen."

Moslems in South Africa

WITH the object of taking the Moslem faith to both Europeans and natives, the South African Islamic Mission has now been organized, according to a letter from Mr. Tomlinson, of the South Africa General mission, published in the *South African Pioneer*. A German named Gulam Hussein is organizing secretary and convener of meetings. He has lately returned from India where he has been visiting the large centers. He has met with remarkable success and a great deal of sympathy during his visits to the largest towns in South Africa. Durban is to be the headquarters of this mission. They hope to get a European who has become a Mohammedan out from England to work among the Europeans, and a native from Egypt to work amongst the natives. In the meantime a wealthy Moslem merchant at Bulwer, Natal, has donated a large farm to the mission. It is reported that there are thirty European Moslem converts in South Africa, two of whom are in Durban.

ISLANDS OF THE SEA

Moslem Unrest in the Island World

LORD NORTHCLIFFE, who has just returned to England after a tour of the world, reports conditions of unrest also in the Moslem island world. In the Fiji islands he found agents of Gandhi stirring up the Moslems and uniting them with the vast movement and vague aims generated in the heart of India. The fact that Gandhi is a Hindu does not seem to affect his status among Moslems. Newspapers for Moslems are spring-

ing up "like mosquitoes," everywhere.

The United States does not appear to have much politically to fear from this Moslem movement. Northcliffe said that the Moslem Moros, who constitute a large part of the population of our Philippines, are bitterly opposed to the independence of the Philippines. They say they are bossed by officious Filipino officials too much as it is, and greatly distrust and despise the Filipinos.

The Continent.

Ku Kim's Conversion

KU KIM cared more for gambling and opium smoking, than about God and his soul. To get rich quickly, he decided to go to Honolulu. Not having much money, he had to travel as deck-passenger on a sailing-vessel. The captain caught him smoking opium and flung his pipe and opium into the sea. The seven weeks' trip cured him of his vice. In Honolulu he secured a place as waiter in a restaurant. But a fire broke out and Ku Kim was arrested and sentenced to two years' imprisonment for incendiaryism.

In his cell he found a Chinese Bible and to while away his time, began to read it. His heart began to believe; but his mind waited for proof. He began to pray to Jesus and made a vow to become His disciple, if Jesus would set him free. The next day he was discharged, much to his amazement. The real fire-bug had been discovered.

Ku Kim kept his vow and became a Christian. Through diligence and thrift he acquired considerable means. He finally became a deacon in the church in Honolulu and last of all, Chinese consul.

Basel Missions Magazine.

The Gospel in Nias

TANGIBLE proofs of progress in the island of Nias are found in the following examples:

One day an elder came to me and said: "Tuan, send me out to preach

God's word. You need not pay me any salary because we have a potato field and that will be sufficient to keep us this year."

Here is another: One day I examined the work that my carpenters had done. When I doubted their word, they pointed to one of their companions, a young Christian, and said, "Tuan, ask him. He won't tell a lie."

A man came one day with his wife, and said, "Tuan, God has blessed us in every way. He has made us well and kept us so, but we have nothing to give him for a sacrifice except these three guildens, but we would like to make a sacrifice so we have considered what we might give up and we have decided to give a cocoanut grove. I did not want to sell it because it is fertile land, but now we are glad to give it to the Lord."

There is a Christian mass movement all over the North. There may be much heathenism left, but the population as a whole has been turning to Christ. Gifts are always an evidence that Christianity has become dear to one's heart. Our Mission Society, which is known as the Kongsia-Nias, has raised over 2,000 guildens in one year. If this society should spread all over Nias, our entire field would become self-sustaining. MISSIONARY SCHLIPKOETER.

Faith Healing among the Maoris

INTERPRETING Christianity to suit his own ideas and what he believes to be for the best interests of his people, Wiremu Ratana, a Maori faith-healer, is reported by the *Literary Digest* to be doing an influential work among the aborigines of New Zealand and to be effecting cures which have the appearance of the miraculous. Discarded implements of the halt and maimed are said to testify to the reality of his cures, and his name has become a household word even among the white people.

His cures have attracted wide interest and his methods have been much discussed at recent meetings of

the Wellington Synod. Two missionaries who visited Ratana to inquire into his belief and teaching reported:

"As the result of our experience in interviewing him, listening to his addresses, and watching his dealings with individual cases, we felt perfectly confident that there was nothing of the ordinary Maori *tohunga*-ism about the matter, and that Ratana was sound in all the fundamentals of Christian truth. We believe that he has been called of God to bring back the Maori people from lapsing into *tohunga*ism and pagan practices, which, unfortunately, had become only too common among them."

"Ratana regards it as his chief mission to eradicate from the minds of his people that superstition,—the sinister growth of ignorance and tradition—named *tohunga*ism, or witchcraft, which in spite of schools and education continues to hold down the Maori people. He challenges the *tohungas* or witch doctors to show miracles such as he believes God performs through him. No *tohunga* has come forward, and the prestige of Ratana continues to increase. His 'Book of Cures' now contains the signatures of more than nineteen thousand Maoris, testifying to the efficacy of the healing."

OBITUARY

Pundita Ramabai

A CABLEGRAM from India April 5th announced the death of Pundita Ramabai, the world famous rescuer and Christian educator of child widows in India. It was only a few months ago that her beloved daughter and fellow worker, Mano-Ramabai, was called home.

Ramabai was the daughter of a Brahmin priest and so well educated that before she was twenty she received from the Pundits of Calcutta the title of *Sarasvati*, never before conferred upon a woman. She became convinced by her study of the Hindu sacred writings that the degradation to which widows were subjected was not a tenet of the Hindu religion, but an abuse of its teachings. Ramabai, herself a widow, determined to devote her life to bettering the condition of

the sad class of her sisters. To this end she went to England in 1883 where she mastered English, giving lectures in Sanscrit at Cheltenham College in return for English lessons. There she became a Christian and for over thirty years has conducted her work as a Christian enterprise.

In 1883 she visited the United States and upon her return to India opened in Bombay a girl's home school which was called "Sharada Sadan," (Home of Wisdom). This school increased rapidly during the great famine in 1896 and was moved to a farm near Poona. In later years the enterprise so developed that schools and orphanages for 1,500 or 1,700 young women and children have been carried on with the greatest success. She trained her own teachers for the industrial departments of weaving, printing and farm work. In addition to all her activities in superintending and financing she translated the Bible and many other Christian books.

Dr. John Giffen of Cairo

A CABLEGRAM announces the death of Dr. John Giffen of Egypt on April 5th, from bronchopneumonia. Dr. Giffen was born in Belmont County, Ohio, August 1st, 1846. He was graduated from Westminster College in June, 1871, and from Xenia Theological Seminary in 1874, was appointed a missionary to Egypt in 1874 and sailed on the 10th of February, 1875. Soon after reaching the field he married Miss Mary E. Galloway, missionary to Egypt under the Associate Reformed Church who died October 16th, 1881. In 1884, he married Miss Elizabeth E. Newlin of Cadiz, Ohio, who had entered the field in Egypt in 1880 as a missionary of the United Presbyterian Church. Dr. Giffen was stationed at Alexandria from 1875 to 1877, at Assiut from 1877 to 1888, at Cairo from September, 1889 until his death. He was one of the most experienced missionaries of the United Presbyterian Church and his wise councils and earnest spirit will be sorely missed.



SOME BEST BOOKS ON THE AMERICAN NEGRO

SELECTED BY MONROE N. WORK

Director, Department of Records and Research, Tuskegee Institute, Ala.

Some time ago President Charles W. Eliot made his famous suggestion relative to securing a liberal education from a five foot shelf of books. Although there has been much controversy concerning the validity of his suggestion, I am venturing in a somewhat similar manner to name a list of books the reading of which in my opinion will give one a broad view of the whole subject of the Negro in America. This does not mean that these are the only books which would give such valuable information. Other selections could be made which would no doubt give as comprehensive information as the following list, the purpose of which is to enable the reader to get a broad and impartial view of the Negro in the United States. These books will give the student comprehensive and accurate information relative to the present conditions and status of the Negro, his progress, the problems which confront him and the shades and schools of opinion that deal with him, both within and without the race.

The books in the selection which I have made are grouped under six heads. The first head is, "The African Background." It is necessary in order to understand the Negro in the United States that one should have some knowledge of the conditions of the Negro in Africa. As a further background to the information about the present situation as it relates to the Negro, one should have a knowledge of the Negro in slavery. Therefore the second division of the

selection deals with books on "Slavery and Its Results." The third division consists of books on "The Negro During the Civil War and Reconstruction" (1860 to about 1890). In many respects this is one of the most important periods in the history of the Negro in the United States. It was during this period that they were emancipated and the South was called upon to readjust itself politically and economically on a basis of all of its population being free. The Negroes were made full citizens and given the opportunities of free men. Out of this sudden change from slavery to freedom many of the problems which at present confront the Negro and the nation arose.

The fourth division includes books on, "Present Conditions" (1890 to 1922), and present discussions of the race problem, the status and progress of the Negro and information relative to race relations, especially interracial cooperation. The fifth division containing books on racial capacity, presents a list of references dealing with the mental capacity of the Negro as compared with the mental capacity of other races. The sixth and last division on, "The Literature of the Negro" gives a list of books written by Negroes grouped as follows: (a) "Expressive," that is, books of poetry; (b) "Biographical," and (c) "Interpretative," that is, those books wherein Negroes have undertaken to give an interpretation of the race problem from their own standpoint.

The African Background

New Account of Guinea and the Slave Trade	Snelgrave, London, 1754.
Suppression of the African Slave Trade	Du Bois, Cambridge, 1896.
American Slave Trade	Spears, New York, 1900.
Liberia	Johnston, London, 1906.
Missionary Travels in South Africa	Livingstone, London, 1857.

- Story of Africa and Its Explorers, 4 Vols. Brown, London, 1892-95.
 The Black Man's Burden Morel, London, 1920.
 Africa, Slave or Free Harris, New York, 1920.
 A Tropical Dependency, Outline of the History of
 the Western Sudan Lugard, London, 1905.
 West African Studies Kingsley, London, 1901.
 Christianity, Islam and The Negro Race Blyden, London, 1887.
 The Voice of Africa Frobenius, Berlin, 1915.
 Thinking Black Crawford, New York, 1912.
 Negro Culture in West Africa Ellis, New York, 1914.
 Fanti, Customary Laws Sarbah, London, 1904.
 Gold Coast Native Institutions Hayford, London, 1903.
 Fetishism in West Africa Nassau, New York, 1904.
 The Negro Races, Vol. II Dowd, New York, 1914.

Slavery, Its Effects and Results

- American Negro Slavery Phillips, New York, 1918.
 A Social History of the American Negro Brawley, New York, 1921.
 The Story of the Negro, Vol. I Washington, New York, 1909.
 History of the Negro Race in America Williams, New York, 1883.
 Plantation and Frontier, 1649-1863, Vols. I and II
 of a Documentary History of American Indus-
 trial Society Phillips, Cleveland, 1909.
 A Journey in the Seaboard Slave States Olmstead, New York, 1856.
 Domestic Slave Trade of the Southern States Collins, New York, 1904.
 The Impending Crisis Helver, New York, 1857.
 Political History of Slavery, 2 Vols. Smith, New York, 1903.
 Law of Negro Slavery in the Various States Cobb, T. R. R., Philadelphia, 1856.
 History Slavery North Carolina, Johns Hopkins Uni-
 versity Studies, 17th Series, VII, VIII Bassett.
 Scriptural Examination of the Institution of Slavery .. Cobb, H., 1856.
 American Slavery Justified By The Law of Nature ... Seaberry, 1861.
 A Scriptural and Ecclesiastical View of Slavery Hopkins, 1864.
 Plantation Days Before Emancipation Mallard, Richmond, 1892.
 Reminiscences of Peace and War Pryor, 1904.
 White and Black Under The Old Regime Clayton, 1899.
 Uncle Tom's Cabin Stowe, Boston, 1852.
 An Historical Research Respecting the Opinions of
 the Founders of the Republic on Negroes as
 Slaves, as Citizens, as Soldiers Livermore, Boston, 1862.
 Journal of a Residence on a Georgia Plantation Kemple, New York, 1863.
 Inside Views of Slavery or a Tour Among the Planters .. Parsons, Boston, 1855.
 On The Condition of The Free People of Color Jay, Boston, 1853.
 Anti-Slavery Sentiment in the South (In Southern
 Historical Association Publications, Vol. II) Weeks, Washington, 1898.
 Southern Quakers and Slavery Weeks, Baltimore, 1896.
 The Underground Railroad from Slavery to Freedom .. Siebert, New York, 1898.
 The Underground Railroad Still, Philadelphia, 1872.
 The Free Negro in Virginia Russell, Baltimore, 1913.
 Education of the Negro Prior to 1861 Woodson, New York, 1915.
 History of the Negro Church Woodson, Washington, 1921.

The Civil War and Reconstruction

- Virginia's Attitude Toward Slavery and Secession ... Munford, New York, 1909.
 The Facts of Reconstruction Lynch, New York, 1913.
 Lincoln's Plan of Reconstruction McCarthy, New York, 1901.
 A Struggle Between President Johnson and Congress
 over Reconstruction, Vol. VIII, Columbia Uni-
 versity Studies Chadsky, New York, 1897.
 Political History of Reconstruction McPherson, Washington, 1871.
 A Documentary History of Reconstruction, 2 Vols. .. Flemming, 1906-7.
 Autobiography of General O. O. Howard New York, 1907.
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- (a) *Poetry*—Book of American Negro Poetry, Anthology of Negro Verse Johnson, J. W., New York, 1922.
 Folk Songs of the American Negro Work, J. W., Nashville, 1915.
 Poems and Letters of Phyllis Wheatley New York, 1916.
 Lyrics of Lowly Life Dunbar, New York, 1899.
 Echoes From the Cabin and Elsewhere Campbell, Chicago, 1895.
 A Little Dreaming Johnson, F., Chicago, 1914.
 The Heart of a Woman and Other Poems Johnson, Mrs. G. D., Boston, 1918.
 Band of Gideon and Other Lyrics Cotter, Boston, 1918.
 The Wings of Oppression Hill, Boston, 1921.
 Poems of the Four Seas Jones, Boston, 1921.
 From The Heart of a Folk Carmichael, Boston, 1918.
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 (b) *Biographical*—Life and Times of Frederick Douglass Hartford, 1882.
 Men of Mark Simmons, W. J., Cleveland, 1887.
 From a Virginia Plantation to the National Capital, An Autobiography Langston, J. M., Hartford, 1894.
 Up from Slavery, An Autobiography Washington, Booker T., New York, 1900.
 A Negro at the North Pole Henson Matthew, New York, 1912.
 Twenty-five Years in the Black Belt, An Autobiography. Edwards, W. J., Boston, 1919.
 Unwritten History, An Autobiography Coppin, L. J., Philadelphia, 1919.
 Finding a Way Out, An Autobiography Moton, Robert R., New York, 1920.
 (c) *Interpretative*—Souls of Black Folk Du Bois, Chicago, 1902.
 Autobiography of an ExColored Man Anonymous, Boston, 1907.
 The African Abroad Ferris, New Haven, 1913.
 American Civilization and the Negro Roman, Philadelphia, 1916.
 The New Negro, His Civil and Political Status and Related Essays Pickens, New York, 1916.
 From Man to Superman Rogers, Chicago, 1917.
 Your Negro Neighbor Brawley, New York, 1918.
 An Appeal to Conscience, America's Code of Caste Miller, New York, 1918.
 The Man Next Door Jackson, Philadelphia, 1919.
 When Africa Awakes Harrison, New York, 1920.
 Darkwater, Voices from Within the Veil Du Bois, New York, 1920.
 Ethiopia Unbound, Studies in Race Emancipation Hayford, London, 1911.
 The Black Problem Jabavu, Lovedale, South Africa, 1920.

TEN BOOKS ON THE NEGRO IN AMERICA

- SELECTED BY REV. RODNEY W. ROUNDY
 BRAWLEY'S, "A Social History of the Negro Church."
 DU BOIS, W. E. B., "The Souls of Black Folks."
 DUNBAR, PAUL LAURENCE, "Lyrics of Lowly Life."
 HAMMOND, L. H., "In the Vanguard of a Race."
 HAYNES, "The Trend of the Races."
 PEABODY'S, "Education for Life."
 WASHINGTON, BOOKER T., "Up from Slavery."
 WORDSON, C. G., "The History of the Negro Church."
 WORK, JOHN WESLEY, "Folk Songs of the American Negro."
 WORK, MONROE N., "The Negro Year Book for 1921-22."

The Negro Year Book for 1921-1922. Sixth annual edition enlarged and improved. Edited by Monroe N. Work. 75 cents and \$1.25. Negro Year Book Company. Tuskegee Institute. Tuskegee, Alabama.

The information in previous editions of this excellent Year Book has been revised and brought down to date and 250 pages have been added. One hundred and fifty pages are devoted to a review of the events of 1919-1921 as they affected the interests and showed the progress of the race. Among the topics treated somewhat at length are: "Inter-Racial Cooperation", "The Progress of the Negro", "Health Improvement", "Improvement in Education", "Inventions by Negroes", "Scholarship Distinctions Which Negroes Have Gained", "The Negro and Labor", "The Negro in Politics", "President Harding's Speech", "Social Equality", "Intermarriage", "Racial Consciousness", "Jim-Crow Cars", "Peonage", "Lynchings", "Ku Klux Klan", "Riots". It is a very valuable book of information, with statistics, historical facts, biographical data, records and references to literature.

Two Arabian Knights. By M. E. Hume Griffith. Illustrated. 12mo. 166 pp. 2s. 6d. Church Missionary Society. London, 1921.

Daoud and Najib are two Arab boys whose adventures will thrill any wide-awake boy or girl. The stories describe the surroundings of such boys, their homes, work and play; their contact with the foreign missionary; various plots and trials; the secret of courage and victory. An outlet is needed for the sympathy awakened in the hearts of young readers by these stories.

Turkey, A World Problem of Today. By Talcott Williams. Map. Pp. viii, 336. Garden City, N. Y., and Toronto, Doubleday, Page & Co., 1921.

A man born in Turkey and spending his first sixteen years there, one who from 1876 has been writing and more lately speaking on Turkey—

newspaper, magazine, encyclopedia, hundreds of articles—and so expert in presenting literary material to the public that he was called to be director of the Columbia School of Journalism, needs no further credentials for the reading public. This volume is an amplification and personalization of lectures delivered before the Lowell Institute of Boston in 1920—"the most important courses delivered in this country," the author believes. The average reader will no doubt think the book altogether too weighty and well-reasoned to merit a wide reading by those who are not specialists or scholars.

Dr. Williams argues convincingly for the acceptance by the United States of a mandatory from the League of Nations for Asiatic Turkey and Constantinople, or as much of it as can be saved from other Powers. Had the argument been presented in condensed form to our Washington legislators, it is difficult to see how it could fail to result in precisely the issue for which he pleads, if sound argument and the teachings of history determine Washington votes. But the American Government failed to seize the opportunity.

The closing chapter on the present situation—in June of 1921 before it had reached its worst—introduces a labyrinth of possible solutions of Turkey's unhappy plight. Dr. William's minatory finger expresses his own conviction: "Duty can be evaded by man or nation; but the penalty of evading a duty neither man nor nation can avoid. The American people has refused now; but, be assured, it will pay an inevitable penalty, sharing in the horrors and destruction of a war greater than the Great War.....What the United States was asked to do was not wrecking, and plundering the wreck into the bargain, but salvage; it is not charity; it is insurance.....What the final disposition of Asia Minor will be, no one can predict; but any arrangement which forgets that the fighting race which inhabits it has in the end

swayed the region and lands about, forgets the lessons of history for centuries."

A Gentleman in Prison. Translated by Caroline Macdonald. 12mo. 164 pp. \$1.75 net. George H. Doran Co. 1922.

The glory of the Gospel of Christ is that it transforms men from the inside by introducing the life of God. Here is a remarkable, but not unusual record, told by the man himself and translated and vouched for by Miss Macdonald. Tokichi Ishii was a criminal in a Japanese prison. He came into contact with Christ—the effect was so great that the Japanese Governor of the prison himself testified to the man's subsequent triumphant life and death. Mr. Ishii first makes his confessions and then gives many illuminating impressions of Christ, the Bible and the Christian life. Dr. John Kelman, in his introduction, says that the record has something of the glamor of "Arabian Knights" and of Poe's "Tales of Mystery." Better still and more truly it partakes of the faith inspiring character of the Acts and the Epistles. Read it and pass on the story of Tokichi Ishii to young and old everywhere.

Men and Methods that Win in Foreign Fields. By J. R. Saunders, Th.D. 12mo. 121 pp. \$1.00. Fleming H. Revell Co., 1921.

Experience is valuable in testing theories as Dr. Saunders proves by these conclusions reached by his experiences in the Graves Theological Seminary at Canton in his efforts to make Christians of the Chinese. He recognizes and discusses the need of men, of strong men, of educated men, of spiritual men and of men who can adjust themselves to new situations. There is more of theory than of concrete facts in this volume which would have been strengthened by a larger use of the facts and incidents on which the author bases his conclusions. It is, however, a helpful, though provoking study.

People of the World. By Edith A. How. 16mo. 92 pp. 2s. S. P. C. K. London. 1921

This little volume for little people is very attractively illustrated in color. Part one tells interesting facts about Egypt, the Sahara, Uganda, the Congo, South Africa; and part two describes people of Europe, Italy, India, China, the South Seas and Arctic regions. Much information is packed into small compass, making the book of special value to parents and teachers on young children.

NEW BOOKS

N. P. Campbell, Scientist, Missionary, Soldier. By his wife. 87 pp. 2s. 6d. Heffer Cambridge, England. 1921.

Arthur Evans Moule: Missionary to the Chinese. A memoir by his six sons. 112 pp. 2s. 6d. R. T. S. London. 1921.

Moulton of Tonga. J. Egan Moulton. Illus. 169 pp. 4s. Epworth Press, London. 1921.

Patteson of the Isles. Mary H. Debenham. Illus. Map. 159 pp. 4s. Oxford University Press. London. 1921.

The Case of Korea. By Henry Chung, Ph.D. Illus. 367 pp. \$3.00. 15s. Revell. New York and London. 1921.

Chinese Mettle. E. G. Kemp. Illus. 227 pp. 12s. 6d. Hodder & Stoughton. London. 1921.

Among Primitive Peoples in Borneo. By Ivor H. N. Evans. 318 pp. 21s. Seeley, Service. London. 1922.

India Old and New. By Sir Valentine Chirol. X. 319 pp. 10s. Macmillan. London. 1921.

The Indian Problem. By C. F. Andrews. 128 pp. Rs. 1. Natesan. Madras. 1921.

Morocco That Was. By Walter B. Harris. 333 pp. 25s. Blackwood. London. 1921.

Studies in North Africa. By Cyril Fletcher Grant. 256 pp. 8s. 6d. Simpkin. London. 1921.

Among the Hill Folk of Algeria: Journeys among the Shawia of the Aurès Mountains. By M. W. Hilton-Simpson. 248 pp. 21s. Fisher Unwin. London. 1921.

In the Heart of Bantuland. By Dugald Campbell. Illus. Map. 308 pp. 21s. Seeley, Service. London. 1922.

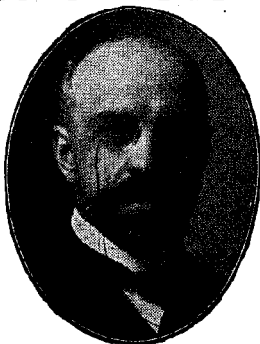
Wild Bush Tribes of Tropical Africa. By G. Cyril Claridge. Illus. Map. 309 pp. Seeley, Service. London. 1922.

The Find Yourself Idea. By Clarence C. Robinson. 144 pp. \$1.40. Association Press. New York. 1922.

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DELAN L. PIERSON, *Editor*

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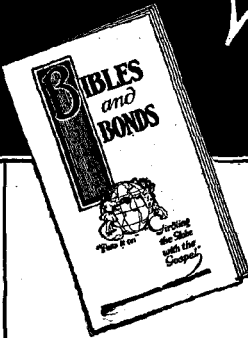
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PERSONALS

REV. ABRAM E. CORY, D.D., formerly a missionary of the Disciples in China, and later secretary of the United Christian Missionary Society, and the chief promoter of the Men and Missions Movement in his denomination, has resigned his secretarial work and has accepted charge over a church at Kinston, North Carolina, to begin September first.

DR. J. KELLY GIFFEN, a pioneer missionary in the Egyptian Sudan, was elected moderator at the recent United Presbyterian General Assembly, in Cambridge, Ohio. Dr. Giffen went to Egypt forty years ago and twenty years later opened up mission work in the Sudan.

DR. TOM LAMBIE, of the United Presbyterian Church and a pioneer missionary of that church to Abyssinia, is now in America. He plans to take back with him a number of new recruits to this field, which has recently been entered by special invitation of the King of Abyssinia.

DR. JOSEPH C. ROBBINS, Foreign Secretary of the American Baptist Foreign Mission Society, has returned to America after a strenuous year spent for the most part in visiting missions in India, on which he is writing a book.

MISS RUTH MUSKRAT, of the Cherokee Indian tribe, a student at the University of Kansas, was sent by the National Board of Y. W. C. A. to the recent conference of the World's Student Christian Federation at Peking, and is the first American Indian to take part in such a world conference.

DR. E. M. POTEAT, formerly president of Furman University, South Carolina, and subsequently one of the travelling secretaries of the Laymen's Missionary Movement, has spent the past eight months teaching at the Baptist College in Shanghai, China, and in delivering addresses to students in other mission and government schools.

CLEVELAND H. DODGE, who has given many proofs of his interest in the people of the Near East, has recently contributed \$165,000 towards the million-dollar fund which is being raised for Robert College, Constantinople College for Women, and the American University of Beirut.

MRS. C. R. VICKERY, of Syracuse, formerly a missionary in Malaysia, is preparing the way for the study of Dr. Fleming's book, "Building with India," by addresses on Indian themes, and especially by striking monologues, in one of which she tells the story of Pandita Ramabai, and in another impersonates a high-caste Hindu child widow.

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THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
SEVEN

DENOMINATIONAL REORGANIZATION

LIVE organizations are continually looking for new methods and readjustments which will eliminate friction in operation and waste of time and money, and will increase efficiency and the spirit of cheerful cooperation. Various denominations have reorganized along different lines with these ends in view. The Methodists (North) first united and then divided their home and foreign mission departments. They now have fifteen boards and commissions to do their work and have recently established a General Council of Boards of Benevolence with an executive Committee on Conservation and Advance, with headquarters in Chicago. The Southern Methodists have a Commission to study a plan for the consolidation of their numerous boards. The Northern Baptist Convention has established a General Board of Promotion made up of representatives from the various Boards of the Church. The Congregationalists not long ago readjusted and united some home mission agencies. The Protestant Episcopal Church carries on all work under one general board called "The Presiding Bishop and Council." The United Presbyterians, recently voted on a reorganization of their Boards. The Presbyterian Church (North), which, a few years ago organized a New Era Movement to bind together the promotion work of all its seventeen boards and committees, has now taken a more radical step calling for a reorganization of practically all its philanthropic and missionary agencies. This action was taken with a view to symplifying the work and in the hope of greater unity, economy and efficiency. What the results will actually be can only be conjectured.

According to the new plan the seventeen Presbyterian boards and agencies will be brought under four reorganized boards, namely:

1. The Board of Foreign Missions, which absorbs the Woman's Board of Foreign Missions, and allots to women fifteen of the forty members.
2. The Board of National Missions which is "to extend the Gospel of Christ in all its fullness, and the service of Christ in all its implications."

This absorbs the Board of Home Missions, Woman's Board of Home Missions, Board of Church Erection, Board of Missions for Freedmen, except educational work, the Permanent Committee on Evangelism, and the missionary and evangelistic functions of the Board of Publication and Sabbath School Work.

3. Board of Christian Education which takes the place of the General Board of Education, the Board of Publication and Sabbath School Work, the educational work of the present Board of Missions for Freedmen, the schools of the Woman's Board of Home Missions, the missionary educational departments of the existing Boards, the Permanent Committee on Men's Work, the Board of Temperance and Moral Welfare, the Permanent Committee on Sabbath Observance. The activities will be reorganized in seven departments, Higher Education, Religious Education, Missionary Education, Moral Welfare, Publication, and Men's Work.

4. Board of Ministerial Relief and Sustentation, which, it is suggested, might also include a Department of Hospitals and Homes, and a Department of Pensions for those non-ministerial persons who give life service to the Church as teachers and social welfare workers.

The Committee on reorganization also recommended a General Council of twenty-seven members, to represent the General Assembly *ad interim* and to include the work of the Executive Commission and the New Era Commission, so as to "make possible an economical and efficient supervision of all the affairs of the executive department of the Church." If this plan is adopted at the next General Assembly the membership will include the salaried Chairman of the Council, the Stated Clerk of the General Assembly, the Moderator of the General Assembly, the retiring Moderator and his predecessor, one representative of each of the four boards, and eighteen members at large elected by the General Assembly. This General Council will prepare the budget for the consideration of the General Assembly. The chairman, who is to give his entire time to the general guidance of the work, is elected for five years, the others (except the Stated Clerk) hold office for three years, and cannot be re-elected for more than two consecutive terms. The plan places control in the hands of the Church at large, with a minimum of board representation. The total budgets of these boards is about \$13,000,000 but the Church has resources sufficient to furnish at least \$25,000,000 annually for its missionary and philanthropic work. There is evidently need for a more devoted practice of Christian stewardship.

CHURCH UNION IN AUSTRALIA AND ELSEWHERE

NEW steps toward Christian cooperation and Church union, or federation, are frequently reported. Indian Christians are appointing committees and endeavoring to perfect plans for a united Indian Church; Chinese Christians are voicing their disapproval of a perpetuation of Western sectarianism in China; Canadian Protestants have made plans for bringing Methodists, Presbyterians, Congregationalists, and possibly others, into one

united body. A group of clergymen representing the Episcopal and Presbyterian churches recently challenged their ecclesiastical assemblies to unite on the basis of double ordinations to the ministry which would enable such doubly ordained clergymen to minister in either Church. In Great Britain and elsewhere the proposals of the Lambeth Conference have been the basis of much discussion. In Australia, a Conference on Reunion was held in March, presided over by the Anglican Primate, at which plans were discussed for the reunion of Anglican, Presbyterian, Methodist and Congregational churches. Rev. Dr. Carruthers, an ex-President of the Methodist General Conference, reports:

"In certain fundamentals, we found ourselves from the outset on common ground, with regard to questions on which ten years ago, or even less, there were still wide differences of opinion. The dangers and folly and sin of disunion were, for example, explicitly acknowledged. There was full agreement that the unity which was God's will and for which we were working must be manifested in one visible organic society; nor was there any question that the bonds of that unity must include not only a common faith, but a common ministry both of the Word and of the Sacraments."

The chief subjects discussed were Episcopacy, Ordination, and Creeds, and the greatest unanimity was reached with regard to the first of these. Noteworthy admissions were made on both sides. On the Episcopal side it was conceded that there is no method or form of Church government at present in existence that can claim to be exclusively Apostolic, and that the question for to-day is not what form of government existed in the Church 1,500 or 1,900 years ago, but what is the best to be done in the present age. On the non-Episcopal side, it was admitted that since three-fourths of the Christendom of the world at present is organized on the Episcopal basis, in any large view of reunion this fact must be taken into consideration. It was also held that Episcopacy may be organized on a democratic and constitutional basis.

The following is the very remarkable resolution moved by an Anglican delegate, seconded by a Methodist delegate, and unanimously carried:

"That, while the right of the Church to determine its own polity at any time is recognized, in the opinion of this Conference it is expedient that the polity of the reunited Catholic Church be Episcopal, provided

(1) The appointment to the office of a bishop be shared in by ministry and laity;

(2) That such office be exercised in a representative and constitutional manner, *i. e.*, that in all administrative actions the bishop should be responsible to the representative assembly, conference, or synod of the Church;

(3) That such acceptance of Episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained, or that Episcopacy is the only channel of Divine grace."

A much more difficult subject was that of Ordination. After protracted discussion, it was moved by an Anglican, seconded by a Presbyterian, and agreed:

"That this Conference recommends that the mutual recognition of Episcopal and non-Episcopal orders and commissions be thoroughly explored by

the respective Churches, and to this end recommends the appointment of a committee for the purpose of receiving reports from such Churches, and ascertaining the possibilities of arriving at a common mind, and reporting to a further Conference suggestions as to details or formula of any such commission or commissions."

The Conference passed the following resolution on the subject of Creeds:

"That, while conditions of membership in the reunited Church might be satisfied by the Apostles' Creed, or some shorter and simpler form of personal confession of the Christian faith, a corporate creed would be necessary as a common standard precedent to union, and for this purpose the Nicene Creed would be a most appropriate and acceptable form."

The spirit of Christian brotherliness characterized the delegates, and both sides were ready to make real and not merely shadowy concessions, as was shown especially in the far-reaching resolution on Episcopacy. This will be a stimulus to churches of other lands. The next Conference on Reunion will meet early in 1923.

POLITICS AND MISSIONS IN EGYPT

THE new political status of Egypt, which was inaugurated on March 15, carries with it certain provisos whose exact limits are not yet defined but whose general character and scope are known. The first proviso, however, seems to insure the permanency of the Christian missionary work and stipulates that Egypt is to adopt a satisfactory Constitution which will protect religious liberties and the rights of the minorities. Another proviso states that a bill of indemnity is to be passed by the Egyptian Parliament. As has been stated before Great Britain reserves the right to protect both Egypt and the Suez Canal and intends to retain full possession of the Egyptian Sudan, including Khartum and the great Assouan dam.

The situation has already created a split between the Moderates and the Extremists. The latter, whose leader Zaghloul Pasha has been deported, denounce King Fuad and his Moderate party as traitors to Egyptian liberty because they are willing to cooperate with the British. As the Moderates are in power and are firmly supported by the British, they are able to show a measure of stability which may ultimately win the day. The majority of the Egyptian population is apparently opposed to the present régime and even where they are not violently hostile, they "sit in the seat of the scorner" and repudiate the new king and his ministry. The principle of Egyptian Government has been that of monarchy, even to absolutism. Instead of grieving over the absence of democracy, it is worth while to recognize two encouraging facts showing growth in the direction of representative government. One is the surrender by the King of his own legislative powers to his Council of Ministers; the other is their subjection of themselves, in turn, to a

parliament to which they shall be responsible. Whatever the stages in the present political development, the Egyptian people seem to be coming steadily into the control of their own affairs. The increased national responsibilities are calling loudly for responsible and well trained leadership. Under the new constitution all religions are free and are protected by the State, insofar as they do not interfere with public order or morals. All Egyptian citizens are declared equal before the law and all are eligible for public offices and honors.

This situation presents to all of the Christian missionary work in Egypt an unusual opportunity. The Christian educational work is especially face to face with a challenge seldom equalled.

THE MISSIONARY AND THE MESSAGE

THE charges against the Christian beliefs and teachings of missionaries in China and elsewhere have naturally caused much disquietude of mind on the part of Christians who have sent them out to preach the Gospel of Christ and to lay the foundations for the Christian church abroad. The question as to "what is orthodoxy" will have many replies according to one's viewpoint but the real question is, "What is the final and absolute authority for the message that Christian ambassadors go to deliver to non-Christian peoples?" Is the Bible their standard in *all* matters of faith and practice? Is Jesus Christ accepted as the Son of God, their divine Lord, and the *only* Saviour of mankind? Any other position makes human reason and philosophy the standard of faith and practice and as a result teaches men to depend on human effort and merit for their deliverance from the power of sin and its eternal consequences.

If a living and healthy Church is to be established in these mission fields it is of supreme importance that the ambassadors of Christ have a clear, positive and authoritative message. If any are building on any other foundation than that indicated by Christ, they should be discredited as Christian teachers and recalled by the Church at the home base.

Every Presbyterian missionary, before appointment, affirms his or her faith in the "Scriptures of the Old and New Testament as the Word of God and the only infallible rule of faith and practice, and also the belief in the virgin birth, the deity of Christ, the atonement, the resurrection and other teachings of that church. The China Council of the Presbyterian Church recently sent a report home as a result of investigation and declared that all the Presbyterian missionaries accept the deity of our Lord Jesus Christ but the Council entreats the parents, pastors and teachers of the home church to use every effort to induce qualified young men and women, fervently believing in the Holy Scriptures which make wise unto salvation, to offer themselves for service on the foreign field."

There is good reason for belief in general honesty of Christian missionaries in their professions of faith but if any of them are known to deny the doctrines and standards they are sent to proclaim they should be recalled immediately. It is equally essential that the Church and its institutions at home be kept pure and true in order that those sent out may be worthy representatives of Christ.

In the summer of 1920 the Bible Union of China was organized for the purpose of emphasizing the belief of the majority of missionaries in the divine authority of the Bible, and the necessity of standing firmly for the deity of Christ, the efficacy of His atonement, the bodily resurrection and similar fundamental teachings of Christ. About 1,500 missionaries in China out of 7,000 Protestant foreign missions have joined the Union and by prayer, Bible study and constructive spiritual teaching are endeavoring to strengthen evangelical mission work. The committee appointed by the Presbyterian Church (North), to investigate the theological soundness of its missionaries reported to the recent General Assembly that they had been unable to discover any proofs of disloyalty to the fundamentals of the Presbyterian faith. It is important that Christians come to some substantial agreement as to what "fundamentals" are. Christians should be as broad in their sympathies as was Christ Himself but it is as important that in faith we be no broader than the Rock on which the Church of Christ is built.

MISGOVERNMENT IN TURKEY

THE right to rule is inseparable from right rule. All government is ideally representative of God for "the powers that be are ordained of God." A disregard of God's law of righteousness and impartial justice, therefore, deprives a ruler of his right to govern. It is this principle that has outlawed the Turkish government and that caused general rejoicing at the defeat of the Turks. Justice demanded that they be deprived of power to oppress their enemies and a strict application of righteousness would have led the Allies to discard jealousy and selfish rivalry in order to establish peace and good government in all lands where the Turkish rule had been oppressive. Instead, inter-allied suspicion and selfishness has allowed the just results of victory to be lost and the Turks have not only resorted to dictating terms of peace but have continued their policy of massacre, deportation and oppression of Christians under their control. The failure of the Allies has caused the people of the East to lose much, if not all, of their confidence in the righteousness and power of British, French and Italian rulers. This feeling has given added impetus to the unrest in Egypt, India, Syria, Palestine and Mesopotamia.

At the recent World's Student Christian Conference in Peking, where there were representatives of thirty-two nations, a resolution was unanimously passed protesting against crying injustices in all countries, but especially against the slaughter of helpless men, women and children in Asia Minor. This outstanding case of inhumanity calls for the use of all just means to ensure its immediate cessation. The resolution continued:

"In full consciousness, therefore, of our own share of responsibility for the situation in the world to-day we commit as a solemn charge to the whole membership of our Federaton to take immediate steps so to arouse the public conscience of their fellow countrymen that effective national and international action will speedily result."

Christian representatives of many nations thus put themselves on record against the Turkish misrule and call for united action, not only to relieve present distress, but to cure the evil that causes the distress in every land where Moslems are in control.

We have heard so much of the suffering and death of multitudes in many lands in the past five years that we are in danger of becoming callous and of turning deaf ears and unsympathetic eyes to those who appeal for help. Millions are meanwhile dying for the material and spiritual benefits that we enjoy so freely. The wounded and dying on the fields of battle, the destitute and refugees in devastated areas, the millions of after-the-war sufferers in Russia and Central Europe, the hounded and murdered Armenians and Assyrians, the oppressed Koreans, the famine sufferers of China, those in need of education and evangelism, the unemployed in our own land and the spiritually destitute all over the world, have had their desperate need presented so constantly and insistently that we are apt to think that since we cannot help all we might almost as well help none. God pity those whose hearts become hard and whose ears become too dull to hear the cry of the needy or whose eyes do not see the multitudes with the vision of the Master who was moved with compassion as He saw them! We cannot solve all problems but we may solve some problems and each follower of Christ is responsible only for the full use of the talents entrusted to him for the benefit of others.

Word comes from Armenia again that thousands of children must perish if Americans do not provide for them. Not only does their present existence depend on the food, clothing and shelter that Christians can supply but the future of the race and the influence of a Christian population on non-Christian neighbors depends on the saving of these persecuted and innocent sufferers in Syria, Asia Minor and the Caucasus. Cablegrams follow fast after one another announcing "hunger," "children starving," "misery," "death," "25,000 destitute in Alexandropol," etc., etc. The Near East Relief committee is daily sending out S. O. S. calls since a decrease in gifts coming in not only prevent the increase of appropriations called for

but at present necessitate a cutting down of supplies. "The 25% cut means literally death to thousands of innocent children, death as certain as if they were mowed down by machine guns." One hundred thousand wait to seize any crumbs that may fall from the orphans' tables. Five dollars a month will save the life of a child. Send contributions to the "Near East Relief," 151 Fifth Avenue, New York City.

THE IMPROVED OUTLOOK IN CHINA

GENERAL Wu Pei-fu's victory over General Ching Tso-lin in North China, the resignation of President Hsu Shih-chang, the return of Li Yuan-hung to the presidency—conditional on the retirement of the military "tuchuns," and the offer of the premiership to Wu Ting-fang of Canton, indicate a possible reunion of China under one representative, constitutional government. The great obstacles still in the way are the dominance of Sun Yet Sen in the South and the influence of military dictators in the North. If unity and some degree of capable and unselfish leadership within China herself can follow the benefits in international relationships, reaped by the Washington Conference, then there will be a much more hopeful outlook for the republic economically and politically.

Those who have known the situation in China are not surprised that the Washington conference was unable to free her from all encroachments on her sovereignty. Numbers of international gatherings will pass before China is granted what her patriotic citizens wish and what, ultimately, they have a right to ask. The conference has, however, made clear to the world at large, and, it is to be hoped, to the Chinese people, that for political salvation the nation cannot put her trust in other governments. These many years the traditional Chinese policy has been to play one power off against another. For this policy there is ample precedent, even among strong nations, but in China's case it has been a confession of weakness and unless supplemented by vigorous internal reforms it can end only in disaster. The intelligent Chinese are learning that China must, in the last analysis, work out her own national redemption.

The question arises as to the agencies through which this redemption is to be sought. Is it to be by railways, technical education, big factories, and large armaments, or by some of these plus a moral and spiritual renovation? The traditions of the nation, thanks to its Confucian heritage, have led it to believe that morality in both people and leaders is indispensable to national welfare and this has, apparently, for some time been a growing conviction of many thinking Chinese. Many, too, have come to feel that in the Confucian ethics there must be something lacking, or China would not be in her present plight. They have analyzed the deficiency as the relative

weakness of the religious motive. They have, accordingly, turned their attention to Christianity and are asking whether there may not be in that the something which China lacks and which she must acquire if she is to find herself. Many would accept Christianity if they could be convinced that the Christian conception of God is intellectually tenable.

Just now the mind of the Chinese intellectuals is a compound of humility, impotent rage, intense patriotism, eager and radical questioning, and teachableness. For the welfare of China it is obvious that the Church must seize the opportunity to commend her message to the Chinese both by precept and example. If the new China is to be idealistic and not materialistic, possessed of a world-wide vision of faith and brotherhood and not of revengeful selfishness, the Christian nucleus in China must be strengthened rapidly and largely.

At present the situation seems to point to an extension of Protestant activity in China. American and British Christians have well grounded missionary establishments and are in a financial position at least to maintain and probably greatly to expand their efforts. This is especially true of the United States. Moreover, the discussion of the issues of the conference has helped for the time to concentrate the attention of Americans on China, and the importance of missions as a remedy for China's ills has been more clearly seen. Chinese Christian leadership is rapidly increasing both in numbers and ability. The Chinese are not aggressively anti-British, and they are distinctly friendly toward America.

There are, however, some factors in the situation which keep one from being unquestioningly optimistic. The theological controversies both in China and America tend to distract the Church from its task, curtail recruits and funds, and confuse the Chinese. Would that all of Christ's followers could learn to demonstrate their discipleship to the world by loving each other! Both Americans and British are coming to see the importance of missions as an agency for commercial goodwill and as a means of national propaganda. The friendship of Chinese for Americans is properly believed to be due in part to American missionary activity, and American and British merchants are tempted to strengthen the establishments, particularly the educational establishments, of their respective nationals from patriotic and commercial motives. Missions are beginning to suffer from popularity. This partial subsidence of criticism is not to be viewed with entire complacency and this effort to use missions as a conscious means of strengthening American or British influence should be resisted as one would resist the evil one.

THE FOUNDER OF THEOSOPHY*

MADAME Yelena Petrovna Blavatski was the cousin of the famous Russian minister, Count Witte. Yelena lived with the Count's grandfather, governor of Tiflis, as she had lost her mother early in life. Her father had been a Colonel Hahn. When quite young, she married "a certain Blavatski, Vice-Governor of Erivan," but soon abandoned her husband and went back to her grandfather who decided to send her to her father then stationed near Petersburg. On her way, she was "rescued" from her convoy of trusty servants, at Poti, by an English sea captain, whom she accompanied to Constantinople. There she entered a circus as an equestrienne. She next met Mitrovitch, an opera singer, and accompanied him on his European tour, apparently as his wife. She appeared with the singer at Kiev and later at Odessa where she tried her hand successively in an ink factory, a retail shop, and in a store of artificial flowers. Mitrovitch then went with her to the Italian opera at Cairo—he a toothless lion, perennially at the foot of his mistress, an aged lady, stout and slovenly. They were shipwrecked off the African coast and Mitrovitch lost his life while she was rescued.

Several years later a certain Englishman informed the grandparents of Madame Blavatski that he had married Mme. Blavatski, who had gone with him on a business trip to the United States. Subsequently in the sixties, she became the right hand of the celebrated medium, Haisne.

Ten years later she returned to Tiflis, where she conducted spiritualistic seances. Count Witte, who was younger than Mme. Blavatski, describes her as follows: "Her face, apparently once of great beauty, bore all the traces of a tempestuous and passionate life, and her form was marred by an early obesity. She paid but scant attention to her appearance but she had enormous azure colored eyes, and when she spoke with animation, they sparkled in a fashion altogether indescribable."

Madame Blavatski went to England, where she founded a Theosophic Society. To strengthen the foundations of the new cult, she traveled to India, where she studied the occult science of the Hindus. Finally she settled at Paris, "as the acknowledged head of the Theosophists. Shortly afterwards, she fell ill and died."

This life of the Russian statesman gives striking evidence of the unsavory origin of Theosophy, and indicates the loose morality and the great but ill-spent gifts of the founder.

*From the recently published "Memoirs of Count Witte," Doubleday, Page and Co. 1921.

NOTE: The article in our June number on "Negro Education that Pays," with two illustrations, was taken from "Race Grit," by Coe Haye, published by the American Baptist Publication Society, Philadelphia.

A Spiritual Clinic in an Arab Hospital

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

Missionary of the Reformed Church in America

ARABIA is a difficult field, and results so far have been very small. Thirty years of hard work with practically no visible success tends to dry up the missionary's soul and produce a sort of apathy. He comes to doubt whether it makes much difference how he does his work or how many are reached by the Gospel. The results seem to be zero in either case. The Medical Missionary feels this especially, for he is overwhelmed with medical work which is most gratefully appreciated. It is not easy to keep evangelistic zeal steadily up to two hundred and twelve degrees, when results from such effort seem nil, while the results of medical work are obvious and the call for such work is overwhelming.

Another difficulty is perhaps even more serious. There being so little evidence of spiritual results to serve as a guide for further effort, the missionary to the Moslem Arab is without chart or compass, as to methods. How shall the Mohammedan mind be approached? What way of presenting the Gospel is most likely to gain an entrance into his heart? What are the most fruitful forms of work? How important these questions are, those know who struggle to answer them. Christ wants these Arabs reached. How is it to be done?

The Medical Missionary has spent many years in learning how to attack physical problems very similar to this spiritual task. His medical school did not give him a diploma until it decided that he had gained some conception of how to study a puzzling case, assemble the evidence, and on the basis of careful analysis institute suitable treatment. It would seem not impossible that some of the methods used by the physician for the diseased in body, might be useful also in work for the diseased in soul.

The first thing in the physician's study of a case is to learn, as completely as possible, the past history of the patient, the type he represents, his occupation, where he has lived, and the special strains and diseases from which he has suffered. Then the physician tries to get a very careful and thorough account of the present disease from the day of its first manifestations. Finally the patient is examined with great care and on the basis of all this information obtained, a course of treatment is started, the patient's reaction to treatment is noted, and such changes are made as seem to promise better results. Almost the most important point of all is the keeping of a careful record of all these things so that the doctor need not depend on his impressions and his memory but shall have a reliable

record to which he can refer whenever he wishes to consider further this case or similar cases. It is on the basis of these records that progress is made in the treatment of disease. Results of different treatments can be compared, the better adopted.

Why should the children of this world be wiser in their methods than the children of Light? After thought and prayer, a plan was worked out in the hospital at Bahrein, the object of which is more adequate study of evangelistic methods and results among the men and women patients. The plan was modeled after the medical procedure. We first find out where a man comes from, and to what type of Islam he belongs, whether he has had any contact with Christianity, and whether he has been associated with Christians. With the Arabs that we meet in Bahrein, a brief series of negatives answers most of the questions regarding contact with Christians and knowledge of Christianity. The effort to ascertain what type of Mohammedanism each patient represents is more interesting, and the information gained is more valuable. There is a great difference between the Sunnis and the Shiahhs, and between the desert Wahabees and the comparatively luxurious townsmen. In addition an effort is made to ascertain the spiritual condition of the individual, and to gain some idea of his mental processes.

When it comes to the actual presentation of the Gospel, as has been said, there is no chart or compass. In one sense there never can be. The prayerful following of God's guidance will always be the supreme requisite. However, the careful study of the individual is not thereby rendered superfluous, nor is the careful study of the type useless.

We have been greatly helped by keeping records of each presentation of the Gospel and the man's reaction to it. This record has made it possible to compare results from different methods of procedure and at the end of a year to draw some conclusions as to the aspect of Christ's teaching which finds the most ready entrance into Moslem hearts. The hospital is the ideal place for such a study for there the most hostile Arab will at least listen with courteous attention. The Doctor is the man who must do the work, or at least must do some of it, for it is he above every one else who enjoys the patients' confidence and love. If he sets the example similar work on the part of others will be well accepted by the patients.

This plan has now been followed for three years in Bahrein hospital, and some tentative conclusions have been reached, which are subject to revision, but which are interesting and helpful.

In the first place it is surprising to find how little personal work the medical missionary may do and still deceive himself into thinking that he does a great deal. I remember a man at home who, before he tithed his income, supposed himself to be very generous. Careful accounts for a year showed his gifts to total three dollars

and seventy-five cents. Then in shame he began to tithe. The medical missionary is likely to deceive himself in somewhat the same way, as to his personal evangelistic work among the patients. With records in black and white self-deception is not so easy.

We are beginning to gain some clear idea of how to approach the Arab mind. We tried what might be termed the chronological presentation of Christ's teachings and life. We attempted a sort of theological or dogmatic systematization. We arranged the parables and used them as the basis of a presentation of the Gospel. None of these or of the other presentations that were tried appeared to be especially suited to the mind of the men we work with, except one. The mystical aspect of the Gospel seemed to have a real entrance into many hearts. This came as a considerable surprise, for nothing could be more unmythical and mechanical than orthodox Moslem theology or than common Moslem thought as we see it around us. Possibly for this very reason, the Gospel presented from this angle, satisfies a real thirst.

We have come to one other conclusion. The average stay of a patient in the Mason Memorial Hospital is about two weeks. Formerly we tried to go over the whole field of Christ's teachings as adequately as possible in that time. We have now quite a different policy. Some parable or teaching is selected that contains in it the Gospel in miniature, as far as that is possible, and we go over the same ground every day with the patient, for the whole two weeks of his stay. The parable of the Good Shepherd seems especially suited to this use, as is Christ's teaching about abiding in Him as the Vine. The understanding and the appreciation of the message are very surprising as compared with the results when more ground is covered. The beauty and the power of the Gospel seem to impinge on the man's soul when intensive work is done with a single parable.

In these ways we are trying to do a little more efficiently, the one per cent that is given us to do, in seeking the salvation of the Arab, trusting that in His own time God will add to it, the ninety-nine per cent that He only can do, and will glorify His name in raising up the Church of Christ in Arabia.

The World's Christian Students at Peking

The Conference of the World's Student Christian Federation, Tsing

Hua College, April 4 to 9, 1922

BY ROBERT P. WILDER

General Secretary of the Student Volunteer Movement

TO understand the full significance of this great gathering and the reasons for the special program of the Conference it is necessary to know conditions in China to-day. The students of that land are passing through a crisis, owing especially to two important movements:

1. The New Thought Movement is leading students to question everything. According to its principles nothing should be believed unless it can stand the test of the scientific method. This movement is strongly democratic and insists upon social reform. It also emphasizes the importance of thoroughness and has no respect for traditions unless they meet the needs of to-day.

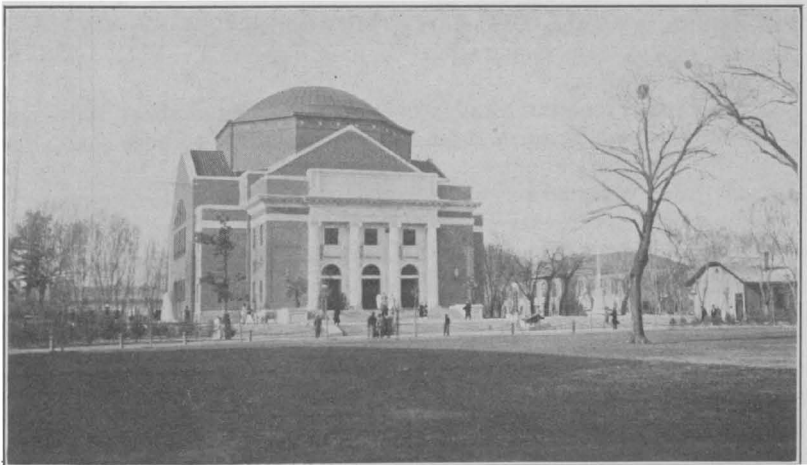
2. The Anti-Christian Movement, which started about three months ago, has been working against the World's Student Christian Federation. The reasons given are that Christianity is a foreign religion, that it is political, that it is a superstition, that it is an oppressor of mankind, that it is an ally of capitalism and that it is a dying religion in Europe and America. The World War which centered in Europe has affected Chinese students greatly, leading them to doubt the necessity and efficacy of Christianity. Moreover during the past year two eminent scholars from Great Britain and America have visited China and have not supported Christianity—in fact one has by his life as well as lips advocated free-love and opposed the teachings of Christ.

Into this atmosphere of doubt and opposition came 126 student Christian delegates from thirty-three different lands. Among them men like Prof. Karl Heim and ex-chancellor Dr. Georg Michaelis of Germany, Prof. Jean Monnier and M. Paul Monet of France. To the foreign delegations were added 648 from China.

Whereas in the early years of the Federation's history movements in non-Christian lands were often represented by workers from Christian lands who were laboring among the students of those countries, at this conference the various movements sent as delegates sons and daughters of the soil; e. g. of the twenty-four Japanese delegates only two were non-Japanese. Of the nine from India all but three were Indians, of the six representing Korea only one was a foreigner, of the nine from Russia and Siberia all but one were citizens of these lands and all of the twelve representing the Philippine Islands were Filipinos.

The theme of the conference was "*Christ in World Reconstruction*." The daily schedule was carefully planned, the first half hour being assigned to the observance of the Morning Watch. To make this time one of real profit the committee printed in French, English, German, Japanese and Chinese subjects for daily meditation with Scripture readings, topics for praise and confession and themes for intercession.

After breakfast an hour and a quarter were devoted to addresses of a faith-confirming character on such subjects as the following: Christ and Philosophy, by Prof. Karl Heim, of Tübingen, Germany; Christ and Science, by M. Paul Monet, of Paris, and Christ and Culture, by Professor Jean Monnier, of the University of Strasbourg.



TSING HUA COLLEGE AUDITORIUM, WHERE THE CONFERENCE WAS HELD

Then the conference divided into six sections to discuss International and Interracial Problems; Social and Industrial Reconstruction; How to Present the Christian Message to Students; Christianizing School Life; The Student and the Church, and The World's Student Christian Federation. About an hour and a quarter were given to these open forums which were quite interesting and profitable.

These discussions were followed by a united meeting of the Conference to hear messages from the various national movements.

The afternoons were kept free for group meetings, receptions, excursions and recreation. Good results followed the meetings of the Japanese and Chinese delegates, when with utmost freedom and in the spirit of Christ they faced the political and industrial problems which are causing friction between their nations. Similar group meetings were held by the Japanese and Koreans, the British and

Indians and the Americans and Filipinos—all being marked by frankness, patience and a desire to understand each other.

At the evening sessions were addresses of a vision-imparting character on Christianizing International Relations, Christianity and the Democratic Movement in the World, the Modern Industrial Conflict and Christ's Solution, Christianizing Commercial Impacts, and the Christian Church in World Reconstruction.

The day ended with delegation meetings where the impressions of the day were summed up and God's blessing was sought.

Sunday, the last day of the Conference, gave what many missed up to that time. It was a day of soul kindling power. The address by Dr. Mott, the Conference Chairman, on "Jesus Christ in the Experience of Men" struck the very note needed, and Mr. Brockman's address on the "Boundless Opportunities for Service before the Students of This Generation" helped delegates to face complete surrender to Christ.

The closing meeting Sunday evening consisted of short addresses by delegates from France, India and China on the "Price that must be paid in bringing about a truly Christian order." Mlle. Bidgrain said the price we must pay is to live only on the realities we possess. It means loneliness. Our Lord was lonely when enthusiastic crowds surrounded Him because they did not understand Him. In human terms the Cross spelled failure, but in divine terms nothing spells failure, if we are right with God. The price means willingness to suffer and above all it means love unquenchable. Our Lord did not die that we might have an easy life, but that we might live an heroic life.

Mr. C. T. Paul, an Indian representative, said: If we had found in this Conference a solution to all our problems, the Conference would not have helped us because no solution is abiding. There is only One who is abiding and that one is Christ. In Him is the solution of all problems. We have here found Christ again. What the people in our several countries want is not only the Christ of the Sermon on the Mount, but the Christ who said "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

He was followed by Dr. Arthur Woo who also directed the delegates to the Christ who gives not only teachings and an example, but also power to live as He taught and to follow His example.

The General Committee of the Federation met during the five days preceding the Conference and for two days following the Conference. Among the important decisions reached was the appointment of an Oriental Secretary, a Chinese, T. Z. Koo, to serve the Federation during the next two years, in addition to the reelection of the present Secretarial Staff consisting of Miss Ruth Rouse of England, Miss Suzanne Bidgrain of France, M. H. L. Henriod of Switzerland, Miss M. Wrong of Canada and Mr. C. D. Hurrey of

U. S. A. Dr. John R. Mott was again chosen chairman and Dr. H. C. Rutgers of Holland, Treasurer. The Vice-chairmen are Miss Mohini Maya Das of India and Rev. T. Tatlow of Great Britain.

The Universal Day of Prayer for Students, which for several years has been held the last Sunday in February, is hereafter to be observed on the third Sunday in November.

In response to the need of students in Russia the Committee decided to undertake relief work there in the coming year, not forgetting the claims of student help organizations in Central Europe and Asia Minor, and also the need of Refugee Students.

The situation in the Near East was carefully considered and the Committee recommended that the following message be sent to the Movements represented and given the widest publicity possible.

"We the General Committee of the World's Student Christian Federation, representatives of thirty-two nations, now assembled at Peking, while protesting against the existence at this time of crying injustices in other countries, feel that the slaughter of helpless men, women and children now going on in Asia Minor is such an outstanding case of inhumanity that it calls for the use of all just means to ensure its immediate cessation.

"In full consciousness, therefore, of our own share of responsibility for the situation in the world to-day, we commit as a solemn charge to the whole membership of our Federation to take immediate steps to arouse the public conscience of their fellow countrymen that effective national and international action will speedily result."

The Committee on the Missionary Purpose of the Federation reported the following resolutions:

A. Pronouncements of the International Missionary Council.

1. The General Committee of the World's Student Christian Federation heartily welcomes and endorses the resolutions passed by the recent conference of the International Missionary Council at Lake Mohonk.

We are particularly glad to notice that nationals from Oriental lands have now official status on the Council. We look to see a much wider extension of this principle in the near future.



WHERE RACES MINGLED

Dr. K. Ibuka, President of Meiji Gakuin, Japan, and Cecil Phillips, Panjab Student Representative of the World Student Christian Federation

2. The following matters in connection with their proceedings have a bearing on our work:

- (a) The findings regarding the relations between Church and Missions. We are determined to put our whole weight into getting these principles extensively applied in practice with the least possible delay.
- (b) The critical situation which now faces Christian education in mission lands in view of the rapid growth of first-rate government institutions. This situation challenges us to make special efforts to establish Christian groups in these colleges and also to present to our members the call to accept posts on the staffs of government institutions.
- (c) The distinction now made between "Politics" and "Public Questions" and the new attitude of missionaries toward these subjects.

We are challenged as a Federation and as individuals to follow this lead of the missionary societies and to do our utmost to make the principles of Jesus Christ the only test of right and wrong in all public questions.

B. *Mission Study.*

We would urge upon all Christian students the importance of a thorough and sympathetic study of the leading non-Christian religions and the clamant needs of non-Christian lands, in order that they may pray intelligently and labor effectively for the evangelization of these lands and for the upbuilding of indigenous and self-propagating churches.

C. *Student Volunteer Policy.*

1. It is our conviction that the present condition of the world constitutes a challenge as never before to the students of to-day, for complete self-dedication of life to win all classes and peoples to discipleship of Jesus Christ and to the reconstruction of society on the basis of His principles.

2. We are convinced that it is still the special responsibility of Student Movements to enlist their members for life service in specifically religious work. Although experiences with regard to the Student Volunteer work vary in different lands, there are large circles within the Federation which are convinced that the Student Volunteer method is of very great value and who believe that they have learned in their work of recruiting that no other method has been so effective in obtaining workers for life service in home and foreign mission fields.

By the Student Volunteer method is meant the method of recruiting students for neglected forms or undermanned fields of Christian service, by means of the challenge of a specific declaration of purpose, and of uniting those thus recruited in groups for fellowship in prayer, fellowship in preparation and fellowship in service; also, to cooperate with the Church in bringing its leaders into touch with a larger number of adequately prepared workers.

3. Surveying the missionary needs of the present time, we would call the attention of Student Christian Movements to the special needs of the African continent. Our attention has been called to the fact that it is at present very difficult for Negro Student Volunteers

to enter many parts of Africa, their fatherland, to carry on missionary work. This is obviously unfair, and more, contrary to the accepted conceptions of missionary policy, which long ago recognized that no group can be wholly won to Christianity by members of an entirely different group. We therefore desire

- (a) That the attention of the International Missionary Council be called to this anomalous situation, and that it be urged to use its influence to have these, our fellow Student Volunteers, who qualify otherwise, accepted for service in every part of Africa.
 - (b) That National Movements, in those countries which control the greater part of Africa, be urged to use their influence to break down any barriers which may work to prevent the acceptance of Negro Student Volunteers in Africa.
4. We would further specially emphasize the following aspects of the present missionary situation as it affects candidates for missionary service:
- (a) The need of mission lands to-day is primarily for quality. Missionary appeals should be made so as to secure not the greatest number, but the right type of men and women. There is no place to-day for the man or woman who has not a growing mind. Workers must go abroad not only to take what they know of Christ, but eager to learn still more of Him from the people they go to serve.
 - (b) On the other hand, the establishment and development of the younger churches of mission lands and the needs of fields as yet unentered, still call for an offering of their best by the older churches, numerically greater and not smaller than in the past.
 - (c) Missionary candidates to-day, while going forth under the auspices of their respective Christian communions or societies, should seek to make clear to the people among whom they labor that they come as servants of the Church Universal.
 - (d) They must go not as leaders of, but as fellow-workers with, the Christian community of the country to which they go. Their standards of efficiency and methods of work must be from the beginning in accordance with the genius of that country.
 - (e) The great need to-day is that the gospel of Jesus Christ should find expression in every department of life. Educationalists, social workers, civil servants, etc., can express through lives service devoted to their own calling, the message of the sacrificial love of God revealed in Jesus Christ.

We would, however, emphasize that the primary need of all people throughout the world is, as it has always been, communion with God through Jesus Christ. Let us therefore see to it that the full expression of the Christian gospel in all departments of life does not obscure its main content.

D. The Situation of Christian Students in Mission Lands To-day.

Resolved, That the following messages be sent to Christian students in mission lands and to the International Missionary Council:

1. TO CHRISTIAN STUDENTS IN MISSION LANDS.

While appreciating the difficulties of Christian students in mission lands in these transition days, we would say to them that

it is our firm conviction that their countries cannot be won for Christ unless they throw themselves heart and soul into the work of the Church, however impossible existing conditions of service may appear to be.

We, for our part, pledge ourselves to stand, as a Federation, and as individuals, for the realization of the ideal of unconditional fellowship and cooperation in all Christian work.

2. TO THE INTERNATIONAL MISSIONARY COUNCIL.

The General Committee of the World's Student Christian Federation assembled at Peking feels constrained to bring to the notice of the International Missionary Council that from the intercourse we have had with the students themselves we find that the following are among the principal reasons why Christian students in mission lands are not offering in sufficient numbers for the work of the Church:

- (a) They feel that in many cases they are not admitted into complete fellowship and cooperation with, or taken into the confidence of, the foreign missionaries.
- (b) The average missionary is too hesitant to make the necessary experiments in Church leadership which the present situation so imperatively demands.

We are convinced that the continuation of this tense situation is very gravely imperilling the future of the Christian Church in these lands.

Much time was devoted at the meeting of the General Committee and at the Conference of the Federation to the International Object of the Federation and the following findings were adopted:

We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes.

As a result of our discussion at the Peking Conference, we declare frankly that we have not succeeded in reaching an agreement as to what our individual attitude ought to be in the event of war. Some are convinced that under no circumstances can they as Christians engage in war; others, that under certain circumstances they ought to take their share in the struggle. We leave, however, with a deep sense of our common determination to follow Jesus Christ, and with fresh confidence in the unity of our purpose and in the power of Christ to show us the way, as we earnestly and penitently seek it in the fellowship of our Federation.

We desire that the different National Movements of the Federation should face, fearlessly and frankly, in the light of Jesus' teachings, the whole question of war and of those social and economic forces which tend to issue in war.

The report of the Committee on Movements in the Federation and on Movements preparing to enter the Federation was too long to quote in full, but two items in it should be given as they are of very great interest:

1. The admittance as corresponding Movements of the Student Renaissance Movement of Czecho-Slovakia, the Student Christian Movement of Hungary, the South American Federation of Y. M. C. A.'s and the Student Association Movement of the Philippines. It is hoped that before long they may qualify for full membership in the Federation.

2. After conference with Mr. Bull, the representatives from the Students' Christian Association of South Africa, the Committee recommended that the Federation as soon as possible make careful and comprehensive investigations and if possible first hand surveys of Africa and set its hand deliberately to the work of raising up and



DELEGATES FROM RUSSIA AND SIBERIA AT THE WORLD STUDENT CONFERENCE

fastening indigenous African Student Christian Movements. This was done after it was stated by Mr. Bull that the South African Movement is most eager for assistance in the work of raising up indigenous African Student Movements.

It was decided to hold the next meeting of the General Committee in Great Britain in 1924. After the adjournment of the General Committee seven deputations, consisting of leaders from various lands, went to educational centers in China to deliver addresses on Christianity and to bring to Chinese students the messages of the Peking Conference.

Will you pray earnestly for China and for the Federation, which has a membership of 250,000 students and professors in forty different lands, that it may become increasingly a great spiritual force under the leadership of Christ to hasten the coming of His Kingdom?

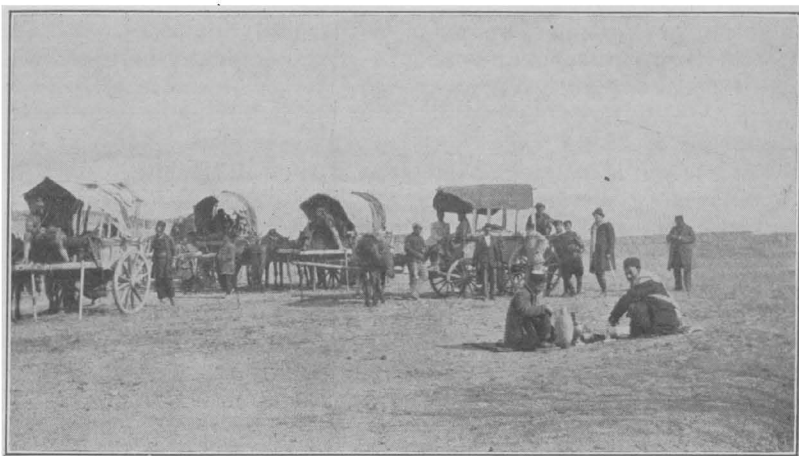
The Poverty of Persia—Its Cause and Cure

This Study of the need and destitution of Persia is the result of a recent three months' visit to that stricken land

BY ROBERT E. SPEER

THERE is nothing more interesting in Persia than the old Shah Abbas caravanserais scattered over the country from the Persian Gulf to the Caspian Sea. Shah Abbas was a contemporary of Queen Elizabeth and lived from 1557 to 1627. He was a statesman and a builder, and founded Bunder Abbas, the port which bears his name, on the Strait of Ormuz as an outlet for the trade of his country with Arabia and India. He also developed the caravan routes across the deserts and the mountains of his far extending kingdom and scattered along them for the comfort and safety of travelers the 999 caravanserais which, in spite of the negligence of his successors and the ravages of time, stand still as his noble memorial. One wonders how in the lonely and desert places where so many of them are found his workmen burned the brick and made the lime and got the labor with which to construct these massive and enduring buildings. His architects were tied to no monotonous model. They built in squares and parallelograms and octagons usually with great open courtyards, single or with two or three adjoining, wide enough to hold caravans of hundreds of camels. Sometimes they built with no open courts at all, but with spacious domed roofs covering recess after recess in which hundreds of travelers with their animals and their goods might find shelter and security. Sometimes they laid their brick in plain courses, and again they laid them in a dozen rich designs in a single caravanserai. Vast domed stables ran around the courtyard, and arched recesses within and without with fireplaces set in the brick walls, furnished lodging places where men might sleep, with their caravans at rest beneath their eyes. The doors in the great gateways which constituted the only entrance were made of heavy planks covered with iron bosses and set in stone.

The national life which produced and sustained caravanserais such as these must have had a solidity and volume which are gone from the life of Persia today. All over the land the fine old caravanserais of Shah Abbas's time are in ruin and decay. Now and then a shambling stable, set up in a corner of the sturdy walls, houses the horses of the modern Persian Government Post, and only the picturesque ruins, a few local traditions, and here and there a marble tablet still remaining over the gateway, preserve the story of the great past from which Persia has come down to the mean little mud caravanserais which are built today and abandoned tomorrow, to



Photograph by Russell Carter

THE CARAVAN WITH WHICH DR. SPEER AND HIS PARTY TRAVELED THROUGH A PART OF PERSIA

the helplessness and negligence of a government which despairs of doing a government's work, even of collecting its taxes, and to the pitiful but appealing destitution of today.

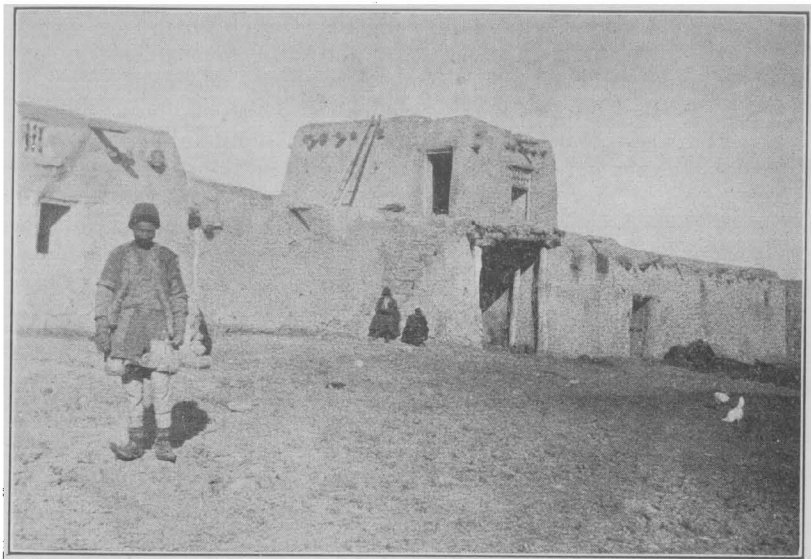
The deterioration of Persia has been a long process but not so long that one cannot see it going on under his eyes. Villages where we lodged twenty-five years ago have now completely disappeared. On every one of the roads over which we passed were villages wholly or partly depopulated because of agricultural and economic misfortunes which energy and forethought might have forestalled but which no one had made the least attempt to prevent. We asked the governor of one of the largest provinces of Persia whether he thought Persia had advanced during the last twenty-five years, and he answered that he thought it had in the matter of political liberty, but commercially and economically it had gone steadily backward. One must allow of course for Persia's share in the trade depression which all over the world has followed the war. Indeed there are few parts of the world where one can see so clearly the merciless consequences of war upon the innocent. One feels this outrage to the very roots of his soul standing on the Parthenon and seeing the wreckage which ancient war made of all that glory. One ought to feel it equally as he looks at the ravages of recent war in Persia where it made a desolation of the fairest section of Azerbaijan and where it has cut almost every strand of Persia's commercial well-being. The destruction of Russia alone has cost Persia more than a half of all its trade prosperity. Its poverty which was deep enough before the war is still deeper now. The cities and villages are full of idle men and the roads of travelers who have left no work and are going to none. Beggars abound on every hand. Again and again on the highway,

toiling through the mud or sitting on the snowy wastes or out in the deserts we would come upon groups of wanderers, sometimes refugees from the disturbed area around Urumia but more often mere vagrants, clad in rags or barely clad at all, and living on nothing but the scraps of bread which they begged from place to place. The begging is worse in some of the cities, and of all the cities which we visited it was worst in Kasvin, worse there even than in Tabriz with its thousands of Assyrian, Armenian, and Mohammedan refugees. In Kasvin small children with bare legs and bare bodies lay by the roadside in the snow and mud and wailed all day long. Blind men and women were led up and down the street by ragged children. It was impossible to stand still anywhere because of the crowd of paupers which at once gathered round importuning and plucking at one's garments. We saw one old beggar lying dead on a snow heap in the principal street of the city. A great deal of this beggary is professional. For years in Hamadan an old, blind, red-headed man has begged all day by the wall near the Ottoman Bank. At home the old man is comfortably off and supports two wives. In Kasvin we heard an old woman beggar berating one of the begging children because she did her work so poorly.

"Do you want me to come over and twist your ear?" screamed the old woman from across the street. "Why don't you attend to your business better?"

Islam fosters this mendicancy by making indiscriminate and undirected almsgiving one of the five great religious duties. The poverty of Persia is encouraged by this giving of doles. It can never be eradicated in this way. What is needed is a deeper treatment that will cut at the roots of the very commonest ideas that control conduct in Persia under the sanctions of religion.

One is saddened but not surprised by the poverty of the country, but he is both saddened and surprised by the mass of illiteracy and ignorance. There is so much culture and intelligence and literary taste in Persia that one looks for a good local system of education and for a large percentage of literacy. There are no census returns, but the accepted estimate of illiteracy in the towns and cities is 95 per cent and in the villages 98 per cent. There is no public school system throughout the country. In many communities there are no schools of any kind. In others the mollahs conduct small schools for boys where the Koran is unintelligently memorized. Real progress nevertheless has been made in education during the last twenty years, and so far as the scanty revenues of the country permit, many communities are developing schools which aim at giving a modern education. Not one of all these schools, however, approximates a good American high school. The only schools of this quality are the mission schools in Teheran, Tabriz, Hamadan, and Isfahan.



Photograph by Russell Carter

A MODERN CARAVANSERAI IN PERSIA.

Dr. Speer and his fellow travelers slept in the "Upper Room"

The lack of schools is no evidence of a lack of desire for them. Hundreds of communities want them who have no way of providing them. There are no trained teachers, and there are no funds for their support. The internal poverty of the country and the lack of foreign trade are poor fields from which to reap a revenue. The Belgian head of the Persian customs in Kermanshah, through which the foreign trade by way of Baghdad enters Persia, told us that two-thirds of all Persia's import trade is now coming in by this route, but that it was only a fraction of what ought to enter in times of real prosperity. Persia does not publish any statement of national and provincial receipts and expenditures, and probably no one knows what the revenues of the country are. Taxes that should be sent to Teheran are held for provincial uses, and in many cases the income of the central government from crown lands or foreign loans is expended through the provinces. The national budget submitted to the last Mejlis, or Parliament, contemplated an income of tomans 16,000,000 and an expenditure of tomans 19,000,000 with no provision for the deficit except the hope of a foreign loan. The income of the government is derived from crown land, from import duties, from taxes on opium and liquor, and from taxes, direct and indirect, upon agriculture, and to a very limited degree on trade. City property in a city like Tabriz, for example, unless rented pays no tax. Leading revenue officials said quite plainly that the country was bankrupt,

that it was no longer possible to collect the taxes which were necessary for the maintenance of national and local government. In one of the largest provinces the revenue department was collecting now only two-fifths of the amount assessed, all of which had been collected before the war. What import trade was coming into the country helped in the matter of revenue, but on the national balance sheet it was offset by no corresponding exports, and the inevitable result unless a foreign loan could be contracted, the revenue officials declared, was bankruptcy. "For that matter," they said, "the country is bankrupt now. All the government hospitals in Teheran are closed except one and that is barely maintained. The government schools are closed, and the teachers are unpaid. Without a foreign loan it will not be possible to maintain the army which has been sent to suppress Simko and to restore order and government authority in Urumia." "All this is true," one of the Swedish officers in the gendarmerie said to us. "I have been here ten years and conditions are worse than when I came. I have had no pay for three months. The Swedish head of the gendarmes in Resht has had no pay for five months, and many of the civil officials in Teheran have been unpaid for six months."

In spite of these gloomy views the country is not bankrupt. The deficit of tomans 3,000,000, on a proposed expenditure of 19,000,000 and income of 16,000,000, gives a ratio of revenue to expenditure of 81 per cent as compared with the corresponding ratio of 50 per cent in the French budget for 1920, 34 per cent in the Italian budget, 64 per cent in the budget of Switzerland, 85 per cent in the budget of Holland, 36 per cent in the budget of Germany, 34 per cent in the budget of Greece. Persia moreover has no such foreign debt as these other nations are attempting to bear. By her treaty with Soviet Russia her indebtedness to Russia was obliterated. All that remains is the debt of £2,710,482 and tomans 9,350,000 to Great Britain. Against this indebtedness and her adverse trade balances, Persia has her almost entirely undeveloped natural resources. Of these she has alienated as yet by trade concessions only the rich oil rights in south-western Persia which have proved immensely lucrative to the Anglo-Persian Oil Company.

The Persian currency also has been saved from debasement. One shudders to think what would have happened to Persia if she had been cursed with a paper currency. All of Persia's money, however, is silver, and when we have been disposed to complain at the enormous weight of two kran pieces (sixteen cents at present exchange) which we have had to carry, we have consoled ourselves with the thought of the suffering and ruin which Persia has been spared by the solidity of her national currency. The contrast with the currency conditions in the Caucasus is tragic. One hardly dare have gold or silver money in his possession in the Caucasus. The best paper

money there is the rouble of the Georgian Republic which exchanged in April at the rate of one American dollar for roubles 250,000. We paid for our railroad tickets in a box freight car from the Persian border at Julfa to Erivan, the capital of the Armenian Republic, with the money of the Azerbaijan Republic whose capital is at Baku. It is a hundred and twenty miles from Julfa to Erivan, and we paid for each ticket 2,700,000 Azerbaijan roubles, worth fifty cents a million. We rented a samovar for breakfast tea for 500,000 roubles. Persia has been spared all this, and the government deserves credit for its refusal to take the paper money pathway to apparent prosperity and certain ruin.

Furthermore even though her foreign trade has suffered severely Persia has escaped the ruinous exchange depreciation of the continental countries. During the war the toman, which had in normal times been at par or a little under par with the dollar, rose to two dollars. Even as late as the summer of 1920 the toman was worth a dollar and sixty cents. In August, 1921, it fell as low as sixty-two cents, but had risen again during the first quarter of 1922 to eighty cents.

One evening when we stopped for the night in an unusually prosperous village on the road between Teheran and Tabriz, we were hardly settled in our *menzil* before the governor of the district called. He had had a son in one of the mission schools, and as emerged at the close of the call he was desirous of consulting Dr. Packard professionally. He began with pleasant and friendly words of appreciation and of understanding. He knew the ideas that were in our mind and the purposes which had brought us to Persia, and he approved of these. I asked if he felt hopeful about his country.

"I have no hope at all," said he, "unless some civilized nation will put Persia upon its feet."

"Which one of the nations might be expected to do this?" we asked.

"There is only one," said he, "and that is America. It is the richest and the most civilized of the nations, and it has no axe to grind. Its purposes are unselfish. Our hope is in America."

I said that it was a doubtful hope, that politically our country would not intervene; that commercially if American trade came, it would come, to be sure, for the mutual profit of the two countries, and if the best American spirit controlled it, it would not seek to exploit Persia or to take advantage of her, but would develop an honorable interchange which would help both countries, and there was an ever increasing number of men in America who realized that trade did not mean defrauding one country for the benefit of another but mutual benefit to both; nevertheless there were many who were still ungoverned by this spirit, and it was not unlikely that some might come who would seek only to gain and not to give; there were

not many enterprises like the Mission enterprise whose only motive was to serve and which sought only to give and not to gain. He understood this, and said that he and the missionaries were of one mind. He believed that America was unselfish and he knew that it was wealthy, and it was best for a poor man and a rich man to walk together. America wanted no Persian territory, and Persia needed American help.

I asked if the country had gone backward or forward within his memory. In its military organization, the gendarmerie and the army, it had gone forward, but not in its revenue and its commerce. It was difficult to collect the old taxes of wheat and barley and money levied on each village. The new taxes on rented properties in cities, on opium and liquor, and on each load of merchandise or grain entering a city were more readily collectible but they were insufficient for the necessities of government.

We inquired if he did not think that perhaps some of the taxes restrained prosperity. In America cities sought to attract trade, and instead of raising barriers against it or imposing a fine upon its entrance, encouraged it in every way. Yes, he said, there were educated men in Persia who like himself understood enough of economics to realize that there were better ways, but they could not change things now.

I said that my impression was that in twenty-five years poverty and tolerance had both greatly increased in Persia. This was his judgment also. What then were the causes of this poverty and why had the caravanserais of Shah Abbas fallen into decay? What explained the difference between those noble old buildings and the cheap mud caravanserais of today?

"I think of three reasons," he replied. "In the first place the population has increased. Persia then had an even larger area than now with greater agricultural wealth and with a much smaller number of people so that there was more general prosperity. In the second place the cost of government is now much greater than it was then. There was more centralized authority and control and the Shah had money for the building and the upkeep of the caravanserais which he scattered all over the land. In the third place there was less rebellion and political unsettlement and provincial independence then than now. There were poorer firearms, and people like the Shahsavans and Shekoik Kurds could not harass trade and keep the country in turmoil as they do today. But we are hoping for better days now with our new army."

We asked about this new army, knowing that a good part of it had passed through his village on its way westward. We had seen the closed tea houses and the abandoned villages through which it had passed. He admitted that there was still a great deal to be done. The army had no adequate commissary. Some officer came on one

day ahead of his regiment and had to gather food for it. In the case of one regiment there had been payment. Another had come from Resht and had brought its own rice. A third had come with no advance commissary preparations at all, and living off the country it came through. What else indeed could the soldiers do?

Government in Persia has been both arbitrary and liberal. In the old days the Shah had absolute power, and the political system consisted in the sale of this power from the top all the way down to the village *khoda*. Each purchaser recouped himself for his expenditure as quickly as possible by the exercise of his authority, not knowing when he might be bought out of his place by his successor. The system made no provision for schools, communications, public improvements, or any of the functions of a progressive modern government. Apart from its financial exactions, however, it did allow a great measure of freedom, and both from Turkey and from Afghanistan those who desired some measure of liberty were sure to find it by crossing the border.

The old absolutism of the Shah is gone and with it the diffusion of his autocracy among lower officials is going. There seems to be less of the old system of bribery and recovery of the bribe by financial extortion. The establishment of the constitution in 1906 and the meetings of the Mejlis, or parliament, even though there have been but four of these in sixteen years, have in part expressed and in part engendered a new spirit of popular freedom and political responsibility. The whole system of government is still very loose-jointed and irregular in comparison with the old system of regularized corruption, but great progress has been made, and there is intelligence enough, if character also can be found, to assure the future progress of the country in orderly and constitutional self-government. It has before it the problem of every weak government dealing with large territories with inadequate means of communication. A man like Mohammed Taghi in Meshed, or Ismael Agha in Urumia—very different men at the two extremes of the country—defends his revolt against the central government in Teheran with obvious arguments. The first answer to these arguments must be an honest and capable central government. The second answer is the assertion of the central authority in the effective military control of disorder. The third is the improvement of communications. A fourth, which ought not to be last in time, is the adequate support of education.

Almost every Persian official with whom we spoke cited the development of the Persian army. This has been something that the Persians could see. It has been associated with the rise of Reza Khan, the present Minister of War, who is said to be unable to read and write but who is a man of great force and power. He has risen from the common ranks to be the outstanding personality in Persia at the present time. It is to be hoped that he will not use his power

in any foolish or harmful way. His one purpose thus far appears to be to repress disorder and maintain the proper authority of the government. I saw the Persian army in the old unkempt drill square in Teheran twenty-five years ago and I saw it again on this visit, a new army very creditable to those who have developed it and quite adequate now, one would hope, after order is established in Urumia, and without further expansion, to furnish the police force needed to repress brigandage and to maintain peace throughout the country. The gendarmerie is a police force begun by Mr. Shuster to aid in the revenue department. It has been officered and taught by a Swedish personnel who are now being released, and the body which they built up has been incorporated with the army. Just prior to the incorporation and a few weeks before we reached Tabriz local anti-government leaders made use of the gendarmes in a political coup which was only frustrated by the recall of troops which were in the field against Ismael Agha.

If the Persian army is not needed to repress disorder there is certainly no better use to which it could be put than building roads. Persia has no roads except those which Russia and Great Britain built for her before and during the war from Enzeli to Kasvin, from Teheran to Hamadan and Tairuq, from Julfa to Tabriz and from Seistan to Meshed. Three exceptions should be made to this statement, namely, the wide straight road from Teheran to Kasvin, the road which the strong old governor of Meshed, Neir-i-Dowleh, built from Meshed to Sharifabad and the stone road over the Kafan Kuh Pass. With these exceptions there are no made roads in northern Persia at least. The want of good roads makes both travel and the transport of goods difficult and expensive. It took us a fortnight in the month of March, traveling steadily in all kinds of weather to cover the three hundred miles between Kasvin and Tabriz. This was as fast as ordinary caravans would have traveled in the best weather. It was over the only road between the two chief cities of Persia. Even when roads and bridges have been once built, they have not been kept in order. There is a magnificent old arched brick bridge over the Karangu river just east of Mianeh. The approaches are fast falling into ruin, and not a hand is lifted to maintain the beautiful old structure which is necessary to travel and commerce. Many streams are wholly unbridged. Gullies are allowed to deepen until the road is entirely destroyed and a circuitous route has to be found. Bogs that could easily have been crossed by causeways are allowed to grow into hopeless morasses. Nothing but the patience and sense of helplessness bred into camels and donkeys and horses and men by centuries of suffering and endurance could keep Persia's trade moving at all over its execrable highways.

"I know that our country is backward," said one Paris educated governor, "and it is chiefly because of our roads." A thoughtful

Persian will defend his country from the disgrace of its roads by pointing out that the people have never used wheeled vehicles, that all travel and traffic has been by caravan, that the feet of the animals preferred soft desert trails to metaled roads, and that the population is sparse and unable to build or maintain the necessary highways. On the other hand the climate is not unfavorable to the preservation of good roads; road material is always near at hand for building and repairs; the Mohammedan religion requires pilgrimages and ought to have been the great road building faith; and the terrible roads which the country has endured for unnumbered centuries have cost far more in the lives of animals and of men and in the price of merchandise than it would have cost to build and maintain the few good highways which the country needs.

But the lack of roads in its relation to national prosperity and character is not so much a cause as an effect. One must look deeper than this for the reasons for Persia's decline, for her loss like Spain's and Portugal's of the great place which she once filled. Some attribute it to the breaking down of the nation's physical health. What forces could have done this? We asked the doctors whether the indolence and anemia of so much of the population could be due to hook worm to which similar conditions are traced in many other lands. No, the doctors said, hook worm was practically unknown. For some years the doctors, both Persian and foreign, had been seeking for the germ and only one had encountered it. Malaria, they said, has been the great curse of Persia, malaria and unnamable diseases, which have always flourished in Mohammedan lands. The pilgrimages also as in Arabia had been a great source of moral and physical contagion. Meshed as the greatest, has been the worst of the shrine cities in Persia in this regard, maintaining a host of mosque women for temporary marriage to pilgrims.

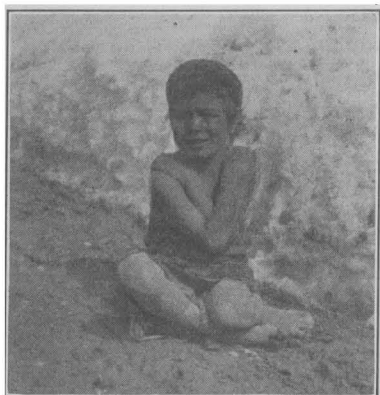
As much guilt probably must be laid to opium as to malaria. The doctors differ as to the extent of its use, which no doubt varies greatly in different sections of the country. In some sections it is almost universal but it is used much less in western Persia. In one hospital 95 per cent of the children who were brought in had been given opium at home. Oftentimes a traveler discovers that what he took for incompetence or stupidity was nothing but the torpor of opium. But opium also is a symptom rather than a cause of national degeneracy. There are moral reasons, found in the ignorance of the people, especially of the women, in bad government, in falsehood and dishonesty, in religious tyranny and corruption.

The want of activity and of enterprise is due in part to the want of probity and confidence. Of course Persian society could not hold together at all without certain forms of trust, but it cannot progress without far more trust and trustworthiness than are found in Persia today. We were welcomed when we entered Tabriz by the head of

the municipality, surrounded by the leading merchants and bankers of the city in a beautiful garden. As we left Tabriz a fortnight later our host was in prison under accusation of having "eaten" some sixty thousand dollars of wheat revenue. This sort of thing in Persia is not exceptional but is representative.

Islam also has unquestionably worked as an influence of disintegration and corruption in Persian character. There is a great deal that is noble in Mohammedanism and in the Koran, and one is glad to recognize all the elements of nobility and power; but on the other hand both the teachings and the teachers of Islam have wrought evil in Persian life. Emerson could never have likened the Days that looked scornfully on the loss of opportunity to Dervishes if he had

known Persia. "It is the mollahs and the mujtahids who have been the great enemies of education, at least of modern education and the education of women," one of the most intelligent of the men we met declared. For a generation now, however, the Mohammedan ecclesiastical power has been breaking down. For a long time the rift has been opening between the *urf* or civil law and the *shar* or ecclesiastical law. There was a brief revival of ecclesiastical prestige when the mollahs led the popular opposition to the proposed Tobacco



Photograph by Russell Carter
A SUFFERER IN PERSIA

Regie monopoly supported by the government a generation ago, but this prestige soon waned, and although mollahs and mujtahids exercise a large public influence and fill a disproportionate place in the *Mejlis*, nevertheless it is upon a democratic basis that they now have to maintain their influence, and what they will have to reckon upon increasingly will be popular prejudice and not privilege or prestige.

We could not but feel sorry as we traveled over the country to see the disrespect in which the Shah is held. Poor and weak as his government has been, one would still like to find that he had held in some way the good will of his people. We met one old farmer who spoke of him with real regard and who pointed out the energy with which he had developed an army and was trying to put down disorder. He did not know that the Shah was far away from his country and bearing no share in meeting its great difficulties. Several times I spoke to groups of young men with regard to Persia and always referred to the Shah in a respectful way but in each case the young men listened without response and afterwards expressed amazement that any one should speak in such a tone with regard to



Photograph by Russell Carter

PERSIANS RESCUED BY NEAR EAST RELIEF IN TABRIZ

the Shah. In this and in a score of other ways Persia is very different from Siam. The two countries are very much alike in area and population; they have had similar external political problems to face; each bears the burden of an anesthetizing and sterilizing religion; each copes with the problem of national illiteracy and ignorance, of lack of communications, and of the consequences of generations of autocracy. In meeting all these problems Persia has distinct advantages over Siam in climate, in proximity to markets, in the character of the national stock, in energy and industry, in a larger class of alert and intelligent men of modern outlook and experience, and in the stimulus of constitutional government and parliamentary institutions. And yet in efficiency and achievement the Siamese government has completely outdistanced the Persian; it has developed efficient and honest administration; it has solved its external political problems; it is seeking to abolish the opium traffic and to cancel the opium excise in the government revenues; it has begun the establishment of a real school system; it has a small army not less efficiently equipped and organized than Persia's and with a flying corps which Persia lacks. Persia has no railroads except the line between Julfa and Tabriz which Russia built and operates, while Siam now has an excellent and well maintained railway system from its southern boundary in the Malay Peninsula to Bangkok and

from Bangkok north through the heart of the country to Chieng Mai. The contrast is vivid between the rulers of the two lands—the uneducated Shah, and the king who was trained at Oxford; the Shah with his harem, and the bachelor King who has said that he did not intend to be married until he could abjure the polygamous precedents of his fathers, and whose good name in Siam is free from scandal; the Shah who has but little to do with his own government and who is now far away from its problems in Paris, and the King who is the actual administrative force in Siam devoting himself unremittingly to the interests of his country.

But the great weight which holds all Moslem peoples down beyond all hope and from which they must free themselves if they are to rise and go forward is the subordination of woman. "The great intolerance of Mohammedanism," says Professor Flinders Petrie, "and the lower position accorded in law and practice to women will always prevent its surpassing in civilization the races of other creeds."

Both in Persia and in Turkey the women are beginning to cast off the old shackles. As we came out of the mosque of St. Sophia in Constantinople, we met a company of seventy or eighty Moslem school girls coming in. They wore their black *tcharscheffs* but not over their faces. As they went by with their laughing eyes and ruddy cheeks unconcealed, they vividly illustrated the change that is taking place. The old ideas still hold with such a tenacious grip, however, that many Moslem women have no hope. One of the ablest apologists for the old order in Tabriz is a Mohammedan woman who was educated in Europe and who returned with bold ideas which she has come to despair of realizing, and who is now preaching the doctrine of resignation to the inevitable. The subjugation of women to the ownership of man is not inevitable, however. It is inevitable that human society will ultimately rebel against any estimate of woman which prevents her rendering her full service towards social progress. It is a tribute to the durability of the fine elements in womanhood that they have not been crushed out under the influences of Islam, and no small part of Persia's hope is to be found in the undestroyed capacities of Persian women.

It is a grave mistake to take a discouraged view of Persia or of the Persian people. One of the ablest and most detached students of Persia told me that he attributed the long decline of Persian civilization to desiccation. The country and the race has dried out. It was clear, he said, that in old days Persia had been a much better forested land, that the disappearance of the forests had robbed the soil of necessary nourishment and had been accompanied by a change of climate which had diminished the rainfall and dried up the water fountains and desiccated the character of the people. There were many title deeds, he said, which forbade the planting of forests because of the shelter which they gave to outlaws. Perhaps his judg-

ment is sound, but one would like to see the test made as to whether the moral and physical and economic forces which are within man's control could not be used in Persia to restore the prosperity of the nation and to recover its character.

If it is true that the country has lost ground in the last quarter of a century, it is equally true that it has gained ground. It is more intelligent and free spirited. It has entered into the inspiration of a new sense of political rights and duties. It knows what modern education is and it wants it both for intelligence and for character. It has grown in tolerance and freedom. Compared with its neighbors it has held its own in troublous times not without skill and success, and it is looking onward and not backward. It is true that Shah Abbas's caravanserais are in ruins, but so also are the abbeys of England and Scotland and the works of Queen Elizabeth's time, who built when Abbas built. If old castles and villages are gone in Persia, what has become of the manor houses and the villages and the people who once filled the parish churches and whose children cannot fill their porches in England? No doubt a great deal of Persian stock both in city and village is debilitated beyond recovery, but a great deal of it is as sturdy and vital as any stock to be found anywhere, full of cheerfulness, long suffering, patience and good will.

Persia needs a friend, and no country is asking more earnestly than Persia is asking for the friendship of America. One old farmer whom we met had gained the idea that America had fully resolved to do for Persia whatever was necessary and that as soon as Ismael Agha was disposed of, then America was coming to build roads and to bring prosperity. The practical hope of intelligent persons was that the Standard Oil Company would accept the concession which the Mejlis had voted to give it for the development of the oil resources of the five provinces of Azerbaijan, Ghilan, Mazandaran, Astrabad, and Khorasan. There was not one dissenting voice among all those with whom we talked from Meshed to Tabriz. All wanted America's help. If America would not help them then they had no hope for the future of their country. America ought to help them and can very well do so in ways which will be to Persia's advantage and to her own.

But Persia needs a greater friend than the Standard Oil Company or the United States of America and One who can do more for her than build roads or develop oil or promote trade. She does need prosperity instead of poverty, but that will not be a mere economic change. She needs the enlightenment, the freedom, the purity, the righteousness, the Truth, and the Life which are also the Way. She has had enough of Mohammed. *She needs Christ* whom Mohammedanism has praised, it is true, but Whom Mohammed has also effaced—long enough.

A Mission in the Arctic Circle

The Story of Work in the Frozen North, at Barrow, Alaska

BY F. H. SPENCE, M.D.

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

PERHAPS there is no country as little understood as Alaska. The original meaning of the word is "Great Country," and this very greatness of extent of territory, as well as the great abundance of its resources, causes it to be misunderstood. Many people think of it as a land of snow and ice and a good place to avoid. The large number of explorers and ships lost along its northern coast and the regions beyond and north of Canada, have contributed not a little to the thought of an inhospitable country under the rule of a Frost King terrible and unrelenting, and of a rigor that makes one tremble and shiver at its very mention. We are inclined to be skeptical when we read of "The Friendly Arctic," even by as renowned an explorer as Mr. Stefansson. Of a land of flowers and ferns, of a land of beauty and grandeur, of a land where fruits and vegetables and grains grow, and in parts of which the temperature reaches one hundred degrees above zero, most people know little.

The native people are very different in the southern part from those in the north. All of southeastern Alaska is inhabited by Indians very much like the Indians of the States. They live as far north as the Yukon, the great river, but north of that are the Eskimo, an entirely different people, Asiatic in appearance, in manners and customs. The old school books frequently speak of them as "Little Brown People." They are neither little nor brown, at least in that part of Alaska to the south and east of Barrow. They are about the average size of white people. All the members of the session of the Presbyterian Church at Barrow were larger than the average man of the States, and were not of exceptional size as compared to the rest of their people. They are brunettes in complexion, having black hair and eyes and tanning by the wind and sun. Neither do they "live in ice houses or eat blubber." They live in frame houses of three thicknesses of lumber and two thicknesses of building paper and they burn the blubber for fuel. The fuel problem is acute, causing overcrowding and making a hotbed for tuberculosis, almost our only disease. They would have perished long ago but for the fact that they are hunters and trappers and do not live in their houses long at a time as all the family go on the trail.

Every family has a dog team and a sled. There are from five to nine dogs in a team usually, according to how wealthy the family is.

One dog is trained as a leader to go by "gee" and "haw." Usually the man who owns the sled has made it and it is a work of art as well as a very necessary part of every Eskimo's family equipment. The man goes to the trader and buys an oak plank about two inches thick and ten inches wide and fourteen feet long. From this plank he makes his sled by hand with a cross cut and rip saw, a plane and a chisel. The largest piece is the runner, about an inch and a half wide and about a half inch thick. He makes a steam chest by soldering together two five gallon oil or gasoline cans. He steams his runner in this and bends it around a form he has previously made or borrowed. The sled is about eighteen inches wide and from ten to thirteen feet long. Such a sled will last for years and do the work to help support a family. I doubt very much whether the same proportion of white people could make that sled. This is simply one illustration to show you these people have brains.

The first missionary went to Barrow in 1890. The Eskimo say "It is only thirty years since we knew Jesus." Some of our old men still wear the "labrette" made of hard stone like flint or jade, in the shape of a small cuff button and worn in the corners of the mouth. I have seen "labrettes" about two inches long and narrow made to be inserted in the under lip clear across the chin. None of the younger or middle aged men wear these now. Many of the old women used to tattoo lines down their chin. When we asked what they were for the reply was "When you see that, she is a woman."

These people used to be under the power of the "Devil Doctor." If any misfortune came to them or they were sick, it was because they had offended the devil and they had to employ the "Devil Doctor" to help them. Now the "Devil Doctor" has lost his sway under the light of the Gospel. When Mrs. Spence and I first went to Barrow we noticed the children were seldom or never punished. In olden time when anyone died, it was thought that their spirit went into the body of the next child that was born, so they were afraid to punish the child. There were some strange medical customs in existence still when we went to Barrow. One of them was cutting for pain if it was not otherwise relieved in a short time. We had a stereopticon and slides on tuberculosis and gave talks on hygiene and sanitation. One time a young lady had a gathering on her face and before we knew it they cut her. Then to appease me they threw the knife in the fire supposing that would dispose of the germs.

The first year we were there an old lady was taken with severe pain over her eye and she sent for one of the knife doctors. He made a deep vertical cut over the eye clear down to the bone and when she began to lose her sight they were frightened and brought her to me. Too much valuable time had been lost and she lost the sight of both eyes. Another medical method we found, was deep massage, especially for pain that persisted in the abdomen. One

of our mail carriers that went three times every winter six hundred miles down the coast to bring us our winter mails, returned with acute miliary tuberculosis and had a very irritable stomach. Nothing I could do would quiet it. One day Mrs. Spence found some one using deep massage and the man died soon after. These things were given up long before we came away. When we went to Barrow, the first year we had many cases of continued fever, but when we told them to call us as soon as they were taken sick, they did so and we had no more cases of that kind.

