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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

REV. AND MRS. D. R. EDWARDS of Newark, N. J., missionaries of the Presbyterian Board, passed through the recent earthquake in Chile but were uninjured, though mission property in Copiapo was destroyed.

\* \* \*

MR. J. H. OLDHAM, joint secretary of the International Missionary Council, and editor of the *International Review of Missions*, is again visiting India, this time in connection with the developing plans of the National Christian Council for India.

\* \* \*

DR. WILFRED T. GRENFELL during his recent visit to London received word of the total loss of the *Strathcona*, the little steamer in which for more than twenty years he had done so much of his work along the coasts of Labrador and Newfoundland.

\* \* \*

REV. JOHN DIXON, D.D., who has been connected with the Presbyterian Board of Home Missions since 1898, has resigned to devote himself to the duties of the office of President of the Board of Trustees of Lawrenceville School, New Jersey.

\* \* \*

REV. BERTRAND M. TIPPLE, president of the Collegio Internazionale Monte Mario in Rome, is in the United States, after thirteen years in Italy.

\* \* \*

ARTHUR M. HARRIS, of New York City, a Baptist layman, has been elected chairman of the Executive Committee of the World's Sunday School Association, to succeed the late James W. Kinnear.

\* \* \*

DR. SIDNEY L. GULICK, for many years a missionary in Japan, is now again in that country after an absence of seven years and has had remarkable opportunities to get the viewpoint of high government officials on Japan's national policy toward China.

\* \* \*

DR. FRANK D. GAMEWELL, secretary of the Methodist Education Association in China, arrived in New York in October last, but expected after several important conferences, to return to China in December.

\* \* \*

REV. CHARLES EDWIN BRAIT, secretary for the Central District of the Presbyterian Board of Foreign Missions, died in the Presbyterian Hospital, Chicago, September 5, 1922.

\* \* \*

MR. LESTER J. WRIGHT, missionary of the American Board at Harpoot, Turkey, is reported to have been killed by bandits while escorting toward Aleppo the last party of orphans to be evacuated from Harpoot.

\* \* \*

REV. C. T. LIPSHYTZ, superintendent of the Barbican Mission to the Jews, died in London in November in his sixty-fourth year.

## "The Latest Flaming Sign"

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You will find in his department the latest flaming sign of Christian advance in some forgotten corner of the world, which you might never know of otherwise.

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Facts reported to the Times by Christian parents will be given publicity.

The difference between Darwinism and so-called Theistic Evolution will be made plain, and the unscriptural character of the latter fully exposed in

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# CONTRASTS ON THE BELGIAN CONGO



# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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JANUARY, 1923

37.

NUMBER  
ONE

## THE NEW YEAR AROUND THE WORLD

THE New Year appropriately follows the celebration of the Coming of Christ into the world. While the Gospel of peace and good will has not yet been heralded to all men, the messengers of Christ are scattered all over the world and wherever, around the earth, Christ's day truly dawns, there a New Year of light and life, of joy and peace will follow. What a wonderful experience it would be to be able to follow the first rays of the sun as the earth turns eastward and to hear from people of every race and tongue their welcome to the Sun of Righteousness! How much more wonderful it would be if the coming of the New Year, 1923, should mean, as the day dawns around the world, the disappearance of ignorance and superstition, of hatred and strife, of selfishness and sin before the victorious and vitalizing Light of the World!

## LOOKING BACKWARD OVER 1922.

A MERE mention of outstanding events of the past year calls to mind the crises through which the world has been passing and the problems that remain to be solved. There have also been epoch-making events and signs of real progress.

In North America there have been distressing coal and railroad strikes, prohibition enforcement contrasted with bootlegging; the Ku Klux Klan has been offset by interracial cooperation; religious fundamentalist controversies; mission board reorganizations; the International Sunday-school Convention was noteworthy for its readjustments, and the International Y. M. C. A. Conference for the adoption of the "Paris Basis." A vigorous \$3,000,000 campaign has been waged in the United States for the Women's Union Christian Colleges of the Orient; many of the mission boards report increased receipts for their work. In Canada a new school of missions has been established in Toronto.