Eskimo people are a very happy hearted people. One of the explorers who has lived among them for years says, "They laugh more in a month than a white man does in a year." They taught us many lessons in patience and courtesy. They have remarkable powers of concentration and whatever they have to do they exercise this principle, "This one thing I do." It is wonderful to see them studying a page of the Bible. You can not divert their attention to any thing else until that is understood. The new nurse who went up last summer wrote, "They are the most honest people I ever knew." While there were large amounts of coal on the beach and the people were suffering for fuel, not a sack was taken.

Mrs. Spence and I worked for over five years to get a hospital for these people afflicted with tuberculosis and a disease brought to them by the white man many years ago. We had to come out because of a physical breakdown just as our hopes were about to be realized. There is at Barrow now a fully equipped modern hospital, the only hospital and doctor within a radius of six hundred miles. Dr. Henry W. Greist and wife, of Monticello, Ind., and Miss Florence Dakin of the Harlem, New York, Presbyterian Church, a trained nurse are now there. The last letters were written after they had been there a little over two months. Already between three and four hundred cases had passed through the hospital and there had been a number of operations performed. One operation was on the wife of the doctor for the Mounted Police of Canada, who was living at Herschel Island. His wife was confined last May and had been bed-ridden ever since. When the doctor heard there was a hospital and doctor at Barrow, he put his wife on a stretcher and carried her aboard a ship and brought her to Barrow. Dr. Greist performed three surgical operations in October and for the first time since last May the doctor's wife was sitting up and beginning to walk around and rapidly recovering. Miss Dakin is the only nurse and the hospital is full. There is a great need of a second nurse and a housekeeper. If these are not sent this summer Miss Dakin will break down as Mrs. Spence and I broke down and she will have to come out as did we. In one of the letters received in February from a young Eskimo mother are these words, "I love my Saviour and I really know He loves me." Can you think of anything more worth while than that?

Life of a Lady Doctor in India—II

Bright Bits from the Letters of Dr. Elizabeth G. Lewis

SELECTED BY MRS. GEORGE A. PAULL, BLOOMFIELD, N. J.

WAR! It affected even mission stations in India. Indian women were busy raising money and working for the Red Cross. An urgent appeal for missionary physicians was sent to the Punjab Mission by the Inspector-General of Hospitals in the Punjab. The mission released Dr. Lewis for six months and she had an unusual experience of six months in Bombay in a large military hospital with the finest and most up-to-date equipment. Her grateful patients at Ferozepur gave her in farewell a "purdah party," the first of its kind in the city and presented her with a grateful and touching expression of appreciation—painted in letters of gold on a pink sheet and signed "The women of all castes, colours and creeds of Ferozepur."

While in Bombay Dr. Lewis' thoughts often turned to the little mission hospital and she planned for more efficient work there with a motor-cycle and side car to go to distant villages. She began strenuously to save despite high prices and unanticipated expenses. But she wrote: "I am not going to worry about money but will save all I can—and if God wants me to have the cycle, a cheap one will turn up at the right time." The need of a motor-cycle had been felt often before. When she would "bump and bang and dawdle and balk" along the road in the heavy tongas drawn by slow, bony, tired old horses she had plenty of time to dream of Fords and motor-cycles. A letter written from a railroad station, twenty miles from home one evening shows how much time is wasted when a physician is dependent upon native means of locomotion. She wrote:

"My nurse is asleep on the couch, curled up in her rug and I am trying to keep my feet warm by sitting on them. We are out on a case and no train until ten p. m. It is now seven p. m. We have driven in from a village five miles away, bump, bump, bump, over a bad road in a tumtum, hoping to catch the 4:15 train. But alas, the train beat us by five minutes. Fortunately the place is large enough for a waiting room, so we are not very uncomfortable. A baby's life has been saved, the hospital is twenty-five rupees richer and I have time now to write my friends, so I consider this a good day, even if we are spending from twelve p. m. to twelve a. m. at it."

The home church, learning that Dr. Lewis had school inspection work which necessitated going from station to station in addition to outside medical calls, sent money for the motor-cycle, and after many months' delay it arrived from England.

The missionary's ambitious plans on coming to India had included the study of Urdu, Hindi, Persian and Arabic, but the medical work was too pressing. She was transferred from Ferozepore to Ambala City where the "Philadelphia Hospital" for women greatly benefited by her clever surgery. The previous year 405 in-patients and 34,497 out-patients had been treated there, Dr. Lewis writes. "Such a mess as the hospital was in," she writes. "Fancy a patient in bed, with several relatives sleeping, cooking and eating on the floor beside her. One hundred women, a morning's dispensary crowd of in-patients. What do they mean? Really nothing, except as you know the individual, and then they become part of your soul for awhile, and you carry them with you all the time and think of them as you pray and as you play, as well as when you work. How I wish I could turn you loose in the hospital compound here, for two weeks, with The Gift of Tongues, surely something would happen. We have an old woman with an incurable cancer. One Sunday afternoon, I taught the women to sing 'Count your many blessings.' The next morning while I was doing the old lady's dressing, she said, 'Doctor Miss Sahib, from your song yesterday, great love came into my heart.'

"Another funny old creature, with a broken wrist, was so pleased with the song that she stood up in the midst of the women, waved her bandaged and splintered arm in the air and sang the song along with me. Whenever I come she gets down and touches my feet and calls me her father, and mother, the nourisher of the poor, etc., etc. For years no operative work has been done in this hospital. I have been so eager that the first abdominal case should be successful. We had only one trained nurse, but we managed to do everything in the latest approved fashion. It was a severe operation, and the recovery was complete. You can believe that my heart rejoiced on the day when my patient walked, with a large group of relatives, from the hospital to our bungalow, carrying fruit, sweets, raisins, etc., on trays to give us a thankoffering, and to tell me that I saved her life and that she was going into the city to tell everyone about the hospital. If young women in America ever once realized how splendid the work is, they would stampede the Mission Board rooms for appointment.

"I came out to India with a hazy idea that everybody was bad, except those who were Christians and that they were very, very good, and lived on Bible stories and hymns; I was greatly mistaken. Some of these Mohammedans and Hindus command my admiration and some who claim to be Christians command my condemnation. My hospital girls are as shy and afraid of religion as a bunch of high school girls at home; and I find the same sort of person who holds down the prayer-meeting. I do crave for my girls the joyous freedom of the sure knowledge of Christ—to want to tell the story of Christ to every hospital patient. If the girls at home could watch these nurses through a week's work they would wonder how they ever

endure—so much routine, so much unending, hard work, a never-ending contact with non-Christian sick women. Three are really Christians and they are very happy.'

The natives of India do not know what a really good time is, so that the missionaries have to show them how to play.

"You may as well know," confesses this young doctor, "exactly what kind of a missionary you are backing. I might say that I'm the kind that goes to conventions and arranges moonlight picnics on the river for the Indian nurses. Just now there are three dozen eggs waiting to be colored for the egg hunt we are going to have in the hospital compound at Easter. It is so essential to have wholesome amusements.



THE HOSPITAL MATRON AND HER
BABY—AMBALA CITY

"We have four orphan babies in the hospital. Our rickety baby is growing a tooth. Our skinny baby has become so fat that his mother, if she were alive, would not recognize him. Next week I am starting one of our hospital kiddies to school—Jathor, a Sikh child, given to the doctor about five years ago on account of club feet. I operated and she is much improved. I expect by the time she is grown, she will be quite normal. The ten dollars from one of you dear ladies, came in the nick of time to more than pay for Jathor's outfit. I have to buy bedding, plate

and cup and clothes. She will go into the Girl's Boarding-school, which is in the same compound as our bungalow. In a year or so, our little Sikh girl will surely be a little Christian."

Some months later, she adds, "Jathor is doing beautifully in school. The teacher says she is very bright. She is an odd child, very undemonstrative and unloving; but who has ever taught her to love? I want her to come and live with me during her vacation when I will be alone in a big house. It will do us both good. Jathor needs special shoes for her poor club feet, just reminders, to hold them straight. They will cost about seventy-five rupees."

To be wide-awake, up-to-date, and ambitious for one's mission hospital—and then to be confronted with the cold, bare facts of shortage, is depressing to even the most enthusiastic recruit. "Annual

Meeting" brings representatives from each station in the district, together, for a conference. "This has been the hardest Annual Meeting I have ever passed through and if I told you everything on my heart I'm afraid I'd lose my reputation for being jolly. I'm nothing but a 'plucked chicken' now. When I arrived, I was simply feathered out with plans—plans for a hospital superintendent, plans for a nurse, plans for a new nurses' hostel. The girls are now living in the Maharajah's bungalow, because we haven't any place for them. But it is the old story—not enough missionaries to go round and not enough money. The worst blow is that the Medical Committee sat on me hard, for paying too high salaries to my nurses, and I couldn't even squeal, for I know too well we can't afford to pay it. Now I'm facing the problem of losing my two best girls; they can get twice their salary in government service. Should we expect our Christians to sacrifice money for the sake of Christian service?" Later, word came that one girl had given proof of deep religious devotion and willingness to make the sacrifice.

Another problem put to the home church, is the following: "I have been feeling for some time that more and better medical work should be done, and have been facing the problems, whether it should be 'more operations' or 'more converts.' I wonder if people at home realize how we are situated. We are medically ambitious for the very best in treatment and nursing. This takes time, and while we operate we forget that no new converts are being made. Do you want your missionary physician to show big medical reports, professionally, or big evangelistic results? We are going in for both. Do ask the church to pray for results. I love Ambala. The hospital is splendid. We have plenty of patients, but it is very, very hard to find Indian nurses. If we only had a home nurse we could begin at once and train a few girls. Surely, out of all the nurses who have been willing to give their lives for the U. S. A. one or two would be willing to come here in Christ's service."

"My motor-cycle combination is a beauty, silver grey body on side car, with dark green trimmings, a good place for luggage and will carry as many passengers as can hang on, and climb any hill between here and Kashmir—warranted even to climb trees when sufficiently urged! My first ride, I carried four men and went one block. The next night, I tried to start out with my *sais* but we had to call for help. It took three men and a boy and an hour's time to start us, but once started, we went five miles without a stop, and came back in a motor-ambulance. Not on a stretcher, however, for I sat with the driver. We left the machine with a cycle shark at the war hospital for taming and training. To put it politely, my Rudge-Multi is a little stiff and my efforts at the kick start is like a child kicking at a brick wall, nothing moves!"

As an up-to-date physician and surgeon, Dr. Lewis finds attendance on conferences, etc., necessary and invitations to serve such gatherings are the occasions of serious questionings: "I simply must go to Calcutta for three or four days to the Leper Conference and to Delhi for two or three days to the Child Welfare Conference. Have been asked to act as a judge at the Baby Contest. It wrings my heart to leave these poor, sick women; they are so upset when I say I am going away and beg me to come back quickly. It isn't right to run a hospital with only one doctor. Dr. Carleton has tried to do it for thirty years, has kept up a huge dispensary, few in-patients and no operative work. For one whole year, she never missed a day in the dispensary."

Follow Dr. Lewis through one day and see if we can detect any reason for tired nerves and the need of a vacation. "Sometimes as the days fly by here I suddenly realize how awfully buried I am. Six o'clock in the morning sees me out of bed—shivering these days (November). Seven o'clock Miss Pratt and I are eating tea and toast on the front veranda. It's a speedy affair and I have the wretched habit of saying, just about the time Miss Pratt bites into her second piece of toast, 'If you will excuse me, I'll slip off to the hospital.' And I 'slip off' before the words are half said.

"At 7:45 in hospital we meet for *bandagi* and then the work begins in earnest. The out-patients are gathering at the dispensary, and the compounders are taking their names, while I make hospital rounds, and if there is an operation, as there often is, the patient is put on the table and as soon as I have seen all the in-patients, the operation is begun. Meanwhile the roar and hum of the out-patients increases, and when I emerge from the operating-room and come into the dispensary, the *dhai* has to step lively, shout and coax and scold the women to keep them from stampeding. It's really awful when they break loose and crowd. I defy any doctor to treat more than a dozen patients at once.

"By tiffin time, I'm ready for a musical comedy or a dime novel, but I don't get them; I get tiffin instead—a sort of hybrid tiffin that begins with porridge and cream.

"At two o'clock, I usually get mail which keeps me busy until I have to dash off to teach 'First Aid or Midwifery'; and then see the patients again, and then—if not too used up, have a 'sing' with them.

"The day is gone with dinner at seven or eight, according to season; about half an hour for reading and then the one desirable thing in the world is BED, spelled with capitals.

"I've given you the husk of a missionary's existence, and you'll have to come on over for the kernel yourself. The kernel is here all right, and I take good nibbles every little while."

After such strenuous days, imagine the delight of a few weeks of absolute change of scene and life, on a house-boat at Srinagar,

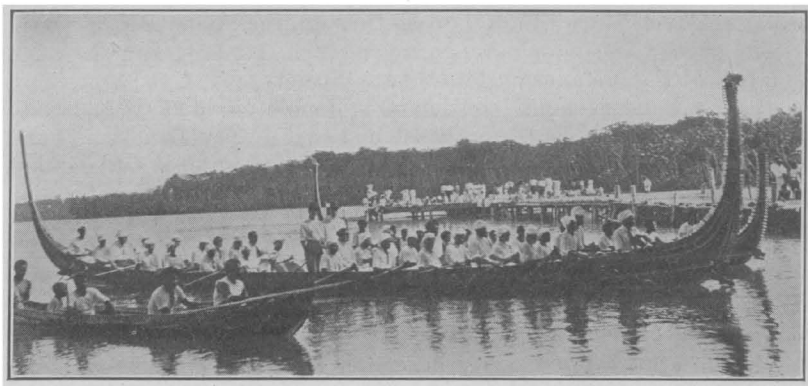
Kashmir. This beautiful spot might have been unavailable because of railroad strikes, but the motor-cycle saved the day. With snow-capped peaks in the background, they lived in a roomy house-boat, reading and writing and resting—enjoying the fields of flowers and the fresh strawberries which they were privileged to pick from a near-by garden. She writes, "These few weeks here I am trying to let the wonderful things of God, hills and rivers, enlarge my eye and my soul. I must go back to Ambala with a new, a deeper enthusiasm for the work. Vacation is good but going home is better everyone will agree with me, and I am as lonesome for my little hospital as a Freshman at college for her mother.

"Some go in for art and some for gold, but a missionary is supposed to go in, heart and soul, for the friendship of God. I'm not a bit satisfied with my method of progress. I believe God wants us to be sane, natural, lovable human beings and the Christians who keep on the level are the ones nearest God. We need many things, but most of all, men and women. Equipment isn't of much use, unless there is some one to handle it; and men and women are not of much use, either, unless they have the Radiant Life in their hearts and faces."

Dr. Lewis has just returned to America on furlough. Her church people in Upper Montclair, New Jersey, remember her words of greeting, "Thanks for your prayers. I wonder if that is what makes me so full of joy. I really pity people who can't come to India as missionaries."

THE FUTURE OF INDIA

India reborn in Christ! The earnestness of the millions of her pilgrims; the absorption of her mystics in the unseen but ever-present One; the unmeasured sacrifice of her ascetics; the other-worldliness of her true monks and friars; the contempt for material greatness and the things of sense beside the majesty of the spiritual and the things unseen; the indifference to food and comfort and all things earthly if only the things eternal can be assured; the worship that sees God everywhere and makes all life divine; the piety of the simple householder, for whom each act of daily life, each family event, is part of his religious life; the tireless aspiration away from this world in the search for God; the reverence for religious guide and teacher; the caring for the poor, the hospitality for every guest; the simplicity of life and the honourableness of poverty; above all, India's worship of GOODNESS; her sense of the strength of patience, the grandeur of gentleness, the nobility of meekness, the dignity of submissiveness, the glory of humility; this wealth of spiritual instinct, this fervour of religious passion, purged of all dross and lavished upon Him who only is the Way, the Truth, and the Life, the incarnate revelation of the eternal and invisible Godhead—what will it not mean for the fulness of His Body, for the completer manifestation of His glory, for the coming of His Kingdom and of peace on earth? W. E. S. HOLLAND, in "*The Goal of India*."



WAR CANOES IN THE SOLOMON ISLANDS, MANNED BY CHRISTIAN STUDENTS

In the Solomon Islands

BY THE REV. JOHN G. WHEEN, SYDNEY, AUSTRALIA

General Secretary of the Methodist Missionary Society of Australasia

THE Solomon Islands lie within the tropical zone, northeast of Australia, about fifteen hundred miles from Sydney. Some of the islands are extensive and fertile and the natural scenery is very beautiful. The people vary in appearance, dialect, the tribal customs, but ethnologists classify them all as Melanesians. They have won an unenviable notoriety as "the fiercest head hunters in the Pacific." The late Rev. B. Dauks describes them as follows:

"In 1567 the Governor of Peru sent the Spanish navigator Mendana on a voyage of discovery, and in 1568 he sighted and explored most of the eastern Islands, and called them the Solomon Islands, because he thought he had found the land of King Solomon's mines, and hoped great things both for his master and himself as the result of his discovery. It was not until 1595 that he was able to organize another expedition to revisit the Islands, and then he only got as far as the Santa Cruz Group, which he discovered and where he died. His companions afterwards returned to Peru with a woeful tale. After this the Group was so completely lost to civilization for nearly 200 years that its very existence was doubted by many. Captain Carteret, the English navigator, sighted the islands in 1767; Bougainville in 1768; in 1769 Surville named Port Praslin on the northeast coast of Isabel. In 1792 Dentrecaesteaux sighted them while searching for the ill-fated La Perouse expedition. But none of these recognized that they had re-discovered the long-lost Solomon Islands. It fell to the lot of M. Buche to first declare that these navigators had located Mendana's discovery. Since that time the

Group has been made familiar to us through the visits paid to them by men-of-war and merchantmen, by resident traders, and the missionaries of the Melanesian Missionary Society.

The Solomon Islands consist of a double chain of islands extending from northwest to southeast just east of New Guinea. There are seven large islands, together with a large number of smaller islets, covering an area of 600 miles in length. Bougainville and Guadalcanar are from 70 to 100 miles long, and have a breadth of 20 to 30 miles. The mountains on them range from 7,000 to 10,000 ft. high. Here and there, as in the western portions of Guadalcanar and in limited localities on San Christoval, the dense forests and rank undergrowth give place to long grass and ferns.

From June to September is the coolest part of the year, but it is difficult to distinguish between the seasons by the temperature, the difference being not more than 2° degrees. The monthly mean is 80 to 85 degrees and the range from 75 to 95 degrees. One effect of tropical climate on health is generally to reduce the average mean weight. The Solomon Group, however, will compare favorably with either New Britain or New Guinea in this and other respects. A writer in the *Sydney Morning Herald* of the 4th July last says: "In spite of fever the Europeans look remarkably healthy, and no doubt in the event of much clearing and settling being done, fever would as in other countries gradually disappear."

A typical Solomon Islander is about 5 ft. 6 in. high; dark brown in color; hair like a bush periwig; projecting jaws and brows; short, straight nose; lips of moderate thickness; chin somewhat receding, and a hairless face wearing an expression of good humor. The women, in appearance are not unattractive, though they soon lose their good looks. Though the dressing of the hair is according to individual taste, there are four well marked styles, viz: the woolly, the mop-like, the partially bushy, and the completely bushy. Hairy men are found in all the villages; but it is said that on San Christoval five men out of ten would have smooth faces. An inferior race inhabits the interior of the larger islands, and they are little able to cope with the robust people of the coast. The power of vision is not much greater than that of Europeans.

The Solomon Islanders have been described as the most treacherous and blood-thirsty of all the Pacific Islanders. But those who have lived amongst them profess to find many good points in them, though they are careful how far they trust them. The dress is of the scantiest and sometimes, especially among the bush people, they are entirely without any, but the presence of traders and missionaries among them is altering that. A single cowrie shell is frequently worn on the front of the leg just below the knee. On the chest the men sometimes wear a crescent-shaped pearl shell; a necklace of dog's, porpoise, fruit bat or cuscus teeth, or the seeds of the *Coix*

Lachryma are used for the same purpose. Armlets of various kinds are worn above the elbow on the left arm. These are made at great labor out of shells, and are very highly prized. Armlets of plaited dried grass are also worn, often so tightly as to constrict the limb. Many have the septum of the nose pierced for the reception of ornaments. The lobes of the ears are also pierced, and the hole gradually enlarged until they will carry ornaments $1\frac{1}{2}$ to $3\frac{1}{2}$ in. in diameter. When the lobes hang loosely they are two to three inches in length. In some parts they streak their faces with lime; in others with red ochereous matter, and in others with silvery strips



RAW HEATHEN IN THE SOLOMON ISLANDS

of a fish's swimming bladder which they plaster on their cheeks. The men generally wear plumes. They also like to wear the bright hibiscus flower in their hair, and are fond of flowers and scented grass. Tattooing is practised by both men and women, but not to any great extent.

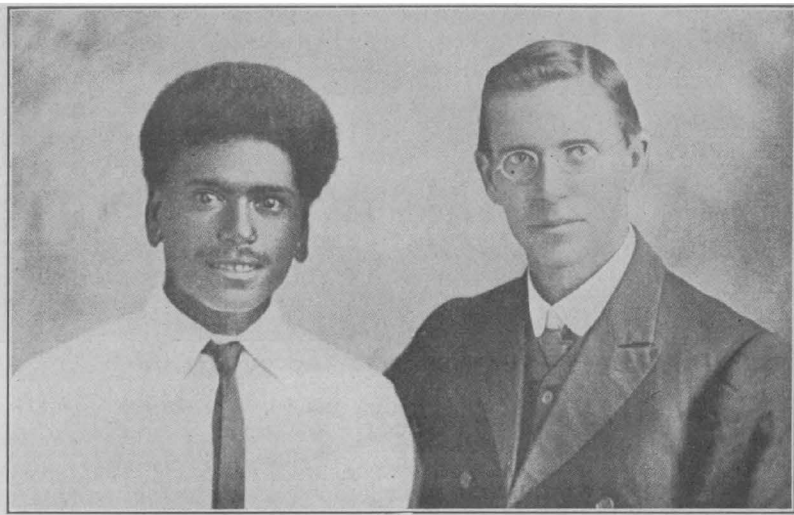
Dug out canoes are seldom seen except in smooth water. They have no outriggers, neither have they built canoes. The planks of the latter are tied together, and the seams covered with a resinous matter. The small canoes are about 15 ft. long, and the war canoes from 30 to 35 ft., having beak-like ends, and, in these, native decoration reaches a very fine pitch, the sides being usually inlaid with triangular pieces of pearl shell. They carry from eighteen to twenty-five men, who are very clever in the management of their craft. They paddle double-banked.

Kite fishing obtains in the eastern parts. The hook or spider's web skims the water at the end of the kite tail, while the kite is

kept flying by the owner paddling in his canoe to windward. Spear fishing is common, being chiefly done at night by the aid of torches. The fish are attracted by the light, and then speared with the ordinary many pronged spear. They also stupefy fish by throwing into the water pieces of certain fruit. As the fish rise to the surface they are seized. On the completion of a new taboo house, a cannibal feast must be held, and if a victim cannot be obtained by raid, then one is selected from among the men in the village who were originally purchased by the chief. It is said that the people of Santa Anna are not cannibals, but if that is so their abstinence dates only from a recent period. The reason assigned is that after a great cannibal feast an epidemic of sickness broke out, so the chief tabooed such luxury in the future. But this does not debar them from making profit by the custom, for it is said that one chief of the place grew rich by purveying human flesh for the man eaters of other islands.

In 1844 Bishop Epalle, a Roman Catholic, with thirteen companions, arrived in St. Ysabel in the eastern part of the group but on the day he landed was murdered. In a little while all the other members of the party had died of fever or had been killed. Mission work of the Catholic Church was not resumed until 1898. John Coleridge Patteson, (Anglican), commenced Protestant work in the eastern section in 1856 and subsequently became Bishop of Melanesia. The story of his work and martyrdom is familiar to readers of missionary literature. The Melanesian mission has maintained this work with considerable success.

The Western Solomons remained untouched by Christian influence for another half century. The Methodist Missionary Society of Australasia then received earnest appeals to enter the field. A number of natives who had gone to Fiji as labor recruits came under the influence of the Methodist Mission and soon after becoming Christians evidenced a deep concern for their own country and people. They appealed to the Methodist Missionary Society of Australia to open work and their representations led to the opening up of the Methodist Mission in the group. The Rev. George Brown, D.D., was commissioned to visit the islands in 1901 and his report convinced the Mission Board that "the need was the call." In 1902 he conducted the pioneer mission band consisting of the Revs. John F. Goldie, S. Ray Rooney, a layman and several South Sea Island teachers. After assisting the missionaries in the choice of a site for the station and advising them in regard to their plans and operations Dr. Brown returned to Sydney. The development of the mission is one of the brightest chapters in the missionary records of recent years. The head station is at Roviana, on the island of New Georgia, and Choiseul, Vella Lavella, Ontong, Java and other smaller islands are included in the mission sphere. Recently the large island of Bougainville and the island of Buka have been added. These two

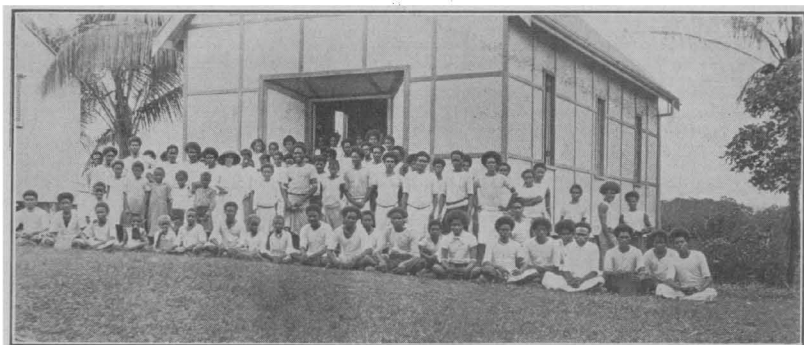


BOAZ SUGA, A CHRISTIAN CHIEF, AND REV. JOHN F. GOLDIE, A MISSIONARY IN THE SOLOMON ISLANDS

islands formed part of German New Guinea and come under the mandate given to the Commonwealth of Australia. The population of Bougainville is estimated at about 100,000. Just now a missionary and three Fijian teachers are on their way to open a station at Bougainville.

When the first mission party arrived at Roviana in 1902 they were met with contemptuous indifference rather than by active opposition. Patience, perseverance and faithful loving service soon broke down the barriers. The chiefs and people marvelled as these strangers moved in and out among them unarmed, seemingly unprotected, and yet unafraid. The winsome power of the uplifted Christ was soon felt among them. The witness and the work of these devoted men and women proved mighty through God to the pulling down of the strongholds of heathenism. Schools and churches were built, new centers were occupied and the mission grew apace. The difficulties and the perils were many and real, but faith and prayer prevailed and the successes and victories have been gratifying and permanent. At the head station at Roviana there is a flourishing institution for the training of young men as teachers and pastors. The curriculum, in addition to the usual literary and scriptural subjects, makes provision for manual and industrial training. Mission plantations have been commenced and, as far as possible, the natives are being encouraged to cultivate methodical habits of industry.

The following figures give some idea of the present strength of the Mission: European workers, 10; native workers, 61; day



THE CHRISTIAN TRAINING—KOKEGOLO SCHOOL FOR BOYS

schools, 53; churches and preaching places, 95; church members, 3,070; Sunday school scholars, 2,765; attendants at public worship, 10,000. In 1920 the native churches contributed, in voluntary gifts, the sum of three thousand pounds (£3,000) toward the support of the mission and also erected and maintained several native mission buildings. By mutual arrangement the mission passes in 1922 from the care of the Methodist Church of Australasia to that of the Methodist Church of New Zealand. A few incidents will serve to illustrate the success achieved.

In 1906 an effort was made to establish the mission on Ontong Java, an island more than two hundred miles from the Head Station. Mr. Goldie decided to put two Tongan teachers in charge. He describes the new venture as follows:

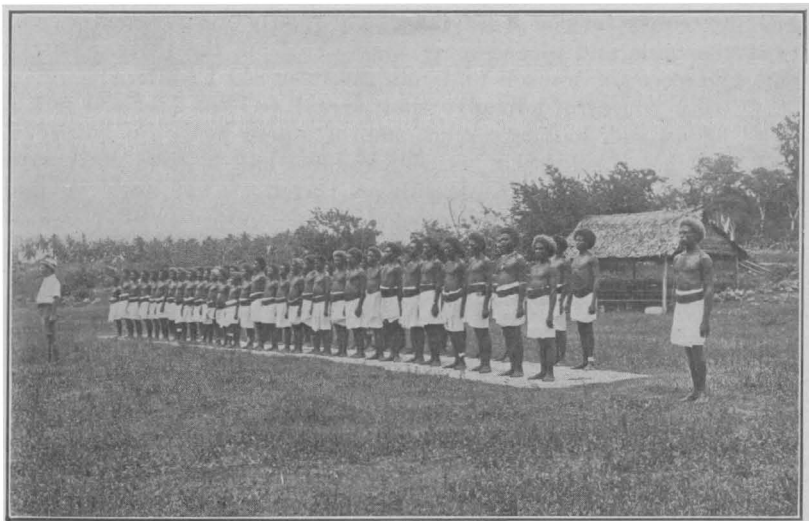
"When I left two teachers there last year we expected that they would have to face hardships and danger and to exercise much faith and patience in their difficult task. The brave fellows were willing to face anything for Christ's sake. For three months they had to meet the bitterest opposition on the part of the native priests and others, and all the time were compelled to live in their boat, with nothing but an old sail to shelter them from all cold and wind and rain. Often they were not permitted to make a fire to cook their food and sometimes they were even refused water to drink. All the time they found comfort and consolation in the Word of God, the promises of which cheered them in times of depression. They told me afterwards that they will always thank God for the experiences they passed through, as they found, as never before, that Christ was a living reality, whose presence cheered and sustained them daily during their time of need. At last God touched the heart of one man, who used to steal out at midnight to take them cocoanuts. At the end of three months an epidemic broke out among the people, many of whom died. The enchantments of the native priests proved powerless to stay the sickness and many of the people said 'It is

the God of the missionaries punishing us for our treatment of these two.' Semesi and Pologa were sent for and were asked to pray that the sickness might be taken away from the people. God graciously heard the prayers of His servants, and from that time the people listened eagerly to the message of the Gospel."

A young man named Loe came to us from Duki. He was a wild uncouth character ready for anything from theft to murder. He worked on the plantation and was always in trouble with the other boys. Hearing of his disobedience one day, I told him that he would have to go away since we could not keep him on the mission station. He looked at me and said: "Master, do you mean what you say? Are you going to turn me away from the mission? Where shall I go? If I go away there is nothing for me but to go back to the old life. Will you send me back to that? Here I have learned to love you, and to love the *lotu*, and though you may think I am bad, I am learning to love Christ and want to follow Him. I am very weak and inside of me there are two men fighting for the mastery—one is the old Loe—he is very hot, and quick, and strong; and the other is the new Loe who wants to follow Christ. I—the new Loe—want to be a Christian. You may thrash me, kill me if you will, but don't send me away, master. I will not promise to be better for perhaps I should grieve you again by failure, but I am trying so hard to follow Christ—Can He help me?"

We knelt in prayer together and since that time the gracious Christ has taken possession of the heart of this lad.

An interesting personal testimony was given at a church meet-



THE PHYSICAL TRAINING—YOUNG MEN OF THE SOLOMON ISLANDS AT DRILL

ing in 1911 by one of the mission converts, named Lua. As a head hunter, he had taken part in many a cruel raid before the advent of the missionaries. This is how he tried to express what was in his heart:

"I am a man of few words. Let my tongue be silent and let my life speak. In past years my life proclaimed the fact that I was the slave of Satan, living in darkness and in the shadow of death. Every hill and valley, every rock, tree, and shadow was the abode of some evil spirit. When the missionaries came I heard them speak of 'love' and 'joy,' but to me these words were empty sounds. I came to school in the hope that I should soon be able to read and write. That hope is gone now. I am not clever and am soon out-distanced by younger lads. I came looking for a 'little' thing, and I have found a 'great' thing. One thing I have learned, and to me all else is as nothing. I know now that Christ loves me. He has brought me out into the light. The fear of death and the darkness of sin have been left behind, and my greatest desire is to continue to walk in His light and love. I want my works to talk for Him."

One of the missionaries writes (1920): "We cannot, of course, tabulate spiritual things, but we rejoice that in all our churches there are evidences that Christ is the supreme fact in the minds of our people, that to do His will is their chief concern. The people who eighteen years ago had never heard of the Christ, are themselves to-day sending out missionaries to preach His gospel. In fact, the most marvelous thing about our work is the self-propagating power of the Word of God. These people—like all natives—were intensely selfish, and yet it was a sight to wonder at when, at the anniversary service at Roviana, they quietly and reverently came up to the table and placed more than £1,700 on the plate. To one man who gave for himself and children over £40 I said:

"'Can you afford to give that, Keri?' 'I can't afford not to give,' he replied, looking at his son, of whom he is justly proud. 'Tell me,' he added, 'what we should have had to give, if it were not for the gospel of our Lord Jesus Christ. What have we that we have not received of him?'

"'There was no reply to that, for as we stood talking, our minds went back to the day when Keri and I first met. We both knew the difference Christ had made.'"

What a change would come over missionary finances if, in the Christian Churches of Europe, America and Australia, the same miracle could be wrought as that which has been witnessed in the Western Solomon Islands. "I cannot afford not to give." Surely that is the spirit of which the Church of God stands in much need to-day as we face our missionary obligation and opportunity.

BEST METHODS

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

OUT-OF-DOORS MISSIONARY METHODS

Four walls are not necessary to missionary success. The great missionary commission of our Lord was given at an out-door meeting.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

He held his missionary meetings by wells, on mountain sides, in the groves, along the shore, and on the lake as well as in the synagogues and in the homes of the members.

He served refreshments at some of his out-door meetings:

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them 'Come and dine.'"

"And he commanded the multitude to sit down in the grass: and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude."

"God's first temples" are not used today as much as they should be for missionary meetings. The mountains, the shore and the lakes offer us unrecognized and unused opportunity.

Planning for Hot Weather

It is a well-known fact that the temperature of interest in missionary meetings varies inversely with the ascent of the mercury in the thermometer. The way many churches and societies meet the hot weather slump is to close for several weeks or to struggle on with a handful of the

sighing, sweltering "faithful few."

The way a successful business meets hot weather is with plenty of ice—literally and figuratively. Hotels have summer plans, summer porches and summer menus. The stock may be the same but the steaming soup of January becomes the iced bouillon of August. Instead of looking for the hot dishes of zero weather the patrons listen eagerly for the tinkle of the ices when the thermometer soars.

Thrice happy the leader who has learned the art of manufacturing missionary ice. Instead of leading the members into a hot, stuffy room with all windows tightly closed because "it's a missionary meeting, it is scarcely worth while to open everything up," she plans for refreshing breezes, pleasant shade, and cooling ices.

There are fundamental all-the-year-round methods that must be the basis of all success but just as surely as there are seasonable features necessary for successful business, so surely are there seasonable methods necessary for the best missionary success.

America is living out of doors more and more each summer. It is hard, however, for us to get out of the deep ruts of indoor missionary methods.

"Won't you come *in* to the missionary meeting?" we say twelve months in the year.

A change of phraseology in invitations for at least two months might tend to popularize our meetings.

"Won't you come *out* to the missionary meeting?" we may say, with a statement that the summer meetings

will be held on some porch or lawn. This immediately enlists interest. A poster with a cut-out picture of an attractive porch or a suggestion of iced lemonade to follow will have its effect. Invitations with a figurative tinkle of ice in them may enlist the lagging interest of July and August. Suggestions of mountain or shore breezes are as welcome to earnest workers as to shallow pleasure seekers. We need more appreciation of the missionary opportunities of God's out-doors.

HOW LEADERS SOAR WITH THE THERMOMETER

MOUNTAIN TOP MEETINGS: "I never let the thermometer get above me," says one leader. "I always soar with it. Our August meeting was held 5,000 feet above sea level. We have wonderful mountain peaks near us. We engaged two trucks to take the members who were in the city to the top of one of the most beautiful peaks. There we had our meeting. The Bible Study was on 'The mountains in our Lord's life' emphasizing the necessity of quiet thought and prayer in the daily lives of Christians. Our regular program followed with a few special features. We had invited a quartet choir to be our guests and to lead the music. The effect of the hymns there in the stillness of the mountain side with the warbling of birds for an orchestra was wonderful. Hymn after hymn was called for. After the meeting we had our picnic lunch with many attractive features and missionary contests. Then we wandered around on the mountain side gathering flowers until time to go home. We felt as we descended that we had seen our Lord more clearly from those heights and that we had been able to lift up our eyes and see more clearly also the great needy harvest field of the waiting world."

AT THE SHORE: The gospel stories give many records of meetings our Lord held by the shore or on the lake, yet the majority of missionary leaders

never think of missions in connection with boats and beaches.

Down in Savannah, Georgia, one wide-awake children's leader arranged that a recent meeting of her children's society, the Light Brigade, should be a boat and shore meeting. She chartered a boat with a capacity of one hundred. The children were, of course, all eager for the trip, so they appeared laden with picnic boxes and baskets, ready for the twelve-mile trip to an island on which the meeting was held. Then came the picnic lunch and a general good time before the homeward journey.

A Missionary Ship Meeting would be fine for such a day with invitations printed on little cardboard boats. The program might have for a Bible lesson, one of the ship stories from the life of Jesus or the "Story of Paul's Shipwreck." Then there might be stories of missionary ships that have sailed—the Sophia Hedwig that carried Bartholomew Ziegenbalg and Henry Pleutschau, those first Protestant missionaries to the non-Christian world, and other ships that have had a large part in missionary history.

SUNRISE ON THE PIER: Because he had been privileged to attend the sunrise prayer-meetings in a summer Conference one leader who went to a summer resort on the shore announced a sunrise meeting on the pier. An amazingly large number of people joined him there. As the sun came flaming up out of the ocean, shooting rays of gold over the sky which were reflected in the water, the old hymns rang out in the clear morning air. It seemed that the lands afar were not so far as the white sails of the boats appeared on the horizon, and every one on the pier felt in a new way the world responsibility and opportunity.

SUNSET SERVICES AT THE BEACH: At an oceanside summer resort there were a number of visitors keenly interested in missions who wanted to get together. A Sunset Service on the beach was arranged. Every evening about half an hour before the

sunset the people began to stroll toward the spot of meeting. There were twenty minutes of singing. Then a series of very short talks about the lands across the sea. Sometimes missionaries and missionary travelers spoke. Sometimes leaders from the home field. It seemed easier to visualize the whole world and its needs as they sat by the ocean and watched the passing ships on the far horizon that might even then be sailing for ports of Africa or China or Japan or India.

Some of the people came because they liked the singing, some, because they were interested in the talks, while some came out of curiosity, and the Sunset Services grew steadily in popularity and influence.

Summer Porch Parties

Like some other missionary societies, one society in Upper Montclair, New Jersey, rounds out the year in June with a luncheon to which all the newcomers in the church and neighborhood are especially invited. Reports and sociability prove to them the worth-whileness of membership in the Society and many new names are added to the roll. Last year it seemed as though the enthusiasm was at the crest just when the time came to discontinue the regular meetings because of the summer. A way was therefore sought to tide over the work to the autumn. From a suburb the summer exit is not so great as from the city. The method adopted is described by Mrs. Delavan L. Pierson:

"In order to maintain the missionary interest through the hot season, informal porch parties were held. A hostess offered to entertain on a certain day and friends cooperated as a "Telephone Squad," to bring out others.

"The Program Committee selected interesting missionary books or chapters to be read aloud for an hour and the Community Work Committee provided sewing for each one present. The hostess served a refreshing drink and wafers at the close. The winter

sewing had been largely for overseas hospitals or for Home Mission schools so that the summer was used to make comfort bags, bed jackets and caps for incurables in the local hospital and garments for the children in our Fresh Air Home. A judicious selection of reading from some of the new mission study books whetted the appetites of members for more and the Secretary of Literature sold many copies. Missionary stories for juniors were also read and as a result found their way into many homes through the mothers who came to the porch gatherings.

"No business was transacted, no offerings were taken and no formal program was provided. Informal sociability and missionary information were the order of the afternoon and the plan was from every point of view thoroughly successful."

Among the books well adapted for reading aloud are the following:

- Miracles of Missions, by Arthur T. Pierson.
- Fifty Missionary Stories, by Belle M. Brain.
- Selections for Missionary Reading, by Belle M. Brain.
- In the Tiger Jungle, by Jacob Chamberlain.
- The Least of These in Colombia, by Mrs. Williams.
- Wonders of Missions, by Caroline Atwater Mason.
- My Chinese Days, by G. F. Alsop.
- Home Mission Trails, by J. S. Stowell.
- Race Grit (Negroes), by Coe Hayne.
- Kanamori's Life Story, by Himself.
- Korean Sketches, by James S. Gale.
- Chinese Heartthrobs, by Jennie V. Hughes.
- Frank Higgins—Trail Blazer, by T. D. Whittles.
- Adventures in Alaska, by S. Hall Young.
- Foreign Magic, by Jean C. Cochran.
- Helping the Helpless in Lower New York, by Lucy Bainbridge.
- Power House at Pathankot, by M. J. Campbell.
- American Physician in Turkey, by C. D. Usher.
- Thirty Years among the Mexicans, by A. B. Case.

There are many other volumes which have most interesting chapters—such as those by Jean McKenzie, W. T. Grenfell, Edward A. Steiner, Amy Wilson Carmichael, James S. Gale, Samuel M. Zwemer, W. L. Livingston, and Mrs. Howard Taylor.

The publishers of the REVIEW will be pleased to make suggestions to any wishing lists of books for this purpose.

* * *

SPEND-THE-DAY MEETINGS. In a rural society which has difficulty in arranging a Mission Study Class try some spend-the-day meetings. Have one member invite a half dozen others to spend the day at her home. In the morning take one or two hours for mission study. Serve a luncheon at noon. The hostess may invite the other members as her guests or a menu may be made out in advance and each member asked to furnish one or more of the dishes. A social hour may follow the luncheon with conversation or games and contests. Another hour or two of mission study may come in the afternoon. In this way a mission study book may be covered in two spend-the-day meetings. If a lighter schedule is desired one chapter only may be taken a day. Shady porches and cool lawns will make such meetings most inviting.

SUMMER CHRISTMAS TREES are not new. They furnish a splendid outdoor opportunity. Announce several weeks in advance that Christmas presents for foreign mission stations are to be brought in, giving definite instructions for hand-made articles, and a full list of all the articles that will be accepted for the Christmas box. Hold an out-door meeting centered around a small growing tree, gaily decorated. Have the gifts fastened to the tree, or piled underneath it as they are brought in, with a program of information and inspiration about the work in the mission fields to which they go. A committee appointed for the purpose should pack the articles received, seeing that they are shipped promptly, all charges prepaid, with a draft for New York Exchange mailed separately to the amount of half the valuation of the box, to cover charges for duty. Some missionaries are kept in a state of constant poverty because of the generosity of friends in America who

send boxes without making any arrangement for the payment of duty, leaving the recipient to make this contribution. Consult your Mission Board for definite instructions.

A TRIP AROUND THE WORLD

Going into summer quarters is beginning to be a more threatening danger to Sunday-schools and Missionary Societies than going into winter quarters.

Some leaders say frankly they can not do anything with their members after June. Even those who stay at home will not come to missionary meetings.

"Everybody wants to be out of doors."

If the mountain will not come in to Mohamet, why not have Mohamet go out to the mountain?

Plan summer tourist trips for your young people. The first tour may properly be "Seeing America First." Announce hour and starting place. Hike as far as the ground at your disposal and the inclination of your members permit. Your trip may be limited to a lawn or to several lawns, or extended over a park or a mountain side. At various stopping points scheduled have people stationed to receive the party, and by conversation, stories, pictures or dramatization show them scenes and needs of home missions.

One stop may be Ellis Island with the Commissioner of Immigration to give interesting information. As many immigrants as possible may be introduced. North American Indians, people of the mountains, a group of migrant laborers, and any other groups desired may be stationed along the way. If the meeting must be held in town the hike may be from one lawn to another with some phase of home missions presented on each lawn.

After seeing America other trips may be scheduled. Plan "A Trip to Japan." Advertise well with Japanese posters. The trip may be as

elaborate or as simple as desired. At the first stop a guide may appear to give advance information about Japan. At the next stop the party may be welcomed with tea and wafers and more information about Japan. Visits to Japanese kindergartens and schools, not forgetting the new Union Christian College for women at Tokio, may follow. During the picnic supper information and discussion of Japanese affairs may be served in various attractive ways.

Children's Week

Court Street Methodist Church at Lynchburg, Virginia, is carrying out an exceptionally strong program of missionary education. Recently a special week's program was announced as follows:

CHILDREN'S WEEK

SUNDAY—April 23d
 Sunday-school Missionary Day
 Church—Children's Week Talk—Pastor
 WEDNESDAY—April 26th
 Mother's Meeting 4 o'clock
 Sunday-School Room
 Children's Story Hour—4 o'clock
 Primary Department
 Prayer Service—Parents—Pastor
 FRIDAY—April 28th
 Missionary Play—7:45 o'clock
 SUNDAY—April 30th
 Sunday-school—CHILDREN'S DAY
 Parents Invited
 Church—Parents' Day—Children invited

Several weeks in advance the Publicity Committee announced in the Sunday-school that each child was invited to serve on the Publicity Committee for Children's Week, and asked everyone who would help to remain after Sunday-school. Many members were on hand. Each received a sheet of cardboard for poster contest. They immediately began to make plans for posters that would advertise Children's Week or some special feature of it.

At the same time the Chairman of the Visitation Committee met with the Superintendent of each Department, and distributed a visitation card with blanks for answers to such questions as: Name and address of child? Parents' names? Do parents attend Sunday-school? Are there other children in the home who do not attend Sunday-school? etc. Each teacher was asked to visit every home represented in her class and to invite the mothers to the Mothers' Meeting to be held on Wednesday of Children's Week.

The posters began to come in within a week and were put up in the Sunday-school room. The cards with the information secured in the every-home visitation were turned in to the Superintendents of Departments.

The Sunday of Children's Week



was a Missionary Sunday with a program conducted entirely by the children. A special invitation was given to mothers and fathers to attend.

On Monday morning the posters were displayed in the largest department stores of the city in the Children's Wear Department, and attracted much attention. On Wednesday they were brought back as decorations for the Mothers' Meeting. On that day one mother gave a talk on "Children at Play;" another sang; a father talked on the physical environment of the Sunday-school; a mother gave practical suggestions for "Children in the Home on Sundays," followed by a general discussion. A large percentage of the mothers of all the children enrolled in the Sunday-school attended. While the mothers were in their meeting a Story Hour Committee took charge of their children with a program of stories.

Friday night a Missionary Play was given by the children of another church in the city, presenting all of the Mission Stations supported by the denomination.

Sunday was Children's Day in the Sunday-school and Parents' Day in the Church. Each of the Elementary Departments had prepared special features.

The interest awakened in this Church and throughout the city was so great that it is expected that next year there will be a city-wide Children's Week with many missionary features that will strengthen the cords of friendship of the children of Lynchburg for the children of the whole wide world.

Open-Air Evangelism

A Russian passed along the streets of New York, as the clock in the Metropolitan tower struck twelve. Bitterness filled his heart. He had been wronged and had come all the way from Russia that he might have vengeance on the man who had wronged him. As he went down the street he saw a crowd gathered. Step-

ping forward to see what the excitement was about, he saw a man, who stood on a box, speaking. The Russian listened. The man in the box told the old, old story of Jesus and His love. It gripped the heart of the would-be murderer. He followed the speaker into the hall where he was holding an indoor service and remained for a conference. Before he went out he had accepted Jesus Christ.

In one year over three thousand similar open-air meetings were conducted in New York City in nine languages. In the National Bible Institute meetings over 500,000 attended and 3,000 professed to accept Christ.

In former days orthodox ministers looked askance at the street preacher, but when the orderly and orthodox pastor of one of the oldest and most conservative churches on Fifth Avenue took his stand on the steps of his church and preached Christ there, orthodox church members began to consider more seriously and with less prejudice their responsibility for giving the Gospel to the throngs of people who never enter the doors of the churches.

He who would get the ear of New York must catch it as its people move. Every fifty-two seconds a passenger train arrives at a New York terminal. Every forty-two seconds a ship sails for a distant port. In one day the subways, the elevated and the surface cars of greater New York carry twice as many passengers as do all the steam railroads of the United States. Over fifty nationalities live in New York and thirty-six per cent. of its population are foreign born.

Many cities have districts where conditions exist that are as dark and godless as any in heathen lands. In New York City, for instance, the Protestant Church members do not comprise one-tenth of the population, and the churches of all creeds would not hold more than one-half of the population if they should all wish to

attend at one time. It is, therefore, important that Christians should take the Gospel to people where they are, as earnestly as they seek to carry the Good News to those in lands beyond the sea.

In such meetings success is attributed to the fact that emphasis is always placed on testimony to the power of God and the ability of Christ to deliver from sin and its consequences. Only truly converted men speak and workers make thorough preparation by prayer and conference. Among the features that help toward success are:

Good leaders with an efficient corps of helpers.

General Gospel singing under capable leadership and with a good instrument.

The use of a portable organ, cornet or other instrument.

Brief, simple testimonies of those who know that Christ has saved them.

Selection of speakers whose voice has carrying power.

Use of crayon sketches to illustrate the truth.

A number of effective personal workers in the crowd.

Distribution of tracts during pauses in the meeting.

Each worker to have personal conversation with at least one listener at the close of a meeting.

Names and addresses of those interested are secured and inquirers promptly followed up.

The greatest essential for successful outdoor or indoor evangelism is a vital faith in God, as revealed in Christ, and a deep passion for souls.



A very attractive outdoor method is the use of a sand map at the seashore, or a lawn map in some park or suburban place. These maps can be made in any convenient size. At the seashore, the boundaries may be drawn with a sharp stick or may be indicated by shells. Large and small stones may be used to indicate towns of various sizes where there are mission stations. Small flags, stuck in the sand, may contain information as to the work at various stations. Rivers and mountains may also be clearly indicated and those who have special ability can make these maps elaborate and most interesting. An audience is easily attracted by

such a map and a speaker in costume can give much information and arouse missionary enthusiasm.

A lawn map may be made in a similar way with white stones or slaked lime for boundaries and rivers. Flags may be used for mission stations or children may stand at the desired points and report on some phase of the work. Children dressed in simple costumes add much to the attractiveness of the scene.

These outdoor maps have been used with great effectiveness in children's missionary meetings at British seaside resorts and in suburban towns in the United States.

Woman's Foreign Mission Bulletin

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

MEDICAL GRADUATES AT VELLORE

From Vellore comes the happy news of the first Class Day. The graduating class of fourteen girls, who remained from the eighteen who entered the first year, made a deep impression on the many guests. The account, given in the *Madras Mail* of March 30th, reports the following remarks from the Surgeon-General, G. G. Giffard, who took part in the program.

"The Vellore School is already a success. Three reasons might be assigned: first, all students are residents; second, the large proportion of teachers to those taught; lastly, it was founded and is guided by Dr. Ida Seudder. It is a pity that the demand for medical education has grown so rapidly that these requirements for success cannot be followed out in every school.

"Mission schools and colleges should do with their might what their hands find to do. Though there is a saying that 'Art is long, time is fleeting,' we should remember that as life grows longer art grows shorter and by patiently keeping at it we may arrive at a considerable mastery of the art of medicine and surgery. It would be well to take a lesson from the veterinary surgeon who does not ask questions because he cannot expect an answer from dumb beasts. On the whole, by skillful questioning one can get a fair amount of truth from people but in dealing with illiterate women and young children we must learn how to diagnose by observation and feeling. There is a danger that in relying too much on ingenious instruments we may lose the power of observation and the delicacy of touch.

"Medicine offers the prospect of much success for women; in fact the

whole profession of medical ministry to women might well be turned over to women just as the nursing profession has been given over into their hands."

Colonel R. Bryson, who also made a brief address, said that there were many "doubting Thomases" four years ago when the school was first opened but that the fourteen girls who started the course were now ready for their graduation. It is difficult to excel a record of one hundred per cent. Now there are not only these fourteen girls but fifty-two others are behind them, every one a selected student.

Graduates in Tokyo

In Japan at the commencement exercises in the Woman's Union Christian College in Tokyo, sixty-four young women were graduated in April. This first class is one to be reckoned with in the years to come in the making of the new Japan.

There is a note of pathos in the letters from the college. They are waiting so anxiously for the glad news that the money has all been secured and that they may begin to build. They cannot receive the students who are clamoring to come, indeed *are* coming from all parts of the empire. Several prominent Japanese men are making generous contributions. Baron Mitsui has pledged yen 10,000 to the College; Baron Shibusawa pledges an equal amount; Mr. Asano, president of the great steamship line, will give the same; the Osaka Steel Company contributes 5,000 yen, and others are planning to aid this great cooperative educational effort for the women of Japan.

It is a beautiful thing that the women of America are doing in expressing their friendship for their

nearest Oriental neighbor through this Woman's College. Vassar College, to which the first Japanese student came years ago, has become the sister college, and has made a generous offering this year toward the Building Fund. It is hoped that a Vassar Building may be among those erected. Philadelphia is responsible for the main building, Harrisburg is working on the Faculty House, and we are yet to hear from other Pennsylvania cities.

Chinese Colleges

Ginling College reports progress. The buildings are beginning to rise on the beautiful new campus. President Woolley, who recently returned from there, speaks with great emphasis of the value and needs of these colleges and of their part in the educational system of China now being planned.

At Yenching we still wait to see the first stone laid on the lovely new campus. Chicago, Rochester and several other cities are cooperating in the buildings for this college.

Madras, India

Miss Edith Coon of Madras College spoke on May 24th at the May Breakfast in the Ford Building, Boston, of the important work that Madras College is doing for the women of India. She spoke with intense earnestness and emphasis of the need of the science building and also referred to the fact that the Government has requested this college to make room for the new Teachers' College which will furnish the leading educators for India. It is proposed to use the building known as Hanson's garden, formerly referred to as Naboth's Vineyard, for this Teachers' College.

The Challenge

Surely God has worked through the past fifty years and has brought to a climax, just when the challenge is greatest, the work of our missionary boards for the women and girls of Asia. Other forces are entering the

East. We do not hold an undisputed field. Dr. William Hung, of Peking University, spoke with deep earnestness at recent meetings in Chicago and Milwaukee regarding the antagonistic forces that have come through such preachers as Bertrand Russell and his followers, the open preaching of free love and Bolshevism, and the bitter opposition to Christianity. These teachings are taking root in the minds of students in Government schools and, worst of all, in the hearts of women who suppose that western teachers come with the truth.

The fund for the Colleges has reached nearly the million mark in pledges and cash. We must raise another million dollars before January first if we claim the generous gift from the Laura Spelman Rockefeller Memorial Fund from which we have the promise of one million if we would secure two before January 1, 1923. The time is very short and unless all Christian forces unite to help in this undertaking it cannot succeed. Throughout this summer, at the summer schools and through the fall in all the churches steps must be taken to secure sums large and small if we are not to send a message of bitter disappointment to the brave souls who are depending on us and who wait to know what they may expect. The Boards are hampered, it is true. Some of them are under the shadow of debt and others are finding it difficult to meet their apportionments. There is no question, however, about this work. If we are to have trained Christian leadership in these foreign lands the colleges must be aided *immediately*.

Dr John Finley, one of the editors of the *New York Times*, calls this movement one of the great constructive forces for international friendship. It *must not fail* in this day when the whole world is dependent on the new leadership, with high and holy ideals which can come only through the expression of Christ in His disciples.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

*Abridged from the report of the Committee,
Mrs. J. W. Douns, Chairman*

Many years ago Dr. Josiah Strong said: "He does most to Christianize the world and to hasten the coming of the Kingdom of God who does most to make thoroughly Christian the United States."....."We must save America to save the world," I fear has been difficult for us to believe. If it is true of the rest of the world that as yet has not had the Gospel, it is doubly true of Old Mexico, the country so near us that one may cross a river or an imaginary line to enter the United States. If we are ever to Christianize Mexico, we must surely offer to those of her people who come to our country the same personal interest and the same just treatment that they receive from our representatives who go as missionaries to their country.....

It is possible that our approach to the world's evangelization has been emphasized in the Department of Foreign Missions instead of as part of a great plan of evangelization. Are we going to give an adequate Christianity to America and bring it to such perfection in practice that other nations, seeing our achievement through the Gospel of Jesus Christ, will send ambassadors to us begging to be shown the Way of Life?

The writer who stated, "There can be no difference between Home and Foreign Missions on the scale of world citizenship" is correct. "Home Missions are not provincial or our national economy and Foreign Missions holding in monopoly a world enterprise." If there is a difference, it is in the method of approach to the same universal responsibility.

Dr. Fosdick in a (recent) article shows that the criminals (in the cities) of America are very much more numerous than those of Europe. He states that it is because of the cosmopolitan citizenship....not necessarily the type of immigration (but) rather lack of knowledge of the language and lack of understanding of the manners and customs of the people, together with the needs, which change makes greater.

In a recent conference on the evangelization of the Spanish-speaking people in the Southwest, one man of large experience brought the question of unjust and unkindly treatment of the Mexican people by employers, and each worker voiced the opinion that according to his or her experience his statements were correct. Can we hope to Christianize Old Mexico when those who come to us go back with such messages? Had we not better turn the full forces of our efforts into the lives of these people and send them back to carry the message?

Local communities and churches must feel a vital interest and responsibility before we can reach the peoples of other nationalities, and it has been proven true "that the church that can win them to Christ can do the best by service and not by services."....These warm-hearted (Mexican) people respond to the simplest kindness and repay in every way possible the Christian worker who gives his best to them.

What shall we do for these million and a half Mexicans who live with us now and will in all probability continue to do so....making their annual visits to their old homes by the thousands, carrying the messages that we have delivered to them, not always in churches, but in our work-a-day practical living?

NEWS FROM MANY LANDS

ISLANDS OF THE SEA American Samoa

A RECENT English visitor to Samoa writes as follows of the American administration there:

"The American native policy in Samoa is very clear and definite. There is to be no exploitation by the European. The land belongs inalienably to the native race. With characteristic consistency the Naval Board bought at full valuation the forty acres used as the naval base, and this is the only land alienated since the United States took control. There is only one European planter in the territory, and he obtained his land in pre-American days. The Governor is insistent upon the fact that the islands belong not to America, but to the Samoans, and they alone, under kindly guidance, must develop their own country. Great pressure has been exerted by powerful syndicates to break down this attitude, but the Administrator has stood firm. Not only is there this negative protection: positive attempts have been made to ensure the welfare of the people. The health of the race has been carefully supervised. While almost every other part of the Pacific has a dismal record of the decrease of native populations during the twenty years Uncle Sam has had control of this portion of the group, his Samoan nephews and nieces have increased by forty-one per cent. Plans for higher education are in active preparation."

Superstition in New Guinea

YOUNG Christians turn away with great determination from their old customs, especially from their heathen sorcery and their heathen superstition. A Bremen Society missionary writes:

The missionary is riding in his boat

with several other Christians to a baptism in Silobob. A snake suddenly crosses the path of the boat, holding its head high above the water. If such a thing had happened formerly, no Papuan would have taken another stroke at the oar. They went on.

The elders of Rargetta have resolved not to accept anything from the surrounding heathen which was in any way consecrated by magic—no meat, no nut, and no vegetable. The missionary had often spoken to the people about this, but had never made any requirements. They formed this resolution of their own free will. It must also be observed that the Christians suffer many privations by refusing the acceptance of such gifts.

Future Filipino Pastors

THERE are fifteen men enrolled in the Union Theological Seminary in Manila this year and fifteen more in the Bible training school, while ten of the college students and thirty of the high school boys are in direct training for the ministry. Of these seventy young Filipino students preparing for the Christian pastorate, thirty are Presbyterians, and they, with two other candidates still in the intermediate schools, make the largest number the mission has ever had in training for this vastly important work. The seminary students are high school graduates, and most of them college graduates also, which augurs well for the future of the native ministry in the islands.... Work in the shop, additions and repairs to the buildings, and all other tasks which the young men can manage, they have done cheerfully and willingly, and the mission has turned over for their support the money which would otherwise have been paid out to carpenters and builders.

The Continent.

Giving Time to God's Service

IN Bohol in the Philippines, there are no paid evangelists. Each convert is told he is a "debtor" like Paul. Most of the people are poor and they have no income except time, so they promise this to the Lord, never, however, counting Sunday, as that is already His. Some give so many days of time, some give months. The Lord has blessed their gifts, and there are now sixteen congregations with a membership of over twelve hundred.

NORTH AMERICA

Preaching to Fifth Ave. Heathen

THE oldest church in New York City has witnessed an unusual sight this spring—street preaching on Fifth Avenue. In the front yard of the Marble Collegiate Church, corner of Twenty-ninth Street, of which Dr. David J. Burrell is pastor, Rev. Edgar E. Strother, general secretary of the China Christian Endeavor Union, who is in America on furlough, had a pulpit erected, and preached the first day to an audience of five hundred people. Among those who have assisted him are Rev. K. J. S. Jayasoorina, a Hindu Christian, and Rev. Huey Kin, pastor of the First Chinese Presbyterian Church in New York City. Thus the mission lands are bringing back to "the heathen of New York" the gospel message which Christians in America sent across the seas. This pulpit is now being used daily by the workers of the National Bible Institute.

Organized New York Evangelism

THE Evangelistic Committee of New York City during 1921 helped to start work in the following churchless communities: an Italian church on the upper East Side; a Hungarian church on the East Side; an Italian church in the Bronx; a Spanish church in lower Manhattan; and an Italian church on the West Side. Arthur J. Smith, General Secretary, reports of the work as follows: "For

eleven years we have conducted an Evangelistic Institute for the young people of the churches of Manhattan and Bronx, in which they were trained in the evangelistic message and evangelistic methods. This year we are conducting institutes in five centers. Recently, 248 volunteers trained in the Manhattan-Bronx Institute conducted 1,117 meetings in 110 centers, in six languages, and gave the Gospel to 259,000 people. We hope from the additional Institutes this year to have at least five hundred volunteers, and that they will reach half a million people."

Christian Fellowship Movement

A FEW months ago a group of men and women, among whom Sherwood Eddy was one of the leading spirits, met in New York City, for the purpose of associating themselves in a fellowship for the building of a more Christian social order and for the more earnest practice of Christianity as a way of life. After two days spent in discussion, it was determined to effect at that time no formal organization but to create a committee to conduct correspondence, formulate tentative plans and call a conference after some months for further discussion of the aims of the group and suggested methods by which they might be realized. This second gathering was held at Lake Mohonk May 10th-11th and brought together many Christian leaders who earnestly advocated the application of Christian principles to business and industrial life.

A Christian Business

THE recently elected president of the American Cast-Iron Pipe Company of Atlanta, Georgia, Mr. John J. Eagen, stated on taking office in February, 1922: "The directors are all church members. They have elected another professing Christian as president on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I

am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought." The platform adopted by the directors declares for a reasonable living wage to the lowest paid workman, constant employment for every member of the organization, and an actual application of the Golden Rule to all relations between employee and employer.

Bible as Newspaper Serial

THE *Daily Telegraph*, of Bluefield, West Virginia, began on May 4th to print the New Testament in serial form, and will, says Colonel H. I. Shott, the editor and owner, continue the practice until the final chapter of Revelation has appeared in its columns. Every morning, under a double column heading "Read the Bible With Us," will appear a portion of the New Testament. The newspaper report from which this information is taken, does not state what version is to be followed.

New York Times.

Student Volunteer Conference at Bear Mountain

ON April 21st and 23d a special conference, attended by about 175 Student Volunteers, was held at Bear Mountain, New York, to consider the relation of American students to some present day problems connected with Christian missions. Addresses were made by Dr. D. J. Fleming, Dr. Y. Y. Tsu of China, Prof. J. E. K. Aggrey of Africa, and others. The discussions related to the educational, religious, social and political influence of mission work in foreign lands. It was the general conviction that mission schools are especially valuable as places for developing helpful freedom of thought and expression, Christian ideals, beliefs and character, such as cannot be done in government schools. They are also places in which the coming Christian leaders of the Church should be trained and where the Christian mes-

sage should be manifested in teaching and life but, so far as possible, without perpetuating the theological controversies of western lands. The consideration of social and economic problems is regarded as a necessary part of missionary work and while the experiences of Occidental lands may be useful, their methods should be modified to meet the peculiar needs of the Orient. The responsibility of missionaries to help governments to solve their problems according to Christian standards was recognized and a need for teaching self-reliance and true democracy as real friends of the people and of their governments. Mission schools have the greatest opportunity to build strong characters and to prepare the people for the highest type of responsible leadership in the nation and the Church.

Mormon Secret Temples

THE ninth secret temple of Mormonism was begun in September, 1921, at Mesa, Arizona. The site was chosen some time ago by Prophet Grant, and high dignitaries of the faith attended the ground-breaking ceremonies. The building is to cost over half a million dollars, and is to be completed within a year.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirtland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are not used for public services but are devoted to the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead.

Southern Methodist Results

SOME of the results of the Centenary Movement in the Methodist Episcopal Church, South, are given as follows:

In 1920 and 1921 Southern Methodists invested more in missions, home and foreign, than in any previous ten years; sent abroad 162 new missionaries; built in foreign fields 147 churches; opened six new hospitals in China, Korea and Mexico, and enlarged and equipped six others, at a total cost of \$250,000; and established or provided with additional grounds and buildings 42 colleges and schools in foreign fields, at a total cost of \$750,000.

Further, revival fires are springing up in all the foreign fields as a result of the Centenary impetus; 181 churches were organized in Korea last year and 16,000 new believers enrolled for Christian instruction; a great double-the-membership campaign has been launched in Japan; and in two years there has been an increase of 100 per cent in membership in Mexico. The foreign Christians are giving to the Church twice as much as they were three years ago (\$172,000 in 1920) and rapidly increasing; and the Chinese and Korean churches are striving for complete self-support by the end of the Centenary period, so that all mission funds may be left for expansion.

Prohibition and the Colleges

THE Intercollegiate Prohibition Association addressed in March to every college and university president in the United States, a letter containing the question "What do the faculty and students of your institution and your acquaintance think of prohibition in theory and fact?" Of 158 replies, representing all types of institution and forty of the forty-eight states, 136 were favorable, ten non-committal, and eight unfavorable, and of the 136 indorsing replies eighty indicated a majority for Prohibition "so strong as to be almost overwhelming."

Almost without exception comments suggesting modification of present enforcement measures, or favoring the return of wine and beer, or criticizing the laws as too rigid, come from col-

leges within two hundred miles of the Atlantic coast, although "its enactment will stand" is the opinion of a well-known college within a few miles of New York, and another eastern president says, "I have no fear that the amendment will be repealed or its enforcement nullified."

A Chapel Car for Mexicans

THE American Baptist Publication Society, in cooperation with the American Baptist Home Mission Society, has commissioned Rev. A. B. Howell, formerly missionary to Porto Rico, to begin a new phase of work among the Mexicans in the Southwest. He has taken to this territory the chapel car "Glad Tidings," and has held his first meeting at Bisbee, Arizona, a town built in a canyon. The first Sunday night attendance taxed the capacity of the car and many stood outside and listened. On Monday night there were over seventy present, among whom were several Mexican Presbyterians, for the meetings were held in union with the Presbyterian Mexican Church. Before the close of the meetings at Bisbee the Mexicans from Naco, Arizona, sent word that they were anxiously waiting for the car so that their friends and relatives there might have the Gospel preached to them. At Bisbee twenty-five took the first step toward the new life and many were aroused to do personal work for their Lord.

LATIN AMERICA

An Appeal for Haiti

SHORTLY after the appointment in the spring of General Russell as High Commissioner to Haiti—an appointment which the Senate was not asked to confirm, and which was accompanied by sealed orders—a letter was addressed to the Senate Committee of Inquiry by the Committee on American Responsibilities in Haiti and Santo Domingo, representing the Federal Council of the Churches of Christ in America, the Home Missions

Council and the Committee on Cooperation in Latin America. The Committee has been studying the Haitian situation with great care and concern and now recommends as follows:

"1. That effective steps be taken at once by our Government to insure that the relation between Haiti and this country be based upon the free consent of a properly constituted government of the smaller nation, and upon an agreement which defines what the stronger nation may and may not do toward giving needed help in stabilizing their Government.

"2. That our American Government in cooperation with the Government of Haiti enter upon such administrative measures as will lead to the strengthening of finances, the improvement of sanitation, public health and public works, the promotion of education, and the development of the people and their Government.

"3. That complete administrative independence be reestablished just as soon as possible.

"4. And that this general policy be immediately avowed."

Church Politics in Guatemala

IN an editorial in *Guatemala News*, the organ of the Guatemala Mission, we read: "The union of Central America has become a matter not of civil, but of church politics. Guatemala remained in, so long as the church politicians held control in Guatemala, and had hopes of controlling the union. But when the revolution came and the church party lost in Guatemala, though still in the majority in Salvador and Honduras, the new Union authorities in Tegucigalpa were bringing such church pressure upon Guatemala that her Liberal government was unwilling to stand for it. Guatemala forthwith withdrew from the Union and took a political attitude of very pronounced friendliness to the United States. Present conditions in Guatemala are unusually favorable for missionary activity.

"Guatemala is almost unanimously in favor of Central American union, but never with Rome in the saddle. A very common attitude even among

professed Catholics is, 'I am a Catholic, but anti-clerical.' They do not seem to realize that the clergy is Catholicism in the Roman sense."

A Chilean Northfield

THE second summer conference of Christian workers in Chile was held Feb. 1 to 8, 1922, and Miss Florence Smith, who has recently returned from furlough to Santiago, writes that "the Chilean Northfield is now an assured fact." Its establishment last year was made possible by the Methodist Mission after its purchase of El Vergel, one of the finest farms in southern Chile, for an agricultural school.

This year some sixty representatives of the Alliance, Anglican, Baptist, Methodist and Presbyterian Missions, and the Young Men's and Young Women's Christian Associations gathered. The mornings were given over to Bible study, inspirational topics and the discussion of missionary problems in open forum. The harmony, mutual helpfulness, complete frankness and entire absence of sectarian bias which characterized this conference assure the success of this annual gathering, and this Chilean Northfield will surely make cooperation in Chile a simpler task."

Union Seminary in Montevideo

THE three boards that have voted to enter the "Faculty of Theology and Social Sciences" in Montevideo, Uruguay—Methodist Episcopal, Presbyterian U. S. A. and Disciples—have decided to ask their representatives to spend three months in Montevideo, making a careful study of conditions and reporting detailed plans for the opening of the Seminary. Dr. Webster E. Browning, representing the Presbyterian Board, is to direct these investigations and Rev. C. S. Braden will represent the Methodists and Dr. C. A. Vannoy the Disciples.

EUROPE

Belgian Eagerness for the Bible

AN unprecedented eagerness for the Bible on the part of the Belgian people is reported by the Belgian Gospel Mission, of which Mr. and Mrs. Ralph Norton were the founders. In one village where street preaching has been going on weekly in the market square, the colporteurs report, "We have sold in six weeks over three thousand Testaments, or more than one for every home there. In addition to this, we have given away to outreaching, eager hands thousands of Gospels and tracts."

Similar work has been done in about fifty villages this year. One colporteur who some thirty years ago sought to distribute the Word of God in these same villages said that he could scarcely believe that the people of Belgium would be so open to receive the Word of God. "In years gone by," he said, "I have trudged day after day from village to village and through the country, carrying a little bag of Scriptures and tracts, and only occasionally would I sell something; and I grew so weary at my task, often wondering if I would ever empty the little bag." "Then," he said, "people would scarcely buy the Testaments in the secret of their homes, but now hundreds buy the Gospel openly on the street."

Family Prayers in Czechoslovakia

THE new National Church in Czechoslovakia, which was described in the January REVIEW, is now said to have over a million members. Rev. John S. Porter, of the American Board, writes of some remarkable experiences which he has been having recently with these people: "On invitation, I preached recently on a week day to a congregation of about 500 of those who left Rome a year ago.

"Most of them stood during the entire service; and there was a wretched little light, one for the whole hall. When I had finished, the

priest said, 'Now show us how to have family prayers.' With the light of a candle, a few of us around the table tried to conduct model family prayers. As we finished I remarked, 'Thus did your ancestors three hundred years ago read the Bible and pray all over this land.'"

Missionary Herald.

Report from Monastir

FRRIENDS of the mission at Monastir have been watching with considerable anxiety for news of the possible effects of the fighting between Greeks and Turks in the vicinity. The girls' school and other buildings, valued at about \$40,000 by the American Board which had carried on the work there for many years, were turned over by them several months ago to the Methodist Episcopal Church, which made the station a part of their Jugo-Slavia Mission. A cablegram received by the Board the last of April from Dr. Irwin, the superintendent of that mission, stated, "Girls safe. Monastir much damaged."

Greek Opposition to Bible Reading

REFERENCE was made in the March REVIEW to the opposition of the present Greek Government to the sale of the Bible in modern Greek. More recent reports tell of some of the ways in which that hostility has manifested itself. The office of the American Mission in Salonica, the depository of the American Bible Society, was entered by the police, and after a thorough examination New Testaments in Greek were taken from the shelves and have never been returned, even though a strong protest has been entered at the police office. Bibles have also been taken out of shipments at the Custom House on the charge that the book was not a proper book for circulation among the people. A Christian young man was giving out a few free copies of St. John's Gospel to his fellow soldiers when he was arrested, charged with circulating a Bolshevik book, and imprisoned. In a

village in Macedonia, the bishop of Serres advised his people in a talk in one of the churches to drive out "with sticks and stones" anyone coming into their midst to sell the Bible or to speak on religion. "And," said this under-shepherd of the church of Christ, "whatever you do I will assume the responsibility for it all."

MOSLEM LANDS

Christian Preachers for Turkey

WHEN the war broke out the American Board was conducting three theological schools within the bounds of the old Turkish Empire, one at Marash, one at Harpoot, and one at Marsovan. The war put a complete end to theological training, but missionaries on the field have sent in an earnest appeal to the Prudential Committee of the American Board for the opening of a School of Religious Education in Constantinople. Such a school is to be opened this summer or early autumn in Bebek, the very place where Dr. Hamlin some eighty years ago began the first Turkish theological school.

One of the most interesting features is that the general management of the school will be in the hands of representatives of the American Board Mission, the Methodist Mission in Bulgaria, the Armenian Patriarchate, the Greek Patriarchate, the Protestant Chancellery, the Y. M. C. A., the Y. W. C. A., Robert College, the American College for Girls, and the International College at Smyrna. The one purpose of the school is to raise up Christian leaders trained to do the Christian work which the present conditions throughout the Near East require.

Missionary Herald.

AFRICA

Ragged Sunday-schools in Cairo

STREET Sunday-schools are being started by Christians in a number of sections of Cairo and the fine results clearly indicate that the Moslem children can be reached by this method

of teaching the truths of the Bible. They seem to be limited only by lack of leaders and literature. One of these ragged Sunday-schools is conducted by the Christian Endeavor Society of Faggala in a district of Cairo called Bab el Bahr, where eighty boys and girls attend. The school began by one of the native preachers going to the place each Sunday afternoon and collecting a small group of children to whom he would relate Bible stories and teach a hymn. At present this school has ten classes of which four are girls and six are boys; they come from the poorest homes and thirty of the pupils are Moslems. One can hardly express the joy of the children when they see the party of teachers arriving, and the way they call each other from the homes and streets.

Basel Mission in Kamerun

THE French Government in the Kamerun has now released the confiscated property of the Basel Missionary Society and acknowledged that the Society is legally a Swiss organization, but unfortunately this does not include permission for the Society to resume its missionary work in this field. In anticipation of such a difficulty, a free assignment of all the property has been made to the Paris Mission Society. The French evangelical missionaries will now have full liberty to continue the work. There is hope that the British Government may adopt the same policy as the French with regard to confiscated mission property in lands over which they have a mandate.

Christians Win Their Case

AT intervals during the farming season in northern Nigeria, it is customary among the heathen Anga for the "dodo," a supposed departed spirit, to prow! abroad. At such times all women are under penalty if they leave their houses or look upon the "dodo." Recently some women, belonging to a Christian household, re-

fused to hide when the "dodo" was about, but went to their farms as usual. This displeased the heathen, who took the matter to their chief. His judgment was that the head of the house must pay a fine, and he and his household must be driven away from the village. The Christians refused to accept his judgment, and the matter was taken to the district chief, a Mohammedan, who, though outwardly friendly, was secretly in league with the heathen in their desire to expel the Christians. In spite of this, the Christians' protest was so strong, that he gave his judgment as follows: "No man or woman belonging to a Christian household can be compelled to hide when the 'dodo' is about. No man can be forcibly ejected from his house for faith in Christ. Christians cannot be compelled to live in a particular quarter of a town."

The editor of *Eastward Ho*, in which the incident is told, comments: "Having won their case, it remains for the Christians to show that the religion of Christ helps them to be honorable in all dealings with one another and with their neighbors."

Another Kikuyu Conference

THE Kikuyu Conference of 1913 is remembered as "having threatened to rend the Anglican Church in twain." The conference of 1922 is described as "a varied assembly, Anglican, Presbyterian, Baptist, Methodist, and Quaker, and others, all representing mission fields and all united in one great object—the formation of one great united African Church." The attainment of this object will depend largely on the action taken by the churches in England and America on the resolutions passed by the conference. The first and most important of these, expressing the belief "that it is not even yet too late to achieve in this still, to a large extent, virgin field a triumph for Christ in avoiding the disgrace of imposing a perplexing and weakening sectarianism upon those to whom the various

churches are endeavoring to communicate the one Gospel of their one Lord," calls for an united ministry, to be accomplished by the joint laying on of hands by representatives of all the allied churches.

Native African Pastors

DAN CRAWFORD, after attending an annual conference in Central Africa, writes in characteristic fashion about the stamina of the young native Church: "All depends on the measure of backbone God has meted out to the leaders: I mean the manly sort of pastor who seeks refuge in prayer for 'power *plus* power' (as they phrase it) then more of it, and mightily. By manly, I suggest an all round man who can use his hands as well as his tongue. Surely when Paul spoke of 'putting off the old man' he did not infer a *putting on the old woman*? At Malambwe, then here at Chivondo, we have two clear cases of God-given pastors. To all such ours is only a fugitive visit compared with the plodding service of these needed-and-needy native pastors. *Necessarily* natives, for such marshes would murder a missionary, a forerunner, with fever and other preposterous enemies. Thus these outposts can only be held on the spot by twice-born men of the spot. Double birth and double backbone will alone keep God's banner waving in the ever freshening breeze."

Portuguese Hostility

STARTING from Chikore in Rhodesia, and taking with him fifteen native Christians, Mr. C. C. Fuller, a missionary of the American Board, made a tour of exploration through the lowlands of Portuguese East Africa as far as Mashanga at the mouth of the Sabi River. He reports a dense population, the people eager to welcome them, but the Portuguese officials unsympathetic and suspicious. He pleads for the opening of a station at Mashanga, and the Board would gladly grant this but for the

lack of funds. The work in Portuguese West Africa (Angola) has been greatly impeded by the hostile attitude of the government officials, a law having been passed forbidding the use of the native language in churches as well as in schools. This brought evangelistic work to a standstill all over the province. Fortunately a governor-general has been sent out who is more friendly and the new regulation is not likely to be enforced rigidly.

Christian Endeavor in Madagascar

CHRISTIAN Endeavor societies are putting fresh life and vigor into the churches and institutions of Madagascar. The present number of Christian Endeavorers in the island is 14,201. Recruits for church membership come largely through the Endeavor societies, six churches reporting that 153 out of 197 accessions were from the Christian Endeavor organizations. The members are encouraged to take up definite work and several of the societies support evangelists and teachers. A missionary with forty-two years' experience in Madagascar writes, "In the movements we have recently witnessed toward Christianity we have been thankful for the C. E. societies and too much stress cannot be laid upon their importance."

INDIA

The Prince of Wales and Christians

THE visit of the Prince of Wales to Lahore in February was made memorable by the assembling in his honor of Indian Christians from all parts of the Punjab, many of whom had seen service in Mesopotamia. Canon Guilford, who writes in *Eastward Ho* of their arrival, says: "Those who saw them *en route* from the station will not soon forget the sight or their jubilant cry, not of '*Gandhi ki jai*' (Victory to Gandhi) but of '*Prabhu Yisu Masih ki jai*' (Victory to the Lord Jesus Christ)."
On Sunday in the Lahore Cathedral,

he says that "after the English service was over the Prince walked down the long lines of assembled village Christians, and in a kind and unassuming way received their obeisances, while he stopped and shook hands with, and asked a few questions of, each of the white-robed Indian clergy, who were in charge of the various contingents. The graciousness of the Prince will never be forgotten by these hardy, toil-worn villagers."

A Hindu Sadhu's Prophecy

WRITING to *The Indian Standard* the Rev. A. Ralla Ram speaks of an interesting interview he had with a Hindu ascetic at the Magh Mela in Allahabad where, says Mr. Ralla Ram, anyone can "feel the pulse of India." Speaking in good English the Sadhu said: "I'll tell you this, I believe the whole of India will come to Christ. Not only India, but the whole world is to be Christian one day. The Blood of Christ saves. It is a wonderful and comforting teaching. I am an old man of seventy-five. I am soon coming out openly to declare myself a follower of Jesus Christ. In my boyhood and youth I was a student in the Jamna High School, Allahabad. Let us join in the prayer of the Lord Jesus—the Lord's Prayer."

Estimates of Gandhi

CERTAIN observers of conditions in India, says the *Dnyanodaya*, hold the view that the British Government "has a policy but unfortunately no prophet to champion it, while Gandhism has its prophet but no worthy policy." A Calcutta contemporary describes Gandhi as "a sincere visionary, but a political bungler, who makes colossal mistakes and owns up" and goes on to say of him: "He sincerely believes in non-violence, first because it is the religious law of *Ahimsa*, and second because the British guns are too strong; he believes in fasting, first because it strengthens the will, and second because it frightens his wayward

friends; he believes in *Khaddar*, first because it raises the dignity of manual work, and second because it kills Manchester; he believes in water, first because it promotes health, and second because it kills the Exeise; he believes in touchability, first because it is fair to the lower castes, and second because it increases his following; he believes in the *Shastras* to secure the support of Heaven, and in the *Koran* to secure the support of the Mohammedans."

Functions of a Siamese Temple

A RECENT article in *Asia* describes the various ways in which a Siamese temple and its compound meets the varied need of the community: "The inhabitant of Bangkok thinks of his *wat* (temple) as a spacious park, dotted more or less thickly with rest-houses, where a weary man may sleep away the heated hours of the day; with *phrachedee*—little or big spires set out to commemorate a person or event long since forgotten; with school buildings; with wide-spreading bo-trees that offer grateful shade and keep the flags cool for hot and tired bare feet; with little stone images of bizarre men or beasts, with houses where gigantic Buddhas dwell in mysterious semitwilight. In each of the larger wats there are from six to fourteen temples and many other buildings. Some of them are used for schools.....

"Many and varied are the uses of the ordinary temple compound and many and varied are its users: between classes, schoolboys take a few minutes breathing-spell there; cooks, their perambulating kitchens swung from their shoulder-poles, serve the schoolboys or any other hungry soul who may want food—and can pay for it; soldiers or police—only the educated eye can tell them apart—squat on the ground about a professional gambler who is taking part of their munificent pay, four *teals* (1.48) a month; ragged, happy urchins play chuck-penny; women with babies on their ample hips walk about on some

unknown errand; and always the flotsam of the great city drifts to a temporary haven there on the broad porticoes of the temple buildings."

CHINA

A Governor's Proclamation

READERS of the REVIEW are familiar with the name of Feng Yü-hsiang, first known as "China's Christian General," now as "the first Christian Governor in China." The *Bible Society Record* quotes the following proclamation which he issued soon after becoming *tuchun* of the province of Shensi:

"The Provisional Constitution of the Republic of China sets forth that the people of China shall be free to devote themselves to whatsoever religion their conscience dictates to them, no matter whether they follow the teachings of Jesus Christ, of Confucius, or the faiths of Buddhism or Taoism; and there shall be nothing to compel a man to belong to any particular religion. It has been brought to my attention that rumor prevails without my walls to the effect that I intend to exclude from Shensi all religions other than that of Christianity. Although I am a Christian myself, this is absolutely groundless. I have followed our Lord Jesus Christ for more than ten years, and it is with regret that I admit that I cannot put into effect many of the things which are in accord with the truth of that religion. How then could I exclude other religions? Although a great part of the officers and soldiers of my division have received baptism after understanding the truth of our Lord Jesus Christ, still there are also a large number in the division who have not been baptized. But these officers and soldiers who are Christians are moreover imbued with the spirit of patriotism, and I, in company with them, will always treat those who are not Christians without difference or distinction. I trust that the public will not give credence to this rumor, but will unite

with me in helping to restore the welfare of the province of Shensi."

Recruiting for the Ministry

THE Chinese Student Volunteer Movement has been making a systematic effort to enlist recruits for the ministry from among teachers, students and church workers. Pastor Ding Li-mei, the Traveling Secretary, has made a deep impression in his visits to the high educational schools. He has recently held conferences in thirteen centers, at two of which last February more than twenty students decided to devote their lives to Christian work. Men are sought who are mentally, physically and spiritually qualified for the work and in one week of recruiting one hundred and thirty-one students made decisions.

The Protestant Church in China has 366,524 communicants, 9,539 evangelistic centers, 4,726 organized churches and only 1,305 Chinese pastors. There are 7,463 church schools with 239,400 students to supply the need.

Stirring Scenes at Paotingfu

MANY a visitor to Paotingfu since the Boxer days has been reminded of the Latin saying, "The blood of the martyrs is the seed of the Church." It is widely known that General, now Governor Feng, traces his conversion to the impression made upon him, as a young soldier in the crowd that was attacking the Presbyterian compound, by the Christlike act of Miss Morrill, who just before she was killed tore a strip from her skirt to bandage the head of a little Chinese boy who had been hit by a stone thrown by the mob.

When John B. Ferguson visited Paotingfu last summer, he saw eighteen young people received into the Presbyterian Church, and heard a striking address by Dr. Liu, a young doctor in General Feng's army, who had been a student in Paotingfu, as had also his wife, a very beautiful girl, who recently died. One of his listeners, a young physician in the

Paotingfu hospital, who had married a Christian wife, but who was not a Christian, came and asked to be baptized. He declared that since he had heard the appeal of the young doctor from General Feng's army he could no longer deny his open and whole-hearted allegiance to Jesus Christ.

Continent.

Murder of Dr. Shelton

FULLER details concerning the death of Dr. Albert L. Shelton, the pioneer in Tibet, have come in a letter from Dr. W. M. Hardy, his fellow worker in Batang, southwest China. Dr. Shelton left Batang for Gartok February 15th, planning to see the Governor of Eastern Tibet and then to return to Batang and make final plans for the trip to Lhasa. At the end of the first stage a letter came from the Governor asking that the Doctor delay his visit, as permission to make the visit must be obtained from the Galon Lama at Chambdo. So on the morning of the 16th Dr. Shelton started back to Batang. At 2 P. M., when only about six miles from Batang, Dr. Shelton was riding in front, and just as he rounded a curve in the road robbers opened fire. The first shot hit the Doctor. The other members of the party, the cook, the deposed Batang Prince, and the Doctor's Tibetan teacher, were unhurt. The robbers in due time sent down some of their men and drove off most of the pack animals. The Batang Prince came back to Batang as fast as possible, and Dr. Hardy, who started at once to Dr. Shelton's relief, found him unconscious. Carrying him on a stretcher, the relief party brought Dr. Shelton into Batang about ten o'clock, conscious and in pain, having been met on the way by about a hundred people, who wanted to help carry the stretcher or light the way with pine torches. He died shortly after midnight.

"The cause of the whole matter," says Dr. Hardy, "is the inability of the Chinese officials to govern this part of the country. This place is

within six or seven miles of Batang, but the officials and soldiers roll another opium pill every time a fight takes place on the pass and say it is too bad!!!!"

JAPAN-CHOSEN

A Japanese Tribute

AN English composition, written by a Japanese student in Genesee Wesleyan Seminary pays the following tribute to a Japanese Christian Minister in his own country: "His house is known by young men who have trouble and by poor and sick people. These people are comforted by him. He sometimes eats dinner with tramps who are here today but tomorrow are some other place. When they apply to him for money for their travel he gives money to them with joy. Some of them once asked him to sleep in the church, and he answered them, 'The church is a holy place; you must not sleep there, but you can sleep in my house.' Every summer he invites to his house the Chinese students who are studying in Japan. He said American people help the poor Japanese who are studying in America, and we Japanese ought to help Chinese students who are lonesome, just like Americans do. He said that peace cannot be made in this world by statesmen, but we Christians can make peace by our love of God. Every Friday he and his family go without food so that they can give to the poor people.... I have learned many lessons from him which I should never forget. I cannot write his character with my poor pen."

Transformed Lives

DR. R. M. WILSON, of Kwangju, Korea, who has just returned for his second furlough, wrote, just before leaving Korea: "It is most wonderful to see the great improvement that has taken place in the lives of these people even during the past fourteen years. When I first came out I picked up a small boy with long

hair down his back and paid him \$1.50 per month to work in the clinic and do dressings. Today he is a graduate doctor and has gone to America to do post-graduate study. Fourteen years ago there was a little black-eyed girl here who proved to be bright and studious. She went through school, married the above doctor and now for three years she has taught the missionary children music on the piano. She also runs a big night school and is one of the finest teachers in Korea."

Dr. Wilson, after enumerating some of the superstitious native customs connected with illness, wrote:

"Christianity is fast making great changes in these old, foolish ideas."

MISCELLANEOUS

What \$100 Will Do Abroad

THE expense of conducting missionary work in foreign lands varies, as it does in America, according to the location, the Board, the type of workers paid, the salaries and the rate of other expenditures. Missionary salaries, for instance, differ greatly in Central Africa and in Japan; the payment for native workers varies according to the Mission and the country, and the cost of maintaining orphanages, schools and hospitals depends on the number and quality of teachers, the price of food and other supplies and the equipment maintained. The following, however, gives some idea of how far, on the average, \$100 will go in Foreign Missions.

1. Support a single missionary for one month.
2. Support two children in an orphanage or boarding school for one year.
3. Conduct a school of three hundred pupils for one day.
4. Provide for two free beds in a hospital for one year.
5. Supply 2,000 tracts and the cost of their distribution.
6. Pay the rent for two chapels or halls for a year.
7. Support a native evangelist or colporteur for one year. (In Japan it costs \$300 or more.)
8. Support two Bible women for one year.
9. Support a small mission station for one day.
10. Allow a missionary to take a needed month's rest.

THE MISSIONARY LIBRARY

Directory of Protestant Missions in China, 1921. China Continuation Committee, Shanghai.

In this pamphlet of 360 pages we find, as usual, the list of missionary societies, stations, missionaries and national organizations in China. It is an invaluable help to every editor and missionary officer.

Fundamentals of Christianity. By Henry C. Vedder. 8vo. 250 pp. The Macmillan Co. 1922.

Professor Vedder of Crozier Theological Seminary has here endeavored to give us a study of the character and teachings of Jesus and Paul. He omits all discussion of the birth of Christ, the miracles and the resurrection. The fundamentals in Professor Vedder's mind are Jesus' revelation of God and of human relationships. He accepts the divine sonship of Jesus but considers that Christian theology is really Pauline theology. His conclusions are not satisfying to those who believe in the final authority of the Bible.

Japan's Pacific Policy. By K. K. Kawakami. 8vo. 380 pp. \$5.00. E. P. Dutton and Company, New York. 1922.

Students of Japan and the related problems of the Far East long since learned that any publication of Mr. Kawakami is worthy of serious consideration. He is a Japanese of ability, wide information and exceptional experience as a writer and has published several volumes which are of large value. His newspaper and magazine articles are literally almost beyond count. While thoroughly loyal to his native land, he makes an earnest effort to understand the point of view of other nations and does not hesitate to criticize his own government and its officials whenever he thinks that they are wrong.

When such a Japanese writes about the relation of Japan's Pacific policy to China and the Far East as affected by the Washington Conference on the Limitation of Armaments, his book should have thoughtful attention. He deals with the questions of naval armament, the new treaties, the riddle of China, the Shantung dispute, Siberia, and the open door. Fifteen appendices give specific data and official documents. The author frankly says:

"Japan has gone home from the Washington Conference on probation. Although she made a fairly good impression at the Conference, that impression is, as I see it, neither profound nor durable. What America and Europe will really think of her will depend upon what she does in China and Siberia in the coming few years. If Japan withdraws her troops from Siberia without delay—if she conforms to the spirit of the policy adopted by the Conference with regard to China—if she proves herself more far-sighted and generous in dealing with her neighbors, the good impression she has made at Washington will not only endure but will grow better. Let her, in addition, reduce her army and curb the power of her militarists without awaiting an international agreement on land armament, and the world's estimate of her statesmanship and good sense will become immeasurably higher. If, on the other hand, Japan clings to old ideas and practices in dealing with Siberia and China, what success she has achieved at Washington will be immediately set at naught."

This is a candid statement to come from an influential Japanese, although it should be added that he follows it by an equally candid intimation that Japan is not the sole or Powers and that some of them have also done things in their international relations that are open to severe criticism.

Mysterious Japan. By Julian Street. Illustrated. 8vo. 348 pp. \$4.00. Doubleday Page and Company, Garden City. 1922.

In distinct contrast to Mr. Kawakami, the author of this volume does

not attempt a discussion of the serious problems of Japan and the Far East. It is rather the bright, impressionist book of a popular magazine writer who has rambled through Japan and who describes what he saw and heard. The pages scintillate with wit and humor. He concerns himself with the scenic beauty of Japan, its chrysanthemums and cherry blossoms, its snow-crowned Fujiama, the cottages and cities and manners and customs of the Japanese people. In fresh and picturesque style, Mr. Street recounts his varied experiences in such an attractive way that even the most jaded reader of books on travel will enjoy this book.

Wonders of Missions. By Caroline Atwater Mason. 8vo. 345 pp. \$2.00. George H. Doran Co. New York. 1922.

With the charm for which her writings are noted, Mrs. Mason tells stories of Carey, Duff, Morrison, Judson, Goodell, Moffat, Hamlin, Slessor, Chalmers, Verbeck and a dozen other famous missionaries and native Christians. They are literary narratives rather than slavishly literal historical records but they are true to fact and give a vivid picture of scenes in the wonderland of missions. These stories should act as appetizers, leading readers to satisfy their taste by feeding more fully on the missionary histories and biographies from which these tid-bits are taken.

Gordon



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NATHAN R. WOOD, President, Boston, Mass.

PERSONALS

STEWART B. NICHOLS, of Elkhart, Indiana, has been selected as the man to represent Amherst College at Doshisha University, Japan, next year. He will cooperate with the faculty of the college in Kyoto and take up some advance studies.

* * *

MR. SAM HIGGINBOTTOM, of the Agricultural Institute and Superintendent of the leper asylum at Allahabad, India, has also been asked to take charge of the blind asylum at that station. He reports that there are 105,000 people in the neighboring provinces who are blind in both eyes, but there are accommodations for less than 300 in three mission asylums.

* * *

BISHOP JOSEPH C. HARTZELL, of the Methodist Episcopal Church, well known for his long service in America and Africa, celebrated his eightieth birthday on June 1st in his home at Blue Ash, Ohio.

* * *

MRS. CATHERINE BRADFORD EWING, the widow of Dr. Samuel C. Ewing of the American Mission in Egypt, died at Cairo on June 9th in her ninety-first year.

* * *

REV. DAVID BARON, of the Christian Testimony to Israel, London, England, is spending the summer in America.

Two Remarkable Leaflets

Encouraging Bible Memorizing

By **HELEN GOULD SHEPARD**

- 1.—"Passages to Memorize" (4 pages, emphasizing the authority of the Bible and the Deity of Christ), 60c per 100, \$5 per 1000, 15c per dozen, or 2c each, postpaid.
- 2.—"Old Testament Selections: Particularly Messianic Prophecies Foretelling the Coming of our Saviour" (6 pp.), 90c per 100, \$8.50 per 1000, 20c per dozen, or 2c each, postpaid.

For widespread distribution in the family circle, Sunday-school classes, Young People's Societies, and to drop into letters to missionaries, Christian workers, and other friends in the home field. Little pamphlets that will bring great blessing!

THE SUNDAY SCHOOL TIMES COMPANY

1031 Walnut Street, Philadelphia

DR. S. K. DATTA, well-known Indian Christian, has been appointed private secretary to Lord Lytton, the new governor of Bengal.

* * *

MR. PHILIP E. HOWARD, JR., and his bride have recently sailed to take up work with the Belgian Gospel Mission of which Mr. and Mrs. Ralph Norton are directors. The father, Mr. Philip E. Howard, president of the Sunday School Times Company, has sailed with them to study the work at first hand.

* * *

DR. SAMUEL M. ZWEMER, the well-known missionary to Moslems, is visiting the mission fields in Sumatra, Java and the Philippines, holding conferences with the missionaries.

* * *

REV. HERVEY WOOD, Secretary of the Native Races Anti-Liquor Traffic Organization, celebrated his eightieth birthday on May 8th. He is still active in the cause of temperance.

* * *

DR. AND MRS. F. HOWARD TAYLOR, who were released recently after being captured by bandits in China, are spending the summer in America. One of the brigands was so impressed by Dr. Taylor's Christian testimony that he sent word to his wife and children to go and be baptized at the nearest mission station.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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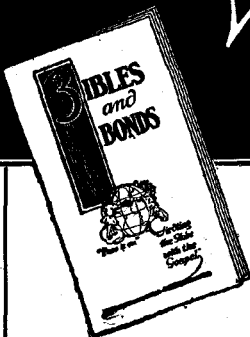
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PERSONALS

DR. G. B. F. HALLOCK, Associate Pastor of the Brick Presbyterian Church, Rochester, New York, has succeeded the late F. N. Barton, of Cleveland, as editor of the *Expositor*.

REV. J. C. R. EWING, D.D., and Mrs. Ewing, for forty-three years missionaries of the Presbyterian Church, U.S.A., returned to America recently. Dr. Ewing was formerly principal of Forman Christian College, vice-chancellor of Punjab University, vice-chairman of the National Missionary Council of India and the president of the British and Foreign Society.

DR. L. W. CRONKHITE, a Baptist missionary of Burma, who went out from America in 1881, has recently returned on furlough after forty years of service.

MRS. M. L. SIBLEY, for thirty-five years a member of the Marathi Mission of the American Board, on her way back to her station in Wai, India, was among those drowned in the wreck of the P. & O. steamship *Egypt*, which was sunk off the island of Ushant in May, after a collision in the fog with a French vessel.

MISS V. M. BOYER, a newly-appointed Lutheran missionary on her way out to take charge of the Kodai Kanai Mission School,

South India, was also among the nearly one hundred passengers who lost their lives in the going down of the *Egypt*.

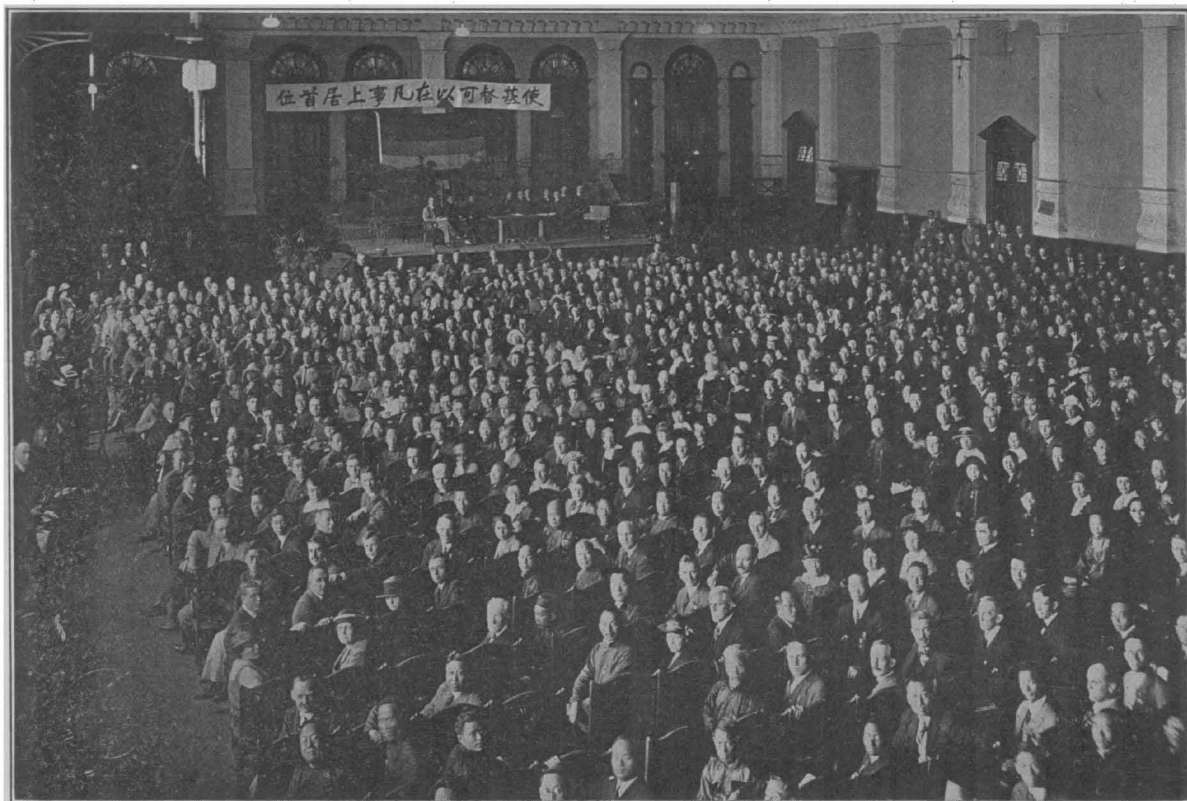
ALBERT SCHWEITZER, the author of a well-known work on theology and a brilliant musician, who became in 1913 a medical missionary to Africa, has written a very interesting book, "On the Edge of the Primeval Forest," which tells his own story and describes his work in French Gaboon.

DR. MARION LAWRENCE, who has been described as "probably the best known man in Sunday-school work in the United States" resigned at the convention in Kansas City from the position of Consulting General Secretary of the International Sunday School Association.

DR. CLARENCE D. USSHER, the well-known missionary of the American Board at Van, Asia Minor, and author of "An American Physician in Turkey," returned to America on April 13th to recuperate after his three years of arduous relief work in the Caucasus.

DR. ALLEN R. BARTHOLOMEW, Secretary of the Board of Foreign Missions of the Reformed Church in the United States, recently completed twenty years of service as Secretary and thirty-five years as a member of the Board of Foreign Missions. He has sailed to visit missions in Japan and China.

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THE NATIONAL CHRISTIAN CONFERENCE OF CHINA IN SESSION AT SHANGHAI (May 2 to 11, 1922)

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ANTI-CHRISTIAN MOVEMENT IN CHINA

ANTI-CHRISTIAN outbreaks have been less frequent in China recently. The non-Christian societies are still in existence and are endeavoring to persuade the Chinese that Christianity is a foreign religion and is a political move; that Christian missionaries are the tools of capitalists; that converts are paid to become traitors to their country, and that religion obstructs progress. Propagandists of Buddhism are also especially active in some parts of the country.

Sensational outbursts of anti-Christian propaganda on the part of several Chinese student bodies occurred in connection with the World's Student Christian Federation at Peking, April 4-9. Many of the cities of China were flooded with bitter attacks on Christianity, which was branded as a "public enemy of mankind," working hand in glove with imperialism and capitalism "to exploit the weak countries." The bodies behind this attack were the non-Christian Student Federation of the National University of Peking, the non-Christian Student Federation of the Peking Teachers' College for Women, and a third body that styles itself the Young China Society.

The bitterness of the attack can be judged from its manifestos. One, emanating from a group in the National University, reads as follows:

The sins of religion are too numerous to mention.

Speaking of its moral side, we find that it teaches men obedience, which is the moral code of slaves.

Speaking of its intellectual side, we find that it propagates superstitions, which hinder the search for truth.

Speaking of its material side, we find that it asks its believers to despise temporal things and dream of the kingdom of heaven, which would end in the destruction of human life.

Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil (that is, the Christians), have an organization, while we who are opposed to religion have not.

Of all religions, Christianity is, we believe, the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair stand on end, is its collusion with militarism and capitalism. So the influence of Christianity is growing stronger day by day when force becomes more triumphant and the methods of capitalism are more drastic.

Christianity is the public enemy of mankind, just as capitalism and imperialism are, since they have one thing in common, to exploit the weak countries. Realizing that China has long been an object of exploration of the capitalistic and imperialistic countries of the world, Christianity is utilizing the opportunity to extend its influence.

Christianity is the intelligence officer of the capitalists and the hireling of the imperialistic countries. Everything that may aid its spread Christianity is willing to utilize. If no effort is made to exterminate this evil in time, it is impossible to tell its dangers in the future. We who have long had a deep hatred of Christianity are unanimous in our opposition, and have just united to help similar organizations to exterminate this evil fiend until China gets rid of it.

The non-Christian Students' Federation issued a proclamation in which were these charges:

We know that Christianity and the Christian Church have created many evils and committed many sins in the history of mankind. This we are not concerned with for the present, but they are now still creating evils and committing sins and will create evils and commit sins. All of us who have blood in us and who have conscience and who are not willing to be degraded can never forgive them and can never tolerate them.

We know that the organization of modern society is an organization of capitalistic society, which has on the one hand the property-holding classes who eat without work, and on the other hand there are non-property-holding classes who work but cannot get anything to eat. Present-day Christianity and the Christian Church is the very evil devil who helps the former class to rob the latter class, who upholds the former class to oppress the latter class.

Oh, students! Oh, young men! Oh, workmen! Who of us fails to know the sin of the capitalist? Who among us fails to know the heartless cruelty of the capitalist. How can we not rise and oppose them when we see with our eyes these bloodhounds of the capitalists holding a conference to discuss how to decide our fate?

Rise! Rise! Rise!!!

Several explanations of this anti-Christian outburst have been given by Paul Hutchinson in the *Christian Advocate*. Some have laid it to the machinations of Bolshevik agents; others have seen in it the result of a year of lecturing before Chinese students by a radical British thinker, Bertrand Russell, and the non-Christian attitude of an American college professor who visited China; still others have interpreted this as a reaction from the insistence during the last two years by a part of the missionary body upon a dogmatic type of Christian message.

This antagonism to Christianity is a form of self-assertive radicalism and ignores the facts of history. The agitators pay no attention to the indebtedness of China to Christian education, to the Christian work in famine relief, to medical aid and to the development of

Christian leaders. The new movement is, in part, a reaction from the tendency, after the formation of the Republic, for men in political office to openly avow their Christianity and to put "Member of the Y. M. C. A." on their cards. There is also naturally opposition on the part of many to the plans that proposed making the Bible teachings a part of the public school curriculum. But the active opposition cannot last long.

The World's Student Christian Federation, which met in Peking, instead of denials, published a list of four questions that the attack forced it to ask:

1. Are we as Christians and the members of the Federation living a life that will leave any ground upon which such charges can be legitimately based?
2. Are the churches of which we are members being supported by or in collusion with anything that deserves this summary charge?
3. Has the World's Student Christian Federation done anything to right the economic wrongs of the world?
4. Can we as Christians do anything to help to right the economic wrongs of the world in which we live?

The best way to meet such attacks at home or abroad is to "let our light shine," to practice unselfishly the principles of Christ in private and in public life and to suffer if need be for well doing. The truth of Christ will ultimately win in the face of all opposition from the forces of evil.

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

CHRISTIAN unity and the need for developing an indigenous Church in China were points strongly emphasized in the National Christian Conference held at Shanghai and reported in this number of the REVIEW. At first it seemed a hopeless task to secure unity among the diverse elements that made up the delegates. There were "Conservatives," and "Liberals," from city and country, from denominational missions and independent societies, foreigners and Chinese. Strict limits were put upon general discussions and the free expression of opinion by adherence to the rule that all speakers and topics must be passed upon by the Business Committee of which Mr. David Yui of the Chinese Y. M. C. A. was chairman. Prof. T. T. Lew voiced the motto "The Church of Christ must teach her members to agree to differ but to resolve to love."

When resolutions were presented calling for the appointment of the new National Christian Council, it was moved that members of this Council be required to assent to certain fundamentals of faith. After extended conferences, however, it was agreed that since the Council is not an ecclesiastical, but a representative body, this would not be advisable. Instead, the Conference itself, after a masterly address by Mr. D. E. Hoste, director of the China Inland Mission, adopted the following statement as to Christian belief, the interpre-

tation and application of which is left with the individuals and their churches:

We the members of the Conference joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of Life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong.

The Conference, however, is not constituted as a Church council with authority to pass upon questions of doctrine and of Church polity or to draw up a credal or doctrinal statement of any kind. While the Conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what the essential affirmations of the Christian faith are, lies with the several Churches of which those attending this Conference are members. Any National Christian Council appointed by this Conference will not in any sense be a Church council, and therefore will not be competent to exercise ecclesiastical functions. It will be an advisory body which will seek to carry forward the work of this Conference and to bring the representatives of the different churches and missions in China together in order that they may mutually enrich one another through common counsel, and will take action in matters of common interest only when it has reason to believe that the action taken will be in accordance with the wishes of the coöperating bodies.

Since this new National Christian Council is to have a very responsible position in the future of Christianity in China it is important to note what its functions are to be:

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian movement more generally recognized and accepted; to watch and study the development of the Church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the Church that leads to full autonomy; and to seek and work for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nationwide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make coöperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nationwide problems and with both a national and an international viewpoint.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spiritual life and missionary spirit of the churches.

8. To provide a bureau of information and to conduct and publish the results of surveys for the guidance of churches, missions and mission boards.

9. To provide an agency in which such departmental national organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be coördinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next National Conference.

Ninety-four members of the new Council were appointed on May 10th. The list includes fifty-two Chinese and forty-two foreigners. The members are drawn from Anglican (5), Baptist (4), Congregational (4), Presbyterian (8), Lutheran (6), and Methodist (10) churches; also from the China Inland Mission (8), Young Men's Christian Association (4), Young Women's Christian Association (2), Christian Colleges (4), National Organizations (3), Independent workers and churches (5), Christian and Missionary Alliance (1), Literary organizations (2), and general (24). This Council has before it a great opportunity and a difficult task. Christians everywhere should unite in prayer that God will guide their counsels and make the Church in China truly responsive to Christ the Head.

CHINA'S PRESENT NEED

CHINA needs two things: more of the true life of Christ and more of prayer. The Hon. Joseph Buffington, Senior United States Circuit Judge, who has recently returned from a six months' visit to China, says in answer to questions as to the value of Confucianism as a moral force:

The Confucianism of China, of which I have been a deep admirer, has failed to build up the one thing that is vital to China today, and that is a trusted Chinese officialdom. Some men in official life have ideals of service and integrity, and are of a personal character all they should be; but I found everywhere a widespread mistrust in China of their officials, highest and lowest—a disbelief in their honesty—and this conviction is so widespread that one cannot but believe it has foundation. Coupled with their disbelief in the fruitage of ages of Confucianism, I found a deep-seated trust in the fruitage of character-building which a few decades of Christian school, college, university, and church had produced in Christian-trained Chinese. Coupled with this confidence in such men, I found in the thoughtful Chinese mind the belief that there must be for China, some help from outside herself and her old-time beliefs, and that nothing but Christianity and the character based on Christian teaching and Christian environment was the thing that would answer China's need.

In *The Chinese Recorder* the following requests for prayer are made:

That to every Christian, missionary and Chinese, there may come the full realization of the absolute necessity for efficient and genuinely Christian

cooperation between missionaries and Chinese Christians; for Christlike love toward all fellow-workers and Christlike devotion to the Father's business. *T. T. Lew.*

That leaders of prophetic type may be discovered. That the Chinese Christians as a whole may be thoroughly awakened to their special responsibility to guide the nation to fulfil that for which God has permitted her to exist, and that she may be ready to pay the price. *C. S. Chang.*

That we, missionaries of China, may take time to give God some adequate chance of showing us his opinions of the work we have done in the past and his plans for our work in the future. That the Church in China may feel its real need, face its whole task, shoulder its whole responsibility, and enter into its full resources in Christ Jesus its Head.

These statements show the convictions of both foreigners and Chinese as to China's supreme needs. There is much that American and British Christians can do to supply them.

SIGNS OF SPIRITUAL HUNGER IN ITALY

ALL through the "Dark Ages" when the Church became generally corrupt, little bands of Christians in Europe remained true to Christ and showed evidence that they belonged to His Body. One of these bands was the Waldensian Church in Northern Italy, a group of Christians who never acknowledged the authority of the Pope. Since the Reformation, the number of evangelical Christians has increased and the spirit of religious liberty has grown. Rev. Giovanni Luzzi, a member of the Evangelical Church in Florence, gives the following facts that show the increasing interest in Evangelical Christianity and the readiness of the people to read the Bible and other Christian literature:

"The Society 'Fides et Amor' started in Italy on the 27th April, 1909, as a Christian and Catholic association in the widest sense of the word, inasmuch as it does not limit its membership to a particular Christian Communion, but, making no difference whatever, inscribes on its roll members of the Roman, of the Greek orthodox and of the Reformed Evangelical Communions: that is to say, of the three great branches into which Christ's Catholic Church is divided. By suggestion of the General Director of the State prisons, we wrote to all the Directors of the Prisons and Reformatories; and from them also, with the exception of two or three only, we received warm answers full of heartfelt gratitude.

"At Perugia, there is a large institution for the orphans of the medical men who died in the war. The President of it, a Roman Catholic priest, asked for a copy of our booklet of Bible quotations bearing on different practical topics for each of his 150 orphans. The booklet has made the orphans ask for the whole of the New Testament.

"A large College in Rome, where Directors and Professors are all Roman Catholic priests, applied for copies of the booklet for all the students. Professors, senators, members of Parliament, pastors, evangelists, colporteurs, Salvation Army officers, parish priests, monks in convents, and teachers in private and public schools all eagerly ask for the booklet, and write letters which show how the blessing of God is accompanying the good seed everywhere.

"We sent these booklets to the Directors of the great Penitentiary of Volterra, where hundreds of men condemned to thirty years prison or life are kept. I received a most impressive letter of thanks from the Director; and the invitation to go to Volterra to take 'an Evangelical message to his inmates.' This is a great contrast to the time when in May, 1851, several men were arrested in Florence for having been found reading a chapter of the New Testament in a private house and were condemned and sent to Volterra's prison. Today, the Roman Catholic Director of that same prison accepts for his prisoners that very New Testament, and asks an Evangelical Pastor to go and preach the Gospel to them! Such are the wonderful ways of God!"

Naturally many leaders of the Roman Catholic Church in Italy have become greatly disturbed because of the successful work of the Methodists, Baptists, Young Men's Christian Associations and other Evangelical agencies who are interpreting Christ to the Italians and who are distributing the Bible to those who have never before been encouraged to read and interpret it for themselves. The secret of Christian progress is to bring the living and the written Word of God into vital contact with men.

A REMEDY FOR DISCONTENT IN INDIA

ALTHOUGH outwardly India is comparatively quiet since the arrest of Mr. Gandhi and his successors, Indian journals still reflect signs of deep discontent. Over 200,000 Indian citizens are now in prison for political offenses and their relatives and friends are naturally dissatisfied with any government that is responsible for this. Another ground for dissatisfaction is the fact that while the British government claims to be based on righteousness, progress and high ethical ideals, they still sanction traffic in alcoholic liquors, the manufacture and sale of opium and commercializing of immorality. These weaknesses destroy confidence in the British and foster discontent. This spirit of dissatisfaction has at present no safety-valve and there is danger from its suppression.

While Mr. Gandhi is revered by the people because of his sacrifices for India and his courageous stand for independence, the mass of non-Brahmans are opposed to non-cooperation methods and to his idea of reverting to primitive conditions. Their leaders believe that the best method of self-government is through the National Congress. There is also a tendency on the part of caste leaders to ignore Mr. Gandhi's laudable demand for the recognition of the sixty million "untouchables" of India. The out-castes themselves are urging their right to enter temples, to draw water from public wells and the other common privileges which have been denied them. It will be a day of triumph for liberty when these wrongs are righted. Among the signs of progress are the recent election of a Mahar "untouchable" to the municipality of Trimlak, a Hindu stronghold near Wasik.

India's women are making their voice heard more and more in demands for reform. They are forming political societies and are holding crowded meetings. Outrages committed by British officers on Indian women in the Punjab in 1919 and never adequately punished have added fuel to the flame.

There is need of righteousness in the government of India; there is need of cooperation between British and Indian leaders; there is need of a conference of Indian and governmental representatives to discuss political problems and with power to adopt policies; there is need for more friendliness and courtesy and for a stronger feeling of confidence; there is need for better education; above all, there is need for the uplifting of Christ as the Christian standard and one hope of India. Christians have a great opportunity to reach multitudes who are inclined to accept Him. The greatest hindrance to the spread of Christ's Kingdom in India is reported to be the un-Christ-like spirit of many who are called by His name.

THE NATIONAL BAPTIST CONVENTION

AN effort was made at the Indianapolis Convention of the Northern Baptists in June (presided over by Mrs. Helen Barrett Montgomery), to persuade that body of Christians to adopt a creed. The convention voted, however, to acknowledge the New Testament as its declaration of faith and principles. It is to be hoped that this will be taken to mean the acceptance of the *whole* New Testament, including its teaching as to authority of the Old Testament, the Virgin Birth of Christ, the miracles, the atonement on the Cross, the bodily resurrection of Christ and believers and the personal Second Coming.

The "Fundamentalists," as they are called, held a conference preceding the convention in order to emphasize the need for adherence to the essential elements of Christian faith but the action of the convention put the Baptists on record as desiring unity. The Fundamentalists have organized to continue the contest for what they hold to be the true Baptist faith.

Baptist finances are not in a satisfactory condition though the income of the societies has been increased by the Five Year Campaign. The Board of Promotion is to continue its work for the next two years but the plan to complete the one hundred million fund has practically been abandoned. For next year, the budget for benevolences will be only \$10,000,000, which is fifty per cent less than was asked for during the past year. There is hope that the reduced budget will not necessitate the curtailment of work and that it will be possible to pay off some back debts.

The convention passed resolutions in favor of the abolition of war, the deliverance of Armenia from Turkish oppression, the sup-

port of relief work in the Near East and in Europe, obedience to law (including the Volstead Act), the adoption of Christian principles in industrial relations, racial justice, the Bible in public schools and increased activity in missionary work at home and abroad.

The President of the convention for the coming year is Rev. Frederick E. Taylor, D.D., of Indianapolis; the President of the Foreign Mission Society is Dr. W. S. Abernethy, of Washington; of the the Women's Society, Mrs. Helen Barrett Montgomery; of the Home Mission Society, F. W. Freeman, of Colorado; and of the Women's Home Mission Society, Mrs. George W. Coleman, of Boston.

RELIGIOUS SELF-GOVERNMENT IN INDIA

MISSIONARIES are increasingly recognizing the wisdom and justice of making the native Indian church rather than the foreign mission the centre and medium of Christian activity, trusting more fully Indian brethren and according them wider responsibilities. Just as in the political sphere, so here *the* great and clamant need of the present and the future is a spirit of frank and friendly cooperation.

The early history of the church in Travancore covers a period when the church had found no self-expression and when the missionary who established a station, and financed it, stood out more prominently in its affairs than any of its members. The missionary was the rallying-point of the church, and dominated all its activities; he was its counsellor and adviser; he alone administered the sacraments and admitted into or dismissed from the church. As numbers increased and self-reliance grew, however, the germ of independence crept in, imperceptibly at first, but gathering force and momentum as education spread and social life improved. In course of time Indian ministers were ordained over the larger churches, which in turn were set free to develop along their own lines.

Tired of disunion, a movement began which had as its object the gathering together of the divided units into one. A United Church Council was formed, which linked the separate churches together. This Church Council for the past fifteen years has busied itself with consolidation. As the governing body of the Council has been elected by all the uniting churches, and is therefore representative of them, the Council has slowly won its way into the confidence of the people, and now commands general respect.

The final step has now been taken, and the London Missionary Society has handed over its authority and the funds formerly administered by its missionaries to the governing Council of the Travancore Church. By this action the Board sets an example which other missionary societies must take into consideration.



SOME OF THE FIFTEEN CHRISTIAN ENTERPRISES IN CHINATOWN, SAN FRANCISCO
 The numbers refer to the similar numbers on the map on Page 611. All are located in a small district

Missions in Chinatown, San Francisco

BY REV. GEORGE LUTHER CADY, D.D., NEW YORK

Secretary of the American Missionary Association

THE discovery of gold at Sutter's Mills, California in 1848 would seem to be an episode entirely unrelated to the Asiatic problem. But it was that discovery which prompted the early Californian to import Chinese labor, for the white man never works as long as he can work some one else. They came to build the sluiceways, to dig out the ore, to cook the food, to wash the clothes and later to build the railroads. As the subways of New York are the gift of cheap Italian labor, so the railroads of the west were largely built and maintained by Chinese labor. They came in large numbers, made what to them were fortunes and many went back to China while others stayed and sent across the Pacific their earnings from the new Eldorado of the Golden West. Owing to their language and customs and to that spirit of clannishness which has always kept the Orientals more or less hermits, they began to congregate in the cities until Chinatown in San Francisco became a city of 30,000 Chinese—a unique, fascinating and mysterious block of Orientals—set down in the very midst of the Occident. Of course, they brought with them their vices, and that same taste for the mysterious and bizarre, which lures the Anglo-Saxon to Cairo and to the haunts of Paris, attracted many visitors and put a commercial value on sin in Chinatown until it became one of the black spots in America.

Two influences have materially affected Chinatown so as to decrease its fame. One is the shrinkage of the Chinese population in America. In 1910 there were about 71,000 Chinese in America and in 1920 they were fewer by ten thousand. Chinatown in San Francisco has shrunk from 30,000 to about 7,500 today. The other influence was the fire which swept the old Chinatown out and helped to make it today, externally at least, as safe and as respectable as any other portion of the city. Internally, opium joints still thrive, gambling places can be found by the initiated, and the Tongs carry on their old feuds with much loss of life. It seems an almost hopeless task to introduce this clannish, retired and stolid Oriental to the American spirit, but it is doubtful if segregation is more the result of his own choosing than of our thrusting him back from American life into his own corner. People with whom we do not associate are not likely to be easily assimilated. Unless it be the Jews in Russia, no people have been more plainly told that they were not wanted in America. It will do Anglo-Saxon egotism good to recall the outbreaks of the Anti-Chinese pogroms in the late eighties and early

nineties, when they were mobbed and killed in the streets, when Americans burned their houses and tore up their gardens and passed the Chinese Exclusion Act. After such polite reminders that he is *persona non grata*, it is not surprising if the Chinese is reluctant to intrude any further into our life.

The only welcoming hand held out to the Oriental in America was that of the Christian Church. The oldest continuous mission among the Chinese in Chinatown is the Presbyterian which was begun in 1852. From the annals of the American Missionary Association we find that

"At the Sixth Annual Meeting of the Association, held in Bangor, Me., September, 1852, the following entry was made.

"It is reported that since January 1, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been dispatched from Hong Kong, Macao and Whampoa. On the 27th of March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have found their way to California. These people are, in general, active, intelligent and enterprising. Many of them understand mechanical trades. Recent accounts state that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries, as heretofore, to be instrumental in the conversion of the natives, seem to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ."

The following resolution was passed: "Voted: That the Executive Committee be authorized and encouraged to establish a mission in California to labor among the Chinese, Japanese and other emigrants who are rapidly swelling the population of that new and important state." The mission was actually opened in 1853.

Other denominations followed immediately and the Chinese were thus supplied with missions enough and to spare. In those years there was no interdenominational comity but plenty of denominational competition. It was romantic, near at hand, and made a splendid talking point and the sectarian missions thrived. They were thoroughly entrenched before the great fire, and the appeal of that spectacular catastrophe was used in every denomination to secure funds for costly edifices, crowding in upon one another as the accompanying map graphically shows.

These missions were built for a possible Chinese population of 30,000 but they are still there with their costly investments and maintenance although today the Chinese in San Francisco number only 7,747 and only 80% of those live in Chinatown. In face of these facts the following table is interesting if not startling. The figures have been compiled by the Dr. George W. Hinman for the Oriental Missions Council of the coast states.

ORIENTAL MISSIONS COUNCIL

Statement of Protestant Mission Work in San Francisco Chinese Quarter.
 Finances and Employed Personnel for 1921

(Preliminary report. Subject to correction)

Denomination	Nature of Work	Board Appropriation	Paid Workers	Annual Cost	Value of Property Owned
Baptist	Church and School	\$8,000	11	\$9,000	\$39,000
Independent Baptist ..	Church and School		2	2,000	†3,000
					‡17,000
Christian	Church and School	5,684	8	5,880	65,000
Independent Christian ..	Church and School		1	1,000	40,000
Congregational	Church and School	1,146	*4	4,952	40,000
Cumb. Presbyterian	Church and School	4,020	*5	5,020	30,000
Episcopal	Church and School	2,578	*7	2,718	15,000
Methodist	Church and School	1,800	3	2,180	40,000
Methodist	Schools, Woman's Board ..	2,160	3	2,160	35,000
Methodist	Girls' Home	2,264	7	8,770	50,000
Presbyterian	Church and School	3,400	9	4,060	55,000
Presbyterian	School, Woman's Board ..	2,040	2	2,040	45,000
Presbyterian	Girls' Home	9,600	7	11,100	53,000
Salvation Army	Church and School	2,000	2	3,000	.....
					‡30,000
Y. M. C. A. ....	.....	1,000	*3	7,000	†13,000
Y. W. C. A. ....	.....	2,317	*3	4,637	‡200,000
				
Total appropriations, including local American gifts					\$48,009
Total cost, including all receipts from Chinese					75,517
Total cost of land and buildings now owned					550,000
Cost of buildings proposed and being erected					247,000
Paid workers, American and Chinese, full or part time					77

This sinful waste of missionary money and strength in such competitive work remained unnoticed until the meeting of the Home Missions Council in January, 1919, when the Committee on Orientals made its report. It analyzed the facts and challenged the Home Mission Boards responsible for the condition to remedy the situation. The report was attacked and portions were stricken out. The Council was requested to call a conference of Oriental Missions and workers. As early as possible a large number convened, visited the missions and then met in San Francisco for action. Recommendations were made which were more drastic than the report of the Oriental Committee and were carried to the next meeting of the Council in January, 1920. These were adopted by the Council and passed on to the Boards. Little was accomplished—even a resolution condemning the

*Part time.

†Land.

‡Building proposed.

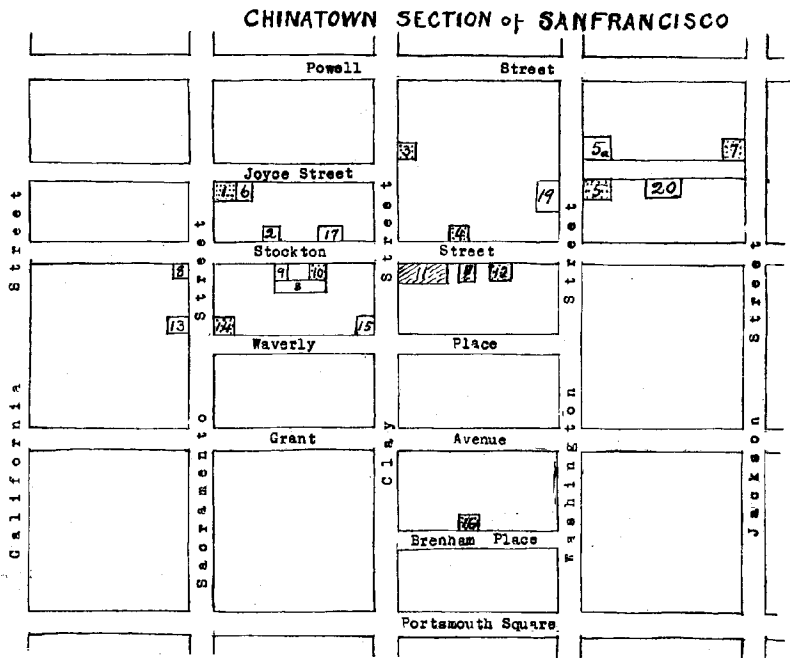
NOTE.—The Chinese population of San Francisco in 1920 was 7,747, 27% less than in 1910, 44½% less than in 1900, 70% less than in 1890. Perhaps 80% of the Chinese in San Francisco live in the section of less than a dozen blocks where these missions are located.

addition of another costly mission by the Cumberland Presbyterians—was ignored. In the meantime, various secretaries of Boards carrying on this competitive work visited Chinatown and came back appalled at (to quote Dr. Charles A. Brooks, Secretary of the Baptist Home Missionary Society), “the competitive armaments (ecclesiastically speaking), of San Francisco community, which has received a larger amount of missionary money than any similar spot on the globe.”

The folly of this non-cooperative and divided Protestant work is revealed by the Roman Catholic Church. They have built a new mission, costing \$150,000 or more, within a stone's throw of the Protestant missions. The Catholics are quick to point out that theirs is the only *united mission* and that the other Christians can not agree among themselves. The Catholic work is thoroughly financed and they boast that they will soon empty all the other missions since their building is large enough to accommodate all who are likely to come. Their program is well planned, four-fifths of the teachers in the Chinese public schools are Catholics. If the Protestant missions do not make radical changes, the Catholic boast will not be an empty one.

What is needed? First, *a complete change from the competitive to a cooperative missionary program.* Missionary work must be tested by what it does for the Chinese, not what it may do for a denomination. Consciously or unconsciously, the denominational glory has dominated. Let the Church Boards with much heart-searching ask only: How may we render the highest possible Christian service to the Chinese? The acid test will reveal many hidden things. The result will be some combined or cooperative mission. The ideal would be the uniting of all the separate missions and putting them under the control of a united committee. One building could be used for a school, another for a dormitory, and one could be enlarged for a Federated Church, or one large building might be erected to house all the educational, social, recreational and religious work carried on by the Protestant churches and Christian associations. Is it necessary to wait for another fire to raze the present edifices before Christians will be ready to unite on a program? A solemn referendum may yet be held by the people who are furnishing the money so wasted here and so sadly needed elsewhere. The whole mission work of the district should be put into the hands of a local interdenominational committee entrusted with the largest freedom possible. As a beginning, the day and night schools should be immediately combined under a common supervising superintendent and faculty. The need of such combined work is also evident in the Plaza section of Los Angeles.

Second, *the true missionary idea is to bring help in order to bring people to the quickest and highest degree of self-help.* That man is no friend who insists on doing for another what he can do for



**KEY TO THE LOCATION OF THE CHRISTIAN MISSIONS IN CHINATOWN,
SAN FRANCISCO**

- | | |
|---|--|
| (1) Chinese Presby. Mission Home. | (11a) R. C. Church property for hospital purposes. |
| (2) Christian Institute. | (11b) New property of R. C. Church. |
| (3) "True Sunshine" (Episcopal) Mission. | (12) "Independent Baptist" Church (Chinese). |
| (4) Chinese Presby. Church. | (13) Y. M. C. A. Playground. |
| (5) "Oriental" Mission Home. (5a) Methodist land. | (14) Chinese Baptist Church. |
| (6) Chinese Methodist Episcopal Church. | (15) Salvation Army Hall for Chinese. |
| (7) Cumberland Presby. Chinese Church. | (16) Chinese Congregational Mission. |
| (8) Chinese Y. W. C. A. | (17) Building of the "Six Companies." |
| (9) Chinese Y. M. C. A. | (18) Building of the "Morning Bell." |
| (10) "First Chinese Christian" Church. | (19) Oriental Public School. |
| (11) Roman Catholic Church. | (20) Dispensary for Chinese. |

himself. The curse of philanthropy is the pauperism it may engender—the pauperization of character. It is a wise father who knows when to take his hands from under a child learning to walk. The wisest mission worker is the one who knows when to let go. There are three stages in all missionary work—working for a people—working with a people—and letting people work for themselves and for others. The boards may well ask if they have not held on too long and if independence of character has not been denied. Unwillingness to throw off responsibility and trust to the individual and racial initiative has too long been an expression of the white man's egotism. Of course, we want them to swim but we keep them on dry land. The consecrated Chinese Sunday-school teacher who is always talking about "my

boys" ought not to be surprised that they are slow to become men. Scan the table above and note how large a part of the mission work is still financed by benevolent Boards. Sixty years of investment should have resulted in larger independence. The Chinese in San Francisco are by no means poor and a larger requisition should be made upon the Chinese men and women trained in the missions and in public schools.

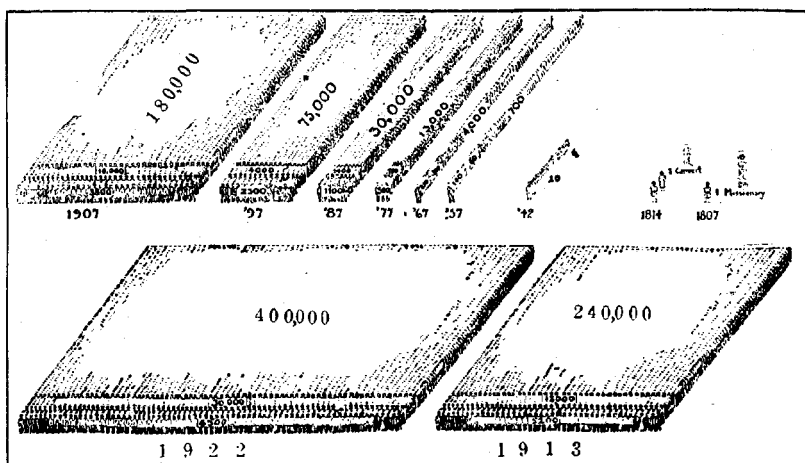
We do not mean to say that the investment has failed to pay dividends. No one can measure the good which has resulted. The contribution which this Home Missionary work has made to the Foreign Missionary work is amazing. A steady stream of Chinese, transformed by the missions in California, has been going back to help Christianize China itself. They have been supporting a magnificent system of missions in the homeland and their influence has been immeasurable. The story of souls saved and of lives transformed is not the least of the chapters written in the triumph of the gospel of Christ. Let one suffice. A young Chinese boy, Benjamin Wong, was converted in one of the missions. Today he is a teacher of higher mathematics in the State University in Berkeley and is also the head of one of the Chinese missions there. A more refined Christian gentleman or a more refined Christian lady than his wife, it would be hard to find. He is only a type of that splendid Chinese brain and manhood which will yet startle the world when China shall cease to be the helpless object of international profiteers and shall make her contribution of almost untouched and well-nigh inexhaustible resources in material and men. With both China and Japan the result may be determined by the type of practical Christianity they come into contact with in America.

What the Negro Wants

BY DR. EMMETT J. SCOTT, OF HOWARD UNIVERSITY, WASHINGTON, D. C.

What the Negro wants with all his heart, and what America will proudly concede him, I do believe, can be stated very easily:

In substitution for lynchings, he wants justice in the courts, he wants the privilege of serving on juries; the right to vote; the right to hold office, like other citizens. He wants better educational facilities, abolition of the "Jim Crow" car and of discrimination and segregation in the Government service; the same military training and chance for promotion in the United States army that other men enjoy; destruction of the peonage system, an equal wage, better sanitary conditions and reforms in those penal institutions where men and women of his race have suffered grievous wrongs. That is the Negro problem; that is America's problem. Does it impose too much upon the greatest democracy in the world? I cannot believe that it does.



PROGRESS OF CHRISTIANITY IN CHINA DURING ONE HUNDRED AND FIFTEEN YEARS
 In 1807—one Missionary; in 1814—two Missionaries and one Christian Chinese; in 1922—
 6,500 Missionaries, 30,000 Chinese Christian employed leaders and 400,000 Protestant Chinese

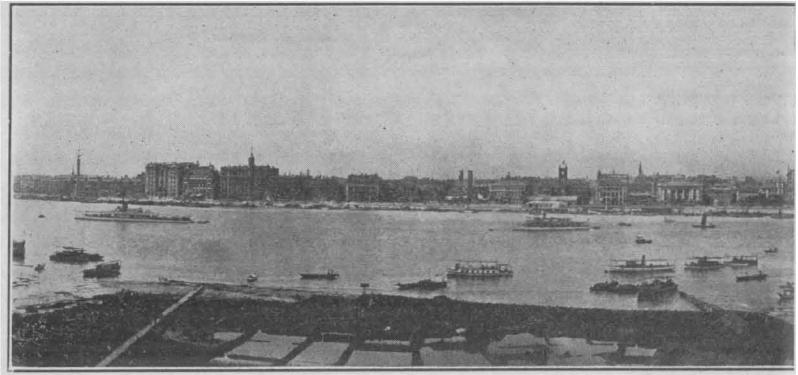
The National Christian Conference of China

BY REV. CHARLES R. ERDMAN, D.D.

A Member of the Board of Foreign Missions of the Presbyterian Church, U.S.A.

SHANGHAI, the Gateway to China, is also the center from which radiate most of the organized Christian activities of the land. Furthermore, from the river Shanghai has the appearance in many respects of a Western city. The fact is, however, that only one out of seventy-five residents is a foreigner. For these and other reasons it was manifestly the fitting place for holding a National Conference which was composed in equal numbers of Chinese and foreign Christian leaders. Other national Christian gatherings have been held; but these have been missionary assemblies made up chiefly of representatives of foreign agencies. Such was the notable Centenary Conference of 1907 which celebrated the one hundredth anniversary of missionary effort in China.

In 1913, the Continuation Committee, appointed by the Edinburgh Conference, called a Convention in which prominent Chinese Christians were asked to deliberate with the foreign missionary leaders. This resulted in the appointment of what was termed the China Continuation Committee, to which was allotted the task of acting for the various boards and agencies and churches in matters pertaining to cooperation in work and of gathering statistics relative to missionary activity in China. This committee has rendered valuable service, and its culminating work was arranging for the National



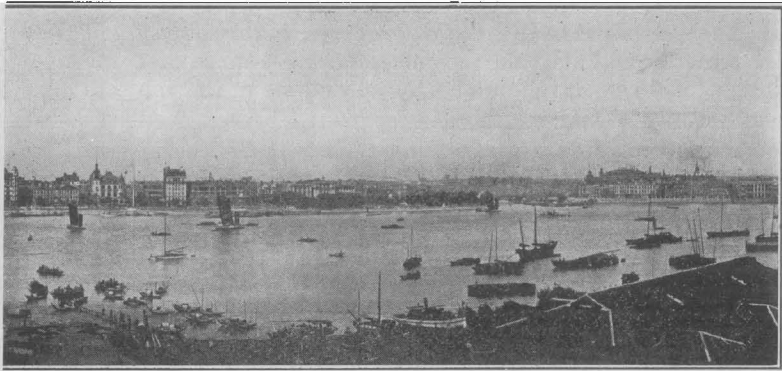
A PANORAMIC VIEW OF SHANGHAI HARBOR AND THE

Christian Conference which met in Shanghai, May 2-11, of the present year.

An outstanding feature of this Conference was the fact that its personnel was composed of equal numbers of Chinese and foreigners; in fact, subtracting the 45 representatives of Western boards and agencies, there were 488 foreign delegates and 565 Chinese. Among these were one hundred and twenty-seven foreign and sixty-three Chinese women. The principal denominations and societies represented were the Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian, and the China Inland Mission.

Among the prominent foreign leaders might be mentioned the Rev. E. C. Lobenstine, Secretary of the China Continuation Committee; Bishop Roots, of Hankow; Mr. D. E. Hoste, of the China Inland Mission; the Rev. J. Walter Lowrie, D.D., Chairman of the China Council of the Presbyterian Mission, U. S. A.; Mr. J. H. Oldham, Secretary of the International Missionary Council; Dr. John R. Mott, and the Rev. P. Frank Price, D.D. The feature of special interest was, however, the group of strong Chinese leaders, most conspicuous of whom was the Rev. C. Y. Cheng, D.D., who served as chairman of the Conference. His dignity, decision, courtesy and ability accorded with the high place he holds in the confidence and esteem of all the Christian forces of China.

The general theme of the Conference was, "THE CHINESE CHURCH." This phrase must not be misunderstood. There is corresponding to it no visible reality in the sense of an organized society. The Chinese Church is a spiritual body, and its future outward expression is a glorious ideal. At present, however, Chinese Christians are divided into a large number of different denominations which derive their name and characteristics from the separate Churches of the West. That such a condition should have existed for a time was inevitable. No one Western Church was equal to the



"BUND" OR WATER FRONT OF THE FOREIGN CONCESSIONS

task of evangelising so large a country, and as the Christian societies were divided in the home lands, it was natural that their missionary representatives should at first train converts along the exact lines of faith and order which they themselves held. More recently, however, there has been an evident endeavor toward closer union, at least, within denominational groups. The Episcopal Churches have one national organization of Chinese Christians. The various branches of the Presbyterian Church recently formed a provisional Assembly; and the week preceding the National Christian Conference, there was held in Shanghai, the first regular General Assembly of the Presbyterian Church in China. Immediately after its formation steps were taken to unite this Presbyterian Church with the Congregational, under the title of "THE CHURCH OF CHRIST IN CHINA."

To further such movements toward union, in fact to advance the project of one National Church for all Chinese Christians, was one of the prime purposes of the National Conference. The further and more definite aim was to establish an organization which would co-ordinate the work of missions with that of the existing churches or with that of such a National Church should the latter come into being.

In preparation for the work of the Conference, five commissions were appointed to deal with the following subjects:

- (1) THE PRESENT STATE OF CHRISTIANITY IN CHINA.
- (2) THE FUTURE TASK OF THE CHURCH.
- (3) THE MESSAGE OF THE CHURCH.
- (4) THE DEVELOPMENT OF LEADERSHIP FOR THE WORK OF THE CHURCH.
- (5) COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH.

The chairman of two of these committees were Chinese, the others were foreigners. The members of the committees consulted with hun-

dreds of the most experienced Christian workers, both Chinese and foreign; so that the findings and recommendations represented the mature thought of a very large number of specialists in the subjects under consideration.

While these committees were framing their reports, there were placed in their hands two documents of extraordinary character, which proved to be of incalculable aid. The first was the report of the China Educational Commission of 1921-1922, which has since been published under the title, "Christian Education in China." This commission, composed of leading educationalists from America, England and China, had spent four months in making a survey of the whole field of missionary education in China, and their recommendations and suggestions, in connection with the serious work of the Commission, offer to China what may prove to be the outline of the most perfectly graded and coordinated system of Christian education existing in any modern nation.

The other document was "The Christian Occupation of China," a general survey of the numerical strength and geographical distribution of the Christian forces in China, made by a special committee on survey and occupation appointed by the China Continuation Committee, 1918-1921. This monumental work, produced under the leadership of the Rev. Milton T. Stauffer, comprises some 600 quarto pages, and is probably the most elaborate and careful survey ever made of a great missionary field.

Thus aided the Commissions were able to present to the delegates of the Conference, reports which were full of invaluable information, and which contained most serious and important findings and recommendations. Owing to limitation of time, none of these reports could be considered at length nor fully discussed, and the Conference therefore did not feel justified in voting upon any considerable number of resolutions. One action of the Conference, however, which met with unanimous approval might be recorded:

In view of the importance of industrial problems and of the present state of public opinion in China,

Be it resolved that this Conference expresses its endorsement of the following standards for industrial labor:

- a. No employment of children under twelve years of age.
- b. One day's rest in seven.
- c. The safeguarding of the health of the workers, by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

That this Conference directs the National Christian Council to give these standards the widest publicity.

And that this Conference calls upon Christian organizations throughout the country to endorse these standards and to take action to see that they are brought into force in China as soon as possible.

A part of the resolution commending the report of the Educational Committee may also be of interest:

Without attempting to express a judgment on matters of detail or on any one of the various proposed readjustments in existing arrangements, we would heartily endorse the central organizing idea of the report—the co-ordination and correlation of all the Christian educational work in China into a nation-wide Christian educational programme. We also agree with the commission as to the necessity of exercising all care and thoroughness in effecting such changes and improvements as the present great opportunity and critical position of Christian education in China demand.

The report of the Commission on the Present State of Christianity in China, presented by Bishop Roots, and the report of the Commission on the Future Task of the Church, presented by the Rev. C. E. Patton, will prove of deep concern to all who are interested in the evangelization of China. They both contain notes of encouragement, but they also sound a stern and imperative call to service and sacrifice. The numerical strength of the Protestant Church in China is now approximately 375,000, which is more than a four-fold increase within the short period since the Boxer uprising of 1900; and to this statement as to church members must be added the great increase in native leadership, the large Christian institutions and the widened influence of the Christian community. However, it is obvious that the work of evangelizing China has only been commenced. Even 375,000 out of 400,000,000, is less than one in one thousand, less than one-tenth of one per cent. Surely there is need of giving heed to every suggestion made by these Commissions as to methods of work, as to the demand for workers, and supremely, as to the duty of laying new stress and emphasis upon the specific work of preaching the Gospel of Christ.

The results of the Conference are difficult to estimate. During its continuance it soon became evident that the time is not ripe for any movement towards the organization of a united national Church; yet all the influences of the Conference tended toward union and a spirit of cooperation in service. The Chinese delegates realized anew their spiritual oneness and expressed their earnest desire for ecclesiastical self control and independence. No motion towards the establishment of a visible church was made, yet the sense of spiritual unity was so great that the chairman could declare with fervor, "This meeting is the birthplace of the Chinese Church." Such self-consciousness must eventually result in some form of self-expression and of corporate life.

Nor were the results of the Conference, in the matter of the relation between missions and churches, any more concrete. No new definition of this relation was attempted. It was clearly realized, however, that we have entered upon a new era in the development of Christianity in China. In the past the missions have dominated the religious situation, and the Chinese churches have depended upon foreign support and leadership. The burden of the work and its control must now be shifted from the foreigners to the Chinese. The

Chinese churches must be delivered from the incubus of being regarded as adhering to a foreign religion, and must not be hampered by any unnecessary denominational divisions which have been imported from Western Christianity. There was evidenced, however, a strong desire that during this period of transition there should be no separation between the churches and the missions, but that wholehearted and sympathetic cooperation should be maintained.

The definite achievement of the Conference was the organization of a National Christian Council, to which has been committed the work of more perfectly coordinating the various Christian forces in China, and of summoning in the future another National Christian Conference.

The need for such a National Council was expressed with a unanimity and earnestness which were even surprising. The only question debated at any length was as to whether in outlining the character of the Council it should be supplied with a credal basis. Since it was to perform the functions of a committee representing the National Conference, it was agreed that it would be sufficient for the Conference to declare its acceptance of the deity of Christ, of the necessity of His atoning work, of the authority of the Bible, and of the absolute maintenance of its own standards of faith and order by each cooperating church and society.

The Council was composed of one hundred members, seventy-five of whom were nominated by the denominational groups represented in the Conference, and twenty-five to be proposed by these nominees. The Council is to meet annually and to continue until the next National Conference, which will be convened some time within the next ten years. The Council is to elect its own officers and to appoint an executive committee of not more than twenty-one members, a majority of whom, as in the case of the Council, shall be Chinese.

On the adjournment of the National Conference, this new National Christian Council was at once organized. Obviously its work is experimental and no one can predict exactly the form which Christian cooperation in China will assume in the future; but in case this Council realizes the hopes with which it has come into being, it will surely receive the cordial support of the missionary societies and of the churches. All who are laboring for the evangelization of the Chinese will eagerly further the work of any agency which proves effective in uniting the Christian forces, in developing a self-supporting and self-propagating church, and in hastening the proclamation of the Gospel of Christ to all the unreached millions of China.

NOTE.—Nuggets from the Conference reports and addresses, selected by Mr. M. T. Stauffer, will be printed in our September number.—*Editor*.

The Christian Occupation of China

A Monumental Missionary Survey

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

This folio volume, as large as one of the great atlases, has just been published in Shanghai under the auspices of the China Continuation Committee. It has 593 pages of letterpress, 320 maps and 125 diagrams or graphs which make visual the leading facts under discussion. Cooperation of the highest sort is clearly manifest; and everywhere are evident the master minds of the special Committee on "Survey and Occupation," the Rev. E. C. Lobenstine, its Chairman, and Secretary M. T. Stauffer, upon whose broad shoulders the burden of nearly four years strenuous and versatile labor have fallen. Besides an office force of fifteen, and scores of patient correspondents from the provinces, there is a list of forty-seven specialists whose important contributions are published almost verbatim. To treble its usefulness, a Chinese edition, somewhat different from the English original, has been printed in a volume of the same size, but of 403 pages.

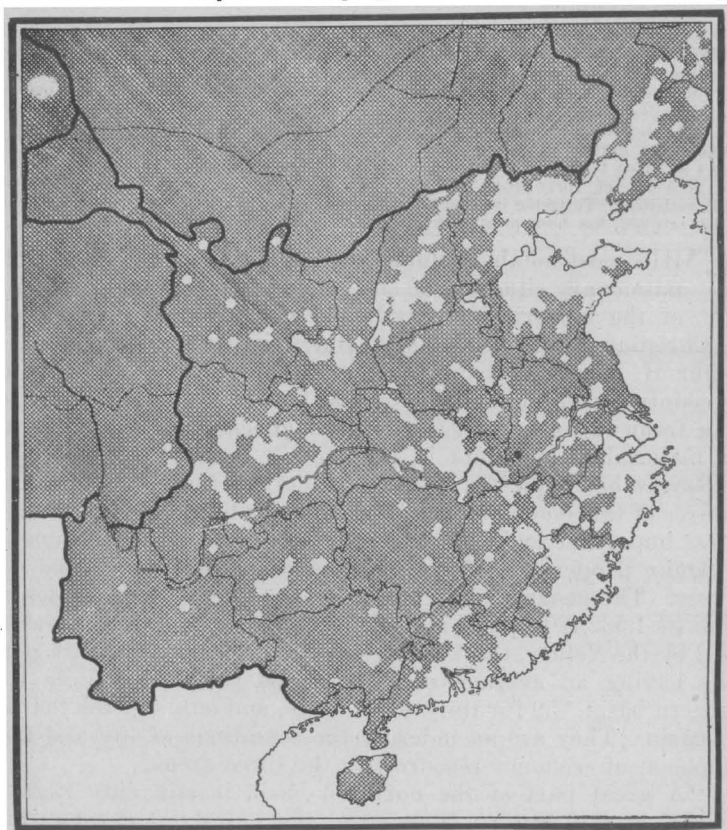
THIS most notable volume, presenting a full conspectus of the missionary situation of any country, gives "A general survey of the numerical strength and geographical distribution of the Christian forces in China." But it is a great deal more. Dr. Arthur H. Smith, perhaps the highest missionary authority upon the country, says of it in a personal letter: "The survey is something tremendous in range and thoroughness, and will furnish the raw material, if you want it, for another decade!" The editor of the REVIEW has requested the writer to give a few of the outstanding features of this *magnum opus* of missionary literature, so that scores of less important topics must go unrecorded as also a critique.

Quite properly Part I provides the general background of the Survey. The geography of China Proper is interestingly described (with its 1,532,420 square miles), in the three transverse areas traversed by the Yellow, the Yangtze and the West Rivers, with populations having an average density of 236 per square mile in the northern basin, 359 for the middle basin, and only 191 for the southern basin. They are an index of the conditions of life and the development of economic resources in the three areas.

"A great part of the northern basin is still only slightly in advance of the pastoral stage, and the industrial development of the eastern provinces is too recent to have modified the distribution of population to any appreciable extent. There is, however, a dearth of easy communications natural or artificial. The middle basin is very highly favored in respect of natural means of communication and has a climate that favors agriculture much more emphatically than does that of the northern basin. Its natural resources, only just beginning to be tapped on a grand scale, have always, however, been greatly more abundant than those of the northern basin. In the southern basin there is a very large percentage of mountainous country, the mineral resources of which are believed to be very considerable, but their exploitation has been of the most primitive kind,

so that they have not given rise to large populations, and the considerable elevations affect agriculture adversely; and these deficiencies have not been counterbalanced by the rich agricultural resources of the remaining portion of the basin."

In a similar way Mr. Ridge proceeds to differentiate between



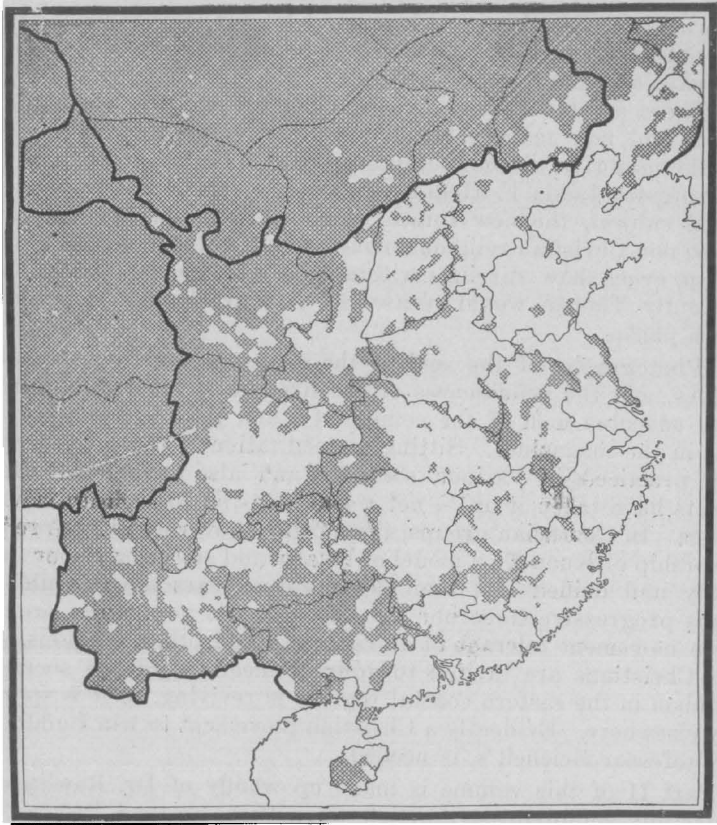
THE PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1900

The white indicates territory within ten miles of a mission at the time of the Boxer uprising

the Chinese types of the three basins—the northerner with his greater stature and stronger physique, due to an infusion of the Tartar stock, just as his language is modified by racial intermingling; the southerner, with the purest Chinese stock and a language nearest the original spoken tongue, little changed by the northern process of attrition. This section, though criticised by specialists in China, for practical purposes is most satisfactory.

The language question of this great mission field is dealt with in an interesting way by Rev. H. K. Wright. The Mandarin dialect,

most common, is spoken by some three-fourths of the entire population, or 300,000,000 people. The northern, southern and western variations "are enough alike so that the speaker of one understands and is understood, after a little experience, in the districts of the others." The coast dialects from Shanghai southward constitute



THE PRESENT PROTESTANT MISSIONARY OCCUPATION OF CHINA
The white indicates territory within ten miles of a Protestant mission

the linguistic problem of the Republic, since many of the eighteen most important ones are spoken by relatively few, making the preparation of local literatures financially wasteful. Yet the new National Phonetic Script and also the rise of the National Language, centered in Peking, are elements of hope for the future. While the complicated ideographs of the past cannot be abandoned, Prof. Hu's National Language movement will make it vastly simpler and quicker to be mastered.

Dr. Henry K. Hodgkin's prefatory note to U. S. Commercial

Attaché, Julean Arnold's "Changes in the Economic Life of the Chinese People," shows how vital in missions is so apparently unrelated a theme. Christian business men will especially delight in this section; and the introductory paragraph upon "An Appreciation of Old China" is the finest appreciation of the sort known to the writer. The article is an epitome of germane material, based upon Mr. Arnold's two volume work printed by our Government. It is surprising to read, in Miss Harrison's article on a kindred subject, this quotation from a customs official:

"There are few foreign type articles of domestic consumption that are not now manufactured in China by factories on modern lines, the majority without foreign assistance."

Professor Louis F. Hodous shows, in a fresh article upon an unusual subject, the new forces which Christianity must meet in Chinese non-Christian religious movements. Animism and ancestral worship, even, show stirrings within them which cannot be ignored. Apparently Taoism would please Sir Arthur Conan Doyle in its modern phase.

"Photographs of the soul of the departed are foisted on the relatives, and the genuineness of the likeness is taken for granted by the educated men of the community, and the pictures are published in the magazines. Sitting in meditation is now quite extensively practiced in various societies and also privately. Many students have taken it up"—not a bad idea for American students, perhaps. In Confucian groups, the military governors have revived the worship of Kuan Ti, a model of loyalty and sincerity of our third century and deified less than seventy-five years ago; while the famous progressive Governor Yen of Shansi is powerfully promoting "a movement tolerant of Christianity and other religions, and often Christians are invited to address meetings of the society." Buddhism in the eastern coastal regions is reviving, as it is sporadically elsewhere. Evidently a Christian movement to win Buddhists, like Professor Reichelt's, is needed.

Part II of this volume is made up wholly of Dr. Rawlinson's wonderfully comprehensive article upon "Change and Progress in the Christian Movement in China During the Past Two Decades"—occupying a section as large as this issue of this *Review*, if similarly printed. "The main result of this twenty years is the opening of the door of a new era of nation-wide opportunity. The Christian movement is not now excluded from any province or city, though it has far from entered them all. The whole country is really open. The Chinese Church is much better understood and has a deeper understanding of itself. From the days of the Boxer Movement the Church has been gaining in influence through steady—if still incomplete—progress in becoming indigenous. We hope that 1922 will stamp it for all time as a Chinese Church! There is also a growing

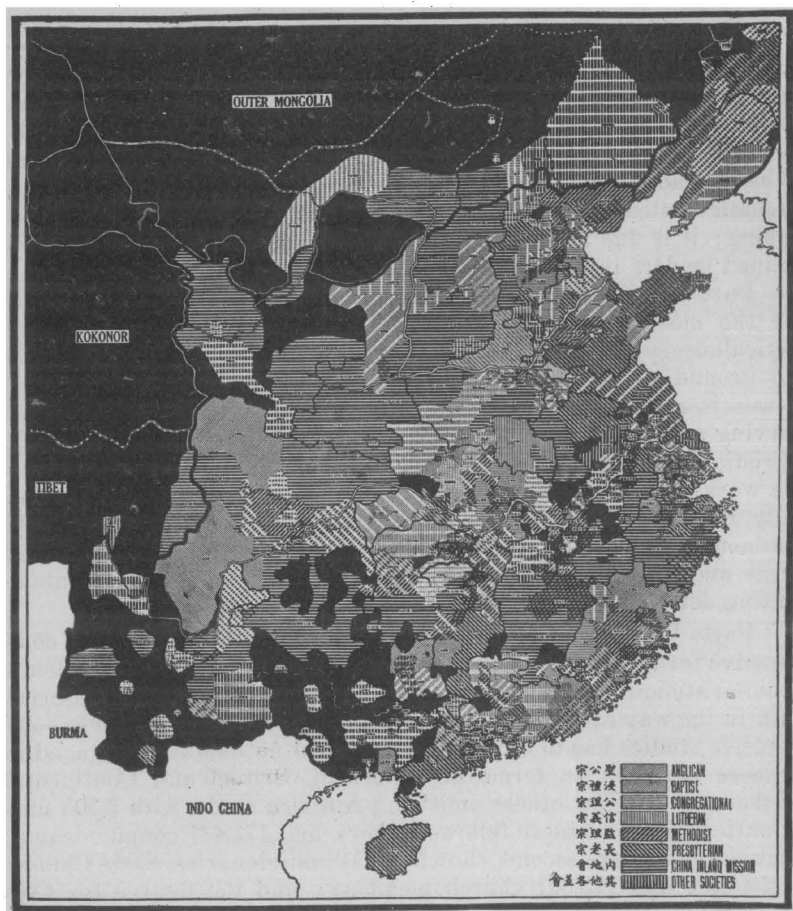
consciousness of the supremacy of Christianity. During these twenty years we have been forging public opinions regarding the value and place of Christianity. Our contributions in education, medicine and religion are wanted more and more. . . One especially encouraging feature of this time is the cooperation with national Chinese leaders in education, medicine, and the promotion of the phonetic system. This is true even of the National University at Peking; it is due in large part to the growing influence of Western trained leaders in the Church and the nation."

Part III, "The Christian Occupation of the Provinces," is by far the most important section of the volume; though its very meticulousness, which is its crowning virtue for the missionary on the ground and for board secretaries having work there, makes it wearisome for the American reader. Province by province the varying conditions and methods followed are stated and evaluated; Christian efficiency is discussed; steps in further enlargement of the work are suggested; provincial statistics are given and graphically illustrated; and maps beyond all precedent make the field luminous and intelligible. The following part points out unclaimed areas and special districts—a section which home Boards contemplating entry into China will appreciate.

Parts V-VIII are somewhat repetitious, as they present in comparative forms much that has been already given. Yet here the home denominational leader will find some of his best campaign material, both in the way of stimulus and of reproach. The last of these comparative studies has to do with the different nationalities engaged in Chinese missions, in terms of American, British and Continental workers, with a few others omitted. America leads, with 3,305 missionaries, 13,936 Chinese fellow-workers, and 172,437 communicants; British returns are second, showing 2,218 missionaries, 8,064 Chinese assistants, and 123,891 church members; and the figures for Continental societies are 758 missionaries, 2,081 Chinese coworkers and 36,508 communicants. The grand total, including other figures not nationally allocated, shows 6,636 missionaries, 24,732 Chinese workers, and 345,853 communicants.

Part IX is fascinating, as it describes operations among special classes, such as the Aborigines, the Hakkas, the Moslems—with superb maps of prevalence and meager occupation; work among Chinese abroad in twelve countries; Chinese government students and Christianity; work for China's hundreds of thousands of blind, only about 1,000 of whom are under Christian instruction; missions to boat dwelling people and rickshaw pullers; the versatile labors of the Young Men's and Young Women's Christian Associations; and the cooperative helpfulness of the Stewart Evangelistic Fund.

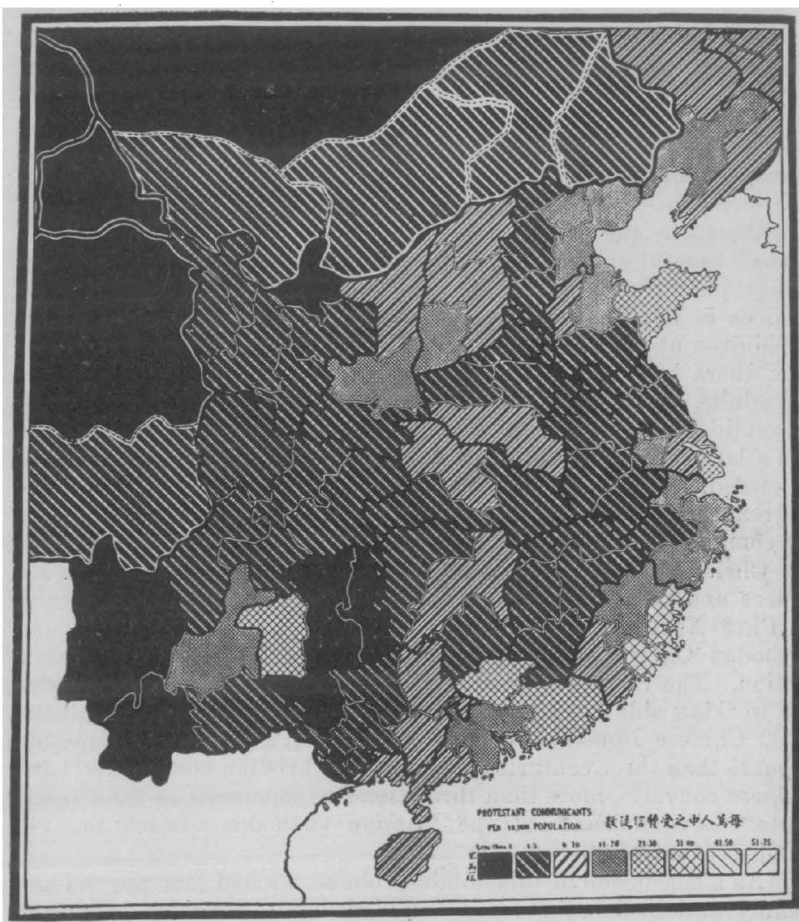
"The Chinese Church," which was the general theme of the National Conference in Shanghai in May, is the subject discussed



THE PROTESTANT MISSION FIELDS IN CHINA TODAY

from many angles in Part X. It is a diversified exhibit showing that Chinese missionaries and their constituency are as keen to avail themselves of the latest ideas of churches at home, as our advanced congregations are. Yet the reader should understand that some of the experiments described are exceptional rather than usual.

American teachers of every shade of belief will enjoy Part XI, dealing with Government Education, as well as with that conducted by missionaries. Just now governmental bankruptcy, almost, accounts for relative failure of their institutions; though the reduction of non-teaching officers would partly remove the difficulty. Thus in 1910 the teaching force was about 90,000, with an administrative body of 96,000; while in 1918 the administrative staff constituted



DISTRIBUTION OF PROTESTANT COMMUNICANTS PER 10,000 BY DISTRICTS

about 157,000 out of a total staff of 326,000. Though mission schools and colleges are mainly cultural, there are many which give vocational courses. Some of these are agriculture, commerce, dentistry, forestry, industrial chemistry, law, leather tanning, political science, sociology, stenography, and medicine. It is heartening to note that forty missionary societies do union educational work in forty-two higher institutions, twelve of which are theological. The 5,649 students, studying together for years as great families, are the foundation upon which the unity of China's future Church is to be built.

The doctors have right of way—and a most glorious one, too—in Part XII, with its keystone in the wonderful accomplishment of the China Medical Board, Rockefeller Foundation, so largely car-

ried on by medical missionaries and so generously cooperating with missions in various ways. But unfamiliar topics also are discussed, like leprosy, the illegal trade in narcotics, the scientific efficiency of mission hospitals—so often inefficiency, with only one mission hospital bed to every 20,370 people in China, and ever so many other lacks—and the final one, so deeply connected with the investment in missionary life, “The Health of Missionary Families in China,” contributed by the Peking School of the Foundation as a specimen of their careful and catholic work. Here is its final and awakening paragraph: “In certain sections of China, or among certain groups, children of missionaries have as good a chance for life and health as children at home. Taking the missionary body as a whole, however, there has been an excessive loss of life among both children and adults. Much of the loss may in future be prevented. For such prevention, both intelligent vigilance on the part of the individual and a large cooperative health program on the part of the churches is needed. Increased expenditure, if based on facts, would result in great money saving, and would aid in bringing nearer the longed for coming of the New Day in China.”

Christian literature and its publication and distribution, newspapers and newspaper evangelism and Roman Catholic literature, in Part XIII, are followed by “Roman Catholic and Russian Orthodox Churches” as the final Part, except the “Corrigenda” section. The Protestant reader should realize that his missionaries are working side by side with more than 2,000 foreign and almost 1,000 Chinese Romanist priests, who, after a Catholic occupation of more than three centuries, now have a Christian body of 1,971,189 Chinese converts, more than three times as numerous as the Protestants. Communicants of the Russian Orthodox Church in 1916 numbered only 5,587.

As a conclusion of this notable volume, we find nine appendixes, mainly statistical and cartographical; though the final one is devoted to an interesting account of missionary operations in Indo-China.

While this Survey is a special volume, not intended for continuous reading, yet Parts I, II, IV, IX-XIV, if reprinted with some necessary changes, would be a readable and most authoritative volume of perhaps 500 pages. It is unfortunate that only 1,200 copies of this great work are printed. When the edition has been sold, as one great university librarian has said, many an unsupplied library would give \$100 a copy for it. Mr. Lobenstine, and especially Mr. Stauffer, will find this to be their monument, both among contemporaries and later when the history of the Church in China is written.



A STREET MEETING IN FLANDERS CONDUCTED BY THE BELGIAN GOSPEL MISSION.

Feeding Hungry Souls in Belgium

BY MRS. RALPH C. NORTON, BRUSSELS, BELGIUM

La Mission Belge Evangelique

A PICTURE that one often sees in Protestant homes in Belgium shows a venerable father, his hands clasped over a great Bible, while his exaltation of spirit, as he drinks from this living source, is visible on his features. Back of him stands his daughter, terror and solicitude painfully evident on her face, as she listens for the footfall of inquisitors that may mean arrest, imprisonment or death at the stake for reading that Book. In those days, many in Belgium loved the Book and died for it with a song on their lips. They have been deprived of it for hundreds of years, but today they have it restored to them and love it as did the martyrs of old, though reading it does not now involve death. Ever since those early days there has been a Gospel witness in Belgium. It has never been extinguished. But the number of men and women who have upheld the torch of evangelical truth has been small in comparison with the millions without the Word of Life.

During the war every soldier in the Belgian army had an opportunity to possess a copy of the Word of God, so many returned to their homes believing and others came back still cherishing the ideals which came to them during the war. After the armistice we received a call to come to Belgium, although only dimly sensing the reason for the call—to give to the Belgian people the Word of God. The thirst for

His Word, so evident among the Belgian soldiers, is continually and increasingly evidenced by multitudes of the Belgian civil population.

The Belgian Gospel Mission (La Mission Belge Evangelique), is three years old, and since our arrival in Belgium on December 19, 1918, fifteen stations have been founded where regular Gospel work is going forward. In four of these centers, Dour, Warquignies, Antwerp and Bruges, the Mission owns its own property and many have rallied to help forward this work of evangelization, and of the distribution of God's Word. Men and women of seven different nationalities are helping in the work, the most recent recruits being Mr. and Mrs. Philip E. Howard, Jr., of Philadelphia.

The Bible school, now in its third year, with Pastor H. K. Bentley as its head, is training a score of young men and women to evangelize their own and foreign lands, and on January 1st, we opened a second Bible school in which the teaching is in Flemish.

Perhaps the most joyous and fruitful service of the Mission is that in the open air, the colportage meetings in fairs and markets, and the summer work in tents. One hot day last summer my husband and I arrived in the Mission car at the town of Selzalte, in Occidental Flanders, where a population of seven thousand has had no Gospel witness. Hundreds of people thronged the tent and heard the Gospel in song and story. Inside the tent the temperature was very high, but 350 children with all the power of their lusty Flemish lungs were singing, *Kom gord uw lenden, neem den reistaf op*, ("Come, gird your loins, take up your pilgrim's staff.") When the series of tent meetings came to a close the people of Selzalté gathered around Mr. P——, the leader, saying, "What shall we do now, the tent is going away, and no more shall we hear the Gospel story, no more can we sing these songs?" The Mission representative in Bruges, Mr. A. Mietes was happily able to promise aid later on, and, with helpers, is seeking to hold regular services there. At Ecloo, likewise, Mr. Mietes is holding regular services.

The work of the colporteurs is also bringing forth abundant fruit. Here is the report of one man, a convert of the war, who today is finishing his second year in the Bible school:

"When I first joined the Belgian Gospel Mission, a little more than a year ago, I felt impelled to begin testifying for the Lord, so I shouldered my valise filled with Bibles, New Testaments, and tracts, and went from place to place proclaiming the Savior. I wanted to do colportage work in a certain street in Brussels, not far from the Mission, but I did not seem to have an opportunity. One day, not thinking about that particular street, I took my valise with five or six Bibles, about ten New Testaments and some tracts and, before I realized it, found myself in the large offices of the Ministry of Finance. I had opened the door and was obliged to make some explanation for my entry. I told the porter that I was a worker for

Jesus Christ, and was offering the Word of God. He went to the clerks and asked them if they would like to hear the Gospel and buy some books! The clerks surrounded me and I explained to them, in a simple way, that Jesus was my Savior and He could also be theirs, but I did not say much as they were all looking into the Bibles that I had handed them. In less than half an hour I had sold all the Bibles and Testaments I had brought with me and was so happy that I did not know how to express my joy and gratitude to my Heavenly Father.

"More than three months ago I began to pray that the Lord would open the way for me to go and preach the Gospel in Condroz,



A CHILDREN'S MEETING AT SELZALTE, UNDER THE AUSPICES OF THE BELGIAN GOSPEL MISSION

a part of Belgium which had not yet heard the good news. As we had eight days' holiday after the close of school, I invited two friends to accompany me and we started out with 200 New Testaments, about 20 Bibles and some thousands of tracts. The Lord had prepared the ground for us, for in less than three days we had sold them all! We have worked through eight villages of about two to three thousand inhabitants each. The results were good, and I believe that several people were interested."

During June in one district 800 New Testaments and twenty-three Bibles were sold and thousands of tracts and Gospels and song sheets were distributed. One of the workers reported having sold 3,400 New Testaments in twelve weeks. These Testaments are sold at a fraction of their cost, and we are face to face with the necessity of purchasing a hundred thousand copies.

Here in Brussels our assembly has overflowed the original hall and a large, new hall has been constructed with a seating capacity of 600. On the day of dedication, last October, Pastor Reuben Sallens, of Paris, and Mr. J. Kennedy Maclean, the editor of the *Life of Faith* were the speakers. The latter voiced his astonishment, "But it surprises me to see what kind of people you have at these meetings. They are not at all a typical Mission crowd." He was looking into the faces of men and women, intelligent, well-dressed, keen on the message that was to be given to them, and we knew that there were thousands and thousands more in Belgium who were longing to hear a similar message. Out on the street the students of the Bible school were doing personal work during the service.

For many months there has been coming to the Mission services a young man, slipping in quietly and unobtrusively like many others. We never knew how first he learned of the services, whether by printed announcement or personal invitation. Now we have come to know him and one of the young men in the Bible school who has been fellowshiping with him gave me two letters, the first written by the young man's curé to him, and the second his answer. This young man, as far as we know, has not had a personal interview with us, but has been listening to those who have spoken the Word publicly, and, by the study of the Bible, has come to a perception of the divine verities. The following is the curé's letter:

What have I just learned? You have apostasised in order to become a Protestant! I have surely been deceived, haven't I?

You would not do such a thing just when England is coming back to Catholicism. During 1920 thirty Protestant ministers have recognized that Protestantism is an error and have become Catholics. Mr. Manning was a Protestant and became a Catholic bishop and there are many others whom I could cite. It is in the face of the testimony of these men, among the most intellectual of Protestants, that you abandon your religion.

You must know that the Catholic religion dates from the time of Jesus Christ, the year 1 of the first century. Protestantism has for its author, Luther, an unfrocked monk who contracted a civil marriage with a nun, and that in the year 1553—1500 years after Christ. If you knew the true history of this religion, you would soon see that it is a gross error. The Bible which you have now in your hands is not the true one for the principal passages which prove this have been cut out.

Your parents are in despair. You who were such a good Christian and took the communion every Sunday. When the people who know you hear this news they are stupefied. "What," they say, "he so good and pious—No it is not possible." We are praying for you. Come, my dear, give up the one who has led you astray and come back to the religion of your youth. The pope! Oh yes, much evil is spoken of the pope, but all these stories are just calumnies.

Look at the governments, those even which are directed, as in France, by free-masons, all regard the pope with deep veneration and send ambas-

sadors to his court. But this is enough for the moment. You are too good, and that is the reason you allow yourself to be led away.

We are going to pray for you and I beg you come back to God.

Signed.

.....
Curé.

THE REPLY

Sir,

Your esteemed letter reached me safely. First of all I must reassure you on the news you have just learned—that I had apostasised in order to become a Protestant. That is not so; on the contrary I have become more united than ever before to the person of Jesus Christ, for I have accepted Him, without reserve, as Master and Saviour.

I must tell you that this experience has filled my soul with deep joy and with an absolute certainty concerning my eternal salvation. The fact that Protestant ministers become Catholics or that priests become Protestants, leaves me quite indifferent. The only thing that matters to God is that one should become a new creature in Jesus Christ. (Galatians 6:15.)

With regard to Luther, I am not worrying about his teachings. I have read in the encyclopedia that he protested principally against indulgences and purgatory. One teaching alone is right and true—that of Jesus Christ. ("The Word is truth," John XVII. 17.) He did not come to establish Catholicism or Protestantism, or any other religion, but He came into the world to save sinners. (1 Timothy 1:15.) "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John III. 16.) He came also to build His church, which is composed of His redeemed ones, called elsewhere, living stones, of which Jesus Christ Himself is the Chief. (1 Pet. II. 4-8.)

In the Bible there is no question of the pope of Rome, or any such thing, but on the other hand it is said: "But be not ye called Masters; for One is your Master, even Christ." (Matt. XXIII. 8, 9, 10.) I like to believe that if you had known Who was my Master, you would never have invited me to leave Him, and still more, you would not invite me to return to the religion of my youth, for we are not saved by the vain manner of living which we have inherited from our fathers but by the precious blood of Christ (1 Pet. I. 18-19), who said, "Ye must be born again." (John III. 3-7.) You see, Sir, it is not by the more or less religious practices of this or that religion that we obtain salvation, but by faith in Jesus Christ, "for by grace are ye saved through faith and that not of yourselves, it is the gift of God. Not of works lest any man should boast." (Eph. II. 8-9.) He also has said: "I am the Way, the Truth and the Life, no man cometh unto the Father, but by Me." (John XIV. 6.) This word would seem to exclude all the worship you render to the saints and Mary, hoping thereby to obtain large blessings. "There is one mediator between God and men," said the apostle Paul, "the man Christ Jesus." I could give you many other passages from God's Word to which you would be as greatly in opposition as to those I have just quoted. I trust these will be enough to show you the regrettable contrast which exists between the teachings of the pope and those of Jesus Christ.

You use as a pretext for your defense the argument that my Bible is not true; I leave it to you to examine the texts quoted above and see if they are not in accord with your Bible.

Signed,

T— ———.

So goes forward the Word of God in this thirsty land, and it will go forward more quickly and more surely yet, if those at home will pray and do all they can to cooperate with God.

Growth of Religious Liberty in Persia

BY ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions, U.S.A.

TWENTY-FIVE years ago, in November, 1896, Dr. F. G. Coan, of Urumia, and I made a chappar journey from Hamadan to visit the missionaries in Teheran. We rode post horses eastward from Hamadan as long as they were obtainable, changing horses at the end of each three hours and covering between seventy and a hundred miles a day. We covered the last stage to Saveh in a rough cart drawn by one big horse between the shafts and a little horse hitched outside the shaft by ropes. The driver assured us that our troubles would be at an end when we reached Saveh at noon, for there the post diligence from the south to the capitol would be waiting for us. "And once you are on board," said he, "it will travel like a flame." The flame-like diligence was not waiting, but it toiled in at midnight. It was a covered Russian *forgan* very much like the prairie schooner of the old days in the West. It was loaded with bags and mail parcels, leaving but a scanty space between the cargo and the wooden ribs over which the canvas top was spread. It had already a good complement of passengers, including three *Sayids* (descendants of Mohammed). They were somewhat dandified young men, wearing, beside the green sashes that marked their order, nice camel hair *abbas* and rather dainty heelless slippers. They made it plain that we were no welcome addition to their company, and set up a barrier of luggage across the wagon, leaving Dr. Coan and me an isolated section at the rear.

The next day we encountered snow and heavy storms, which almost blocked the road. I remember our finding one poor traveler dead by the roadside, lying cold and stiff in the snow. For hours we trudged along in the cold and wet, stopping in the roadside tea houses as we came to them for a few moments of warmth and shelter. We were all caught in one common misery, but our Mohammedan friends made it plain that even in misery there was to be no community with us. We were bad enough dry, but our wet infidelity was doubly contaminating. They would touch no tea glasses out of which we had drunk, and by the tea house fires drew their cloaks about them that they might not be defiled by our touch. Neither food nor fellowship would they share with us, and not one human courtesy did they show us. Perhaps they had less of the natural kindness of the Persian heart than was usual in those days even among the *Sayids* and *Mollahs*, but in general their attitude of intolerance was characteristic a quarter of a century ago. No doubt there were many exceptions and even then Persian Mohammedanism was far more kindly and

accessible than the Sunni Mohammedans of Turkey, but the day of toleration had not come.

Last February on our return journey from Meshed to Teheran we had a very different experience. For a week we had as a fellow traveler on the post wagon a Mohammedan merchant from Meshed on his way to Teheran. He was a very devout man. Morning, afternoon, and evening when we stopped to change horses, he would bathe his feet and wash his arms from elbow to fingers, after the Shiah fashion, and then before us all without either shame or ostentation, would say his prayers. We sat together day after day in friendly fellowship, sharing our food and wrapping him in our own blankets when the weather was too cold for the insufficient cloaks he had brought. One long afternoon and evening we were all drenched together by a heavy rain which ended in a fierce wind and sleet, so that even the dogged old post courier, whom nothing could daunt, was forced to order the wagon to lay up at the next caravanserai until the storm should abate. It turned out to be no caravanserai at all, however, but only a desolate chappar station with no accommodations. The wagon was sheltered in a roofed passage way, and the old courier and Dr. McDowell, of Teheran, who was with us, wrapped themselves in their blankets and slept on the load. The three of us, however, and the merchant set out in the night to find, if we could, a tea house in which to dry out and rest. Through the whistling wind and rain and the mud and a little running stream we made our way to a closed tea house, which the merchant got open for us. Then he had fires built, at which he helped us to dry out our wet clothes, arranged places where we could lie down for a little sleep, got tea for us with his own hands, and then insisted on carrying a pot of tea out through the stormy night to Dr. McDowell. No mother could have been more solicitous for her children, more full of tender and loving care than the good man was of us. He was as devout a Moslem as we had met, and he lived in the most sacred city of Persia. The whole week that we were together he treated us as brothers, and we said good-bye to him at last with what, I am sure, was genuine mutual affection and sincere regret that we would never meet again. As we sat together in our wet clothes around the little brazier fire in the tea house at Mehman Dust, I recalled the experience of twenty-five years ago in the post wagon on the Kum road. No doubt some of the difference between that experience and this was due to differences in personal character, but unquestionably also the two experiences are representative of a great change which has taken place in Persia.

FREEDOM OF WOMEN.

There could be no more notable indication of this change than is found in the increased freedom of women. For a long time the influence of the *mollahs* resisted the education of girls, but within

the last few years *mollahs* who undertook to resist the movement have been openly flouted. A large proportion of the girls in our mission girls' schools are now from Moslem homes, including the homes of the most prominent officials and ecclesiastics. They are all openly taught the Bible, in many cases by well known Moslem women who have become Christians. The old limitations of woman's dress have not been thrown aside, but they have been greatly relaxed, and the women are increasingly careless in covering their faces. Mrs. Boyce has written the following short statement regarding some of the most recent changes in the life and interest of Persian women:

"Since Persia adopted constitutional government in 1906, there has been a great awakening among the Mohammedan women of this country. This has found expression in the opening of many girls' schools in the larger cities, notably in Teheran. Three years ago the Government opened ten free schools for girls in Teheran and in a number of other places. These schools offer a four-years' course which a child would naturally complete at the age of ten. The private schools give two years more. In connection with two private schools the Government has established an additional three-years' course, designed to train girls for teaching. A significant fact about the higher courses is that men are teaching some of them, for up to now men have not been employed in Persian schools for girls, except in our Mission schools. About fifty girls are taking the advanced courses which a girl would ordinarily complete at the age of fifteen or sixteen. French is taught in many of the private schools but only as a language, not as a medium of instruction. There is no demand in these schools for English. The only other training open to girls is a course in midwifery, given in French by a French woman doctor connected with one of the government hospitals. Judging by the wonderful progress in the last fifteen years, we can be very sure that the Persian schools for girls are going to increase in numbers and in standard of work done.

"Another sign of awakening has been the publication of four papers for women,—the first in Isfahan, three years ago, the second in Teheran, the third by the *alumnæ* of our girls' school in Teheran, the fourth appearing in Meshed and then moving to Teheran. The Isfahan paper was suppressed because the bright woman who published it could not keep her pen out of politics. The Meshed paper was sensationally suppressed because it spoke too frankly on the subject of freedom for women and aroused the opposition of the *mollahs*. The second on the list moved to Tabriz and probably stopped for lack of funds, so that the magazine our *alumnæ* are publishing is the only surviving member of the quartette.

"A third sign of the times could be discerned in the *anjomans* or societies, several of which existed in Teheran last year and there were said to be some in other cities. These societies were short-lived, as a change in the Government forbade all kinds of meetings for several months. Their purpose was to work for the freedom of women, especially for their unveiling. The society I knew best had about 50 members; men and women met together with open faces, the only condition being that every man who attended should be accompanied by wife or sister as his *chaperon*! This year a group of young men, graduates of our boys' school, have formed a similar society among themselves to work for the freedom of women.

"The unveiling of Mohammedan women in Constantinople is bound to have a great effect on the Mohammedan women of Persia. With the unveiling of Persian women there will come tremendous changes in the whole state of

society and a demand for the kind of education which will fit women to fill many positions which women cannot now occupy."

The work at every one of the mission stations in Persia is a witness to the new freedom. The very existence of the Meshed station would not have been possible twenty-five years ago. At least one of those who undertook missionary work there in the early days had to be sheltered from harm in the British consulate. No one would have dared then to rent us property for missionary use. Today leading ecclesiastics connected with the Shrine itself are ready to facilitate the purchase of property for the Mission. Some thirty years ago the Persian Government demanded the removal from Urumia of a German missionary who had come for direct work among Moslems. Today we have been urged by Persian officials and Moslem ecclesiastics not to let anything interfere with the return of our Mission to Urumia to work there both for Christians and for Mohammedans. Some thirty years ago when it was reported to the Shah that Moslems were attending the Mission services in Teheran, Nasr-i-din replied, "I cannot prevent their hearing, but if they apostatize let them beware." When the Teheran hospital was built, the Shah conditioned his permission for its building, declaring, "all the workmen and servants must be Mohammedans. A Mohammedan chaplain must be supported from Mission funds, and the call to prayer must be regularly sounded in accordance with the customs of Islam." It is needless to say that nothing of the sort was ever done, but the significant thing is that the very idea of such conditions as these would never enter anyone's mind today.

In Tabriz the change that has taken place is perhaps even more notable. In 1874, the Armenian priests stirred up the Moslem *mujtahids*, or ecclesiastics, and a number of Moslems attending the Christian services on Sunday were seized and beaten, one of them to death. In consequence more Moslems than ever came to hear the missionaries, and to learn what so offended the priests. In 1885 fanaticism again broke out, and the city was in an uproar against a Moslem, Mirza Ali, who proclaimed belief in Christianity, and who had to flee from the country. In 1892 the Government without any notification locked the doors of the church and school, and put red sealing wax over the keyholes. The reasons assigned were, "lack of proper permission to build a church, having the Ten Commandments written in the interior of the church in a Mohammedan language and in the sacred blue color, having a water tank under the church in which to baptize converts, having a tower in which it was intended to put a bell, baptizing Mussulmans, one of whom (Mirza Ibrahim) was now in prison, receiving Mussulman boys into our school and women to the church, having Dr. Bradford's dispensary near the church." After explanations and a long delay, the seals were removed, the Government issuing the following order to be

missionaries: "That we must not receive Mussulman women and children to our schools or church, that we must not take photographs of Mussulman women, that we must not conduct ourselves contrary to custom."

Over all work for Mohammedans at that time hung the black shadow of the remembrance of the fate of Mirza Ibrahim. He was a Mohammedan of Khoi who found peace in Christ for his troubled heart, and was publicly baptized in 1890. The *mollahs* reasoned with him, and tried to bribe him, his wife and children left him, and took all his property according to Moslem law. While he was going about villages preaching, he was arrested and taken before the governor in Urumia. When he spoke for Christ, saying, "He is my Saviour," they cried, "Beat him." He was beaten and reviled, but he only replied, as his face shone, "So was my Saviour beaten." After a short imprisonment he was removed to Tabriz. As he was led away from the prison, he solemnly called his fellow prisoners to witness that he was free from their blood if they should reject the way of life, and "they all rose with heavy chains on their necks and bade him go in peace, while they prayed that his God and the Saviour whom he trusted would protect him." One of the Mohammedan officers who had watched him, said to the Mohammedan crowd in the yard: "This is a wonderful man. He is as brave as a lion. A *mollah* has just been trying to convince him of his error, but he replies to everything, and the *mollah* has gone away with his head hanging down. He says that Mohammed is not a prophet, and that unless they can prove that he is, from the holy books, he will not give up his faith in Christ, even if they cut off his head." His last request as he set out for the capital of the province was: "Pray for me that I may be a witness for Christ before the great of my people. I have no fear though I know that I shall die. Good-by." Some of the officials in Tabriz and Urumia seemed to be in real sympathy with the prisoner, but he was cast into the dark dungeon at Tabriz, chained to vile criminals, beaten, stunned and deprived of his clothes and bedding. One night when he witnessed for Christ to his fellow prisoners, they fell upon him, kicked him, and took turns in choking him. His throat swelled so that he could scarcely swallow or speak, and on Sunday May 14, 1893, he died from his injuries. When the Crown Prince was informed of his death he asked, "How did he die?" The jailor answered, "He died like a Christian."

"He through fiery trials trod,
And from great affliction came;
Now before the throne of God,
Sealed with His almighty name,
Clad in raiment pure and white,
Victor palms within his hands,
Through his dear Redeemer's might
More than conqueror he stands."

He was buried by night in the grave of a rich Moslem, whose body had been removed. All the conditions are changed today.

Twenty-six years ago I went to see the dungeon in which Mirza Ibrahim had been imprisoned and where he died, but his grave, it was said, was secret, and I could not be taken to it lest the betrayal of the place might lead to some fanatical riot. On the present visit the dungeon was no longer in existence, but there was now no concealment of the grave, and the Mohammedan who had buried Mirza Ibrahim in it, now a Christian, offered to take me to the spot.

We attended large gatherings of Moslem converts and inquirers who came and went without hindrance and fear. We visited the tea houses in the central bazaars where the Scriptures were sold and the Gospel was preached without opposition, and so long as the work was tactfully done, with the thorough good will of the people. A policeman came into one of the tea houses while we were there, and with a smile of friendly greeting, bought his bread and sat down while Mr. Wilson and Rabbi Ephraim, the agent of the British and Foreign Bible Society, sold Scriptures, read the story of our Lord's temptation, talked about the Saviour and offered prayer. Not long ago one of the Moslem converts was called up by the the police. "There is nothing secret," he replied. "Come and hear what is said and see what is done."

In what was formerly an inaccessible Mohammedan quarter of the city, there is now a flourishing school for girls from Moslem homes. We visited it, and the coming of four men to a Mohammedan girls' school instantly aroused questioning. A deputation of ecclesiastics called to order the suppression of the school, but when it was known that we had requested the girls, according to their own custom, to draw their *chudders* over their faces before we came in a favorable murmur went about the city, and the school continued undisturbed. "The city is greatly pleased with Mr. Speer's visit," one of the leading men told Dr. Vanneman, "because he told the Mohammedan girls to cover their faces before he spoke to them at the Kheaban school." There are eight other requests for similar schools



A PERSIAN MOSLEM IN THE MESHED DISTRICT

in other districts of Tabriz which the Mission could establish if it were able to do so.

The doors are still wider open, if that be possible, in the villages. Garabed, the evangelist who worked for so many years with Miss Holliday, told us of calls that had come for village schools from twenty-three Moslem villages in the district of Garadag. All these calls were sealed by the Moslem village masters. He had a list of several hundred Moslem families who wanted to move to some Christian village and join the Christian community as soon as they had reaped their present harvest. He was meeting with no opposition either from the Moslem village owners or from the *mollahs*. In all the villages they were treating him as a friend, entertaining him and providing for his transportation from village to village.

A new freedom of speech has come in Persia, as regards religion, but in politics the censorship is still rigid enough. When we were in Tabriz, every newspaper had been suppressed. They will emerge again, however, and no doubt will be many more times suppressed before the day of complete liberty of political discussion comes. So far as religion is concerned no one who behaves prudently and temperately need fear. One hears the frankest talk about Islam from all classes of the people high and low.

One of the most influential publications is the *Kaveh*, a monthly magazine published by young Persians living in Berlin, but widely circulated in Persia. Recently it has printed a series of articles entitled, "Famous Men of the East and West." The number for October 3, 1921, contained the life of Martin Luther. Mr. Donaldson, of Meshed, showed us the article, and summarized its translation.

"It starts out by saying that it is generally recognized by European thinkers that if Martin Luther had not broken the power and bigotry of the Catholic priesthood Europe would not have reached the modern degree of civilization and enlightenment. He showed that there must be freedom of thought in religion and that religion in itself is not contrary to reason. His work was in the beginning of the reign of reason, when science and philosophy were taking new life, and with the new freedom of thought, the Christian religion made rapid progress. Accordingly science, civilization, and the religion of Christendom, owe an everlasting debt of gratitude to Martin Luther.

"The article goes on to point out that in Mohammedan countries today there are reforms needed in many lines, among which are the following:

1. Considering others than Moslems unclean.
2. The imprisonment of women by the purdah system.
3. The legalizing of polygamy.
4. The ease of divorce.
5. Deeming those of religions other than *al-i-kitab* infidels and worthy of death.
6. The restriction of religious teaching to the Arabic language.

"The story of the life of Martin Luther is then narrated, and throughout there is emphasis on the necessity for freedom of thought in order that civilization may advance and intellectual progress may be made possible."

(To be concluded in September.)

Etiyani and His Wives

(By the late Robert Hamill Nassau, M.D., D.D. For half a century a missionary of the Presbyterian Board in West Africa. Author of "Fetishism" and other books.)

ETIYANI, son of Nyenye, a young man in Cameroon, West Africa, became a Christian. He had been a polygamist to the extent that besides his young wife, Mabito, he had bought a little girl, Aka, as a prospective wife, but on his conversion he left the child in charge of his family. Simultaneously with his conversion, he was seized with a strong desire for an education, and had asked to be allowed to become a pupil at Elongo, the mission school on the island of Corisco.

It was a test for him, a grown man, to sit with little boys and be subject to the rules governing them. He placed his young wife in the Corisco Girls' School, where she also became a Christian. A year later she and Etiyani were formally married with Christian ceremony. Then he was sent to his tribe on the mainland as an evangelist and later was made a ruling elder.

But Etiyani's wife died, and resuming possession of young Aka, he placed her in Mrs. Nassau's care for education and training so that Aka also became a Christian and a lovely character. Then there happened a sad romance. The young woman had no interest in Etiyani, other than that he "owned" her. Those were days when the only way for even a Christian to obtain a wife was to buy one. With the new freedom of thought learned in the mission home, Aka's eyes and heart had turned toward a young man of her own choice. One night she eloped with him. A hard task was laid on me. She was brought back to me; for she was "property" that had been entrusted to my hands. Her young lover had done wrong in abducting her without first bargaining with her owner. It was possible for me to retain her only by actual confinement; I had to compel Aka to enter the boat with me for a sea journey down the coast to Aje, where Etiyani has his new station.

She sullenly walked with me to the village, where I summoned Etiyani, and told him the circumstances. I asked him whether he still desired to exercise his claim on her. He said that he did. Here was a most trying position. If I left Aka as his wife without a ceremony, both he and I would be breaking a rule of the Presbytery which required a formal marriage. But, would she consent? Probably not. What should I do? I believed that her infatuation for her young lover was a fancy that would pass. So I performed a ceremony in which he said "Yes" and she said "No." And I left them to the healing influence of time.

Those were days when the only qualification expected in a native

woman was submission. All my pity and sympathy went out to her. But law prevailed. Very unwillingly she accepted Etiyani as her husband. He was not personally attractive to her young fancy. But he was kind and just and patient. She made him a faithful wife and bore him a number of children. She carried herself, to the end of her life, as a good Christian, a wise mother, and a woman of dignity.

Dr. Robert Hamill Nassau, Pioneer

BY REV. WILLIAM PORTER LEE, D.D. in the *Presbyterian*

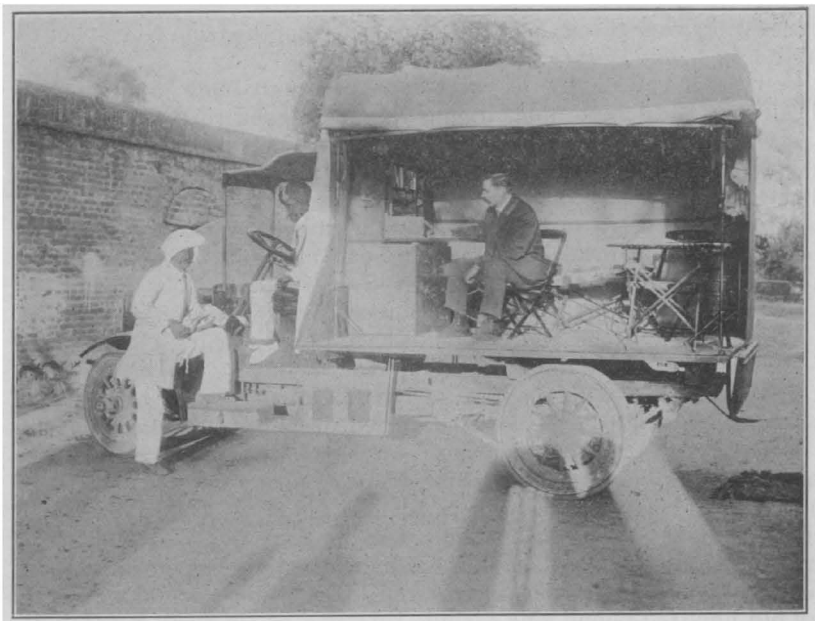
Dr. Nassau was born in Montgomery Square, Pa., on October 11, 1835. For a time his father, Rev. Charles William Nassau, D.D., was president of Lafayette College, and later principal of Lawrenceville School. From the latter institution, Dr. Nassau graduated as valedictorian, in 1851, and entered the sophomore class of Princeton University, from which he was graduated sixteenth, in a class of eighty, in June, 1854. He died in Philadelphia on May 6, 1921.

While in the sophomore year at Princeton, Dr. Nassau publicly confessed his faith in Jesus Christ. To quote his own words: "Then there came a fearful day in my seventeenth year when I realized that failing to acknowledge Christ publicly I had practically denied Him. The Saviour lovingly laid His hand on me, as I sank at the foot of a tree in Princeton, and said: 'Here, Lord, I give myself away, 'tis all that I can do.' It was then a joyous privilege to profess publicly my trust in him."

It was not easy for him to become a missionary, or even to become a minister of the Gospel. He wished to become a soldier and to enter West Point. Finally, however, the surrender was complete and when he offered himself to the Foreign Board in 1859, he requested to be sent to the most difficult and dangerous post in foreign service. He was assigned to tropical West Africa, then considered the severest climate in all mission countries. As a precaution and that he might be better fitted to render service to the natives there, Dr. Nassau took a course in the Medical Department of the University of Pennsylvania, with the degree of M.D., in May, 1859. He was ordained and went to the Island of Corisco, West Africa, to begin a life of service and adventure seldom equaled over a period of more than half a century. He saw splendid fruitage as the result of his labors, and in many respects he was ahead of his time in his thinking upon missionary methods. He was in the habit of saying he could help evangelize with a hoe, or a saw-mill. His requests for such appliances were not looked upon with favor, and he was reminded that he was "sent to preach the gospel." In the present day, with developments in medical, educational and printing agencies, and even with agriculture, we see the realization of what Dr. Nassau desired.

Not long ago he wrote what may be considered his valedictory, as follows:

"It is with a deep satisfaction that I look back on the privilege and honor that God gave me of service in his foreign missionary work. Whatever failures or errors there may have been in my life on a foreign field, I rejoice that I could go to one of the most difficult fields, and that I was enabled, by careful hygiene, under God's directing hand, to live in a hostile climate longer than any of my associates and to bear trials and dangers equal to those that had fallen on them. I look back with gratitude on the fact that the Master allowed me to share, if in the pain, also, in the honor of His Cross."



THE INTERIOR OF MR. GORDON'S MISSION MOTOR TRUCK IN INDIA

Motor Truck Mission Work in India

BY DAVID R. GORDON, PUNJAB, INDIA

Missionary of the United Presbyterian Mission

WHEN missionary work was begun in Gurdaspur, in the Punjab, North India, fifty years ago, the Gospel had never before been preached in that region. Rev. Andrew Gordon, with his wife and three children, made the first missionary tour of the district in 1875, camping for three months in a large tent that was carried on an oxcart. Every winter after that year, missionaries have made these tours so that the 700 villages and towns of Gurdaspur have heard the Gospel message, some of them many times.

About the year 1884, with God's blessing on this ten years of seed sowing, a mass-movement among the Chuhras, or low-caste people, began to manifest itself, and little Christian communities sprang up all over the district. These communities are now found in 120 of the 700 towns and villages, and the work of organizing them into regular congregations with settled pastors; and starting, maintaining and superintending village schools for their children, constitutes a part of the task of the district missionary. For this task,

itinerating work throughout the five winter months from November to March inclusive is very essential.

Transportation by ox-carts is exceedingly slow and clumsy. Under the most favorable circumstances, on good roads, the rate of speed is only about two miles per hour. Camels are more satisfactory, for they can go across fields, taking a bee-line for the new camp. But there are many draw-backs to both ox-carts and camels. They are very expensive to hire and when a camel takes a notion, after being loaded, to prance around, the load may fall off and the contents of the medicine box spreads itself over clothes, books, etc.; the kerosene oil tin may spread its contents over potatoes, vegetables and other provisions and the tent-poles, tables, chairs, etc., are apt to be candidates for the repair shop.

In due time, with the help of friends during a trip to America on furlough in 1912, the long cherished dream of the missionary—"better transportation facilities"—was realized in the form of a one-ton truck. The chassis came from America but the body was constructed according to my own plan in the Boys' Industrial Home in Gujranwala. The bed is nine feet long by five feet wide. On moving days, I put my Indian motorcycle, our boxes, bedding, bed, small bureau, camp table, chairs and large water-can, made out of an old hundred-pound zinc carbide tin; five or six small tents, with their poles, etc., for the Indian helpers, their small boxes, bedding, etc. and themselves, into this capacious truck and transport it to our new camp.

The body of the truck is so constructed as to enable us by letting down the two sides and end onto supporting arms, raising the top on its four sliding corner posts so as to be high enough for us to walk about inside, letting the side and end curtains down and buttoning them securely to the floor, to transform it in a few minutes from a transporting truck to a delightful little room in which my wife and I live and work each winter season in Gurdaspur district.

For eight years this truck has proved one of the most useful adjuncts in my mission work. There is almost no end to the useful purposes which it has served. Besides comprising our transporting vehicle and living quarters in camp, it has given the exhilarating pleasure of the first motor ride to thousands of people, it has drawn together crowds of hundreds and sometimes thousands of people and given us the opportunity of preaching the Gospel to them, it has proved invaluable in the Evangelistic Campaigns carried on from year to year. It has helped out in numerous ways at the annual Sialkot Convention both in transporting people as well as tents, goods and provisions. It has transported almost the whole Presbytery at times both for regular stated meetings and in organizing new congregations in Gurdaspur district. It has done duty as a hearse and in many other ways it has proved its wonderful utility.

BEST METHODS

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

COMING BACK HOME

HAVE you ever come from the train or the boat and faced the long line of eager faces looking for expected friends?

Have you watched one face after another light up with joy as those friends were recognized among the incoming throng?

Have you noted the spontaneous efforts of the incoming passengers to disentangle hands from baggage complications in order to wave enthusiastic response to the welcome?

Have you known the sudden ache that comes when you realize that not one in that waiting throng is looking for you?

Have you felt that you would be willing to pay out your last cent to see some face light up expectantly for *you* and that you would drop all of your bags to acknowledge even a slight sign of welcome sent in your direction?

Suppose you had been away for seven years, until the country to which you were returning was new and strange.

Suppose you were coming home and had no home to which to come.

Suppose you had one short year to spend at home—one year in which to build up physically, mentally and spiritually; to rest; to study; to travel; to speak; to plan; to give out information and inspiration so that the home Church would rally more faithfully to the support of your work; one year to get information and inspiration to carry you through seven more years.

Suppose the home Church really understood the necessities and the possibilities of the missionary furlough. During war days we learned the supreme importance of keeping our overseas forces fit. We sent them players and singers and entertainers. Comfort kits, letters and boxes from home cheered them. We quickly comprehended that unless men had courage and cheer and hope in their hearts they would never win a war.

Yet how frequently and how constantly we take the heart out of our missionary expeditionary forces. Missionaries require no pampering. They want no pity. They are men and women with a great work to do and all they want is a fair chance to do it.

The furlough year is a year of opportunity for the home Church as well as for the missionary. We do well to learn methods for making the most of it.

TO THE FURLOUGHED MISSIONARY

Here's to the furloughed missionary!

Tired out and worn on the field he comes back, and lo, he fires to fresh flame the enthusiasm and zeal of the home Church! He comes to receive, yet is a giver to others. Men and women deaf to other calls stand still and listen, challenged by the consecration of the life behind the words he speaks. Millions of dollars have been given in answer to his appeal. Thousands of lives have "followed in his train." Little children have listened and have answered "Send me," and have kept the determination in their hearts until they were sent. Women have given their jewels, men have responded with wealth of gold and of life.

Down through all the years we look at that long line of men and women who have come back from facing the dangers and difficulties of the foreign field to face the dangers and difficulties of an indifferent home church. Only a few have faltered and failed. In almost unbroken line they have stood, themselves the testimony to the cause they plead.

Here's to the furloughed missionary!

THE USE AND MISUSE OF THE MISSIONARY FURLOUGH

CHAS. B. HILL, of the Bombay Conference of the Methodist Episcopal Church.

Policy in respect to a missionary's furlough is as interesting as it has been progressive. In the early years of modern missions, pioneers leaving for distant fields bade a final farewell to their native land. Even in the closing decades of the nineteenth century, a furlough was viewed as a necessary evil. Today the attitude of most Foreign Mission Boards is typically represented in the following:

"The missionary furlough is a period of release from mission work on the field. The primary purpose of the furlough is that of the better preparation of the missionary for his work. Weakened nerves should be rested

and mind and spirit should be strengthened. These periods are necessary in order that the missionary may keep in touch with home conditions and the church of which he is a representative. Reunion with friends and relatives, special study in preparation for particular work in the field and the cultivation of interest and sympathy for the cause of missions are also proper furlough objectives."

Nothing can more admirably epitomize the uses of a furlough to the missionary.

Medical departments arrange for the careful physical examination by approved physicians of all returning missionaries, that means may be promptly taken to correct health defects. Only after such a period of rest and recuperation, as may be necessary in the judgment of the medical department, are missionaries expected to place themselves at the disposal of the Board for field work or for further preparation, as may seem best.

This furlough policy is sane and progressive. It is characteristic of statesmanship found in all efficient Boards today.

Preparation for a Furlough.—While recognizing the emergencies and unforeseen occurrences which so often dislocate the best made human plans, nevertheless a program, anticipating the normal furloughs of missionaries in any given field, distributed over five or more years contributes greatly to the constructive policy of that field and motivates the plans and ideals of the individual missionaries. It prevents the exodus of too many experienced missionaries from the same area in any one year—a circumstance which often conduces to the breakdown of those who remain on the field and who endeavor to "carry on."

It distributes more evenly the financial outlay, occasioned by necessary travel expense. It helps the missionary concerned to plan and arrange more adequately for his work on the field and, as the furlough period approaches, to give careful consideration to the ends he desires to achieve when at home.

The Problem of Location.—In all departments of human interest and culture rapid advances are being made possible, owing to modern facilities for research and experimentation, and, nowhere, more conspicuously is this characteristically true than in America. The missionary, living largely in static civilizations, and recognizing from his reading that there has been much progress in all fields of thought and social endeavor, is naturally keen to utilize the furlough period, to catch up in a personal way with the findings and practices of modern usage. He is keenly aware that the intelligent minds of the Orient and other lands are coming in increasing numbers to American institutions, and in returning to their native countries are bringing with them knowledge and methods with which he must compete at a disadvantage unless, when opportunity is afforded, he uses it to the largest possible extent.

In an increasing degree the problem of the modern missionary is to find a suitable furlough location. Not only must his children have educational facilities, but he also should secure opportunities for post-graduate studies in theology, medicine, pedagogy, industrial arts, etc.

The problem is poorly met by breaking up the family, so that the wife and children, to save expense, remain in the quieter atmosphere of a country town, while the husband and father finds lodging in some large city because of the university there and its affiliated schools. The separation from some of the children is inevitable and will probably come soon enough when he leaves them to return to his field for several years. It does seem, however, that an earlier separation is an abuse of the furlough.

How to meet the rent of a modest apartment in a large city or even in its immediate vicinity is one of the first harassing financial problems of the furloughed missionary, since it is an item far beyond the allowance made for that purpose. It entails far

more economies than the family anticipated when coming on furlough, and, unfortunately, makes the task of housekeeping no small undertaking for the wife. This strain is dangerously near to being a possible abuse of a furlough.

Not wholly unrelated to this matter of location is that of providing accommodation for missionaries in transit when arriving or departing, at the great ports of the country. Most missionaries at such times prefer to be in the city rather than at some distance from the center of business, and, would prefer a more home-like and Christian atmosphere as well as a more simple life than the average city hotel provides.

The Furlough Period.—The missionary has returned to America, and finds that the problems of his personal and family life are being as carefully provided for as circumstances will permit.

Very early, after arrival, expert medical opinion indicates just what physical recuperation and repairs are necessary and usually indicates what length of rest is essential. This, apart from any pathological recommendation, will give the missionary an opportunity to get his bearings, to understand with greater appreciation the policy of his Board in its broad implications of appeal and presentation of missionary news and need, and will help him to adjust his personal field experience so as to make it most fruitful when the opportunity for deputation work is afforded.

To conserve the wisest use of a furlough so far as deputation and service among the churches are concerned, a training conference of a few days, is most valuable. The best and most experienced missionaries in deputation work have much to learn as to effective methods. Apart from its value as a school of methods such a gathering brings the missionary into contact with the denominational leaders of his church, and gives him delightful association with missionaries from other fields.

Perhaps, the most important use of a furlough is that which is related to the spiritual life of the missionary. As an experience this is always personal and sacred, but it is so intrinsically the impelling motive of all his work that it may safely be taken for granted that any furlough which has not made provision for this refreshing and replenishing of the soul has been misused. The more so when in the office of leader and prophet on the foreign field, the missionary is daily expected to give of the abundance of his heart's spiritual resources, when he is only too conscious that he himself is in need.

Opportunities to attend the great conventions and gatherings of his Church should be utilized, where forces for spiritual conquest are generated and higher planes of Christian service are reached. Herein, many a missionary is heartened and spiritually invigorated, so that the uplift his soul receives carries him forward long marches in the contest with superstition, sin and false religions and enables him to face old and trying situations with larger faith and vision.

Preparation for Return.—It is evident that preparation for return is the dominating motive of a missionary furlough—preparation of body, mind and soul. Intention to retire from the mission field should be indicated, whenever possible, before the arrival of the missionary. Failure in this constitutes an outstanding abuse of the furlough privilege.

Apart from the joy and uplift of family reunions and the renewal of social contacts, the opportunity of looking at the completed period of service in perspective constrains every earnest missionary so to utilize his furlough, that his return to the field may be characterized by larger usefulness. This feature in itself is a strong incentive to the right use and a strenuous purpose to eliminate the chances of misuse of a furlough. In the attainment of its helpful purpose the Board and the missionary concerned can happily cooperate.

MAKING FURLOUGHS WORTH WHILE

By ERNEST F. HALL, D.D.

Field Secretary of the Presbyterian Board of Foreign Missions

The furlough of the missionary has been arranged by his Board so as to give him a much-needed rest from the strenuous life on the mission field, every few years, to prepare himself more thoroughly to carry on his work effectively, and to stimulate the churches in the homeland by fresh information. It is often difficult for a missionary to know how his furlough time should be divided to accomplish best all of these objects. The maximum time he usually spends in the United States is one year, unless some emergency requires an extension of the time. Sometimes he remains only six months.

The three furlough objectives, health, better preparation, and help to the home churches, will be considered in the order of their importance.

1. *Health of the Missionary.*—This is the most important furlough objective, because the mission fields and the homeland have too many graves of young missionaries, and some retired missionaries might still be on the field had their health abroad and at home been more carefully guarded. "Overworked," "nerves," etc., may be written of many broken-down missionaries. Some mission boards have appointed medical secretaries at headquarters to study the health conditions of missionary service, with a view to prolonging the life and conserving the strength of their missionaries. Boards usually require all missionaries to make the first part of their furlough a complete rest, with no speaking appointments, whether they are ill or tired or not. Of course there are some "incurrigibles," on whom such requirements rest very lightly. They are apt to gratify their strenuous natures by reporting at the end of a very busy furlough that they have traveled so many thousands of miles

and delivered so many hundreds of addresses.

The lack of workers in all mission fields causes severe strain on the missionaries, and their living conditions are sometimes such as to lower their vitality and make them victims of the diseases prevalent in foreign lands. The home churches should know this and should not interpret the refusal of missionaries to do constant speaking as laziness or indifference. The missionary needs relaxation and recreation. My estimate of a certain missionary went up several points when he took me off to a baseball game in New York and showed himself to be a real "fan" at the game. He was being recreated by forgetting his work for the time and living in a different world. At about seventy he is still doing very active mission work.

2. *Better preparation.*—No missionary can expect to keep efficient without constant study. The opportunities for advanced study are exceedingly limited on the mission field, and his furlough affords an opportunity for such study. Some boards believe that the first furlough, aside from the time needed for rest, should be spent in special study, and that the missionary should do very little public speaking. Missionary work has become so highly specialized, in the departments of church work, healing, teaching, and social reconstruction, that the missionary, like leaders in America, must as far as possible keep abreast of the latest developments in his department, else he will be out-distanced by those who go to study in America and Europe from the country where he works, and thus be in danger of failing to carry out successfully his mission.

3. *Helping Home Churches.*—The Home Base of missions must constantly be strengthened by fresh information concerning the success of the enterprise. Clearer vision, deeper conviction, new inspiration and larger giving of life and possessions come with the knowledge of progress as given personally by a missionary.

Some missionaries have traveled extensively among the home churches, as a missionary for China who spent several months in visiting all the churches in Montana, large and small, which could plan for him. Another missionary spent his furlough as assistant pastor in the city church which supports him, the church thus coming to know him better and to feel that he is really one of the pastors of the church, serving in their foreign parish. Another missionary took the place of a pastor who was overseas during the war, occupied the manse with his family, and was active pastor of the church for a year. His influence in the community was very marked in many ways. The mission boards frequently use furloughed missionaries for special work. During the past year a medical missionary has been engaged in organizing the medical department of one of the boards, and another missionary of the same denomination has been assigned to recruiting new missionaries among the colleges and seminaries. Higher institutions of learning frequently have furloughed missionaries in residence on the campus for one or more months, and provide accommodations for a missionary alone or with his family while he pursues special study, realizing that the institution gets value received in the influence on the faculty and students.

The missionary's salary is not large, his house and household possessions are in a foreign country, which produces financial embarrassment while he is on furlough with his family. Some churches provide a furnished house or apartment for their missionaries while in the homeland, and thus help to make the furlough of greater value by relieving the strain caused by lack of funds. If the missionary is expected to help the churches, the churches ought to provide for the comfort of their missionaries on furlough. The Church does not provide the Board with sufficient funds to do this. The value of the furlough depends in

part on what the churches do for the missionaries.

To sum it all up, the missionary must "keep fit" physically, intellectually and spiritually, help the churches to "keep fit," and the churches must help him to "keep fit."

WHAT THE MISSIONARIES SAY

"Of course, the best part about the furlough time is seeing and being with the home folks from whom I was separated six years. The dear grandparents were not here to greet me but in their places were small nieces and nephews whom I had heard much about but had never seen. It has been good to be back on American soil, to feel the protection and trust among the general mass of citizens. I have enjoyed again the bracing air, the expanse of fields and orchards, the clean smell of grass and flowers. Some things in the way of fruits, vegetables and meats that were impossibilities on the mission field have been much appreciated. As I have been in the cities or even smaller towns I have liked to see the store windows and have gone into book, music, and other kinds of stores getting new ideas and purchasing little things to add to our meager school supplies or to take to my school girls. I have been able to visit schools where the teachers have been most kind in offering me the use of their books, patterns and music. One of the big things of the whole furlough has been being able to know personally some of the leaders of the churches, societies and the denomination which sends me out, ones whose names I have often seen in papers and magazines or at the bottom of letters sent out to me. In several gatherings I have also met leaders of other denominations and missionaries in countries other than the one where I work and this has been a wonderful inspiration. I have been able to get a home viewpoint better than ever before.

There are a few things that will ever be a disappointment to me and

are now as I look back over the past year. One thing is the perpetual rush in which Americans seem to live. I was rushed so in the first few months at home in the efforts to get information about my field to as many people as possible that several weeks in a hospital were the result. A sedan chair or houseboat was my speed limit and 35 miles an hour in an auto stage was too fast for me! The time spent in the hospital was substituted for study I had long planned. I got the rest of body but not the rest of mind needed. The rush has also prevented quiet visits at art galleries, museums, concerts and parks, which would have furnished mental food for a long time to come. I have wondered if a few months longer at home might help but no doubt it would be the same and would be hard to arrange on the field in accordance with a school year.

Be assured that I do not want to complain for every one has been so kind to me and I am enjoying my furlough very much. I am glad you are ready to help us to know the wisest way to spend a furlough and will be glad to see the result of your investigation."

* * *

I would say that there are three main furlough aims:

1. Necessary rest and building up. Varies completely with the individual.
2. Deputation work. Have been at it steadily for the past four months, and enjoy it more all the time. The audiences are interested in the concrete work of Missions in a way that far surpasses my expectations. This applies to congregations, societies, and educational institutions. Illustrated lectures are popular. I am inclined to think that the average audience does not care so much for the theory of missions, but wants to know the amount of success, the causes of relative failure,

the difficulties, the setting of the whole thing. They also like to hear of the methods of evangelization and how they are applied to varying conditions. The present is a bad time to raise special funds, but apparently that has not clipped the downright interest in the least.

3. Study in preparation for future work. Most Boards now have a liberal and far-sighted policy in this respect. The studies chosen depend on the bent of the individual missionary, and the best institutions are chosen.

A most unfortunate abuse of the furlough is to attempt to combine any two of the above three, at any one time. They will not mix to an extent that is worth while.

No experiences have yet wearied me, I am happy to say. The secretaries of the Board have been kind and considerate, and people have liked to hear the accounts of the work. What more could one want?

Furloughs could be made more valuable to the home church, by a more systematic routing of the missionaries. Frequently the individual missionary is left to decide whether he goes about or not, and no check is available as to how often any congregation is visited.

* * *

"Three things especially have made my furlough helpful:

- "1. A thorough physical examination followed by correction of some minor troubles and a month's absolute rest. I protested against the rest but now I see the wisdom of it. I was rejuvenated when I started out to visit the churches.

- "2. Two weeks at the Home and Foreign Mission Conferences at Northfield. Few people realize the necessity for a foreign missionary to attend a Home Mission Conference. Possibly this is why some foreign missionaries are 'lop-sided.' I understand as I never understood before the tremendous problems America

faces and the necessity for the co-ordination of the work.

"Following Northfield I had several months at the Bible Teachers Training School in New York which were wonderfully refreshing.

- "3. Then visits to the churches have been of great help. Sometimes I confess I have been shocked by the indifference but more frequently I have been encouraged with the responses. In almost every place I have found people who have been praying for me by name. The young people have been especially responsive both with gifts of money and consecration of life."

The Other Side of the Question

"Will you suggest how furloughed missionaries may be more effective in their work in the home churches?"

The question was asked of missionary leaders in the local churches. Here are some of the answers.

"Most missionaries make the mistake of speaking too much on general themes. I suppose they feel they must prepare and preach sermons. Our ministers at home can do that.

"If a man has been in India for ten years what we want to hear from him is *India*: the progress of the Gospel there; the needs and the opportunities of India. The things that are commonplace, everyday affairs for him are of intense interest to us."

* * *

"There should be more coordination. Following the appeal of a missionary we secured large contributions and a very lively interest in an institution in one of our fields. Along came another missionary and threw cold water on the whole proposition by saying she wished we had held our gifts since the cause that she was presenting was vastly more important. Both causes had been duly authorized by the Board, and both were entitled to the support not only of the home church but of all the missionaries."

(To be continued.)

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

WORK AMONG AMERICAN INDIANS

The American Indian is awakening to a new racial and social consciousness. His horizon is broadening beyond the narrow bounds of mere tribal and racial interests. His progress has not been with spectacular strides, and yet, with tremendous odds against him, it has been and is more marked than commonly supposed. "Why, the Indians are not at all as I expected to find them," was the surprised comment of a school teacher who, unfamiliar with Indian life, had come to a reservation to teach the youth of the First American. "I expected to find them as I have seen them pictured on calendars and in the movies, and as I have seen them at carnivals and county fairs. I am surprised to find them dressed as white folks dress and doing as white folks do." The mistaken notion of the school teacher is not unusual with many who yet think of the Indian as of painted face and attired in grotesque garb and gaily bedecked with feathers and other fantastic ornamentations. Such regalia has very largely given way to the ordinary dress of the white man.

Various causes have been and are now operative in promoting Indian welfare, and giving promise of further and speedier progress. Favorable to the Indian's uplift is the Government's policy of putting him on an equal citizenship basis with the white man as early and as speedily as expediency warrants. Reservation boarding schools for Indian children are giving way to the public day schools in which white and red children meet on common grounds. The Americanizing influence of this movement will have a marked effect on the coming generation of Indian life.

The franchise in the hand of the Indian is helping to broaden his horizon. It affords him a sense of citizenship that is conducive to loyalty. America is his racial home, and with the franchise in hand he is making it his political home, feeling that he has recognition, not as a ward to be watched and supported, and not as a savage to be shut away at safe distance from civilization, but as a citizen with rights and privileges common to all American citizens. Given the franchise, he will not feel himself an alien in his own land, but a fellow citizen, and will be more inclined to behave himself as such. About two thirds of the Indians are already citizens, and the leavening influence of this company is proving wholesome.

Another cause contributing to the new uplift and outlook of the red man has been the broadening experienced and the lessons learned, incident to the world war. Ten thousand Indian lads served in one branch or another of Uncle Sam's army and navy. Whether seeing service on the battle fields of France, sailing the waters of "Gitche-Gume," guiding the war eagles, or training in the cantonments of the homeland, these boys, by fellowship with their comrades, by what they learned of world events and by what they saw in travel, are no longer tribal-minded; they are nation-minded and world-minded. Returning to their homes, they have been an influence in developing a new social consciousness among their people.

More than that, these boys had continually before them in the service an object lesson as to the value and importance of trained leadership. Appreciating its benefits, they seek now for themselves opportunities for such training, and consequently are giving

a needed impulse to the matter of Indian education.

With the broadening of the Indian's horizon and the enlarging of his civic and social responsibilities, he is coming into a better and more enlightened appreciation of the Christian religion. His earlier contact with the white man and the Christian religion was unfortunate. His opinions were formed from his contact with borders of our earlier civilization. On these borders, not infrequently, were individuals who in their eastern homes had had a set-to with the Ten Commandments, and who found the protection of the remote border or Indian reservation more conducive to their peace of mind than the localities where a sheriff's warrant gave them no comfort. Many of these sought and found protection among the Indians, and in one way and another made them the victims of exploitation. In his simple reasoning, the Indian judged the white man's religion from what he knew of the white man.

This false impression has been and is undergoing change. He is learning to discriminate between the true and the false, and his sense of justice is leading him to appraise more fairly the white man's religion.

These changing conditions in the life of the Indians make opportune at the present time more extensive and intensive missionary work among them. It is time for the churches to take most seriously to heart the task of Indian evangelism, and to adapt their missionary appropriations and activities to meet the new missionary opportunity and needs.

Fortunate for the red man is the fact that the Indian Commissioner is one who well understands Indians, is deeply interested in them and is in hearty accord with all noble movements and missionary efforts in their behalf. Churches and missionary organizations at work among the Indians are to be felicitated on the fact that the Commissioner of Indian Affairs, the Honorable Charles H. Burke,

is a Christian gentleman in full sympathy with efforts for Indian evangelism. His interest in and appreciation of what is being done by Christian missions has clear statement in the following paragraph from a letter written by him:

"The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the missionaries that were the pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and cooperation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, self-supporting, Christian citizens."

Indian Population

The Indian population of the country is on the increase, though the recent United States Census report appears to indicate otherwise. The United States census of 1920 gives the Indian population of the country as 242,959. The Government census of ten years ago gave the population as 265,683. This would indicate a decrease of 22,727. On the other hand, the report of the Ex-Commissioner of Indian Affairs, Hon. Cato Sells, in his last published report, places the population of 1920 at 336,337. This discrepancy between the figures of the Census Bureau and those of the Commissioner's report is to be accounted for largely by the fact that many Indians in the enumeration of 1910 were counted as whites in the census of 1920. This applies more particularly where there were only slight strains of Indian blood. In Oklahoma alone 18,876 were counted as whites in the census of 1920 who in 1910 were enumerated as Indians. Thus in this one state the discrepancy is almost accounted for. The Indian Bureau in its records counts as Indians all those who possess Indian blood. According to the enumeration of this Bureau, the Indian population for more than thirty years has been on the increase. There are more Indians today than at any other time in the past fifty years.

Items of Interest

A notable achievement has been the transfer of work among the Crows in Montana by the American Missionary Association (Congregational), to the American Baptist Home Mission Society. The first Protestant work characterized by singular consecration was begun among the Crows by the devoted James G. Burgess for the Congregationalists in 1900. The center of this work remained at the agency, and with its church and two mission day schools served about one fifth of the 1,700 Crows. The Baptists entered the reservation in 1903, and with thorough interdenominational co-operation have pushed their work so as to serve the other four fifths. In the interests of the kingdom it was altogether best to have one rather than two white superintendents. At a most striking service of Christian co-operation on Easter Sunday, 1921, the transfer of work was made.

Mention should be made of the aggressive work conducted by Rev. Lewis Bruce among the St. Regis Mohawks in Northern New York. The strong Christian leadership of Mr. Bruce in his fight against white bootleggers on the reservation and against the immoral tendencies of organized pagan Indians represents the possibilities for Christian service of a thoroughly trained Indian of strong character.

Commissioner Charles H. Burke, under date of December 5, 1921, has confirmed the request for the setting aside of 32.5 acres to the Presbytery of Northern Arizona for work at Chin Lee on the Navajo Reservation. The significance of this decision rests in the fact that it was made in the face of strong Roman Catholic opposition and that it recognizes the right of religious minorities to hold property for the conduct of missionary work.

In the death of its faithful, efficient and devoted superintendent, Rev. John Eastman, the Indian Presbytery of South Dakota has suffered severe loss. Less known than his more famous brother, Charles A. Eastman, he

has been one of the most influential Sioux leaders of his generation and has represented the realities of noble Christian character among Indians as well as the values of native leadership among his own people.

The survey of Christian work among the American Indians has been continued under the personal direction of G. E. E. Lindquist, Student Secretary for Indian Work of the International Committee of the Young Men's Christian Association. The results and conclusions of this survey will be in printed form for circulation during the present year.

The following conferences have been held: (a) For the New York Indians, at New York City, October 21, 1921. (b) For the Five Civilized Tribes, at Muskogee, Oklahoma, October 25-26, 1921. (c) For the Indians of the Western and Central Oklahoma, at El Reno, Oklahoma, October 27-28, 1921, and a further series of conferences in March-April, 1922, at the following places: (1) Albuquerque, New Mexico; (2) Holbrook, Arizona; (3) Phoenix, Arizona; (4) Sacramento, California; (5) Seattle, Washington; (6) Billings, Montana; (7) Minneapolis, Minnesota; (8) Sioux Falls, South Dakota.

Of the 86,000 Indian children of school age mentioned in the last report of the Indian Bureau, Congress provide school privileges for 30,000 and the public schools enroll 30,000 more. This leaves 26,000 Indian boys and girls without school provision of any kind. Navajo boys and girls numbering 6,857 have no chances for even elementary education. Entirely aside from the fact that in the Navajo treaty of 1868 the United States entered into an obligation to provide schools for these children, an obligation which the Government has never fulfilled, the inherent right of every child in this country to an opportunity to get an education makes it the imperative duty of the Government to provide enough schools to meet the unique situation presented by these nomadic Navajo children.

Woman's Foreign Mission Bulletin

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

THE WOMEN'S UNION CHRISTIAN COLLEGES IN THE ORIENT

"Last Call"—The Fall Campaign

There certainly must be a campaign. It must be a quick, intensive movement into which all our women will enter most heartily, if we are to secure the second million required for the building of the seven Oriental Colleges. They are waiting, eagerly listening for the news that we have completed our task and have secured the million dollars from the Laura Spelman Rockefeller Memorial Fund. The first million has come to us in three groups of gifts.

1. Those from the following co-operating Boards:

Baptist North
Christian
Congregationalist
Canadian Methodist
Canadian Presbyterian
Lutheran
Methodist Episcopal
Presbyterian in U.S.A.
Reformed Church in America
Methodist Episcopal South

These Boards have borne the entire expense of the maintenance of the colleges and have taken a very large part in the actual building fund.

2. Special pledges from a few individuals who have given amounts covering the cost of buildings, small or large.

3. Many small gifts which have come from women interested in missions, in education and in medical work.

Now we have only three or four months more of active effort before we reach the time when Mr. Rockefeller's gift must be secured or lost. We are fortunate in now having, in addition to the publicity already given, fine state committees in nearly every state. These are made up of

leaders of various denominations, members of the American Association of University Women, College Clubs, Women's Clubs, and others. These state committees are now planning in each state a succession of meetings in the fall, luncheons, mass meetings, conferences or drawing room gatherings. The National Committee is endeavoring to place in each state for a limited time and a rapid series of meetings a strong speaker. In many of the larger states the National Committee is also providing a worker who will go through the state helping to organize committees in the various centers.

The plan in general is to secure a date in a leading town and to draw into that center people from all the surrounding towns or adjacent districts. These centers are chosen and the plans are made by the State Committee and where a promotional worker is available the worker visits the town in advance. The time is chosen and three weeks will be necessary in most cases to work up the meetings. Literature may be had in advance from the National Committee and every assistance will be given. Several excellent speakers are available who will be assigned for a week to two weeks in each state. This inspirational work, however, will not enable us to reach our goal.

We must have thousands of women who will offer their services as collectors of small amounts if we are to secure the second million and so secure the third million offered by the Rockefeller Memorial Fund.

With the heavy demands of our Mission Boards and denominational organizations our only hope for success apparently lies in securing thousands of small gifts which will not affect denominational returns. To do



A Student in Tokyo

A Senior at Yenching
LIGHTED TO LIGHTEN.

First Graduate of Lucknow

this we must have these thousands of women in every state who will give a day or two to soliciting these gifts.

Above are representative students and graduates of the Women's Union Christian Colleges in the Orient. Will you give or secure five gifts before December 1st? We will return to you on receipt of the money, beautiful cards which are given as receipts and will make attractive birthday or Christmas gifts. There are sets of illuminated cards for One Dollar, Five Dollar and Ten Dollar gifts.

The greatest educational movement in the world today is touching the lives of four hundred million women in Asia, through the seven Union Christian Colleges for Women. All are in desperate need of buildings. Land has been secured. We are promised one million dollars if we will secure two million dollars before January 1, 1923. *We must not fail* to complete our quota and secure the remainder of this generous gift. To do this we shall require thousands of small gifts. Will you help us by giving yourself or collecting from your friends five \$1.00 gifts, or five \$5.00 gifts, or five \$10.00 gifts for this worthy cause? Mission Boards having work in Asia are sending their students to these colleges since they are almost the only ones. You are thus aiding your own Mission in the training of Christian leaders.

Instructions for You

On request to the central office, 300 Ford Building, Boston, Mass., a special illustrated folder will be sent to you. If you will secure five givers for any or all of the amounts please

sign your name on the attached coupon, tear off and give to your local treasurer, or send direct to our National Treasurer, Miss Hilda L. Olson.

We have already tried this plan in certain places with good success. Even if a woman can not give \$50 she knows five people in her community or among her friends who can each give a \$10 gift. If she is a good worker she can secure also from them a promise to secure gifts of equal or less amounts from five friends and so the work will pass on from one to another until, with a mighty volume of women and gifts, we shall accomplish our aim without too heavy a demand on any.

Women in certain sections, who may think they cannot secure five \$10 gifts (although few could not do this if they felt it would mean life or death to their missionary work for the future), would gladly attempt to obtain five \$5 gifts. These may be solicited from men or women, young or old, or they may be given by one woman who will pledge \$25, and who will receive the five Christmas acknowledgment cards to be used among her friends.

A third class, much larger than these, consists of those who feel that, owing to previous obligations and lessened incomes, they can only give or secure five \$1 gifts. This will prove a very easy task within twelve hours. For these we suggest a "Dollar Day." If one hundred thousand women in the United States (which means a comparatively small number from each of our forty-nine states), could bring in five \$1 gifts, half of the million which we are aiming for would be secured. Have we love enough and

understanding enough to attempt this task? If a few begin and pass the word on the work will be done. Try it.

The objective of the luncheons is to secure large pledges from those who are abundantly able to give far beyond any of these small gifts. Many have pledged in the luncheons amounts from \$100 to \$1,000 and more, and we still feel it necessary to make the earnest appeal for very large and generous gifts. For instance, many women are giving \$1,000 for a memorial room in one of the colleges. - This is a great opportunity to make permanent memorials and there are certainly *five hundred* men and women in this country who could do this. Some are taking buildings and this should be urged most earnestly upon individuals as well as upon State Committees. With every personal effort put forth to secure these larger gifts we would not begin to approach what is being done in this country for one college alone.

Women of America, we cannot through any committee accomplish this task. It is absolutely necessary that every woman who loves foreign missions, whether her church is pledged to this definite college work or not, should assume her individual responsibility for securing this fund. Only in this way have we any hope at all of completing our task. To those churches which say: "We are not supporting the colleges, therefore we will not do anything toward this campaign," may I say that since these are, with very few exceptions, the only Christian colleges for women in Asia, your missions are sending their girls to them for education. Have you any right to decline to do your part since you are using the colleges maintained by these other Boards without expense to you?

We rejoice that some of the Societies which have not been able, through denominational rulings, to enter actively into the support of the colleges, have been among the most efficient and enthusiastic workers on our local committees. Here is a great opportunity,

in addition to securing these funds, to make foreign missions real by giving them a position of dignity in many circles where they have been hitherto despised as the work of fanatical and small-minded women. Over and over in this campaign we have been met by the statements of those who have contributed for the first time, "I had no idea that foreign missions did this sort of work—this great united Christian movement for training Christian leaders. Of course we want to take our part." The attitude of the American Association of University Women throughout the country has been most helpful and encouraging. They say, in so many cases, "Of course, college women must have a part" and are pledging small and large sums. The National Society of King's Daughters is also cooperating finely. It offers a great opportunity to reach our undergraduate student body with a definite appeal. Have you seen the little student slip, "Students for Students, 10 cents to \$10" and have you read the wonderful little College Bulletin? Write for information and help to the chairman of the Student Committee, Mrs. D. J. Fleming, Booth Avenue, Englewood, N. J., who will be delighted to recommend speakers and send literature and do anything in her power to secure gifts from all colleges and preparatory schools. Ogontz, one of the girls' schools near Philadelphia, raised in a few hours \$1,000 for the "Ogontz Room" in the Tokyo College. Other girls' schools could do this.

Shall we have a glorious success through this fall campaign due to your cooperation, men and women, who read this, or shall we fail of our goal, disappoint our growing colleges and our equally expectant missionaries and lose the wonderful gift which has been promised only conditionally on our securing the full amount by January 1, 1923.

To the question: Are these colleges Christian? we would say that if your Mission Boards are Christian then these colleges are also.

NEWS FROM MANY LANDS

EUROPE

Christian Industrial Order

WITH the purpose of bringing about a definite advance toward the realization of a Christian order in industry, representatives of all the Churches in Great Britain (including the Roman Catholic), are preparing to hold a conference in Birmingham next year, when the relation of Christianity to economics, politics, and citizenship will be discussed.

The promoters of the conference have submitted for examination the following ten measures which they believe are practicable and would lead to the Christianization of industry:

1. Establishment by law of a minimum wage and of security for adequate leisure.
2. Prevention of casual employment and, so far as possible, of unemployment.
3. Adequate maintenance of the worker during periods of involuntary unemployment.
4. Abolition of the labor of children under sixteen.
5. Establishment in all industries of the greatest possible publicity as to costs and profits.
6. Use of taxation to establish greater equality, particularly in the adequate maintenance of mothers and children, to correct the present inequalities from dependence upon parental wages.
7. Administration of foundation industries and monopolies as public services, as requisite organizations can be created.
8. Elimination, in so far as practicable, of payments to able-bodied adults which are not for service.
9. Control of industry by all engaged in it.
10. Establishment of a just price (consumer paying only the true economic cost of what he gets).

Moravian Bicentenary

THE bicentenary of the Moravian Church was celebrated on June 18 in Germany, Great Britain, America, Australia and other Moravian centers. Count Zinzendorf was born in Dresden, Germany, on May 26, 1700. He entered the judicial service of the

Saxon Government at the age of twenty-one. When the Protestant sect was driven out from Moravia in June, 1722, Count Zinzendorf gave them a place of refuge in Berthelsdorf, Saxony. They built a town which they called Herrnhut ("Watch of the Lord"). The Moravians have always been noted for their missionary zeal, their loyalty to Christian truth and their generous gifts to Christian work.

Methodists in Rome

NEARLY fifty acres on the slopes and summit of Monte Mario, the highest of all the hills in the immediate vicinity of Rome, has been purchased recently by the Methodist Episcopal Church. Last October, the Methodist Collegio for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already on the property are being utilized for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate fifteen hundred pupils.

Elsewhere throughout Southern Europe also multitudes of young men without any good religious influence, are drifting into materialism. It is to help to counteract the modern indifference and irreligion and to educate the youth for the leadership of the Christian forces of Southern Europe that the Methodist Episcopal Church is laboring in Italy.

Fellowship with Italy

THE World's Evangelical Alliance has been strengthening its international relationships by a series of foreign deputations, in which France, Czecho-Slovakia, Denmark, Sweden, and Italy figure prominently. A mem-

ber of the British deputation to Italy, Mr. Henry Martyn Gooch, describes in *The Life of Faith* their successful program of meetings and interviews in Rome, Florence, Naples, Milan, and Genoa. The primary object of the deputation was to meet the leaders and people of the Italian Churches, with whom for seventy-six years the World's Evangelical Alliance has maintained cordial fellowship, but the visit has enabled additional meetings with the British and American churches and residents.

Swedish Missions

THE Swedish Church Missionary Society in 1920 sent out 14 new missionaries. It has now 89 European missionaries, of whom 44 are working in Africa, 37 in India and 8 in China. There were 867 accessions by baptism and the number of Christians in their missions now totals 21,244 in India and 8,686 in Africa. The work in China is very new. In August, 1921, the American Augustana Synod, the Finnish Missionary Society, the Norwegian Missionary Society, the United Norwegian Church of America and the China Mission of the Swedish Church united to form the "Lutheran Church of China." A college of this united Church is to be erected near the town of Yiyang.

The Evangelical Fosterland Foundation carries on work in India and Africa with 93 Swedish and 294 native workers. It enrolls 4,557 native Christians.

The Swedish Mission Alliance (Missionsförbundet) reports an extensive home mission work and foreign work by 85 missionaries and 538 native workers in the Congo, China and East Turkestan.—B.

Bible School for Russians

"LIGHT to the East" is an organization which seeks to carry the Gospel to Russia and which has branches in Germany, Sweden, Norway, Switzerland, Esthonia, and the United States, the supporters in this country being found chiefly in Men-

nonite communities. Some of the most effective work of the society is being done in Germany, first, in carrying on relief activities among Russian refugees, and second, through a Bible school in Wernigerode, a town in the Harz Mountains, where Russians have been trained as evangelists to go back to their own people.

Light from Siberia

THE new Far Eastern Republic (Siberia) has instituted some striking social reforms, says a recent article in *Asia*, which states that the courts contain a novel feature in the use of citizen judges. On small cases the regular judge is assisted by two laymen, and on large cases by six. These citizens have the power not of jurymen, but of judges. Various forms of social insurance are in force; child labor is forbidden; eight hours is the standard working day; wages are fixed by the state, and the state has to pay its own employees the wages thus fixed for private employers. Private ownership of land is recognized, dependent on the actual use of the property; land, forests, mines, or other real estate cannot be held for speculation. When the first Assembly gathered, seventy per cent of the delegates were found to be not Communists or Socialist Revolutionaries, Bolsheviks or Mensheviks, but "just plain Siberians" without any fixed and labeled political theory.

MOSLEM LANDS

A Fruitful Year in Syria

AT the winter meetings of the Syria Mission of the Presbyterian Church, reports Dr. H. R. Boyes, a medical missionary in Lebanon, the mission secretary presented an interesting summary of statistics of the work in pre-war and post-war days: "Comparing our present state with that of 1914, the best year we had known as a mission, we find that every institution under the Mission that was in operation then is now in operation, and in addition we have opened a station in Aleppo, and have one mission-

ary at Mardin, on the other side of the Euphrates. This last station, however, is still mostly relief work. This record has been made in spite of the loss of ten of the older and more experienced missionaries who were in active work. The actual church membership is larger now than in 1914, in spite of the inroads caused by the war, famine and emigration; 1921 has been the most fruitful year the Syrian Protestant Church has known. The Syrians themselves are taking on more of the responsibilities. This is the only way in which this or any land can really be evangelized."

Turks Oppose Y. M. C. A.

A RECENT proclamation by the Turk nationalist commissioner of education at Angora, circulated in Constantinople, denounced all Turks visiting the Young Men's Christian Association clubs and threatened all who visit them with punishment as "traitors." The proclamation asserts that the Y. M. C. A. brings together young men and women, with bad results; that it encourages European dress, and that it strikes at the Mohammedan religion. Ultra-nationalistic feeling is largely responsible for the opposition to all foreign work. It is charged that in financing the Y. M. C. A. in Turkey, America has an economic motive, and that the organization is merely another method of "peaceful penetration."

The Continent.

Zionist Position in Palestine

THE *Sunday School Times* describes a state of affairs in the Holy Land which is discouraging for the Jews. It says: "The unfortunate delay in confirming the British mandate has given a handle to the Arabs, who have opposed the Jews in every possible way, even to riots and murder. Life has been very uncertain in various Jewish colonies owing to this deep-seated ill feeling of the Arabs, who are convinced that it is the purpose of Great Britain to drive them out of the country or at least to sub-

ject them to the domination of the incoming Jews. The British administration in Palestine has shown itself very weak in dealing with the situation. Some of its elements are strongly anti-Zionistic, and would like to see the home government abandon the Balfour Declaration and the Zionist cause altogether. In the midst of such lukewarmness or opposition in the Palestine administration and facing the venomous Arabs and the dissatisfied Jews, Sir Herbert Samuel, the High Commissioner, has had an unenviable position. For a while immigration was suspended, but has been resumed. It has been difficult to supply work for these incoming thousands, yet roads were built and other rough work done, affording employment for the time to large numbers of university trained men and women. With the cessation of this work other forms of labor must be found, and the way is opening for building houses and factories on a large scale. With the new funds being supplied by the present great drives and by private enterprise, new openings for labor are being found and the outlook begins to appear brighter."

Missions and the Kemalists

THE situation in Turkey does not improve with time. Mustapha Kemal broke the united front of the Allies a year ago when he signed with the French a secret treaty, under which the French were to withdraw from Cilicia, and the Kemalists were to recognize French authority in Syria. At present the Kemalists seem to hold the balance of power with the Allies, who are unable to establish an understanding between Turkey and Greece or to agree upon a policy that will protect the Armenians and the Greeks or satisfy the Turks. * * *

"There are indications that Kemal's Government is not friendly to missionaries. On one pretense or another the majority of the missionaries in Anatolia two years ago are now out of the country. Requests for permission for these expelled missionaries

to return to their interior stations have met either with silence or with refusal. The three missionaries who were at Harpoot six months ago, Miss Harley, Dr. Parmelee, and Dr. Ward, have been forced to withdraw, leaving no missionary of the American Board at the present time within the bounds of the old Eastern Turkey Mission. In the meantime the missionary work in Smyrna and Constantinople, with its wide environs, is being pressed with unexpected encouragement."

Missionary Herald.

Request from Gregorians

A MOST interesting development is reported from Constantinople, relating to the cooperation of the missionaries with the Gregorian Church in the matter of training the clergy. The leaders of the new missionary school of religious education, which was described in the July REVIEW, have been approached unofficially, to see whether they could not help the clergy when the time comes for the latter's resumption of their work. The need for able religious leadership among the Gregorians is very great, because of their having suffered so terribly from atrocities; they must now rehabilitate their work. Such a request shows how conditions have changed. Here is an opportunity for Americans to take a part in training the leaders of the Gregorian Church. There may be some puzzling details, however, to be worked out before such a plan can be consummated.

INDIA

Indian Christian Views on Politics

PROFESSOR S. C. MUKERJI, of Serampore College, in his opening address as President of the All-India Christian Conference at Lahore, expressed these striking convictions on the right relations of the Indian Christians to the present political situation:

"Our primary duty is to make ourselves vocal and make our presence felt in the country. We must demonstrate by words and deeds that Chris-

tianity has made us neither *un-Indian* nor *un-national*. The highest ideal that dominates us is 'Love thy neighbor as thyself.' With this as the dominating principle of our life, can it be for a moment conceived that we as a community shall dissociate ourselves from our brethren—Hindus and Mohammedans—whatever differences there may be in our religious convictions? We must demonstrate that we are as much interested as they are in the social and political emancipation of our motherland. At the same time we must fully demonstrate that we stand for constitutional agitation and peaceful evolution, and that under no circumstances can we lend countenance to anything that may be legitimately construed as an open defiance of law and order, or any thing that contemplates revolution. Let us also demonstrate that we are perfectly prepared to criticize government measures severely if we think they are unjust and unnecessary. We stand for evolution and not revolution; we stand for cooperation and not non-cooperation. We stand for law, equity, and justice for each and all."

The Indian Church and Missionaries

THE All-India Christian Conference, which met for its eighth session in Lahore during the closing days of December, 1921, adopted the following resolutions on the subject, "Foreign Missions and the Indian Church":

"This Conference is of the opinion that the time has come:

"1. When Protestant missions as such should be completely merged in the Indian Church, and that in future all foreign missionaries should be related to it.

"2. In the meantime that missions should appoint Indians of ability and character on an increasing scale as their lay and ordained missionaries.

"3. In view of the complaints made by the various missions that educated young Indian Christians of character are not available to take up positions of trust and responsibility, this Conference recommends that the policy of finding young men who are suitable from other missions, be adopted

by all missions, instead of allowing denominational barriers to stand between such men and responsible positions."

A Maharajah's Tribute

THE late Maharajah of Kolhapur, who died a few months ago, gave concrete expression shortly before his death to his interest in the boys' high school conducted by the American Presbyterian Mission at Kolhapur, now known as the Irwin Christian High School. His gift of a site made possible this fine memorial to the late Dr. Irwin, and when the new building was completed, the opening ceremony was conducted by the Heir Apparent to the Kolhapur throne. In view of the fact that the latter is now Maharajah, the following quotation from his speech, taken from the *Dnyanodaya*, has special interest:

"I feel special pleasure in taking part in today's function, because you all know that I was brought up under Christian guidance, and Mrs. Irwin was a second mother to me. The noble qualities of head and heart of that lady have, I confess, made me partial to Christian education, and when I saw that a splendid opportunity for the spread of that education has been offered to Kolhapur by the opening of this school, I had no hesitation to seize the opportunity, so kindly given by you, to take part in today's function, and through it once again publicly to give vent to the genuine feelings of admiration and reverence that I feel toward Mrs. Irwin, my ideal of a Christian lady."

CHINA

A Visit from a Diplomat

NOT long after his arrival in Peking, Dr. Jacob Gould Schurman, the American Minister to China, visited the American Presbyterian Mission in Chefoo. Rev. W. O. Elterick, who for thirty-three years has been a missionary in Shantung Province, reports that Dr. Schurman was greeted on his arrival by various Chinese officials and the American Consul, and escorted to Temple Hill,

to see the memorial arch erected by the Chinese of this province under the leadership of Mr. Liu Tze-heng, in recognition of the friendship of the United States.

"Mr. Liu was present, and was highly pleased at the Minister's interest and words of appreciation. After visiting the temple of the Pearly Emperor above,—from which we pointed out to him our mission institutions and residences—we took him down to the Hunter Corbett School, the Chinese officials accompanying. The students had been lined up on both sides of the road and Boy Scouts led the way. After the students had gathered in the large school hall Dr. Schurman made a stirring address, which I translated so that every boy would get the benefit of it. Dr. Schurman dwelt on the splendid work American missionaries were doing for China and his pride in being the representative of such men and women as one found in China. He made a stirring appeal to the students to make use of the privileges they were enjoying in this school and fit themselves to become leaders of their people. Dr. Schurman's visit was highly appreciated by the Chinese and has also given us a lot of prestige in their eyes which will be helpful to us in our work.

A Heart Cleaning Society

THE Governor of Shansi Province, China, has instituted a "Heart Cleaning Society" which has meetings throughout the province under official direction on Sunday mornings, the attendance of local officials being obligatory. In Tai-yuan (the capital) he has built a large "Self-Examination Hall" seating 3,000 people, looking like a church both within and without.

A service held there has been described as follows: "Organ music and a sort of adjuration by the leader were followed by a few moments of silence, when the audience sat with bowed heads. After that the speaker addressed them on 'China's Strength

and Weakness,' the latter being wholly moral.

Post-Famine Facts in Shantung

A SPECIAL evangelistic band is holding tent meetings through different sections of the area in which most of the famine relief work of last season was done. The unused contributions of last year which reached Shantung after the harvest came on are helping many of the most distressed, where the general funds that are being distributed this year can not reach. Fifty or more children of destitute Christian families have been placed in Christian schools, thus relieving the family of the expense of the child's board, enabling the child to be well fed during this sad year, and also affording it Christian training and schooling. Reuben A. Torrey, Jr., reports that throughout the field schools have been organized for the famine children, where they will be instructed in the national phonetic script and given one full meal a day for four months. These schools will form new evangelistic starting points and through them not only the parents and the children will be reached, but also many of the more fortunate people of the communities, whose respect will be secured by such work. In the schools, now running, nearly 1,500 children are being taught and fed. Some of the little girls are also being taught to make hair nets, so that they will have a source of income. It is proposed to station "medical sentinels" throughout the famine districts to carry on an educational campaign along sanitary and medical lines and also watch for and check any outbreak of plague or epidemic.

An Unselfish Philanthropist

ONE day in the city of Têng-chou, China, a Chinese woman heard the story of the late Louis H. Severance's gift of the dormitory buildings to the girls' school. She said, "Do you mean to tell me that he went home to America and left all of that money behind him? Why, he must be

a *Shên Hsien* (god)." In the school, when the girls think of God, Mr. Severance is often reverently mentioned. One of the girls who was looking at Mr. Severance's photograph in the Assembly Hall, said in English, "He looks like he wished to talk to me, and his face looks like he loves all peoples and Têng-chou fu School girls. When I saw his picture I was sorry because I do not love my relations and all that. I hope that from this time I shall be able to love all things and my relations and the peoples of the earth."

Mission School and Modern House

THE new home of General Hsü at Tsinanfu, China, is a most up-to-date residence. Equipped with hot-air furnace, running water and electric lights, it is a marvel to many of the general's Chinese friends. But it should be modern and up-to-date, for all the plans and specifications were drawn by the architectural department of the boys' school at the Presbyterian mission at Yi-hsien, and the industrial department of the school furnished furniture and rugs.

It is worthy of note that the larger part of the expenses of this school are paid by the sale of school products. Most of the boys are Christians, and there is always a long waiting list of applicants for admission. A few years ago a Chinese boy of any of the upper grades in society looked down with scorn upon the boys who did manual labor. But now a lad in the Yih sien school who cannot do his manual work well is scorned by the other lads.—*The Continent*.

A Highway to Tibet

A MISSIONARY of the Church Missionary Society at Sintu, in Szechwan province, paid a visit last summer to these Chiang people—a tribe within the C. M. S. area in Western China, and inhabiting valleys through which much of the trade between China and Tibet passes. This tribe has its own language (not yet reduced to writing) and its own religion.

The people do not worship idols, but they do offer sacrifices before a white stone in some secluded grove. The Gospel has never reached them, but they would probably make no objection to a missionary going among them. Chinese opium traders and other merchants are already making their way into these valleys, and it may not be long before the Chiang tribe passes under the rule of the Szechwan provincial government.

JAPAN-CHOSEN

Doubling Church Membership

THE Synod of Japan in Kobe has inaugurated a movement to double the membership of the Church of Christ in Japan in five years. "On September 25th," writes Rev. J. B. Hall, of Wakayama, "the evangelist at Nataka sent for me to baptize four young men. After the baptisms we communed together. This addition to its numbers greatly encouraged the church at that place. On September 30th and October 1st we held our workers' meeting at Kokawa. As we were discussing the work of the forward evangelistic movement, Rev. Kawamura, of Shingu, reported that the membership of the Shingu church had already doubled since he had begun his work there, but that he would now work to double the double membership. He told us how the company of believers at Takashiba, whose pastor had to resign and leave on account of sickness, had taken up the work and were pushing it without the presence and aid of the pastor. He said that they were holding daily morning prayer-meetings on the top of the hill overlooking the town."

Every Student a Christian

"THREE years ago," writes Rev. George A. Winn, of the Presbyterian Mission at Taiku, Korea, "there was a great impulse to new education and the lower schools from that time have been crowded. We had for a few years about seventy to eighty students in the Union Christian College at

Pyeng-Yang. The present enrollment is about 135. This coming year there is every reason to believe that there will be more applicants than there were last year. This awakening of a desire for an education is what we have been hoping for for many years and now that the opportunity is in our hands we must make special efforts to meet it. The Korean youths should get their education in their own land but unless we do our duty as a Christian institution they will turn more and more to the government schools of Japan, or China.... There are very few colleges in the mission field in which all the students are Christians. Every one of the students here is a Christian. In the academy connected with the college also there are 360 students and all are Christians."

AFRICA

The Africa Inland Mission

LEADERS of the Africa Inland Mission enumerate the following facts as some of the special reasons in their work for praising God: "On the newest station in the Belgian Congo, opened about a year ago, over one hundred natives are learning the way of salvation..... While several years ago it seemed almost impossible to win the girls and women to Christ, now at some of the mission centers they are coming faster than we have been able to provide ways and means of caring for them; and prayer is being answered for the salvation of many.... At Kijabe there is great spiritual interest. During special services which were held, one hundred confessed Christ in one month, quite a number of whom were old people. Then one Sunday twenty-five were baptized, most of whom had been trained in the things of God for two years. Soon another class of twenty-five are to be baptized."

Senussi Order Destroyed

FACTS which have recently come to light indicate that in 1915-16 Great Britain was engaged in a serious con-

flict with the Senussi, the most fanatical and resourceful of the Mohammedan orders in Africa. Sayed Ahmed es Sherif, their leader at that time, responded to the call of the Sultan for a *Jehad* against the Allies, and declared war against Egypt. Arms, ammunition, and money were provided by Turkish and German agents, and Sayed was promised the rulership of Egypt. A series of engagements in the Egyptian section of the Libyan Desert followed, the British troops being led by Col. Snow Bey and the Duke of Westminster, all ending disastrously to the Senussi. In February, 1916, Sayed Ahmed's general, Jaafer Pasha, was captured, and Sayed himself became a refugee. After wandering for a year and a half, in 1918 he escaped to Constantinople in a German submarine. It appears that this campaign has resulted in the dissolution of the Senussi entity. A son of Sidi Mohammed, grandson of the founder of the order, who was pro-British during the war, is now the Sidi; and having formed an alliance with Italy, he accepts a handsome annual allowance, with the title of Emir.—*Dr. James L. Barton.*

An African Christian Lady

ONE of the Christian women at Luanza, Dan Crawford's station in the Congo, died recently, and he writes of her: "Then there was the death of 'Lady,' a great Christian burial, the whole lakeside mourning her. She was not 'Lady this' or 'Lady that,' but a real Christian mother who held a class every evening, this class having a sort of Methodist implication. In her youth she sinned the great sin of arson and this steadied her in after years, making her humble, polite and so accessible that they all called her by consensus 'Lady,' the name fitting her like a cloak of comeliness. With another young girl she burned down a mission house long ago, and but for the Christian grace of forbearance, the punishment would have been as prompt as the provocation. Yet, even here, she learned the basic truth of all

real repentance: against Thee and Thee only have I sinned. So to God she went, and with God she continued all those subsequent years."

Sunday-schools in South Africa

MR. John G. Birch, secretary of the South African National Sunday-school Association, in presenting the seventh annual report of that Association, states that during the past three years the membership has increased from 143 schools with 22,250 officers, teachers and scholars, to 246 schools with an enrollment of 32,250. Most of the work is carried on among the Europeans, though a special request has come to the World's Sunday-school Association for a field secretary who will work with the large native population.

A new type of work called the "Country Scholars Department" is akin to home department methods, except that the studying is done by groups rather than as individuals. A number of local Sunday-schools have formed a Country Scholars Department as the result of which hundreds of children on farms and in other isolated places are studying the weekly Bible lessons. Usually the department begins with four or five scholars but it invariably grows as the members bring in their friends, and in a number of cases groups have been formed which have eventually become well-established Sunday-schools.

ISLANDS OF THE SEA

An Appeal from Australia

THE new settlements and the increasing stream of immigrants in various parts of Australia add both to the opportunities and the difficulties before the churches. From a newly opened station in Western Australia one trip entails on the minister a journey of one hundred and twenty miles by car; and from another, the home missionary covers an area of seventy miles by forty with a horse and trap. To serve the needs of the still vaster territories of the Australian inland, aeroplanes are in contem-

plation, and one of the Prime Ministers has promised to see whether one can be set apart. Wherever minister or missionary goes the people welcome the services, and respond well to the efforts made on their behalf. They may be in small townships with mixed populations, in mining districts with many Scottish miners, in the wheat belts, in fruit-growing districts, on dairy farms, or at pastoral homesteads. The services may be held any day in the week, for in many places the people do not "observe days;" to them it is Sunday whenever the missionary arrives, and the service will be as well attended as if it were held on the first day of the week.

—*Australian Christian World.*

Picture Preaching in Papua

AMONG the Papuans in New Guinea the native preachers like to use allegorical illustrations in their preaching. Mr. Moilander, the missionary, gives the following example. The native preacher brought two parcels, one very plain, but containing some luscious fruit or useful vegetable. The other was very attractively wrapped, but contained only rubbish. The preacher passed them around and then said: "Most likely you prefer the attractive looking parcel. Now open both and see. This means us. We like to dress up and put on the paint, but inside we are only rubbish, and wickedness. At first we may not like the plain package in which God's Word comes to us. At first we may think it is of no value to us; but when we open it, we find that it contains the Bread of Life."

In another place an elderly native mounted the platform. At first he said nothing, but moved around trying to find a place where he could squeeze through the boards inclosing the sides. Finally he reached the proper opening and easily stepped down through it. Then he came back and said: "My dear friends, do you know what I meant? I had become lost in the woods; the wild vines entangled my feet and the sago swamp and the sago bushes ob-

structed my way. I wanted to get out and so I looked around and tried many ways but found there was only one way out. Are you caught in a tight place? God shows the way of escape in His Word. Accept God's Word and you will find your way out of the jungle."

At another service a man took a long vine and tied one end to the feet of the missionary. Then he told his bearers to start at the other end and follow along the vine till they came to the missionary. Then he said: "You want to tell God's Word to your people and you ought to do so. But as yet you haven't it yourselves. Here are God's servants. You must come to them if you wish to find the Word of God."—*B.*

NORTH AMERICA

Sunday-school Convention

THE Sixteenth International Sunday Convention, which was held in Kansas City, Missouri, June 21st to 27th, brought together over seven thousand delegates. Among the speakers whose messages brought inspiration to the convention were Bishop Edwin H. Hughes, Miss Margaret Slattery, Dr. Charles M. Sheldon, Dr. W. E. Raffety, and Dr. David G. Downey. A number of foreign missionaries on furlough, as well as Sunday-school leaders from Japan and several Latin American countries, were also present. The pageants and music, which constituted a notable feature of the program, were under the direction of Professor H. Augustine Smith of Boston University.

The merger of the Sunday-school Council and the International Sunday-school Association in a new organization, to be called the International Sunday-school Council of Religious Education, which was announced in the June REVIEW as the most important business likely to come before the convention, was ratified. Thus the Protestant Sunday-school forces of the United States and Can-

ada are united in a great national program.

Children Not in Sunday-school

A STEREOPTICON survey of the field of religious education by Dr. Ralph E. Diffendorfer, at the International Sunday-school Convention portrayed the vast areas of American life as yet untouched by Sunday-school teaching. The speaker said: "In hundreds of communities in the United States children grow up to maturity without ever seeing a minister or knowing what a Sunday-school is. The names of God and Jesus Christ are known only in curses. In the State of Washington are rural sections where public schools flourish, but no teaching about God. In the mountains of Tennessee some children know nothing of religion except the 'arousements' of the occasional visit of an illiterate preacher. In many mining camps and fishing villages paganism thrives. The sons and daughters of new Americans are neglected because they are 'foreigners.'....In the congested sections of our great cities where the churches have moved out because no longer self-supporting, no Sunday-school agency has moved in to save tomorrow. No end of Negro villages are without religious training, and seldom is there adequate provision made for the colored boys and girls in the South."

Better Care of Missionaries

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has recently taken important action, modifying its policy toward its missionaries. This relates first to the terms of service on the foreign fields, fixing the first term at five years, except in Africa, Mexico and Colombia where it is three years, and a modified schedule was adopted for the subsequent terms on the field. During their travel to and from their fields, missionaries now will each be allowed \$1.50 a day besides traveling expenses, and this will add upwards of \$50,000 to the Board's budget. The allowances

for the children of the missionaries have also been increased, and this will add \$197,000 to the budget. A still more important action was the provision for retirement of missionaries from service at the age of seventy with an allowance equal to their field salary or to their home allowance when residing off the field. Hitherto the Board had no retiring provision with an allowance and all it could do was to commend its worn-out veterans to the Board of Relief. These three items together will add to the annual expenses of the Board \$405,000.

New Churches in Needy Places

THE report of the Joint Committee on Church Building of the Home Missions Council and the Council of Women for Home Missions contains the following interesting statement with reference to helping build churches in the needy communities of the United States: As an indication of the great work which has been accomplished in the nearly seventy years since the Societies and Boards of Church Erection began to be organized, the report of twenty two of these denominations shows that in that period they have helped to complete 62,841 church buildings and 4,835 parsonage buildings. There has been raised for the purpose of carrying on this work \$59,523,609. This is certainly an understatement inasmuch as the eight denominations, including nearly fifty thousand churches, which have not reported, would undoubtedly have carried the figures much higher, both as regards the number of churches and parsonages built and the funds raised for the purpose if their reports had been sent in. Seventeen boards and societies reporting show that they have permanent funds amounting to \$24,195,834. A part of these funds is used constantly as loans to churches, going out and coming back again as a revolving fund, to be used over and over again. Part of them, however, are invested and the income only is used for church and parsonage building.

Fellowship of Christian Social Order

THE new organization, known as "The Fellowship for a Christian Social Order," proposes to work out its social ideals in a "fellowship of kindred minds" and to test proposed solutions of social problems by group thinking. It aims to "associate persons to whom the Christian way of life, as distinguished from mere creed, ritual and organization, is mandatory and paramount; people who take the teachings of Jesus seriously with reference to concrete life situations. It will study how to remove every obstacle in our present industrial and economic order to the progress of fellowship in the world."

At the Mohonk conference an executive committee of twenty-one was appointed, of which Dr. Sherwood Eddy is chairman, to have authority to formulate plans for action. A national committee of fifty-three, whose members represent every section of the country, will act as interpreters of the movement and as conveners of local groups. The fellowship will especially seek a way to end all conflict between nations, races and classes. The Secretary of the new Fellowship is Mr. Kirby Page, Hasbrouck Heights, New Jersey.

More Recruits Needed

SOUTHERN Baptists are sending out this year forty-nine new missionaries to the following fields: Africa, Argentina, Brazil, Chile, China, Japan, Mexico, and Palestine. Encouraged as both the workers on the field and the members of the home churches may be to learn of these reinforcements, Rev. T. B. Ray, D.D., Secretary of the Foreign Mission Board, points out that this number is "pitifully below" the number that should be sent out this year. He says: "There is most critical and long-denied need for over a hundred more that should go out by all means at once.... The saddest thing about it is that we have not had the volunteers. We have accepted for appointment practically every one that was pre-

pared and should be sent. The number of volunteers is short!... I wonder if here is not one cause of our failure to raise enough money for our work during the last year. Maybe if we would raise more missionaries we would raise more money. The same spiritual atmosphere that will produce new missionaries will bring forth the money to send them."

—*Home and Foreign Field.*

The Moody Bible Institute

THE records of the Moody Bible Institute in Chicago, as far as such data can be secured, show that 1,056 of its students have gone to the foreign mission field, and 741 of these are at work today, under fifty-five different missionary agencies. These figures, of course, do not include the many who are laboring in all parts of the United States and Canada in home mission work among such classes as mountaineers, lumbermen, Indians, Negroes, and Mormons. Thus, through the lives and labors of these hundreds of living witnesses, not to speak of the many who have gone before, has the work which D. L. Moody began for God extended to earth's utmost bounds.

Anti-Papal Organization

THE Evangelical Protestant Society, recently organized in New York City, states its objects to be, as quoted in the *New York Times*, "to defend and promote evangelical Christianity in cooperation with evangelical churches, and to defend American democracy against the encroachments of Papal Rome. This movement is designed to be nation-wide and international. It is to be a fight absolutely in the open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various evangelical bodies of this country." The need for such an organization its founders find in the following facts: "It is well known that the Roman Catholics have determined to 'make America Catholic,' if possible;

to create hostility between the United States and Great Britain, in order to prevent the close cooperation of Protestant countries; to undermine our public school system in the interest of parochial schools, where Romanism may be taught; to rewrite American history in the interest of the papacy, and thus to poison the minds of even Protestant children; to secure strategic positions in our Government for the increase of Roman power and the furtherance of Roman designs." Among those whose names are given as charter members are Bishop William Burt, Dr. David J. Burrell, Dr. Robert S. MacArthur, and Dr. Curtis Lee Laws.

Blow to the Narcotic Traffic

CONGRESS, by passage on May twentieth of The Narcotic Drugs Import and Export Act, has decreed that the United States shall no longer be a party to the debauching of another country by opium exported to that country from the United States, or transshipped through the United States, or any territory under its control, from one country to any other country. The purpose of this Act is to make effective the agreement arrived at in the International Opium Convention held at The Hague in 1912, and also to curb the well-known illicit traffic in narcotic drugs within our own country by restricting importation to the crude material for legitimate uses, especially for medical use. The Act creates a Federal Narcotics Board, consisting of the Secretary of State, Secretary of the Treasury and Secretary of Commerce. The term "narcotic drug," when used in this Act, means opium, coca leaves, cocaine, or any salt or derivative or preparation of opium, coca leaves or cocaine.

Christian Cooperation in Alaska

MISSIONARY work is carried on in Alaska in 113 stations, with 171 missionaries, at an annual expense of over \$200,000, in addition to money contributed by people in

Alaska. Presbyterians, Methodists, Disciples, Baptists, Friends, Swedish Evangelicals, Lutherans, Moravians, Episcopalians, Congregationalists and Independents engage in the work. Greek Catholics and Roman Catholics also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have been assigned by mutual agreement to different denominations, and it is expected will soon be cared for.

In 1918 an association known as the Associated Evangelical Churches of Alaska, which includes all of the Protestant churches at work in Alaska, was formed by the Home Missions Council of North America for conference and cooperation. Under the auspices of the central committee exchanges of territory have been made, responsibility for definite areas allocated, over-lapping and competition prevented, and practical cooperation secured, so that today from the point of view of mutual understanding and cooperative action Alaska is one of the best prepared fields for efficient Christian service, if each of the denominations does its part.

LATIN AMERICA

Sentenced to Hear a Sermon

"MISSION outreach in Guatemala is not yet without its thrills," report the evangelical workers there. Not long since a faithful native preacher and a group of Christian who accompanied him were ambushed in a lonely place in the road, and a volley of revolver bullets went singing through the company, but not one of them was wounded. In general, however, there is less fanatical persecution under the present government than there was under the previous one, because present rulers are very active in guaranteeing religious liberty. Act of flagrant intolerance were getting common before, but foreigners are comparatively safe now. The other day Mr. Townsend of the Central American Mission was attacked and manhandled by the Indians of San Juan, but the authorities

promptly interfered, captured the ringleader, and asked Mr. Townsend to pronounce sentence. The sentence was characteristic of the man. He condemned the Indian to stand on the public street and listen to the Gospel till Townsend got tired preaching it to him. It drew a big crowd, and when the sermon was over the public was won, and the chief rioter was probably the most unpopular Indian in town.

American Interest in Cuba

WRITING in the *Continent* of the Protestant missionary work in Cuba, Robert C. Hallock says: "Here is a neighbor nation—our friend and ward—a nation 'by the grace of God free and independent,' yet a nation in its formative stage, needing above all else the guiding and helping hand of Anglo-Saxon Christian civilization. How much active interest has the American Christian Church in Cuba's welfare? At the annual meeting of the Presbytery of Havana at Caibarien, some 200 miles eastward on the coast, I was amazed at the high grade of intelligence, devotion, spirituality and general efficiency of the native presbyters of Cuba and at the work that is being accomplished.

"A theological seminary is already started. It is a necessity if we are to train an efficient native ministry. And while others are asking for millions, cannot Cuba have the little ten thousand dollars to put up the one building necessary to assure the life and growth of this future great theological seminary for a nation?"

MISCELLANEOUS

Seeing for Himself

FRANKLIN H. CHASE, who writes frequently for the *Syracuse Journal*, made a tour of the Orient some time ago, and came back much impressed by what he saw of missionaries and their work. Among his

comments, quoted in the *Continent*, are the following:

"When I went to Korea and China, I had the opinion of many others that missionary efforts, like charity, should begin at home. Then too I thought that messing up with another fellow's religion wasn't good religion on my part. But I have completely changed my mind, at least when it comes to China and Korea.

"When you go into a Korean or Chinese village and find the missionaries teaching the natives how to live, how to correct their horrible sanitary conditions, giving medicine to the sick, teaching the children things that will make their lives happier and more prosperous, and making those places safer to live in—you just take off your hat to those hard-working missionaries and thank God that there are men and women in the world willing to give their lives for such a task."

War Money

THE money cost of the World War has been estimated at \$350,000,000,000, and the following summary has been made of what one fourth of that amount would accomplish:

"One million Christian missionaries could be put in the field, and maintained for ten years; a \$40,000 school and a \$1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing \$100,000 could be erected; in 1,000 cities, universities costing \$1,000,000 each could be built; 100,000 social settlements costing each of them \$50,000 could be established; 100,000 model tenements at a cost of \$100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing \$500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages at a cost of \$500 each for five years. We cannot afford to do without a Christian world."

THE MISSIONARY LIBRARY

China Awakened. By Min-ch'ien T. Z. Tyau, LL.D. Illus. xviii. 475 pp. New York: The Macmillan Company. 1922.

Endorsing forewords by ministers of the United States and of Great Britain are hardly needed for such a work as this. Dr. Tyau is one of the leading New Chinese, having been educated in London and now acting as a professor in the Indemnity College, Peking. This is undoubtedly the best apologetic and exposition of the new régime, written in English, by a Chinese. It is not the work of a tyro, as his previous volumes and editorial productions have proved.

The 120 pages of Appendix material will not interest the reader, unless he is keen on Japan's Twenty-one Demands and the misdoings of the nations at the Paris Peace Conference, but in the body of the book there is a plethora of varied material showing concretely how far China has advanced on her pathway of renaissance. Dr. Tyau does not make it plain enough that the conditions presented are by no means prevalent in China as a whole. He writes of China of advanced thought and political aspirations and of nascent industries and the new sociology. Yet it is wonderful to know that an Empire with milleniums of history behind her, which thirty years ago was a monarchy built upon the teachings of ancient sages, is today a republic wherein the changes recorded here are actualities. Except "New Thought," which is six years' old in China, and the "Non-Christian Students Federation," stimulated into life by the Peking Conference of the World's Student Christian Federation last April, one finds here a full exposition of Chinese modernity. The new education is Minerva-like in its coming into being; the new woman is a mushroom growth sprung up in a night to remain forever; marriage

and social reforms are epochal in their effect upon the foundation stone of Chinese society, the family, and upon a nation whose old village life was so characteristic, with the clan rather than the public primary; industrial revolution is usurping the place of the staid old house-industries and trades; improved communications make glad the heart of Chinese whose forebears knew no conveyance going faster than ten miles an hour, more commonly four miles; and the day laborer of the past is becoming the operative and artisan of today, with a labor movement and strikes that are ominous for the future.

But Dr. Tyau makes more of other items affecting the public weal than of mere material progress. The "New Patriotism" is explained in its origin and wonderful emergence—with May 4, 1919, and the Student Movement action of that date, the Declaration of Independence, bringing into being something to awaken true patriotism. Less evident than this surface expression and the previous internal development is what the author calls "The Voice of the People," expressing itself in united action and pronouncements and most forcibly through the National Students Union, which was easily the foremost of scores of uniting organizations. Their antipodes, the Anfu Club, is rightly anathematized, with General Wu Pei-fu as its executioner. Judicial reforms, so sorely needed, a self-respecting national attitude, so conspicuously displayed at Versailles, and the entry into the world war are other marks of progress well discussed. Missionaries and their work—"a blessing in disguise"—and especially eminent Chinese Christians are not omitted in this survey of advance movements. A thousand interesting and interpretative facts fill the pages. The volume will be enjoyed by those who read it.

Building With India. By D. J. Fleming. 12 mo. 228 pp. 50 and 75 cents. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1922.

India is the subject for foreign mission study 1922-1923. Dr. Fleming writes this study book from personal experience and from wide reading. He appreciates India's strength and sees her handicaps. He tells of the struggle between light and darkness, good and evil; describes various phases of Christian work and the signs of promise. The volume contains a vast amount of information but much of it too condensed to be satisfactory except as a book of reference or to suggest further reading. The general impression given is one of a great task in which we are called to be co-workers with God.

Stories from Foreign Lands. By Cora Banks Pierce and Hazel Northrop. 12 mo. 159 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

The odd customs and experiences of children in other lands furnish the material for these stories concerning the boys and girls of China, Africa, Japan, Persia, Moslem lands, India and the Philippines. They have no literary merit and are not of special interest as stories, but they give glimpses of life in these other lands from a Christian point of view.

Lives of Great Missionaries. By Jeanne M. Serrell. Illus. 12 mo. 197 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

What would we do without the familiar stories of Livingstone, Paton, Carey, Judson and others as material for missionary biography? In this volume for young people there are added the sketches of a few slightly less known missionaries such as Hudson Taylor, François Coillard and Mary Slessor. They lived wonderful lives and their stories are told in a way that holds the attention and impresses useful lessons.

Jungle Tales. By Howard Anderson Musser. 141 pp. \$1.50. George H. Doran Co., New York. 1922.

With vivacity and in fascinating style, Mr. Musser, for some years a Methodist missionary in the Central Provinces of India, tells some thrilling stories of adventure in connection with his work. The experiences with wild beasts, wild men and boys will delight old and young and are excellent for reading aloud.

The Trend of the Races. By George E. Haynes. Illustrated. 12mo. 205 pp. 75c (cloth), 50c (paper).

The Vanguard of a Race. By L. H. Hammond. Illustrated. 12mo. 176 pp. 75c (cloth), 50c (paper).

The Magic Box. By Anita B. Ferris. Illustrated. 12mo. 102 pp. 65c (cloth), 40c (paper). Missionary Education Movement and the Council of Women for Home Missions. New York. 1922.

The Negro in America is the subject for Home Mission study during the coming autumn and winter. These volumes will make the study fascinating and profitable. Dr. Haynes, a Negro with an M. A. from Yale, describes the racial conditions, the progress since emancipation, the mental and spiritual trend of the Negro race, the contribution of the Negro to American advancement, the attitude of the white race and the prospect for cooperation and understanding. It is a study that reveals clear thinking and high Christian ideals.

The second book is more popular in style and consists of biographical sketches of twelve prominent Negro leaders, such as Booker Washington, Nannie Burroughs, Wm. DeBerry and Joseph S. Cotter. They include educators, physician, pastor, social workers, banker, merchant, poet, etc. All have accomplished things worth while and their stories are well told.

Miss Ferris' story for young folks tells of a colored boy who worked hard for an opportunity to go to Hampton Institute. Young folks, and older folks too, will be stirred by the story of the struggles by which he attained his ambition.

Race Grit. By Coe Hayne. 12mo. 209 pp. The Judson Press, Philadelphia. 1922.

These stories of Negroes in America are pictures from life. They are largely gathered from the Southland and bring us into sympathetic touch with Negro problems and Negro progress all over the United States. The author has not taken stories of well-known Negroes but has delved into the experiences of inconspicuous members of the race whose lives are worth knowing. He shows the influences that shaped their characters and destinies and the service they are giving to their fellowmen and women. The story of Hunter Winters, the Negro boy who became a professor in Anthony College is of compelling interest and the lines of other of Baptist preachers, missionaries, teachers and public men, each contributing his share to Negro American progress, furnish material for stories with peculiar fascination and value. The stories are well told and are worth reading. They are especially adapted to use in connection with the coming study classes, in missionary programs and for reading circles.

The Negro: An American Asset. A study by S. J. Fisher. Paper. 12mo. 186 pp. 50 cents.

The Negro Boy and Girl. A Study Book for Juniors. Pamphlet. 33 pp. Board of Missions for Freedmen, Presbyterian Church, U.S.A. Pittsburgh, Pa.

This year's Home Mission study book for adults deals with the Negro of the past and present home life, religious nature, environment, education, political relationships, the Negro and the European War, and closes with a look into the future. Mr. Fisher's book is well written and is full of interesting facts. The subject is treated with sympathy and sound judgment. The Negro work of the Presbyterian Church (North) is emphasized.

The Presbyterian study book for juniors is not so well written for that grade but it gives young people in the north a glimpse of life among southern Negroes in the story of boys and girls trying to overcome the han-

dicap of slavery and to secure an education. The book will be of more value in the hands of a teacher than as a junior textbook.

The Bells of the Blue Pagoda. By Jean Carter Cochran. Illustrated. 12mo. 281 pp. \$1.75. The Westminster Press. Philadelphia. 1922.

Good missionary fiction is as rare as police when needed. Many have essayed to write novels with missionary heroes and scenes of action but the successful ventures do not exceed a score. Here is one describing "The Strange Enchantment of a Chinese Doctor." The atmosphere of China is here, the Oriental scenes and character, and the achievements of missionaries and Chinese Christians. The story has action and literary merit as well as Christian purpose and will be especially relished by young women and their mothers.

Shorter Bible Plays. By Rita Benton. Illustrated. 8vo. 134 pp. Abingdon Press. New York. 1922.

Bible stories of Noah, Abraham, Moses, Samuel, David, Solomon, the Good Samaritan and the Nativity are here given in dramatic prose and verse for children. Ideas for costumes, scenery and other directions are included. The work is carefully done but some scenes fail to convey the Bible lesson.

In the Land of the Salaam. By Bert Wilson. Illustrated. 2mo. 328 pp. Powell and White. Cincinnati. 1921.

A missionary society secretary tells in a chatty way about what he saw, and describes the people he met on a tour of India. The descriptions are of special interest to those connected with the Disciples but they contain much of interest and value to every student of missions in India. We are introduced to noble missionaries, to Indian Christians of many types, and see the work as it is to-day. Mr. Wilson is inaccurate in his statistics, giving the population of India as 340,000,000 and the Christians as 5,000,000. The latest government census reports 322,000,000 inhabit-

ants. Protestant adherents are estimated at 2,520,000 and non-Protestant adherents at 2,870,000.

Our Glorious Hope. By J. J. Ross, 12mo., 160 pp., \$1.25 net. Fleming H. Revell Co., New York.

Daniel's Half Week. By J. J. Ross, 12mo., 115 pp., \$1.00 net. Fleming H. Revell Co., New York, 1922.

These prophetic studies of the Second Coming and of Daniel's prophecy are especially interesting in view of modern events which many interpret as indicating the fulfilment of prophecy and the approaching end of the age. The author does not deal in dates but believes in the truth of the Biblical predictions as to the personal second coming of Christ.

Old Trails and New Borders. By Edward A. Steiner. 12mo. 208 pp. \$1.50. Fleming H. Revell. New York. 1921.

For an intimate look inside of European minds and life choose as a guide Professor E. A. Steiner, who came over to America as an immigrant, and has repeatedly traveled with the Europeans of all classes, such as immigrants, professors and politicians. This new volume is a book of sketches, describing Europeans at home and in America; men and women of many types living under many conditions. In Dr. Steiner's picturesque style each story is told with a purpose other than to interest the reader—chiefly. They make us acquainted with *folks*, their haunts, thoughts and habits. It is interesting to meet many classes of people and to see Europe since the war through Dr. Steiner's eyes.

Next Door Neighbors. By Margaret T. Applegarth. 12mo. 160 pp. \$1.25. Revell. New York. 1921.

A new book from Miss Applegarth is always a noteworthy event in the Junior mission world. These "thumbnail sketches" picture the thoughts and acts of Jewish, Polish, Italian, Bohemian, Chinese, Japanese and of other branches of the human family living in America. The twenty-six

stories are fascinatingly and sympathetically told under such captivating titles as:

"The Land of the Pot of Gold."

Hop-o'-my-Thumb.

Tessa Goes through the Keyhole.

Slant Eyes and Pigtales.

Brown Betty and the Chocolate Baby.

Little Squaw Laughs-At-The-Sky.

The Fairy with Whiskers.

Sing a Song of Sixpence.

Juniors will delight in these tales and will be benefited by them. Mothers and teachers of junior age children will find here excellent material for the story hour.

The Reconstruction of Religion. By Charles A. Ellwood. 8vo. 323 pp. \$2.25. The Macmillan Co. New York. 1922.

It is first important to define religion. Professor Ellwood, of the University of Missouri, defines it as participation in the ideal values of social life—a form of social control—a consecration of the individual life to social ends—and an affirmation of the reality of the "spiritual." He accepts the statement that "religion is man's attitude toward the universe regarded as a social and ethical force."

The author's ideas are philosophical and depend on human evolution rather than on revelation from God. There is much more of man than of God in the volume but the spirit is Christian. There is need for emphasis on the social obligations but there must be no diminution of emphasis on God as the Primary Cause, Ruler and Eternal Father.

The Promise of His Coming. By C. C. McCown. 12mo. 256 pp. \$2.00. The Macmillan Co. 1922.

This is an attempt at a historical presentation of the conceptions of the Second Advent, without any positive interpretation of the Bible teaching in regard to the Second Coming. Dr. McCown, a professor in Pacific School of Religion, studies the facts and sees the value in the belief but does not reach any very definite conclusion.



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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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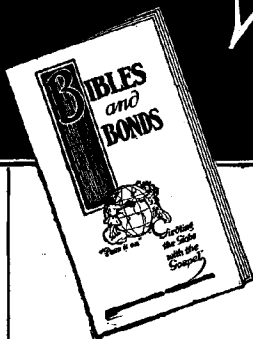
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PERSONALS

MRS. HELEN BARRETT MONTGOMERY, a member of the Editorial Council of the REVIEW, and last year President of the Northern Baptist Convention, has received the degree of Doctor of Laws from Denison University, Ohio, and the degree of Doctor of Humane Letters (L.H.D.) from Franklin College, Indiana. * * *

MR. E. T. COLTON of the International Y. M. C. A. has recently returned from an extended visit to Russia where he was endeavoring to see that adequate relief is given to the educated classes in Russia. He believes that if these classes can be preserved, the future of Russia is assured. * * *

MISS HELEN DAVIS, sister of Dr. Katherine B. Davis, the head of the Bureau of Social Hygiene, is the Associate General Secretary of the National Y. W. C. A., with headquarters in New York. * * *

REV. CHARLES A. ABEL, a missionary of the London Missionary Society, who has been working with large success among the natives in New Guinea, is in America and spoke at Northfield in August. * * *

DR. A. C. DIXON, for some time pastor of the Metropolitan Tabernacle in London, has sailed for China to attend a series of missionary conferences and to give a course

of Bible lectures. On his return to America, he expects to take up his work as pastor of the University Church in Baltimore. * * *

DR. CATHARINE L. MABIE, a Baptist missionary in the Belgian Congo for many years and a member of the faculty of the Congo Evangelical Training Institute, has returned to America on furlough. * * *

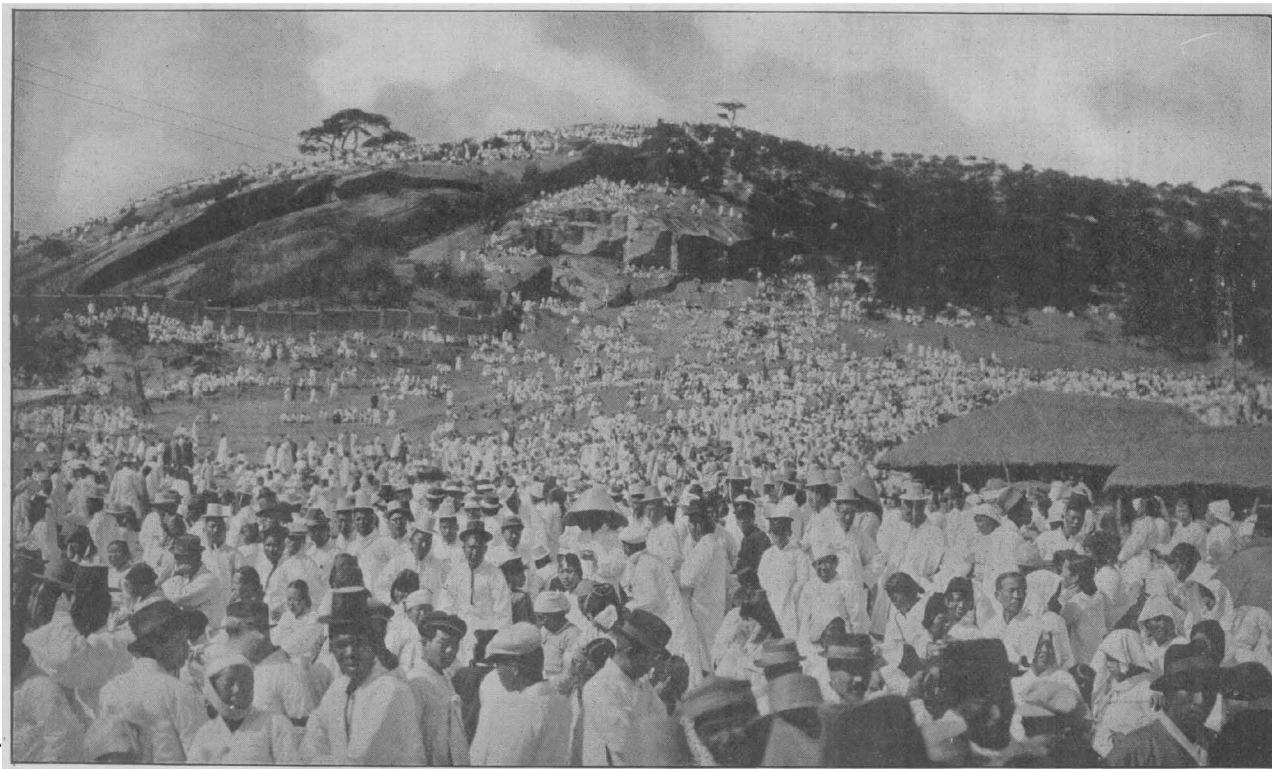
DR. WILLIAM BANCROFT HILL of Poughkeepsie, New York, has been elected Vice-President of the General Synod of the Reformed Church in America. * * *

DR. A. OLTMANS, for many years a successful missionary in Japan, was recently elected President of the General Synod of the Reformed Church in America. He is now at home on furlough. * * *

DR. A. R. COOK, for over twenty-five years a medical missionary of the Church Missionary Society in Uganda, was among those listed in the King's Birthday Honors, His Majesty having conferred upon him the Order of C. M. G. * * *

BISHOP LOGAN H. ROOTS, for twenty-two years Bishop of Hankow, China, has appealed to be released from administrative duties for three years, in order to undertake the secretaryship of the National Christian Council of China, to which he has been urgently called.

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From the *Missionary Herald*.

A MODERN STUDENT DEMONSTRATION IN FAVOR OF INDEPENDENCE, SEOUL, KOREA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
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NUMBER
NINE

THE NEED OF MESOPOTAMIA

THE land in which lay the "cradle of the human race," the land from which Abraham came, the land of Nineveh and Babylon, is still almost untouched by Christian missions. It is a country of scattered population, and of little progress but is rich in possibilities both physical and spiritual. The commercial agents are active there in their exploitation of oil wells and date groves but the missionaries of Christ have not yet taken possession of the field. There is some possibility that the Presbyterian and Reformed Churches of America, that now have missions in the neighboring lands of Syria, Persia and Arabia, may unite to establish work in Mesopotamia. Robert E. Speer, who recently returned from a visit to this neglected land writes:

"Mosul is the frontier city between Arab, Turk, and Kurd, and one-seventh of its population is made up of the non-Moslem elements, Chaldeans, Syro-Catholics, Jacobites, Nestorians, Sabeans, and Jews. At present also strange tides of political movement interlace, assisting and resisting one another, the new Arab government of Irak seeking to establish itself, the British government seeking to withdraw but finding it difficult to transfer authority and responsibility, the Turkish traditions lingering persistently and the possibility of new Turkish influence feared by some and by others much desired, French purposes not altogether clear, and new life astir in the breasts of many who have learned of liberty what their fathers never knew.

"As we talked with group after group representing many of these elements of life so mingled and varied, we seemed to hear a voice speaking to the missionary conscience of the home Church as clearly as that voice spoke to Jonah hundreds of years ago, 'Arise and go to Nineveh, that great city.' We talked with the British officials, with the father and mother of the present Nestorian patriarch, with representatives of the evangelical Assyrian Church, with the leaders of the Protestant community in Mosul, with the younger men of the

Jacobite body who are eager for the coming of new and living forces, and with individuals who helped to fill up the measure of such understanding as we sought to inquire of the missionary need and opportunity in this old city.

"The Protestant community holding its own against immeasurable odds recalled to us the names of the missionaries from whom the Gospel had come to them, showed us their beautiful old church and school, and asked for the help which surely they have a right to expect from us in their struggle to keep their light aglow. And the young Jacobite laymen, graduates of the college at Beirut and full of sympathy with the spirit and the ideals and the principles of life which they had met there, were eager to lend their support to any effort to meet the needs of men's minds and souls as well as of their bodies.

"Years ago Mosul was one of the stations of the American Board in Turkey. Then it was transferred to the Presbyterian Board with the expectation that it would be a base of work among the mountain Assyrians. When this seemed to be impracticable the work was transferred to the Church Missionary Society of England. Now the Church Missionary Society is giving up all its work in Mesopotamia and is withdrawing from Mosul and Bagdad.

"The plan which has seemed to be the best possible one is the establishment of a joint mission of the Presbyterian and Reformed Boards to care for the whole Mesopotamia field, leaving Basrah for the present in the Arabian Mission of the Reformed Church, but embracing all the rest of Irak. Such a Mission should have at once strong stations in Bagdad and Mosul and should look forward to developing the adequate occupation of cities like Hillah near Babylon, Kerbala, the great shrine of the Shiah Mohammedans, Nusair-yeh which is Ur of the Chaldees, and other centers both south and north of Bagdad. For many reasons medical work and schools should be used strongly in these stations as in Persia and elsewhere in the Mohammedan world, but the door to a straight and courageous, while at the same time a wise and careful, direct presentation of Jesus Christ to Mohammedans is wide ajar. 'And the word of God came unto Jonah the second time saying, "Arise go unto Nineveh that great city, and preach unto it the preaching that I bid thee." ' ' "

MISSIONS AND SOCIAL SERVICE IN JAPAN

NO one will deny that the Great Commission of Christ to His disciples included social service such as healing the sick, cleansing the lepers and teaching the ignorant. There is, however, considerable room for difference of opinion as to how much emphasis should be placed on meeting intellectual and physical needs of men, and how much money and effort should be expended in these

directions in comparison with the attention given to meeting men's spiritual needs. Christ's missionaries have always been eager to relieve distress and to overcome ignorance wherever it has been found, but to feed men's bodies or to train men's minds without leading them to God through Christ is to fail in the most important part of the missionary task.

In Japan today there is a wide variety of opinion among both Japanese and foreign Christian workers as to the emphasis to be placed upon social service in the program of the Christian Church in Japan. Some are convinced that so-called "Social Service" is not only a non-essential, but a dangerous substitute for the "real Gospel," while others as earnestly believe that a Christian social service program must be preliminary, in communities of the lower class, to any adequate understanding and appropriation of the spirit and teachings of Christ.

"In Japan," says J. Merle Davis, "the shifting of the national emphasis from agriculture to industry and commerce, the transformation of the cities into vast industrial centers, the steady tide of country population pouring into the cities, the change of industrial method from hand crafts to high-powered steam and electrically driven machines, the concentration of great numbers of workers under the roofs of one plant, the pressure of night work, of long hours and low pay, the creation of the city slum and cheap lodging-house with their attendant moral and physical degeneration, the over-crowding filth and vice accompanying the rapid growth of new factory districts—these conditions are familiar to all who have followed the rise of western industry. In addition to these sinister conditions, there have arisen athwart Japan's path to industrial progress and social prosperity certain conditions peculiar to her, which enormously complicate her situation. At least four of these may be mentioned:—the extraordinary speed of her industrial transformation; the unprecedented use of women and young girls in industries; the helplessness of the Japanese worker as a social and industrial unit, and the handicap of producing for the demands of a market representing a totally new civilization to the average factory worker. To these must be added two other factors, the comparative inexperience in social welfare technique and the inherited inertia in the face of social and industrial ills."

The Japanese Government has established many enterprises that seek to relieve poverty and to promote health, social welfare and education but there is much that is left undone. Other programs for betterment have been inaugurated in large industrial plants but little of it is actuated by unselfish principles. Ninety-five per cent of the factories have as yet done nothing to improve the truly horrible living conditions of their employees.

The most promising philanthropic efforts are those being carried

on by the Y. M. C. A., the Y. W. C. A., the Salvation Army and such independent Christian effort as that conducted by Miss Caroline MacDonald and Mr. T. Hara for prisoners.

The missionary part of the social welfare program is, first of all, to bring to all the Good News of the love of God and the forgiveness of their sins through the Lord Jesus Christ. Second, it is to relieve suffering, so far as is possible, wherever found; to teach the ignorant that they may know God as revealed in Christ, that they may learn how to make the best use of their life and talents and that they may exhibit the spirit and life of Christ in the service of others. How this work may be done to best advantage must be left largely to individual missionaries. The one thing most important is, however, that in all social welfare work the giving of the Gospel and the training for Christian life service must dominate all else in purpose and program.

CHINA'S PATH TO PEACE

IS it possible that China will yet discover that the only path to unity and progress is the Christian path? They have tried other ways and methods. Sun Yat Sen was at one time hailed as almost a Christian and an unselfish patriot. Today he is generally esteemed less highly and cannot be counted an evangelical Christian. With the defeat of Sun Yat Sen in the South, the driving of General Chang out of Peking and the re-assembly of the old constitutional parliament of 1914, representing a united China, there is some hope for political unity. But China cannot enjoy permanent peace except as it is based on the principles of Jesus Christ and submission to God's government. An interesting and hopeful sign is reported by Rev. Carleton Lacy, the Secretary of the China Agency of the American Bible Society, who writes:

"By coincidence or otherwise, the most effective fighting units in China today are certain divisions under two generals whose divisions have almost literally been 'eating up' the Christian scriptures. A few weeks ago, General Chang Tso-lin of Manchuria, was reported to be holding an impregnable position near Peking. General Feng Yu-hsiang, the Christian Governor of Shensi, led his army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria. Almost every soldier in General Feng's army carries a Testament and the officers nearly all own leather-bound Bibles. More than that, they have set a style for the people, who on every hand are buying the book that has made an army not only tolerable, but decent and likable.

"In Southern China the influence of Christ is also manifest. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The Churches sought government cooperation in the campaign and Governor Chen was prudent enough to capitalize public opinion. The result was a purity campaign and a clean-up not complete, but noteworthy. The Christian forces achieved this with the aid of a good governor. The Christians decided to carry their welfare work into the barracks. The churches and a school of blind boys contributed \$122.00, the Bible

Societies supplied Bibles and with the cooperation of the Y. M. C. A., 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Chen Chung-ming's troops are now in control at Canton, and order has been restored."

" 'Soldier' in China used to be a synonym for 'Sinner' of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to 'get religion' things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Feng and Chen and their Bible-reading armies."

SOUTHERN PRESBYTERIANS' LETTER TO CHINA

ON account of the suspicion cast upon some missionary workers in China as to the rationalistic teachings, the Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern) has sent a letter to its missionaries in China, as directed by the General Assembly, in reference to the "orthodoxy" of its missionaries. The result will be reported to the General Assembly next year. This letter asks for full minority and majority reports from each mission in case of irreconcilable differences of opinion. The letter is in part as follows:

"Calling especial attention to the item in the action of the Assembly relating to the use of unsatisfactory textbooks in Union institutions in which we cooperate, our Committee desires that our missions should use every proper and legitimate means to secure the removal of such books as are named in the Assembly's action, namely, 'Clarke's Outlines of Theology' and 'Hastings' Bible Dictionary'....

"We most sincerely hope that the other boards cooperating in our Seminary at Nanking will appreciate the value of our cooperation at least to the extent that they will be willing to adopt some theological textbook which our missions have approved. We would deplore the necessity of separating ourselves from the other evangelical missions working in central China in the matter of theological education, and thus losing the opportunity which we now have, with three members of our missions on the Seminary faculty, of making our contribution toward the training of the theological students coming from all the evangelical missions in their views of Christian doctrine. While of course we could not think of making concessions that would involve a sacrifice of principle in this matter, we do not think we ought to take any extreme position in our requirement of concessions from other missions. We must take the ground, however, that any institution in which our cooperation would involve our endorsement of the institution must be conducted on orthodox lines in matters of essential and fundamental doctrine.....

This is an exceedingly difficult and delicate question, especially since many missionaries who are supported by the Church in America are members of Presbyteries in China and are therefore outside of the ecclesiastical jurisdiction of the Church at home. There is also a great difference of opinion even among devoted, spiritually-minded Christians as to what constitutes "orthodoxy", what methods of in-

vestigation will reveal the true facts, and what means may be found to make certain that the teaching in missions and in union institutions will be only such as will build up a strong, intelligent, devoted Church of Christ, recognizing the Word of God as the final standard of authority in all matters of faith and practice.

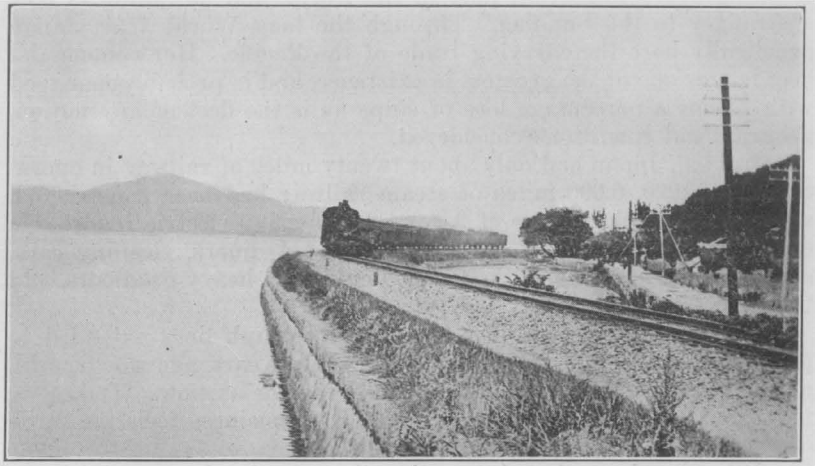
PAPAL AND PROTESTANT ACTIVITY

AT times the Roman Catholic Church seems to move quietly forward without any announced plans or reports of progress. It works largely under the surface through various channels. At present, however, there are outward signs of renewed activity at home and abroad under the leadership of Pope Pius XI. He is said to be a man of education, a statesman and leader.

The aggressive plans of the Papal hierarchy include greater activity in North America (where a papal history of the United States is to be issued by the Knights of Columbus), an increase in the number of missionaries in Africa and Asia and strong policies to counteract Protestant influences in Italy, France, Belgium and Germany. The Ukrainian Evangelical Association calls attention to the activity of the Jesuits in Poland (in which country Pope Pius XI formerly lived) and in the Ukraine.

The most startling plan of the Papacy is, however, the effort to win back the Russian Church into the Papal fold. The Soviet opposition to religion, the persecution of officials of the Greek Orthodox Church, the spoliation of the churches and the general suffering and unrest in Russia have seemed to the Papal authorities an opportunity to win back these members of the Eastern Church to the Roman fold. The losses of the Papacy in Austria and Czecho-Slovakia are great and it is not surprising that the Roman hierarchy is seeking to offset them in other directions.

In view of the claims which the Pope makes to world-wide dominion as a "super-sovereign," and the activity of the Jesuits, the Roman Catholic priests and the Knights of Columbus in America and elsewhere, an "Evangelical Protestant Society" has recently been formed with headquarters at 331 West 57th Street, New York City. The President is Mr. E. C. Miller and the purpose of the Society is "to defend and promote Evangelical Christianity in co-operation with evangelical churches; to defend the encroachments of all who subordinate the authority of our country (America) to any other authority except that of God; to promote extensive and intensive evangelism throughout America and by wide publicity to reveal ways in which certain interests are endeavoring to nullify certain American laws and to subvert American institutions; to suggest and promote safeguards against all such encroachments in every lawful way."



AN EXPRESS TRAIN—TYPICAL OF MATERIAL PROGRESS IN MODERN JAPAN

New Japan and the Old Gospel

BY REV. DAVID S. SPENCER, D.D., KUMAMOTO, JAPAN
Missionary of the Methodist Episcopal Church since 1883

JAPAN has a history of 2,500 years. The 122d consecutive ruler of the same dynasty now occupies the throne. Here are temples a thousand years old and some Japanese coins were minted in 720 A. D. There are Japanese books that were published before these coins were born from the mint. There are swords and spears, lacquer ware and beautiful silks that were in existence long before the prows of the ships of Columbus cut the waters of the Atlantic. Japan is not new. Japan is very old.

On the other hand a visitor to Japan will find that all of her chief institutions are of recent date. Her political, commercial, educational, legal, industrial and military systems are scarcely fifty years old.

Japan is still in the transition stage. The old and the new strangely intermingle. In one place or in one respect the East is more in evidence; in another the West. The combined result is something different from either East or West. In certain lines the change has been rapid.

Fifty years ago, Japan possessed only forty-six ships, with a total tonnage of 17,986, and no Japanese flag was ever seen in a foreign port. In 1918, her merchant fleet comprised 2,179 steamships, besides many sailing vessels, with a tonnage of 2,482,000. A commercial map shows that Japan has eighteen lines of marine service

touching every important port in the world, and no nation is now a stranger to the Sun-flag. Through the long World War, Japan practically bore the carrying trade of the Pacific. Her commercial fleet is now one of the greatest in existence, and is probably managed with as low a percentage loss of ships as is the fleet of any nation, geographical conditions considered.

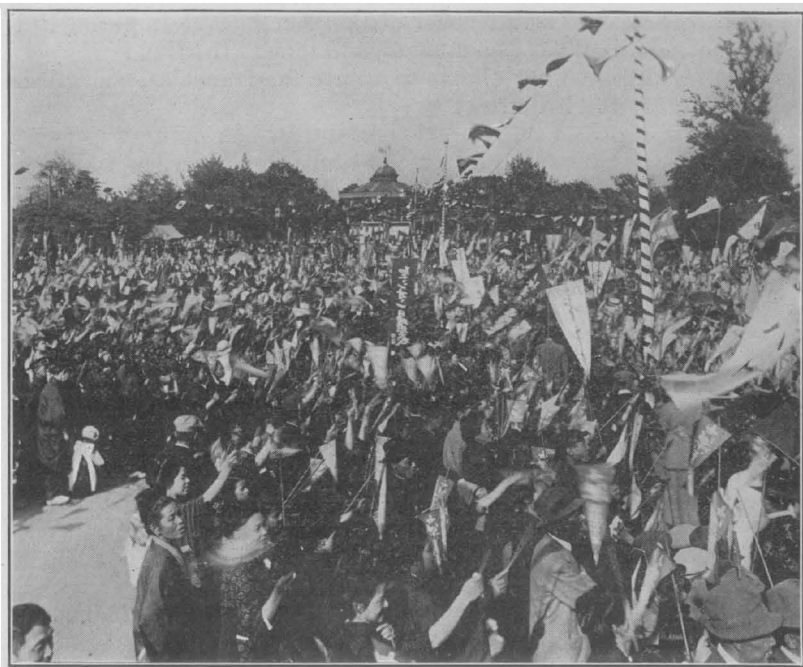
In 1880, Japan had only about twenty miles of railway in operation. By 1920, 6,000 miles of steam railway had been constructed, with a total track mileage of 9,200, besides many electric roads. On these lines one can now find well-conducted diners, sleeping cars, a railway mail service, with electric engines on heavy gradients, and time schedules well kept.

The last fifty years have seen the telegraph lines extended to practically all parts of the Empire. Fifty years ago no "moshi, moshi" girls crowded the telephone exchange as now. Today we talk from island to island with ease, and all business feels the throb of new life.

What has been more interesting than the development of Japanese communications in the last half century? Letters used to be carried at the end of a short pole slung across the shoulder of a footman and relays of swift-footed runners went between the chief cities. The less fortunate sections of the country got news when they could. There were practically no newspapers. Today the rural mail delivery reaches every hamlet daily, and in cities a dozen deliveries per day is common. The newspaper accompanies the letters. Japan had this rural delivery and parcel post long before the United States awoke to their importance. An air mail service between the leading cities is now contemplated with Tokyo to Seoul, Tokyo to Peking, and Tokyo to Harbin air lines. A score of English captains of the air are now training the Japanese for this service.

The Japanese schools of fifty years ago cannot be easily described. The pupils knelt on the *tatami*, (straw floor mats), in rows, before low tables, the teacher behind them with a long whip. Each pupil shouted his lesson of Chinese characters at the top of his little voice. If he ceased, he was liable to get a switch over his shoulders. Even such schools were conducted only for the sons of the official class and financial favorites. In the brief intervening period, the common school has been carried to every class and section of the people. Attendance is obligatory. Poverty is no excuse. What the individual poor family cannot do the community rates must do. Illiteracy must go, and is rapidly going. Fifty years ago, a few thousand children enjoyed the benefits of education; today there are 7,500,000 in public schools.

A revolution of far-reaching importance is being wrought here through this scheme of education. Here beginning with childhood the national ideals are taught. Here a deep reverence for the Im-



THE SUNDAY SCHOOL PARADE, TOKYO, A SIGN OF RELIGIOUS PROGRESS IN NEW JAPAN

perial House is inculcated. Here, under the guise of "morale" the Shintō faith is instilled into the child mind. As in Germany under the ex-kaiser, special attention is given to the primary grades, and here the foreign missionary is not encouraged to enter. He may conduct the kindergarten, the academy, the college, but not the primary grades. Japan likes the world to know that the 98 per cent plus of her children of school age are enrolled in her schools. To the friend of missions, here is food for thought.

NEW WOMEN OF JAPAN

With this nation-wide awakening of ideas, very important social, psychological, industrial and economic changes are coming, and with increased momentum. The first thing to notice is the change in woman's status. From a mere servant and tool of the male sex she is proving to be man's intellectual equal, his moral superior, and his industrial competitor. Because of her demonstrated ability she can no longer be shut out of positions of importance. In telephone, telegraph, railway office and every sort of clerkship she has won her way. As a professor in women's colleges she has made good. In law, in medicine, in art, in music, on the stage, she is able to meet all

demands. She excels as a teacher of the young. The Imperial University has admitted her as a student, and though the House of Peers has thus far defeated her efforts to secure the franchise, she will in due time secure the ballot.

The stress placed on education in Japan has naturally opened the way for the press, and every city and large town has its newspaper—cities like Tokyo and Osaka boasting of dozens of them. Everybody reads. There are 1,430 bookstores in Tokyo alone, and the variety and attractiveness of the books offered through the land, awakens admiration, though a great improvement in the moral tone of some of them is to be desired. But attention needs to be riveted to the fact that the *people are reading, everywhere reading*. The morning paper furnishes the leading news items from all world news centers. Japan knows far more about America than America knows about Japan.

All this education and this stirring of thought points to another great change, which is the psychological. Before the restoration the *samurai* class—5 per cent of the population—did the thinking for all, and the 95 per cent were the submissive tools of the governing class. Today the official concern is over the *rise of the people*. The coolie of yesterday is the capitalist of today, and demands a hearing. The conservatives constantly fight what they call “dangerous thoughts,”—these incoming democratic ideas,—but theirs is a losing fight. No police or military system can fence out thought. Censorship of the press has been tried to the limit, but has failed to prevent the ingress of radical ideas. The school with its revelations of science and history, the foreign press, Japanese travel, foreign guests, wireless,—the very heavens are aglow with incoming light and information, and Japanese youth of all classes are intellectually the hungriest souls one can find. To the young of both sexes, knowledge is power. The well-to-do seem to have special advantages. Consequently, money is supposed to be power. The capitalist has come. Class animosities have come. Modern industry with all its attendant evils is upon us. At the hour of writing, 20,000 workmen, using “direct action,” have possession of the largest shipbuilding plant in the land, and are holding up the building of vessels for the navy. Labor is forbidden to organize, but organize it will.

The whole life of the Japanese people is now complicated by the ever increasing political and social problems. With the growth of intelligence among the masses comes the demand for a real part in the conduct of government by the people. Official red tape or arbitrary action is increasingly resented. The colonies are being heard from. The agricultural class,—74 per cent of the population,—is showing steadily greater opposition to increased taxation,—and the nation-wide demand for a reduced war budget,—now consuming half the national income,—cannot long be ignored. Further, Japan must

find some outlet for her population. China is credited with 120 per square mile and Korea with 190, while Japan has 372 to the square mile. Japan can no longer feed her own people from her own soil. Increasing as they are more than half a million per year, some safe outlet for these millions must be found. China is looked upon as an increasing danger and if the present unrest continues none can foretell what tomorrow may bring to that unfortunate people. The Korean problem is still pressing but there is hope that it may soon be solved. Japanese colonization is possible to a limited extent in Korea and Formosa. Japan is today the only well-organized, orderly and effective government in this Far Eastern population of 500,000,000; and Japan is facing problems of highest national importance.

The Far East is the storm center of the world. These millions fear the white man, while the leaders of both China and Japan feel the importance of keeping friendship with America. Fifty years ago Japan definitely decided to march in company with the Occident if possible. To keep that decision, Japan has, on the one hand, endangered her situation in the Orient, and on the other has at times produced misunderstandings in the Occident; but unless alienated from America and England by our own folly, she will cling to her position of influence and power derived from her Occidental connections.

THE POWER OF CHRISTIANITY

Into this increasingly interesting and strategically dynamic situation Protestant Christianity came some fifty years ago. Japan has not forgotten her experience with the Jesuits of the sixteenth century, and for years the Gospel of Christ in Protestant dress was also strongly opposed. Buddhism and Shinto naturally still oppose the Christian missionaries. Another great opponent has been the family system, an institution little known or appreciated in foreign lands.

In spite of every form of opposition, often amounting to persecution, sometimes even to the death, the Gospel has, however, made real progress. It has removed the "notice boards" prohibiting Christianity and has written religious liberty into the national constitution and all law codes. It has made concubinage a disgrace, has glorified monogamy. The Christian home has opened wide the door to enlightened womanhood and is making steady progress to her moral, social and economic restoration. It has brought the legal Sabbath, and aims steadily at bringing in the spiritual day. It has taken the Bible out of obscurity and has introduced it to the press, the bookstores of the land, and the homes of multitudes. It has established a Christian press which has already attained wide influence and steadily challenges the evils of the day. In 2,000 years

Buddhism and Shintō had reared scarcely a single eleemosynary institution. In fifty years Christianity has dotted the land with institutions for the care of the sick, the blind, the deaf, the dumb, the leper, the insane. Japan's Red Cross Society is an outstanding Christian gift of international importance. Fifty years ago the open profession of the Christian faith meant to the Japanese citizen danger to liberty and even to life. Today the Crown Prince is a member of the Young Men's Christian Association, and the gifts of the Imperial House to Christian projects of every sort are well known. Best of all, the simple Gospel of Jesus Christ is being regularly preached in thousands of towns and villages by a stable and able Japanese ministry; aggressive evangelistic movements are stirring all the churches, and sinners by hundreds are coming to the Father's house.

But a complete Christian victory has not yet been won in Japan. Only about one per cent of the people profess to be Christians. At least 35,000,000 in Japan proper have never yet had one fair chance to know our Saviour. Dangerous forces are rising to oppose the old Gospel. The lack of Christian workers to meet the new demand is appalling. Japan begins to say: "The Christian religion alone can meet the situation; if that fails, we are gone." The deep longing of the best thought of the day for light from American Christianity has never been greater than at this hour. No new and different Gospel can meet the needs of the hour. The old Gospel is being tested right here and now and is proving its power. Only Christ, the Son of God can save men. Japan is the key to the Far East. The hope for China is in a regenerated Japan, for Japan will lead this Orient—but whither? That depends on her adoption of the teachings of Christ as her standard. What then is an intelligent Christian program?

(1) A substantial immediate increase in evangelical missionaries, both men and women.

(2) Stress on the Christian kindergarten, the Sunday-school, and all work among the young.

(3) Adequate equipment for mission schools of middle school grade for both men and women, and double their number.

(4) Union of Christian forces on a Christian university of high grade for men, and the strengthening of the one now existing for women.

(5) Cooperation of Christian forces, eliminating all unnecessary duplication of agencies, and a strong combined attack upon the liquor traffic, social vice, official corruption and unjust industrial conditions.

(6) Ten times as much money and brains as now put into Christian literature and newspaper evangelism, to meet this awakened mind with the Gospel of Christ, for that Gospel is the power of God unto salvation and the one hope of this Far East.



NEWSPAPER EVANGELISM LOAN LIBRARY—SELECTING BOOKS FOR INQUIRERS

Newspaper Evangelism in Japan

BY REV. HARVEY BROKAW, D.D., KYOTO, JAPAN

Missionary of the Presbyterian Church, U.S.A., since 1896

THE use of the printed page in Christian evangelism is nothing new, for missionary printing presses in every mission land have turned out millions of pages and put them into the hands of non-Christians. But newspaper evangelism, as now carried on, seems to be a twentieth century and Japanese development. The beginnings, however, date back to the last years of the nineteenth century.

On the damp, dismal west coast of Japan, in Fukui, where William Eliot Griffis got his first intimate touch with Japanese life and history, a well equipped missionary, the Rev. G. W. Fulton, D.D., of the Presbyterian Mission, like Peter on the housetop, was grieved with the idolatry around him. His keen, alert brain pondered problem and method to reach these non-Christians. The result was an advertisement in the local newspapers to the effect that any one wishing to study the Bible would have a method described by sending in name and address.

The method was simply the use of mimeographed explanations of Bible passages in such an order as seemed best suited to the Japanese mind. Later, a little eight-page paper, called "Yako," was substituted for the mimeographed explanations.

The Rev. J. W. Doughty of Hiroshima on the Inland Sea, also began to search out any interested in Christianity and a small advertisement in the vernacular papers brought responses in such numbers as quite to overwhelm him and his colleague. A package of tracts is sent out in reply to inquiries, with an invitation to correspond as to doubts and difficulties. The *Fukuin Geppo*, (now the *Fukuin Shisha*), met the need for a religious paper, and workers were sent out two by two in itineration to consult the new inquirers. The Rev. Albertus Pieters, a missionary of the Reformed Church in America, has carried the method to its logical conclusion, by the establishment and instruction of bodies of Christian believers, looking forward to self-governing, self-supporting and self-propagating churches. In the city and prefecture of Oita, on the island of Kyushiu, Dr. Pieters has in seven years had inquirers in every township and nearly every village and hamlet in the prefecture. Local bodies of believers were established, which are developing into organized churches. Mr. Pieters so thoroughly believes in the method that he has the vision of a nation-wide, inter-denominational agency, which would break through the solidarity of Japanese society, particularly in village and rural life. Accordingly, he has organized a Promotion Committee and the Conference of Federated Missions, after a year's investigation, has appointed a standing committee on Newspaper Evangelism. This committee plans to give this method of evangelism a fair trial. They serve as a bureau for the collection and dissemination of information with regard to the work and are now carrying on a demonstration in the city and prefecture of Fukuoka, also on the island of Kyushiu. The plan of organization of the standing committee may be of great value for guidance and inspiration to Boards, Societies and Missions in other mission fields. (Copies of the Rules may be secured from the Federation, Kyo Been Kwan, Ginza, Tokyo.)

One of the first and most grievous disillusionments of the average new missionary is in regard to the attitude of non-Christian populations towards him. Very frequently in the home-lands, the impression is given that the peoples of the world's mission fields are waiting to welcome him with outstretched arms and longing for his message with eager hearts. This usually is far from the truth. The missionary is soon made to feel that neither he nor his message are wanted except by a very few. He is often ignored, ostracised, persecuted, treated as an interloper, and even suspected of being a spy for his government. He soon learns by experience what His Saviour taught in the parable of the "Lost Sheep." He goes after

the *one* that was lost. There is a solidarity of society against him and his "imported religion."

But mission fields have been affected by the movements in homelands to influence society as a whole. The individual must be saved, but so must society, if possible. Rev. Albertus Pieters says:

"It is precisely here that the weakest point in our missionary work is found. Practically the only methods in use anywhere are preaching and tract-distribution, both of which are able to function only through the personal presence of a Christian worker. The efficacy of these methods is therefore subject to four very serious limitations: first, the number of Christian workers; second, their personal efficiency; third, the accessibility of the population in a geographical sense; and, fourth, their accessibility in a moral sense; that is to say, their desire and willingness to receive the proffered information. Stated commercially, these conditions correspond to the number and skill of the salesman employed, the facilities for distribution, and the demand for the article offered.

"These methods do not at present suffice to keep up with the growth of the population in any non-Christian land, with the consequence that each year there are more individuals unacquainted with our message than there were the year before. . . . There is no prospect that evangelism by present methods will be adequate to the task in hand in any country with a large and growing population.

"In the face of these facts, if we are to address ourselves soberly to the task of universal evangelization, it is essential that we should find a method of increasing the demand, and also a method of communicating the information that is not dependent so strictly upon the personal presence of a worker in the district or with the person to be evangelized. . . . In Japan, we can reach through the papers directly from one-fifth to one-fourth of the population, and this portion is so influential that if we succeed in reaching them we shall in all probability quite readily find means of reaching the remainder."

There will always be need for the "one win one" method. Nor is it the claim that any of the methods now in use, such as education, hospitals and social service, should be abandoned. There will be need for all, and each one of them should be everlastingly worked. What is claimed is that we now have a method, with the principles worked out, and with the fundamentals of the organization made clear, which will break through the solidarity of society and touch the whole.

"Newspaper evangelism" becomes in practice "correspondence evangelism." The brief explanations of Christianity in the newspaper, with the advertisement requesting names and addresses, and offering Christian literature free, in every case so far recorded bring in names and requests beyond expectation, or at least beyond ability to handle them. Dr. Christopher Noss, after two years' experience, found himself "in correspondence with inquirers, mostly young folks, in over half of the 400 rural districts" in his field. "In some of them there are well-defined groups, possible nuclei of Christian congregations." He adds, "I can not see much prospect for rural evangelization in Japan unless this method is utilized. Its unique value

consists in its power to reach those who cannot attend Christian meetings, either because the mission churches are too far off, or because the inquirer is restrained by superiors."

In Hiroshima, where the work first started, Rev. W. H. Murray Walton, of the Church Missionary Society, is prosecuting the plan vigorously. Utilizing the interest at the time of the World's Sunday School Convention, he received 700 requests in one week. In a short time, he had applications from 146 villages, had sent out 750 books and sold two hundred yen worth of Christian literature. In a few months, eight baptisms had resulted and a vast correspondence established.

The new inter-denominational venture in Fukuoka, with Mr. Pieters as manager, started on April 28, 1921. By July 15th, 750 requests had come in, and advertisements had to be stopped. On one day there were 85 applications. Referring to the advertisement, Mr. Pieters writes, "Results came in so fast that we had to withdraw the announcement. . . . We had to stop it because it threatened to swamp us. We have not the staff to deal with so large a business, nor have we the means to supply so many people with tracts. It costs twenty-five cents, (U. S. money), on the average, to take care of the business resulting from one application. That is not much, but it seems dreadful not to be in a position to spend that much on a man who knows nothing about Christ and wishes to learn."

The results should be analyzed more carefully, and in so doing they fall naturally into several points. *First*, "there is the systematic dissemination of the Christian message." The articles, a column or so in length furnish a capital opportunity for teachings about God, Jesus Christ, sin, redemption, the Bible. It is thus practically possible "to give the people a good idea of what Christianity is." This means practically *all* the people, for the Japanese are a reading people. A trip into the interior, even to mountain villages or islands of the Inland Sea, will reveal the postman or other carrier carrying by relays the great dailies to these places ere sunset of the day of issue. This may mean eighty to one hundred miles from the nearest railway station, taking into consideration the night hours of the earliest issues. Think of thus saturating a whole prefecture, or a whole empire, if the means were available, with fundamental Christian truth.

A *second* result is obtained by inserting articles on social questions from the Christian standpoint. What is the Christian idea of patriotism? What is the Christian basis of international relations? How about the evils of alcoholism, the geisha and licensed prostitution? Is there a Christian relationship for capital and labor? Should Christians stand for disarmament and international peace? Is it not of importance to create a Christian conscience on such matters? We admit that a missionary must not have anything to do with

political questions as such, but he surely ought not to keep quiet about questions of moral and spiritual import, even if a non-Christian government makes them a part of politics. A few years ago, Mr. Pieters discovered that the school teachers of Oita Prefecture were compelling the school children to worship at shrines, contrary to the Constitution, which grants religious liberty. A series of articles in the newspapers practically stopped the illegal and improper practice.

A *third* result is in the opening of new doors and creating new opportunities. There are large numbers who have been hindered by distance, by the opposition of society and by the rancor of the priests from gratifying their longing to know about the gospel of Christ. Newspaper evangelism brings such their opportunity. With the follow-up work, and after a few years at this method, the writer could have placed twenty evangelists in places ready to receive them.

A *final* result is in the changing of individual lives. After all this result is really the most fundamental. We moderns are very much given to thinking in terms of the salvation of society. It is a magnificent vision and a noble purpose. But we should never forget that society will be saved only by the transformations of character in individual lives. Newspaper evangelism searches out those eager of heart and ready for the truth, puts the truth before them, provides by follow-up work a method of study preparatory to baptism, leads into fellowship with some church or organizes a new one for them. The results are already so large, so compelling in the saving of the individual that this one form of result would alone justify the method. Moreover, lives get so transformed by the power of the personality of Jesus that no small number of Christian workers and evangelists have been produced by this work.

The future, of course, is in the hands of Providence. But Providence works through men and women. The full fruition of this work of newspaper evangelism, humanly speaking, now depends upon the measure of support given by Missions, Boards, the supporting churches and individuals of the home-lands. The Committee on Newspaper Evangelism of the Federation of Missions has made out a five year program for about \$1,250,000, which would enable them to carry out a nation-wide campaign. It seems a large sum, but compared with the need, the opportunity, the probable results—based on experience—the sum is none too large.

Rev. Albertus Pieters says: "Give us the Two Hundred and Fifty Thousand a year for from ten to twenty years, and we believe we can put some knowledge of the gospel into every hamlet of fifty houses or more in the entire Empire of Japan, and that we can make it virtually impossible for any intelligent, newspaper reading Japanese to grow up without a knowledge of the facts and doctrines necessary to Christian faith."

Interpreting Christ to Japanese in New York

BY REV. SOJIRO SHIMIZU, NEW YORK

Minister of the Japanese Christian Institute

THOUSANDS of Japanese come to New York for education or business. They see the mad rush for knowledge, for money, for pleasure and for political power, but very few of them ever enter a Christian Church or a Christian home. America is interpreted to them as a land of material progress and their idea of American Christianity is mixed with Universities, Wall Street, the "Great White Way," and the Capitol at Washington, but they know only the exteriors of Churches of many sects and styles. Christ is not in many cases interpreted to them so that they see in Him the Lord and "Saviour of all men, especially of those who believe."

The Japanese Christian Institute, located at 330 East 57th St., New York, is an attempt so to interpret Christ that the Japanese in New York will see in Him, not a foreign God, but One who deserves their homage and is ready to be their Saviour and Friend. The Japanese Christian Minister in charge is supported by the Woman's Board of the Reformed Church in America but the Institute itself is interdenominational and is self-supporting. Its members belong to different denominations, or to none, and many Japanese there first confess Christ. The one aim of the Institute is to proclaim Christ and His Gospel to the Japanese in New York through devotional services, preaching, Bible classes and Christian living. Christianity is interpreted as related to personal, social, intellectual, business and political life. A free evening school is conducted in which the Japanese are taught English and some other subjects; there is a free employment bureau, an information bureau, and a dormitory for 30 men. Classes have also been organized in Japanese boarding houses so as to widen the Christian influence of the Institute. The Japanese gladly attend the devotional meetings, Bible Classes and preaching services, the attendance ranging from fifty to one hundred and fifty. On Saturday evenings there are literary meetings and on Thanksgiving, Christmas and New Years are dinners or other social gatherings. Four hundred attended the exercises last Christmas.

The Institute greatly needs two things in order that it may satisfactorily do its work. (1) A club house for women members who have no satisfactory home in New York City. (2) A Rest Home in the country where the Japanese may go for healthful recreation in a Christian atmosphere. Gifts for these purposes may be sent to the Woman's Board of the Reformed Church in America, 25 East 22d Street, New York.

The following are a few testimonies from Japanese who have come to the Institute:

"I have been seven years in this city, but I stayed most of the time in down-town boarding houses, where every form of evil practices is going on—since I became a Christian, my disposition has been changed, and I keenly regret the loss of the last seven years without Christ."

"It is twenty-five years since I left Japan and I have been eighteen years in this city, but I have never before been in the Mission. I stayed in boarding houses down-town; I am very glad to come here and enjoy a Christian environment."

"After years of struggles, I found the real peace in Christ, and now I have decided to enter into the ministry and give my life to His service."

During the past year, we received nineteen adults as members through confession of faith; and each one of them is eager to lead others to the saving knowledge of Jesus Christ and is active in assisting mission work. Among new converts, there are machinists, business men, students and others, who are at present engaged in domestic work. With a significant sense of joy and hope, we receive a new convert, not only because "there is joy in the presence of angels of God over one sinner that repenteth," but also in a larger sense he represents his home, friends and country. Winning one young man here may mean saving many in his home land; and sowing here means reaping there in the foreign field. The great majority of the Japanese, whom you meet in this city, come from homes where there is no Christian influence; and some of them come from the localities where the Gospel of Christ has never yet been preached. Think of the immense opportunities we have in the city to carry on both home and foreign missionary work at the same time. To Christianize every Japanese in the city should be our supreme purpose, as we realize the cooperation of the Spirit.

Our work in the Mission is naturally twofold, namely: To lead men to Christ, realizing that winning one man to Christ means leading indirectly his family and friends at home, and thus we can contribute our share in evangelizing Japan, and in the second place: To educate Christian men and women, as well as those who come to us in the principles of Christian teachings, through the agency of the Church, that they may bear manifold fruits.

The sphere of our work is not confined within the walls of the Institute, for we are eager to preach the Gospel also to those who are outside. We publish a Japanese monthly paper, "*The Progress*," and tracts of various kinds and distribute them free to the Japanese whose addresses are known to us. This work has continued for eight years and at present the paper is sent to England, France, Germany, South America and Japan, besides being widely circulated in America.

Ramabai—The Hindu Widow's Friend

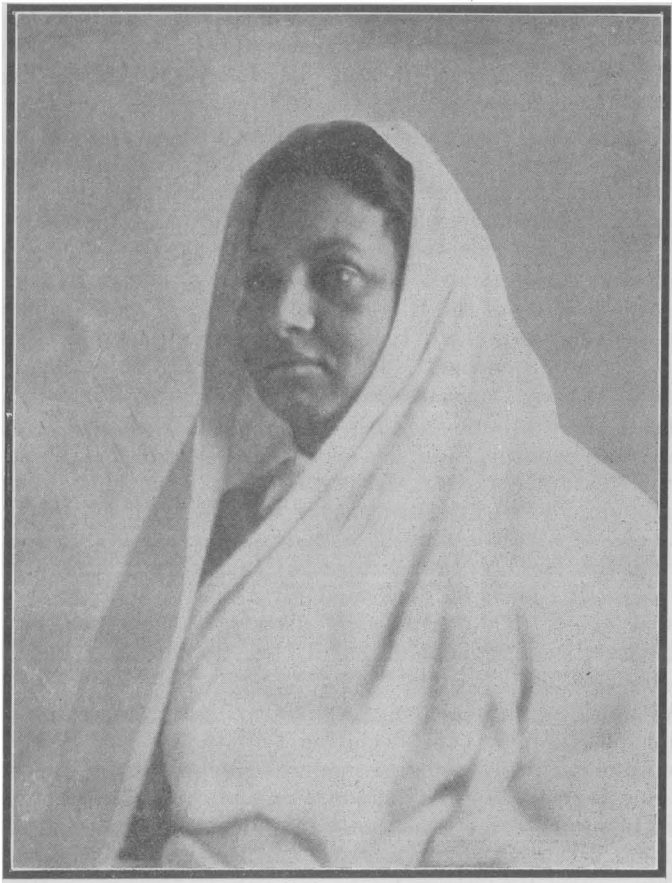
KATE CAMPBELL VICKERY, SYRACUSE, NEW YORK
Impersonator and Lecturer on India's Women

ALL hearts were stirred with sympathy when Ramabai's daughter, Manorama, went Home a few months ago, and again last December when Soonderbai Powar died and left Ramabai, the "Indian Widow's Friend," without the help of those nearest and dearest to her. But our Heavenly Father knows what is best for His children. When "India's Uncrowned Queen" came to her heavenly coronation her only daughter, and her dearest friend and co-worker of many years, as well as many of her daughters in Christ, were waiting to receive her with acclamation and joy.

Ramabai, the daughter of a learned Brahmin shastri, had an unusual life for a girl of her day in India. Her father, a widower, while at a mela or religious festival in the city of Nasik, on a pilgrimage seeking for peace, met and married the little nine year old daughter of a Brahmin pilgrim. That very day he started with her to his home in Mangalore, nine hundred miles away and Lakshimabai, the little childwife, never saw her parents again.

Some years before he had studied with a noted shastri in the city of Poona and had sat daily with his teacher in the Peshwa's palace, outside the curtain, behind which he could hear Rani, the Peshwa's wife as she read and studied under the shastri's direction. He was impressed with the fact that women might be taught to read and had tried to teach his wife to read. His mother forbade the lessons and his wife did not wish to learn so that he gave up the attempt. Now, however, he began to give his new little childwife lessons in Sanskrit. As his mother insisted that there must be no lessons in that Hindu house, Ananta Shastri took little Lakshimabai and his household goods and departed into the Western Ghats into the Forest of Gungamul, a remote plateau. There he built a house, made his home, and taught his wife to read.

Here their three children were born: two daughters and a son. Ramabai, the only child who survived, was born in April, 1858. When she was old enough to learn to read her father was so busy teaching many chelas or disciples that her mother, Lakshimabai, was her first teacher. The household by this time had been increased by Ananta Shastri's father, mother, and the son of his first wife so that Lakshimabai's day was filled with household tasks. Each morning before it was light she would waken Ramabai with sweet words and caresses and holding her in her arms would whisper the Sanskrit words to her. Later when her father found how apt a pupil Ramabai was, he became her teacher.



THE LAST PORTRAIT OF PANDITA RAMABAI

When Ramabai was nine years old the family left their forest home and spent seven years in pilgrimage, visiting shrines, temples, and sacred rivers. They were welcomed by the priests because of the gold the father gave to them, but later when famine came and their money was gone the priests drove them away with harsh words and curses. The suffering among the poor families became intense and Ramabai heard her first call to service come during this famine when she saw the suffering among the women and children and especially among the little child widows.

Ramabai's father fell ill and knowing he could not live long, he gathered his family about him and bade them farewell. As he took sixteen year old Ramabai in his arms he said: "You are my youngest, my most beloved child. Trust in God, for there is a God somewhere

and He will care for you." The poor old Hindu had traveled about India for many years seeking for peace and a knowledge of God, but died without ever hearing of Him who came to reveal the Heavenly Father and the way of life.

A little later, at Raichur, Ramabai's mother fell ill and died, and in a few days her sister followed. The surviving brother and sister suffered much from lack of food, and many times ate leaves of trees and the hard seeds from the bushes.

For four years they travelled over India lecturing. The pandits (or teachers) of Calcutta examined Ramabai in the Sanskrit and in the sacred books of the Hindus, and finding her an unusual scholar they called her *Sarasvati*, (goddess of wisdom), and gave her the title of Pandita (teacher). This was the first time such an honor had been conferred on a woman in India.

After her brother's death in 1880, caused she felt by excessive fasting and penance, Ramabai married a Hindu barrister, Bipin Bihari Medhavi, M.A., B.L. As neither she nor her husband believed in Hinduism nor in Christianity, they were married by the civil rite. At the end of nineteen months of happy married life during which time a little daughter, Manorama, (Heart's Joy), had come into their home, the husband died suddenly from cholera. Of his death Ramabai says: "This great grief drew me nearer to God. I felt that He was teaching me, and that if I was to come to Him, He must Himself draw me."

As a widow, Ramabai again took up her lecture work on the position of Hindu women, declaring that the ancient Shastras did not degrade her position as the modern interpreters taught that they did. She formed a society, known as the Arya Mahila Somaj in Poona, to promote the education of women and to discourage child marriage. Branch societies were established in other cities.

During this time strange forces had been at work in Ramabai's heart. She had become definitely conscious of God's guidance and longed for a deeper knowledge of spiritual things. She had written a book on "Morals for Women" and with the proceeds of its sale determined to go to England. She and her little daughter Manorama were kindly cared for by the Sisters in St. Mary's Home at Wantage and here she came to know the truth of Christianity. She accepted Christ and on September 29th, 1883, she and Manorama were baptized in the Church of England.

After three years given to the study of English, science and mathematics and to teaching Sanskrit in the Ladies' College at Cheltenham, she received an invitation from a cousin, Anandabai Joshee, in Philadelphia, saying: "Ramabai, come over and see me graduate from the Medical College. Come and see these American women; they know how to do things."

Ramabai decided to visit America before returning to India and in Philadelphia she took up a study of the kindergarten system. Manu, the great lawgiver of the Hindus, taught that the only place where a woman could be independent was in hell. But Ramabai saw in the kindergarten system a basis for training the women of India to support themselves and to be independent even in India.

On her return to India some Brahmin gentlemen helped her to secure a house for a school which was named "Sharada Sadan" (House of Wisdom). Only two scholars came. One seemed very stupid but Ramabai persevered and today that former stupid girl is the happy wife of a professor in one of the colleges in India and the founder of a home for widows. In 1890 the Sharada Sadan was moved to Poona and a permanent home was built on land purchased by the Ramabai Association of America. Poona is a Brahmin city and there are always many high-caste widows there. The school increased in numbers, many widows coming to escape the suffering and persecution of their homes.

Each morning before the day's tasks were begun, Ramabai and Manorama had family prayers in their room, with the door open. At first the girls and women stood outside and listened to the Christian hymns; then later they entered and sat on the floor beside Ramabai during the morning prayers. Some of the Brahmin gentlemen on the Board of Directors visited the school and said:

"Ramabai, 'tis a strange thing for a woman to leave her native land and wander here and there about the earth; 'tis no wonder you have gone after strange gods, but now, that you have come again to your native land surely you will forget those strange gods and again you will worship the gods of the Hindus. But if you and your daughter will worship those strange gods, then when you do, you must close your door." For twenty-four hours in the day the door stood wide open to help any that might come and Ramabai would not close it when she talked to her God. When she told the directors this they said: "We'll take away our women from your school, we'll pull your house about your head, we'll publish you all over the land of India as the friend of widows and the breaker of caste."

Ramabai had longed to help the little widows of India, but she had no money with which to continue the work. The storm threatened to destroy her work, but in that storm God sent His greatest blessing. The Brahmins took away all their women, as they had threatened, and published all over India that Ramabai was the "friend of widows and the breaker of caste." Little widows listened and said: "Ramabai is our friend. If we are ill-treated we will go to her." They began to come, many of them with poor tortured bodies, sad hearts and broken lives.

One of these was Gangabai, a poor little thing, who shuddered

if you spoke to her, and shrieked in terror if you touched her. She had been beaten and misused until her mind was almost gone.

There was Dasee, poor little child, whose husband had died a few months after their marriage. They said that she must have been a wicked woman in a former life else the gods would not have taken her husband now. So her mother-in-law beat and misused her, hung her by her thumbs to the ceiling and if she fell it was on to a bed of prickly pear cactus, shut her in a room and threw pepper on the fire, and if she sneezed she beat her.

Ramabai realized that she was not sufficient for her task and a longing for a deeper work of grace took possession of her soul. In April, 1895, with fifteen of her girls who had become Christians, she attended a camp meeting at Lanouli, conducted by the missionaries of Western India. Early one morning she went out into the hills and true Orientalist and devotee that she was, she humbled herself before her God, threw herself on her face and asked God for this great gift in her life. As the sun came up over the Western Ghats, the Sun of Righteousness shone in her heart and gave her the peace that the world cannot give and cannot take away. Then she asked God to give her many more girls to teach. She thought she asked too largely but God spoke to her saying: "Is anything too hard for Me? Oh, ye of little faith, wherefore will ye doubt?" Comforted, exalted, and dedicated anew to God's service she went back to Poona to abide God's time and to follow His leading.

A year later a great famine broke out in the Central Provinces. Ramabai longed to rescue some of the women and girls, but had no one to care for the school while she was gone, or any money to support the girls she might rescue.

One morning at prayers one of the women said: "Bai, why do you not go into the Central Provinces and bring back some of those famine women to care for them and teach them about this God of whom you have told us? We will be good while you are gone and will do everything your sister-in-law Mami tells us to do."

So Ramabai went into the Central Provinces, but she found that she could not take any of the girls away from relief camps without the permission of the British Government. As she stood waiting for the officers to come and open the camp that morning, she understood why the Brahmins preferred to have their wives and daughters die of starvation than that they should be insulted and ruined at the relief camps. She saw two beautiful high caste girls come near loaded with jewels. The younger one was crying bitterly, and the elder one trying to comfort her. Men from the Hindu temples were following them, were offering them silken saris, jewels, fine food, and servants to wait upon them if they would only go with them. How Ramabai longed to put her arms about the girls and protect them but she dared not touch them lest she break their caste.

She spoke to them, however, and told them that when the relief camp was open she would ask permission to take them to her home and protect them. The elder one came and fell at her feet and said: "Bai, (woman) we'll go with you if you will only let us be good. We are so afraid of those men."

The officers gave her permission to take as many girls and women as she would guarantee to care for, and with these two girls she gathered three hundred other girls and women and took them with her to Poona. But when she reached the city the authorities said, "You cannot bring those women and girls here for they are from the famine districts and have all kinds of diseases. Take them away."

What should Ramabai do? Then God's hand was revealed. A few weeks before a friend in America had sent some money with which she had purchased one hundred acres of land about thirty miles outside of Poona. To this farm at Kedgaon she took the girls and women and there they camped in the fields. They built booths of the branches and leaves of the trees to protect them from the sun and moon.

Friends in England and America, hearing of the work for famine widows, sent money and a settlement was built which they called Mukti (Salvation). Here the three hundred women and girls were housed and fed and trained. They were taught sewing, cooking, farming, weaving, setting type and spent many hours in the school-room each day.

Some years later when Gujerat experienced a terrible famine, Ramabai was again led to go to the famine area and gather in hundreds of girls and women. Among these were girls rescued from an evil life so that a Rescue Home was built across the road from Mukti. This was cared for by Miss Edmonds and later by Mrs. Baker of Rochester who came to visit but remained to help. The cornerstone of the Home was laid on March 20th, 1898, in faith and in obedience to God's order, although not a single copper was in the building fund.

The older girls rescued in the famine in the Central Provinces became the nurses and the teachers for the girls saved in this later famine. Ramabai said: "It seems to me that these girls were sent here by special providence of God, to be trained to care for their sisters who came from the later famine. I am thankful that God has given me out of the Central India girls a band of at least one hundred and fifty noble young women, who are incessantly working for their Gujerati sisters, day and night. There are forty-five matrons, each of whom has thirty girls under her charge. They are proving themselves real mothers to the new girls. The nurses who attend to the sick in the hospital do their work of mercy as unto the Lord." Half of the girls rescued in the first famine were so well trained and so consecrated to Christ's service that they were able to care for

hundreds of others rescued from heathenism. This was evidently a work of God.

As day by day God led Ramabai on in her work so her faith and that of her workers increased. When one time fifteen hundred dollars was needed to complete some of the buildings, early one morning Ramabai and her Christian girls and women gathered in the chapel for a day of fasting and prayer. All day long they fasted and prayed and as the sun was setting with one accord they rose and sang "Praise God from whom all blessings flow," thanking Him for answering their prayer. Then they went to their evening meal and to rest. That same night in a city in America a man could not sleep. God was speaking to him but he would not listen. Just as the morning sun peeped in at his window he dropped on his knees beside his bed and said: "Oh, Lord, I will send Ramabai the \$1,500 this morning." Ramabai's prayer was answered.

Many other instances of answers to prayer I was privileged to hear as I sat beside her and read from her book of answered prayer as she told me of time after time when they had no money to buy food for her great family of 1,500 and 1,600 women, or when they needed money to dig their wells, to build their buildings, to care for the sick, to equip their printing plant, to rescue famine girls. On the left-hand page of the book was the need written down, the day and hour when a special prayer service was held; on the right-hand page was the day and hour when the answer to the prayer was received. The date of the post-mark on the letter was many times the same day as that on which the needed gift was asked.

One thing I observed at Mukti in connection with their prayers for special help. They always concluded with a prayer of thanksgiving and sang the doxology. When I spoke of it Ramabai said: "He is faithful that promised. He will supply all our needs. I believe we should praise as well as pray. I know He will answer our prayers in His own time so I always say 'thank you' when I pray."

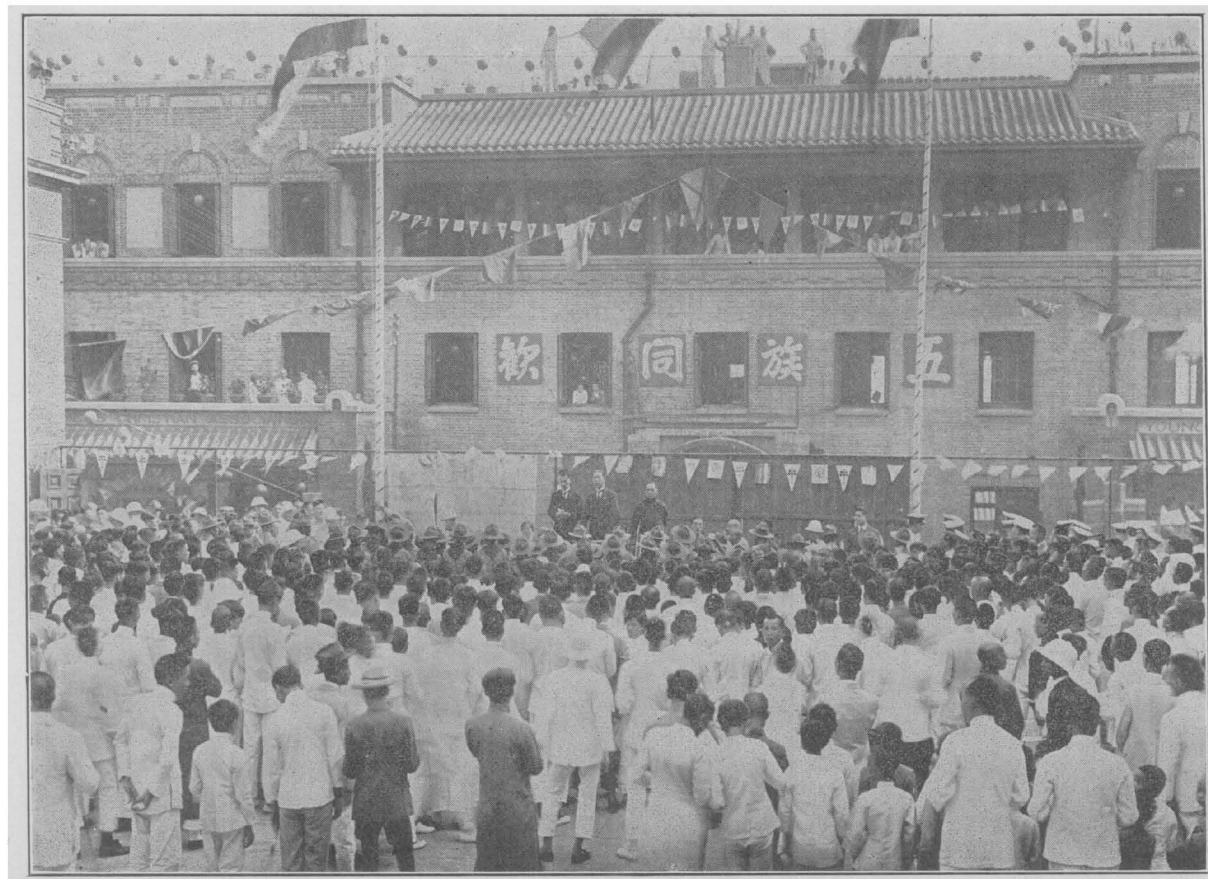
Ramabai, always wished to efface herself. "Not I, but He." But today, "she being dead, yet speaketh," for all over India her children in the Lord rise up and call her blessed. Many daughters have done virtuously, but she has excelled them all. In humble homes are happy Christian wives and mothers who without Ramabai's aid would have died of starvation or lived a life of shame in some temple of India. Scores of Bible women, trained at Mukti, are today giving the Bread of life to their less fortunate sisters. Nurses who learned from Ramabai the joy of service are bringing relief to suffering womanhood. Teachers in the schools of cities and villages of India are opening the eyes of the mentally and spiritually blind.

Time would fail me to tell of widows rescued from torture and suffering, of orphans saved from starvation, of unwanted girl babies often found at Mukti's gate in the early morning, of little blind girls



RAMABAI, HER DAUGHTER AND SOME OF HER CHILD WIDOWS AND BABIES

“lost” in the streets of India. Some of India’s leaders were inspired by Ramabai’s Christian faith and works. Among them were Soonderbai Powar, for years the head of the Zenana Training Home in Poona; Mrs. Nicambe, head of the Bombay school for high-caste child-wives, child-widows, and unmarried girls; Godubai, Superintendent of the Home for Hindu Widows in Poona; Miss Chuckerbutty, head of the Orphanage at Allahabad; Mrs. Ramabai Ranade, organizer of the Poona Seva Sadan, a society of nearly eight hundred women banded together for the uplift of Indian womanhood. These and many others received their inspiration from this pioneer of woman’s work for women in India.



YOUNG MEN OF CHINA AT AN INDEPENDENCE DAY CELEBRATION IN THE Y. M. C. A. P LAYGRUOND

The Boys of the World*

A Message Broadcasted from Newark, New Jersey, to the Boys of America

CHARLES R. SCOTT, NEWARK, N. J.

State Secretary Boys' Work, Young Men's Christian Associations of New Jersey

IT is with pleasure that I bring you the greetings of the boys of the world. The boys of England greet you; the boys of devastated and reconstructed France salute you; the boys of twelve other European nations not only greet you but plead with you for help. The Greeks, the Egyptians and the Abyssinian boys send their greetings. The thirty-four million boys of India, the forty million of China and the ten million of Korea and Japan all send greetings to the boys of America. Boys by the million of every color, race and creed look to America as the land of the free and crave fellowship with boys who have so many opportunities and privileges.

As we become better acquainted with these boys we find they differ in color, language, dress, food and customs, but at heart they are like the boys of America. With all our luxuries and waste we cannot conceive of the poverty and need in other lands, especially in Central Europe.

Think of the fifty million boys in twelve European countries from one-third to one-half undernourished. These boys at seventeen years of age are compelled to enter the army. Stop and think of what it means that Great Britain and Europe lost eleven million of their productive citizens and that 57 per cent of the young manhood of France were killed or are missing as a result of the war. The boys are taking the places of these men and *are carrying the burdens of men before they are men; they are facing the temptations of men before they have men's strength and experience.*

We met four classes of boys in every country. First—the *school boys*. While the percentage of illiteracy in most countries is very high yet we were impressed with the earnest desire on the part of the boys for an education. Their hours are long and the method of teaching is severe. They have no time for play and they have very few games. In most schools a period is devoted to physical culture which includes calisthenics, marches and other formations to fit them for military service.

The boys and younger men crave an education for they realize their responsibility. In Czecho-Slovakia the boys of the rural communities were crowding the big cities and making sacrifices unheard

*E. M. Robinson and Mr. Scott recently returned from a tour in the interest of the boys of the world, visiting over one hundred cities and towns in twenty-four nations. Mr. Scott gave the following address which was broadcasted by radio from Newark. This message reached boys of various centers as far west as Iowa.—EDITOR.

of in America for the sake of an education. They had no place to sleep so the Government appropriated four million kronens, for property, materials and for men but expected the students to do the work. These boys were so anxious for an education that each day at the close of their studies they made their way to the property and carried dirt, mixed mortar and did other hard work for four hours. All they received for their labor was a bowl of soup, piece of black bread and cup of coffee at the Young Women's Christian Association.



A ROUMANIAN COUNTRY BOY

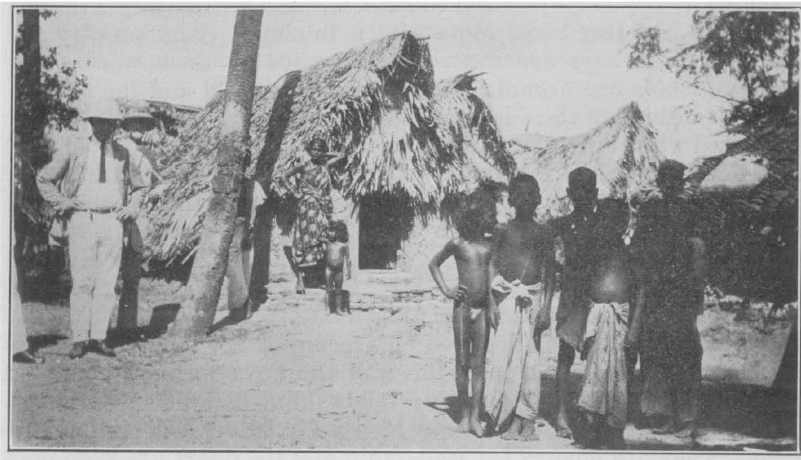
In Bratislava the Government has taken over an old building to be used as a dormitory for 500 boys and while they do not wish the public to see how the boys live we took a chance and quietly slipped into the building. We were amazed at the conditions under which these boys were living. In one room 15x15 we found the walls dark and gloomy; no light or heat, no ventilation and here sixteen boys were sleeping on a tick filled with straw on the floor with very little covering. For their meals they received a bowl of soup and a hunk of black bread with no butter. How many of our American boys would be willing to do this for the sake of an education? *These boys in school are just like the school*

boys of America but they have no boyhood.

In the second class are the *working boys*. They are real burden bearers. Boys in America know nothing about long hours and small pay. There are more working boys in China than there were soldiers and sailors on both sides of all fronts during the four years of the war. They are bound out by the apprentice system and eat, sleep and work in the same room. They work from daylight long into the dark hours of night for four years without pay. All they receive is a padded suit for winter, a cotton suit for summer, a little rice each day and a hard wooden shelf on which to sleep. At the end of the four years they receive \$10 a month. In India the average income of two hundred million people is \$10.00 a year or 3 cents a day. They have no half holiday on Saturday nor any vacation in summer. J. C. Clark of the Y. M. C. A. in Shanghai is gradually persuading employers to give the boys a chance and has arranged for boys to have one hour each week to learn how to play games. *These working*

boys are just like the working boys of America but they have no boyhood.

Another class in almost every country are the *homeless boys*. In the streets of Bombay at all hours of the night we found boys sleeping on the streets by the hundred just like stray cats. We found them in their rags, sleeping on the porches of the mosques. They had no home and no one to care for them. We visited a dirty alley in Cairo with Dr. Zwemer where we saw the blind boys. When we asked why they had such a filthy place, we were told that they were blind and could not see the dirt so that the people thought it did not make any difference. Another class of homeless boys were the thousands in the orphanages as the result of the war. In Constantinople the



WHERE SOME OF THE BOYS OF INDIA LIVE

Y. M. C. A. is working in 20 orphanages with 6,500 boys—Greek, Turk and Armenian. What a pathetic sight! *While they are in homes yet they are homeless. These homeless boys are just like our American boys but they have no boyhood.*

One more group are the *boys without food*. Over 400,000 children in Bible lands are hungry all the time and at least 50,000,000 in 12 countries of Europe are underfed or undernourished. Fifty thousand boys in Austria are without proper food, and 3,500 students receive each day only a small piece of black bread and a cup of thin cocoa without sugar. This is provided by the students of America through the Friendship Fund. We saw one hundred and forty thousand Russian refugees, without a home and without food, selling everything they had for practically nothing and were impressed with the practical service rendered by the Red Cross. In the famine area of China, fifteen million were starving. We saw them wasting away and dying by the thousands. In one province 177 women and chil-

dren were sold by their husbands and fathers. One could buy a Chinese boy for one dollar. These scenes were pathetic and reflect social depravity. *These hungry boys are just like our American boys but they have no boyhood.*

When we think of the boys of the world we must not overlook the thousands of needy boys in America—the colored boys, the Indian boys, the boys of foreign parentage and those who have recently come to our shores. *These boys all hunger for friendship and need leadership.*

There is a brighter side, for the Young Men's Christian Association and other Christian missions are working with these boys in every country. The black boy, the yellow boy, the red boy, as well as the white boy is responding to the Christian Citizenship Training Program. The Boy Scout Movement is in almost every country and many of these boys are intensely interested in their work. The Sunday-schools are organized all around the world and the number of pupils attending them is increasing every year. We were greatly impressed with the far reaching influence of the Christian schools and colleges organized by the various denominations. There is need for greatly multiplying these agencies for good. In some places boys' camps are conducted under Christian auspices and are exerting a great influence. Many undernourished boys are in this way given an outing which results in building stronger bodies and giving inspiration for high standards of Christian living.

While we were handicapped on account of not knowing the language, we were pleased with the way the boys warmed up to us, which revealed their craving for fellowship. They showed an enthusiastic interest in the Young Men's Christian Association program. They are hungry for leadership and the doors are wide open for Christian agencies to enter. Various governments are appealing to us, the school authorities are inviting us, the orphanages crave our help, and the Church has urged us to furnish leadership in building Christian character. *We have been richly blessed in America and cannot be indifferent to this call for help.*

Dr. John R. Mott says: "Any idea or ideal which you wish to have dominate a nation must lay hold of thoughtful boys; the age of boyhood is the age that determines the future; history shows that character is determined in youth." Theodore Roosevelt stated on more than one occasion: "If you are going to do anything permanent for the average man, you must begin before he is a man—the chance of success lies in working with the boy and not with the man."

When we realize these truths and know that the boys of other nations are just like our own American boys it behooves us as followers of Christ to present His claims. These boys are open-minded and are willing to study His life and program. I will never forget our visit to the International College in Smyrna and the interest the

students manifested in the address by Mr. Robinson and their earnestness at the close of his message when they sang:

“Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness and Thee,
Lord of my life, I come.”

At Trinity College, Ceylon, we met a young student of eighteen who was chairman of the Social Service Committee. In 1918 he was brought under the influence of a Christian evangelist and decided to follow Christ secretly for he knew such a decision would meet with strong opposition from his relatives. He soon determined, however, to confess Christ openly which brought the displeasure of his



SOME OF THE BOY BURDEN BEARERS OF CONSTANTINOPLE

father, also his uncle who was a high priest and head of a Buddhist seminary. Notwithstanding the fact that he received a sound beating and was disinherited, yet the boy stood true.

When we were traveling to Nanking a young Chinese salesman was seated next to me in the train and in the course of conversation he said in a very natural way: “You are a Christian.” I replied in the affirmative and then he said: “I cannot understand so many religions in America.” I soon discovered that he was confused with the various denominations and after I explained that we were all different families but serving the same Christ he then said: “You can sleep better when you are a Christian.” I asked what he meant and he stated: “Jesus teaches to be honest; if you are honest you can sleep better because you have a clear conscience.” I could see he was seeking the truth and for nearly an hour we had a good talk about the principles of Jesus.

I addressed the students in a college connected with an old Chinese temple where there were only 25 Christian young men among 450 students. The young man who presided was a non-Christian and at the close of my talk he urged the students to give earnest thought to the teachings of Jesus for he said: "China must think of Christianity."

When we realize that the first Protestant missionaries landed in Japan in 1859 and that the New Testament in Japanese was first published in 1880 and further that religious liberty was given to the Japanese as late as 1889 and remember that there were only 10 Japanese baptized from 1859 to 1872 and compare this with the latest reports that 135,000 are now identified with the Protestant Church we can see the rapid growth of Christianity.

Let me challenge every Christian man to give the boys the right leadership. If evil men deliberately plan to win and hold the boys, why will not Christian men with high motives set the example by Christian living and Christian service?

"God send us men—God send us men!
Patient, courageous, strong and true,
With vision clear and mind equipped
His will to learn, His work to do.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need
These are the bulwarks of the State."

Let me also challenge the boys. The conditions are so dreadful on the other side that if the boys of America get the vision they will rise to the occasion and think more seriously of life and its many opportunities and not let pleasure dominate their lives. The boys of other nations look to the boys of America as an example. By all means boys must give diligent thought to studies and to their preparation for life's work. "What is worth doing at all is worth doing well." Howard Arnold Walter, the Princeton hero who gave his life for the boys of India said:

"I would be true for there are those who trust me,
I would be pure for there are those who care,
I would be strong for there is much to suffer,
I would be brave for there is much to dare,
I would be friend to all the poor and friendless,
I would be giver and forget the gift,
I would be humble for I know my weakness,
I would look up and love and laugh and lift."

Growth of Religious Tolerance in Persia

BY ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Whether or not Islam is breaking up in Persia or elsewhere I do not know. A religion which has lasted for twelve hundred years and which has laid hold on personal and community and national life with a thousand pervasive invisible bonds is not likely to break up over night. One hears both from Mohammedans and from others strong judgments as to the decay and disintegration of Mohammedanism, but then one hears the same kind of talk in the West with regard to the decay and disintegration of Christianity. We asked constantly in Persia for opinions as to the real facts. Were the pilgrimages diminishing? Were the revenues of the shrines and the mosques decreasing? Did the people still pray in their homes or in their public places of prayer? How were the fasts observed? What was the influence of the *mollahs* and the *mujtahids*? On these and similar questions one could present a body of conflicting testimony, but I believe the sound conclusion is that Islam as a religious force is weakening, but that as a political instrument to be utilized as an agency of nationalism it has stiffened greatly in Turkey and India. The stiffening is not so perceptible in Persia. Now and then there are evidences that the forms of Shiah Mohammedanism are being encouraged in the interest of political nationalism, but Persian character is so kind and easy going and everything is so unorganized in Persian life that any galvanization of Mohammedanism in a political interest is far more than offset by the disintegrating influences.

These disintegrating influences grow stronger and more outspoken. One of the papers recently repressed in Tabriz was entitled *Azad*, or "Freedom." In its issue of January 1, 1922, appeared the following article:

"A Medicine for Those Tied to Moslem Ecclesiastics."

"Let all Persians, both religious and irreligious, read this.

"Oh Persians of the Shiah sect, either you believe or you do not believe. But those who do believe, let them give ear and hear what I am saying. How unworthy are those who confess that Islam is a religious system both spiritual and worldly, but who forget that a tree must be known by its fruits. While, as you say, this religion has the happiness of this world to offer as well as the coming world, yet in every point all Moslems over the world are low, poor, unclean, without civilization, foolish, ignorant and in general they are two hundred years behind American and European Christians and even behind the Zoroastrians.

"If it were only in some places that we found Islam in this condition we might attribute the results to some other reason but where we find Islam everywhere in the same condition we can see no other reason but Islam itself. This appears true to every man who looks at the question, because

Islam has lost the real Islam. The foundations of true Islam have been dropped and other superstitious things have been brought into their place.

"We Moslems must recognize that the very thing which has brought us to this point is that we have followed the faith of the ecclesiastics. Our learned and able men have understood that each age has its own ways and its own leaders and therefore every age must follow a new leader. And they think that their command is the command of God and His prophet. If the leader of a certain age says that paper money, for instance, is unclean; then no poor Moslem can touch paper money no matter how useful a thing it may be, and so of other things.

"Now let us see what great losses have been brought in our age by our following these ecclesiastics. Now I ask you advocates of Islam, can the judgment of one man be trusted to such an extent? Anyone with a little wisdom will say, No. Even more than that, are our ecclesiastical leaders ready to give up all selfish motives? I am sorry to say, No! No! Now I pray all believers, let them bestir, arise and gird themselves, and find the rules of the genuine Islam which will be a great help for us in this world and the one to come.

"Now for Persians who have no religion. You will say that Islam is not true, but do we not need something to hold together and provide for the welfare and progress of the country? You will say that we have no money and there is no unity in our country. What shall we do? I say that we must come under the standard of Islam (but true Islam). Let us throw away this following of the *mujtahids*. I have heard that once upon a time a King of Persia was visiting at the court of King William of Germany, and after reviewing all the regiments of splendid troops he sat down to dinner and spoke to Kaiser William: 'What shall we do in order to make Persia as successful as your country?' Kaiser William answered: 'You can not feed one hundred thousand soldiers and you can not maintain order in your cities as we do, and you can not have manufacturing plants as we have, but you can do the following things that will be acceptable all over the world. First, you can refuse to tie yourselves as all the followers of one man and say that his command is the command of God and the prophet, and second you can treat your various tribes so that they will not be tools in the hands of your neighbor nations. If you do these things I assure you that your kingdom will be great.' Therefore arise and take your sword and dig up all those thorns which have grown up around Mohammed—may the blessings of God be upon him and his children—so that we may be blessed both in this world and the world to come. I shall be glad to receive any suggestions or any advice from any reader of this paper."

I met the editor of this paper and the writer of this editorial, and had several very interesting conversations with him. He does not believe in Mohammedanism at all. Kasha Moorhatch asked 'him with regard to this editorial, "Do you really mean that there is a true Islam?"' He replied, "No, there is no true Islam. I have merely spoken as though there were to save my head. I realize that there is no good in Islam." He told me quite frankly that there was no hope for Persia until the power of Islam was shattered. If I were free to do so, I could quote similar opinions from some of the most influential leaders of the Near East.

Among the Mohammedan ecclesiastics themselves there is growing up in Persia an increasingly kindly and tolerant feeling toward

Christian Missions. *Mollahs* who have acted as language teachers to the new missionaries or as teachers of the Persian language in the schools have been brought near to Christianity, and some of them have openly accepted it. We met many *mollahs* in homes and in Christian services who were either openly or at heart Christians, and we had friendly talks with others who were ready to discuss temperately the claims of Christianity. During the Turkish occupation of Tabriz when Dr. Vanneman and Mr. Fred Jessup were imprisoned by the Turks, the two leading *mollahs* of the city were their strong defenders. One, the head of the largest Shiah sect, openly preached in the mosque on their behalf. He declared that he had known Dr. Vanneman and Mr. Jessup ever since they had come to Tabriz, and that he had never known anything but good of them, and that unless they were released he would take it upon himself to stir the city in their behalf. The other was the head of another Shiah sect, and he went himself to the Turkish pasha to speak for the missionaries. It was afterwards learned that the *mollahs* and merchants of the city had prepared a paper to present in behalf of Dr. Vanneman and Mr. Jessup in case they were court-martialed. In Hamadan the leading *mollah* of the city bought for the station the land on which the hospital and its residences stand, and turned it over to Dr. Funk. At the time of the Turkish occupation there the *mollahs* declared to the Turks that Dr. Funk must not be sent away from the city. When Dr. Funk broke his leg and was confined to the house, his room would often be full of his white-turbaned *mollah* friends who had come to inquire after him.

An endless tale not of kind words only but of kind deeds also could be told, revealing the ever deepening good will and enlarging friendships which are binding together the missionaries of the Christian Gospel and these Moslem people of Persia who so greatly need and so truly deserve our love and help. It was a satisfaction to meet specially two Moslems from Urumia. One was the man who helped Judith David during the long weeks when almost single-handed she kept alive a terror-stricken company of destitute Assyrians in Urumia and could not have done so but for the loyal help of this humane man who is still doing all that he can to protect the property of the Mission in Urumia and to assure its return. He had just come to Tabriz from Urumia and drew a vivid picture of its ruin and its despair. He was returning to do what he could and when I thanked him he replied that he was glad to serve us and that what he was doing was not for the sake of protecting properties only but that the work of God in which he believed might go on. The other man was the one Moslem in Urumia who after the last dreadful massacre came to Dr. Packard and took him by the hand to escort him safely out of the carnage into the yard of the governor.

No one has had a better opportunity to observe the changes that

have been taking place in Persia in the past twenty-five years than Kasha Moorhatch who, after his education in the mission schools in Urumia, took his theological course in McCormick Seminary and has for twenty-five years been preaching first to the Assyrians and of late years to the Mohammedans, with a wisdom, faithfulness and power which mark him out as one of the most useful evangelists of our day in the missionary approach to Islam. I asked him in Tabriz whether he would jot down some of the changes which he had seen and the reasons for them. This he was good enough to do as follows:

"For 1,300 years Islam has been the seeming insurmountable obstacle in the way of Christianity and the greatest enemy to be conquered, for the reason that Islam has the appearance of the knowledge of God without the power and Spirit thereof. From my experience of nearly half a century as a preacher and from personal knowledge of this religion and nation, I can see that the walls of Islam are tottering to their fall. The great changes could be arranged under three heads: Personal, Social and Religious.

"(1) *Personal Changes* or changes in relation to the home and personal life in Islam. Not many years ago the home life and the way of living and dressing among Europeans was not only despised by Islam but looked upon as *murdar* (religiously unclean). A real Moslem was forbidden to dress and eat and live like a non-Moslem. I have heard Islam's *ulema* (doctors of the religious law), speak of Christian dresses as *murdar*, and so also Christian food; but now you will see the streets full of Moslems dressed like Europeans with necktie, collar, etc, and among the higher classes of people the women dressed entirely like Western ladies although they do not go out of doors without being veiled. The use of forks and knives, tables and chairs, and ornaments in the house like Europeans and the idea of educating their women are growing.

"In recent days there was a paper being published in Tabriz named *Azad* (Free). In one of its numbers, the editor, although speaking with *taggiyah* stresses very freely and boldly the cause of the decline of Islam. 'It is Islam itself.' The present writer started some meetings in Teheran, now continued in Tabriz, in which the men and women sit, talk and eat together without the latter being covered or veiled. Although these meetings are not secret, they are continuing.

"(2) *Social Changes*, i. e., in their relation to non-Moslems. I remember well when it was impossible for a Christian to use the sacred greeting, '*Salam alakum*' (Peace be to you), to a Moslem. If by mistake a Moslem should give the same salam to a Christian, the Christian had to suffer for it. But today the use of this salam is common between Moslem and Christian. Twenty years ago it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands, but like Orientals, they quite often kiss each other. Then it was a death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ, but now if a Christian is well informed in language and intelligent in speech, he can say openly that Christ is God-Man, the only Mediator, outside of Whom all else are sinners incapable of mediatorship. Then it was impossible to sit with Moslems at one table, but today among the higher classes it is very common and free. Twenty years ago it was dangerous to preach in one of the Moslem languages in the presence of Moslems, but today any intelligent man who knows the language can speak about the Trinity, the Atonement, the New Birth, and can openly condemn Islam as a religion of pure formalism.

"(3) *Religious Changes*. To any one who is acquainted with the foundation of Islam, it is clear that Islam is opposed to progress, civilization, equality and freedom and will therefore never accept the advances made by the intellect and civilization. Thus said to me a man by birth a Moslem, when I asked him if he were a Mussalman: '*Adami ki yek misgal agl darad, Mussalman bashad?*' (Can a man who has an ounce of sense be a Moslem?) In Caucasia the Moslems have translated the Koran into the common speech although this is contrary to their faith. There is a great awakening going on showing dissatisfaction with Islam. Many are looking back toward Zoroastrianism; many have gone astray to Bahaism; hundreds and thousands have gone toward rationalism; many are awakening to see the folly of the Muharrem and of pilgrimages to sacred shrines. There is talk among the intelligent party of starting a Protestant movement in Islam which looks toward a revision of Islam in order to reach the 'real Islam.' My hope is that they will continue in their search, for at bottom they will reach nothing.

"I am sure that Islam has reached the days when it should fall. We need workers—intelligent, acquainted with Islam, and self-sacrificial in spirit.

"The causes of these changes may be noted as follows:

"(1) Intermingling with foreign nations. In the last few years many Persians have gone west for merchandizing, education and travel, and many Western people have come to Persia for different purposes. Many native Christians who have been educated abroad or educated in mission schools have been having dealings with the Moslems. In seeing these things any intelligent Moslem must discover that there must be something behind Christianity that cannot be found in Islam.

"(2) The wide work of Christian missions. From these missions many influences have scattered through preaching, education, medicine and social life. When an intelligent nation like Persia sees such things they cannot help saying there must be some mystery in Christianity undiscoverable in Islam.

"(3) The distribution of so many thousands of the Bible and religious tracts which give to mankind the highest ideal of life, not to be found in Islam.

"(4) The work of travelling evangelists, who have preached the Gospel to thousands and have showed by their lives the power that lies in Christianity and not in Islam.

"(5) The relief work. Although some foolish Moslems have a superstitious idea that Mohammed compelled the Christians to help the Moslem, the best and intelligent part of them have come to this thought: 'Really there must be something secret in Christianity not to be found in Islam.'

"(6) The spirit of the Persian Constitution (*mashruta*). This spirit is the greatest blow against the tottering walls of Islam. The Constitution means freedom, equality, brotherhood which smites the foundations of this false religion. I say freely that Islam and the spirit of constitutional government are incompatible forever.

"(7) The increase of education in Islam itself. Either this was borrowed from the west or from the American mission schools, with the result that a great many schools have been started for boys and girls on modern principles. I am sure that such schools, if they do not make Christians, will certainly make the children non-Moslem.

"*Advices for the future work*: The plan is only one, started by Christ and followed by Paul and his companions, viz., to preach Christ and Him crucified. The object is one: to build up men in the stature of Christ. Suggestions: (1) Let all the mission institutions, such as schools, orphanages, hospitals, relief work, etc., find their proper place. Let it be known that these

are not worldly institutions but Christian. The object of missionary work is not education of the world but to lead the world to Christ.

"(2) It seems to me that the time has arrived when instead of dissipating our efforts in unrelated tours in which the one touring spends only a few days in a place and passes on to forget it for years to come, we should concentrate our efforts and systematize them by placing a missionary and a native helper in centers which can be used as a base of operations for the methodical touring of a whole district.

"(3) A special effort for the distribution of the Bible and tracts.

"(4) To use as workers those who are orthodox in faith, zealous in the work, loving in their social life, skilled in preaching, acquainted with Islam, filled with the Spirit and self-sacrificing.

"(5) Great caution should be used in building the foundations of the Islam Church, because this nation believes and works by *taggiyah* (which permits freedom to lie if to gain a personal end favorable to one's self), under which wolves may creep in under the guise of sheep. Therefore there must be care and patience and examination into the real character and motive of those accepted into the Church as proselytes from Islam lest later we be shamed before God and men by too hasty admission of unworthy members. I cannot stress this point too strongly. Be sure that undue haste will bring us into unpardonable mistake."

Kasha Moorhatch's analysis of the causes was confirmed by many others. There has been a great seepage of Christian conceptions into Persia. The *mollahs* have been judged by new canons of character, and Western conceptions of the separations of the Church and State have cut at the very foundation of the Mohammedan principle of their identification. As I sat in the Persian parliament one evening and saw the score of *mollahs* there, constituting a small minority, and listened to one of their number debating ineffectually before a body which was regarding him not as a *mollah*, but as a man, I realized afresh over how wide a space the thought and life of Persia had passed since the young Sayids folded up their privilege in their brown abbas in the tea houses on the Kum road twenty-five years ago. There is opposition and difficulty enough remaining, moral inertia, the terrible effects of the moral education and the social institutions of Islam, ignorance and fanaticism and sin. There is hostility as well as hospitality. But as an able Armenian woman said to us in Teheran, "The ground has been broken up and softened by the rain and is open for the seed. The old days of the hard, closed soil are passed." Once again let the sower go forth and sow.

Christianity is not civilization; it is not the habit of attending Christian worship; it is not a philosophy founded on the sayings of Christ; it is not a philanthropic social movement of which He was the founder; it is not even the aggregate of beneficent forces represented by Christians. Christianity goes deeper than all these. It is root as well as fruit; it is rock as well as wall. Far more than the superstructure Christianity is the one true and imperishable foundation. In a word, Christianity is Christ Himself. "For me to live," said Paul, "is"—not Christianity—"but Christ."—*China's Millions*.



AN OPEN AIR CHURCH SERVICE AT BATANGA, WEST AFRICA

Building a Church in Africa

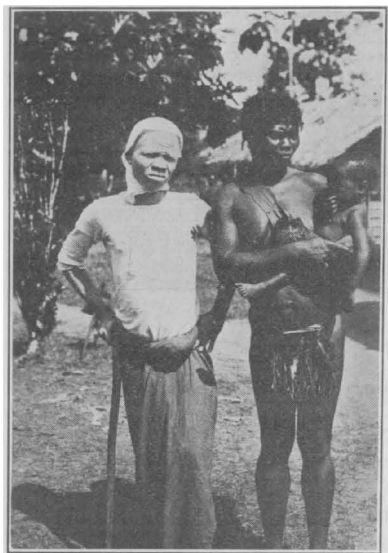
BY REV. WILLIAM HERBERT HUDNUT, D.D., YOUNGSTOWN, OHIO

Recently Returned from a Visit to the West Africa Mission of the Presbyterian Church, U. S. A.

THE building of a native church is a difficult task and its accomplishment requires years of patient, devoted and undaunted endeavor. The work must be done, not with undue haste, nor yet with over-caution, which delays too long; for the native Church must learn wisdom through mistakes and must grow strong through success won from failure. Leaders must be trained with the utmost care; we must help to establish the Church organization and polity; we must give it the full Gospel; but always we must remember that it is a primitive church, a new chapter in ecclesiastical history, and that when its day of Pentecost is fully come it may bring forth a new Church order and a fresh interpretation of the Gospel of redeeming love. The missionary policy must not be to fetter and bind it with the strictures of the past or trammel it with foreign traditions. We are putting new wine into new skins and we must lead out this native church into the glorious liberty of the sons of God. Where shall we find a greater undertaking, or a more fascinating and alluring adventure for God? Indeed, when we face it and meditate upon it and allow our fancy to play over it, any inclination which one has ever had to pity the missionary will forever pass away and we will congratulate him upon his privilege in laying the foundations of the Kingdom of God.

It is my purpose here to tell briefly some processes in the building of the Bulu church in the Cameroun country of West Africa.

It was only some thirty years ago that A. C. Good first visited the Bulus. Up to that time they had never seen a white man and the sight of him filled them with fear. They offered to trade with him, but he told them that he had not come for trade, but to tell them the Word of God. He was a pioneer. He cut the first swath through the



RAW MATERIAL FOR AN AFRICAN CHURCH
AN ALBINO MAN AND BLACK WOMAN

jungle and let in the light that never was on sea or land. That bush path blossomed with flowers more fair than any jungle orchids and fruits matured of greater worth than any tropical growth. Here it was revealed how beautiful upon the mountains are the feet of them that bring good tidings, that publish peace.

Our first impression of the African Church was received at Olama, where we attended a communion service on our first Sunday in the Cameroun. The people had been coming in from the out-
stations for several days, traveling long distances, carrying their food on their backs in baskets. As we crossed the ferry over the Nlong several native women crossed with us. I tried to lift one of their baskets, which must

have weighed all of eighty pounds, and the little bright faced woman had carried it eight miles. Mr. Patterson, the missionary, was holding his all day session meetings in the school house, and I sat beside him for hours jotting down his interpretations of the life histories and Christian experiences of those who came before the session. The little woman whom I met on the ferry has been under supervision of the evangelist of her town for one year in the first catechumen class, the *esulan*. Now she is seeking admission to the advanced class, the *nsambe*. To enter this she must have a good report from the evangelist and must pass a satisfactory examination before the session. She answers the questions on the commandments in a very low, timid voice. She prays every day and believes God hears her, because He always answers her. On motion she is advanced.

The next is a woman, naked except for a loin cloth. She is in the advanced catechumen class and desires to unite with the Church but her acceptance is doubtful. The testimony is that she does not listen

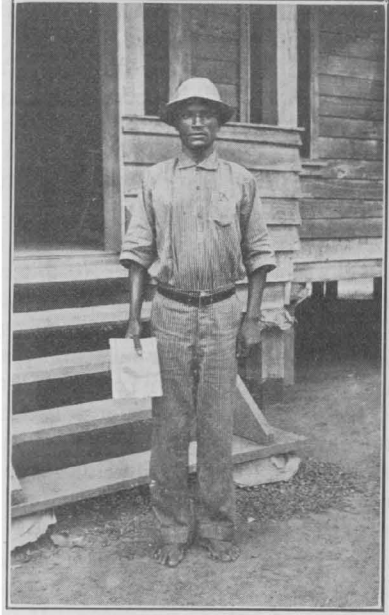
to the evangelist when he rebukes her for attending to fetish. She also does not keep her house clean, for she allows her son to live in her house and he is a polygamist. She replies that she cannot manage her son. The decision is that she must again appear before the session three months later.

Here is a mother with a baby at her breast (Bulu mothers often suckle their babies until they are four years old). Her name is Obeng, meaning beautiful. Her daughter has gone to a marriage and her son has taken 500 francs dowery from the husband and she has been trying to get 100 francs more for herself. This is an exceptional price for a woman, the regular price being 350 francs. She says she wants to be a Christian and will give up this daughter palaver. She will also pledge to support the church. The session votes to pass her into the *nsambe*.

The next woman seems to be past seventy, for she is thin and shrivelled and has lost all her teeth. Mr. Patterson says that women of that age are very rare and he would put this one at about fifty. He says that as the women grow old they grow stupid. A tall man comes forward to testify about her. He says he is her son, but it turns out that she is not the mother who bore him, but his aunt who brought him up. He is a Christian and takes care of her. She is received into the church.

Next comes a man with a little boy. He has walked twenty miles. Chief Olama, a member of the session, is called to testify in his case, for while the man has another headman, his tribe is an inferior branch of Olama's. He is charged with witchcraft in that he has killed animals and sprinkled the blood. He says that his brother did this, but admits that he assisted him. His case must be deferred until Dr. Patterson can go to his village and make further inquiry.

A woman comes seeking advancement, but she has not paid her dues and the rule is that no one can be advanced who has not met these obligations. Her brother-in-law, who is an evangelist, offers to pay, but that does not satisfy the condition. Another woman is accused of being lazy: she doesn't look after her house and despises



BUILT INTO THE AFRICAN CHURCH
THE BEST NATIVE TEACHER IN THE
MISSION

her husband. He says that she hasn't ears for hearing him. It is admitted that she is naturally slow. They think that they can overcome their difficulties by trusting God.

Ewongo, an evangelist, brings his wife who is seeking advancement to the *nsambe*. Dr. Patterson remarks that his name means "the hawk" that swoops down and catches the meat. He replies that he is the man who catches the people for Christ, whereupon everyone laughs. He wears a suit of white under flannels, a shirt without sleeves and knee-length drawers. He claims that he paid 400 francs for his wife, but her elder brother, who is a heathen, claims that he has not paid. This accusation must be investigated to see whether this is a proper marriage, for no marriage is recognized as proper unless the woman's full dowery has been paid. So the examination continues hour after hour, sometimes lasting for two weeks—a very difficult and exhausting work.

One is impressed with the care taken in preparing these people for church membership. No one can be admitted under two years of probation, during which period the candidates must be regular in their offerings, must show their cards marked for regular attendance at the weekly prayer-meetings; must know the ten commandments and be able to answer forty-five out of sixty-eight questions from the Catechism. If a man is a polygamist he must put away all his wives but one, straightening out the dowery of each. Before being received each one must have the favorable testimony of his evangelist and of at least one elder. Most sessions also require evidence of an earnest effort to bring others to Christ.

Viewed from this background the present membership of over 25,000 looms up not only as a great achievement but also as a great promise of future progress. It is true that this African Church has never had a baptism of blood and we cannot know how it would endure such a sifting, how many would be faithful even unto death; but we know that it has had a baptism of fire and that there burns within it the Pentecostal flame. We must never forget the horrible pit of heathenism from which these people have so recently been digged. Many slip back and every communion season is saddened by the reading of the list of those who have been suspended or excommunicated, together with the reason in each case—adultery, fetishism or other forms of corruption and unfaithfulness.

In spite of all his falls and failings the Bulu is "incurably religious." Every Sunday we were confronted with great audiences, a large proportion of whom came long distances to church service. At the communions the churches were thronged. Sunday morning at Elat over 4,300 were present, and at Okon in the Ntom, over sixty miles from Efulen, the nearest mission station, there were over 2,200, half of whom at least had to sit outside the building. These crowds

were not unusual. At the previous communion in the Ntom there had been almost 2,000.

We were much impressed by the good order and quietness of these great audiences. The mothers nursed their babies and if one of them cried arose and took him out. I was surprised at how few were taken out. The congregations were reverent, attentive and responsive, not in any instance excitable or emotional. They never responded unless called upon to do so. At the Olama communion over one thousand recited the Ten Commandments without pause or prompting. The Bulu hymnology is not large as yet, but most of the great hymns of the Church are now included. Comparatively few of the people have hymn books and yet everywhere they sang the hymns, all of the verses, from memory. I have heard more accurate, but never more enthusiastic or worshipful singing.

Our Sunday at Batanga on the Coast deserves special mention. There they have no church building and several tribes with different languages dwell within the district. In the morning it rained and the big out-of-door meeting that had been planned had to be postponed. Instead of it there were about a half dozen group meetings, some of them tribal, each in charge of an evangelist. In the afternoon it cleared away long enough for the big meeting, which was held in a sort of natural amphitheatre, the whole of which was shaded and largely covered by the branches of a great clump of bamboo growing at the center. Beneath this a platform, with a rude shelter, had been erected for the missionaries, and in front of this platform over a thousand people were seated upon large bamboo poles, tier above tier in a great semi-circle. When I spoke there stood beside me two interpreters, one who understood English, a native minister, interpreted to the Benga, and the other an evangelist who understood the Benga, interpreted to the Bulu.

But even more impressive than the crowded Sunday services or the Thursday morning prayer meetings, were the sunrise meetings which are held regularly the year around in every station and outstation and in many little villages where there is no evangelist. At six o'clock throughout Bulu land just as the sun is rising you can see the Christians going to the church or chapel; presently you hear them singing, and in the quiet that follows you know that they are on their knees before God. These are the salt of that ancient earth impregnated with its immemorial corruptions; these are the leaven of that lump of nameless filth and sodden degradation; these are the lights of that land of darkness and mysterious shadows. Out of that land, still feeling the pressure of the thousands of black welcoming hands, our ears still filled with these hymns of the morning, our eyes still beholding these great throngs of devout worshippers, we have returned to America to tell the Church at home that the night is far spent, the day is at hand.



MISSIONARIES ASSEMBLED AT THE THIRTY-NINTH ANNUAL CONFERENCE OF THE INTERNATIONAL MISSIONARY UNION,
CLIFTON SPRINGS, NEW YORK, 1922

(For key to photograph, see page 736)

National Consciousness and the Kingdom

THE ANNUAL CONFERENCE OF THE INTERNATIONAL MISSIONARY UNION

REPORTED BY HENRIETTA HYSLOP FERGUSON, XENIA, OHIO

The International Missionary Union held its thirty-ninth annual meeting at Clifton Springs, New York, May 31 to June 5, 1922, when more than one hundred missionaries, representing fourteen denominations and three missionary organizations, met together for fellowship and praise. Fifteen different mission fields were represented, including Bulgaria, Assam, Ceylon and Micronesia.

The general topic for discussion this year was "The New National Consciousness and the Kingdom of God." While the theme was world-wide in its scope, and every phase of missionary activity was touched upon, effort was made to avoid an over-crowded program. As usual, three sectional conferences were held simultaneously each morning and were followed by an open forum summing up the points discussed by sections. The evenings were given over to swift surveys of the general situation in different countries.

In the absence of Dr. David Bovaird, Superintendent of the Clifton Springs Sanitarium, who was ill in New York, Rev. L. S. D. Hadley, the acting Chaplain, extended greeting to the Union, and spoke of the growing national consciousness of China, its age-long reserve and the awakening of the younger generation in that country. The Chinese, he said, have great reserve, but deep patriotism. Properly trained leadership in China today could accomplish immeasurable results, such as the Apostles accomplished in the early Church.

Dr. L. B. Wolf, Secretary of the United Lutheran Board of Foreign Missions, in his response for the missionary guests, called attention to the unique place which the Clifton Springs Conference holds in relation

to foreign missions since all its members have seen actual service on the foreign field. Dr. Wolf pointed out that nationalism may raise itself to such a prominent place as to crowd out Christianity. The missionary's task is to infuse that fine conception of true brotherhood and nationalism that will transform the politics of any land.

The missionaries were introduced and a representative from each field was asked to state the most stirring and significant event in his particular field during the past year.

Dr. A. L. Wiley of India said that politically the Non-Cooperative Movement in India has created the most stir, but more significant has been the Mass Movement. In the year just past, 2,000,000 people have been baptized, but 5,000,000 more asked for baptism and had to be refused because the Church had not made provision for training them. Money is needed, more than men from America, so as to employ native workers. If the Christian Church does not claim these seekers for truth, Mohammedanism will do so. If we take advantage of the present opportunity there will grow up a native Church that will exceed the Church at home in numbers, and will teach the West many things it needs to know.

Dr. C. J. P. Jolliffe, of the Canadian Methodist Mission in West China, told of the tendency among Chinese Christians to claim more authority in the government of the Church, which he looked upon as a very encouraging feature of the work. Missionaries are slow to learn that the native Christians are as consecrated as the foreign missionaries.

Rev. George Allchin of Japan thought there has been too much national consciousness in that country

for the past sixty years. What we want to see there is *international* consciousness. The liberal and younger element among the Japanese are in control. Christian work is almost entirely in the hands of native Japanese, and so eager are the people for education that hundreds, even thousands, are being turned away from institutions of learning. The Japanese delegates to the Washington Conference in 1921 were manifestly influenced by Christianity.

Rev. E. W. Koons of Korea said that the most truly epoch-making event in Korea during the past year is one that had not yet occurred—namely, The Young Women's Northfield Conference, to be held in Seoul in July. The oldest Mission in Korea, the Presbyterian, was asked to send one of its women missionaries to conduct an hour's daily Bible class. In Korea, everything that has made for advance is a matter of one generation since the first missionaries went to Korea in 1884.

Miss Bessie Howland of Chile reported that the past year had seen a great advance in systematic work for women and children, most important of which was the opening of a Baby Dispensary in Concepcion on May 8th. Concepcion is said to have the highest infant mortality of any city in the world.

Educational Work

Dr. Frank Sanders led the sectional discussion on the relation of educational work to the growing national consciousness, the influence which education has had in making social changes and in other development in native races. Reference was made to the various educational commissions to India, China and Africa in recent years, and the significance of the service rendered by them. Among the paramount needs of missionary education in India are (1) a better trained missionary leadership; (2) better organization on the field; (3) more careful supervision and (4)

more concentration on certain types of Christian educational work.

Missionary education was defined as being conducted (1) to attract non-Christian children; (2) to educate children of Christian parents; (3) to develop a Christian community in each area and (4) to bring to that community the first fruitage of Christian leadership.

Evangelistic Work

While education and evangelism may be distinct in thought, they cannot rightly be separated. Some of the interesting facts brought out were (1) The French policy in mandatory areas is to establish the French language, rather than the vernacular, in all missionary educational work; the British policy is more liberal, never seeking to suppress native languages. The Japanese Government has been very friendly to Christian evangelistic work, even offering material assistance. (2) In China, generally, the people are not satisfied with purely religious instruction, but demand higher education. (3) Some missions in Japan, which began without schools, have found themselves obliged to establish educational work. A high percentage of the graduates of mission schools in Japan become Christians. Efforts to avoid overemphasis on denominationalism have resulted in the organization of the Church of Christ in Japan, made up of the converts of the various Presbyterian and Reformed Churches. This Church is now fifty years old, and numbers 38,000 communicants. Similar organizations have been formed of Methodist Episcopal and Lutheran groups. The chief aim of all evangelistic work was agreed to be the establishment of the Church of Christ as an organization to bring Christ to the people, and to establish the Kingdom of God in the world.

Medical Work

Dr. Matilda Hunt, a native Indian doctor, gave a sketch of the Lady Dufferin Movement, begun in 1885, when Queen Victoria commissioned

Lady Dufferin to raise a fund to build medical schools for women, and five such institutions are the result. Girls in India may now receive recognized medical training. Lady Dufferin believes that Indian women understand conditions as English women fail to do. From that beginning has sprung up a movement that has reached every part of the peninsula, that is, the Women's Medical Service of India. A large fund has now accumulated. This is one of the most beneficent institutions ever founded by women for women but it is not missionary in its aim. Doctors under its control must not try to Christianize, and therefore many prefer to work in connection with missions at a lower salary, where they are free to give the Christian message. The Fund has done much good in relief of suffering, and has an educational aspect as well as a social one. Physicians working under this fund are of superior and lower grade, the first recruited entirely from English women, drawing higher pay and receiving higher pensions than the lower grade which is recruited from native women. This has been a cause of much ill feeling.

Miss Manderson was asked about the value of the Rockefeller plant in Peking, and said that many doubt the wisdom of co-education in medical classes, since the sexes have not been taught together at an earlier age. The institution in Peking has not yet graduated a class, and plans are constantly being modified.

Philanthropy

All present at the discussion of philanthropic work were from China. The difficulty of differentiating between philanthropic and all other forms of missionary work was recognized. By elimination medical and women's work must be excluded. Philanthropy was thought to include all welfare work, factory and industrial work, famine relief, organizing social service societies and any emergency measures; also, cooperative banks, such as those in South India. All such

effort is really secondary Christianity. The primary work is the planting the seeds of the Gospel which will bear fruit in many forms. Certain dangers connected with philanthropic work were recognized, chiefly that of misplaced emphasis. This has been a cause of dissension on the mission field. The Young Men's Christian Association has been especially criticised for giving emphasis to secondary things.

Famine relief is usually given in the form of opportunity for self-help, such as building roads to make possible better distribution of supplies. People seeing this have a new conception of Christianity. The college women of Peking opened a refuge near Paoting-fu and cared for 280 children; educated, clothed and fed them during the famine. It is the Church which has originated all relief measures.

The need for improved agricultural methods is urgent in both India and China. A special need is re-forestation. The government of China is doing something along this line; also Nanking University and it is on the program of Peking University. The Chinese can teach the West in intensive farming, but are totally lacking in scientific methods.

Mission schools must keep up with government standards, and must include Bible study. This leaves no room for vocational training. It must be remembered also that in America trades like carpentry, plumbing, etc., are well thought of since those who follow them have a standing in the community. Not so in China where no real student would think of taking up these trades. The opportunities for placing students outside of mission schools are therefore very limited. About all that can be done at present in teaching trades is to create a new attitude of mind among children under twelve. Unlimited opportunity for trade instruction is, however, to be found among the very poor of China.

Literary Work

The provision of proper Christian literature on the mission field is an

almost baffling task. It must, however, be faced with more confidence in the next decade because (1) administrative committees on Christian literature at home are well organized and aggressive; (2) each mission area is being equipped with efficient organization for preparing, publishing and distributing Christian literature and (3) the preparation of this literature follows the pedagogical principles which have transformed the Christian literature put out for use in the homeland.

The discussion brought out the need in Guatemala for a good working outfit; in China for a literature which can meet the "New Thought" movement and for literature in the new colloquial language. In all lands there is need for good tracts on self-support, the work of the ministry and for a better hymnology. The subject developed an interesting discussion on native talent and its use with caution in the production of Christian hymns.

Women's Work

The political unrest in all lands was said to account for the difficulty of getting native women to attend church.

Mrs. A. W. Wiley of Vengurle, India, said that thousands of girls are still being married to temple gods and are brought up to lives of shame. Often parents ask a gift of the gods, vowing that if granted they will devote one daughter, usually the eldest, to the temple. This life of temple girls has been suppressed in Mysore. One encouraging advance was noted, namely, that the age of consent has been raised recently to eighteen years in British India by the Indian National Council.

Bible women in Japan must be graduates of a mission school and a Bible training school. The standard is equivalent to that for primary teachers. For some homes Bible women are required who have had high school and college training. It is unsafe for very young women to go alone into some homes. A strong plea was made

for older women for this work—those with actual experience in life.

In Africa it has proved wise to employ only older women as Bible workers.

When women come to America to study social service many return educated away from their own people, hence it was not thought practicable to bring these young women here. The most promising among women students are usually trained for school work and more training schools for older women are greatly needed.

Missionary Administration

A discussion of the relation of the Board to the missionary on the field brought out the fact that, in many instances, authority that used to be with the Board has now been turned over to the Mission. In India, under the Presbyterian Board, there is an under secretary and Council on the field. Everything relating to finance must be referred to the Board at home. The same is true in China. The Council determines where missionaries are to be located. The same method is followed by the American Board. The return of missionaries to the field is now largely under mixed control of missionaries on the field and natives. The Brethren follow much the same plan as the Presbyterian. Their budget is made up on the field and sent home for approval.

The Baptists have a conference of missionaries which does not include natives and a Telugu Baptist Convention has been organized in which missionaries are not members but guests.

In the Reformed Church in America, evangelistic work is handed over to a committee equally composed of missionaries and natives. A mission treasurer holds all funds except in the case of schools. Missionaries are appointed on a life contract. There is no action to change this status unless an acute case develops.

Under the Canadian Methodists all appointments to stations are in the power of the Council on the field. Native Christians are not on this

Council, but have their own Conference. Estimates are all made on the field, and maintenance estimates are always granted. In all the inner working of the Mission there is an understanding that the Council has a free hand.

In Guatemala there are no natives on the Council. All administration is in the hands of the Mission and natives have no control, except of the funds which they contribute.

The Reformed Church in America reserves the right to veto any measure against any group of missionaries, but while in theory the Board has this power, actual decisions are governed by mutual understanding. The great problem is to preserve a balance on the field between medical, philanthropic, educational and evangelistic work.

It was suggested that we should endeavor to preserve the spiritual touch of the Home Church through gifts. Back of this money are many earnest prayers, and missionaries on the field should explain to the people how this money is collected; should try to make them see the difficulties in America, the sacrifices involved, just as missionaries try to make those at home see the difficulties on the foreign field. If the money could be used on the field with the same spirit of sacrifice in which it is given it would bring forth fruit a hundredfold.

Christianity and Nationalism

An open forum was held each morning following these sectional meetings. Mr. Laflamme was in charge of this forum on Thursday morning, and told an incident of his early missionary experience to illustrate the transforming force of the Gospel. He had preached his initial sermon in an Indian village, where the entire audience was intoxicated. He was driven from the village, but the following morning a man who was said to have been continuously drunk for twenty years came to say that that was a very wonderful story he had heard the night before—how God so loved the world. Said he,

"When I took that story into my heart something broke inside. I have lost the appetite for drink; I am going to build a temple and worship God." The man was baptized and received into full membership of the Church. He went back to his village and at the end of a year he had won fourteen outcasts to a saving knowledge of Christ, had started a village school and insisted on the villagers keeping the Sabbath for worship. The head man had issued an ultimatum that he must stop preaching or have his head smashed. Seizing a club and putting his head on a block, the convert said: "Smash my head if you like, but in three days I will rise from the dead and come back to preach again." The head man realized he was in the presence of a mighty power, and looking around on the multitude of 5,000 he said: "This is a good man. Let him go his way in peace." For thirty years this man has preached the Gospel and continues to do so without hindrance. The love of God creates a new sense of responsibility, and no power can check its revolutionary force.

Rev. H. K. Miller of Japan said that the nationalistic spirit in that country is giving evidence of a reaction toward closer cooperation with the missionaries than ever before. One of the ways by which the Church of Christ in Japan celebrated its fiftieth anniversary was by organizing a joint Board of missionaries and Japanese for the control of evangelistic work. The plan originated in the mind of a man known before as almost anti-missionary.

The American Board has placed its evangelistic work almost entirely under the direction of the Japanese. Two tendencies are noted: first, nationalism is moving rapidly toward separation from missionary control and on the other hand there is a reaction in favor of cooperation.

Dr. Wiley of Vengurle said that the All India Christian Association did not endorse the Non-cooperation Movement, but that a great many Indian

Christian leaders are in favor of non-cooperation. The Christians generally believe in home rule or in having a greater voice in the government. Silence does not mean that Gandhi has lost his hold; India has dropped into his leadership. He can still issue an order and it is obeyed at once. The difficulty is that people are not prepared for non-violent non-cooperation. Bloodshed is bound to accompany it. Gandhi has never said anything against Christianity. He owes much to it, and the whole situation is hopeful. The Indian Secretary of Freedom secured twelve signatures of United States congressmen to a paper pledging American sympathy and support so far as possible to the Indians in gaining their freedom from British rule, but our congressmen know nothing of conditions there. Americans should be very careful.

Dr. Wolf thought that national consciousness in India is putting Gandhi's ideas over into Christianity. God has built up great nations like India, China and Japan for His purpose, and He will use Gandhi for building His Kingdom in India. We Christians should make use of the tendencies of the times. If God used Cyrus, He can use this new national consciousness in India to bring about His purposes of grace.

Rev. E. W. Koons stated that it has not always been the great nations that have revolutionized the world. It was a "pocket handkerchief nation" that overturned the existing order of things. Siam has a national consciousness; Korea also has one. It is to be met with in every country, not only in great nations. Foreign missionaries can do very little with national consciousness, but should look with sympathy upon it. One must not forget that homogeneity makes a nation. India and China are made up of many types, but God works out His purposes through little homogeneous groups like the Galilean peasants.

Dr. Henry K. Miller, in an evening session, gave a summary of Japan's history. Up to 1868 the country was

divided into feudal states, with no idea of relationship to other nations. In modern times a reaction has come, but the people are not sure they have found the right way. They are as anxious to have a share in the settlement of world problems as to increase their own prestige. Nationalism may have Christian implications, but is animated by a secular spirit. Japan's ideals are still pagan, and she is not in a position to idealize international relationships.

Rev. Wm. Seiple added that national consciousness in Japan had its roots in the past. The people do not realize that what they need is the spirit of Christ. The warrior caste has always been predominant. Under the influence of Christian missions there has arisen a group of men imbued with the ideals of Christianity, but they have as yet no articulate voice in the affairs of the nation. Many feel the wrongs keenly, but are powerless to prevent them. There is no moral or religious dynamic to carry forward programs of reform. The Gospel of Christ is the one thing that can hold the nation together.

Miss Katherine Crane of Peking said that the anti-Christian feeling in China would not have come about but for one thing. Intellectual leaders in rationalistic philosophy have been going out to China to lecture in the universities to students who are wholly unable to combat their position. We should send to China conservative Christian intellectual leaders to counteract this.

Nationalism has not developed to any great extent in the outlying districts of the empire. There is, however, an aversion to a few foreigners coming to control affairs. The people admire the missionaries, and the work they do, but object to their dictatorial methods. They think there should be more cooperative work. Most foreign relationships with China, politically, have been such as to arouse their suspicion. Can we sanction the kind of nationalism that we exemplify in America? Students who come here

talk on this wise; missionaries come to China and tell us all the good things about Christianity. America must be a fine place, since it is a Christian country. When one has to admit that not more than 40 per cent of our people are even professing Christians, they say: "Then why do you come to our country to preach Christianity? Preach it at home."

National Consciousness and the Home Church

At the open forum on Friday morning Dr. Wolf asked a series of leading questions; among them: How relate the new national consciousness with the home churches? How develop a sense of responsibility in the home churches for directing this consciousness? What must the home churches do to fulfill their obligation?

Three suggestions were offered, namely: missionaries on furlough should stimulate the home churches; money must be contributed and the Church should send out a true message, that shall ring with the very heart of the Gospel. Missionaries are needed who will live out the life of Jesus Christ. They should not go with the expectation of occupying high places, but of exemplifying the life of the Master. This would counteract the anti-white feeling that is taking shape in India. Jesus Christ commissioned His followers to witness for Him as martyrs. The Church has failed largely in this respect.

Mr. David McConaughy exhibited a series of stewardship charts to show the size of the missionary task and the inadequacy of the means of meeting it. Too much emphasis has been put on the mere giving of money, the sending of men and the number of converts. The missionary enterprise is not purely a business affair, and results must not be tabulated in the same way as in ordinary business. The insistence should be on great fundamental principles. A comprehensive plan of missionary education will make the Church really intelligent to deal with its problems, and we cannot

otherwise expect increasing liberality. Missionaries can show a better way as they travel about.

This brought up the question as to how much is being done to bring the missionary in contact with the home churches. Many congregations look upon the missionary as a parasite. It was thought by some that the pastors are afraid to give the missionary an opportunity to speak. There should be more linking up with the Board, so as to use the missionary's time to best advantage. As a rule, women's boards have better schedules than the men's, and women's meetings were thought to be more stimulating than are the men's. Busy men want the thing laid down in a business-like way. Put the best talent into missionary talks, and missionary interest will come up. The furloughed missionary should first of all go to his Board room for a thorough physical examination, and should then be given some objective work. There should be a special department for each Board to look after the missionary while on furlough. Booklets are now being published along this line.

Memorial Service

A half-hour was spent in memory of those members of the Union who passed to their rest during the year. Names were read and various members present remembered them with words of praise for their unselfish, victorious lives. Of Bishop Harris it was said: "More than anything else he was an example of the 'love that thinketh no evil.'" The following twenty-two names were recorded on this list:

India

MRS. LUCY D. OSBORN of the M. E. Church. First signer of the I. M. U. register at Niagara Falls, 1884. Died winter of 1922. 1885 I. M. U.

BISHOP JOHN EDWARD ROBINSON, Missionary bishop of the M. E. Church in India. 1892 I. M. U.

MISS ELLA J. TAYLOR, of the Women's Baptist Missionary Society, appointed 1888 to Sgaw Karens in Moulmein, Burma. Died in Sanger, California, Feb. 12, 1922. Joined I. M. U. 1897.

Mrs. F. P. HAGGARD, Assam 1893-1900. Joined I. M. U. 1919.

Mrs. C. A. NICHOLS, Bassein, Burma, 1879 to 1887.

Siam

Dr. J. H. FREEMAN, Siam 1892, Presbyterian Bd. 1910 I. M. U.

Mexico

Mrs. SARA A. BUTLER, Mexico, 1878, M. E.

Japan

BISHOP MERRIMAN C. HARRIS, Japan and Korea. 1908 I. M. U. M. E. 1873.

Rev. HERBERT W. SCHWARTZ, M.D. Japan 1884. 1902 I. M. U. M. E.

He was called by the late Bishop Harris, "The fireside Evangelist."

Rev. ARTHUR W. STANFORD, 1886. A. B. C. F. M. 1886-1920. Editor and business agent. I. M. U. 1907. Died July 8, 1921.

Mrs. NELLIE S., Wife of Rev. GEORGE ALLCHIN, A. B. C. F. M. Japan 1882-1917. I. M. U. 1921. Died Dec. 20, 1921.

China

Rev. JAMES B. COCHRAN, China 1898—P. 1912 I. M. U.

Rev. R. M. MATEER, China 1881—P. 1889 I. M. U.

Rev. ROBERT C. TREMAN, China 1911. M. E. 1915 I. M. U.

Miss ELSIE M. GARRETSON, China 1880. A. B. C. F. M. 1894 I. M. U. Formerly Principal of Foochow Women's College. I. M. U. 1894. Died March 4, 1922.

Africa

Rev. R. H. NASSAU, M.D., D.D., S.T.D. 1861-1906. Died Dec. 1921. P.

Turkey

Rev. THOMAS D. CHRISTIE, D.D. President of St. Paul's College, Tarsus. Went to Turkey 1877. I. M. U. 1894. Died May 25, 1921.

Miss CYRENE Q. VAN DUZEE, from 1865 to 1881 under A. B. C. F. M. in Turkey, then transferred to the Pres. Board, remaining in Turkey till 1897. I. M. U. 1894. Died Oct. 8, 1921.

Miss HARRIET G. POWERS, Turkey from 1868 to 1919. I. M. U. 1899. Died Oct. 27, 1921. A. B. C. F. M.

Balkan Mission

Rev. ROBERT THOMSON, Bulgaria 1881-1920. I. M. U. 1903. Died July 18, 1921.

Korea

Miss LULU E. FREY, Seoul, Korea, 1893. I. M. U. 1899. Died Dec. 1921. M. E. Woman's Board.

Women's Meeting

At a special meeting several women missionaries were asked to tell of conditions among women in their respec-

tive fields. Mrs. Seiple expressed surprise at finding so much misunderstanding, even among missionaries at the Conference, as to actual conditions in Japan in regard to women's work. Japan is still far behind. Boys are all important, girls are of no value. Parents will say their family consists of three children and two girls. A girl may be sold to factory employees, and told that she will be able to liquidate the debt, but the employer sees to it that she never does so. Her life in a factory is most degrading. Girls are housed in dormitories, and instead of providing matrons for these buildings, midwives are employed. There is as yet not much public sentiment against licensed prostitution. Christianity only will bring this about. One hopeful thing is that Japan has at last made a law to help women in the divorce courts. A man must write out three reasons why his wife must go. A girl can be free from a life of prostitution if she writes a letter asking for it.

Mrs. Koons said that in Korea twenty years ago no educational work for women was carried on except in a few main centers. Since the Japanese occupation there are public schools for girls. The young women have taken as large a part in the independence movement as the men, and have come to the front as leaders in all lines.

Mrs. Hadley of Peking spoke of the value of the home in missionary effort. A woman of her acquaintance advised her to make a budget of her time, saying that she allotted so many minutes to this and that, and spent forty-five minutes daily with her children. What happens to the missionary's child, if left to a native nurse? A loss to the missionary ranks in the rising generation is sure to result. Mrs. Hadley felt that the best thing they had done on the mission field was to establish their home, because the friendships formed through the contacts in the home enabled them to follow up the impressions from the street preaching and other work. Many who

see what a Christian home means are eager to reproduce such a home. The family basis is the most fundamental with which the missionary has to deal.

Mrs. R. H. Evans of West Africa stated that 60 or 70 per cent of the women there are childless because of diseases brought by dissolute white men. It is always a joy when the mission doctor can make it possible for one to bear children. The education of girls is greatly hindered because they are sent off to be married at the age of twelve, but even African girls are coming into their own and a sound liberal education must be provided for them. Evangelical mission work has had a phenomenal growth. Here also the women benefit most. Last year at the time of the visit of a Commission from America, the women took one minute each at the regular afternoon service to tell why they were glad to have Christianity. Two or three were on their feet at once. Among other things they were thankful for Christian husbands, for shelter, for comfort in sorrow, for homes and for children.

In Chile, definite work for women was the last to be started, according to Miss Howland. There are now fairly good schools for girls throughout the country. In 1914 Bishop Stuntz started a student hospital for girls, and there have been definite conversions as a result. Something similar has been done in connection with Concepcion College. After the Regional Conference in 1916 there was talk of starting a training school for nurses, but this has never materialized. The original plan changed to one of starting many smaller enterprises in many different places instead of one large work in one place. Circles were established, with teachers, to improve home life. A public dispensary has recently been started. There are good doctors and good public hospitals in Chile, but no wards for the poor and "evangelicals" are not well treated. Mission hospitals are greatly needed.

Miss A. W. Owen explained why a hymn book had been prepared for women in India and sang some of the songs. When the men have been baptized they are eager to have their wives become Christians, but they are too ignorant to read and study for themselves. They love to sing, and these songs were especially prepared for them. The first line of one song was "Jesus Christ has saved my soul." Another began: "The river of life is long and deep; my boat is old and frail, but Jesus Christ has arranged for safe transportation." For Mohammedan women a different type of song is prepared. "Alas! Alas! What an astonishing thing has happened. The sin was ours, but the beloved Son of God has suffered for us." Christian women are very fond of our hymns, translated into their own language.

Dr. Hunt told of an acute problem in India's large cities, such as Madras, Calcutta and Bombay, where are found unspeakable slums with every sort of orgy. Sanitary conditions defy description. Every law, human and divine, is broken. In 1911 ten thousand children who could neither read nor write were found living in these surroundings. There is no free education in British India. To some, this was a blot on British prestige; to others, the sight of so many little ones such objects of destitution was not to be endured. So there came an appeal, signed by five viceroys, for money to extend the scope of the public schools and provide scholarships. Because of the war, this appeal fell on evil days. Not one missionary society had any definite work for this class, but at last a movement was set on foot which embraced every missionary organization in Great Britain, Canada and the United States to build a bridge between the school on the hill top and the child in the slum, to save growing girls and place them beyond danger. It has been in existence only a short time, but already support is assured for a few children.

Signs of Promise

Guatemala, said Rev. James Hayter, is about the size of New York State, and has 2,000,000 people, 1,500,000 being Indians descended from the Aztecs. Only about 3 per cent can read and write. The Bible has not as yet been translated into the Indian language, and they could not read it if it were published. Most of the 150 missionaries there are undenominational. There are indications that soon there will be a federation of all Central American states. This has failed of accomplishment hitherto because it has always been prompted by the clerical party. Whatever the clericals essay to do is bound to fail. Guatemala was delivered from three hundred years of Roman rule in 1871 when the President expelled the Jesuits. The government is now made up of members of the Masonic Lodge, which is bitterly antagonistic to the Roman Catholic Church. There is reason to hope that since 20,000 evangelical Christians have been won under the former unfavorable conditions, not only may Guatemala be made Protestant, but also missionaries may be sent from there to other parts of Latin America. As an evidence of the government's friendly attitude toward mission work, Mr. Hayter said that stamps are furnished free to send out Christian literature, published at the mission, to every part of the world.

Rev. Harry Compton, who was sent to organize state and normal schools in Chile, Argentina, Ecuador, Panama and Uruguay, was careful not to leave the impression that the national consciousness of those countries had changed because of the influence of missions. Wilson's policies, he thought, and the statesmanship of Harding and Hughes, have made those countries what they are today. The Minister of Public Instruction in Chile said: "What we desire is to multiply such people as you missionaries one hundred times."

Miss Howland mentioned the curse of strong drink in Chile. So many grapes are grown that the people can-

not eat them, so they drink them; but prohibition is making steady progress. Woman's suffrage has not yet been adopted.

As for Africa, Rev. R. H. Evans thought it was difficult to connect the Africans with a national consciousness, as they have very little aspiration in that direction. No national leaders have arisen, although some would like to be considered as such. Missions are creating an atmosphere that will be favorable to an expression of national consciousness later. The tribal feeling is passing and a unified sentiment is taking its place. There is developing a certain spirit of independence, Bolshevism perhaps, a revolt against the white man's dominance, keenly felt in the Cameroon. This may be a hopeful sign, but with it has come a loss of respect for authority which existed under German régime. In the native churches it is more and more difficult to hold the people in line. Africa is perhaps most responsive to the Gospel of all countries, and now is the time to reach the people. In the Cameroon almost all boys between the age of ten and twenty years are in school, and can read and write their own language; some are even learning French. A few years ago all the missionary had to do was to shake the tree for the fruit to fall; now he must do some hand picking.

Dr. Wiley said that not all India's unrest is due to missions. Among other forces contributing to it have been the various educational schemes and the Japanese victory over Russia—what Lothrop Stoddard called "the breaking up of the solidarity of the white races." There grew up a determination to end the dominance of the white race in Asia and Africa. The Gandhi propaganda is not altogether anti-British, but partly anti-white. While the British have made many mistakes in India they have been, during the last hundred years, one of the greatest missionary forces in the world. There are more Christians in India as a result of missionary

effort than in all other modern mission fields combined, and if the British Government had not been there this could not be true.

The real problem in India today is not a government problem—that will be settled—Islam is the problem. If that is not properly met, we must face a greater war than the world has ever seen. A Mohammedan official in India said to Dr. Wiley: "You Westerners have taken from us Mohammedans all political power in Africa and South-eastern Europe, but the time is coming when we will win it back. After Western nations disarm, we will take Europe and the world for Mohammedanism." Great Britain must remain in India until she can establish a government that can withstand Mohammedanism. The Christian Church is, after all, the means through which God must work to settle these questions.

Dr. Hunt analyzed some of the causes of estrangement between the Indians and the British. Britain was at one time a far off, mythical land; the Britishers were almost demigods. Then the Indians began to travel, to get an education and a world of new ideas was opened up. Presently the demigods were seen to be made of clay. Some Britishers said these Indians ought to be kept out of England. They get upset and go home and upset everything there. Others said education should be kept away from the Indians; then you will have a quiet, docile people. Many of the flower of the race are to be found among the officials of India, but many are not "builders of empire," but wreckers of empire. Estrangement has grown until a great gulf now yawns. It will never be bridged. There is a crystallizing condition which only needs a focus. The day will come when Japan, China and India will be united nations.

The Church at Home and on the Field

Dr. Wolf asked a number of questions bearing on the relationship between the Church at home and the

native churches on the field. How shall the missionaries best further the Kingdom of God through their organizations on the field? How shall they relate themselves to the rising churches? What attitude shall they maintain toward their Christian associates who are in the employ of the Mission, and to those who are not paid by the Mission? Shall the nationalistic type of mission assert itself? Shall the missionaries yield themselves to the shaping of the churches in which the nationalist features shall express themselves?

We are now face to face with the problem of the native church as it emerges in the nation. Shall there emerge a Japanese Church, a Chinese Church, etc? To what extent have missionaries thrown responsibility on the natives for the administration of funds?

In Japan some missionaries have said they would go home if they ever came under the authority of the Japanese. Others believe that the responsibility belongs to the natives. The great need is to avoid friction. Some plan that satisfies the native ought to be adopted, even if imperfect. Where there is a disposition to accord what people feel is their right the work goes along smoothly. The American Board has handed over one-half of its authority in North China, and there has never been a division. The time must come when a mission must disappear, as distinct from the native Church, but the development of an autonomous Church must be gradual.

The United Free Church of Scotland appoints native workers on the same basis as foreign missionaries. Mr. Jolliffe thought that national consciousness must be looked upon as an opportunity for the Church. Mr. Evans pointed out the danger of making a church self-governing before it is self-sustaining. When they become both, then they will be self-propagating. While Mr. Miller thought that authority should keep pace with financial ability, he objected that in Amer-

ica we do not make money a standard for leadership in the Church.

Business Meeting

At the annual business meeting of the Union reports of the Secretary and Treasurer were read and accepted. The Corresponding Secretary reported that 1,500 invitations to the Conference had been sent out. The Nominating Committee presented a report, and the following officers were elected for the coming year:

EXECUTIVE COMMITTEE

President, Rev. J. Sumner Stone, M.D., 441 Pelham Road, New Rochelle, N. Y.
 Vice-President, David McConaughy, 156 Fifth Ave., N. Y. City.
 Secretary, H. F. Ladamme, 71 West 23rd St., N. Y. City.
 Treasurer, Rev. Frank K. Sanders, 25 Madison Ave., N. Y. City.
 Librarian, J. A. Sanders, M.D., Clifton Springs, N. Y.
 Rev. William I. Chamberlain, Ph.D., 25 E. 22nd St., N. Y. City.

BOARD OF CONTROL

Mr. David McConaughy, Chairman.

Term ending 1923

Mrs. D. McConaughy Rev. A. B. Moss
 P. H. J. Lerrigo, M.D. Rev. W. E. Lampe,
 Mrs. J. Sumner Stone Ph.D.

Term ending 1924

Rev. L. B. Wolf, D.D. R. P. Wilder
 Mrs. C. P. W. Merritt Rev. M. L. Stimson
 Rev. A. B. Winchester, D.D.

Term ending 1925

Mrs. Alice M. Williams Mrs. L. H. Foote
 Rev. George C. Leighton Rev. S. Guy Inman
 Rev. Harry Farmer

Term ending 1926

Mrs. W. C. Mason Bishop Brent
 J. A. Sanders, M.D. Rev. Canon Gould
 Rev. Wm. I. Chamberlain, Ph.D.

The following resolutions, reported through Dr. Wolf, were adopted:

We, missionaries from every quarter of the globe, assembled in the 39th Annual Meeting of the International Missionary Union at Clifton Springs, N. Y.

1. Having considered in its various aspects, the rising national consciousness among the nations, record our deep sympathy with every effort to enter into the rich heritage of the Kingdom, which shall

be fully realized only when Christ shall Himself become the leader of the nations.

2. We sympathize with all efforts on the part of the indigenous church in their desire to assume the responsibilities of leadership, with the ultimate end in view of establishing self-supporting, self-directing, and self-propagating churches, of such type as shall best express the aims of the gospel of Christ.

3. Convinced as we are, that the highest welfare of all nations requires the abolition of intoxicating liquors and habit-forming drugs, we do hereby pledge our hearty support and active cooperation in efforts to put an end to the traffic therein, and to bring about prohibition throughout the world.

4. We urge our respective governments to join other nations in agreements looking toward the minimizing of the possibilities of war, and we favor the progressive reduction of armaments by international agreement, to the ultimate status of adequate police protection.

5. We commend the work of the Near East Relief to all the churches of the United States and Canada, and urge the increase of gifts so that our suffering fellow Christians in Asia Minor may be saved from extinction.

6. We implore our home governments to act without delay, either jointly with other nations, or severally, to protect the subject Christian races within the bounds of Turkey from further massacre, oppression and outrage.

7. We commend the work of the Mission to Lepers to the Foreign Missions Conference of North America, as indispensable to our Missions, and we ask them to cooperate.

8. We are in sympathy with the urgent need of rescue work for destitute Anglo-Indian or Eurasian children in the cities of India, and we will be glad to further it in any way possible.

9. We urge that greater emphasis needs to be placed upon specific training for native women of age and experience who may be led to enter upon evangelistic service in their respective fields of missionary activity, and that wherever expedient, specially trained missionary instructors be set apart for this work.

10. We tender our heartfelt thanks to the kind friends connected with the Clifton Springs Sanitarium,—doctors, nurses, attendants of every class—who have ministered to our comfort and contributed to our pleasure during the days of this Conference; and to the hospitable citizens of the village who have opened wide their doors and made us welcome.

We further wish to express our deep sympathy with Dr. and Mrs. Bovaird in the illness of Dr. Bovaird and to assure them of our prayers for his recovery.

MISSIONARIES PRESENT AT THIRTY-NINTH ANNUAL CONFERENCE

<i>Years of Service</i>	<i>Name</i>	<i>Board</i>	<i>Field</i>	<i>Present Address</i>
1873-1918	Abbey, Mrs. R. E.	P.	China	998 D Street, San Bernardino, Cal.
1882-1922	Allechin, Rev. Geo.	C.	Japan	2226 Loring Place, N. Y. City.
1922	Ament, Miss G. L.	C. Z. B.	India	Clifton Springs, N. Y.
1879-1881	Belden, Mrs. Ellen S.	C.	Bulgaria	287 W. College Street, Oberlin, O.
1904-	Bawden, Rev. S. D.	B.	India	Granville, Ohio, Box 678.
1919	Bond, Miss Mabel E.	B.	India	Groton, N. Y.
1879-1884	Clemens, Mrs. E. J. M.	M. E.	So. A.	1315 K St., N. W., Washington, D. C.
1883-	Compton, Rev. Harry	M. E.	So. A.	Athens, N. Y., Box 288.
1914-	Crane, Miss Katharine P.	C.	China	2828 W. 14 St., Cleveland, Ohio.
1898	Daniel, Miss N. M.	M. E.	Japan	Fraer, Iowa.
1913-	Dickinson, Rev. Frank	C. M.	China	Yarmouth, N. S., Can.
1913-	Dickinson, Mrs. Frank	C. M.	China	Yarmouth, N. S., Can.
1913	Donaldson, Miss L.	P.	China	1716 Mahoning Ave., Youngstown, O.
1876-1894	Dowsley, Mrs. A.	E.C.S.	India-China	147 Cowan Ave., Toronto, Can.
1903-	Dukehart, Miss E. G.		So. A.	Forest Hill, Md.
1914-	Evans, Mrs. R. H.	P.	Africa	2909 Iona Ter., Parkside, Baltimore
1904-	Evans, Rev. R. H.	P.	Africa	2909 Iona Ter., Parkside, Baltimore
1887-1916	Files, Miss M. E.	M. E.	Burma	Brockport, N. Y.
1893	Fisher, Miss Alice H.	M. E.	So. A.	Lima, N. Y.
1914	Flory, Rev. R. C.	D.	China	McPherson, Kan.
	Ferguson, Mrs. Walter	P.	Xenia, O., R. D. 5.	
1915	Graefe, Rev. John E.	U. L.	India	Owings Mills, Md.
1873-1909	Griffin, Rev. Mrs. Z. F.	B.	India	Keuka, N. Y.
1883-1909	Griffin, Rev. Z. F.	B.	India	Keuka, N. Y.
1914	Hadley, Mrs. L. S. D.	P.	China	Clifton Springs, N. Y.
1914	Hadley, Rev. L. S. D.	P.	China	Clifton Springs, N. Y.
1902	Hauna, Mrs. W. J.	C. I. M.	China	507 Church St., Toronto, Can.
1902	Hanna, Rev. W. J.	C. I. M.	China	507 Church St., Toronto, Can.
1887-1888	Harned, Mrs. M. E.	M. E.	Africa	522 S. Goodman St., Rochester, N. Y.
1893	Hayter, Rev. James	P.	C. A.	156 Fifth Ave., New York City.
1907	Howland, Miss Bessie C.	M. E.	S. A.	85 Liberty St., Walton, N. Y.
	Hunt, Miss M., M.D.	Ind.	India	141 W. 4th St., Washington Ch. Par. (New York City)
1906	Jolliffe, Mrs. C. J. P.	C. M. E.	China	Rockwood, Ont.
1906	Jolliffe, Rev. C. J. P.	C. M. E.	China	Rockwood, Ont.
1904	Jolliffe, Mrs. R. O.	C. M. E.	China	Rockwood, Ont.
1904	Jolliffe, Rev. R. O.	C. M. E.	China	Rockwood, Ont.
1907	Kinzly, Miss Katharine	P.	India	140 Washburn St., Lockport, N. Y.
1905	Koons, Mrs. E. W.	P.	Korea-Japan	156 Fifth Ave., New York City.
1903	Koons, Rev. E. W.	P.	Korea-Japan	156 Fifth Ave., New York City.
1887-1905	Lafamme, Rev. H. F.	C. B.	India	71 West 230th St., New York City.
1881-1888	Latimer, Miss Laura M.	M. E.	Mexico	Clifton Springs, N. Y.
1889-1902	McConaughy, Mr. David	Y. M. C. A.	India	390 Highl'd Ave., Up. Montclair, N. J.
1908	Manderson, Miss M., M.D.	M. E.	China	541 Lexington Ave., New York City.
1885-1895	Merritt, Mrs. C. P. W.	C.	China	Clifton Springs, N. Y.
1885-1895	Merritt, C. P. W., M.D.	C.	China	Clifton Springs, N. Y.
1910-1914	Merritt, Mrs. E. L.	C. I. M.	China	Clifton Springs, N. Y.
1898-	Morgan, Miss Ida	C. M. A.	China	Rochester, N. Y.
1888	Miller, Mrs. Henry K.	R. C. U. S.	Japan	243 North 6th St., Reading, Pa.
1892	Miller, Rev. Henry K.	R. C. U. S.	Japan	243 North 6th St., Reading, Pa.
1922	Miller, Mr. Harman F.	U. L.	India	116 So. Collington Ave., Baltimore
1897-1920	Minniss, Miss LaVerne	B.	China	56 South Ave., Bradford, Pa.
1896-1910	Mulford, Mrs. H. B., M.D.	M. E.	India	Haddonfield, N. J.
1915	Neudoerffer, Mrs. Ernst	U. L.	India	116 E. New St., Lancaster, Pa.
1916	Owen, Mrs. Lewis J.	P.	China	Clifton Springs, N. Y.
1907	Owen, Miss Adeline W.	P.	India	18 Franklin Pl., Morristown, N. J.
	Peet, Miss A. E.	M. E.	Japan	West Webster, N. Y.
1874-	Phillips, Mrs. E. G.	B.	Assam	151 Hubbell St., Canandaigua, N. Y.
1878-1880	Priest, Miss M. A.	M. E.	Japan	52 Bristol St., Canandaigua, N. Y.
1914	Ross, Miss Ada E.	C. P.	China	117 Constance St., Toronto, Can.
	Rupley, Rev. Geo. A.	U. L.	India	331 Sixth St., Niagara Falls, N. Y.
1911-1920	Ryan, Rev. Arthur C.	C.	Turkey	Care Rev. W. I. Haven, D.D., Bible House, Astor Pl., New York City

1882-1886	Sanders, Rev. Frank, D.D.	C.	Ceylon	25 Madison Ave., New York City.
1884-1918	Schwartz, Mrs. H. W.	M. E.	Japan	Chapel Hill, N. C.
1905	Seiple, Mrs. Wm. G.	R. C. A.	Japan	125 Mosher St., Baltimore, Md.
1905	Seiple, Rev. Wm., Ph.D.	R. C. A.	Japan	125 Mosher St., Baltimore, Md.
1918	Senn, Miss Florence	M. E.	China	Clifton Springs, N. Y.
1914-	Smillie, Miss Emmaline	C. P.	India	1075 Druereourt Road, Toronto, Can.
1881-1889	Stimson, Mrs. M. L.	C.	China	Beachwood, N. J.
1881-1889	Stimson, Rev. M. L.	C.	China	Beachwood, N. J.
1889-1908			Micronesia	
1885-1888	Stone, Mrs. J. Sumner	M. E.	India	441 Pelham Rd., New Rochelle, N. Y.
1880-1888	Stone, Rev. J. Sumner, M.D.	M. E.	India	441 Pelham Rd., New Rochelle, N. Y.
1879-1888	Swan, Mrs. A. W. Davis	C.	Japan	443 Lexington Ave., Rochester, N. Y.
1869-1872	Thompson, Miss M. A.	C.	China	Clifton Springs, N. Y.
1908-	Vickery, Mrs. Chas. R.	M. E.	India	406 Cherry St., Syracuse, N. Y.
	Waring, Miss Clara	U. L.	India	Ingersoll, Ont., Can.
1910-1915	Wells, Mrs. Charlotte J.	M. F.	Africa	Delavan, N. Y., Box 49.
1895-1913	Wiley, Mrs. A. L.	P.	India	7111 Kelly St., Pittsburgh, Pa.
1899-	Wiley, Rev. A. L., Ph.D.	P.	India	7111 Kelly St., Pittsburgh, Pa.
1882-1891	Williams, Mrs. Geo. P.	M. E.	India	105 E. Stewart Ave., Lansdowne, Pa.
1899-	Williams, Mrs. J. E.	P.	China	156 Fifth Ave., New York City.
1899-	Williams, Rev. J. E., D.D.	P.	China	156 Fifth Ave., New York City.
1891-1912	Williams, Mrs. Alice M.	C.	China	149 West College St., Oberlin, O.
1889-	Wilson, Miss F. O.	M. E.	China	Clifton Springs, N. Y.
1883-	Wolf, L. B., D.D.	U. L.	India	601 Cathedral St., Baltimore, Md.

Key of Abbreviations

C., Congregational. C. Z. B., Canadian Zenana Bible and Medical Mission. C. E. C., Church of England in Canada. C. I. M., China Inland Mission. D., Church of the Brethren. U. L., United Lutheran. C. B., Canadian Baptist. B., Baptist. C. M., Canadian Methodist. C. P., Canadian Presbyterian. M. E., Methodist Episcopal. M. F., Methodist Free. P., Presbyterian. U. P., United Presbyterian. R. C. A., Reformed Church in America. Y. M. C. A., Young Men's Christian Association. P. E., Protestant Episcopal. C. M. A., Christian Missionary Alliance. Ind., Independent.

KEY TO PHOTOGRAPH OF MISSIONARIES AT THE CONFERENCE.

Upper row.—Beginning at left: Mrs. J. A. Schoomaker, Rev. Geo. A. Rupley, Rev. John C. Graefe, Dr. Joseph K. Sanders, Miss Alice Thayer, Mrs. J. K. Sanders, Rev. F. K. Sanders, D.D., Miss Florence Senn, Mrs. L. S. D. Hadley, Rev. L. S. D. Hadley, Mrs. Chas. E. Vickery, Rev. M. L. Stimson, Miss A. W. Owen.

Second row.—Mrs. E. G. Phillips, Mrs. M. L. Stimson, Mrs. H. B. Mulford, M.D.

Third row.—Rev. B. C. Flory, Rev. L. B. Wolf, D.D., Rev. Henry K. Miller, Rev. Wm. G. Seiple, Ph.D., Rev. C. J. P. Jolliffe, Rev. Frank Dickinson, Rev. W. J. Hanna, Mrs. W. J. Hanna, Mrs. Walter Ferguson, Miss Katharine P. Crane.

Fourth row.—Mrs. A. Dowsley, Mrs. Ernest Neudorffer, Mrs. Henry K. Miller, Mrs. Wm. G. Seiple, Mrs. C. J. P. Jolliffe, Mrs. E. J. M. Clemens, Miss Mabel E. Bond, Mrs. A. W. Davis Swan, Mrs. Wm. H. Belden, Miss M. Manderson, M.D., Miss E. Smillie, Miss M. Hunt, M.D.

Fifth row.—Rev. E. W. Koons, Miss L. Donaldson, Miss M. E. Files, Rev. R. O. Jolliffe, Mrs. R. O. Jolliffe, Mrs. Z. F. Griffin, Rev. Z. F. Griffin, Miss A. E. Ross, Miss Mary Thompson.

Sixth row.—Rev. H. F. Laflamme (standing), Mrs. E. W. Koons, Mrs. R. E. Abbey, Mrs. Geo. P. Williams, Mrs. J. Sumner Stone, Miss E. G. Dukehart, Miss B. C. Howland, Rev. J. Sumner Stone, M.D. (standing).

Seventh row.—Rev. A. L. Wiley, Ph.D., Mrs. A. L. Wiley, Mrs. C. J. Wells, Miss Laura M. Latimer, Rev. Harry Compton, C. P. W. Merritt, M.D., Mrs. E. L. Merritt, Mrs. C. P. W. Merritt, Mrs. R. H. Evans, Rev. R. H. Evans, Miss A. E. Peet, Mrs. H. W. Schwartz.

Eighth row.—Norman Wiley, Donaldson Koons, Margaret Koons, Mr. David McCaughy, Mrs. Alice M. Williams, Margery Crane, Duff Maynard, Gershom Merritt, Fred Maynard, Miss N. M. Daniel, Rev. Geo. Allechin.

BEST METHODS

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

PRACTICAL INTER-RACIAL METHODS

Hundreds of thousands of people will read and study the new books, "The Trend of the Races," "In the Vanguard of a Race," and "The Magic Box," during the coming year. Before the books were off the press they were presented in lecture courses and classes at scores of Summer Schools from which delegates have returned to teach them in the home Church. Who can estimate results that will follow stimulated interest in a great problem? Inter-racial sentiment must express itself in practical Inter-Racial Methods.

FACING A PROBLEM

The First Step Toward Solving It

BY W. D. WEATHERFORD

Dr. Weatherford is a man who has brought the students of the South face to face with inter-racial problems. There is a general impression that small sale for Mission Study books on the Negro will be found south of Mason and Dixon line and that there will be little interest in study of these books. Dr. Weatherford upsets that impression with actual facts and figures.

If the acid test of the Christian Spirit is one's attitude toward other persons, then in the South preeminently the test is whether or not we have a kindly feeling toward the colored race which lives by our side. Some of us have felt for a long time that the Southern college men and women would face this issue in a broader spirit and in a more human attitude than any other people in our section, and that if they could be brought to study the question, a great step forward would be made. A little volume was prepared and put into galley form ready for use in one of our large conferences of the student Young Men's Christian Association in 1910. We did not put it into book form because we did not know whether the students would receive it cordially enough to make it worth the while. To our amazement, when the Student

Conference met at Montreat, N. C., with some three hundred delegates present, more than ninety students elected the study of the Negro, though seven other Home Mission and Foreign Mission courses were offered at the same hour.

The result was that the little volume "Negro Life in the South," was immediately put into book form, and the first year in the colleges we enrolled in the mission study classes for the study of this book, more than 4,000 Southern white college men. The second year more than 6,000 were enrolled, and a number of the colleges for white women began the study. Each alternate year since that time, there has been an attempt to enroll students in this study so that more than 30,000 students have probably studied this volume in the ten years.

The first immediate result of this study in the colleges was a new attitude of kindness and friendship which had not before been known. The second direct result was the desire on the part of a large number of students to actually undertake a piece of service for those who they felt had not had as great opportunity as themselves.

At the University of North Carolina, under the leadership of one very earnest student, a large Bible class was organized for Negro men through one of the Negro churches. This class during a period of two years grew to an enrollment of nearly one hundred students, and out of it grew a community movement for the betterment of the Negro boys of the community. A house was rented by the University students and various women from the faculty cooperated in seeing that it was properly furnished, while university students acted as custodian or secretary from time to time for supervising the same. Many persons bore testimony to the fact that this work entirely changed the attitude between the races.

At the University of Alabama the students who had taken this study immediately undertook to cooperate with the pastors in the churches in caring for a Teacher Training course for all teachers of the Negro boys in the various Sunday-schools. They also put on what they called a Civic Discussion Group for all Negro workers on the campus, including cooks, janitors, and others.

At the University of South Carolina, although there was great hesitancy to undertake the study for fear of prejudice, the class grew rapidly, and practically absorbed all of the social study groups under the Young Men's Christian Association. A number of the students organized in the city of Columbia a Civic Discussion Club which met in a tailor shop and ultimately grew into an organization which became practically a City Charity for Negroes. Scores of other colleges undertook similar tasks.

Another type of work which has been undertaken by a number of the colleges has been the work for Negro boys. At Transylvania College and at the University of Mississippi, and a number of other institutions, groups of Boy Scouts were organized and have been run with evident success. A Boy's Secretary for the International Y. M. C. A., traveling through

the South remarked after this work had been going forward for two or three years, that he found more students willing to cooperate in serving the Negro boys than he could possibly find work for, which is evident indication of the real attitude on the part of students.

FIVE POINTS FOR INTER-RACIAL WORK

The Woman's Missionary Council of the Methodist Episcopal Church, South, has adopted five points for practical Inter-Racial work, which, with slight changes, have also been adopted by other denominations:

1. To seek to know the leaders among Negro women of the community that a sympathetic basis of cooperation may be established.
2. To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions and the needs of Negro women and children.
3. To adopt methods of cooperation with other agencies and with Negro women that a constructive program of community betterment may be wrought out.
4. To lead the auxiliary in a study of Negro achievements in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life in these lines.
5. To represent the auxiliary in any co-operative work that may be undertaken in the community, and lead the auxiliary in its participation in the same.

CHRISTIANITY IN ACTION

By JOHN LITTLE, LOUISVILLE, KY.

Superintendent of Presbyterian Colored Missions

All-around-the-year studies in practical missionary methods are the Presbyterian Colored Missions of Louisville, Kentucky. The Superintendent gives the Review a few glimpses of practical methods in operation.

What one would see at the Presbyterian Colored Missions if he made a visit to these institutions would depend on the season of the year he came and the hour of the day or night that his visit was made. On a January day, when the ground was covered with 16 inches of snow and the thermometer registering below zero, he might find the superintendent on a coal wagon delivering fuel to a desti-

tute family. On a July morning he might find 100 children trooping into the building for a Daily Vacation Bible School. On an August night he would find a group of grown women busily engaged canning vegetables. Should he select Sunday as the day for his visit, in the morning he would find an orderly congregation worshipping God. In the afternoon he could see hundreds of boys and girls, men and women in the Sunday-school and again, at night, an orderly congregation engaged in evening worship.

To describe the work of an institution with doors open seven days in the week and books recording over a thousand names, and a program of activities varied with the season of the year is a difficult task for a brief article. Only certain phases of the work can be touched on and some individual cases will probably serve best to illustrate the value of the service rendered.

In the past twelve months two experiments were tried, both resulting in the addition of a permanent department to the work of the institution.

The mending of old shoes was tried last summer in the Daily Vacation Bible School. In a week we saw some of the boys in the class with their own shoes half soled and heeled. When their own shoes were repaired, they began to bring in shoes belonging to the various members of the family. Fathers and mothers, brothers and sisters were presented with a new half sole and heel. We were fortunate in finding a graduate of the Tuskegee Institute who patiently works with the beginners and speeds the expert members of the class in the repair of all the old inhabitants of the shoe world. When the zero weather reigned in Louisville last winter many a small boy came in with his feet wrapped in strips of rags or encased in carpet slippers, his shoes under his arm, and waited patiently until his soles were mended. As a part of their bit in war time work, the boys have mended several bundles of shoes

which have been sent to the Belgium children. An experiment was incorporated into our regular activities.

It was a strange sight when the Mission jitney drove up to the door, not loaded with people, but filled to overflowing with peas. In a few minutes a group of women were seated around a room shelling peas. On the stove stood wash boilers sending out clouds of steam while glass jars were being sterilized. As the hours wore on jars filled with peas were inverted on the table. The question in the mind of the superintendent was whether or not these would be left on his hands. Calculations were made and peas canned in glass jars were retailed at 9 cents a pint. There were eager buyers and not a single jar of unsalable stock was left on the table. Week after week the jitney returned with beans, beets, tomatoes, corn, blackberries and peaches. The same earnest group of women gathered around the table and watched the boiling pot until vegetables and fruit were preserved and safely stored in glass jars. Each night pennies, nickels, dimes, and quarters were invested in canned fruit which found its way to the store rooms of homes that had never before, like the wise ant, laid up their stores in summer. The second experiment developed into a permanent department and each week now, hundreds of quarts of fruit and vegetables are being canned.

A new problem presented itself in our sewing school when a woman who was entirely blind desired to join our evening class for mothers. Certainly no harm could be done by her trying, was the mental reservation made, as we enrolled her name. At the close of the sewing school there were hundreds of visitors who viewed the array of garments which were hanging up for inspection. At one place in the room even casual observers stopped with wonder when they beheld three completed dresses that had been made by this woman who was blind.

Instructors, pupils and visitors were

surprised to find that 466 garments had been made, not in one size or pattern, but varying from a baby's dress to a garment containing fifteen yards of cloth. Many a mother stopped at the close of the evening to thank the teacher of sewing for the aid she had received herself, or for the instruction given her children, and for the help which she had received in clothing the members of her family. Eighteen girls sat on the platform wearing dresses they had made with their own hands. Thirteen girls stood and told how they were able to progress from the basting stitch to the completed dress.

For nineteen years the workers have labored to teach colored people the practical application of the principles of Christian living. The institution was organized primarily to teach religion and religion has always been the motive which has prompted us to engage in the other activities. We have watched with great interest the crystallization of many characters as it was marked by their joining the church. While the official membership has always been small, the church is an influential body in the community.

SUMMER CONFERENCES FOR COLORED WOMEN

BY MRS. W. C. WINSBOROUGH
 "Lord, I want to be a Christian
 In my heart, in my heart.
 Lord, I want to be a Christian
 In my heart!"

This beautiful negro "spiritual" floating across the broad campus of Stillman Institute from a group of Negro women holding a twilight "Vespers" perhaps voiced the real underlying motive of the white leaders and of the colored delegates attending the first Conference ever held for Colored Women, the desire to interpret practical Christianity in terms of service to our neighbors, wherever and whom-ever they be.

In almost every community of the South, there are at least a few colored women who are trying, with tremendous handicaps, to better the life of

the Negro community in which they live. They are striving for better homes and better schools amid surroundings that might well discourage the most optimistic, and their lack of information regarding modern welfare work frequently leads to failure. They are usually busy mothers or wage earners, hence the "Summer Normal School" is not for them. No "Extension Department" reaches their humble homes.

In 1916, the women of the Southern Presbyterian Church determined to try to help this class of colored women and, as an experiment, established a Colored Woman's Conference at Stillman Institute, Tuscaloosa, Alabama, planned on somewhat the same lines as the Missionary Summer Conferences held by our own church women.

The delegates, which numbered about eighty that first year, came from fifty-nine towns in eleven states. They were women of leadership in their local community and most of them were sent to the Conference by the women of the white Presbyterian Church in their home town.

The Conference continued for one week, all delegates boarding in the dormitory and attending all classes. The Faculty was made up of both white and colored leaders.

The Bible Studies were the foundation of the course, plain, simple and dealing with practical Christian living.

A series of Community studies, led by an experienced worker, included "The Home and the School," "The Home and the Church," "The Home and the Community," "Recreation," etc. A study of the biographies of Negroes who have done worth while things was given to encourage the right kind of race pride. A sewing class occupied two hours of the afternoon led by a trained and experienced teacher.

A Playground Demonstration on the beautiful campus served to delight the children of the town and also to teach the delegates the place of organized play in children's lives.

The evening meetings were usually lectures on such subjects as "Better Schools" by State Commissioner of Rural Schools—Africa, by returned Missionary—Household Pests (stereopticon) by Extension Department of Auburn University—Food Conservation by State Demonstrator of Economics, etc.

The delegates were so eager to hear everything, they could scarcely be induced to observe the necessary daily rest period. The closing session resolved itself into an experience meeting, answering the question "What has this Conference meant to me?" and everyone who heard the answers realized the Conference had been worth while.

In answer to many requests, two other Conferences were established last September. At Gammon Seminary, Atlanta, Ga., sixty delegates registered from near-by States and spent a week in conference and study.

Christiansburg, Va., offered the Negro Industrial School for a Conference, and fifty delegates, some of them teachers, probation officers, nurses and State Education workers, were enthusiastic in their gratitude for the opportunity for study.

During the seven years since the first Conference was established, encouraging reports have been received telling of constructive community work begun by the delegates on their return from the Conferences. Many sewing classes have been organized. One delegate, the Superintendent of the Colored Schools of her town, has instituted a graded course of sewing in the Colored Schools. Some have secured cooperation from their white neighbors in establishing Day Nurseries and Playgrounds for colored children. An annual "clean up" day benefits sanitary conditions in several communities, while enlarged and repaired school houses and better church buildings have resulted from the efforts of other delegates.

The expression of one delegate during the closing meeting is significant: "The greatest thing I have learned

at this Conference is that some Christian white women *really do* care about us colored women, and want to help us."

A BOYS' PIG CLUB DAY

By MRS. BOOKER T. WASHINGTON, TUSKEGEE, ALABAMA

What interests do the Negro boys in your community have? Pig Clubs, Corn Clubs, Cotton Clubs, Potato Clubs, all have possibilities. Mrs. Booker T. Washington, widow of the famous founder of Tuskegee, suggests some of them.

Yesterday was Boy's Day at The Tuskegee Institute. Three hundred boys from all parts of Macon County came. It reminded me of the early days of The Negro Farmers Conference when long before daylight, looking out of your windows, you saw buggies, wagons, and other vehicles, except automobiles, drawn by horses, mules and often by the great ox, the burden bearer of the farmer. These were days when the great masses came up for their one day schooling and when the soul of the man of opportunity burned with zeal to reach out and pull up his less fortunate brother and sister.

These boys came in like manner—mules, horses, buggies, were seen coming in early from every direction. The boys were well dressed farmers' sons, all the way from ten to eighteen years of age. They were earnest boys, boys who are in school at least five months of the year; boys who should be in school at least seven months of the year.

These boys are young American Negroes, unlike their fathers who in days gone by made up The Negro Farmers Conference. They are being trained not one day in the year but every day. They are being taught how best to direct their energies so as to be of the greatest service to themselves, their families, and to their Country. No one could be amongst this group of well-mannered, well-dressed, forward looking boys without realizing that they were in the midst of the future Negro citizens and home makers, and without knowing that God is in it all and that He

will see it through if only the Negro teacher, whether he be preacher, lawyer, physician or what not, will stand firmly by these boys and see that they get a square deal at school, at home and everywhere. Every community should have a Boy's Day. This Tuskegee Institute Boy's Day is an Annual Conference. It would not hurt our big cities to have a Boy's Day.

The Pig Club Boys are the boys who get a pig sometimes from their fathers; sometimes they work and get the money and purchase their own pig; boys who plant and raise the feed for their pig; boys who get up early in the morning and attend to their pig and see that he has not only a carefully balanced meal three times a day, but that he has plenty of clean water to drink and a pond of water to lie down and rest in, and plenty of good pasture to graze in. He provides shade for his pig during summer months and otherwise looks after his health.

Clarence Frazier is a member of this Pig Club. He is a chubby boy of 15 years. He looked you squarely in the face and told you all about his pig. He said, "My pig is a Duroc. It weighed thirty-five pounds when it was six weeks old and when it was ten months old it had reached the three mark in weight."

Cyrus Thomas had a pig that weighed 195 pounds at ten months. Herman Young's pig weighed two hundred and ninety-five pounds at ten months. A pig and a boy ought to be close friends and they are wherever a Pig Club exists. These boys know that there is a greater increase from pigs than from any other farm animal. The pigs' increase is from 500 to more than a thousand per cent. These Pig Clubs remind the boy farmers that a pig will soon be a hog. The mother hog, twice during the year has a lot of little baby pigs. She beats all of the other animals in the number of her family. The Club has taught the boys that their pig will gain more than twenty pounds from each one hundred pounds of feed.

Pigs were not the only things these boys discussed. They told of the conditions of their schoolhouses. They spoke of their teachers and their lessons. They discussed the Sunday-school in their community. They emphasized the value of good books and papers in their community. They thought there should be more recreation and play for the boy on the farm and we thought so too.

Sitting in this conference of boys, wide awake and intelligent as they are, I saw men, fine, strong, thrifty, intelligent, interested in the affairs not only of Home and Community, but taking their stand for the cause of their Country and in return expecting to receive that consideration due every citizen who is a part of "Our Land of The Free and The Home of The Brave." The Pig Club Boys properly encouraged and directed will some day help to control banks and markets and will be among those permitted to dictate the policies of all other groups of men and boys.

It is not a far call from a pure bred pig to a fine boy and a fine man. It is a mighty good thing to grow fine crops and to raise fine pigs and other livestock and it is a great inspiration to know that these fine animals and the methodical way they are being raised are becoming a part of the boys themselves and making them what Tuskegee stands for—the finest possible type of man and women.

IT CAN BE DONE FOR THEY DID IT

The Federation of City Missionary Societies at Meridian, Mississippi, organized a Bible Teachers' Training Class from the various Sunday Schools to meet weekly in the colored public library with the best white teachers of the city in charge. Then came a Story Tellers' League of colored teachers. One night of Christmas week was given to a musical service conducted by the Negroes around the municipal Christmas tree.

* * *

In Uniontown, Alabama, more than ten years ago the women of a Bible

Class in one of the white churches decided to set apart a definite hour each week when each of them would teach the servants in her home the Sunday-school lesson for the next week. A broadening service developed later and an interdenominational Bible Class for colored women was the result. Colored women held all the offices, and white women taught the class. Committees were formed to read the Bible to the colored sick and the poor. This brought forward various problems of poverty and led to relief work, guided by the white women and done by the Negro. This in turn formed contacts with children in the homes and a white teacher arranged a weekly story hour for them.

* * *

In Birmingham, Alabama, two white women of the Baptist Board established a four-year Bible course for colored women, enlisting white women of the city as teachers of classes which soon enrolled over seven hundred.

* * *

Atlanta club women conducted a cooking school for colored women and girls which had an attendance of eight hundred. They announced it as intended primarily for colored homemakers, and not for the purpose of training cooks for white homes.

* * *

In Augusta, Georgia, the Social Service Department of the City Federation secured the improvement of the County Reformatory occupied almost entirely by colored children, and took up the cause of the youthful delinquent regardless of race.

* * *

Club women of Birmingham, Alabama, investigated the worst colored slum of the city, and so aroused the people in regard to conditions they revealed that a \$60,000 industrial school was erected which transformed the entire neighborhood.

* * *

When one hundred leading white women met at Memphis, Tennessee, October 6th to 7th, 1920, the outstand-

ing features of the two-days meeting were the addresses of four Negro women who had been invited to speak with unrestrained frankness.

A VIRGINIA WOMAN'S INTER-RACIAL CREED

MRS. H. L. SCHMELZ

Mrs. Schmeltz is a leader of Inter-Racial Cooperation in Virginia. When a consecrated group of colored women who dreamed of a Home for Colored Girls had carried it as far as possible to successful operation, Mrs. Schmeltz lent her aid and was influential in introducing to the Legislature of Virginia "The Virginia Industrial Home for Colored Girls." Through understanding race cooperation this institution now has property valued at \$75,000. It is the first home of its kind to take colored girls out of jail and to educate and train them. One hundred and five girls are there in training today and will go back to their communities as Christian assets rather than to remain criminal liabilities behind the bars.

Dr. Douglass Freeman, of Richmond, Virginia, one of the ablest editors in the South, recently declared: "I place no work being done in the South today greater in importance than the Inter-Racial work." It is a most thrilling story of how, in less than two years a great movement has swept all over the South, until now more than six hundred of the eight hundred counties comprising our thirteen Southern states have committees of men, while in seven of the thirteen states there are state organizations of women to help with the work.

The "Inter-Racial Commission," with its headquarters in Atlanta, has for its object that Christian people in each state shall work together to establish justice, harmony, fine feeling, good will, confidence, peace and the right Christian spirit between the races living side by side.

Before we can make our best progress in the "Christian Approach," we must clarify our thinking. In trying to do this I have formulated my creed concerning the Negro race.

1. I believe the Negro race is a great race, created a distinctive race for a great distinctive purpose in the working out of God's plan for His universe.

2. I believe that we must believe in the Negro and help him to believe in himself.

3. I believe in social gradations of the Negro race.

To place all Negroes on the same plane is as unthinking and as unfair as to say

that all Chinamen are like the Chinese laundry men in this country or that all white people are like the medium class we encounter everywhere.

4. I believe we must develop a community consciousness into a community conscience which includes our colored neighbor.

One day when addressing a large church full of colored people in a near-by city, I passed a pool of water, green from stagnation. Was the health of any person in that city safe so long as that negro section was unsanitary? Our community conscience must include the community where our colored neighbor lives.

5. I believe we should dignify and glorify all manual labor and coordinate it with all the other work of the world.

One morning I went into my kitchen and said to my cook, "Sarah, I am helping with a task that will benefit your people, and just to the extent that you do your work out here so well that I do not have to think of it, to that extent you give me a free mind to apply to the work for your race, and to that extent you are helping directly with this work in Virginia." A light broke over her face. Instantly her work was raised to a higher plane. No longer were such things as peeling potatoes and washing dishes and scrubbing the kitchen floor acts of menial service. They were dignified and glorified.

6. I believe it a duty to recognize and appreciate the contributions of art, literature and music which the Negro race has made not only to the South but to the whole world, and to recognize and emphasize the opportunity the Negro has because he is a Negro.

7. I believe absolutely in the maintenance of racial integrity and in the "natural and inevitable segregation" as Dr. Dillard expresses it, consequent upon such maintenance.

8. I believe the object of every life, of every race, of every nation should be to help to establish in this world, the Kingdom which our Saviour came to establish; a Kingdom of justice, righteous, truth, mercy, joy, peace, love. In working for this Kingdom, the white race must recognize the great contributions that many of the black race are making and can make. The time has come when we must work *with* as well as *for* this neighbor race, this member of the world body, in helping to establish the Kingdom.

How shall it be done?

1. Think through, for yourself, the meaning of the Christian Approach to our colored neighbor.

2. Realize that the most effective method is your own right mental attitude to this task.

3. Know that God has His great

plan for it all and that He asks no one to shoulder the entire burden, but that all He expects is that *each one of us shall just do the thing nearest at hand, however small it may seem*. As you look about for what you may do, interest your friends in doing the same thing. Begin with the colored people in your own home, your cook, your maid, your nurse, your chauffer. Let them know you are interested in *their* homes, *their* problems, *their* alms. What *do* we know about conditions surrounding the homes, and the schools of our colored people, and of their joys, of their burdens, of the travail of their souls in their racial evolution? The Inter-Racial Commission is asking the Christian women, in their church organizations, to appoint a committee to study conditions in the Negro Home, School and Church. These Women's Societies are being asked to invite a fine, outstanding colored woman to come before their organization and to tell them what the white women can do to help the colored women in their struggles to better their communities and to uplift their people. Just as the colored woman is being invited to come before us and talk frankly and freely from her side, so we white women, in Virginia at least, are being invited to address audiences of colored women, talking to them frankly and freely from *our* side.

4. Realize that *our* work is not directly with the great mass of the black race, but that it is with their leaders, helping *them* to help their people.

5. Realize the colossal task confronting the leaders of this great child race. Surely we who inherit from all the ages; we who have a background of 2000 years of Christian civilization can do no less than to extend our hands in helpfulness and our hearts in sympathy and understanding to this people who not more than 300 years ago had no glimmer of the light of the ages, and no knowledge of the love of a redeeming Saviour.

Woman's Home Mission Bulletin

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

WOMEN'S MISSIONARY SOCIETIES AND COMMUNITY ENDEAVORS

BY MARY LATHROP BISHOP

In the story of Leonard and Gertrude published a century ago, there is a quaint word picture of real community life; and while times and conditions have changed, the same spirit still speaks through the printed page. One sees the little village and its people; the public square which is the common meeting place, the town bailiff, and on the hill, the magistrate in his manor house "watching like a good Providence over all the affairs of the village."

In the hamlet is a home, where abide love, joy, happiness, and a contentment so well known, but so little understood, that great men of the town come to visit, trying to fathom the secret of the wonderful magic which kept the children of Gertrude good and helpful and busy, and the husband able to withstand temptation and to meet disaster with courage.

One morning early, so the story goes, two noblemen came to Gertrude's home to ask that they might spend one day under her roof to learn the secret of perfect happiness and consecrated usefulness. The day's routine proceeded. The children helped with the daily duties. Then came the children of the neighborhood to study with the little family group. Together they sang and read from the Bible. They went into the garden, gathered fresh vegetables and prepared the dinner. Gertrude, finishing her home duties, walked to the village to intercede for right living and for better conditions. She smiled on one and another and spoke a cheery word to the troubled. And with her mother heart filled to overflowing became in a sense the village mother. From that one home radiated influences which transformed the village life. People, one by one, were redeemed from want and misery

because there was one woman who cared, and with wise, wide sympathy set about to help.

The new world for which we long will not come of itself, there must be a loving thought and purpose, a seeking after God's plan for His people, a concerted action on the part of all, a giving and a sharing—not of alms, but of ideals and of one's very self. This would be a sort of "glorified community service." And who are better fitted to engage in this activity than the women of the churches? To the missionary societies there is a challenge of opportunity. Those of us who have followed the development and growth of woman's work know the secret of this growth to be the great compelling force of a supreme love and sacrifice that has moved on and on until there is nothing alien to the interest of Christian womanhood, for the whole world lies under our vision today.

It is not within the province of this article to suggest methods of survey for community work, nor the material for charts, nor preparation for study of conditions. But perhaps we might sum up in a few words some of the first steps in establishing the relationship that women's societies can bear to community endeavors. There are three avenues of approach: the child, the home and the community. We might begin with the homes which are linked to the Sunday-school. Through the child's interest one can reach the home, and study needs and possibilities. However varied the form of work, there is the same basic principle involved. Our aim should be to bring every mother of every child into vital friendly relations with the church through the medium of mother's meetings, children's hours, rallies, group meetings, community sings and other activities—thus touching all life from every angle.

In our definite plans for community service we need the appreciation of co-operative effort and the new valuation of human life, a conception of specialization and of doing work with the whole heart. Women's societies can see that neighborhood play centers are established, that the church becomes the center of all neighborhood life. Play life of the child needs consideration, for where playgrounds exist, the records show that there are "fewer arrests and a general easement of the law." The women's societies can discourage street selling by children, and speaking in public places. They can help create public opinion and safeguard the industrial life of the women and girls. We have been long working against the evils of city conditions, through legislation seeking to enforce laws not always understood nor always just; and where the law fails, love may come, bringing peace and joy. There is no substitute for the personal element or for the loving human touch. And may that not be the reason why articles are written and addresses made on the needs of community service?

Our local communities, whether in city or rural districts, are groups with a spiritual unity, not merely people dwelling in houses. We need to know the religious life of the neighborhood, to "discover and re-discover," and to realize the expectation of Jesus "who came not to be ministered unto, but to minister."

Every local community is the field of the Woman's Society, every store and every factory. Community service is not vague or indefinite, but concrete and collective. If we can gain the vision that as individuals we are units necessary to the progress of Christianity we shall realize in fullest measure the meaning of community service.

MORMONISM

Abridged from the report of the Committee, Frank Lincoln Moore, Chairman.

Recently a Mormon elder from Utah spoke in the Church of Jesus

Christ of Latter Day Saints in Brooklyn. After a sermon on "Faith," which might have been presented in any Christian pulpit, he launched out into a defense of the Mormon system as distinguished from other branches of the Christian Church by telling the story of Joseph Smith. He affirmed that the grove near Palmyra, New York, where Joseph Smith met God face to face and talked to him like a man, was the most sacred spot on earth, and that hour the holiest in the history of the world, and made the positive statement, "It is absolutely true; I know it." All of this was listened to by the hundred, or more, who were present, with closest attention and evidently a profound belief in the curious assertions which the elder was making. The congregation was composed of people apparently well-to-do, being well dressed, intelligent looking, and the larger proportion of them young people.

The Mormon Church in Brooklyn, therefore, while small in numbers, seems to be building on a rather positive foundation. The outstanding characteristics of the presentation of Mormonism here, as elsewhere, seem to be persistence, courtesy, and absolutely positive and dogmatic assertions that their system is true and the only true religion on earth. They tell the improbable story of the golden plates with all the assurance of intelligent men announcing the simplest historic fact, like the landing of the Mayflower, or the signing of the Declaration of Independence. This positive presentation constitutes the strength of their appeal. Confronted by outstanding and glaring moral defects in the system, such as polygamy, they smilingly deny, affirm, or sidestep the whole issue, as the occasion may seem to demand.

Mormonism is gaining in some of the states adjacent to Utah with considerable speed. It is planting itself strongly in fully one-third of the other states of the Union.

We should keep constantly before us the fact that essentially the Mor-

mon system is unchanged. In its theory it is the same as it ever was, and it would be in its practice, if the law of the land did not prevent. The leaders of that Church, by the very organization of the system, are the old men and, therefore, conservative. It is very probable that the leaders of the Mormon Church do not represent the really progressive ideals and ideas of the younger and more intelligent men. However, Mormons, as they become educated, and as they mingle more and more with the world outside of the Mormon strongholds, are changing. This is due to the fact that many of their young men went into the war. They came into contact with other young men and got a better view of religion. It is due in part to their school system and to their colleges and the State University. Mormonism grew up in the early days and became strong, because of its isolation from the rest of the world. The empire of Brigham Young, who in effect was an Oriental potentate, would not now be able to develop under modern conditions of intercommunication and the interchange of knowledge. The general progress of the race today is against the system. Mormonism is facing an era of culture, and whether Mormons like it or not, they are a vital part of the United States. It would seem, therefore, that a New Mormonism must arise. Outwardly, the younger members still give their allegiance to the Church; inwardly, they have many reservations, and many of them are earnest seekers after the truth.

The Committee on Mormonism has been in close consultation and cooperation with the Utah Home Missions Comity Council. The movement toward a better equipment and a stronger personnel, which was recommended by a conference in October, 1920, has been forwarded, and Protestant Christianity is better prepared to make itself felt in that state. The comity plans, in accordance with

which the state has been districted among the denominations so as to prevent competition and over-crowding, have been strengthened. The denominations, each in its area, have had their attention called to the need of increased effort in colportage work and personal evangelism.

Several conferences have been held relative to closer cooperation between denominations in the field of education in Utah. The Council of Church Boards of Education, the Home Missions Council and the Council of Women for Home Missions have a joint committee now making studies and investigations in this field. Westminster College at Salt Lake City is essentially interdenominational in character. Its Board of Trustees, eighteen in number, represent six denominations and members of the present faculty represent four. The president of the College called a meeting of the heads of the secondary Christian schools of the state to meet at the College on December 29, 1921, for the purpose of making acquaintance and of considering closer cooperation.

Mormonism makes its appeal in the realm of ideals by positive assertions, and in the realm of economics by the pull of its great commercial enterprises. It can be met effectively in the realm of ideas by declaring the truth and explaining the truth with patient iteration and the illumination of Christian character.

Gentiles need to be awake to the fact of continued activities on the part of Mormon missionaries. They seem to be especially aggressive since the war, and are able to delude many people, drawing their recruits, as in all their history, largely from the ignorant classes. We must also remember that Gentiles who live in Mormon communities find it almost impossible to bring up their children as uncontaminated Gentiles, for Mormon practice and doctrine are thrust upon them at every turn.

Woman's Foreign Mission Bulletin

EDITED BY MRS. J. HARVEY BORTON, MOORESTOWN, N. J.

We will never know in this world all that is accomplished at the many Summer Schools of Missions. We do know of lives that were transformed, of numbers who were given new vision, of many who heard and responded to the Call to Foreign Service and of many who are going forward more intelligently and more wholeheartedly in the task of making Christ known to the whole world.

We are fortunate in having reports from some of our Schools from Mrs. Philip Rossman who has written of Northfield and from Mrs. J. H. Mills who has given helpful information from the Minnesota School of Missions. At the latter school a worth while News Sheet was published daily and a special room was set apart as a prayer room. Over two thousand women and girls were present at the two conferences.

At Northfield

The nineteenth session of the Northfield Summer School of Foreign Missions was held July 12-19, 1922, with a large attendance of missionaries and women and girls who took the various courses offered, the registration representing 14 denominations and numbering 1,164—of whom 719 were in camps. The courses offered included four Bible classes, four Methods classes, five Mission Study classes and a Story Hour for children.

The Bible Hour in the Auditorium was conducted by the Rev. Frederic C. Spurr of London, Vice-President of the National Free Church Council of England, who gave a series of Studies in the Life of Paul, which were devotional, inspiring and practical.

A Prayer service closed the session each morning, a Round Top service was held each evening and daily prayer services were observed by the camps.

The Mission Study theme for the conference was India, and sixteen missionaries from that country were in attendance.

An "illustrated" address on Union Colleges was given by Mrs. Henry W. Peabody, who surprised and delighted her audience with an unexpected presentation; "moving pictures" they might properly be called, as they were Oriental students from Christian Colleges, studying in the United States, who made short addresses.

Miss Edith Coon, Vice President of Madras Christian College for Women, spoke of her work in Madras, India; and Dr. Ida S. Scudder, head of Vellore Medical School, India, presented the work of the Medical School. As a token of appreciation of the work done by Dr. Scudder in establishing the School, the Northfield Conference started a fund to build a chapel, contributing \$1,678.77.

The Missionary Rally was an inspiring meeting, with 33 missionaries present, representing Africa, Arabia, China, India, Japan, Korea, Palestine, South America and Turkey, aggregating 431 years of service.

The Camp girls presented "The Flaming Torch," with Perry Pond and the shrubbery surrounding the Pond as a background. The pageant portrayed "Those Eager to Serve" receiving a vision of opportunity and pledging themselves to "follow the gleam." The Christian Spirit with attending Virtues lighted their torches. When the Dark Peoples of the Earth begged for aid, missionaries united in the plea for help, and with reinforcements from the youth, eager to serve, the Christian Spirit released the Dark Peoples from ignorance and fear. With renewed faith, Those Eager to Serve marched on to give their all to the King and to let their light enlighten the world.

Christian Literature for Women and Children in the Orient was presented by members of the Committee on Christian Literature, Miss Alice M. Kyle, Chairman, and Miss Laura White, Editor of the *Woman's Friend*, published in Shanghai, China. Other missionary speakers were: Miss Katherine Crane, Miss Christiana Twai, Rev. J. E. Williams of China, and Miss Frances Tencate of India.

An Overseas Sewing Exhibit and a Poster Exhibit were features of the Conference. Two \$25 prizes were awarded to the best posters on the study books, "Building with India," and "Lighted to Lighten."

The addition of stars to the Northfield Service Flag is always an impressive ceremony: Eight stars were added this year, making a total of eighty-eight in active service, there being one gold star. The missionaries for whom stars were added go to five countries and represent five denominations. Dr. Robert E. Speer, recently returned from a trip around the world, made the closing address, stating that there were doors of opportunity thrown wide open on every side, and that we dare not say there was a closed door in any country of the world.

The Minnesota Summer School

One day in 1906 a missionary woman stood ironing in her summer cottage at Lake Minnetonka. As she was performing this homely task, and thinking of the new Summer School at Winona which she had not been able to attend, suddenly the thought—the inspiration—came to her, "Why could not we have such a school here?" And as she ironed, the thought grew.

A friend dropped in and they talked it over. She was a woman of initiative and executive ability, and, satisfied that it could be accomplished, her efforts and the cooperation of the missionary women of seven denominations resulted in the founding, in 1907, of the "Minnetonka Summer School of Missions," the third to be

established,—Northfield being the first and Winona, the second. Its purpose was: "To promote a knowledge of missions, to study the best methods of securing their success and, through mutual help and fellowship, to seek the fulfillment of our motto, 'One Heart, One Way.'"

The first session was held in a tent at Lake Minnetonka, with a Faculty of local, volunteer women, an attendance of less than one hundred and an admission fee of ten cents a day.

After three years it was thought that the school would be of greater value to more women if it were moved to the twin-cities, and since that time it has occupied a church midway between St. Paul and Minneapolis, admirably adapted to its purpose. It then became legally incorporated, and its name was changed to "Minnesota Summer School of Missions." Having given up its recreational features, it became a school indeed, with morning and afternoon sessions, one evening "Rally" being arranged especially for the young people.

The spacious Sunday-school room affords ample accommodation for the literature of all the denominations, and every one must pass this inviting display in going into the auditorium. This arrangement has been much commended by visitors from the National Boards, and others. There are class rooms for the use of special groups, and a large dining room where luncheon is provided each day by different "circles" of the women of the church. Thus everything is under one roof with a saving of time and strength, and it is often remarked how noiselessly the machinery works in all departments.

This year the School met from May 31st to June 6th. The sessions always lasted six days, with an equal emphasis on Home and Foreign missions. There has always been entire harmony among its members and its growth has been steady during the fifteen years of its existence. There are at present eight denominations united in this enterprise. At the ses-

sion this year the attendance was nearly 1,000. It aims to maintain the highest spiritual atmosphere and this year a Prayer Room was set apart for group or individual intercession and its influence was felt. There were many who, like Martin Luther, were conscious that "they were being prayed for," through the days.

This organization is the only one in the twin-cities through which messages can quickly be sent to the women of all the churches, and it makes itself useful in thus broadcasting important information. Its great worth is also shown in the beautiful friendship among the women of different communions, and in the sense of power in unity for the furthering of the Kingdom of God.

AT CHAMBERSBURG

Master we are ready
May we hear thy call,
To the task thou sendest
Be it great or small,—
Be it near or distant,—
Saviour we will be,
Underneath thy flaming cross,
Dedicate to thee.

This was sung first by a group of camp girls at the Wilson College Conference and it proved to be the prize song.* Its rhythm and challenging thought soon caught the conference group and then gripped them with its meaning. Under the consecrated leadership of more than two score men and women in Bible or mission study class with Dr. W. B. Jennings, Mrs. D. E. Waid, Mrs. W. T. Elmore and in the more informal discussion group unified and crystallized in its thinking by Mrs. E. C. Cronk, Mrs. Samuel Semple, Anita B. Ferris, the challenging call of India's heritage or the progressive movement of the "Vanguard of a Race" made method and motive never seem more impelling or contagious enthusiasm in the home Church more alluring.

There are always high lights in the composite conference picture one car-

ries away and they are never in the same spot for any two delegates. There are, however, doubtless some common to all pictures.

No one will forget the moment when Mrs. Peabody led forward her "Lady of the Lamp," for so she had seen her a decade ago coming out of the darkness of a south Indian night, to welcome a small group of round the world travelers. There are British families on whom India has cast its spell and generation after generation they hear the call. So has the Scudder family in America heard it ever since that day in 1819 when Dr. John Scudder sailed for India as the first apostle of the art of healing from the Christian West to the disease stricken East. One may remember best the three calls in the night, or the three blind men on the Gudiyattam Road who thought, alas, they were not too late or that group of Indian girls who make the first graduating class at the Union Medical College at Vellore claim 1922 for its class numerals. It was an ever to be remembered privilege to have the woman who is its head, Dr. Ida Scudder, a conference guest. Out in Vellore there will be a new "cook house" because of it.

There was also the Little School of Missions where the Chambersburg children gathered each morning under skilled leadership and after the close of the sessions, leaders of beginners, primary, junior and intermediate groups in their home churches followed their observation with discussion periods on the work of the school.

Perhaps the most symbolic moment of the conference was at the close of the denominational rallies. Led by representatives of China, India and the Philippines, the seven hundred and eighty-four delegates left their sixteen denominational groups and in an ever widening circle on the beautiful campus formed one great group, more conscious than ever of the joy of being one in Christ the round world over.

"We enter to learn,
We leave to serve."

*Copies may be obtained from Miss Marcia Kerr, 156 Fifth Ave., New York, at 2 cents each. They are sold for the benefit of the Vellore Medical School.

NEWS FROM MANY LANDS

JAPAN—CHOSEN

A Great Memorial Fund

THIS year is celebrated the fiftieth anniversary of the Church of Christ in Japan, which unites the Japanese Christians of the various Presbyterian and Reformed Churches. They propose to establish a Memorial Fund of \$250,000, to be used as follows: Special Evangelistic Fund, \$150,000; Headquarters Building, \$50,000; Fellowship Fund for Ministers, \$25,000; Sunday School Fund, \$15,000; expenses of the delegation to the United States, \$5,000; Promotion and Administration, \$5,000.

The Japanese Christians, although their average wealth is far less than that of the average American Christians, propose to raise \$125,000 of this sum in Japan, and the missionaries have expressed the earnest hope, our Board of Foreign Missions very heartily concurs, that the other \$125,000 gold will be secured in America as a thank offering for the signal blessings that God has bestowed upon missionary work in Japan.

Memorial to Frank L. Brown

THE Business Committee of the World's Sunday School Association has endorsed the plan presented by the Rev. S. Imamura, General Secretary of the National Sunday School Association of Japan, for a Sunday-school building in Japan, to be known as the Frank L. Brown Memorial Building. Dr. Brown organized the Japan Sunday School Association sixteen years ago and visited Japan four times with such results that the Eighth World's Sunday School Convention was held in Tokyo. The Convention was to Japan an epoch making event and opened wide the door for Christianity in Japan. . . . The proposed building will stand for friendship and peace between these two nations.

The White Slave Traffic

JAPAN has played so significant part in recent international conventions that some of her friends are disappointed over her failure to join the thirty-four nations which participate in a conference on the white slave traffic in 1920. Dr. Nitobe, writing in the *Japan Advertiser*, points out, with regret, that the Government of Japan never approved the agreements of the 1904 and 1910 conferences and, furthermore, that a test case, known as the Misao Chiyono Case, presented to the prosecutors of the courts of the Empire from the lowest to the highest showed that there is no law in Japan adequate to protect the virtue or personal liberty of Japanese women and girls, at home or abroad. The Women's Christian Temperance Union, that carried forward the test case, have prepared a bill based on the Convention of 1920, and providing for the needed protection of women and girls. This bill has been carefully prepared by the assistance of a Japanese lawyer long interested in the subject and conversant with similar laws in England, France and the United States of America. A member of the House from Shinagawa has undertaken to present the bill to the Diet.

The Power of the Word

THE *C. M. Outlook* for July tells an incident, which illustrates the convicting power of the Bible, well termed by a recent writer, "the unfettered missionary": "A young Japanese became a Christian and decided to be trained as a Christian worker. His father—an ardent Buddhist and a man of about sixty-five years of age—did his utmost to deter his son, by entreaties, anger, and by driving him from home. The father then bought a New Testament, to fit himself to con-

fute his son's beliefs. Beginning with St. Matthew's Gospel, he read on, and the words: 'The Son of Man is come to save that which was lost' gripped him, and led him to give his allegiance to the Saviour. Great was the son's joy, when he was sent for, to find that his prayers had been answered and that his father was a Christian. For five years the old man lived to witness to his new faith. When he died he—a *samurai* decorated by the Emperor—asked that his tombstone might bear the words: 'A servant of Jesus, gone home to Heaven.' "

The Lighted Cross

ACCORDING to the *Japan Evangelist*, there has been erected on the steeple of the East Methodist Church, Osaka, Japan, an electric memorial cross, about eight feet high and constructed of steel boxing, within which are sixteen lamps, all protected by a ground glass front. The work was superintended by one of the stewards of the church, who is a civil engineer connected with large steel works. The cross is illuminated while services are in progress in the church. The building is so located at the head of a wide street, at the top of a rise, that the cross can be distinctly seen, on both sides of the street, one of the broadest in the city, for about fifteen blocks. It shines with unusual brilliancy and is strikingly impressive. "The light is steady and regular; not intermittent, as the light of the Cross should ever be." Already, one young man has been attracted to the church and has started anew his Christian life. The cross was erected, a few months ago, as a memorial to Hutton D. Towson, by his parents who are missionaries of the M. E. Church, South, in Japan.

Paul Kanamori's Campaign

THIS consecrated Japanese evangelist is conducting a Gospel campaign in all the Presbyterian Churches of Japan and her dependencies. Having visited Formosa, Kyushu and other islands, he later

went among Japanese in China, Manchuria and Korea, and is now in North Japan. The object of this year's campaign is to awaken sleeping churches and to set them to work evangelizing their neighbors. In three months, 20,000 attended his meetings for unbelievers and nearly 6,000 professed conversion to Christ. He reports a wonderful change in the attitude of the Japanese toward Christianity during the past few years—an evidence of the work of the Spirit of God. He says:

"The country is becoming riper for evangelization. In one of the southern provinces of Kyushu I held a mass meeting in a large lecture hall of one of the government schools, a preparatory college for Imperial University. To hold an evangelistic meeting in a government school building was quite exceptional. There were about one thousand people present, mostly of the educated class. Among them were many college professors, teachers of all kinds of schools, students, government officers, and also the more intelligent town people. I preached, as usual, my 'Three Hour Sermon' and at the end of the meeting 508 persons professed openly to accept Jesus Christ as their Saviour.

"This is not an isolated case. In another place there were 320 decisions out of 530 unbelievers in the audience. The field is white to the harvest but how few are the laborers! Pray to the Lord to send more into the field. Thank God over one hundred thousands of the 'Three Hour Sermons' have been sent out this year and are doing splendid work, especially where the living voices of Christian preachers have not yet penetrated."

Sunday-school Advance in Korea

THE Korean Church is laying large emphasis upon Sunday-school work. It has been decided to continue the Sunday-school forward movement, which has been a feature of the work in Korea for the past year, for at least two years more. Formal request has come from the Sunday School

Association of Korea to the World Sunday School Association asking that two trained leaders be sent for special work during the next two years. The Northern Presbyterian Church has been asked to send a man during the coming fall, and the Southern Presbyterian Church has been requested to send Rev. W. T. Thompson, D.D., of Union Theological Seminary, Richmond, Virginia, for six months, beginning with September, 1923. It is planned to use these men in numerous institutes to which local workers will be brought; also for special instruction in Sunday-school methods in the various Bible institutes and theological seminaries. —*Christian Observer.*

CHINA

Union University Proposed

THE May number of the *Boone Bulletin*, a four-page publication issued by Boone University, the college conducted by American Episcopal missionaries in Wuchang, China, discusses a plan for a Union University for Central China, to be formed by the cooperation of Boone, Yale in China, Griffith John College (London Missionary Society), Wesley College (Wesleyan Missionary Society of England), Huping College (Reformed Church), and possibly one or two others. This would place the faculties and resources of these five at the disposal of each, greatly strengthening the arts and sciences. Separate courses would probably still be given by each, especially in theology. Boone's great Middle School of three hundred students would continue as it is and the college students would continue to live together in their own college building and share their college life.

General Wu's Gift

GENERAL Wu Pei Fu, the victorious Chinese soldier who turned back Chang and his armies on their recent raid from Manchuria, has promised the Presbyterian Mission at Paotingfu \$6,000 Mex. with which to purchase an X-ray machine. During

the days of fighting around Paotingfu, over 1,300 wounded were brought into the hospitals of the town, and the Taylor Memorial Hospital cared for most of the worst cases. Apparently the authorities thought that when real medical and surgical attention was needed, there was no place like the Christian mission hospital. The unanticipated rush of work made it necessary to bring in two extra doctors, two X-ray men and three nurses to help out. . . . The hospital owned no X-ray machine, and had to borrow one from a better equipped institution. General Wu was taken in to see a demonstration of the way in which the machine worked, and his interest was so aroused that he immediately promised the hospital the \$6,000 necessary to buy one of their own.

—*The Continent.*

Beginnings in Indo-China

FOR years the Presbyterian missionaries in Siam have been praying that the door into the French side of the peninsula would be opened, so that missionaries could go into French Indo-China and preach the Gospel. Now the prayer has been answered and the door is opened. Dr. Taylor has preached and distributed Scriptures in Luang Prabang and found the people eager to listen and receive. Mr. Stewart has reached Roy Ett and spent some time there at work with a band of Siamese helpers, mostly from Chiangmai. Mr. Callender has gone to Yuankiang where Mrs. Dodd has been for some time and there is an urgency up there very unusual among the Tai. These three openings call for missionary expansion, in spite of the existing shortage of workers at the established stations.

INDIA

Christianity's Place in India

A CONTRIBUTOR to the *Christian Patriot*, Madras, evidently replying to an article which had called attention to the comparatively small number of Brahmins among the converts to Christianity, first states sev-

eral obvious reasons why the early missionaries had concerned themselves chiefly with the lower classes, and continues: "Till now India was quietly submitting to the good will of the Britons and their religion, but a reaction has come now for throwing away all that is European, and Christianity is not being shown any exception. Is it strange? Is it not in accordance with the times? Now, what should the present counteraction be? Let Christians and Christian workers throw off the outward garb of Westernism and appear as truly Indian, by forgetting Western hats and boots and covering themselves in the Indian fashion. The religious teachers may similarly be clothed as *sadhus*. These Indianized forms would surely appeal to Indians and would not bring forth or intensify any hatred or opposition. We are all led away by a sort of general idea that the Christian missionary had not left any impression on the upper classes. This is far from a fact. Let us analyze the present conditions. What has brought the idea of free thought? Is it not owing to the free infiltration of the Christian universal freedom through high schools and college missionary...institutions? What has brought about the idea of universal brotherhood in a land of steel-walled compartments of caste? Is it not the influence of the widespread ideas of Christianity? The hearts of Hindus who have had anything to do with Christian colleges or high schools have been changed by the gentle influence of Christian teachings."

Gandhi's Advice to Missionaries

AT a gathering of Indian Christians and British missionaries which was held before his imprisonment, Gandhi was asked how Christians could make Christianity a real force in the national life of India. He replied: "I would suggest four things. First, that all your missionaries and Indian Christians should begin to live as Jesus Christ did. Second, you should all practice your religion without

adulterating it or toning it down. In the third place, I would suggest that you should emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

A Christian Woman Councillor

AN Indian Christian leader in Madras, Mr. M. D. Devadoss, was appointed a few months ago Judge of the Madras High Court. Now his wife, reports the *Dnyanodaya*, has been selected by the Madras Government as a member of the Municipal Council of Madras City. The Madras Corporation has recently requested the Government to fill a vacancy by nominating a woman, so as to help on the various causes associated with women and children, and the Indian Christian community is to be congratulated on the choice of Mrs. M. D. Devadoss for this honorable and responsible position.

A New Christian Settlement

SOME twenty years ago the desert country of Sindh was brought under cultivation by a huge irrigation canal called the Jamrao. In order to cultivate this large new area, laborers were brought from the Punjab. Since 1914, the Church Missionary Society representative stationed at Hyderabad has been working among this class, and many of them have become Christians, but they were widely scattered, very poor and ignorant, utterly unread and largely untaught, and had no Christian public opinion to guide them. Now a number of Punjabi Christian soldiers, having been demobilized, have received grants of land here in recognition of their services. Other Christians have joined them, making more than six hundred in all, but all are poor and first expenses on the land are very heavy. A cooperative credit society has been formed

among them which is registered by the government and subject to audit and control. By its means the people borrow money and lend it to the society members on mutual unlimited liability. The settlement is really a theocracy, with each member directly related to the church and governed by the panchayat or church committee. Each landholder is expected to give a tenth of his income, when he has one, to the church. For two or three years the colonists will have to struggle to live and pay off their loans and to improve their lands and stock. Then it is hoped a church and boarding school will be built, and that in fact it will be a self-supporting church.

A Leper's Sacrifice

REV. A. H. BESTALL, writing in *Without the Camp*, the magazine of the Mission to Lepers, says: "All through the years we have, in Burma, found spiritual recreation in our leper work. Always trying in its association with loathsome disease; frequently disappointing in many ways; yet no brighter gleams of encouragement and hope have been emitted from any sphere of work than those that have shone from this wonderful and smitten area of our mission field."

One such "gleam" is the following story of a service in the Home for Lepers, at which the work of the British and Foreign Bible Society was described. The collection amounted to nearly ten shillings, though the eighty Burmese lepers present were all very poor. Among the coins was a rupee, which was put in by one of the poorest of the lepers. When asked how he would find enough to buy food when a third of his month's curry allowance went in a moment into the collection, he said: "No matter, I will eat less; I want my money to do good."

MOSLEM LANDS

New Eyes and a New Heart

DR. DWIGHT M. DONALDSON, of Meshed, Persia, writes of an elderly Moslem, who purchased a gospel

a number of years ago. He had a cataract removed from one of his eyes a year or two later. The hospital assistant to whom he spoke of his interest was not himself a Christian, and the man went away unsatisfied. As a cataract was forming on the other eye, he started again for Meshed, and in Nishapur met Rev. Mr. Miller. Dr. Donaldson continues: "Early one morning he gave me a note from Mr. Miller, saying that he thought he was a man not far from the kingdom. I had an intense interview with him for an hour and a half, without knowing that he had been traveling on a camel all night and had come to me immediately on his arrival in Meshed. He had four days' instruction in Christian belief before going to the hospital. The second cataract has been successfully removed, and after a few days' rest, with the help of spectacles he will be able to read again. He will remain a week or two in Meshed for further instruction and admission to the church, and then, as he says, he wants to go back to Sabzevar and find some new brethren there. As I write I hear one of the Christians, who has learned to read since his baptism, reading to this old man from the Testament. . . . I knew you would rejoice with us in this man with his new eyes and his new heart."

God's Call to Work for Moslems

DR. H. R. BOYES, of the Presbyterian Hospital in Lebanon, Syria, reports an aspect of the French evacuation of Cilicia which may have serious results for the Kingdom of God. He says: "We understand that almost every Christian has left Cilicia. Many Moslems also fled, especially if they had been friendly to the French. It is another serious blow to the work of the missionaries in that region, especially those of the American Board. It is exceedingly disheartening. This is the second time their work has been absolutely disorganized in less than ten years. Some missionaries in that section say that they look on this as God's hand leading them into more

direct work among the Moslems. It has always been the policy in the Near East to endeavor to revive the spiritual life in the existing Christian churches in order to put a better standard of Christianity before the Moslems. As a result the direct work to win Moslems has been limited. Often such times as these usher in spiritual blessing. We are praying that this may be the case and every opportunity is being grasped to present Christ as Saviour."

Miss de Mayer in Turkestan

WITH much difficulty having obtained the necessary papers and permits from the Soviet authorities, Miss Jenny de Mayer, the Russian evangelist, has disappeared into the "great unknown" which Russia represents to the outsider. This fearless and faithful woman left Meshed, Northeast Persia, on the 29th of May for Askhabad and Tashkent. She says:

"Although the epidemic of typhus is subsiding, cholera is on the way, and I shall gladly serve and do my best as a nurse. After that, I hope to be set free for work with my tracts among the Mohammedans. I shall *try* to do work in the Mohammedan Women's Hospital. Rev. Dwight Donaldson of the American Presbyterian Mission, will keep my precious tracts and the Russian Scriptures until I inform him that I am free to do book-work again. I have announced myself to the Soviet consul here as a follower of Jesus Christ and all the officials have been astonishingly kind.

"Things seem to readjust themselves politically and economically but the famine brings the sufferings to the people, and is expected also for next winter as our granary—the Volga districts—has become a perfect waste. The grain from America seems not to have arrived in time for sowing. There is a great hunger also for spiritual food. Pray that the Holy Spirit may use me in whatever way He willeth to do.

"The American Presbyterian Mission in Meshed is in a strong, healthy way of development. The difference between the Mohammedan Arabs and the Mohammedan Persians is striking. In Algiers, every convert must be won by a passionate effort of prayer and a fight with the powers of darkness; here souls come to the light of Christ in a much quieter way, and suffer much less than converts from among the Arabs."

Near East Relief

IT is estimated that at least one million people are living in the Near East today who would have perished had it not been for American aid, and many lives are still being saved. Near East Relief is conducting 124 orphanages, in which there are 64,107 children, and there are practically 50,000 others, outside the orphanages, who are dependent upon Near East Relief for the necessities of life. At Alexandropol alone, where there are 18,000 in the orphanages, there are at least 20,000 additional children who are homeless. Industries of various types, adapted to the training of men, women and children, are conducted at most of the relief stations. No opportunity is lost to develop the largest possible measure of self-support in connection with all relief work. The people naturally are frugal, thrifty, and eager for their industrial independence. Given a single year of peace and stable government free from attacks of enemies, and the adult population would regain complete self-support.

AFRICA

Egypt Eager for Knowledge

THE World War has developed in Egypt a thirst for knowledge that is without parallel in history. The Moslem is now listening to "the voices from the West" to which in the past he turned a deaf ear. The war has driven the army truck into his mud village and caused the aeroplane to alight in his field. He scratches his head in awe and wonder and says to his neighbor, "This magic comes from

the white man's brain; our children must have this knowledge. We will send them to the Christian school." So great is the demand for education that 400 Egyptian students had to be turned away from a single institution of higher education last year. Merchant, missionary, and journalist unite in bearing testimony to an openness of mind and a readiness to discuss truth that are full of significance for the future, not only in Egypt but in the whole Moslem world. The American University at Cairo, at the end of but two years of its work, has an enrolment of over two hundred carefully selected undergraduates, sixty per cent of whom are Mohammedan.

Lord Selborne's Testimony

THE following testimony to the value of missionary work by the Earl of Selborne appears in the *Church Missionary Review* for June: "It is not possible for an Englishman to travel through Nigeria without pride in the splendid work accomplished in twenty years by his fellow-countrymen, government officials, engineers, traders, and missionaries. . . . In West Africa, as elsewhere, it was the missionaries who were first in the field, and who have done more than any other agency to turn the native from barbarism into sound channels."

Native African Commandments

THE customs and superstitions that govern the lives of the Bushmen in South Africa are powerful enough to be called "commandments" in the report of the Rhenish Missionary Society. Mr. Vedder, who enumerates the following among others, states that failure to observe them is likely to result in death.

"Thou shalt eat only the rump of the flesh of animals. The vitals and legs are for the women and children. Whoever eats forbidden meat shall die.

"Thou shalt not steal anything from a bushman. Whoever catches a strange woman or a child stealing has the right to kill the woman with a club and to tie the child to a tree and burn it alive.

Thou mayest steal from a white man or enemy native.

"When thou cuttest off thy hair, thou shalt cover it with earth, so that no one may use it for sorcery to thy hurt.

"If thou hast hurt thyself, thou shalt cover the blood with earth, so that no dog may lick it, for that would kill thee.

"Thou shalt not enter a grave or even point to it with a finger, for that disturbs the rest of the dead and they will hurt thee."

A Poisoner Baptized

C. M. S. missionaries report that the work in Shubra Zanga, a town in the Nile Valley of Egypt, is most encouraging. A few years ago a serious attempt was made by some of the villagers to poison the Church Missionary Society's two English women workers there. Since that time all opposition has been broken down, and really wonderful meetings are held in the mission compound. "One of the men who was involved in the poison conspiracy has since been baptized, and we hope in a few weeks to hold our first adult baptismal service in Menouf church, when three men from Shubra Zanga will be baptized."

EUROPE

Difficulties in Salonica

MRS. J. R. BREWSTER writes to the *Missionary Herald* as follows concerning conditions in Salonica, Greece:

"There were two missionaries here for more than twenty years before Salonica became Greek, but all of their evangelistic work was done in the Bulgarian language. The coming of the Greeks nineteen years ago cut off all orthodox Bulgarian churches and schools, so of course the Protestant work suffered the same fate. With the readjustment of boundary lines since the Great War, most of these twenty-seven outstations in the Bulgarian-speaking villages lie within Serbian boundaries, and are being taken over by the Methodist church. . . .

"We think much about the thirty Protestant families from the Black Sea region located in three refugee villages just an hour's train ride out from the city. The pastor who is shepherding them is preaching Sundays and teaching day school in a tent, teaching for the first time in his life.... They are such lovable people and so responsive. If no American backs the school, the Government may close it down."

Churches Need Help

BEFORE the war there was comparatively little work undertaken by American churches for the continent of Europe, because Protestantism there was adequately represented; but now there is great need for friendly aid. Protestant institutions, churches, colleges, seminaries, schools are reported face to face with bankruptcy. Ministers and the widows of ministers are suffering great privation. As it is, "American Protestants have given more largely to the reconstruction of the Cathedral at Rheims than for the reconstruction of Protestant churches." The Waldensian Church, misled by expectation of large contributions from the United States Inter-church Movement, is heavily in debt. In Hungary, it is reported, many pastors are receiving not more than the equivalent of \$100 a year salary. Far worse is the condition of widows and orphans of ministers. In Czecho-Slovakia the need is not so much for aid in repairing ruins and relieving distress as it is for meeting adequately the great opportunity provided by the millions now turning from Rome to Protestantism.—*The Congregationalist*.

News from Czecho-Slovakia

THE results of a recent census in the Republic of Czecho-Slovakia were published this spring. From these it appears that in the three most important districts of Bohemia the number of Catholics has dropped about 25 per cent since 1910, while the number of Protestants has increased over 45 per cent. If adherents to the

Czecho-Slovak Church, which in reality is Protestant, since it has conserved only a few of the Catholic rites and does not acknowledge the authority of Rome, are counted as Protestants, there has been an increase of 500 per cent. The number of people without church attachment also shows a considerable increase. Professor Emil Radl of the University of Prague writes that it is inadvisable to take the figures of the recent census as final, because changes of confession are still very frequent. Rev. Kenneth D. Miller recently made a trip through Czecho-Slovakia, representing the Presbyterian Church in the U. S. A.

Methodist Mission in Poland

THE mission of the M. E. Church, South, in Poland reports that "the work is just now becoming well organized. Because of the dire need of the people, the work has thus far been chiefly one of relief.... We are now making good progress on our religious program. Rev. G. W. Twynham is its superintendent. When he came to Warsaw last September and held his first religious service in one of our dwelling rooms, there were twelve people present. Now we have a large hall for regular church services, with a probationary membership of fifteen and a congregation of some two hundred. We have a large church in Danzig, and smaller ones in Chodzież and Grudziadz. In Warsaw we have four services on Sunday, Bible class Wednesday night, and religious instruction classes three times a week. I am sure the Lord is blessing us. If we can only hold up the torch faithfully—both at home and abroad—we will one day have cause for great rejoicing."

Persecution in Rumania

EVEN though, as stated in the June *Review*, the Rumanian Government has cancelled the edicts against the Baptists, and there is no longer any legal ground for interference with them, the spirit of persecution finds frequent expression in irregular acts

of intolerance and violence. The deplorable weakness of the Rumanian Government in dealing with the persecutors appears clearly from the wrongs recently perpetrated, which are cited by Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, and which have gone unpunished. These include the case of a minister who was cross examined by the local priest regarding his Baptist faith, thereupon arrested by the gendarmes and beaten into insensibility; another who was arrested and brutally beaten by the gendarmes; and many others who have been arrested for holding services. In one place the local priest lies in wait for the Baptists going to service on Sunday and beats them.

German Free Church Movement

AN article by Canon Streeter in the *British Weekly* on the beginnings of a free church movement in Germany states that before the World War, besides the Roman Church, there were more than twenty Protestant state churches. Practically all of the states composing the federation known as the German Empire had each its own established church. Some of these are Lutheran, other Calvinist.

The revolution of 1918 abolished state churches, and also the princes who were regarded as their heads. At first an attempt was made to establish a United Evangelical Church, but the differences between Lutheranism and Calvinism prevented it. Now the constitution for a Federal United Church has been agreed upon. It was initiated on Ascension Day by a solemn service in the historic Church of Wittenberg.

Canon Streeter says the economic straits are added to the difficulties of organization which must be overcome; but the supply of candidates for the ministry has not fallen off.

Christian Endeavor in Portugal

DURING a recent visit to Portugal of Rev. Ernest Sauvin, General Secretary of the European Christian Endeavor Union, a national Christian Endeavor Union was formed in that

country. Portugal has remained until now almost the only country in Europe that has had no national organization, though there have been two or three societies in the past. The first one was formed by Rev. Diogo Cassels, nearly twenty years ago. It is no wonder that the societies are few, since in all Portugal, with its six millions of inhabitants, there are only five thousand Protestant Christians; but, small as the organization must necessarily be, it seems to be full of life and to have commanded the attention of many of the most notable Protestants of the country.

A Consecrated Business

SOME of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field. A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to his work in foreign lands." He entered business life. His first year's profit was £75. This he sent to the mission board. The next year he sent £480, the year following £1,024, and successively £2,500, £3,000, and last year £3,500. In these six years he has paid in £10,579, instead of the personal service he was not permitted to render.

—*Record of Christian Work.*

LATIN AMERICA

Persecution in Mexico

STORIES of fanatical outbreaks against workers in Mexico are coming from several sources. According to a report in the *Chicago Tribune* in July, two Protestant ministers were attacked in the town of San Pablo, in the state of Tiaxcala, by a mob which threatened to burn them as spies of American Protestant agitators. Only the interference of the authorities prevented them from being murdered. The *Bible Society Record* tells a most harrowing story of an attack in a vil-

lage in the state of Durango on a party consisting of a Miss Streater, a missionary who has been for some years a regular correspondent of the Bible Society, and four Mexican Christians, two of them colporteurs. On their arrival in the village, they notified the village authorities of what they were going to do. This procedure is purely a matter of courtesy in these days, for the constitution and laws of Mexico permit entire freedom of religious propaganda and worship. The president was even gracious; apparently all was well, and they felt free to begin their work. Soon afterward the bells of the parish church rang loudly and a mob gathered which not only insulted and robbed the party, but knocked them down, and stoned them and attacked them in various ways, finally driving them out of the village.

The Church on the Canal Zone

THE story of the development of the Union Church on the Canal Zone is a striking illustration of the growing "work-together" spirit of the Protestant churches in the United States.

The men who made the Canal, especially those who had their families with them, decided that by uniting their services and their gifts they could have at each center of population, one strong church. The denominational leaders in the states, with the exception of the Southern Baptists, the Lutherans, and the Episcopalians, cordially supported this practice. There is now one union church that extends from the Atlantic to the Pacific, with congregations at Cristobal, Gatun, Pedro, Miguel and Balboa, which has paid its own local bills, the salaries of its pastors, built parsonages for them, paid \$1,800 a year toward the missionary work of the Methodist Episcopal Church at David, Panama, and given \$16,000 of the \$100,000 put into church buildings. They fully expect to do this, only hoping that their brothers in the states will complete the erection of the church buildings and provide the equipment. It is in

giving this last assistance that some of the great religious bodies have cooperated so splendidly.

A Japanese Missionary to Brazil

THE missionary spirit has recently had a significant illustration in a Japanese graduate of Auburn Theological Seminary, Rev. Midori Kobayashi. He was a graduate of Doshisha University, Japan, and having been awarded by a Committee in Japan one of the Oriental Scholarships, he came to Auburn Seminary in 1918 to prepare for the ministry. After graduation in 1921 he went to New York City to earn money to take him home. While in New York he heard of 30,000 Japanese in Brazil, absolutely without spiritual guidance, even from a Buddhist priest. This stirred his heart and he resolved that if possible he would go to Brazil as a missionary to his own people there. He wisely sought the moral support of a missionary board in order that he might undertake this service but found that no mission board working in that mission field could give him either financial or moral support. Undaunted, he resolved to go at the earliest possible moment at his own charges. Patiently and self-denyingly he worked in a restaurant until he had saved enough money to take him to Brazil and sailed in December, 1921. He is now working at Sao Paulo without financial or moral backing from any Board but is cheerfully, hopefully, courageously witnessing for Christ. It stirs the heart to find a man, himself the product of missionary zeal, going to a land foreign to him and giving himself to this self-denying and single-handed missionary endeavor.

NORTH AMERICA

Plans for Bible Anniversary

THE American Bible Celebration Committee, with headquarters at the Bible House in New York City, has been formed to arrange for the celebration on October 4, 1922, of the fiftieth anniversary of the first formal meeting of the American scholars who

constituted the American Revision Committee, and whose persistent labors during the ensuing thirty years resulted in the American Standard Bible.

Episcopal Missionary Budget

AT a meeting of the Presiding Bishop and Council of the Episcopal Church, held in New York in July, it was voted to present to the triennial general convention, which will be held in Portland, Ore., beginning Sept. 6th and continuing three weeks, a resolution setting \$21,000,000 as the budget to be raised in the next three years for the foreign and home mission work. Instead of simply asking the Episcopal churches to donate that sum, however, an itemized list of the needs of the hospitals, colleges, seminaries and mission stations will be placed before the communicants, with the amount each "need" will cost. In this way it is hoped to create a greater personal interest.

The Bible by Radio

WE recognize that the Bible is the most modern book in the world, and so it does not seem strange to hear how easily it relates itself to the present-day interest in radio. It is reported that the Bible is broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J. Daily readings are from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London *Daily News*.

Christian Fundamentals League

THE *Christian Observer* states the following as the program adopted by the Christian Fundamentals League of America:

"1. To hold evangelistic campaigns, Sunday-school institutes and Bible school conferences.

"2. To issue literature and send forth evangelists and lecturers for the purpose of enlightening the people regarding the cults and 'modernism.'

"3. To encourage fellowship between the Churches on the basis of Christian fundamentals.

"4. To distribute evangelical literature through the placing of literature racks in hotels, railway stations, office buildings and shops. (One million of these racks are needed throughout the United States and Canada.)

"5. To place 'Go to Church' and scriptural sign boards and Sunday-school lesson bill posters in prominent localities in connection with revival campaigns. Literature racks also will be placed during these meetings."

Recent Religious Statistics

ACCORDING to statistics gathered by the Federal Council of Churches, and printed in the Year Book of the Churches which has just been issued, of every 106 persons in the United States, 10 have no religious affiliation and 96 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows:

Protestant, 75; Roman Catholic, 18; other faiths, 3; no religious affiliation, 10. Total, 106.

The Year Book of the Churches gives the total church population of the country as follows:

Roman Catholic,	17,885,646
Eastern Orthodox,	411,054
Latter Day Saints,	587,918
Jewish,	1,600,000
Protestant,	75,099,489
	<hr/>
	95,584,107

The Protestant figures include 30,000,000 members and 40,000,000 adherents. Since the Catholic basis of computation is "population" it does not make a fair comparison to limit the other statistics to communicant membership, as is usually done. On this basis the Methodist and Baptist churches have a greater constituency than the Roman Catholic Church, the figures being:

Methodists,	22,171,959
Baptists,	21,938,700
Roman Catholics,	17,885,646

Training for Christian Women

ONE of the schools offering excellent practical training for Christian women is located at 7 Gramercy Park, New York. This school was

founded by the Woman's Branch of the New York City Missions and with the aid of gifts from Mrs. John S. Kennedy and Mrs. A. F. Schaffler has been able to greatly increase its scope. The English Bible is the center of the curriculum and practical courses are given in methods of work in missions and church schools. Among the lecturers are Dr. John McDowell, Dr. A. H. McKinney, Mrs. W. R. Moody and Dr. T. H. P. Sailer. Expenses \$350 a year for tuition and board or \$175 a year for tuition without board and lodging. The School is in the heart of New York.

Women Students' Program

THE Student Assembly of the Young Women's Christian Association has as its purpose, according to an article in the *Association Monthly*, "to direct the influence of student opinion toward legislation for women and children in industry; toward outlawing war; and toward the development of Christian leadership in this country." This important department of the Association was reorganized at a meeting held at Hot Springs in April, and among other matters of business it was resolved, to continue the support of the Student Friendship Fund and to extend its field of service to include the faculties as well as students of Central Europe. For publicity, arrangements were made with the *Association Monthly* by a temporary board of editors, whereby students are to have a section of about eight pages of the magazine, "wherein the student voice is to be heard; student thought, trends, tendencies, are to take form in print."

Church Racial Cooperation

SINCE the Christian people in any Southern community are naturally expected to help most in carrying out any program of interracial cooperation, it is profitable to see what part the churches as such can play. Bishop R. E. Jones, accordingly, discusses in the journal of the American Missionary Association the following

possible means of cooperation between white and colored churches: "First, white and colored preachers in every community in the South might well meet once a month for the discussion of community, educational and religious activities. This has been in vogue in a number of communities.

"Second, white ministers should fill the pulpits of Negro churches as often as possible and they should preach a pure gospel, without seeking to give the Negroes patronizing advice. This has sometimes been effected with excellent results.

"Third, Negro choirs, quartets and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular.

"Fourth, Negro Sunday-schools should be organized in the needy sections of the city and country, and consecrated white men and women invited to teach in these Sunday-schools. Here is a need that we have neglected and it has all the prestige that one wants when it is known that Stonewall Jackson taught a Negro Sunday school."

The Indian Potlatch

REV. R. C. SCOTT, who is in charge of the Crosby Marine Mission, conducted by the Canadian Methodist Church on the coast of British Columbia and among the Queen Charlotte Islands, writes of the significance of the heathen Indian ceremony known as the potlatch, and continues: "The Indian peoples have abandoned the camp fires of their fathers and have joined the great outside world. The influences of that world for good and evil are more and more making themselves felt in every Indian village. Materialistic Socialism clamors in the ears of the young men who work in the logging camps, and the white man's pleasures and vices are seeking the place of those of their fathers', now largely displaced. In some villages pool rooms and dance halls have been built, while no provision has been made, at least by the

people themselves, for the expression of the spiritual life. This creates and renders more difficult the task of the missionary. We are planning suitable buildings to meet the needs, spiritual and social, of our people, and are co-workers together with you in the Master's vineyard."

Self-governing Eskimos

COMPLETING a six-thousand mile journey from Point Hope, Alaska, which consumed three months and six days, the Rev. William A. Thomas, Episcopal missionary at Point Hope, three hundred miles north of the Arctic Circle, brought a remarkable story of a self-governing Eskimo community which has been successfully carried on at Point Hope for six years. Under the tutelage of the missionaries, equal suffrage has been established among the Tigaras, who annually in town meeting elect from among themselves the Omalik, or Council of Leading Men, who in turn enact the local laws and see to their enforcement among the thousand natives who inhabit the region. This democracy of the frozen North even has its own prohibition law, which was adopted three years before the Prohibition Amendment was adopted in the United States.

Originally the Omalik was composed of seven men, but it was found later that five was a better number. From the beginning of the experiment the right of suffrage was given to men and women alike, in the selection of the council. This unique venture in home rule was started six years ago, after the breakdown of the autocratic rule of a tribal chief, and following the instruction which has been given the younger generation of Eskimos, through thirty-one years at the Episcopal School at Point Hope.

Mission Damaged in Alaska

THE Yukon River has again played havoc with the mission property of the American Episcopal Church at Fort Yukon. A wireless message from Dr. Grafton Burke sent out on June

ninth says that the break-up of the ice this year has been accompanied by great destruction. Huge ice masses borne on the rushing river have been hurled against the north bank. Immense sections have been cut away. Saint Stephen's Church, originally built about four hundred feet back from the river's edge, is now in danger of going into the river and must be torn down and rebuilt further back. Saint Stephen's is the church so intimately associated with Archdeacon Stuck and his helpful ministry at Fort Yukon. It is the home of a large, enthusiastic and generous Indian congregation. Bishop Rowe has authorized Dr. Burke to make the facts known to friends of Alaska in this country. No exact estimate of the probable cost of repairing the damage has been made, but it is probable that \$5,000 will be necessary for the purpose.

GENERAL

Missionaries Blame Films

IN a report from the Women's Board for Foreign Missions, presented to the annual sessions of the Presbyterian Synods of Arizona and California, meeting in Pasadena, it was said that the motion pictures shown in the Orient so misrepresent American life that the work of the missionaries is made much more difficult. The natives of Canton, Shanghai, Tokio, Calcutta, Bombay and Jerusalem, viewing "Western" pictures, conclude that all American men are "barbaric savages," who gamble for a living, drink whisky like water, carry two guns and a bowie knife, and kill their fellow men as a pastime; that American women are dance hall girls who smoke cigarettes, drink heavily, and "sell themselves for a coin or a smile." The other pictures shown in the Orient are of the eternal triangle variety, the report continued, and the missionaries have a difficult time explaining that all American men and women are not like the characters in the pictures.

"In Jerusalem, within 100 yards

from the grave in the garden where the Saviour of the World lay after His crucifixion, there is a movie run by an enemy of all righteousness, showing revolting and sensual pictures of American life. These people in foreign lands have no means of knowing that such presentations are a gross libel on the majority of our population."

Roman Catholic Missions

ANNALS, a bimonthly paper published in England under Roman Catholic auspices, devotes many pages of its last issue to a century's record of "The Propagation of the Faith," which was organized in May, 1822. It speaks of "fifty thousand messengers of the Gospel, priests, lay brothers and sisters, who girdle the globe in their apostolate," and says of the work in China: "A century ago, China had but a handful of missionaries—and those hounded down like wild beasts—and very few Christians; today there are no fewer than 52 Chinese Vicariates, with 1,356 European missionaries, and 936 native priests, for two millions of Catholics and half a million catechumens." The following paragraph on financial affairs is illuminating: "We may doubtless be proud of the twenty million pounds collected in a century, but listen—for it is best said in a whisper—are you aware that the Protestant Missions manage to amass annually on an average four million pounds? Yes, *annually*—it is worth thinking over! Truly, we have our work cut out, if we may so say, but it will take us some time to emulate that budget."

Experience Wins Recruits

THE experience of The Congregational Church Extension Boards during the summer of 1921 may be of aid to other denominations which are facing recruiting problems. The Sunday-school Extension Society inaugurated the plan of sending out college

students to work as Sunday-school missionaries during the summer months at a specified salary under the direction of home missionary pastors. They organized and reorganized Sunday-schools, brought into a more active existence young people's societies, started Boy Scout and Camp Fire Girls' clubs, took groups camping, initiated various types of community effort, led prayer meetings and even preached. A number of these students who had gone out simply for the summer's work, without any idea of making this a permanent effort, returned, definitely committed to the ministry and are now making plans for theological study at the end of the college course.

OBITUARY NOTES

DR. GOUCHER OF BALTIMORE. On July 19th, the Rev. John F. Goucher, D.D., LL.D., a prominent leader and educationalist in the Methodist Episcopal Church and the founder of Goucher College, Baltimore, died at his home in Maryland at the age of seventy-nine. He is survived by his widow and three daughters.

Dr. Goucher entered the ministry fifty-three years ago and in 1889 founded the women's college of Baltimore of which he was President until 1908. He visited the mission fields of Asia a number of times and accomplished a great work in educational missions. He is the author of "Christianity and the United States" and "Growth in the Missionary Concept." Dr. Goucher's statesmanlike counsels will be greatly missed in missionary circles.

* * *

MRS. W. E. SMITH, one of the pioneer missionaries of the Canadian Methodist Church in West China, suffered a serious breakdown in health on the field, but managed to make the journey home and died one week after reaching Toronto the last of June.

* * *

MISS BELLE H. BENNETT, for many years a leader in the work of Woman's Home Missions in the M. E. Church, South, passed away at her home in Richmond, Ky., on July 20th.

* * *

REV. WILLIAM H. GULICK, missionary of the American Board in Spain from 1872-1919, died in Boston, April 14th.

THE MISSIONARY LIBRARY

An American Diplomat in China. By Paul S. Reinsch. 8vo. 396 pp. \$4. Doubleday Page and Company, Garden City, N. Y., 1922.

As professor of Political Science in the University of Wisconsin, Dr. Reinsch attracted wide attention by his writings on such subjects as "Colonial Administration," "International Unions," "International Currents in the Far East," and "World Politics at the End of the Nineteenth Century as Influenced by the Oriental Situation." The two latter books so impressed President Wilson that in 1913 he appointed the author United States Minister to China where he served with marked success for six years. He then returned to America to practice International Law in Washington, and to serve as counselor in that city to the Chinese Government. He is a member of various international societies and has contributed many articles to magazines on subjects relating to political science, essentials of government, diplomacy, and international law. Is there any living man, therefore, who can speak with more authority on the questions that he discusses in this book? He does not deal with the manners and customs of the Chinese, or with the social, economic, moral and religious questions and makes only a few incidental references to missionaries and mission work. He writes as a diplomat regarding the stirring events which occurred during his diplomatic service in Peking from 1913 to 1919, beginning with his interview on his arrival with Yuan Shih-kai, and closing with his departure to America. But those were momentous years in Peking and Dr. Reinsch was at the heart of things. His account of what he saw and heard forms an interesting and valuable chapter in the diplomatic history of China and the Far East. Ten chapters are devoted

to "Old China and the New Republic," seven to "The Passing of Yuan Shih-kai," eight to "The War and China," and eight to the "Last Year of War and Aftermath." The author is a firm friend of China, and his sympathies are clearly with the Chinese in their controversies with Japan, but he writes in a judicial spirit.

Japanese-American Relations. By Ichihiro Tokutomi. Translated by Sukeshide Yanaigawa. 12mo. 207 pp. Macmillan Company, New York, 1922.

The author of this small but important volume, an eminent member of the Japanese House of Peers, shows frankly and forcibly the attitude of the Japanese toward America and Americans. The book is intended primarily for Japanese readers and has had a wide circulation in Japan. Mr. Tokutomi does not agree with those who worship America, nor with those who seek an excuse for trouble with America. He thinks that the anti-Japanese feeling in the United States is increasing, and gives reasons for believing that Americans fail to do justice to the Japanese. The book is a genuine cross-section of the feeling in Japan toward the United States.

The Rising Temper of the East. By Frazier Hunt. Illustrated. \$2.50 net. 8vo. 248 pages. Bobbs Merrill Co., Indianapolis, Ind., 1922.

No one can doubt that the temper of the peoples of the Near East and of the Far East is changing but the interpretations of causes and effects vary vastly. Mr. Hunt is an American traveler who essays to describe conditions in India, China, Japan, Korea, Australia and elsewhere and to interpret danger signals. He is sympathetic with the struggle for liberty and for independence of foreign domination but he does not give

sufficient weight to the benefits conferred on such a land as India by British rule or to the unpreparedness of most of these eastern peoples for entire independence. He listened, as a reporter, to the stories told him by native patriots and apparently accepted them without discrimination. He saw unwholesome physical, intellectual and moral conditions but he did not see the far worse conditions of half a century ago. He recognizes the value of the educational work done by Christian missionaries more than the beneficent effects of British rule.

It is extremely interesting to see the Far East through the eyes of a wide-awake American reporter, and he writes entertainingly of the Non-cooperation Movement in India, the new religious nationalism, the conflict in China, the industrial struggle in Japan, the independence movement in Korea and the unrest in the Philippines, Haiti and Mexico, but it is not entirely safe to accept all of his statements as facts or to put full confidence in his judgment. It is safer to consult those who have had longer experience and have a more intimate knowledge of these lands and who can better interpret the "Rising Temper of the East."

John Mackenzie of South Africa. By W. D. Mackenzie. 12mo. 48 pp. 60 cents net. London Missionary Society, England, and George H. Doran Company, New York, 1922.

"There were giants in those days"—missionary giants; Christian giants in character and faith; giants who did wonderful things preparing the way and laying foundations for the Church. Perhaps it is because we are too near to the present, but it may be that there are other reasons why there seem to be fewer missionary giants in these days. At any rate to make a Christian giant requires great faith in a great God, and a great soul with great devotion to a great work. This brief story of one of the missionary giants of the past generation is

written by his son. If you cannot read the larger biography, read this brief sketch of a pioneer who as a boy prayed to be sent to "the darkest spot on earth."

Enduring Investments. By Roger W. Babson. 12mo. 199 pages. \$1.50. The Macmillan Co., New York, 1922.

The investments here referred to are material rather than social or spiritual but eternal values are recognized. Mr. Babson, who is the founder and head of the Babson Statistical Organization, has had much experience in financial investments and gives some excellent advice as to the value, accumulation and use of money. He believes that wealth is an asset if it does not control the man and that good habits may become a curse if allowed to overrule good judgment.

Ministers, laymen, women and especially young men will find in this volume a vast amount of interesting and valuable advice on the use and abuse of time, money and ability, and Mr. Babson is Christian in his viewpoint and principles though his exegesis of Bible teachings is not always reliable.

William M. Morrison. By T. C. Vinson. Illustrated. 12mo. 201 pp. 75 cents. Presbyterian Committee of Publication, Richmond, Va., 1921.

In the midst of all the labor troubles and cruelties connected with King Leopold's exploitation of the Belgian Congo, Dr. Morrison was engaged in missionary work for twenty years in the Luebo district. His labors for the natives were heroic. He studied the language and the people, instituted reforms, acted as a champion of the natives and proved himself a missionary statesman and diplomat in his dealings with the Belgian officials and literally giving his life for the Africans. As a biography this story of his life is disappointing, but it gives many facts that indicate the greatness of the man and the importance of his work.

First Fruits in Korea. By Charles Allen Clark. Illustrated. 12mo. 388 pp. \$1.75 net. Fleming H. Revell Co., 1922.

High class missionary fiction based on facts has a great place in missionary literature. Dr. Clark, who has been a Presbyterian missionary in Korea for twenty years, knows the country and the people and has given us an interesting description in the form of fiction of the remarkable beginnings of Christianity in Chosen. The Church has come up from the midst of ignorance, superstition and vice, has endured persecution and hardship, has become educated and largely self-supporting and is sending out its own foreign missionaries to Manchuria, Siberia, Japan and China. The story is entertainingly written and contains a great deal of information about Korean customs and beliefs and the methods and results of Christian mission work. It is a love story of an unusual sort and worth reading.

Outline of Social Work in Japan. Pamphlet. Prepared by the Bureau for Social Work, Japanese Government, 1922.

Few people in America know what steps the Japanese Government has taken in social welfare work. This pamphlet describes the relief work, social hygiene, homes of refuge, lunch rooms, temperance, medical service, regulation of prostitution, social settlements and various forms of child welfare work. One photograph shows over 1,000 social welfare workers gathered at the sixth national conference. The volume includes a description of various Christian enterprises such as the Y. W. C. A., the Y. M. C. A., the Salvation Army and some missionary work of Protestant Churches.

The Man Who Did the Right Thing. By Sir Harry Johnson. 12mo. \$1.75. The Macmillan Co., New York. 1921.

This story of missionary life in East Africa, is distinctly disappointing and in no respect worth while—except possibly as a warning. The hero is an unrepentant adulterer and the characters are in the main unpleasant and unwholesome. Sir

Harry is "out with an axe" for the evangelistic missionaries in Africa—especially the "non-conformists," whom he pictures in a most unfavorable light. While missionaries are human, it is distinctly false to describe them in general as weak, silly or fleshly. Sir Harry evidently does not understand spiritual motives and work, and only appreciates medical and industrial missions and other efforts to improve the physical conditions and environment of the Africans. He makes uncalled for slurs upon the missionaries prayer life, their belief in the Bible and their reports of conversions. He is apparently ignorant of such heroes as Moffat and Mackay in African missions, and such transformations as those effected in Mbanza Manteke, Uganda, and elsewhere. This story is untrue in its picture of the better class of missionaries and in many respects leaves a bad taste in the mind of the reader.

The Bible a Missionary Message. By E. O. Carver. 12mo. Fleming H. Revell Co., New York. 1921.

All true Christian missionary work is based on the Bible and from this great Book of God must come the message of life to the world. Dr. Carver, a professor in Louisville Theological Seminary (Southern Baptist), gives here another series of Bible studies which will be of real value in mission study classes. The author points out the missionary character and contents of various portions of the Scriptures, as God's message to man. The studies are not unique in originality but they are helpful and trustworthy.

A Century of Endeavor—1821 to 1921. By Miss Julia C. Emery. 12mo. 465 pp. Department of Missions, New York, 1921.

The Protestant Episcopal Church has had a remarkably fruitful one hundred years of missionary effort, described in Miss Emery's volume. The beginnings were slow and small. The bishops were hard to move. Few saw beyond the limits of their own dioceses, but nevertheless, missionary work was begun and has grown to

large proportions, through years of struggle. The history is full of interest and lessons for all interested in the progress of Christianity. It goes more into denominational detail than will be appreciated by the general Christian reader and the lack of maps and illustrations is difficult to understand in this day of visualizing history and progress. The chronological and historical tables occupy nearly one hundred pages.

Men of Might. By A. C. Benson and H. F. W. Fatham. 12mo. 295 pp. \$2.25 net. Longmans, Green & Co., New York, 1921.

Boys are not averse to biography if the narrative is well written and relates to men who have dared and done great things. These brief biographies are written for boys and deal with fourteen great men from Socrates to Livingstone, but they are not, however, particularly well adapted to boy readers. There is too much general description and too little action. Some of the men like Archbishop Borromeo are not well known outside the Church; others, like George Washington, are familiar to boys from better written biographies. Full advantage has not been taken of the fascinating material in lives of such men as John Wesley, Henry Martyn and General Charles Gordon. The men are worth knowing but the biographers have not written in a way to capture the boy.

Anskar, the Apostle of the North. By Charles H. Robinson, D.D. 12mo. 139 pp. 4s net. S. P. G. House. London, 1921.

Early missionary work in Denmark and Scandinavia has many lessons for pioneer missionaries today. Anskar was a heroic representative of the early church among pagans of the North (801 to 865 A. D.) and Dr. Robinson's translation of Bishop Reinert's story of this apostle shows his piety and zeal, his rugged and self-sacrificing missionary service and the effect of his labors in northern Europe. The narrative is not popular in form but such early ambassadors of the Cross are worth knowing.

Laborers Together. A study of Southern Baptist Missions in China. By Margaret McRea Lackey. 12mo. 126 pp. \$1.00. Fleming H. Revell Co., New York. 1921.

The Southern Baptist Convention carries on important missionary work in China in six provinces. This little study book describes the fields in detail, shows the problems, introduces the workers and describes the results. It is well presented with maps and pictures and every Southern Baptist should read it.

In Quest of God. By Marshall Broomhall. 12mo. 190 pp. 5s net. China Inland Mission. London. 1921.

No more fascinating and stimulating stories can be found than the narratives of men and women redeemed by Christ from error and sin and led into Christlike service. Such is this story of two Chinese pastors who were formerly priest and scholar, "in quest of God" and were found by Him. Such records are a final answer to any who question the value of Christian missions. Mr. Broomhall shows the habits of thought and worship in the men before conversion, the way they were led to Christ, and the changes in their thoughts and life by this new and living Way. There is much good in Buddhism and in Confucianism but there is no power or Eternal Life. These stories of missionary history are well worth reading in the home or missionary society.

India—Its Life and Thought. By John P. Jones. 8vo. 448 pp. \$1.00 net. George H. Doran Co. 1921.

In these days a dollar book of real value is a boon. Here is a new edition of a book by a scholarly missionary of the American Board who, from long experience and study, writes of India's unrest (14 years ago), of India's Faiths, India's Caste Systems, India's Sacred Books, Modern Religious Movements in India and the progress of Christianity. Dr. Jones gives a large amount of valuable information and believes in the ultimate conquest of India by Jesus Christ, the Saviour of the world.

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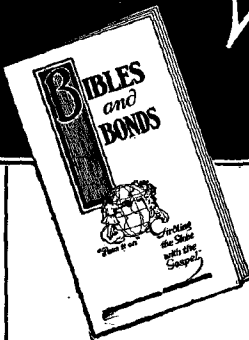
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DELANVAN L. PIERSON, *Editor*

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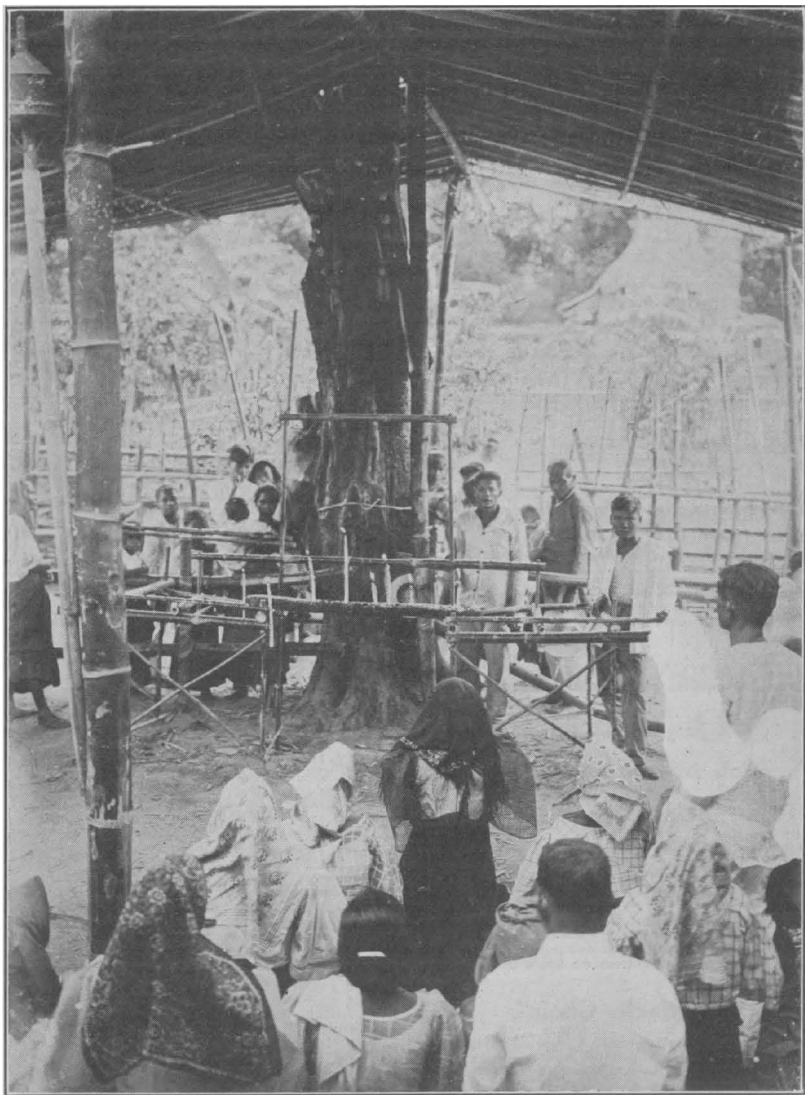
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TREE WORSHIP IN THE PHILIPPINES

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

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COOPERATION AMONG INDEPENDENT MISSIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DENOMINATIONAL PROMOTION OF MISSION WORK

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

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

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

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

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

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

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

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

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

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

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

THE JAPAN NATIONAL CHRISTIAN CONFERENCE

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

Real advance has been made during the past decade along all

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

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

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

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

THE PRINTED MESSAGE IN JAPAN

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

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

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

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

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

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

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

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

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

EVANGELISM VERSUS EDUCATION IN INDIA

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

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

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

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



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

Pioneering in Abyssinia

BY TOM LAMBIE, SAYO, ABYSSINIA

Missionary of the United Presbyterian Church

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

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

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

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

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

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

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

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

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

The next day, after several hours' traveling through many valleys beside rushing torrents and over hills, we approached Sayo, the nearest Abyssinian town. Five miles out we were met by a small sized army that the governor had sent as a guard of honor. Some Greek traders gave us the privilege of occupying a room in one of their houses. Soon Galla serfs appeared bearing great jars of fermented



RAS TAFARI, THE REIGNING PRINCE OF
ABYSSINIA

honey water, several hundred loaves of native bread from *tef* flour (a grass grain), sheep and even an ox, enough food for a hundred times as many as there were in our party. My wife and our two children had been left at Gambeila with our "Lares and Penates," so that the next thing was to bring the family up the mountain. The preliminary trip had convinced us that they could stay at Sayo so that the journey was accomplished without very great difficulty except for an encounter with very heavy rains which drenched us and chilled us to the bone.

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

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

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

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

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

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

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

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



A GALLA WOMAN OF ABYSSINIA CARRYING FIREWOOD

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

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

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

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

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

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

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

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



THE PROTESTANT BOYS' SCHOOL AT SAYO, ABYSSINIA

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

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

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

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

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

Forty-three Years in Turkey

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

BY COLLEGE CLASSMATES

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

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

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

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

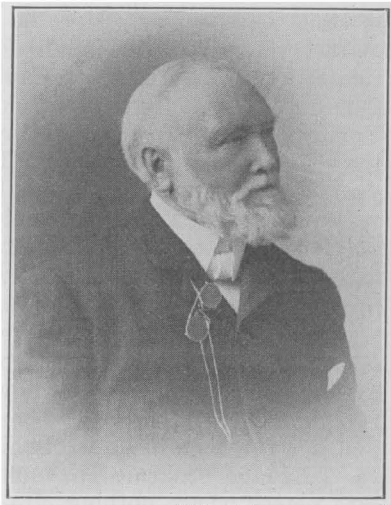
with his stories of personal adventure, led us in scholarship, and at the close took the valedictory as all expected he would.

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

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

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

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



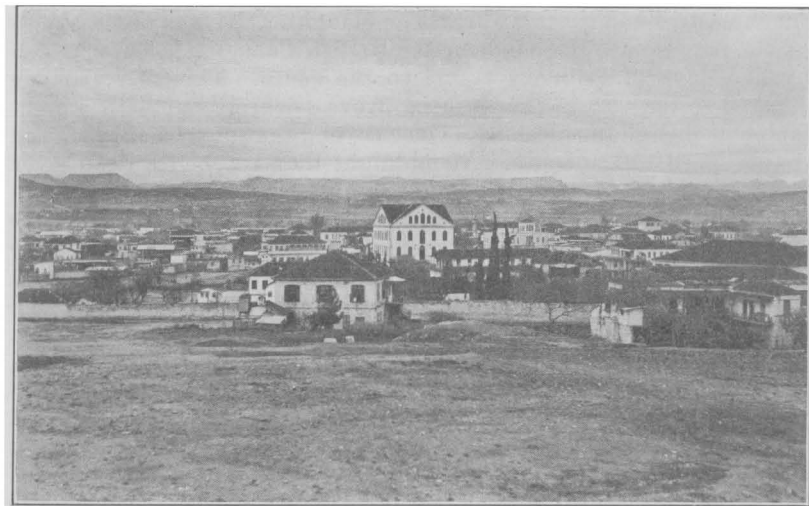
THOMAS DAVIDSON CHRISTIE

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

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

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

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



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

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

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

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

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

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

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

Improvements such as required government permission were

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PRAYER FOR MOHAMMEDANS

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

The Work of British Mission Boards

BY G. A. GOLLOCK, LONDON, ENGLAND

Associate Editor of the "International Review of Missions"

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

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

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

The Committee on Recruiting, which has already done remark-

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

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

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

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

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

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

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

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

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

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

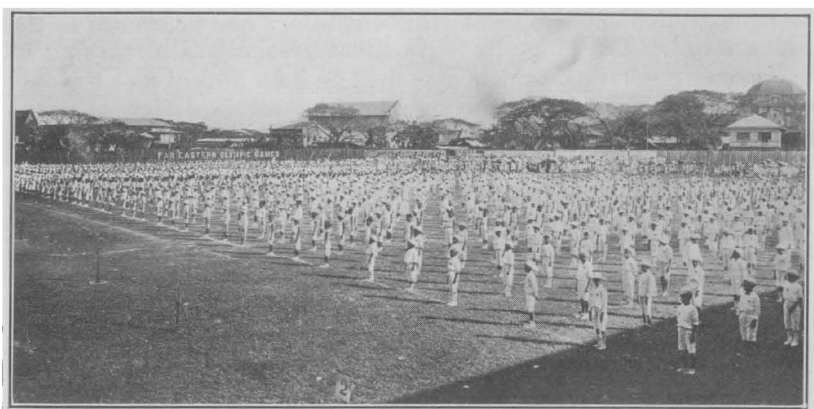
The official or fraternal visits paid to missions by secretaries or committee members have been an outstanding feature of recent British work. Within a year or two each of the larger boards has sent out at least one such representative. The result has been unvaryingly good.

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

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

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

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



GYMNASTIC DRILL IN PUBLIC SCHOOL EDUCATION TODAY, UNDER AMERICAN TEACHERS

Yesterday and Today in the Philippines

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

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

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

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

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

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



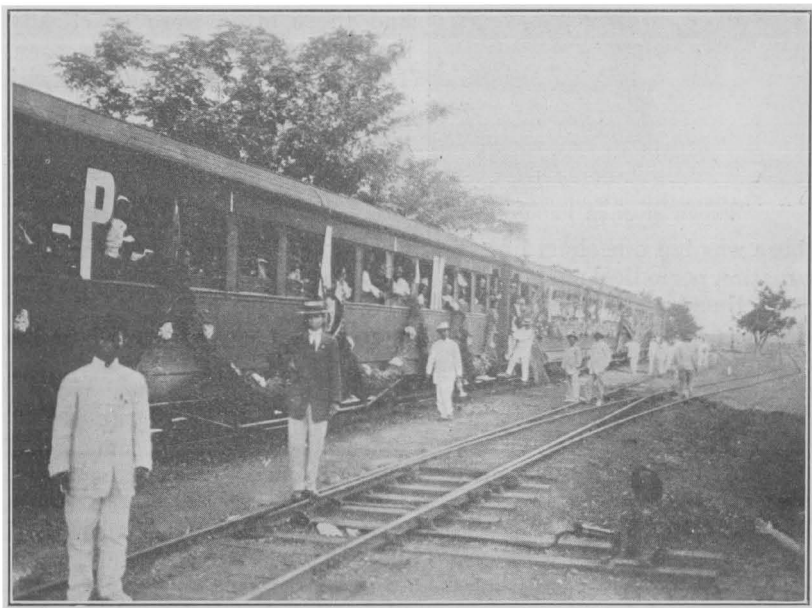
TRANSPORTATION BY CARABAO SLED AS IN SPANISH DAYS

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

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

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

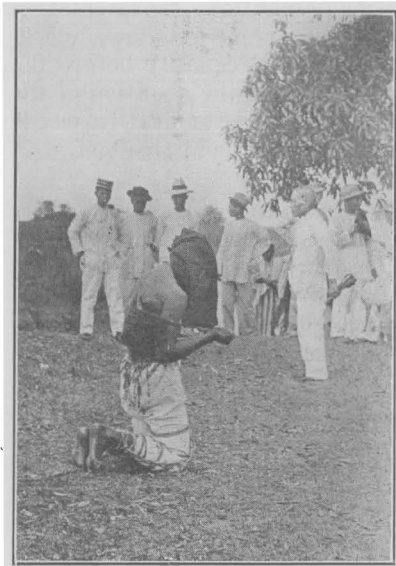
The present government, under American sovereignty, offers a contrast which is apparent also in the practical results of the two forms of colonial administration. Gradually self-government has been extended until today almost all the active part of the Philippine government machinery is in the hands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



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

elected by the people. The Philippines are represented at Washington by two Resident Commissioners. The Governor General, Vice-Governor General, Insular Auditor and Deputy Insular Auditor and members of the Supreme Court, a majority of whom are Filipinos, are the only officials appointed by the President of the United States. Every province has its Court of First Instance and every municipality its Justice of the Peace. The heads of the six departments of government and all but a few of the chiefs of the bureaus within the departments are Filipinos. All the reforms, and more, demanded by Rizal and his compatriots are now enjoyed by the people of the

Islands. An example of justice and altruism is that written on the page of American colonial administration in the Philippines. The Filipino people are keenly appreciative and grateful for all that has been done for them, though they naturally aspire to complete national independence.



A FLAGELLANT—RELIGIOUS IDEALS
UNDER SPANISH PRIESTS

Three of the salient results of this wholesome administration are seen in the improved transportation, public health and education. Very few roads existed formerly and those often were practically impassable in the rainy season. Today 6,000 miles of good highway connects the towns of all the important islands. Nearly 1,000 miles of railway afford transportation in the islands of Luzon, Panay and Cebu, whereas in the Spanish days

there was but one short line of 125 miles. Prior to the American occupation periodical epidemics of small-pox, cholera and plague carried away thousands. These scourges are now under almost as complete control as in the United States. Leprosy was scattered all over the archipelago, but today the lepers have been segregated on the island of Culion where they are cared for in the most approved modern fashion, living under the form of an organized municipality and carrying on many industries. The public health service has become one of the most efficient in the world. The Philippine General Hospital in Manila is probably the largest and best equipped in the Far East. Most of the Provinces have a Provincial Hospital. The Anti-Tuberculosis Society has its branches all over the islands and children's dispensaries have been established in many towns. Formerly the common source of drinking water was the polluted stream or the surface

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

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



THE OPEN BIBLE—RELIGIOUS IDEALS UNDER PROTESTANT TEACHERS

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

The system of public education which was inaugurated immedi-

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



IGOROTES OF NORTHERN LUZON AS AMERICA FOUND THEM

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

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

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

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



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



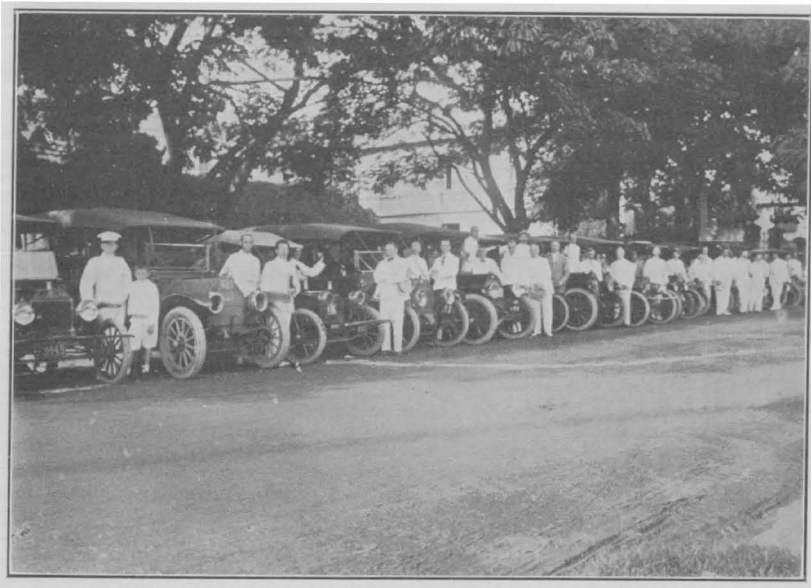
A ROMAN CATHOLIC EASTER PARADE IN THE PHILIPPINES

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

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

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

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



THE AMERICAN CHURCH EVERY MEMBER CANVASS IN MANILA

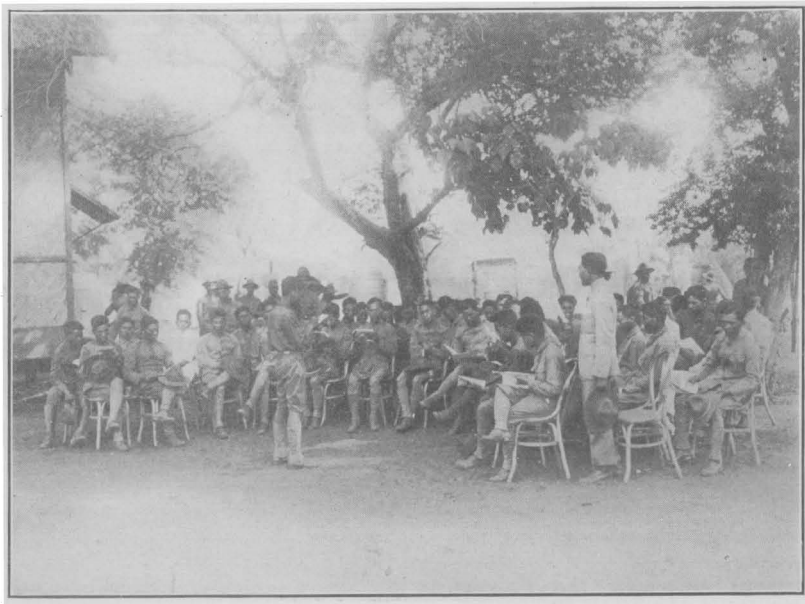
but should be opened to the Filipino pastors and churches. This gives a new interest on the part of the native churches in the work of the Missions as such and will open up this vast native membership as a sympathetic and supporting constituency to the projects of the Union. It will, without doubt, facilitate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

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

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

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

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



A BIBLE CLASS AT A MANILA MILITARY TRAINING CAMP

Teaching the Mountaineers of Tennessee

BY LEWIS A. WENRICK

Recently a Missionary at Alpine Community, Livingston, Tenn.

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

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

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

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

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

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

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

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

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

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

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

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

The Women of India

BY JULIA R. GIBSON, M.D.

Missionary of the Church of the Nazarene

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



AN INDIAN GIRL IN TRAINING FOR A
CHRISTIAN TEACHER

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

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

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

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

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

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

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

A Moslem Recipe For the Turk*

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

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

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

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

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

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

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

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

*From the *Missionary Herald*.

BEST METHODS

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

BEST METHODS AT SUMMER SCHOOLS

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

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

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

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

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

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

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

AT THE MISSIONARY EDUCATION CONFERENCES

By GILBERT Q. LESOURD

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

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

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

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

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

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

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

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

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

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

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

By EVA C. WAID

By COMMITTEES

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

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

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

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

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

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

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

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

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

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

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

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

AN INDIA FASHION REVUE

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

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

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

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

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

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

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

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

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

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

Manager beckons Assamese maiden.

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

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

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

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

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

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

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

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

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

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

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

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

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



2. NAGA INDOOR DRESS



3. A KAREN DRESS



4a. A BURMESE COSTUME



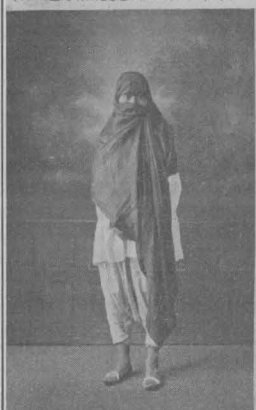
4b. A BURMESE SCHOOL GIRL



5. BANJARA GYPSY DRESS



6. MRS. FISH IN HINDU COSTUME



7. MOHAMMEDAN WOMAN DRESS



8. A PARSEE COSTUME



9. A BRAHMAN LADY'S DRESS

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

Woman's Home Mission Bulletin

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

NEGRO AMERICANS

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

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

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

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

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

Negro Population

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

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

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

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

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

City and Country

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

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

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

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

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

Conditions in Industry

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

workmen in the same grades of labor.

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

Higher Education

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

Woman's Foreign Mission Bulletin

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

NOTES FROM A CANTERBURY PILGRIM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A COLLEGE EXHIBIT*

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

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

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

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

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

—Mary Carr Curtis.

*From *Woman's Missionary Friend*.

NEWS FROM MANY LANDS

The Sacking of Smyrna

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

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

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

The New Woman in Turkey

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

Liberal Mohammedans

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

Missionary Herald.

Enver Pasha Killed

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

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

More Missions Not Needed in Palestine

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

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

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

The Palestine Mandate

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

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

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

The Revived Sanhedrim

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

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

A Persian Missionary

THE Church Missionary Society reports of its work in Persia: "The long years of patient work in the past are beginning to tell. The stones have been gathered out, the soil prepared, the seed sown, and the harvest must be reaped in God's time. Native church councils have been formed, lay readers set apart for church work, and now the first Persian Anglican deacon has been ordained to the ministry of the Church in Persia. Large classes of inquirers are being taught at each of the stations. The wandering tribespeople of Persia consist of Tures, Lurs, Kashgais, Bakhtiari, gypsies, and others, who move their camping grounds in spring and autumn. Many of them are wealthy and powerful. For several years the chiefs of the large Kashgai and Bakhtiari tribes have appealed for missionaries. In July last the first missionary farewell service of the Persian Church was held in Isfahan. The service was Persian, the missionaries were Persian, and the money for the venture was Persian. The Persian Church has sent forth this first medical mission to the Bakhtiari country."

Arab Surgery

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

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

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

Mass Movement Perils

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

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

Power of a Changed Life

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

Courage of African Christians

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

—C. M. S. Outlook.

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Lutheran Missions in East Africa

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

G. J. ZEILINGER.

Swiss Missions in Africa

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

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

INDIA

Lord Reading's Message

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

A Hindu on Christianity

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

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

—*Wesleyan Mission Fields.*

Righting Wrongs to Women

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

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

Bible Study in Prison

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

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

Eating Carrion

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

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

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

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

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

CHINA

Progress in Church Union

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

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

Meeting of China Bible Union

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

A Missionary Dog

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

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

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

Pioneers in Yunnan

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

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

Latest News from General Feng

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

Slave Girls of Hong Kong

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

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

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

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

JAPAN-CHOSEN

"A School of Great Learning"

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

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

—*Spirit of Missions.*

Spiritual Life in Korea

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

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

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

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

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

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

NORTH AMERICA

Open Air Evangelism in New York

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

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

H. N. DOUGHERTY.

Some Results of Prohibition

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

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

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

Policemen as Missionaries

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

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

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

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

Organized Christian Policemen

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

Shift of Negro Population

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

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

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

The San Francisco Jungle

SOME missionary workers who are in close touch with the situation write:

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

LATIN AMERICA

Moral Forces in Panama

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

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

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

Outlook in Santo Domingo

THE Board for Christian Work in Santo Domingo, referred to in the June REVIEW, has the backing of the Home Boards, men and women, of the Methodist Episcopal Church, and the Presbyterian Church in the U. S. A. and recently the Board of the United Brethren has entered into the organization so they are carrying only a small financial responsibility. The first year's budget was \$80,000. There is a hospital with a physician and four American nurses, and a number of evangelistic workers with a rapidly growing church work. The field of Haiti has been referred especially to the Baptist Missionary Society, which has recently made a survey. The real leaders in Santo Domingo are waking to the necessity of spending more for education and less for politics. At present the Republic is spending

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

Needs in San Salvador

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

Education in Nicaragua

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

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

EUROPE

World Alliance through the Churches

THE conference of the World's Alliance for International Friendship through the Churches, which was held in Copenhagen in August, with more than two hundred delegates, opened its sessions with a declaration of profound conviction that the only path to true reconciliation and peace among nations lay in applying the spirit of Christ's teachings in all human relationships. The Rev. Charles E. Jefferson of New York, preaching in the Cathedral, demanded that in the name of Christ war preparations cease, and that the united Church insist with passion that all the nations lay down their arms. Secretary Hughes sent a message expressing President Harding's sympathy with the aims of the conference.

Carey's Mission House

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

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

Religious War in Ireland

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

Helping French Protestants

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

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

Church Progress in Germany

THE constitution of the German Republic, drawn up in 1919, declared, "There is no state church," and permitted all who wished to withdraw from the existing church to do so. It is estimated that the withdrawals in 1919 alone numbered 250,000. The definite movement toward a free church organization was reported in the September REVIEW, and attention was called there to the financial problem as an element in the situation. Howard R. Good says of this in the *Christian Herald*: "A pastor's salary ranges from 15,000 to 30,000 marks, or from \$50 to \$100 a year."

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

Austrian Protestant Orphans

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

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

—*Christian Work.*

The Finnish Missionary Society

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

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

Danish Women's Work

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

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

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

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

The Needs of Czecho-Slovakia

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

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

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

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

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

Russian Church and the Soviet

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

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

Russian Christians in Need

WRITING from Poland in July, O. R. Palmer, reports:

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

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

ISLANDS OF THE SEA

Poison in Bible Bindings

NOT only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate.

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

—*American Bible Society.*

OBITUARY NOTES

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

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

THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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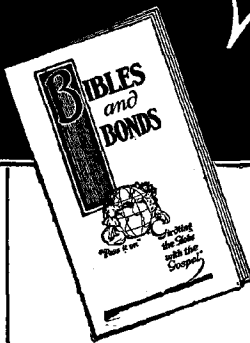
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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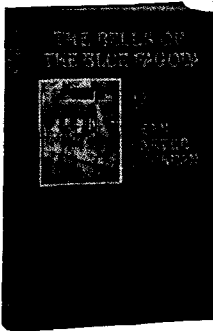
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THE MISSIONARY REVIEW *of the* WORLD

VOL.
LXV

NOVEMBER, 1922

NUMBER
ELEVEN

AMERICA AND THE TURKS

AMERICA must bear her share of responsibility for the destruction of life and property and for the sufferings of half a million or more people in the sacking of Smyrna by Turkish Nationalists. There is reason to believe that if the American Government had exerted its utmost influence to prevent the catastrophe by announcing a clear cut and decisive policy for the protection of Christian peoples in Asia Minor, and for the maintenance of peace and righteous government in the Near East,—a policy that America would be ready to help enforce—there would have been no such outrages as have been reported from Smyrna. Americans are doing much to feed and clothe the destitute after they have been barbarously treated by their enemies but they have not done what they might have done to prevent the repeated abuse, or to insure peace to Christian peoples in the Near East.

The Turks, who were soundly and deservedly whipped in the World War, and were temporarily deprived of their power to abuse the non-Moslems of Palestine, Syria, Armenia and Thrace, have now (with the help of Russia and France) returned to menace the minorities in the lands they misgovern, and to disturb the peace of Europe and the progress of the world.

The "Sick Man," who seemed well nigh out of the battle, has come back to life and strength and has not only burned the Christian quarter of Smyrna, killed thousands of Armenians and Greek non-combatants, and driven some 500,000 refugees from their homes, but has dictated to the European Governments on what ground he will stop his depredations. Mustapha Kemal Pasha, commander of the Nationalist forces, demands the return of Constantinople as the Turkish capital, and possession of eastern Thrace. It is too early to predict what will be the final outcome of the conference that has been arranged between the Turk and the Allies but America cannot rightly or safely shirk responsibility for a voice in the decision,

because of her desire to avoid entanglement in the problems of the Near East.

In the Smyrna holocaust, the American Collegiate Institute for Girls was destroyed but not the International College for Boys,* which was at Paradise, outside the city. The Institute has purchased a site on Smyrna Bay outside the city and expected to begin building this autumn. The Settlement House of the International College was looted and in an effort to protect it Dr. Alexander MacLachlan, the honored American President of the College, was attacked and badly beaten. The buildings formerly occupied by the College and used as an Armenian orphanage, as well as the Protestant Church, the Y. M. C. A., the Y. W. C. A. and some missionary residences, were also destroyed. The total property loss of the American schools and missions in Smyrna will be between one and two hundred thousand dollars. Many acts of heroism are reported as being performed by American missionaries, Young Women's and Young Men's Christian Association workers and representatives of the Red Cross and Near East Relief, all of whom did all in their power to save the lives and honor of the people under their protection. Up to October tenth about 300,000 refugees have been evacuated from Smyrna.

A former missionary in Turkey, thoroughly familiar with the Turk and the whole situation, missionary and political, writes as follows:

Of the students in the College and Institute we have very little information but we are led to believe that a large number of the girls were among the refugees who found their way to Greece. Some fifty of the boarding students of the college were, up until about the first of October, still in the college buildings at Paradise.

As for the outlook, one hardly dares to venture a prediction in view of the total failure of all predictions that have recently been made. The one outstanding fact is that the Turkish government has come out victorious. The crimes of the war have apparently been condoned. The outlawed government has been received as an equal by the Allies, and at least two members of the great triple entente are seeking the favor of this same government. The British are hated by the Turks and have, until recently, maintained a stern attitude towards this Nationalist government. It seems that the problem of Turkey has only just begun, because we see an advancing power threatening and reducing to submission the governments of Europe. This power is built up on a basis of perfidy and crime and seems to have behind it unknown forces feared alike by all Europe. The peace treaty is yet before us. The Turks, having been so far successful in gaining all that they had set out to obtain, will probably reach out for more. Territorially, this may threaten Syria and Mesopotamia, as well as Macedonia. Politically, it may involve the affiliation, with Turkey, of Egypt, Persia, and Soviet Russia, as well as the Caucasus states and other lesser powers of western Asia. Diplomatically, it modifies the whole attitude of Europe, not only towards the Near Eastern question, but towards the Russian problem.

It seems that the great step for America to take is to go in with eyes

*In our October number the names of these institutions were confused and the name of Dr. MacLachlan was misspelled.—Error.

wide open to this peace conference to which we have been officially invited. What the result of such a step might be we cannot foresee. The result of refusing to participate in such a conference is more easy to picture. It will mean that our own particular interests in the Turkish Empire will not have the direct defence which an official representative could give. Our investments in Turkey during the last one hundred years have amounted altogether to something in the neighborhood of a hundred million dollars. But the greater loss from our failure to attend this conference would be in the resulting weakness in the policy of the allies. The Turks will surely divide them again and without the moral force of the American conscience the defence of Europe is likely to be weak. Furthermore the Turks will attribute to fear a failure to participate in this conference by the United States.

Regarding Christian missionary work, the *backward* look is discouraging indeed. Very few missionaries are now inside of the territory controlled by the present Nationalist government who are able to carry on any direct missionary work. Some have gained access to the country as relief workers but about fifty American missionaries have been deported since the beginning of the war. The native constituency has been almost wiped out and the ruins of churches and schools everywhere mark the hundred years of progress which had been attained.

The *forward* look, however, is along an entirely different line. Work for the Christian minorities seems to be at an end. They may not return to Turkey and we may not be able in any large way to follow them in their places of exile. We are carrying on work among the deportees in the Caucasus and Syria and in Constantinople, but this will be secondary. Our primary object must be, in the future, the winning of the Turks. In some ways this will be easier without the suspicion that missionaries are trying to strengthen the political ambitions of a subject population. In most ways, however, the task will be even harder than before, but there is no thought of withdrawing from this task. It is our great duty and opportunity and missionaries are eager to try out new methods and to persevere in maintaining old friendships. Those who cry out for the extermination of the Turk have no sympathy with this ideal but we who are interested in leading the Turks to Christ feel a solemn responsibility for this work at the very center of the new Mohammedan movement. I believe it will ultimately be possible for us to accomplish much, even in Turkey, by quiet perseverance in the spirit of frankness and good will. The present government seems to be aiming to blot out our missionary work altogether but this is not true of the people, many of whom earnestly desire the return of the missionaries and their institutions.

What shall Christians in America do?

First—Let our voice be heard as clearly and impressively as possible to the effect that America must exert every influence possible to prevent the Turk from a further abuse of power and the ill-treatment of non-Moslem peoples.

Second—Let our money be given freely to the Near East Relief to undo as much as possible of the evil already done by America's failure to prevent these outrages. At least five hundred thousand women and children need to be housed, clothed and fed. Only Americans are in a position to help them. If we do not do it their blood will be on our head. "Inasmuch as ye did it unto one of the least of these, my brethren," says Christ, "ye did it unto Me."

PROGRESS OF INDIAN CHRISTIANITY

STEADY Christian progress is indicated by the figures of the Indian Census of March 18, 1921, which have just been published. On the above date there were reported 318,942,480 people in India (not including Ceylon). The increase on 1911 is 3,786,084 or .2 per cent.

Classified according to religion the Census returns show that both Hinduism and Jainism have lost ground during the past decade; Buddhism and Mohammedanism have both advanced, the former by 8 per cent, the latter by a little more than 3 per cent. The figures for Christianity show that while India's population has increased by only 1.2 per cent, the Christian population has increased by 22.64 per cent. Such a high percentage of increase, despite the decimation by influenza in 1918 and the grave disadvantages arising from non-Christian enumerators cannot fail to yield encouragement to the Church of Christ throughout the world. Indian Christianity is advancing several times as fast as the population, and several times as fast as India's other religions.

The tremendous clash of religions in India is made clear by the following table which shows the position of the various religions in point of numbers in 1911 and 1921. (We have not yet seen the separate figures for Roman Catholics and Protestants for all India.)

<i>Religions</i>	<i>1921</i>	<i>1911</i>	<i>Increase or Decrease</i>
Hindus	216,734,586	217,586,892	4 per cent
Jains	1,178,596	1,248,182	5.6 " "
Buddhists	11,571,268	10,721,453	8 " "
Mohammedans	68,735,233	66,647,299	3.1 " "
Christians	4,754,079	3,876,203	22.6 " "
Parsis	101,778	100,096	1.7 " "
Jews	21,778	20,980	5 " "
Animists	9,774,611	10,295,168	5 " "
Minor religions etc. ...	17,989	37,101	54 " "

The section on *Christianity* from the Report for Bombay Presidency shows that although there has been an actual decrease of 1.8 per cent in the population of Bombay Presidency (26,750,927) yet the number of those returned as Christians has increased by 13 per cent. Such figures are encouraging, particularly when it is remembered that there are wide tracts of country where there is not a single Indian Christian, with no Christian work of any kind being done. Moreover, as an Indian Census authority has admitted, "there is reason to think that there is always an understatement of Christian figures through Hindu enumerators refusing to accept the religious return of converts."

Missionaries and Christian leaders will find much food for thought in the Report. Not only is there the responsibility for the

large unevangelized tracts of India, where there is even yet only one Christian in every hundred people, but there are the grave defects in the Christianity already established. No true missionary or Indian Christian leader will seek to minimize the gravity of what is said concerning whatever caste distinctions still remain in the Indian Christian community. Sadhu Sundar Singh has declared that caste-spirit should be regarded as a form of elephantiasis in the Indian Church's feet. Nor will any real friend of Christ question the statement that Christianity in far too many cases is a matter of mere "exterior," and "scarcely more than a thin veneer." "Probably the most important lesson of the whole Census is that it drives home the importance of consolidating already existing gains and ensuring a better quality of Christianity," says the Bombay *Dnyanodaya*, from which these figures are taken.

How vast the task of the Indian Christian Church is illustrated by a table showing the religious composition of the population of Bombay Presidency. The proportions held by the various religions in every 10,000 of the population in the Presidency are indicated by the following statistics for the past three decades, covering four Census enumerations. These show only 104 returned as Christian in every 10,000 of the people. But if these 104 will only live and act like Jesus Christ the next ten years! This is what we mean by a better quality of Christianity. The proportions are as follows:

Religions per 10,000 of W. India Population

	1921	1911	1901	1891
Hindu	7,947	7,863	7,858	8,061
Mohammedan	1,729	1,810	1,807	1,629
Jain	180	181	211	206
Christian	104	91	86	63
Parsi	32	31	31	28

The Census is confessedly inaccurate and incomplete, especially with reference to Christians. Almost its sole value is that it affords a basis for comparing the Census totals with the totals known to the various Missions, most of which report higher figures than do the Census Tables. This means that the Christian *totals* are probably substantially higher than the Census figures show: the Protestant figures certainly are. We therefore agree with the conclusion of the Census Report which observes that the proper agency for a census of Christian sects would be some central missionary conference.

ONE SOCIETY'S DOCTRINAL DECLARATION

IN these days when there is so much unfortunate controversy in the Christian Church on doctrinal questions, it is encouraging to note the clear and emphatic stand taken by the Church Missionary Society of England in the meeting of their General Committee on

the 12th of last July. Missionary Boards and Societies in Europe and America are made up of able and intelligent Christian men and women who are endeavoring to discharge their stewardship conscientiously, and to send out only such men and women as will be true witnesses to Christ and His Gospel and who will lay solid foundations for His Church in other lands. At times, however, they are confronted by difficulties because of the type of candidates presenting themselves and by reason of the changes that sometimes occur in missionaries after they have reached the field. For these and other reasons, the Church Missionary Society adopted the following resolutions:

In accordance with the tradition of the Church Missionary Society which, while faithful to the Protestant and evangelical principles and teaching of its founders, has always rested content with formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrine, places on record its unwavering acceptance of the Nicene Creed and of the teaching of the XXXIX Articles, especially in their reference to Holy Scripture; and it assures the supporters of the Society everywhere of its determination to appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the evangelical interpretation of them to serve on the staff of the Society either at home or abroad.

Further, the Committee, realizing once again with gratitude to Almighty God its sense of fellowship through Him Who is the Spirit of unity, in loyalty to our Lord Jesus Christ the divine Saviour, the Way, the Truth, and the Life, and in faith in Him as the One and only sufficient sacrifice for the sins of the whole world, and also in humble reliance upon the supreme authority of Holy Scripture and its trustworthiness in all matters of faith and doctrine as God's Word written, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and spiritual enterprise at home, through the agency of converted and spiritually-minded men and women whom God has called to the work.

And in view of the fact that within the above-named limitations there are certain legitimate differences of opinion amongst us, we hereby resolve that a special sub-committee shall be appointed to secure harmonious cooperation by adequate representation of all such differences of opinion, both in administration at home and in service abroad.

Dr. Beardsley, the Honorary Secretary of the Society, says: "The resolution declares in the most explicit and unreserved terms the unchanged evangelical character of the Society. Let there be no doubt about this. If the Society is to fulfil its vocation abroad and at home, it is essential for this to be recognized and maintained. The resolution is not a compromise, but through its terms all who come within its limits can give fully and freely their contribution to our common life and work.... The resolution once more affirms the Society's complete loyalty to the Deity of our Lord Jesus Christ, and to the Gospel of justification 'freely by His grace through the redemption that is in Christ Jesus.' The resolution also affirms the basic principle of the Society—'spiritual men for spiritual work....

through the agency of converted and spiritually-minded men and women whom God has called to the work.' Teaching with regard to the Bible has the foremost place in the training of our missionaries. Upon the fact of the inspiration of the Scriptures, their authority, and the vital necessity of studying them, the Society has always laid great emphasis, and has never failed to demand that here there should be no uncertainty.... We are absolutely agreed that Bible study must always have the foremost place in the whole work of training our missionaries, and that their future spiritual life, their power of witness to the Fatherhood of God and to the incarnate, crucified, and living Christ, their constant freshness of zeal, their inspiration to serve in the Spirit of Christ, depend upon their finding in God's Word the revelation of Himself and a spring of living water."

It would quiet the misgivings of some of the supporters of missionary work and would be of great advantage to the cause of Christ both at home and abroad if all of the Missionary Boards would once again clearly announce to their constituency at home and to their representatives in the field the foundations of faith and practice on which their work rests. If any missionaries are not in sympathy with the standards of their Church, they should not draw their support from that Church or act as its representatives. Unity is essential to strength. Those who are truly united to Christ and are faithfully proclaiming His teachings cannot afford to be divided and suspicious of one another. Loyalty to Jesus Christ and His teachings is the prime requisite for a successful missionary campaign.

CONFERENCE OF EUROPEAN PROTESTANTS

THREE international groups of Protestant Christians met in Copenhagen, Denmark, in conference last summer.

At one of these, representatives of European Protestants formed a Bureau for Cooperation in the Relief of European Churches, with Dr. Adolf Keller, former president of the Federal Council of the Swiss Evangelical Churches, as Secretary. An Executive Committee was created, including members from the Churches of Norway, Sweden, Denmark, Holland and Switzerland, with cooperating members from England, Scotland and the American Churches now working in Europe.

The Conference, which met at Bethesda, Copenhagen, August 10th to 12th, was an event that promised to have a lasting significance in the history both of European Protestantism and of the relations between the European and American Churches. There were present representatives of the Protestant Churches of Europe and of America. The common purpose before all the members of the Conference led them to a spirit of unity and a cooperative undertaking that could not have been attained by a proclamation of general principles of

ecclesiastical unity. A consciousness of a great common evangelical cause swept over the manifold barriers which separate the members of the Protestant family and showed the way for cooperative action that has not hitherto been possible.

"Unless all signs fail," says Dr. Keller, "we are on the way toward a federation of European Protestantism. It is not too much to say that for the first time in modern history a working Protestant unit of Europe, transcending national lines, became visible to the world.

"Again and again in the reports of the churches of various countries the delegates expressed their gratitude both for the practical assistance already received from various denominations in America and for the stimulus of the cooperative movement in American Protestantism.

"In regard to relief for the European Churches two facts became obvious. The first is that the personal sympathy underlying the denominational parentage between certain helping churches and the needy churches of the same type in Europe was, and is, the strongest stimulus.

"A second fact was made quite as clear, namely, the necessity of coordinated Protestant action in relief. Protestantism as a whole is at stake in Europe at the present moment—not simply this or that single church or institution. The need of many undenominational or interdenominational institutions and the necessity for a vigorous program of evangelism in certain European countries calls for a unified Protestant effort. This can come only out of the awakening of a sense of underlying unity among the evangelical forces and of a common responsibility. This Conference awakened this feeling. If it leads to increasing cooperative action it will mark one of the most important developments in modern Protestantism—the first practical step toward a federation, or at least some provision for continuous cooperation between the Protestant forces in Europe and America."

Seventy-five official representatives from thirty-seven churches of twenty nations of continental Europe were in attendance at the Conference. Among the countries represented were France, Switzerland, Austria, Hungary, Holland, Spain, Italy, Germany, Denmark, Belgium and the Balkan States. Representatives of the American Churches and the Churches of Great Britain also attended as specially invited members.

The Conference had its origin in a meeting held on November 3d of last year, under the auspices of the Federal Council, to consider the responsibility of the American churches to their sister churches in Europe. The official invitation to the Conference was issued by the Swiss Federation of Churches, in association with the churches of Sweden, Norway, Denmark and Holland.

The reports presented from the continental churches indicated the

danger of a great weakening of European Protestantism, through the present economic difficulties, unless help is given quickly by the American churches and by the churches of Great Britain and of Northern Europe.

THE REPORTS OF RELIGIOUS DELEGATIONS

TRAVELERS returning from the continent of Europe tell of widespread religious indifference in France, agnosticism in Germany, antagonism in Russia, but of revivals in Czecho-Slovakia and Poland. Dr. Frederick E. Taylor, President of the Northern Baptist Convention, and Dr. W. S. Abernethy of Washington, D. C., who have recently returned from a tour through Czecho-Slovakia, tell of immense audiences, in halls packed to capacity, to hear their Christian message from America. In Warsaw, the capital of Poland, one of the largest halls was crowded and included important officials of the government. In Czecho-Slovakia, says Dr. Taylor:

"The schoolhouse was packed to suffocation and we had a good meeting. In the afternoon sixty-one professed conversion and requested baptism. We saw the foundation for the new church building, which will be ready for occupancy in a few months. . . . Last night at Jedlind, two hours from a railroad station, in the heart of the mountains, we had a great meeting and at least seventy-five came forward to confess Christ. At St. Mikirlos we had two largely attended meetings and the hall was crowded to the limit and people were standing far out on the outer steps. Many came forward asking for prayers at the close of the service. We had a great meeting in the opera house at Mukocin. Every inch of space was occupied. Breathless interest for two hours. The interpreter we engaged failed to arrive, and we were interpreted by a Jew physician. He got more gospel through his system than he had ever heard before."

The evangelical preachers have been encouraged, the churches have been quickened, thousands have listened to the Christian messages and hundreds have confessed Christ. Thus Christian preachers from America have brought cheer and courage to the hearts of Christians in Europe. Ties of fellowship and association have been formed and the people of those lands have been helped, not only in their fight for religious liberty and for popular recognition, but they have been aided also in reaping a harvest from the seed which these faithful missionary pastors in Europe have been sowing in recent years in the midst of trials and persecutions.

The Rev. G. A. Frank Knight, of Glasgow, writes of the Czecho-Slovakia revival:

"What strikes one all over the land is the Christlike spirit and the unselfish mutual love shown by the new converts. The Gospel has seemingly abolished all class distinction, and united all ranks of society in a true brotherhood. University professors sing off the same hymn book with humble peasants; mayors and county clerks spell out Sankey's hymns alongside ploughmen; and leading manufacturers, lawyers, and ex-ministers of State sit on the same benches with boys and girls, while with all their hearts they sing such hymns

as 'Come to the Saviour,' 'More love to Thee, O Christ,' 'My faith looks up to Thee,' and especially 'Nearer, my God, to Thee.' When we note their mutual sympathy and love for one another, and their freedom from jealousy and other ugly features which are apt to spoil congregational life, we are reminded of the early Church: 'The multitude of them that believed were of one heart and of one soul.' In the railway trains religion frequently forms the subject of talk amongst the people, for this is a deep spiritual movement which has penetrated the nation. The Czechs are searching for God, and in thousands of cases are finding Him and rejoicing in Him.

"At Sobeslav, where there had been bitter opposition, I found a congregation of 1,200, but not nearly all that number could find entrance into the restaurant-theatre where the service was held. There were 330 communicants, many of whom for the first time in their lives partook of the cup at the Lord's Table.

"Hvozdnice is a large village in the uplands above the river Moldau, where till last year there was not one Protestant. The schoolmaster found Christ and became an ardent Christian. He gave six lectures in the schoolhouse on the history of Bohemia and on the struggles and contendings for truth of their forefathers. As a result 1,700 persons in the village and neighborhood left the Roman Catholic Church, recording as they did so, 'We leave the Roman Catholic Church, not because we wish to leave religion, but to find Christ.' A marvelous change has taken place in the village: drunkards have been reformed, happiness, concord, quiet, and love reign. The Roman Catholic priest announced that, unless the villagers returned to his fold, no Protestants would be buried in the village cemetery except in the place allotted to suicides and criminals. The villagers have clubbed together, bought a hill-side, felled trees, laid out a large, handsome new cemetery, erected within it a noble monument to their dead who died in the war, and have built a strong stone wall. Till last year there was not a Bible to be found in the whole parish; the priests forbade it. Today practically every house possesses a copy, and the Word is read and prized."

In Prague, within the last few months, a "Regeneration Movement" has spread among the Czech students of the University and has received hearty support from a number of influential leaders, and as there are upwards of 25,000 students at the University, embracing thousands of Russian refugees and Serbians, the movement is one of the most hopeful features for the future.

The war has resulted in the freeing of many from a yoke of political bondage, and in bringing them into a state wherein millions are stretching out their hands to the light of Christ. Those who died to set these people free did not die in vain, for their sacrifice has helped to bring many in Europe into the glorious liberty of the children of God.



CHRISTIAN GIRLS IN SMYRNA—BEFORE THE TURKISH OUTRAGES
These girls are among the innocent victims of Turkish cruelty in the recent sacking of Smyrna

Holy Places—Moslem and Christian

Moslem Demands and the Responsibility for Disturbances in the Near East

BY REV. S. RALPH HARLOW, SMYRNA, ASIA MINOR

Professor of Sociology, International College, Smyrna

NOT since the capture of Jerusalem by General Allenby has the Christian world been so deeply moved as during these past few weeks by events in the Near East. Then there was general rejoicing through all Christendom at the return of the Holy City to Christian hands after centuries of Moslem misrule. Now we are staggered at the appalling catastrophe, the magnitude of the cruelty and atrocities which have fallen upon the helpless Christians in the city where St. Polycarp laid down his life, and which for two thousand years has held its light aloft even amid persecutions and oppression.

There is one phase of this tragedy which comes home to me with peculiar emotion because of the days I have spent in Smyrna. We have all listened with respect to those continuous and insistent warnings which are sent forth so often from British pens as to the susceptibility of the Moslem world to any injustice upon his fellow Moslem,

and more especially any indignity visited upon Moslem holy places. Adrianople must be returned to the Turk because there are some "sacred tombs" there. St. Sophia must remain in Moslem hands although the crosses can still be seen on its walls, and the beautiful mosaics of Christian saints made centuries ago are again shining through where the Turkish whitewash is peeling off.

It is right that Christians should heed this plea that places held in esteem by Mohammedans should be treated with respect. But there is another phase of this subject of which one seldom hears, and on behalf of which few voices are raised. I refer to the treatment of the Christian holy places by Moslems. No insult is too



A GROUP OF STUDENTS OF THE INTERNATIONAL COLLEGE, SMYRNA
These students include some of the Christian victims of the recent Turkish outrages

depraved, no degradation too beastly, to be visited upon Christian churches and Christian tombs by Moslem hands.

When the Moslems burst into Asia Minor five hundred years ago, great cathedrals and universities raised their towers all over Asia Minor. Today they are in ruins and you can see the blackened walls where the flame and the smoke consumed them when they fell into Moslem hands. Recently I visited at Ephesus the remains of the great Cathedral of St. John the Divine, a cathedral larger than that of St. Sophia, and the traditional site of the grave of the beloved Disciple. It was burned and literally hacked to pieces by the brutal acts of the Moslem host; its crosses were defiled; the grave of St. John was torn open and its contents given to the mob; its treasures were looted; its mosaics were smeared with filth. In the ruins of

the great cathedral at ancient Philadelphia, I found a donkey stable. The Bishop of Philadelphia, a dear friend of mine and recently massacred by a Turkish mob, told me of the futile efforts of the Christians to get hold of this old and treasured ruin. To inflict upon the Greek Christians more excruciating pain, to offend their religious feelings to the quick, the old cathedral ruins have been given to the most fanatical Turk in the town, a keeper of donkeys. The dung is piled high where the altar once stood; mud and filth cover the old mosaic floors; on the blackened walls I could still trace here and there, the faint outlines of the old Christian saints whose portraits once looked down on Christian services. There by the altar I cleared away the filth and was able to trace on the marble cornerstone the old Greek words, "This is My Body broken for you." Such is the utter disregard of the Turk for things most sacred to the Christian.

It is not, however, of five hundred years ago that I would remind my Christian readers. It is of yesterday. During the past few months I have visited many towns occupied by Turkish troops. Not a single Christian church had been left standing. Not only have been destroyed by fire and sword, but every possible indignity has been heaped upon them. I have seen the

face of Christ with the eyes torn out, and the picture smeared over with filth. Horses had been stabled in some of these churches. Everything beautiful in them had been hacked to pieces, the crosses especially calling forth the rage of Moslem soldiers. Graves were not sacred to these Moslem mobs. In one village where a beautiful church had been held particularly sacred to the Christians and where their dead were buried, especially their priests, not a grave had been left untouched. The bodies had been dragged out. Every possible mark of beastly defilement had been visited upon the dead.

But it is not of buildings that I am thinking chiefly today. I am thinking of the *living*. How is it that Christian civilization can stand by while hundreds of thousands of our fellow Christians are done to death with every cruelty that the minds of fiendish men can invent; with every atrocity and outrage of which men, seemingly



A HIDEOUS SAMPLE OF TURKISH BARBARITY

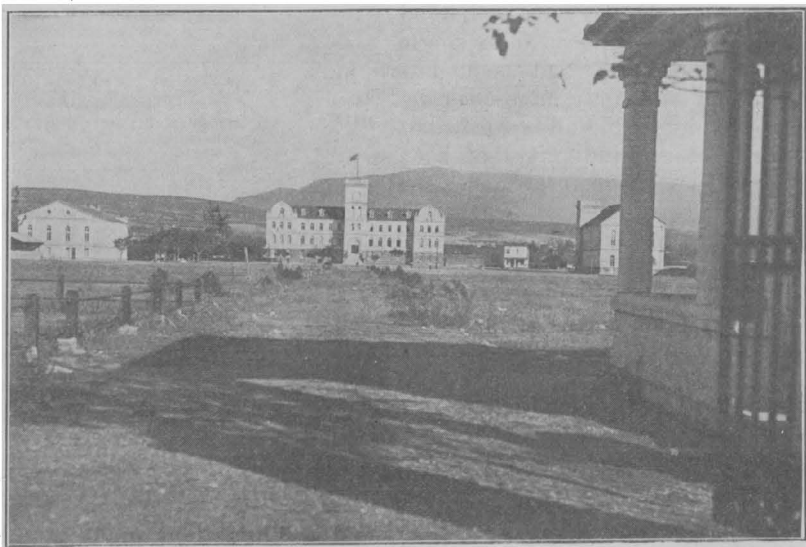
Heads of two Armenian priests tortured to death by Turkish soldiers. The officers then were photographed—a common habit of the Turks.

incapable of human feelings, can perpetrate? If these were Moslem women and children on the quay at Smyrna and there were any great and strong Moslem nation, a protest which would make the heavens ring would echo around the world.

What protest loud and strong has been raised in these days by any Christian nation? The Vatican has asked France and Italy, those two powerful Roman Catholic countries which have betrayed their fellow Christians in the Near East, for dollars and commerce, "to try to save the Catholic clergy." France has made apologies, and has even defended the Moslem action. She needs to. It has been largely with French guns and French munitions that the murders at Smyrna have been accomplished.

But where has been the voice of Great Britain? It is true, "the Straits must be kept open," *trade* might suffer. And America has announced that she believes that the Straits ought to be kept free *for commerce*, and she has expressed her *sympathy* for the suffering. American people have given for the relief, but not one strong word of *protest*, not one word of *warning*, has gone forth from the American government to the government which has perpetrated the most terrible atrocity that Christian civilization has been called upon to look upon in our generation.

This is not a plea for unholy wrath or revenge, but is a solemn challenge to Christians as to whether or not the Household of Faith has any meaning for us today, and whether when we sing "Elect of every nation, yet one o'er all the earth," we really mean it.



THE CAMPUS OF THE INTERNATIONAL COLLEGE AT SMYRNA, ASIA MINOR
Gymnasium McLachlan Hall Auditorium

Interviews with Mohammedan Converts

Some Living Results of Christian Missions in Persia by

Robert E. Speer, New York

KAKA was a grizzled old Kurd living in the city of Hamadan. Every one knew that he had been a fierce Mohammedan and that he came of a long line of Mohammedan ecclesiastics. Everybody knows, too, that now he is a Christian, going to and fro in Hamadan and the villages round about and openly preaching Christ with no one able to gainsay his word.

One evening we asked him for his story and this is what he told us:

“Mirza Saeed and I were brothers. [Mirza Saeed is now one of the leading doctors of Teheran.] For seven generations our fathers had been mollahs. Our neighbors were Christians. Being Sunnis, we sometimes ate with them, but we never talked on religion. Forty-four years ago a Nestorian evangelist named Kasha Yohanan was sent from Urumia to Kurdistan in search of a teacher of Kurdish, and he came to our city of Senneh. An Armenian Christian pointed out Mirza Saeed to him as such a teacher as he was seeking. Saeed was only a boy then, but very capable. He came to me as his older brother, as our father had died, to ask permission to give Kurdish lessons to Yohanan. I consented. For six months my brother taught Yohanan, and then one day he told me that some Jews were coming to Yohanan to discuss the Scriptures. I said that this was nothing at all for us to consider, but I did not know that Yohanan had given Saeed the Bible and other books to read and that he stored these in his mind. Before long he began to absent himself from Moslem prayers.

“One day a blind mollah came to me for help. He knew the Koran by heart and was memorizing a book on the birth and life of Mohammed. I was greatly pleased to help him. As the blind mollah was reciting this book, Saeed, who was listening, said that if these things were true, the Prophet should have foretold them. I reached for my rifle to shoot Saeed for reviling the Prophet, but the blind mollah seized the rifle. I certainly meant to kill Saeed, for I was one of those who are devoted to the Prophet, even the Prophet who came with a sword. The blind mollah took Saeed away and warned him to be more careful, bidding him to reflect what, if his own brother had tried to shoot him, another might have done.

“I soon noticed that Saeed was sad and troubled, and I asked him to tell me, as his brother, the cause of his sorrow, but he would say nothing. One night later he said that he would write it out for

me, but when he had written the paper he hesitated to give it to me. A week later at midnight he brought it, saying,

“‘Whatever you intend to do, do. It is two years now since I have left Islam and accepted Christianity on the basis of what I have read in the Koran and the Bible.’

“It was wintertime and snowing, but I said to him, ‘Saeed, there is nothing I can do but turn you out as an apostate.’ So I opened the door and he went out into the night. I think he sat in a shop window until morning, and the rest of the night I spent crying to God, ‘You have taken away my father and my mother and now my brother is taken from my hand.’

“In the morning Saeed went to the Imam Jum’eh and said, ‘I have been reading such and such things in the Koran and the Bible. What do you say?’ Later I learned that thirty men had bound themselves together to kill Saeed, so I too went to the Imam Jum’eh and asked him what to do. ‘Do nothing,’ said he, ‘but leave the matter to me.’ On Friday, accordingly, the Imam Jum’eh spoke openly in the mosque to all the people, saying, ‘Mohammed Saeed is my child. Leave him to me. I will bring him back with proofs from the Koran.’ But Saeed was lost to Islam forever, and because I relented and protected him, conditions became so bad that some of the Moslems of Senneh planned to kill me as well as Saeed. One day I found a letter at the post for Saeed, which I read, from Mr. Hawkes, bidding him to come to Hamadan. Then I got a horse and sent him off by night.

“The neighbors gathered and wept over Saeed, and I thought of what he had written in his statement and of all that he had told me. Not long after I went to the mosque and heard a man read from ‘Sirat el Navi,’ a book on the private life of the Prophet and his relations with his wives. I bought this book, and as I read it I wondered how such things could be true of a Prophet. A little later I went to the Catholic Church in Senneh and talked with a Chaldean priest there. I tried to get a Bible to read, but was unable to do so. One day I saw a man, named Ossitur of Hamadan, coming through the bazaar with a bundle under his arm. I asked who he was, and upon learning, introduced myself as Saeed’s brother and got a Bible. As I read it, I came to the passage, ‘I will raise up a prophet like unto his brethren.’ I thought surely this meant Mohammed, and I decided to come to Hamadan and take Saeed off to Bagdad or to some other place where strong influences could be brought to bear upon him to win him back to Islam. So I sold my home and told the people I was going to get Saeed and to take him where he would be turned back from his errors. Some of the people doubted my purpose and sought to detain me by offering me the place of leader of the prayers in the mosque. But at last I went though I was not sure of myself. My heart had become two.

"On reaching Hamadan I found that Saeed was a pupil of Dr. Alexander, the medical missionary there, who welcomed me and gave me some books to read, among them 'The Balance of Truth.' As I read this book, I found in it the indictment of sin and the message of Christ's love, and these began to have an effect on me. Each day I went to the big mosque, but I found nothing in the preaching. It was all about what Hassan had suffered. As I saw more clearly what Islam and its preachers were, Christ's words about the Pharisees came home to me—the upper seats, the wide borders. But what impressed me most was the contrast between Mohammedans and the missionaries and Christian preachers whom I had come to know. I began to go to prayers at Dr. Alexander's house and then sometimes, with great fear, to church. So things continued until twenty-four years ago, when Mr. Watson was going home to America and asked me to go on the journey with him to the border of Persia. I went, and on the journey was thrown from my horse and broke my kneecap and was brought to the home of Dr. Holmes in Hamadan. I had nothing to do but to read, and I read the Bible and found Christ.

"As I was getting well, Hajji Mirza Hasein and the chief preacher to the Shah were speaking here in Hamadan. I went to hear and got into debate with them. They came for a renewal of the debate to the mission residence at the dispensary, and I saw that the truth was with Christianity. Saeed was there, and they could not answer his words. 'Be silent,' they said to him, 'and let the Sahib do the talking.' After the debate I called on these men, and they gave me a Moslem book to read, but it proved nothing, and I held to Christ.

"At first I was afraid to speak openly of my new faith, but now I am not afraid of anybody. For some years I had charge of the boys in the boarding school, but now for twelve years, I have gone to and fro in the evangelistic work preaching the Gospel of our Saviour. The people do not resent my message. 'If you are in doubt,' I say to them, 'the Koran itself says, Ask the people of the Book. Who are the people of the Book and what is the Book? I have the Book here. Let us ask it now.'"

The old man, lame from the effects of his fall and grizzled like a veteran of many wars, whimsical, loving, and unafraid, with a living experience of Christ and an authoritative knowledge of Islam, is one of the most faithful and untiring preachers of Christ in Persia, and his children are following in his steps.

CHRISTIANS IN MESHED

Far off in the opposite corner of Persia, near the frontiers of Turkistan and Afghanistan in the city of Meshed we met with a group of forty-five believers and inquirers, all of whom had been Mohammedans save one who was a Russian. We met almost under

the shadow of the great mosque in the leading shrine city of Persia, where a generation ago a Christian would not have been tolerated for a day and where some years since the whole Jewish community was forcibly converted to Islam. The morning after our arrival I had met two of the Christians who were working in the hospital. I did not know that they were members of the brotherhood, but they knew who I was, and their greeting was full of the warm and simple affection of new and true believers. The old man had taken me in his arms, and rubbed his shaggy whiskers first on one cheek and then on the other, and the young woman, in Moslem dress but with unveiled face, had given me an appropriate but equally cordial welcome.

In our little gathering there were many different types, faces from Herat in Afghanistan, characters from many different parts of Persia and central Asia who had been drawn to Meshed, some on pilgrimage to the Shrine, but all of whom were now feeling the power of a stronger drawing. Some wore turbans, some sheepskin caps, many were common laboring folk, but some were better clad in long brown camels' hair *abbas*. We asked them what their own knowledge of Persia convinced them was its greatest need. A tailor made answer for them all.

"The salvation of Jesus Christ, and that faith and confidence in one another which we do not possess and which can come only in and through Him. It has never come and it never can come through Mohammed."

We asked them what were the great difficulties and obstacles in the way of the spread of the Gospel. They answered: "The want in men of the right spirit; our fear of one another; our dread of ridicule and shame; the conviction of the sincere Mohammedan that honest comparison shows the Koran to be at least as good a book as the Bible; the knowledge that if a man becomes a Christian people will boycott his shop; economic fear."

We asked whether any one had yet been killed for leaving Islam and embracing Christianity. "Not so," was their reply. Was there any danger of such result? "Perhaps," they said, "but very little. There was no danger to life, but much annoyance."

What hindered most, they thought, was the dominance which Mohammedanism exercised over common life. The rules of conduct laid down by the Koran operated, they believed, as a barrier to life and progress. When we asked wherein this was true, they instanced the marriage customs of Islam, the uncleanness of thought which they declared it bred, and the falsehood which everywhere permeated Moslem society. On the surface, they said, it might appear that Mohammed had not given permission to lie, but his conduct and that of his followers had thrown a religious sanction around hypocrisy and falsehood, and the fact that Persians had originally become Moslems by force, had laid a religious foundation for insincerity.

We asked this little group what it valued most in Christianity. Its first answer was, "Its love," to which they explained some of them had come only by a rough road. "I was like a sheep astray," said one old man, "guided by stones thrown from this side and that, by an unknown and resisted guidance to a safe shelter and a great love."

"The consistency between the teaching and the practice of Jesus which we did not find in Mohammed," said another.

"Likewise," said a third, "the humility and self-abasement of Christ and the absence in Him of any spirit of retaliation."

"In my heart," said a fourth, "believing has seemed like a light and a revelation."

"As among the Jews," said another, "religion was the traditions of the Pharisees, so it always seemed to me in Islam. It was in Christ that we first found truth and reality, a True and Living Comforter."

What arguments, we asked, were they accustomed to use in presenting Christ as Lord and Saviour to Mohammedans. These were some of their replies:

"All men are sinners; a mediator without sin must be found; he cannot be found among mankind; he must be from God himself."

"The teaching about love in the Bible that is not to be found in any other book."

"The birth of Jesus Christ supernaturally through the Holy Spirit."

"A dried-up tree gives no fruit; a living tree bears fruit."

Were there many secret believers in Persia? we inquired. "Many," said some. But others, "It cannot be. If they were really believers, they would confess." "No," said others, "there are many who really believe, but who are afraid. If there were any protecting power here to assure them safety, many would confess." But there was no such protection in the early Church, they were reminded. "Yes," said they, "that is so."

When we asked what we should tell the Church at home to pray for in connection with the cause of Christ in Persia, their answers were very simple: first for the progress of Christ's Kingdom and that the Church should be multiplied, second for freedom of religion, and third that to those who believe God might give the grace of a new faith and love.

I asked some of these Christians to write down for us the story of their religious experience, first as Mohammedans and then as Christians, and here are several of these stories just as they have told them:

TESTIMONY OF MIRZA ——— KHAN

"When I considered Jesus Christ, I saw in Him the perfection of personality—and He was not involved in the acquisition of material things. He did not choose any merely temporal end as the purpose of His life. Habitually He conducted Himself with humility....

"I was a Bahai because my father and grandfather and all my family were Bahais. But I have found nothing more perfect than the teaching of Jesus Christ. Whoever has ears to hear, can arrive at real happiness, and I think I have found this happiness in Christianity."

TESTIMONY OF MIRZA ———, (A CARPENTER)

"I thank God for my brethren in Christ.

"In the first place, I object to Islam in that Mohammed carried on his propaganda by the force of money and of oppression. He could not be a Saviour.

"Anyone who has numerous wives can not have fellowship with God; of necessity he must be a worshiper of his own lust. He could not be a Saviour.

"Anyone who instigates strife and turmoil, saying that if anyone strikes you on the ear, strike him in return, and saying many more such things, even sanctioning retaliation in murder—he could not be a Saviour.

"In so much as Mohammed got his daily food by theft, and this is so well known that the Arabs still justify theft by saying, 'It is the work of Mohammed,' and Mohammed says in his own behalf, 'By the help of God we have made a great conquest,' *and much of his teaching and many of the alleged miracles are in the same strain—he could not be a Saviour.

"Mohammed said that every one who was not of his religion was an infidel and unclean, and thus he did away with fellowship among mankind, in so much as he was taken up with greed, force, lust, hatred, murder and self-seeking. We Mohammedans came to understand all this. He could not be a Saviour.

"Now I thank God that He has given me ears to hear and a heart to understand. I saw that in the Moslem faith all leads to destruction, and I searched for truth, to find a Saviour, until God, by His grace, showed me the way. I searched the Bible and I saw the glory of God, and I saw that the Bible leads mankind to God, and that God himself has provided a way of salvation. Convinced that Jesus was no worshiper of lust, my heart said, 'This is the man to be a Saviour.'

"I did not find retaliation taught in the Gospels, but on the contrary, here are a few verses, the gist of which I recall:

*A standard on a Moslem banner. Approximately the same thing is found in Sura 48, verse 1.

"What you wish men to do for you, you do those things for them.
 If anyone is your enemy, you be his friend.
 If anyone injures you, do not seek to injure him in return.
 In so far as you are able, always act with love.
 Do not regard anyone with evil intent.
 Always seek grace from God and it will be given you.

"I appreciated that what Mohammed taught has been the source of lying and hatred, and that which I learned concerning Jesus was that which I have stated above. I am convinced that all others have been sinners, and that Jesus alone can be a Saviour. The Holy Spirit helped me, and from the hand of my spiritual shepherd I received baptism, and now I seek, by God's help, to follow the way of life. God knows the conscience of His unworthy servant, and I surely thank the God of all grace that He gave his Holy Spirit, that I might have hope. O God, show me in my weakness, the way of life, that I may grow more perfect. I thank God that the brethren pray for one another, that we may all be saved and kept."

TESTIMONY OF MIRZA ——— KHAN, (A TAILOR)

"Reasons for leaving Islam.

"In the first place it is impossible to be content with the Moslem system of belief on account of the superstition and credulity involved in it.

"The use of force in religious propaganda during the time of Mohammed throws suspicion on the genuineness of the teaching.

"In subsequent history there has been a conspicuous absence of enlightenment and an attitude of aloofness and enmity towards other people.

"My heart found no comfort in Islam.

"I became convinced that the backwardness of Persia was largely on account of bigotry and the lack of religious and intellectual freedom.

"Reasons for becoming a Christian.

"A new birth at thirty years of age.

"The study of the Bible.

"The invitation of Christ, on the basis of love, virtue and peace.

"The increase of the glory of the kingdom of Jesus Christ throughout the world.

"The finding of assurances, and of comfort for heart longings, and reaching a basis in belief for loving all mankind.

"My prayer is for freedom in Christ Jesus for all Persia."

IN THE CITY OF OMAR KHAYYAM

On our way from Teheran to Meshed we had passed through Omar Khayyam's city, Nishapur, at midnight. On our return, however, we stopped for a day in Nishapur, and three of the six be-

lievers in the city were waiting for us, as our poor old broken post carriage halted in the snow before the post house. Nothing would do but that we must go with them at once to the home of the leader of the little company, and as we sat about a brazier and ate our frugal meal, he told us the story of his finding Christ.

He began with a bit of Persian verse, "When God wants a man, He will draw him to Himself." Mohammed had borne testimony to Jesus Christ, why should he not bear testimony too? Then from Omar Khayyam he quoted some saying that all men are sinners save God—Father, Son and Spirit. This was in the Mesnavi of Jalal-uddin too. "The Prophet and the poets alike testify that Christ is the only person who has come on earth who has not sinned. The Koran gave me this thought long before I found it in the Bible. From the Mesnavi I learned also that Mohammed was greatly troubled over his sins and cried to God for forgiveness, and I was troubled, too, but knew of no way of deliverance.

"About five years ago I got a Bible from a long-bearded man who, I think, was an Armenian. I found the New Testament a spiritual book and began to compare it with the Koran, and from that comparison I found peace in the Injil (the Gospel). Then I learned that there were spiritual Christians in Meshed, and I met one of them, Hajji —, but he gave me no satisfaction. Soon after Mr. Miller came to Nishapur, and I and my son and my friend, the Hajji, here, were baptized."

Mr. Miller had written to me at the time of this visit, and his account of it may well be preserved here. It was dated "Nishapur, October 25, 1920."

About two months ago we began getting letters in Meshed from a Mirza in Nishapur saying that he had met one of the Meshed Christians who had told him of us, and begging one of us to come to Nishapur and instruct him. After seven letters had been received it was decided that somebody would have to go, so our Persian associate and I set out on donkeys on the three-day trip over the mountains. We were met 12 miles outside the city by our inquirer and I'm sure no missionary ever had a warmer welcome anywhere. When we were seated in his home my companion, like Peter in Cornelius' house, said, "Now we have come to you. Will you kindly tell us why you sent for us?"

Mirza ———— replied by giving us a brief account of his life. His grandfather had been the head of the Ismailian sect of Islam in Herat, and he himself had 5,000 households of this sect in Persia under his supervision. As a boy he had been in India and a medical missionary had said something to him about Christ which he had never forgotten. For some years, however, he searched in vain here and there for a religion that would satisfy him, till six years ago he bought a book from a man with a long beard (Dr. Esselstyn). He soon found that this was what he was looking for. Three years ago he believed on Christ. But he did not know there were Christian ministers in Meshed, and he had been waiting in vain for someone to baptize him. "So," he concluded, "I sent for you to baptize me that I may be a complete Christian."

I stayed in his home some days and was convinced that he was ready for baptism. The only thing that stood in the way was that he had two wives, both of whom he loved, and they and their children all lived happily in one house! At first I made up my mind that this ought not to keep a man out of the church of Christ and I sent to Meshed for approval of my purpose to baptize them all. But before the approval arrived the man arranged to put away one of the wives and to provide for her, so this problem was cleared up. Three weeks ago I baptized this man and his twelve-year-old son and another convert from Meshed who now lives in Nishapur. It was a bit difficult to conduct the examination on nine months of Persian! But this didn't lessen the joy of us all a bit. You should have seen us all kissing each other in good apostolic fashion afterward! And the converts drank up the water in the baptismal bowl and pronounced it very good!

Mirza ——— says that his sect does not accept Mohammed or the Koran, only Ali; that they have no Bible and no set prayers or rules; that they are largely sufi in theology; and in teaching are not far from Christianity, polygamy and divorce being condemned. He feels it will not be hard to evangelize the whole sect and is eager to make a tour of his villages in order to tell his people of his discovery.

One of our most interesting evenings in Persia was spent at dinner in Teheran in the house of Dr. Saeed Khan, the story of whose conversion has already been told in connection with that of his brother, Kaka. Dr. Saeed Khan is one of the best known and most influential Christians in Persia. After studying in Hamadan he took a medical course in London and is one of the most trusted Persian physicians. One of his patients is the last governor of Kurdistan whose predecessor a few years ago would no doubt have felt it to be his duty to respond to the demand of the mollahs in Senneh for Dr. Saeed's execution for apostasy. He is a great student both of Christianity and Mohammedanism, with a keen eye for old Persian books. He told his story in choice English. It was just as Kaka had narrated it to us but with many added touches.

After his father's death as a boy of sixteen he had been given by the old mollahs a turban to wear and a school to teach. He was curious to learn other languages, and on that account, was willing to exchange his knowledge of Kurdish for Kasha Yohanan's knowledge of Syriac. At first he had thought that all the Old Testament prophecies regarding the Messiah referred to Mohammed, and he used to rejoice in them and repeat them to Kaka. But when he came, in Isaiah, to the great chapter about the Servant who should not strive nor cry nor be harsh or violent, he was halted. That certainly could not apply to Mohammed. When he himself had become convinced of the truth of Christianity and Kaka had become interested, one of their chief difficulties related to their father. He had been a good and earnest and honest man. Once he had found a bag of money and though in great need, had kept it intact until its owner was discovered. How could so good a man, Kaka asked, be lost for not accepting Christ? Saeed's reply had been that he and Kaka

would be judged according to the light that had been given them, and that that light had never reached their father. It was after seven years of Christian teaching that Saeed had at last been baptized by Mr. Hawkes. Not long afterwards some European teachers of perfectionism had come to Hamadan, and, taken by their teaching, Saeed had gone to Sweden, but the second verse of the third chapter of the first Epistle of John corrected for him any thought of a present sinlessness, and he went on to England to find many friends there and to prepare for his life work in Persia.

More than once since his conversion has he returned to Senneh, at first with peril but at last with great honor. Once in his early years in Teheran the Senneh ecclesiastics sent a formidable communication to the Turkish legation demanding his death as an apostate, but it was intercepted by friendly hands and destroyed. No one now would think of lifting a hostile hand against the familiar and honored figure of this sincere and mature Christian who walks to and fro wherever he will in Persia, by life and by word bearing witness to the True Prophet and only Saviour, our Lord Jesus Christ.

Many of the Mohammedan converts in Persia have been deeply influenced by dreams. Dreams play so large a part in the thoughts of Persians in matters of duty and points of decision that it is not to be wondered at that so many of the converts trace their resolution to follow Christ to the guidance which they believe they received in a dream.

One of the Meshed Christians said: "I was in great doubt whether I should leave Mohammed and follow Christ or should reject Christ and hold to Islam. I had been reading the Bible and was almost convinced that it was true, but I was not sure, and I did not want to make a mistake. If I confessed Christ, it might turn out in the end that Mohammedanism was true; and if on the other hand I held to Mohammed, I might discover at last and too late that Christianity was the true religion. In this perplexity I asked God if He would not guide me by a dream, and that night in a dream I saw on the floor of my room the Bible and the Koran, and the Koran lay on top of the Bible. Suddenly, however, the door opened and an angel entered who walked across the room and without stooping to touch it with his hand brushed the Koran aside with his foot leaving the Bible alone. So I awoke and knew that the Bible was the book of God."

And so all over Persia we have met those who are coming up out of trouble and difficulty, "who climb the steep ascent of Heaven through peril, toil and pain." Already they have "reached to God." We who have had fellowship with them for a little while, who have walked with them amid their shadows, and have drunk with them out of their cup, have reason to be grateful for the inspiration of their courage and their faith.

John F. Goucher, Missionary Educator

BY CHARLES H. FAHS, NEW YORK

Director of the Missionary Research Library

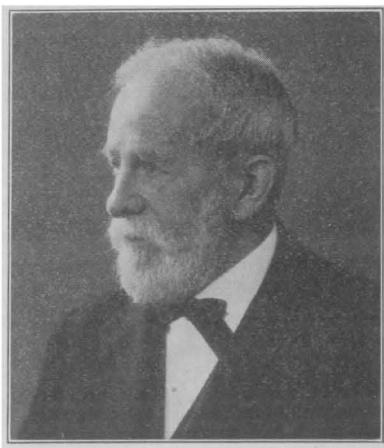
JOHN FRANKLIN GOUCHER, known widely for a generation as an outstanding figure in the missionary enterprise, died at his country home at Alto Dale, Pikesville, Maryland, on July 19, 1922, at the age of seventy-seven. So unusual was his influence and so unique was his contribution to missions that his life service well merits review and consideration.

Graduated as a Bachelor of Arts from Dickinson College in 1868, his Alma Mater awarded him her higher degrees in later years (M.A., 1872; D.D., 1885; LL.D., 1899).

Admitted to the ministry of the Methodist Episcopal Church (Baltimore Conference) in 1869, Dr. Goucher served in the active pastorate for twenty-one years, during which time he built fifteen churches and under his active and tireless ministry every congregation not only increased in numbers, but he also enlarged the vision and enriched the purpose of his people with respect to needy peoples in far places.

Dr. Goucher was married in 1877 to Mary Cecelia Fisher, of Pikesville, Md., a union beautiful and significant, not only for the daughters which blessed it, and for the rich home life in town and country which ever made his hospitality notable, but also for the fine co-operation of Mrs. Goucher, through fellowship and financial participation in all of his projects. The marriage "wrought a union of vision and wealth," and rendered large planning and high achievement possible. For twenty-five years Dr. and Mrs. Goucher were permitted to walk life's pathway together, and then, for twenty years more Dr. Goucher was left to work out his life purposes with his daughters only as his companions.

The enterprise which will doubtless be Dr. Goucher's greatest monument in the United States is the woman's college in Baltimore which now bears his name. Of this he was the founder and for twenty years he was its president. Into the fabric of this institution



JOHN F. GOUCHER

he built his vision of higher education for women, and into the college treasury went many thousands of dollars of which he was the steward. Along with his high endeavors in this field of education he carried no small burden also in connection with the education of the Negro. Of Morgan College (Baltimore) he was president of the Board of Trustees for forty-two years and he was the projector and chief benefactor of Princess Anne Training School.

FOREIGN MISSION WORK

But it was Dr. Goucher's relationship to the broader field of foreign missions that is most pertinent for consideration in this brief sketch.

In the middle eighties Dr. Goucher laid the plans for a truly notable experiment in Christian eugenics. He purposed to provide support for a large number of village schools in India, a school for boys being paralleled in every case by a school for girls. There should be taught in these schools in every case the three R's and the Bible. The best pupils from these elementary schools should be sent on to high schools, these schools again to be maintained in pairs, not only so that girls and boys should have an equal chance at culture, but also so that propinquity should do its inevitable work and Christian homes should result from the social contacts provided. In due course the best high school pupils should be sent on to normal school, college or theological seminary. Three principles were to pertain in all these processes: (1) only the best should be privileged for promotion; (2) the home-making instinct must be reckoned with and provided for all along the way; (3) the education must be planned to eventuate in Christian character, culture and home life.

The primary vernacular schools in India maintained by Goucher funds at one time reached 120 in number, and in far away Baltimore Dr. Goucher was receiving stated reports of the progress of every child in every school. For twenty years the experiment was kept up. Its relinquishment was due to Dr. Goucher's disappointment with respect to the apparent administrative impracticability of maintaining on the field the conditions essential to a really scientific experiment. He had been eager to make before the world an exact demonstration of the possibilities of Christian education in social transformation. Yet converts from among the pupils and from their families and friends numbered thousands. At one time hundreds of marriages a year were taking place among pupils of his schools, and so Christian homes were established. For a generation and more converts of the Goucher schools have been the preachers, teachers and business men of the Christian community in parts of North India. Children of the third generation are now winning honors in college. To what results the experiment will ultimately come, who shall say?

A second great service to missions was rendered by this leader

through the part he played in the beginnings of Methodist work in various of the Eastern Asia fields. He financed the field inspection and the early work in Korea and in West China and in a real sense was the founder of those two missions, for it was his vision, foresight, enterprise and underwritings that were the occasion of the opening of Methodist Episcopal mission work in those fields.

As his most notable monument at home will doubtless be Goucher College, so his services in promoting higher education in the Far East will probably come to be regarded as his greatest contribution to missions abroad. He bought and gave to the Anglo-Japanese Methodist College in Tokyo (Aoyama Gakuin) the twenty-four acres of ground which constitute its campus. A building named for him is the center of the religious life of the institution. In Korea he made possible the founding of Pai Chai, said to be the first Christian school in the land, and certainly the highest grade school in Korea under Methodist Episcopal auspices until the participation of the Methodist Mission in the union Chosen Christian College. He contributed the first land and cash towards the institution which is now the West China Union University, and was chairman of the board of governors of that institution from the beginning. From the days of the earliest proposals for union in higher education in Peking and in Foochow he was a tireless promoter of these enterprises.

AS A MISSIONARY COUNSELOR

Dr. Goucher became a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church (now the Board of Foreign Missions) in 1884, and at the time of his death he was the senior member of that Board. He was a member of nine quadrennial General Conferences of his denomination, and at three of them he acted as chairman of the Committee on Missions. In the series of forward movements in missions of his church, culminating in the Centenary Movement, he was one of the chief counselors and burden bearers. In interdenominational missionary activities he was equally prominent.

At the meeting on higher education at the Ecumenical Missionary Conference in New York in 1900 he was the presiding officer. He was a constructive force during the early years of the Young People's Missionary Movement, now the Missionary Education Movement. In connection with the preparations for the World Missionary Conference at Edinburgh in 1910 he was a member of the Commission on Christian Education and during the sessions of the Conference he was a member of the Business Committee. He was also a member of the Continuation Committee of that Conference and chairman of the American Section of its sub-committee on Education. He attended the Panama Congress in 1916 and served on the Business Committee during its sessions. He attended nine of the annual

sessions of the Foreign Missions Conference of North America and for five years was a member of its Committee of Reference and Counsel. Thus for forty years he had been a felt force in the missionary life of his denomination and for a quarter of a century had been making rich contributions of service through a worthy participation in interdenominational and international mission life.

He was a tireless traveler. Five hundred times he made the trip from Baltimore to New York City for attendance upon administrative bodies and committee meetings; twenty-five times he crossed the Atlantic; eight times he crossed the Pacific; three times he passed through the Suez Canal; twice he made the journey across Asia on the Trans-Siberian railway. When he was seventy-six years of age he made for the third time the long and somewhat hazardous journey to West China. At every mission station where he called his presence was a blessing and a benediction.

In 1904, Dr. John R. Mott, in his book on "The Pastor and Modern Missions," published a list of great givers to missions. In this list Dr. Goucher's name appeared as of one having given at least \$250,000 to this cause. Fifteen years later, after a further continuous program of significant giving to missions on his part, Dr. Goucher and others were asked by *World Outlook* what each would do with a million dollars if he had it to invest in missions. Here is the proposal of this veteran and missionary statesman as he looked toward the sunset of his life; it is a vision of what he would have done with the money if he had had yet a million dollars to put into the great enterprise:

"If the investment is to be distributed so as to relieve fundamental human needs, secure permanently increasing dividends of blessings to mankind, and have far-reaching influence in hastening the Kingdom, the allotment to Foreign Mission work would meet these conditions if contributed to the development of a carefully standardized system of education, including the whole range of primary and university work, making possible a literate church membership and an adequate native leadership in each of the Christless nations.

"Primary education is fundamental, but quality is more vitally important than quantity, and institutions for higher learning are essential to first-class work in every school of lower grade. One first-class institution, properly adjusted, the best of its kind, is more constructive than forty others working below the point of efficiency.

"Evangelism, without education, faces fanaticism and reaction. Christian education is the most productive, the most permanent and farthest reaching form of evangelism. Therefore:

"1. I would make no contribution to any form of Christian activity unless it were coordinated to the larger movements of the Kingdom.

"2. I would strengthen, as best I might, the strategically related units of a great interdenominational system of Christian education, which would have permanent and increasing ministry, unifying Christian activities, eliminating wasteful competition and largely increasing production in the work of the Kingdom of our Christ, who prayed for the Church that 'they all may be one.'"

A Yam Garden—A Parable

BY DR. NORTHCOTE DECK

South Sea Evangelical Mission, Aola, Solomon Islands

IN INCITING our converts in the Solomon Islands to persistent prayer, the illustration of a yam garden has often been of use. How does a native grow yams? Does he take a bag full and roam through the forest pushing in, one here, one there, in any nook or corner he may find, never to know where they are planted, never to return and tend them and watch their growth, never at the last to gather them and feast his heart upon them? Surely reaping no resulting fruit, he would soon tire of planting yams. Yet is not that how many children of God sow where they never reap, make a duty of what might become a joy, and so soon tire of praying? Do we not often offer petitions so vague and indefinite that we would hardly recognize the answer, or we plant a prayer for some definite object, and straightway go away and forget all about it. Like the yam planted and abandoned in the forest, it is never reaped by the sower, it never gladdens the heart and impels us to further planting. Natives do not plant yams like that; they are too practical; but many pray like that.

A native plants yams to obtain the fruit. He chooses the place with care, clears it, and sows his yams with skill. He marks it off with fences, that he may know his own plot. Day by day he visits them and tends to the plants. The first green sprout of promise gladdens his heart, and incites him to further loving attention. He gathers his harvest, and, encouraged by the fruit of his toil, never fails to go on planting and reaping.

That is the way of fruitful praying. We must above all be definite; choose the subjects of our prayer with care, waiting upon God to guide our minds to ask for those very things He wishes to give. Then let us record the prayers that we may never forget. It was so that George Müller kept account with God. Such a book, in which answers may be recorded as well as the petitions, immensely strengthens faith, and keeps the soul expectant. Seven subjects of prayer thus carried through to fruition are more an incentive to go on praying, than seven hundred begun and abandoned. *It is the derelict prayers of the saints that mainly discredit the power of intercession.*

In Malaita we have had a striking example of focussed and persistent prayer. A few years ago Sinmoo, an old fighting chief, came down from the bush. Adopting the teacher as his son he came to live in a newly formed Christian village. But though all heathen rites and customs were left behind and he came regularly to service, the old man's face remained heavy. When Christ was mentioned

there was none of that answering light in his eyes which is so sure a witness in the islands, for his heart remained dark and unopened to the Saviour. Many heard of him and continued faithful in prayer for him. Often we tried to make clear the way of escape, to tell him of the peace he was rejecting. We did not then know that his was a notable case, and that the heathen chiefs around kept urging him to die as he had lived, a worshiper of the *akalos*, that he might come back with them to haunt the place of their forefathers.

We were much troubled, for he was an old man on the verge of the grave, and our only resource lay in prayer. When last visiting his village, after two years, the prayers of the saints at length prevailed, and in the midst of a simple gospel service, without waiting for the close, the old man stood up and cried out loudly that he wanted to "trust." And so he did that day with his wife, son, grandson, and five others, to our great joy. We believe that the old man's conversion will have a great effect on the surrounding heathen.

One result has been to enlarge our expectations, to drive us afresh to our knees, and to increase the urgency of our prayers for other strong old heathen around the island who still obstruct the Gospel. Watching God fit His master key to the heart of this hardened old heathen fighter, makes us expectant that in answer to similar persistent prayer He will unlock other hearts also.

It is our privilege in the mission field to have many such men and schools in our prayer-gardens, and, like the Hebrew attackers at Jericho, to encircle them daily before the Throne of Grace. It is the greatest possible incentive to prayer, to visit such gardens of the Lord in person, to find tender green shoots out of a dry ground, some here, some there; to tend the growth and fruitage of the prayers God has compelled from us. "Watching thereunto" impels one with joy to go on, ever planting, ever praying. Many names need never be omitted from our prayers, until they are included in the Lamb's Book of Life! But is God only the God of the islands, and not also the God of the homelands? Is His hand shortened? "Pray Ye."

In the Solomon Islands we have a class of native dogs that suffer from chronic starvation. As might be expected they have but little spirit, so that when they take hold of anything, it does not take much to drive them off and to discourage them. They afford an apt illustration for our converts of the way many Christians take hold in prayer. I have told them how bulldogs, when they take hold, will die almost before they let go. Many a time since then, a native, ever quick at parable, has prayed: "Oh Lord make us bulldogs in prayer!" Such, indeed, are the intercessors who are needed in the Church today—men who will cry with the patriarch, "Though He slay me yet will I trust Him;" men who will set their faces to pray on with unwavering faith for years, in quiet confidence that what God has laid upon their hearts to ask, He is certain in the end to give.



SOME WOMEN OF CHILE AWAKENED BY THE GOSPEL

The Rev. Robert B. Elmore, D.D., Supt. of Educational Work and a group of teachers in the Central Escuela Popular, Valparaiso

Awakening of the Women of Chile

BY FLORENCE E. SMITH, VALPARAISO, CHILE

GREAT forces are at work in Chile—political, intellectual and moral—but the greatest, though humble and unheralded in its beginnings, is without doubt the Gospel of Christ, preached and taught in its apostolic simplicity. After fifty years of silent effort, it is now being recognized as such by political, educational and commercial leaders. President Alessandri, a few weeks after his election last year, sent one of his trusted lieutenants to consult with an evangelical leader concerning the future of evangelical Christianity in Chile, offering his sympathy and aid. The director of one of the great commercial schools recently put himself on record in the public press as one of those striving to live according to the Great Book, and thus publicly and naively allied himself with the erstwhile despised Evangelicals. An evangelical clergyman has been for some years one of the instructors in the National University. Business men, seeking clerks and laborers, bear witness to the sobriety and the integrity of those who have been trained in evangelical schools. Even the religious forces of the State Church have been stimulated to new activities, and have adopted new methods of work, in order to

keep abreast of this new, unwelcome and hitherto violently opposed missionary movement.

What Christ is doing in general in Chile, He is also doing for Chilean women, but there are particular ways in which the Gospel exerts an influence on their individual and collective needs.

There is great illiteracy and ignorance among women in Chile—and by no means always confined to the lower classes—because formerly it was not considered necessary or even womanly for females to have an education. They are not, however, deficient in mentality; on the contrary, there are very fine minds lying fallow among them, and a large general degree of intelligence in all classes, even in the very lowest. But the women need to be awakened and taught to *think*. Deprived of any but the most rudimentary education and considered in the home simply as the bringer-forth of progeny and the purveyor to masculine tastes and desires, not expected to have an opinion, much less to express it, should it differ in the least from that of her lord and master—what is there to stimulate thought in the lot of the average Chilean woman? She has been trained to *bear* with superhuman patience whatever her daily lot shall bring; and when one has so much to bear, it were easier not to think!

Neither has her religious faith stimulated her mental processes. Masses in an unknown tongue are not supernaturally interpreted, and it has become her life-long habit to sit with crossed hands and meekly bowed head, listening to that which she does not understand, but to which she piously gives the assent of her soul. A fluent flow of oratory pleases her Latin love of words, without regard to their content—“*Asi es, asi es*”—“so it is”; but just what is so, or why it is so, why trouble about that? Her sins will be forgiven, her heaven assured, by the word of the priest. Does she need more?

But the Word of God, taught by the Evangelicals in plain, colloquial Spanish, is understandable and practical. It stirs hitherto unsuspected depths of being and of will. One constantly hears of illiterate women, long past middle life, so keenly intent on learning to read this Treasure Trove that distance and all lesser objects of interest are obliterated. It is wonderful and wholly delightful to see the mental awakening which comes to these women.

The Gospel comes with an individual appeal—something to be accepted or rejected. At the beginning it is often violently rejected, just because it causes uncomfortable thoughts and reactions, a sense of personal responsibility, which of all things the Latin mind hates! But in other instances, it satisfies a sense of personal need, hidden away down deep beneath the crust of an unresponsive mentality, and then it is eagerly grasped. And as to accept it immediately brings opposition and persecution, the mental depths are stirred to meet these, and to defend the new faith which has illumined the deeps of the soul. The Gospel is not a comfortable feather bed on which to

be borne along through life; it involves effort, something which appeals to *me* and which *I* must work out in everyday living—it costs and compels. It is a personal message from *my God* to *me*—with no intermediary. Can you measure what that means to a soul who has been taught from infancy that there is no personal approach to the Mercy-seat of God without the intervention of priest and Virgin and saint?

Latin America exalts a woman to the place of Deity, in the person of the Virgin Mary, but there is little respect for womanhood. The “three obediences” are expected of the Chilean woman only in a lesser degree than of her Oriental sisters; always she is subject to masculine control. The emancipating breath of freedom which is sweeping around the world therefore finds her ill-prepared for personal initiative and self-direction. But when she accepts a personal Gospel and finds a personal Saviour, Friend and Guide, she begins truly to “find herself,” and to subject her other “obediences” to the great Obedience.

In learning to read the Bible, and to think it through for herself, woman learned to read the newspaper and other things, and to think more clearly and intelligently about her personal relationships and responsibilities. She rises, almost visibly, into a comprehension, vague and dim at first it is true, but still real, of her true dignity and womanly estate. Co-education in evangelical primary and grammar schools and in the State University, where as everywhere else in the world the feminine mind shows itself the full equal if not the superior of its masculine companions, is freeing her from the traditional incapacity to say “No” to male insinuations and demands, where these are incompatible with righteousness, dignity or convenience. The equality of the sexes, which is being taught not only in schools, but by sermons and community lectures, is beginning to bear fruit. Slowly but surely the Latin American woman is coming into her own, and Latin American men are beginning to perceive this fact with astonishment and apprehension!

BETTER WIVES AND MOTHERS

Some husbands and fathers of reactionary tendencies have accused evangelical teachers of young women, of discouraging matrimony. There are some types of matrimony in Latin America, as elsewhere, which need to be vigorously discouraged, but the Gospel in Chile is exalting the Home and the Home-maker and the Home-sustainer in every possible way. It is behind all the modern social movements. It was the initiator of the crusade against alcohol, which now fortunately has been taken on by various organizations of a civic character. It is teaching the women and the girls of Chile that four walls do not make a home, nor martial relations a true marriage. It is teaching them the direct relationship between filthy, lazy, ig-

norant and careless housekeeping and the corner saloon and pawnshop. It is teaching the mother of ten and fifteen children, all but two of whom are dead, the measure of her responsibility, not only for not keeping them alive, but also for having brought them into a home physically and morally unprepared to receive them. It is teaching her that it is not true when she says of their death, "It is God's will," with pious shifting of culpability. In other words, the Gospel in Chile is bringing to the women the teachings of modern hygiene, child-culture, soul nurture, and home-making. And how they drink it in! It is all new—indeed it is difficult to realize *how* new, and the necessity of beginning at the very A B C to lay the foundations of this training.

PURIFYING SOCIAL STANDARDS

One of the strongest counts in the indictment against the Roman Catholic Church, in its work in South America, is its failure to create and uphold standards of social morality. For four hundred years it has held unquestioned sway, and the hearts of the people have been as wax in its hands, and yet, by its refusal to recognize the validity of civil marriage, and by its own extortionate marriage fees, it has directly fostered illegitimacy, which, according to Government statistics, in Chile is much worse than in any European country. That thousands of the illegitimate children in South America have priests for their fathers, is an open secret.

The "single standard" of sex morality is not only not credited as a possible achievement in Latin America, but is openly scoffed at. Under such conditions, womanhood has naturally been the victim of the predatory male, and the high walls of protection found in conventual seclusion and existing customs of chaperonage, are the means which fathers and husbands have taken to defend their womenkind from such attacks. Such means are never very successful, however, and the evangelical churches are seeking to provide the Chilean woman with other and more powerful defenses—those which are erected within her own heart. Modern currents of thought and economic changing opportunities are now wooing the girls out into the great world, for which they are as yet so ill prepared.

And as woman is taught to guard her own defenses, so is she being taught to require of her men friends and claimants for her hand, purity in their own life and conduct. She is opening her eyes to the fact that there is no necessity of her being the innocent victim of men's vicious excesses, or of bringing syphilitic and alcoholic children into the world. She is being taught to stand upon her dignity and the economic independence which she is rapidly acquiring, and looking her suitor straight in the eye to say, "The purity of soul which you demand of me, I also demand of you; the day of the double standard for men and women has gone by. I can protect myself, I

can earn my own living—it is no longer necessary that a woman should marry. She can wait until she finds one whom she can respect and honor.”

THE MEANS TO THE END

(1) Through modern, evangelical schools, of primary, grammar and secondary grade, where not only arithmetic, physiology and history are taught, but social morality, the equality of the sexes, modern hygiene, and all that goes to make a thoroughly furnished Christian woman.

The Methodist Mission in Chile has three large, well-equipped, and successfully managed colleges for women, in Santiago, Iquique and Concepción, which are crowded to the doors every year by the daughters of Chile's upper classes. The Presbyterian Mission, through its Escuelas (co-educational schools of primary and grammar grade) is laying the foundations of Christian womanhood from the kindergarten up. And now the Women's Training-school for Christian Service which is being erected in Valparaíso, as a joint enterprise of the two Missions, for the preparation of teachers, nurses and deaconesses, will mean a great forward movement in the training of Chilean women leaders.

(2) Through sermons from the pulpit, through Women's Societies and Girls' Clubs in the churches, through social meetings for young people of both sexes, through community lectures and classes, dealing with the care of the body as well as the soul, hygiene in the home, child nurture, social morality and kindred topics are being taught and discussed.

(3) Through the union weekly church paper, which devotes at least a page to women's interests.

(4) Through the Young Women's Christian Association, which has recently opened its doors both in Santiago and Valparaíso, and which has a great work before it in Chile. Through its foyers, gymnasiums and cultural classes it is opening new horizons to hundreds of girls of the middle and upper-middle classes, and bringing new life and new interests to girls of the upper class by showing them how to share their advantages with others less fortunate.

(5) Through a large forward movement, planned conjointly by the two Missions—known among the Methodists as the “Centenary” and among Presbyterians as the “New Era,” with Women's Departments and Secretaries in charge of them, for the training of women leaders in the evangelical churches.

All honor to the women of Chile, who for generations have struggled on beneath loads too heavy to be borne, uncomplaining, tolerant, patient, generous! A brighter day is dawning for you, oh my sisters—the day of equal opportunity, the day of social and political recognition, the day of personal initiative and spiritual rights.

The Great Need of American Indians

BY ROBERT W. SEARLE, NEW BRUNSWICK, N. J.

THE United States Government has failed to give to the American Indian that which alone can fit him to struggle against the tide of evil which exists on every reservation. The Indian schools give a fine secular training and many Indians grasp the opportunity but what a mockery to equip a man to make a living and to fail in training him to live. Education must go further where there is no Christian home to augment it. It is not the ignorance of worldly things that leads a man into the depths of sin, it is the ignorance of the life and teachings and power of Christ.

Every missionary views yearly the sad tragedy of those who, coming back from government schools where they have learned many externals of civilization, are soon dragged under by the power of sin. Some are reached by the Christian missions, but more are lost entirely or will always carry the marks of sin in their bodies and some day will pay the penalty either in their own lives or in the sufferings of wives and children. One young man, who had been telling me about his little boy who had died but a year before, said in a low heartwringing tone, "I killed my boy. It was my sin that he paid for. I would to God I could live my life over again." This man is a graduate of a government school and yet he was a helpless victim of sin until Christ lifted him out of filth and set him up as a power for good among his people.

Another young man on the reservation, a Carlisle graduate and a fine athlete, upon graduating took a position in the railroad carshops of a certain Pennsylvania city. In the year and a half that he was there, there was scarcely a night when he was not drunk. Being discharged on this account he came back to the reservation and there he too was touched by Christ and reborn, so that today he has an ideal home, happy and free from sin because Christ is there.

Many other cases prove that in spite of the philosophical opinions of certain learned college professors, Jesus Christ is the divine Saviour and education without the teaching of Christ makes a man's life like the course of a rudderless boat. Most of the Indians lack the Christian home influence. Children are brought up not only in ignorance of right but in contact with evil in its worst forms. Often the children are neglected and left to wander as inclination leads in a community where sin is unconcealed. The marriage relation is very lax and the laws are not strictly enforced on the reservations, owing to an improper division of responsibility between the state and the federal governments. Many parents have never been legally married. The result is frequent separation and desertion and also much of

what the law defines as adultery. Unsanitary living conditions, poverty and ignorance give little chance to hundreds of children.

One way to counteract such influences is the building of Christian boarding schools where the children will be trained in the "Jesus Road" before they have fallen into sin, where they will be given the chance which we claim that America holds open to all. For ten years there was no government school on the Winnebago, Nebraska, reservation and most of the Indian children lack even a primary education. A Christian school has now been built and these children not only can be reached, but through the little ones many of the older Indians who are at present unapproachable can be brought to the saving knowledge of Christ.

Week-Day Religious Instruction in Evanston

BY FRANK M. McKIBBEN, EVANSTON, ILLINOIS

Community Director of Religious Education

WEEK-DAY religious instruction was offered to the children of the first six grades of the public schools of Evanston during eight weeks of the last school year by the Evanston Council of Religious Education. All churches are actively cooperating in this Council except the Roman Catholic, Lutheran, Jewish and Christian Science bodies. The Board of Religious Education consists of seven members, who are responsible for the educational program and policy, and under whose auspices a large and successful Community Training School was conducted for twelve weeks last winter.

The classes for week-day religious instruction were held five mornings of the week, from 8:15 to 8:45, before the public school schedule and in the public school buildings. The Board of Education would not grant time out of the regular school day schedule, and hence the classes were held at this early hour. It is not a suitable hour for such work, since it lengthens the school day for the children, interferes with home duties and private lessons, and does not create the psychological effect of leading the child to appreciate the significance attached to instruction in morals and religion by placing these classes in the regular day's program. The Board of Religious Education hopes that the instruction may soon be given during the regular school day. In that case the classes will be held in church centers conveniently located with respect to the public school buildings. The Board of Religious Education paid for a nominal rental fee for the use of the public school buildings, and in this way the fine atmosphere of study, discipline and response, engendered by the public school room, contributed very definitely to the work of the religious classes.

The response the pupils made to the work was as whole-hearted and sincere as that made to the public school work, if not more so.

The work offered in religious instruction is entirely voluntary and only those children are enrolled whose parents desire that they receive such instruction. When the invitation was sent out to the parents to enroll their children, practically one thousand children were enrolled in the classes. Considering the early hour and the voluntary aspect of the work, the attendance was very regular and prompt.

As all the teaching was given during one half hour a large number of teachers was required. The thirty-two classes were conducted by thirty-two instructors, seventy per cent of whom were public school teachers who felt that they could teach this extra half hour in addition to the regular school work, and whom the Board felt were qualified to give such instruction. The other instructors employed were trained Sunday-school teachers in the community. All were paid by the Board of Religious Education so much per hour for their services.

The curriculum was determined by the Board according to the following four general principles:

1. The material should acquaint the pupil with the Bible and cultivate interest in it.
2. It should lead the pupil to know and appreciate the life and personality of Jesus Christ.
3. It should instil in the mind and heart of the pupil the fundamental principles of Christian life and conduct.
4. It should be free from sectarianism.

The children were divided into three groups of two grades each (1st to 6th). These various groups studied material particularly adapted to the needs and ability of each. As the pupils were young, most of the material was in story form and included expression on the part of the pupil. Supplementary material in the form of music and art was used.

The program was supported financially by the citizens of the community, most of the money coming from the members of the various churches. A budget of \$7,000 covered the expenses for the first eight months—from January 1st to September 1st, 1920. For the program from September 1st, 1920 to September 1st, 1921, a budget of \$15,000 is being raised and the instruction is to be extended to cover the entire eight grades of the public school.

The program in Evanston was developed in connection with the establishment of the Department of Religious Education of Northwestern University, situated in Evanston. Dr. Norman E. Richardson, head of the Department, was chairman of the Board. Dr. George H. Betts, a member of the Department, is giving particular attention to the building of the curriculum and Dr. John E. Stout, educational advisor to the program, assists in training the teachers.



UNEVANGELIZED INDIANS OF COLOMBIA
They wear the outer garment when coming into the cities

Unoccupied Fields of Latin America

BY WEBSTER E. BROWNING, PH.D., LITT.D., MONTEVIDEO, URUGUAY

ANY consideration of the responsibilities of evangelical Christianity for the evangelization of the peoples of Latin America must necessarily be based on a study of the actual spiritual needs of each of the three great social castes or divisions into which the population of these twenty republics is divided. These divisions are the following:

1. The pure Indian tribes which, in general, occupy the hinterland of the continent and are not in contact with the inhabitants of European descent.
2. The creole or mixed population, which forms the working class of the cities and of the entire coastal region.
3. The intellectual ruling class, whose members are generally of pure European descent or birth, and who have accumulated, by inheritance or otherwise, a considerable portion of the wealth of their respective countries.

In this study of the unoccupied fields we do not include the second division for, while unfortunately its members have not all been evangelized by either Catholic or Evangelical Christianity, it is a fact that the most faithful adherents of both these churches are found among the creole population. The various orders of Catholic clergy have fringed the continent with their missions and general work, and the

majority of the creoles are members of that Church and yield it a sometimes reluctant obedience.

The intellectuals of the various countries, especially the men, although baptized into the faith by pious mothers, have almost unanimously become estranged from the Church and yield it neither respect nor obedience.

The work of evangelical missions has, in general, followed in the steps of the Catholics and is even more strictly limited to the coastlands. Although the movement has crept up the great waterways and established a few outposts in the great interior, it has in general been limited to the towns and larger cities along or near the coast line. Only sporadic efforts have been made to reach the indigenous population, and the concern of the evangelicals for the spiritual welfare of the intellectuals has been distinguished for its rarity or complete absence. Consequently, the unoccupied fields of Latin America lie at the diametrically opposite extremes of the social scale, and must be studied separately.

THE INDIGENOUS POPULATION

Christian work among the more than 15,000,000 Indians who dwell within the limits of Latin America seems to have escaped the concern of both Catholic and evangelical forces, so that the evangelization of this great mass of fellow-Americans today constitutes one of the greatest challenges that can be presented to twentieth century Christendom.

In order to understand the extent of this problem, it is necessary to note the various tribes that compose this pure Indian population. For the sake of brevity, these may be tabulated as follows, but for a fuller understanding of the problem they must be studied more in detail.

Country	Indians	Principal Tribes	Evangelical Work	Untouched
Mexico	5,000,000	Yaquis		Almost entirely
		Mayas		
Guatemala	1,200,000		Presbyterians	Largely
			Independents	
Nicaragua	10,000	Mosquito	Moravians	
Colombia	2,000,000	Chibchas, etc.	Presbyterians	Almost wholly
Venezuela	300,000		None	Entirely
Ecuador	1,600,000		None	Wholly
Peru	3,000,000	Quechuas	S. A. Evang. Union	Largely
			Adventists	
Bolivia	1,000,000	Aymaras	Peniel Hall M.	Largely
			Bolivian Indian M.	
Guianas	40,000		Moravians	Largely
Chile	102,000	Araucanians	So. Am. M. S.	Largely
		Alacalufs, etc.		
Argentina	50,000		None	Wholly
Gran Chaco*			So. Am. M. S.	Almost wholly
Brazil	1,500,000	Various	Bible Societies	
Paraguay	50,000	Chaco	Inland S. A. M.	
Uruguay	None			

*The term applies to the great unexplored interior of South America, including territory in Brazil, Argentina, Bolivia, and Paraguay.

WORK AMONG THE INDIANS

The Roman Catholics have planted a few missions on the outskirts of this great interior region which is inhabited almost solely by the Indians, but the results of their work have been scant. No doubt many consecrated priests have given their lives to the carrying of the Gospel to these dark-skinned people of the forests; but the example of the few has been more than counteracted by that of the majority and it must be confessed that the morality of the native son, untouched by the influence of the foreigner, sometimes puts to shame that which is practiced by those who pose as his teachers of a new religion.

The evangelical missions have established a few centers from which successful work is now being carried on, and the principal ones may be mentioned.

The Moravians are working among the tribes of the Mosquito Coast of Nicaragua, and also in the Guianas among the Indians and the Bush Negroes. Among San Blas people, there is but one worker, a woman, and she is an independent missionary. The Presbyterians are extending their work in the region of Quezaltenango, Guatemala, to include some of the Indian tribes, and there are one or two independent missionaries in that same republic who are working among the tribes of the great interior. In Colombia, the Presbyterians have a mission station in the Sinn district which reaches the pagans of that region, and some work is also being done in the Province of Antioquia, in the valley of the Cauca.

The South American Evangelical Union has an excellent work on its farm at Urco, near Cuzco, Peru, and in the same republic, near Puno, the Seventh Day Adventists have had unusual success in reaching and evangelizing the Indians that live on the high plateau in the region of Lake Titicaca. Two independent missions are working in Bolivia. These are the Peniel Hall Mission, on the shores of the Lake, and the Bolivian Indian Mission, with its center at San Pedro.

The South American Missionary Society has a well established work among the Araucanians in Chile, and also in the *Chaco* in both Argentina and Paraguay. The founder of this Society was the



BRAZILIAN INDIAN OF THE INTERIOR

lamented Captain Allan Gardiner, and his tragic fate has served as a stimulus in the splendid work now being done by those who have come after him.

Finally, the Inland-South America Missionary Union, generally known as the "John Hay Mission," from the name of its founder and present leader, which has its center at Villarica, Paraguay, is reaching out into the great State of Matto Grosso, Brazil, and has already established a station among the Tenenas and visited the savage Bororos for the purpose of beginning a work in a region where there is considerable population.

It will be seen that these efforts are altogether uncorrelated, and, as a result, but little real advance has been made. The independent missions are poorly equipped and have but few workers, and the great Boards do not seem to have been able to enter on a work distinctly for the Indian.

SUGGESTIONS FOR A PROGRAM

It is now time to make a united approach to this problem of the evangelization of the pure Indian by the evangelical churches, and the writer makes the following suggestions as to organization:

(a) The formation of an *interdenominational committee* for the sole purpose of prosecuting this work among the pagan Indians of Latin-America. Such an organization might be effected under the general guidance of the Committee on Cooperation in Latin-America, which is already responsible for a number of cooperative enterprises in this mission field. Such a Board would assume the direction of the cooperating bodies, finance the work, and secure the appointment of missionaries because of their peculiar fitness for this form of service, rather than because of any particular ecclesiastical affiliation.

(b) When such a central Board is organized, under its direction strategic centers should be established from which the missionaries could most readily penetrate into the surrounding territory by means of the natural waterways and land routes. Each center would be responsible for the eventual evangelization of a distinctive ethnic group—such as the Araucanians in Chili, the Chibchas in Colombia, the Quechuas or the Aymaras in Peru and Bolivia, and the Mayas in Mexico—and its missionaries would learn the language and customs of this one people.

(c) In case the organization of such a cooperative committee or board does not appear possible, then the Mission Boards that are interested in this problem should apportion among themselves the primary responsibility for these different groups, much as territorial responsibility was apportioned in Mexico under the "Cincinnati Plan," allowing each one to work out its distinctive problem in its own time and manner.

UNREACHED INTELLECTUAL CLASSES

An even more important unoccupied field of Latin America is that of the intellectual, cultured classes, generally known as the aristocracy. This field is especially important, because on the good will and personal interest of its members in evangelical work depends the future of the work among all classes on the continent. Although practically all the members of this class are Roman Catholic in name, only the women are faithful to their vows. The men, as a rule, openly confess their lack of interest in religion in general, and their distrust and dislike of that special form to which they have been accustomed. Of university students, for example, not more than ten per cent can be said to be even friendly to Catholicism, another ten per cent opposes it, and the remainder are indifferent to all forms of religious thought. Viscount Bryce, a keen observer, after his journey through South America wrote as follows:

"The intellectual life and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally practicing Catholics, and so are the peasantry, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and Christian worship. It has no interest for them. . . . The absence of a religious foundation for thought and conduct is a grave misfortune for Latin-America."

That he has not overstated the situation might be proved by reading the declarations of many of the intellectuals of almost any one of the various countries. One, a Brazilian, recently said to his class in the law school:

"The Catholic faith is dead. There is no longer confidence in Christian dogma. The supernatural has been banished from the domain of science. The conquests of philosophy have done away with the old preconception of spirituality. . . . The simple spirit refrains from all criticism and accepts the idea of God without resistance. The cultured spirit repels the idea, in virtue of its inherent contradictions."

Another, an Argentine, has written:

"This life has its finality in itself. We shall not be happier while on the earth because of the invention of a myth, more or less ingenious, as to the existence of another life beyond the tomb."

These men cannot be blamed because of the extreme position they occupy in regard to matters spiritual. Catholicism is, for them, synonymous with Christianity. Unable, as thinking sensible men, to accept the superstitious practices of the Church about them, repelled by the failure of its official representatives to practice in their own lives the precepts they are supposed to teach others, shocked at the puerility of much of its teachings, they have swung to the other extreme of the arc, and, with no practical knowledge of a purer form

of Christianity, largely due to the failure of the evangelicals to interest themselves in this rank of society, they have frankly declared their belief that all religion is useless, and God a myth.

Among some of the evangelical missionaries on the field the belief seems to have prevailed that since Christ preached to the poor, it is still necessary to limit the preaching of today to the unlettered, forgetting that He first confounded the doctors in the Temple and afterward called the learned Saul of Tarsus to be the principal expounder of His doctrines. The line of least resistance has led the missionary forces to work among the laboring classes, disputing with the Catholics this important field, to the neglect of both the native son of the soil and the intellectual classes. Few native ministers have been prepared who can preach acceptably to a cultured audience and, as a result, the adherents of the evangelical churches in all Latin America are, as a rule, from the ranks of the proletariat.

The cultured classes, in consequence, have come to look on evangelical Christianity as suited only to the illiterate, and the strong caste feeling that prevails prevents their learning at first hand from attendance on the services, our real doctrines and practices. Moreover, the average Protestant chapel, too often but an unadorned rented room in a dark street, with its consecrated but poorly prepared preacher, has no more attraction for the cultured resident of these countries than would such a service, under the ministry of a sable preacher, in one of the back streets of one of our southern cities, offer to the cultured Southerner.

Accustomed to the lights and the swinging censers, the incense-laden air and the gorgeous vestments of the clergy intoning the mass in an unknown tongue, which calls for no concentration of thought on the part of the listener, the walls covered with gaudily decorated images, each with its flaming altar before which prayer may be made to this or that saint, the Roman Catholic finds even the best Protestant church dismal and cold. Add to the unusual barrenness of surroundings that characterizes these churches and chapels in Latin-America the presence of a speaker who is, in his preparation, often but a little above the generally illiterate people to whom he preaches, and it is not strange that cultured thinking men are not attracted to the services.

THE SOLUTION OF THIS PROBLEM

1. Key up all missionary educational institutions by means of generous subsidies which will enable the missionary teacher to educate as well as instruct. Instead of having to adopt an opportunist program because of the necessity of self-support, it should be possible to offer cultural courses that will prepare our students for intelligent participation in all spheres of national and social endeavor.

2. More adequately prepare the ministry by means of high-grade seminaries strategically distributed throughout the field.

3. Erect houses of worship in accordance with the ecclesiastical architecture of the country, in which God may be worshiped in a dignified manner, yet without yielding to the desire for gaudy decoration that too often prevails.

4. Establish lectureships on Christian Apologetics, to be filled by outstanding lecturers and preachers, sent out each year for this purpose.

5. Exchange professorships between the universities of the two Americas in order that representative intellectuals of our land, although they may not go with a distinctly Christian message, may interpret our ideals to the Latin Americans, and the professors from the South take back to their own people the inspiration which they would receive in our centers of thought.

That the time is psychological for such effort is shown by the friendly attitude of the men who stand high in intellectual circles, and show their appreciation of Christian truth when it is presented to them in an attractive manner and in their own tongue. One such man, a lawyer in one of the South American capitals, wrote to a Protestant educator whom he had heard discussing some of the principles of Christian education, and said:

"The noble and sane ideas which you advanced in your address, to which I listened with the closest attention, are the same which I, in the nebosity of my own mind, have been feeling after. I want to say to you that you have exactly translated my own feelings and convictions, which I myself can not express."

These two unoccupied fields of Latin America constitute a tremendous responsibility for the churches of evangelical North America, a responsibility that cannot be shifted to others and which ought to stir Christian people to immediate and efficient action.



HOW INDIANS LIVE IN COLOMBIA



The McAll Mission Jubilee

THE fiftieth anniversary of the McAll Mission in France, founded in 1872 by Dr. Robert W. McAll, was held in Paris and other Mission centers during the week of June 25th to July 2d. A large number of prominent delegates came together not only from the French cities and towns but from America, England, Scotland, Holland and Switzerland. The celebration included addresses by the director, Pasteur Guex and other workers and delegates; receptions, public meetings and visits to McAll centers. At St. Quentin a new building was dedicated to take the place of that destroyed during the war. This includes an auditorium, class rooms, gymnasium, director's apartment and a playground for children. One evening was spent visiting "le Bon Messenger," the mission boat which goes through the rivers and canals in France carrying the Good News. Another visit was to the School for Young Evangelists in which twenty young women have been preparing for Christian work at home and abroad. Visits to outlying stations included Amiens, Desvres, Marseilles, Nice and Rouen, where a new Fraternité has been opened. The McAll Mission not only conducts its schools and halls of evangelism, but has also an orphan home and vacation colonies.

The delegates were much impressed and enthused by what they saw of the work. France is passing through a crisis, as are other peoples of Europe. The tendencies toward socialism, materialism and indifference to religion must be counteracted by such work as that carried on by the McAll Mission and the evangelical churches of France. The Mission gives a clear Gospel message by word of mouth and by Christlike service. The results are seen in transformed lives, in families united and purified, and in Christians educated in the Bible teachings and trained for Christian service.

BEST METHODS

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

SOLVING EVERYDAY PROBLEMS

IN MEETING effectively the everyday problems lies the success or failure of missionary societies. The testing time is not some great crisis. The greatest difficulty is not some outstanding rock with smooth sailing on either side if once it is successfully passed. There is no magic key to successful meetings. Success is to those who faithfully meet the problems of every day. No annual flare of enthusiasm or biennial revival of interest will bear us on to our goals. No spectacular methods which occasionally attract large crowds are sufficient. The regular, steady advance of the church and the society which carefully meet the everyday opportunities and solve the everyday problems is the advance that counts in missionary success.

MEETING THE SHORTAGE IN DAYS

Among the various shortages to be considered is the alarming shortage in days. There are not enough days in the week for all the meetings we want to hold. The First M. E. Church of Germantown, Pa., has successfully met the problem of not enough days in the week.

The women of First Methodist Episcopal Church of Germantown, Philadelphia, have combined their three largest organizations, Women's Foreign Missionary Society, Women's Home Missionary Society, and Parish Auxiliary into a Federation which meets on the second Tuesday of each month. The first meeting is held from 11 to 12:30, with luncheon at 12:30; second meeting, 2 to 3:30; third meeting, 3:30 to 5 o'clock. The societies advance consecutively as to hour of meeting so that no society has a monopoly upon what might be considered the most desirable time.

For the luncheon, a committee of hostesses is selected for each month. These women are chosen alphabetically from lists of the three societies. They pay one dollar each on the day they serve. They meet and decide

upon their menu and work out full details of the luncheon. The luncheon is free to all other members of the Federation. Membership in any one of the three societies constitutes membership in the Federation. When the Federation was first inaugurated ten women made a sufficiently large committee and \$10 could easily finance the cost of provision, but our plan has gained such popularity that we are now serving each month about 140 women and our committee has been increased as necessity demanded until twenty hostesses are now needed.

This gives a working capital of \$20. A careful list of all expenditures is kept by the committee each month and tabulated for reference. No donations are accepted. The full cost of the luncheon must come out of the fund.

The following advantages have grown out of our Federation plan:

1. Only one day a month need be given to these meetings instead of three separate afternoons.

2. We have one fine Federation Day to which we can always invite newcomers.

3. The meeting of the hostess committee to arrange for the luncheons

and the preparing of the meal gives twenty women an opportunity for intimate acquaintance.

4. People who never had a real interest in foreign missions will come to one of the other two meetings and invariably hear something they never would have heard otherwise, and vice versa.

5. The fellowship of the luncheon on Federation Day promotes sociability among our whole body of women.

6. An aggressive society soon outgrows the accommodations of most modern homes and the entertainment devolves upon a few women. In our new plan every woman shares the responsibility of hostess on the same basis of cost and labor.

Each of the three societies conducts its own meeting as if it were a separate organization. There is, however, an Executive Committee composed of equal representation from all three societies which functions in all matters pertaining to the general conduct of the Federation or in matters which affect the whole body of women in the church. This Committee usually reports at the luncheon hour.

There has been an increase in membership of about fifty per cent. in each of the societies since the adoption of the federation plan.

MRS. EDWARD A. BLECKWELL.

DOWN TOWN MISSION STUDY

A missionary society tried a mission study class meeting around at different homes. The attendance continued to go lower and lower until it reached three. One woman saw that if it were possible to have a place of meeting in the shopping district many women could be there. She arranged meetings in the Director's Office at her husband's business house. She added to his office equipment her electric percolator, and served tea and wafers. The attendance increased to sixteen. After completing the study of the foreign mission book the in-

terest was so great a class in the home mission book followed.

CARRIE KIRSCHNER.

COLLECTING MONEY AND CON-SERVING TIME

It yet remains true that in many missionary societies one half of the hour for meeting is consumed by the treasurer in the receipt of monthly dues. The treasurer sits with her record book in hand while the members file up to her to know how much they owe. The money is paid and the change is made while the other members of the society wait.

Many societies are introducing the duplex envelope. One side is for the regular missionary offering, the other for a contingent or administration fund which pays for literature and administration expenses in the local society and also in the state or synodical society and in the national society. No time is wasted in collecting money in meetings. Every member knows by her envelopes whether she is paid up or not. No extra offerings are required to meet incidental expenses. The Treasurer can make her entries carefully at the time that suits her best.

HOW THEY DO IT

Practical workers tell how they meet everyday problems.

HOME EDITIONS OF SUMMER SCHOOLS: "Only a few of our congregation ever attend a missionary conference or summer school. This year we carefully selected delegates from every organization with the understanding that they would take careful notes and reproduce the summer school in miniature when they came home. We held a week's institute for our entire congregation with delegates giving courses in Bible study, mission study and the other subjects presented, and closing with the pageant given at the summer school."

FLOOR MAPS: Wall maps we know and table maps, and even lap maps

but here are missionary floor maps: "I draw on the floor of our Sunday-school building maps of countries we are studying. The children gather around and locate mission stations. The chalk marks can easily be erased with a mop."

STORY POSSIBILITIES: "As a result of a story telling class, a dozen or more teachers in our Sunday-school are learning to tell stories. They have an equipment of missionary story books and leaflets and are ready to tell a story in any meeting or organization of the church when called on. A short missionary story is told every Sunday in each department of the Sunday-school."

MEN'S MISSION STUDY CLASS: "The women of the church served a hot supper at the church every Thursday night for six weeks to all the men who joined the class. This made it possible for business and professional men to come to the class without the long trip home and back again. Twenty-five cents was charged for the supper which was actual cost. No individual or organization in our church is allowed to make any profit on any meals served. Our only purpose is to promote sociability and to make it possible for busy people to attend meetings. If there should be any profit it is used to meet the deficit on some other occasion. The members of the class always had a delightful time at supper together, and entered heartily in the discussion which followed."

A TIMEKEEPER DID IT: "Our Society had lapsed into the habit of beginning late, and running late and stopping late. An official timekeeper was appointed. She quietly tapped a bell at the time to begin the meeting. If no one was present but herself and the president the meeting was begun. Members soon learned the meetings were going to begin on the minute and began to arrive on time. The timekeeper was given the schedule of the meeting. She unostentatiously called time on the various features of the program. Business no longer

drags. Speakers no longer take twenty minutes when they are given five. Our entire meeting is more alert than formerly because of the businesslike little woman who sits pleasantly but firmly with a watch in hand, and who allows barely enough margin to keep the meeting from being mechanical."

EXCHANGE DELEGATE: "Each society in our church elects a delegate to attend the meetings of the other societies or organizations, either regularly or at least once during the year. At every meeting of the Children's Society an official representative of the Women's Society is present. The children in turn send one of their members to the Women's Society each month with a three-minute verbal report on the progress of their work."

LIBRARY PLANS: "Our church council has decided to have every member of the congregation read at least two of the following books during this year: "The Trend of the Races;" "In the Vanguard of a Race;" "Building with India;" "India on the March;" "Lighted to Lighten." There will be a special honor roll on which the names of all those who read the five books will be posted. Every member who cares to do so will buy a copy of each of the books to be read and pass it on, according to a careful plan. In addition, the church will buy a number of copies of each book to be placed in the hands of directors of divisions in our reading contest. The children have a special contest using "The Wonderland of India;" the "Magic Box" and "A Child's Garden of verse in India."

CHURCH CABINET: "In olden days every organization in our church was a law unto itself. Now we have a Church Cabinet composed of the pastor and one representative from every organization in the church. The result is that our work is carefully and cooperatively planned for the whole church."

FURLOUGHED MISSIONARIES

(Continued from July)

How may furloughed missionaries be more effective in their home churches?

This question was asked of missionary leaders in local churches and here are some of the answers:

"Furloughed missionaries are missing a great opportunity for publicity because they so seldom present their cause through the city and county papers. They make careful preparation to give their message to the comparatively small audiences who will hear them in the churches. Yet many missionaries who would never think of saying, 'I shrink from such publicity as speaking to an audience' will miss the far larger audiences who are not in the church but who do read the papers.

"I always avoid reporters. I shrink from newspaper publicity" said one missionary with boastful humility. We should get out of this old rut of thought. Every speaker should prepare his message for the press as carefully as he prepares his message for the pulpit. The reason we have so much poor and undesirable publicity is that we have such unprepared publicity. If every missionary who plans an itinerary would select excerpts from his addresses and have them mimeographed for the papers he would more than quadruple his audience.

If he prepared also statements about conditions, progress, and prospects in his field that could be used as an interview, many papers would give such facts a wide publicity.

The average reporter who comes to a missionary meeting is about as much at home as a missionary would be in the Stock Exchange. If a carefully prepared statement of important facts, giving the conditions, needs and conclusions reached is handed the reporter he can supply the local color to make a good story.

"It would be a good plan for our missionaries to be prepared with dif-

ferent types of talks suitable for various occasions. Some little curio or object of interest carried in the pocket or traveling bag, ready for display as an introduction is sure to enlist a hearing if he should be called on to speak to a Sunday-school or children's society; a story of girlhood ready for the young women's meeting and so on. He might also make opportunity to speak if he were prepared in this way. I knew one missionary who always went to the superintendent of schools in whatever city he visited and told him he would like to tell his girls and boys some stories of Africa. He knew exactly what he wanted to do and prepared himself to do it exceptionally well, so that he soon became known as an especially good speaker for boys and girls. He was really no better than dozens of others but he selected stories from his experience that were especially interesting to boys and girls, carefully prepared them, and tactfully made opportunity to use them. When there seemed no opening to speak in a Sunday-school he would say to the superintendent: 'Now if you'll give me exactly seven minutes this morning, I'll tell your school about an African boy whom their gifts helped to bring to Christ.'"

* * *

"Tell them to give us more stories from the field. To say 'the gospel is advancing in India,' does not make half as much impression as the true story of some man or woman who has become a Christian."

FURLOUGH TRAGEDIES

A missionary family came home on furlough. For seven years they had been looking forward to that home coming. During the days in China, when the father was out on his long journeys and some of the children had to be sent away from home to attend an English school, they looked forward to that furlough year together. During those seven years of drain they reached out toward the one year of spiritual refreshing.

When they reached America their income was so limited and rents so high it was impossible for them to get a house in the university city in which the father was to study, so the father rented one room and did his own housekeeping in the university city, the oldest child stayed at a grandmother's to save expense and went to school, and the overworked mother overworked further in trying to keep down expenses for herself and the three little children in a small town which had the one advantage of low rents.

* * *

When, during her furlough year, an invitation came to address a great meeting in a distant state she decided it was worth while, so her mother came to stay with the children and the missionary made the necessary and difficult readjustments to guarantee the smooth running of the domestic machinery, travelled two days and a night and arrived at the place of meeting. The meeting began ten minutes late. The choir gave a long and strikingly inappropriate musical program. The pastor talked at length on the Scripture lesson. The president of the missionary society gave a fifteen minute talk. Ten minutes was occupied with the introduction of the speaker. At 9:30, the hour at which most of the congregation confidently expected to go home, the speaker was introduced!... She had spent fourteen years in Africa!

* * *

A great audience was assembled to hear a missionary from India. Big business men were there who were used to considering big propositions. They might have endowed hospitals. Women were there whose hearts were tender. They might have taken into their hearts the suffering women and children of India. Young men were there and young women who were considering where their lives would count for the most. They might have given their lives for India.

The missionary preached a sermon on the "Ten Virgins" with scarcely a

mention of India, its needs and opportunities and made no missionary application whatever.

* * *

A missionary came home to rest and build up and bring information and inspiration to the home church. He reversed the order and put the rest last. When he landed, an invitation to address an important convention greeted him. Another and another followed, all of them so important that he felt he could not decline. Large funds were to be secured for new buildings. Without any rest or chance for study he rushed from one place to another. In the meantime a crisis arose in his mission and he was called back to the field before his furlough was over. Within a year he broke down completely and had to return home, a semi-invalid for life.

FROM MISSIONARY DIARIES

They reveal some of the methods of recuperation, also some causes of furlough exhaustion.

"Have spoken in ten different cities in ten days. Feel a bit exhausted. I wonder whether we would not really accomplish more if we made every seventh day a day of rest even in the Lord's work. When we speak on Sunday I believe that we should take Monday for complete rest. I feel very weary and I recognized the lack of challenge in my last talks."

* * *

"What a wonderful hostess I have at this place. At the train she took charge of my baggage and looked after my Pullman reservations for my outgoing journey. Now I am in my room with these blessed words in my ear, 'You have three hours to yourself before lunch. I have asked that no one call until after lunch. Rest or read or write as you please.'"

* * *

"Unusual experience number one! My host said upon my arrival, 'I'm a busy man myself and I travel a lot. I know how correspondence accumulates when one is traveling. If you

want a stenographer this morning I'll send mine over to the house and you can get all of these letters out of your system that are keeping you awake at night.' What a wonderful help that will be!"

* * *

"Met a woman who told me that every morning before she goes to her day's work she prays for me. The most encouraging thing I have discovered on my furlough is the prayer that is being offered daily for the missionaries."

* * *

"Have spoken at three churches today. It seems strange that no one thought of arranging for me to be taken from one church to another. Each chairman wrote the hour at which I was expected to arrive. I realize now that I spent more time and energy in finding the churches and in walking than I did in speaking."

* * *

"The hardest thing about my furlough is that my wife has to give most of her time to petty economies and hard work at home while I visit the churches. A year's training in the Kindergarten School at the University would mean so much in her work but we cannot afford it. Sometimes I wonder whether our mission can afford for her not to have it."

THESE MAKE FURLOUGHS WORTH WHILE

The Boards that furnish homes and apartments for their furloughed missionaries in seminary or university centers, and maintain missionary headquarters at Chatauqua or other Conference grounds to make possible attendance at some of the great Summer Schools or Winter Schools in America.

* * *

Hostesses who give missionaries a chance for quiet rest between speaking engagements.

* * *

Program makers who omit most of the introductory and likewise most of

the closing features of the program and give the missionary a real chance to deliver a real message.

* * *

Boards who have a hostess to meet incoming boats, welcome missionaries, arrange appointments with dentists, oculists and other specialists; who act as shoppers' guide and give the information and help needed, as well as furnish the warm glow of real welcome.

* * *

Automobile owners who thoughtfully provide transportation from stations, and to and from speaking appointments, with restful rides in between.

* * *

Friends who help to arrange trips to inspiring summer conferences.

* * *

Those who also quietly and unostentatiously add efficiency equipment to the missionary outfit.

* * *

Friends who send tickets for good musical events or literary lectures.

* * *

Choir leaders who choose inspiring missionary hymns instead of soothing lullaby selections to follow missionary addresses.

* * *

Intercessors who constantly hold up missionary hands through prayer.

* * *

All who eliminate the note of pity from their conversation and their thinking and put in its place a note of loyal understanding cooperation.

* * *

Any one anywhere who helps in any way to give the missionary, in that priceless furlough year, opportunities for:

Physical upbuilding.

Study.

Relaxation and recreation.

Inspiration.

Association with his own family.

Helpful contact with others.

A chance to give his message to the home Church.

PITFALLS FOR THE UNWARY

HELEN BARRETT MONTGOMERY gives eight suggestions for giving Missions a fair chance in the Missionary Meeting.

The path of the program maker is not a macadamized road. On the contrary it is full of ruts and mud holes and big rocks and sloughs of despond. It is just as well to warn the chairman of the program committee of these in advance, so she will not get her expectations up. I may mention a few of the perils of the road.

First, there is the *rut*, deadliest of all. It is so easy to get into a rut, and so hard to get out, and a rutty program always means a poorly attended missionary meeting. Not to carry my figure further, for I see it is going to be hard sledding to prolong the agony, I will list a few:

1. Long, musical program wherein the sopranos warble sweetly some luscious love song and take up the time that ought to be given to the missionaries. If you must have special music, make it missionary; but why not have congregational singing instead of special music?

2. Long devotional exercises. The leader of the devotional exercises chooses some exceedingly long and not wholly appropriate chapter in the Bible, and reads it through, ruthlessly. Even salt is to be used sparingly for savor, and the salt of the Word is no exception to this rule.

3. Long prayers. This failing is not so frequent as some others, perhaps, but I have heard long and inappropriate prayers that quenched the spirit of the entire meeting.

4. Lack of preparation on the part of the speakers. Why tolerate, at this date, the woman who gets up and reads a tract, mispronouncing all the foreign names, stumbling over all the long words, reads in a monotone, and puts all her audience to sleep except

those who are too jumpy and nervous for any such refreshment?

5. Holding the meeting in a dark, dusty, unattractive, cold room. An attractive meeting place is the foundation of a good missionary meeting. By the way, why do the chairs always have to be set in stiff rows? Why can't we draw up around a table, sort of sociable like, and pass pictures around and talk about the subject of the meeting in an informal way? There is no law against having posies in the room, or open windows, or dusted piano tops.

6. The intrusion of business items on the time that ought to be spent on the program; spending, as Mrs. Peabody says, a considerable time on inconsiderable items of business—debating a half hour whether you shall serve chicken salad at the next tea, or whether the decorations shall be pink or yellow. Why not commit all business items to committees, who shall make a report of their findings and have the report either adopted or refused? This will take only a minute, and will not wear out the audience with the difficulty of making up its mind between several courses of action.

7. The absence of the prayer spirit. This is a real trouble with a good many programs. They are not founded in prayer, nor given in prayer, nor accompanied by prayer, nor followed by prayer. Why not stop to pray just after you have heard a particularly appealing presentation of a topic? Why not interject prayer during the progress of the program?—Real prayer; definite prayer.

8. Lack of preparation. This most frequently comes from what Mrs. Peabody calls being "uncooked." Programs are presented raw, without careful preparation in advance, and studying over every detail. If genius is an infinite capacity for taking pains, surely our program committees can have genius if they will.

Woman's Home Mission Bulletin

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

INTERRACIAL COOPERATION

The Commission on Interracial Cooperation (416 Palmer Building, Atlanta, Ga.), has issued a handbook on interracial cooperation. This survey of agricultural, educational, social, civic, welfare and missionary forces is positively heartening, as one takes into consideration the large number of leading personalities, colored and white, listed from all parts of the country, as also the large total of increasing funds released for use in positive and constructive helpfulness.

The Commission on the Negro and Race Relations of the Federal Council has enunciated the following statement of principles:

"Recognizing one God as the Father of all, and conceiving mankind as His family, we are convinced that all races are so bound together in an organic unity that only on the basis of brotherhood can satisfactory relations be secured. The Christian conception of God and man constrains us to believe wholeheartedly that the races should and can live together in mutual helpfulness and good-will, each making its own contribution to the richness of the human family as a whole and cooperating with the others in seeking the common good.

"We, therefore, set forth the following as the purposes which this Commission will seek to serve:

"1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

"2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.

"3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

"4. To array the sentiment of the Christian churches against mob violence and to

enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

"5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

"6. To develop a public conscience which will secure for the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

"7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

"8. To make more widely known in the churches the work and principles of the Commission on Interracial Cooperation, and especially to support its efforts to establish local interracial committees.

"9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

In carrying out these principles the various Boards in their work for Negroes have large responsibilities. What more effective agencies of cooperation have there been through the years than the Boards which have poured out treasure and life for Negro youth in helping to dispel ignorance, soften prejudice, develop character and train leadership? The values of interracial cooperation hang on two hinges—one, the willingness of white leaders to confer with Negro leaders and cooperate with them; the other, the existence of educated Negro leaders possessed of the Spirit of Christ and willing to assume responsibility for better things. Have not mission schools been most largely responsible for the creation of this second group? Is it not also true that the very presence of a well-conducted Christian educational institution, social center or intelligently-led church for Negroes in a town or city is a most effective center for real cooperation? It must also be recognized that it is through missionary service that channels of

good-will and fellowship are kept open between colored and white denominations in the same great households of Protestant faith.*

POEMS TO USE IN MISSION STUDY*

By LESLIE PINCKNEY HILL

The following poems and others by Leslie Pinckney Hill, a Negro, are found in "The Wings of Oppression," published by The Stratford Company, Boston, Mass., and are here used by permission of the publishers.—*Editor.*

In the Foreword to the volume of poems, entitled "The Wings of Oppression" by Leslie Pinckney Hill, the author says: "The Negro has been driven under all the burdens of oppression, both material and spiritual, to the brink of desperation, but he has always been saved by his philosophy of life. He has advanced against all opposition by a certain elevation of his spirit. He has been made strong in tribulation. He has constrained oppression to give him wings.

"In (some of the) poems . . . I have desired to exhibit something of this indestructible spiritual quality of my race. In the others I have wished merely to be brought into harmony with currents of thought and feeling common to all humanity. I trust that there may be in all at least an implied appeal to that spirit of human brotherhood by which alone the world must find the path to peace."

My Race

My life were lost, if I should keep

A hope-forsorn and gloomy face,

And brood upon my ills and weep

And mourn the travail of my race.

Who are my brothers? Only those

Who wear my own complexion swart?

Ah no, but all through whom there flows

The blood-stream of a manly heart.

Wherever the light of dreams is shed,

And faith and love to toil are bound,

There will I stay to break my bread,

For there my kinsmen will be found.

*From the report of the Committee on Negro Americans of the Home Missions Council and the Council of Women for Home Missions, copies of the Annual Report of the Home Missions Council and the Council of Women for Home Missions which contains full reports of all committees may be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y., at one dollar each.

Self-Determination

THE PHILOSOPHY OF THE AMERICAN NEGRO

Four things we will not do, in spite of all
That demons plot for our decline and fall;
We bring four benedictions which the meek
Unto the proud are privileged to speak,
Four gifts by which amidst all stern-browed
races

We move with kindly hearts and shining
faces.

We will not hate. Law, custom, creed and
caste,

All notwithstanding, here we hold us fast.
Down through the years the mighty ships of
state

Have all been broken on the rocks of hate.

We will not cease to laugh and multiply.
We slough off trouble and refuse to die.
The Indian stood unyielding stark and grim;
We saw him perish, and we learned of him
To mix a grain of philosophic mirth
With all the crass injustices of earth.

We will not use the ancient carnal tools.
These never won, yet centuries of schools,
Of priests, and all the work of brush and
pen

Have not availed to win the wisest men
From futile faith in battleship and shell:
We see them fall, and mark that folly well.

We will not waver in our loyalty.
No strange voice reaches us across the sea;
No crime at home shall stir us from this soil.
Ours is the guerdon, ours the blight of toil,
But raised above it by a faith sublime
We choose to suffer here and bide our time.

And if we hold to this, we dream some day
Our countrymen will follow in our way.

Companionship

I closed the door and turned the key
And spread my book upon my knee,
But though I pondered well that lore,
I ended wanting something more.

I called a comrade friend to share
My quiet room. His speech was fair,
His spirit high, his discourse wide,
But I was still unsatisfied.

Then in the stillness all alone
My soul rose up to claim her own
Inviolable right to be,
O Father, face to face with Thee.

Divine Affinity

'Twere vain, O God, in me to tell
Thy potency divine:
Omniscience surely knoweth well
How much of me is Thine.
As is the steel to the magnet bar,
As to the rose the bee,
The earth to its compelling star,
So am I God, to Thee,

The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them *knowledge*, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them *power* to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them *love* for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh let the little children see
The teacher leaning hard on Thee.

ALASKA*

A year ago the Committee on Alaska concluded its report with this brief paragraph: "The territory of Alaska in its diversified interests comes under the authority and control of different Departments of the Government; and being, as it is, far from the seat of Government, is subject to confusion and mal-administration arising from conflict of interests and authority, if from no other cause. A careful investigation is now being made of these conditions, with a view to suggesting improvement and relief."

It is gratifying now to report that the authorities of the Federal Government have been busied with plans tending to simplify the administration, and develop the resources of this territory. The *New York Times* of November 13, 1921, said editorially: "Alaska has long endured a system of Government that may be described as a maze of red tape, no less than thirty-eight bureaus at Washington claiming and exercising jurisdiction." Now the Governor of the Territory, the Secretary of the Interior and the President of the United States have pronounced publicly in favor of centralizing responsibility and unifying administrative powers. A new day

for Alaska will begin when the proposed changes have been accomplished.

Under ten different denominations there are no less than 113 mission stations in Alaska, with 171 missionaries, conducted at an annual expense of \$208,486, in addition to money contributed by people in Alaska. Certain independent bodies, the Greek Catholics and Roman Catholics, also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have already been assigned by mutual agreement to different denominations and will soon be cared for.

WINTER SCHOOLS OF MISSIONS

ST. PETERSBURG, FLA., Jan. 28-Feb. 2, 1923.
Write for information to Mrs. G. W. Cooper, 250 North Fifth Ave., St. Petersburg, Fla.

DE LAND, FLA., Feb. 4-10, 1923.

Write to Mrs. John W. Smock, 320 North Boulevard, De Land, Fla.

DAY OF PRAYER FOR MISSIONS

FEBRUARY 16, 1923

The annual observance of the Day of Prayer for Missions will be, as usual, on the first Friday in Lent, February 16, 1923. Last year for the first time Canada joined with the United States in observing the same date. An increasing number of programs are sold, year by year, betokening a growing number of communities which hold services of prayer on that day. In most cases these are interdenominational meetings.

Plans should be made early so that there may be wide publicity and the date will be reserved. November first is none too early to begin. Leaders of women's, young people's and children's groups are especially urged to plan their winter's programs so that the Day of Prayer for Missions has prominent place. Speakers should announce the date and impress upon women everywhere personal responsibility for seeing that the Day is observed locally. Programs may be obtained at 2 cents each, \$1.50 per hundred.

*From report of Committee on Alaska of Home Missions Council and Council of Women for Home Missions, Dr. Paul de Schweinitz, Chairman.

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

VISITING COLLEGE STUDENTS

The Federated Student Committee was formed over a year ago in order to unite the work for missions among students. The committee is composed of the Student Committees of both the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions and includes representatives from such other agencies as the Young Women's Christian Association, the Religious Education Boards and the Student Volunteer Movement. Denominational and Y. W. C. A. secretaries, working among the students, are also represented on the committee. Their functions are consultative rather than legislative. It thus serves to coordinate all the work for women students carried on by various agencies on the field.

The topics for special interest to the committee are the Student Summer Conferences, Vocational Guidance and the Women's Christian Colleges in the Orient.

Under Vocational Guidance visits paid to the larger colleges and universities by groups of mission board representatives are outstanding achievements. These visits have been tried out in the University of Washington, Washington State Agricultural College, University of Idaho, University of Chicago, Wellesley, New Hampshire State, Syracuse University and Smith College. A most successful visit was that to Smith College, where Miss Agnes Hall of the Protestant Episcopal Board planned the three-day program. The secretaries in the group included also Miss Calder, of the Congregational Board; Miss Lytton, Methodist; Miss Greenough, Baptist; Miss Pepper, Lutheran; Miss Hoyt, Y. W. C. A. and

Miss Clark, Presbyterian. Miss Hall reported in the May number of *Christian Education* some of the facts relating to these visits:

The series of meetings indicate a new movement of cooperation among the women secretaries of the Home and Foreign Missions and Education Departments of the various Protestant Churches and the Young Women's Christian Association. Many of the large colleges do not wish to have Church Board secretaries coming week after week to their campus to interview the students interested. The local Young Women's Christian Association aims to further membership and service in the Christian Church, a purpose which has been only partially carried out. The women secretaries of the Church Boards desired to find some new method of approach so that their visits might call the attention of students to the place of the Church in the life of people to-day. Secretaries going independently to a campus touched mostly only their own groups, while a united visit reaches all Church members and others not affiliated with any Church. Such conferences also focus their attention upon the opportunity of Church work after college and can stress the constructive program of all Churches in their home and foreign program.

The University of Chicago invited each Church to send a representative there for a union conference and last January simultaneous meetings were held for each church group that had a visiting secretary or local leader. Following these denominational gatherings a meeting was held for all students in the University, and was addressed by representatives of different denominations. The

theme was "The place of religion in a college student's life." The following day was given to interviews by the visiting secretaries. This plan was considered so successful by the University authorities that they hope to repeat it another year.

Last February one of the student secretaries of the Young Women's Christian Association and the secretaries of the Baptist, Presbyterian, Congregational and Episcopal Churches visited *Wellesley College* at the invitation of the Christian Association. On the opening evening President Pendleton, and members of the Bible Department of the College, invited the visiting secretaries and the cabinet of the Christian Association to discuss the general problems in religious life on the Wellesley campus. On Sunday afternoon denominational meetings were held for those who had Church Board secretaries. That evening Dr. Calkins, of Boston, spoke on "The Challenge of the Church" at the evening chapel service and followed by an open forum. The following days were given over to personal interviews for each secretary with her own students. Girls were especially eager to know about the course in Social Religious Education given at Teachers' College and wished definite information about possibilities for scholarships in that course. Each secretary reported that she accomplished all that she would have accomplished if she had gone alone and in addition there was a very definite expression on the part of the students due to the fact that the secretaries of several denominations would come together indicating a spirit of Church cooperation.

At the *State College at Durham*, New Hampshire, the plan included men and women and was under the leadership of the Secretary of Christian work with the help of the Y. W. C. A. workers and Baptist and Congregational Church secretaries. The program included an address on "The Challenge of the Church"; a meeting of secretaries and presidents of

the Christian Associations; an illustrated lecture on "The Church at Work"; personal interviews; discussions on church work and a supper, followed by discussion on "The Ministry" and "Foreign Work."

The fourth experiment in cooperation came at the invitation of the *Smith College* Christian Association for a visit there last March. The Lutheran and Methodist Boards were also represented in addition to those who had been at Wellesley and the program for the three days' visit included a luncheon with the cabinet of the Christian Association, the presidents of the Church Clubs and the secretaries of the various churches, the national student secretary of the Christian Association and the local secretary of the Young Women's Christian Association; tea with the members of the Bible Department, the Advisory Committee of the Young Women's Christian Association and undergraduates; meeting of the Y. W. C. A. with Mr. Gordon Gilkey, of Springfield, speaking on "The Challenge of the Church." The local ministers of Northampton were invited to this meeting and following this an informal discussion was held for the local ministers and the secretaries in an effort to suggest new ways in which the local churches could serve college students. Then came interviews; luncheon with the Student Volunteers and the foreign students of the college; conference for those interested in work in the Home Church; conferences on work of Home Missions, work of Foreign Missions, Opportunities in Religious and Social Education in the Young Women's Christian Association and Sunday School Work; simultaneous meetings of the denominations which had a visiting secretary.

This experiment has proved valuable from the point of view of the local people and from that of outsiders. All wished to have it continued another year and felt that it was worth recommending to other women's colleges and universities.

NEWS FROM MANY LANDS

LATIN AMERICA

A Sunday-school in Brazil

REV. HERBERT S. HARRIS, secretary of the World's Sunday School Association for Brazil, writes of a Methodist Sunday-school in Rio de Janeiro which he visited: "It was the occasion of their annual Children's Day, also observed as Decision Day. The pastor had asked me to speak to the school. There must have been about 200 children present besides fifty or more adults. During the singing of the last hymn, those who had not made a profession of their faith in Christ but who then desired to express their purpose to live Christian lives, were asked to come down to the altar and give their hand in testimony of their purpose, to the pastor and superintendent. There were eighteen boys and girls who responded. It was a touching sight to see these young lives dedicating themselves to the Master but I cannot help thinking how much greater is the responsibility now resting upon that church and school for training them up into that life which is Christ. I am thankful that we now have in Portuguese a book like Betts' 'How To Teach Religion,' which will help prepare the teachers for this most important and delicate service."

Baptist Progress in Brazil

THE American Baptist Mission (Southern Convention) in Brazil is said to be the largest conducted by Baptists anywhere. It was represented by a remarkable exhibit at the Rio Exposition. At a convention held in Rio, more than five hundred delegates were present, some of whom had traveled over two thousand miles to be present. It is proposed to erect, also, in that city, a Baptist church that will equal almost any in North America, and three years hence to

hold there a Latin American Baptist convention. Southern Baptists have labored in Brazil for forty years and are represented now in that country by nearly 300 churches, half of them self-supporting, 700 preaching stations, 30,000 actual members, and at Rio by a strong college and theological seminary.

NORTH AMERICA

Our Unchurched Youth

THE facts brought out at the Sunday-school Convention at Kansas City in June as to the various social and racial groups of children in this country which are untouched by religious teaching were stated in the August REVIEW. Statistics showing the detachment of American youth from the teaching of the Church, which were presented at the same convention, have been summarized by the Dayton, Ohio, *News* as follows:

"Nineteen out of every twenty Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church. This calls up a vital question—How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

Disciples' Annual Convention

THE annual Convention of the Disciples of Christ, held at Winona Lake, Aug. 28-Sept. 3, discussed many important questions. Reports from its departments were encouraging. The United Christian Missionary Society announced receipts of \$2,702,-

730, with a deficit of more than a quarter of a million dollars. In foreign mission fields there were 3,131 baptisms; in mission schools 10,963 pupils; contributions from natives of \$179,298.00. The chief subject of earnest discussion was the practice of some missionaries who have received members from non-immersionist churches without requiring re-baptism. A number of home churches, known as "open-membership churches" have followed the same custom. The Board of Managers have decided that the mission churches shall receive only the immersed, and missionaries are instructed to conform or return home. *The Congregationalist* comments: "As the Disciples claim no creed but the confession of Peter, and hold Christian union to be their special message, the situation seems contradictory."

Systematic Giving

GREAT as the gifts to benevolences of the Northern Presbyterian Church have been, one member points out the difference between the contributions *per capita* of the Northern and Southern Presbyterian Churches in the following figures:

	Northern Church	Southern Church
1919	\$7.30	\$7.47
1920	10.57	11.05
1921	9.47	14.84
1922	8.28	13.28

If the Northern Church had given in the same proportion, their gifts last year would have been \$8,784,590 more than was reported to the General Assembly. The explanation suggested for this difference is that the leaders in the New Era Movement of the Northern Church stressed *giving*, everybody determining his or her own proportion to give. The leaders of the Progressive Campaign Committee of the Southern Church accept God's terms of proportion, the tenth, to be *paid*, and hence stressed tithing.

In a pamphlet now in the press entitled "How One Denomination is Succeeding," the methods of the

Progressive Campaign Committee of the Southern Presbyterian Church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual church members who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by The Layman Company, 35 North Dearborn Street, Chicago, Ill.

Missionaries at Home

THE northwest district committee of the Presbyterian Woman's Board of Foreign Missions has undertaken to furnish and equip three additional four-room apartments in Chicago near the University of Chicago for the use of missionaries on furlough. The University of Chicago rents these apartments to missionaries on the dormitory plan. Princeton Seminary has recently opened a missionary dormitory and Hartford Seminary also offers special facilities for missionary families on furlough. The gift to Northfield Seminary, by Miss A. M. Spring, of the site for a missionary colony property comprising over seven acres, to be known as Spring Memorial Gardens will offer homes for missionary families in the beautiful Massachusetts town.

Cooperation and Spanish Americans

REV. Josiah H. Heald, D.D., President of the new Interdenominational Council of Spanish-speaking Workers in the Southwest and Superintendent of the Southwest for the Congregational Home Missionary Society, writes in the *Home Mission Monthly* of the difficulties that have attended attempts at cooperation in that field, and urges an interdenominational paper as the most practical means to that end. He sees, however, the problems of getting four or five denominations to join in the undertaking at one time, of financing the

enterprise, and of securing a suitable editor, and concludes: "If we have enough grace to do one unselfish undenominational task like this that I have tried to set forth, it may later be possible for us to do even greater works. It remains yet to be proved that we have. Meanwhile we face a big, united, organized opponent, ready at every point to take advantage of our weakness and do to us piecemeal what he could not do to us united. Lacking the grace to be one as our Lord prayed that we might be, we expect Him to save us from the results of our disunion. He won't do it, and can't do it!"

Our Protestant Immigrants

TWELVE of the nineteen organizations which maintain workers in the "Social Service Department" at Ellis Island have Protestant affiliations. The Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local cooperation, but Protestant immigrants coming to America are practically neglected when it comes to an adequate method of following them up and relating them to the Protestant agencies of their community. Before the present "Quota Law" went into effect, over sixty per cent of those passing through Ellis Island were Catholics; but the present law favors immigration from the northern Protestant countries of Europe. From July 1, 1921, when the law went into effect, until March 31, 1922, 21,000 English people came in, 10,000 Scotch and 11,000 Scandinavians, making a total of 42,000. People from Protestant countries of Europe come and stay. Therefore the greater need for following them up.

A comprehensive plan with this purpose in view is now being worked out in the office of the Home Missions Council. Mr. Raymond E. Cole, loaned by the Protestant Episcopal Church, is in charge of this work.

5

Hungarian Protestants in America

THERE are approximately 500,000 Hungarians in the United States, who are organized into ninety-two Protestant congregations. The Reformed Church in the United States now has forty-five of these churches under its jurisdiction. It started work among these people in 1890, for Hungarian immigration did not become a pronounced factor in this country until about 1886. In 1907 Count Degenfelt, representing the Conventus of the Reformed Church of Hungary, visited America and organized the Reformed Hungarian Church of America. He induced nine of the congregations belonging to the Reformed Church in the United States, and a number belonging to the Presbyterian Church, to affiliate themselves with the new organization. They were constituted into two Classes, known as the Eastern and the Western. These bodies, now, with a few exceptions, come into organic connection with the Reformed Church.

Some of the independent congregations have become affiliated with the Protestant Episcopal Church. Services are being conducted in the Hungarian churches exactly as heretofore. The parishes and missions retain full rights to call their ministers, with the approval of the Bishop. One of the terms of the agreement is that "the validity of Baptism and the sufficiency for admission to Holy Communion of Confirmation as heretofore administered by the clergy of the Reformed Church of Hungary, shall be accepted.....but hereafter Confirmation shall be administered by Bishops."

Institute for Negroes

THE American Church Institute for Negroes is a sort of clearing house for the Protestant Episcopal Church's educational work for the Negro race. It began in 1906 and has worked in cooperation with schools already in existence rather than establishing new ones. Each school affiliated with the Institute

must maintain a certain scholastic standard, and must submit each year an audited financial report.

In the ten church industrial schools, under the supervision of the Institute, there is an annual enrollment of over 3,000 pupils who are being taught, under Christian influences, clean living, right thinking and hard work. Over thirty different trades are taught and the percentage of pupils in the higher grades is steadily increasing.

With the Negroes numbering one tenth the population of the United States, the opportunity offered in these schools is of great importance. One of the leading authorities on the Negro problem has said that the black man is notable for two things in particular—his religious susceptibility and his "educability."

Neglect of Navajo Children

A TREATY was made with the Navajo Indians in 1868 wherein was promised a schoolhouse and teacher for every thirty children of school age. The Indian Rights Association reports that, notwithstanding that promise, there are today over 6,000 such children without school facilities. The recommendation of Commissioner Charles H. Burke is that the Secretary of War transfer to the Interior Department the abandoned Military Post at Fort Wingate, New Mexico, for school purposes. This post is in the heart of the Navajo country and can be equipped at comparatively slight expense to accommodate 500 pupils. The Indian Rights Association earnestly requests friends of the Indian to write (1) to the President, (2) to the Secretary of War, and (3) to members of Congress urging that this transfer of Fort Wingate Military Post to the Department of the Interior, for use as an Indian School, be made. It will help, in part, to keep our faith with these Indians, and the opportunity should not be neglected.

—*The Congregationalist.*

Anti-Peyote Legislation

FRIENDS of the American Indian have long been concerned over the widespread use among them of peyote, a narcotic drug, made from the peyote bean which is imported from northern Mexico and which through scientific investigation of its use has been found very detrimental to physical health, mental sanity and moral control. A bill prohibiting its use was introduced into the House of Representatives by Representative Hayden of Arizona, and a hearing on the bill was held the end of June at which representatives of the Indian Bureau, the various home mission boards doing work among Indians, the Federal Council, the W. C. T. U. and other organizations urged its passage. Another hearing before the Committee on Judiciary is scheduled for the early autumn. At this hearing representatives of Indians who are users of this drug, who have even organized a church composed of those favoring the peyote cult, will undoubtedly be heard. Everyone interested in the civilizing and Christianizing of the American Indian should use every available influence in promoting this prohibitory legislation.

Alaskan Leaders

THE Alaska Native Brotherhood whose purpose it is to promote morality, education, commerce, and citizenship now embraces practically every native in southeastern Alaska with the exception of the four hundred Indians at Metlakatla, who were originally under the Canadian Government, and speak a totally different language. The leaders of the Brotherhood are almost without exception graduates of the Sitka Training School, forerunner of the Sheldon Jackson School of the Presbyterian Board of Home Missions. William T. Paul, who was sent to Washington last winter to represent the people of Alaska along legislative lines, writes of the activities of the Brotherhood: "We have a convention yearly and discuss such problems as: The Fu-

ture of the Natives of Alaska; Better Schools; Fisheries—Their Depletion and the Remedy; Better Politics—Why Every Indian Should Vote; The Place of Religion in the Brotherhood. We secure the best speakers available, but in the main handle the questions ourselves, an open forum following every address."

EUROPE

Glasgow Students' Movement

ONE of the results of the revival movement in Scotland, described in the REVIEW some months ago, has been the formation of the Glasgow Students' Evangelical Union, which has already justified its existence by its vigorous contributions to practical evangelism. Its activities have assumed various forms, but its chief aim is to assist or conduct evangelistic campaigns, and in this direction it has met much success. One of its autumn campaigns was held in Edinburgh from Sept. 17th to Oct. 6th, under the leadership of J. G. Haldane and D. P. Thompson.

The Gospel by Radio

"MY voice can speak with no telephone or anything of that sort, right out into the air. Springs out—understand. And I have got such a great deal of talk to do for our Saviour. And praise His name that Italy has such a splendid atmosphere to carry words. You know what I am talking about? It is the wireless telephone, the radio, you know; Signor Marconi's *invenzione*. Believe me, it is great for a great number of things, but its true *posto* is to proclaim the glorious Gospel, with all and everything else supplementary."

So writes Paolo, an Italian evangelist, to Dr. W. H. Morse of Hartford, Conn., who had much to do with his conversion when he was in America. His letter proceeds to tell of one occasion when a friend brought together to hear the radio a group of some fifty relatives who were hostile to evangelical Christianity, but to whom Paolo had an opportunity of

thus bringing his message—as he says of sowing "seeds of holy fire."

German Foreign Missions at Home

GERMAN Christians are experiencing great difficulty in their foreign mission work because of the low exchange value of their money. The reorganization of the church in Germany, which is now going on, is also affecting the work of foreign missions. This work was carried on by established missionary societies, controlled by an executive board. New societies have now arisen, more or less independent of those that call and send out missionaries, but also endeavoring to further missionary zeal and interest. There are at present twenty-three such missionary organizations in Germany. Further, there are associations for medical missions, teachers' missionary societies, a conference of German mission workers, women's organizations, a society devoted to the science of missions, and others. The question now under discussion is whether these organizations should be admitted to the regular "delegates' conference."

Revival in Scandinavia

ASPIRITUAL awakening is abroad in Denmark and Finland, which is reminiscent of the revival in England at the time of John Wesley, according to Bishop Anton Bast, of Copenhagen, in a report received from Chicago by the Committee of Conservation and Advance of the Methodist Episcopal Church. Norway is also yielding to the religious spirit, he says, and business men are tithing. "In Copenhagen, in spite of a very hard influenza epidemic we had our churches full day after day," says Bishop Bast. "In spite of a hard winter and sickness among the people of Sweden, the revival meetings, churches and halls were packed. People of all classes of society attended. The people and pastors and other workers came from far away circuits on that large snow-covered district, which includes the Lapland

up to the Arctic part of Norway, Sweden and Finland."

Religious Liberty in Poland

CABLE dispatches from Warsaw early in May reported that further steps in religious toleration had been taken by the Polish Government in abolishing the legal disabilities imposed by Czarism upon Roman Catholics. This follows the abolition, some weeks ago, of the anti-Jewish status of the former Russian régime and clears the books of the new Polish Government of all religious proscriptions.

AFRICA

The New Woman in Egypt

THE *Indian Witness* reports that the Feminist Movement in Egypt publishes a magazine edited by its president, Madame Labiba Ahmad, a well educated Egyptian lady. The oath taken by the members of the society is, "I swear to make chastity my crown and virtue my guide; to live as a free woman, a good and useful wife and mother; to do my duty honestly to my God, my father-land, and my country; to love others as I love myself, and to hate for them what I hate for myself." The magazine deals with nursing and hygiene and exhorts Egyptian women to make the most of their opportunities in their homes and to educate themselves and their children.

Christians Stand Firm

MISSIONARIES of the Church Missionary Society report that one of the results of the spread of Christianity among the young men of Iboland, Nigeria, is their withdrawal from the Okonko club, thus leaving the older men with no one to beat the drums and perform other offices in the heathen ceremonies. This has been most distressing to the chiefs and other members of the club. Finding that harassing and persecuting the Christians had no desired effect, they shifted ground, and asked for a com-

promise between the Church and the club, to allow Christians to join the latter without being disqualified for church membership. This, they have been told, is impossible, as there can be no affinity between light and darkness.

A Chief, an Inquirer

CONSPICUOUS figures in the inquirers' classes at Mbereshi, Central Africa, are the chiefs and headmen of the villages who have joined during the year. Nine have come forward as believers and among them the Chief Kazembe—the greatest of them all. Mr. W. Freshwater, a missionary of the London Missionary Society there, writes: "If one does not see very much outward difference at first, there is this one fact, that their attitude towards the Gospel is different, and they are desirous of being taught the good Word of Life. To become a Christian means a tremendous loss of prestige. It means ostracism from the people in attendance upon them, as well as from the people generally. To their way of thinking, such a one has ceased to be a chief, in proportion as he dispenses with native customs and practices. A great burden of prayer is now laid upon the church on behalf of these chiefs and headmen, that they may be brought right into the Kingdom of God's liberty and love. A private meeting for Bible instruction is held each week at Chief Kazembe's court, after the weekly Bible class. He often attends the Sunday service."

Reaching the Young Malagasy

SOME of the difficulties of the missionary in Madagascar in dealing with young people were recently presented in the *L. M. S. Chronicle*: "The missionary with the multifarious demands of church and school has no time or strength to spare for systematic organization or sports and intellectual interests among young people; and the young people themselves have very little initiative or

persistency. Boy Scouts and the like are still tabooed, and other forms of recreation need good organization and instruction, otherwise they deteriorate into rowdyism. Athletics, apart from the military, have little meaning to the Malagasy. It should also be borne in mind that any association must be licensed by the Government, and young people's associations are not looked upon with favor by the official world. All our efforts to improve the youth of Madagascar, therefore, are concentrated on what they do understand and appreciate, namely, religious activities."

MOSLEM LANDS

The British in Palestine

THE official ceremony initiating the British mandate rule for Palestine, which was held September 11th, was accompanied by many formal proclamations, the chief one being the Order in Council, which outlines the duties of the High Commissioner, the office now held by Sir Herbert Samuel. A Legislative Council will replace the present advisory council. It will consist of twenty-two members and will include the High Commissioner. Separate Moslem, Jewish and Christian courts, with exclusive jurisdiction in certain matters, are to be established. Jewish immigration will be regulated by a committee of the Legislative Council, the majority of which will be Arabs.

In the text of the Mandate on Palestine approved by the Council of the League of Nations, the following articles occur:

Article 15: The mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion, or language. No person shall be excluded from Palestine on the sole ground of his religious belief....

Article 16: The mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good

government. Subject to such supervision no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

The New Greek Patriarch

MELETIOS IV, the new Ecumenical Patriarch of the Greek Church and Archbishop of Constantinople, is reported to be a notable figure in the history of the Orthodox Church. He has undertaken the duties of the office at risk of his own life, and must support his staff on a greatly reduced income. He is making the Greek Church more democratic, and is doing his best to smooth out the difficulty with the seven Metropolitans who seceded before his election, and to make peace within the Church. A correspondent writes: "His chief interest from an evangelical standpoint is two-fold. He is the first Greek Patriarch who has ever said a favorable word from the pulpit for Protestants. His utterances praising evangelical Christianity have been so outspoken that many of his own people are calling him a Protestant! He does not deny it and is away ahead of his Church in his liberal attitude. The second point of special interest is his decision to have a translation of the Bible into modern Greek. In this, he takes the evangelical point of view, and the British and Foreign Bible Society and the American Bible Society are ready to back him up in the printing and circulation of the translation when ready. He is blocked at present by the uncertainties of the political situation and the difficulty of getting scholars together to do the work. In the fact that he receives and talks freely with missionaries, he is different from his predecessors and it gives new hope for the spirit of reform within the Church. Others before him have urged union with the Anglican Church but he is interested in whatever makes for cordial relations with all the Churches."

Heroes in Smyrna

REPORTS of the horrors in Smyrna pay high tribute to the heroism of individual American missionaries and relief workers. Edward M. Fisher, General Secretary of the Y. M. C. A. is quoted in the New York *Times* of Sept. 20th as saying:

"Through the bravery of Miss Minnie Mills of the American College and Dr. Wilfred Post of Washington, D. C., who worked incessantly, we succeeded in taking 600 Armenian orphan boys from the fire zone, marching them to the pier.... In some unaccountable way two of the youngsters secured American flags, which they held aloft throughout the night, each boy taking his turn at holding a flag. This saved them from mistreatment by the Turks.....

"Another American hero was Raymond Moreman, a young graduate of Pomona College, California, who, in spite of the flames and the threats of the Turks, refused to desert the Christian orphanage, in which were housed 300 orphans under his direct charge. 'I shall die with them if they are killed,' he told the Turkish authorities.

"Dr. Post ministered to the suffering and dying, until exhausted he was taken aboard an American destroyer. He refused to stay on the destroyer, however, and returned to the shore.....

"Another gallant American was Charles Claffin Davis of Boston, who for ten days and nights did not close his eyes, giving succor to the survivors and pleading with the Kemalists to adopt a merciful attitude."

INDIA

C. M. S. Retrenchment

A DELEGATION sent out by the Church Missionary Society to India and Ceylon has given special thought to reducing the expenditures of the Society in view of the financial situation. They concluded that "the C. M. S. is attempting today far more work than it can compass efficiently on

existing resources," and they suggested the following general lines of policy in respect of retrenchment: (a) to withdraw from work which has become too diffuse; (b) to give up a good deal of educational work among non-Christians in order to concentrate on the educational uplift of the Christian community; (c) to withdraw from places where other societies are strong and can easily assume responsibility; and (d) to withdraw or reduce work where the continued presence of the foreign organization in its present strength tends to retard the development of the life and activity of the Indian Church. In accordance with these lines of policy, the Committee have decided to withdraw from six stations in the Punjab, including Amritsar and Multan; and from Allahabad, Lucknow, and several other stations in the United Provinces. These steps will involve the giving up of four high schools, five middle schools, and the Oxford and Cambridge Hostel at Allahabad. —C. M. S. Review.

An Indian Home Missionary

AMERICAN Methodist Christians in India have organized and appointed their first home missionary, sending him to a point in Central India where there are a half million people among whom no missionary work has been done. The following extracts from a letter which he wrote to Bishop Frank W. Warne indicate the spirit in which he is beginning his work:

"It is providential that the Board has selected this promising field for the work. I must confess sincerely that the prospect is very good and splendid here. Since I have come here I visited the local officials and the influential people of the town. Everyone is very courteous and friendly to me and are quite sympathetic in our mission work. I do every dealings with prayer and very carefully. Our mission work is appreciated by all in the town and villages... The Gospel is proclaimed by preach-

ing in bazaars and towns, tracts distribution, personal work and Sunday-school. The people are hungry and thirsty for the Salvation. They hear the precious and living message of our Lord Jesus Christ eagerly and attentively. In the morning I go out to visit the surrounding villages.... And they daily come to me to receive hand bills and tracts to read. I go as far as I reach doing with all my might this work which is entrusted to me."

A Missionary Martyr

"UNTOLD possibilities for India," comments the *Dnyanodaya*, "are wrapped up with its industrial developments and the economic uplift of the Indian Christian Church largely depends on the industrial work of Christian Missions." Realizing these things in 1919, Mr. Tom Dobson, after seventeen years as manager of the Scottish Mission Industries, Poona, accepted an appointment from the United Free Church of Scotland as a missionary at Jalna in order to help in rescuing India's poor from the thralldom of the money-lender. After a little more than two years of priceless work at this great task Mr. Dobson died on July 27th as the result of wounds inflicted on him by an Arab in the Nizam's Territory, who had borrowed money from the Cooperative Credit Bank, and whom Dobson called upon to see about the repayment of the loan. When police officials called at the mission, though too weak to see them Mr. Dobson sent a message that he refused to prosecute his assailant.

Mission Schools in Siam

A WRITER in *The Siam Outlook*, describing "the evolution of the missionary schools in Siam," tells the story of educational missions in practically every field when he says: "The first schools were but handfuls of bashful, suspicious children squatting on the verandas of missionary homes. The Bible and a few tracts were the principal textbooks. Gradually the numbers increased as the parents be-

gan to understand the purpose of the schools. Funds for buildings were raised. These were humble structures at first, increasing in size and beauty until today the mission schools have become recognized factors in the betterment of Siamese youth."

Harriet House School in Bangkok has recently moved into commodious quarters, with well-equipped recitation hall and dormitories, and a new building is being erected for the Chingmai Girls' School. Graduates of Bangkok Christian College and Prince Royal's College are holding responsible positions in many departments of Siamese life today.

CHINA

Comparative Church Growth

IN discussing its work in China, the Missionary Society of the Protestant Episcopal Church suggests the following comparisons between the rate of church growth in China and in America:

In China, the first missionary, about	1830
First synod of Chinese Church,	1912
Interval,	78 years

In the United States, first permanent appearance of our Church,	1607
First General Convention,	1785
Interval,	178 years

In China, first synod,	1912
Organization of Chinese missionary society,	1912
Interval,	0 years
In the United States, first Convention,	1785
Organization of missionary society,	1821
Interval,	36 years

In China, between the first missionary and the missionary society	78 years
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In the United States, between corresponding events,	214 years
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The analogy cannot be pressed but it yields food for interesting thought.

Women in the Chinese Church

THE detailed reports which continue to come of the China National Christian Conference last May,

serve to emphasize the vigor and originality of Chinese thinking. One delegate, stating that in their desire for a truly national Church there was no thought of throwing over the missionary, said, "Thank God we have many missionary friends who are more Chinese than some of the Chinese themselves."

"An unforgettable note was struck," writes one of the foreign delegates, "when a Chinese woman spoke from the platform on behalf, so she claimed, of all the women delegates, demanding full franchise and full representation in the Church, including ordination to the Christian ministry. I gather that, at any rate, the younger generation of men are ready to accord equal rights to women. When the resolution constituting a National Christian Council was passed, it was decided that, of every four members, one, at least, should be a woman."

Educational Commission Report

THE distinguished commission which was appointed by the Foreign Missions Conference of North America to study the missionary contribution to the field of education in China has prepared its report.

The Congregationalist says of it:

"It will make a volume of several hundred pages, and will be one of the most important studies of mission work ever published. Among the conclusions reached are these: That Christian education should be developed with the expectation that it will eventually pass wholly into the hands of the Chinese; that there should, meanwhile, be the closest practicable cooperation with the government educational authorities and schools; that the colleges and professional schools should be fewer in number and stronger; that there should be more and better schools for teacher training; that there should be more and better middle schools; that Christian forces must concern themselves with agricultural education, and especially

with the betterment of the farm village."

Our Opportunity in China

DR. JOHN R. MOTT, on his recent return from China, said of the "New Thought Movement," which is sweeping over the educated classes: "There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited.... In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the New Thought Movement today in China. Then we missed our opportunity in Japan. It is here now in China."

Merchants Welcome Christians

THE anti-Christian movement among the students of China was discussed in an editorial in the August REVIEW. *The North China Herald* reports a counter-demonstration to the activities of the anti-Christians, when delegates to the World's Student Christian Conference visited the city of Tientsin:

"When the delegates arrived at the railway station an inspiring spectacle greeted them. Bodies such as the Chinese Chamber of Commerce and the guilds were there with banners waved on high, and brass bands hard at work, and explanations were speedily forthcoming that it was as an offset to the recent outbursts of the non-Christians that it was taking place. Furthermore, the delegates were informed that these same bodies had telegraphed to kindred associates throughout the country, asking for as hearty a welcome to the delegates when they might visit other centers. In comparison with the students, the merchant classes are largely inarticulate, so that when they resolve to demonstrate, ... we may be certain that their feelings have been deeply stirred."

Home Missions in China

THE Chinese Home Missionary Society, which in 1918 had seven members and an income of \$185, in 1920 had a membership of 1631 and an income of \$7,916. Last year showed farther advance, the membership trebling, while the income rose to \$8,723. Its missionaries number nine, and are at work in Yunnan City and Lufêng, three days' journey west of Yunnan. It is proposed shortly to occupy Kochou, a large and wealthy city to the south. Early in 1922 the missionary branch of the Scottish and Irish Missionary Society of Manchuria united with the China Home Missionary Society, and is now known as the Heilungkiang branch of it.

JAPAN-CHOSEN

Only Christians Wanted

A LARGE exhibition of products from all parts of the island of Kyushu was held at Oita, Japan, in 1921," reports the *C. M. Outlook*, "and the Christian Women's Temperance Society was asked by the mayor to undertake the task of look-after any lost children. The Patriotic Women's Temperance Society (Buddhist) much wanted to be entrusted with this work, but the mayor said that only the Christians would have enough love to look after other people's children properly. It was no easy task, but for three months, every day from 9 a. m. to 5 p. m., the Christian women took it in turns to be in attendance at a little kiosk that had been put up in a central place, and about 200 children were comforted and returned to their parents."

A Grateful Mother

THE following is characterized as "the best story from the year's reports" by *The Japan Mission News*, published by the American Board: "Last year at the close of the graduation exercises of the Imadegawa Kindergarten the mother of one the graduates came and expressed her thanks for what the kindergarten had done

for her child. She had been touched by the exercises, and the tears were still in her eyes as she said, 'You have taught my boy the Way of Life; you have taught him of God. Recently we were at the funeral of a relative's child. Everyone talked of the dead child as gone into the darkness, no one knew where, and they cried. Tsune saw and heard them, and spoke up and said with a smile on his face, "He isn't dead, he has gone to be with God." I thank you from my heart for teaching my boy this.' Such heartfelt appreciation and testimony were well worth twenty-five years of kindergarten teaching."

ISLANDS OF THE SEA

Manila S. S. Workers Unite

REPRESENTATIVES of all the Protestant organizations at work in the city of Manila, numbering at least 250 enthusiastic Sunday-school teachers, officers and workers, recently met and formed a permanent organization, to be known as the Manila Sunday-school Workers' Association. At the organization meeting Professor Panlasigui, Instructor in Child Study in the University of the Philippines, delivered the address of the evening, on "The Teacher's Larger Task." He showed that the work of a Sunday-school teacher includes not only the half hour of formal lesson instruction on Sunday morning, but also training in worship, home visitation and a personal supervision of the expressional and service activities of the pupil. "It is only in this way," said he, "that a full-grounded Christian life can be developed, and that is the goal of our task." A brief summary of the address was given in Tagalog for the benefit of a few present who did not understand English.

Mohammedans in Java

THE following announcement, issued by an organization called "Mardi Kintaka," proves the presence of Moslem activity among Malay and Javanese speaking peoples: "It

has been decidedly aimed to introduce the Moslem Religion and spread its rational doctrine into all inhabitants in the archipelago in general and into the natives in particular by printing and publishing the Malay or Javanese books for this purpose. It protects the Moslem cause gently and intelligently when such protection is necessary and it believes that the Islam has come to establish real peace in the whole world and its mission was not to Arabia alone, but to the whole of universe from the microscopic atom to the most gigantic creation. Thus Islam deserves to be embraced by every nation and in any country. Further information concerning Islam and its doctrine will be found in the Mardi Kintaka's publications with the lowest price and to be sent direct on application."

GENERAL

The 1923 Week of Prayer

ALTHOUGH the appointed days for the next Universal Week of Prayer are not until January 7-13, 1923, the World's Evangelical Alliance has issued the invitations and suggested topics for it, in order that adequate preparation may insure a worthy observance of this week which, for the last seventy-five years, has emphasized the power of the united prayers of all those "who in every land call upon God through the Name of our Lord Jesus Christ." The invitation suggests suitable texts for sermons or addresses on the opening Sunday, January 7th; Monday is to be devoted to thanksgiving and humiliation on general lines; and the proposed topics for the succeeding days are The Church Universal; Nations and Their Rulers; Missions; Families, Schools, Colleges, and the Young; The Home Base, and the Jews—each of which lends itself, as is pointed out, to both thanksgiving and supplication.

Missionary Money Wasted

THE United Christian Missionary Society recently announced a preventable waste in its financing, which can be paralleled in practically every mission board. The treasurer of the Society reports that, during the missionary year which closed June 30, 1922, he paid \$14,337.35 interest on borrowed money because the churches were slow in sending their offerings. This would pay the salaries of fourteen missionaries for a full year.

If the churches, Sunday-schools, women's societies, Christian Endeavor societies and individuals would send their missionary money in either monthly or quarterly payments, most of this interest charge could be avoided. But many churches wait until the last month of the missionary year and some of them until the last day of the last week of the last month to send their offerings. This makes it absolutely necessary to borrow money while waiting for the offerings to come in.

World's Y. M. C. A. Meeting

THE meeting of the World's Committee, which was held at Copenhagen in August, was the first gathering of that body since 1913. Such a conference brings out strikingly the fact that among the forces which make for righteousness, peace and good will among men the Christian Associations hold high rank in all the lands where they are established. Especially is this true of the Far East in recent years, while in certain parts of Europe new organization has taken place as a consequence of the world war relief work. This has resulted from the urgent requests of governments as well as of peoples, who have found in the Associations a religious and social center hitherto wanting in the community life.

THE MISSIONARY LIBRARY

Crusading in the West Indies. By W. F. Jordan. Fleming H. Revell Co., New York. 1922.

This is one of the best missionary volumes published on the West Indies. The author, as agent of the American Bible Society, has lived in the West Indies for many years. He is a man of education, liberal spirit, a close observer and a lover of the people about whom he writes. He says: "It is a pleasure to testify here to the kind treatment accorded me everywhere during these years of travel among our neighbors. I have yet to experience the first unkind act, or hear the first unkind word directed to me personally by a Latin American; and I traveled widely in Mexico during the critical period from 1914 to 1918."

While the object of the book is plainly missionary, there is much of general interest, character study, social conditions, commercial data and information for travelers. The description of the customs of the people is particularly interesting and helpful.

One of the strongest impressions received from the book is the need of and opportunity for distribution of good literature. "There is a great need in all of these countries for a healthy, inspiring, character building literature....One of the greatest needs of Cuba today is Christian literature. With the general increase of literacy there is an increased demand for reading matter and therefore a greater opportunity for the spread of the Gospel through the printed page. In Cuba the forces of evil seem to be much more awakened to the opportunity of getting in their work, through the press, than is the Christian Church. I have never, anywhere else, seen such a mass of vile novels and other obscene literature for sale, as in the bookstores of the Island." "There is such a demand for reading matter throughout Cuba

that traveling salesmen are able to make a living going from house to house with cheaply bound books." Protestant America has been late in grasping the importance of the circulation of Christian literature in the evangelization of Spanish America.

The most valuable part of the book is the four chapters on the little known country of Haiti. While these chapters are little more than travelogues, a clear picture is given of the life of the people. The superstition, the voodoo worship, the lack of education, sanitation and political stability, are clearly brought out, as is the need for missionary work which is at present very limited indeed. For Santo Domingo a very rapid development is predicted and the people are courteous, gentlemanly, and perhaps easier of approach from an evangelical point of view than those of the rest of the West Indies.

Two chapters are given to Porto Rico and two to the little known French Islands. The last chapter includes observations on the importance of speaking good Spanish, climatic and sanitary conditions, animal life and a suggestion as to the supplying of good literature to Latin America.

Haiti. By J. Dryden Kuser. Boston, Richard G. Badger. 1922.

The value of this book consists mainly in its illustrations. The text of a hundred pages is given to a cursory account of the trip to Haiti on the steamer, the revolutionists, a bit of history and life in Port au Prince.

Lutherisches Missions Jahrbuch. Edited by E. Stanze. Published by the Saxon Missionary Conference. Price, 50c. H. G. Wallbaum, Leipzig, Germany. 1922.

This little pamphlet contains complete statistics of all Lutheran missions and mission societies in the

world. The articles are written by well-known missionary authorities and discuss the various present day problems of Lutheran missions. The statistical material is very complete, and the book is replete with missionary information.

The Hill of Good-bye. The Story of a Solitary White Woman's Life in Central Africa. By Jessie Monteath Currie. Illus. 242 pp. George Routledge & Sons, London. 1920.

A Scotch artist, engaged to an African missionary, tells in a graphic manner her adventures while en route to the field, and her experiences in minute detail as a wife at a station where, for a time there was no other white woman with whom she could associate. Her brief sojourn was on the slopes of Mount Mlanje, which means "Good-bye"; her very limited knowledge of the language prevented her absorbing herself in any serious missionary work; her iteration of afternoon teas, and occasional picnics; the rare occasions when her husband and his colleague, the doctor, had contacts with neighboring chiefs, cooking experiences and rats in the store room and leopards outside, are the leading matters described. If the general effect of the book is to deter other women from going to Central Africa, it should be remembered that the author had too little command of the language to do any important work.

Foreigners or Friends. By Thomas Burgess, Secretary, Foreign-Born American's Division, Department of Missions and Church Extension of the Episcopal Church, Charles Kendall Gilbert, Executive Secretary, Social Service Commission of the Diocese of New York, Charles Thorley Bridgeman, Assistant Secretary, Foreign-Born Americans' Division. Charts, 231 pp., and appendix. Department of Missions and Church Extension of the Bishops and Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York City, 1921.

This handbook by specialists of the Protestant Episcopal Church entitled

"Foreigners or Friends" constitutes the approach of the churchman to the foreign-born and their children in America. But the book is far more than a sectarian treatise. It is a human document on New Americans, the latest comprehensive study of what can be done and should be done by Christian agencies in Americanizing and Christianizing the several races which have come and *are coming* from the various European countries to live and work in America. "Thirty-five million is the number of America's foreign population. Fifteen million of these were born in foreign countries and the rest had one or both parents born outside the Union. From more than thirty different countries America has been receiving an annual flood of men, women, and children, who have come to share in the good things which this nation of boundless resources has to offer." The authors make careful analyses of sources and distribution of immigrants. They thoroughly diagnose the differences between the so-called old and new immigration. They interpret the workings of economic forces in their change from generation to generation as they affect the immigrants' lives. What the United States government has done, can do and should do in providing the rightful ways of education and citizenship is considered with discrimination.

The chief excellence of the book centers in its practical answer as to what individuals, communities, churches and churchmen can do in friendly Christian ways for the foreigners in the towns or cities where they live. Such work calls less for new institutions or new methods than it does for the daily alert practice of the Golden Rule and Christian service.

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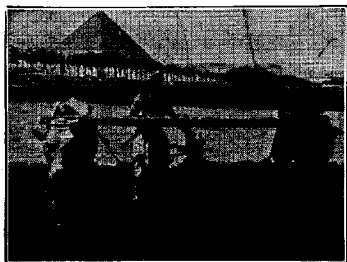
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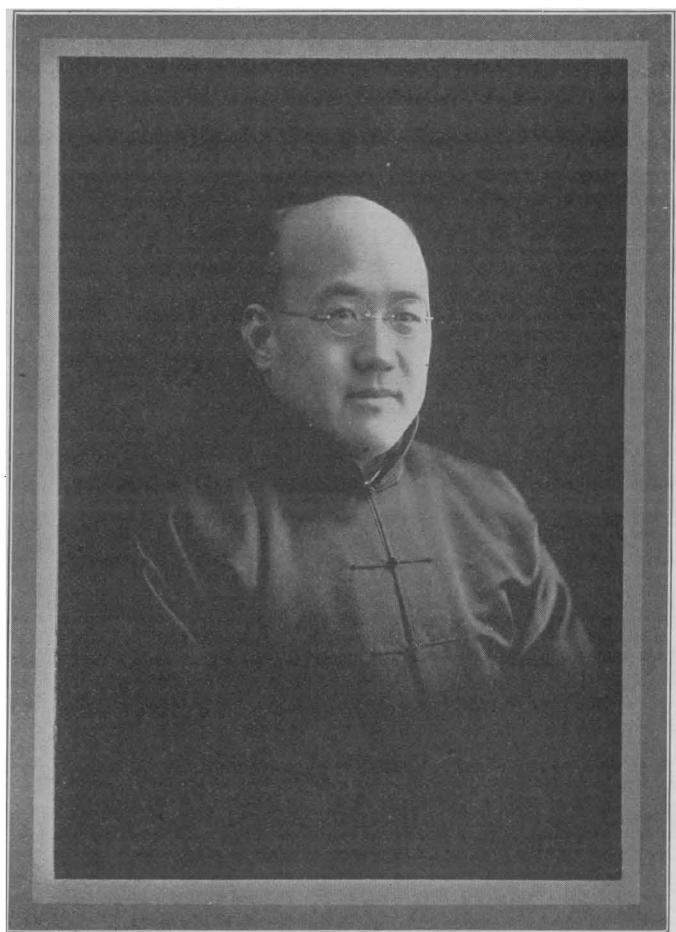
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DR. CHENG CHING YI
A Chinese Christian Leader (See page 952).

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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

STATESMEN, 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

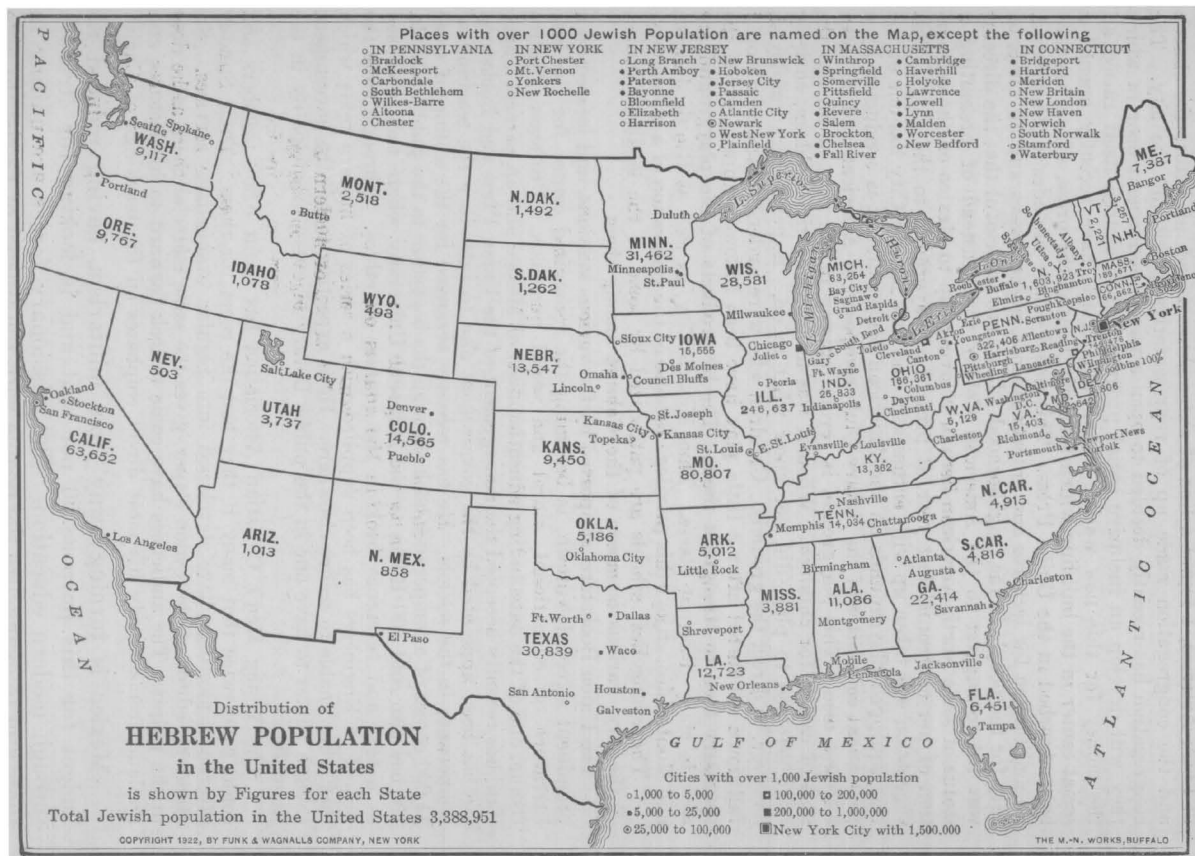
congregation, which worships in one of the few beautiful Protestant churches in Latin America, I found a line of automobiles drawn up before the church and the congregation made up of representative people of the city. The congregation has recently decided to open a parish house next door in which they 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.

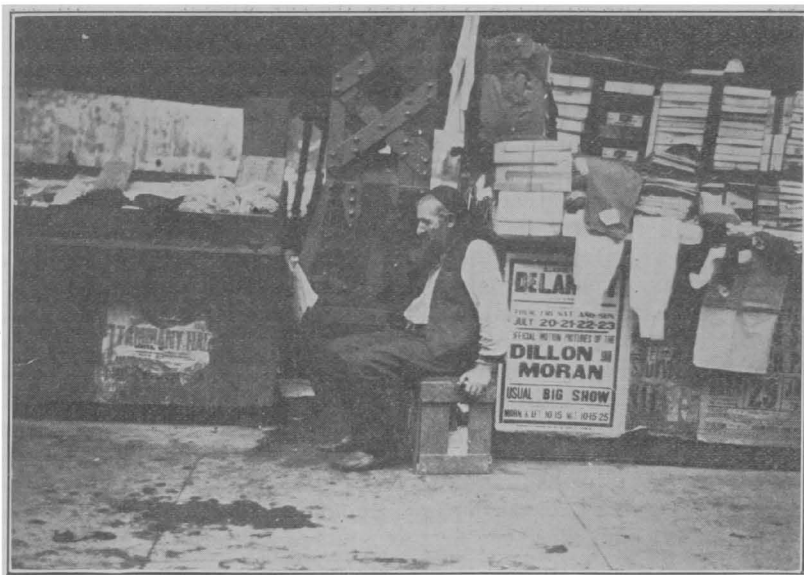
The evangelical schools are patronized by some of the leading families of the city, various members of the Cabinet among them.

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

WHEN 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

AN 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.

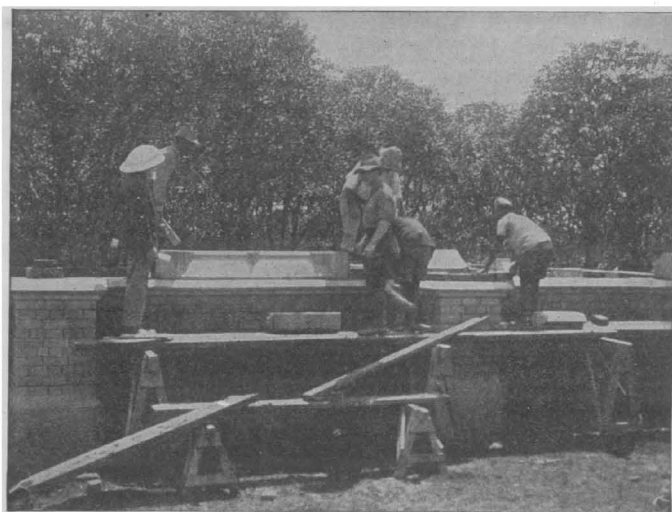
The hostility of the tribes was gradually overcome by peaceful measures, but constant attacks of fever twice brought Laws to the gateway of death and made it necessary to find a more healthful site for a permanent station. Months were spent in exploring the region west of the Lake with the invaluable 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.

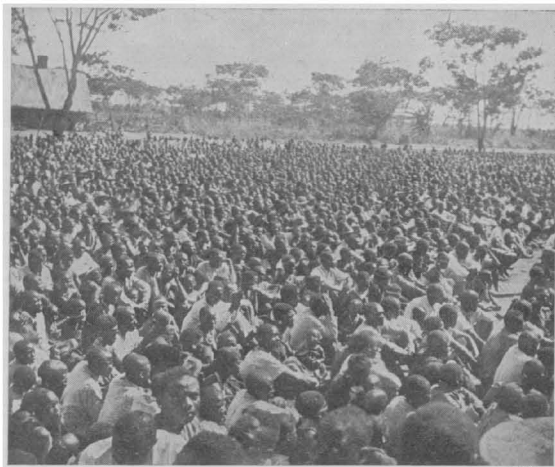
But Dr. Laws was even more than the founder of churches. The mountain sides held four million trees which he had planted; agriculture there was mainly through his colleagues' teaching; carpentry he taught as his own trade; a score of new fruits and vegetables were introduced by him; stone cutting and 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

IT 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

GARRETTSVILLE 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

THE 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.

*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."

—Copyrighted.

*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 children 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

FOLLOWING 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

THE *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

THE 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

THE 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

IN 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

IT 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

TWO 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

THE 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

THE 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

CONTRASTED 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

MORE 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

THE 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

ACCORDING 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 Endeavorers

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

FROM 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

THE 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

FREEDOM 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

ARCHBISHOP 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

FALSE 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

THE 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

SHEIK 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

FOR 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

THE 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

THE 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

THE 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

AT 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

IN 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

THE *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

MISSION 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

SOME 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

FOR 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

REFERENCE 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

AS 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, Ingтай, China.

Kiao-Chau to be Restored

JAPAN 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

WHEN 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

THE 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

THE *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.

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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.

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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.

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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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NEW BOOKS

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.

(Concluded on page 1014)

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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.

* * *

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

* * *

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

* * *

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."