*Latin America* is making progress toward stability in government. Mexico is apparently approaching normality; education is advancing and evangelical mission work is prospering. Central American republics are conferring on the establishment of a Union or Federation. Brazil has celebrated a centennial and has strengthened bands of friendship with North America by the visit of Secretary Hughes and others. Chile has suffered from severe earthquakes but is advancing in education and in religious enlightenment. Sunday-school conventions have been held in Argentina and Brazil.

*In Europe* there have been the Irish disturbances and the establishment of a Free State. We note also the rejection of the coalition government in Britain, general industrial unrest and commercial depression; religious revivals have taken place in some parts of Britain and Ireland and the missionary crusade has made progress in Scotland. The political overturnings in France, Germany, Italy and other countries, have been accompanied by conferences on world peace and interdenominational cooperation in Denmark, on World Student Christian Federations in Switzerland, and on world and Near East problems in Genoa and Lausanne. Religious movements away from the papacy have been going on in Poland, Austria, Czecho-Slovakia and Rumania. The McAll Mission in France celebrated its jubilee. German missionary societies have been forced almost out of existence by the war and by the depreciation of the German mark. The struggle between Christianity and Bolshevism continues in Russia where there is widespread political, economic, social and religious bankruptcy and turmoil.

*Moslem lands* have been the arena of conflict and bloodshed. Greeks have fought the Turkish Nationalists and their defeat has brought destruction on Smyrna, death and deportation to hundreds of thousands of Christians and a return of the Turk to power in Europe. The Sultan has been deposed as a political ruler and a new Caliph has been proclaimed. France has withdrawn troops from Cilicia and may possibly withdraw from Syria. Palestine has been officially declared by Great Britain the national home of the Jews but is greatly disturbed by conflicting factions. Irak, the new kingdom of Mesopotamia, has been established under King Feisal (a British vassal), and the Presbyterian and Reformed Mission Boards of America plan to conduct a united mission there. Persia is still in unstable equilibrium with no strong government. The Near East Relief problem grows rather than diminishes, but missionaries and relief workers are rendering heroic service for nearly 200,000 widows and orphans.

*In Africa*, the British have granted independence to Egypt with certain reservations as to the Sudan, the Suez Canal and foreign relationships. The American University in Cairo has had a successful beginning. The Congo State shows real progress in civiliza-

tion, and a Congo Protestant mission conference has been held. The Portuguese continue to put obstacles in the way of Protestant missions in their possessions. Abyssinia has been opened to the Gospel and in other parts of the Continent the work goes quietly but steadily forward—in some places with mass movements. Another Kikuyu Conference has been held and one in Nyasaland.

*In India*, the Gandhi non-cooperative retrogressive program is at least temporarily retarded by the imprisonment of the leader; the land has been given a larger degree of self-government by England but seems still to be a smouldering volcano. The religious mass movement continues and there is continued agitation in favor of Christian union and independence of missionary control in the native churches. Important congresses and conventions have been held for social reforms and national self-government and an All-India Christian Convention was also held. The "Conscience Clause" has been adopted in many states, making it necessary for missionaries to decide whether they will forego government subsidy for their schools or will make attendance at Bible study and religious exercises voluntary. The Bangalore controversy has not yet been settled but there is hoped that the name of Christ will not be banished from public prayers and hymns in L. M. S. mission schools.

*China* has witnessed the World Student Christian Federation meeting in Peking and the epoch-making National Christian Conference in Shanghai. The publication of the great missionary survey volume on the "Christian Occupation of China" was a remarkable achievement. Political unrest has continued, with war between the Canton government and that of Peking; brigands have harassed many provinces, have captured missionaries, destroyed property and prevented peaceful progress, but the Japanese have finally restored Kiao Chau and have promised to withdraw from Shantung. An Anti-Christian Movement gave vigorous signs of life for a time, especially among students, but seems to have died down. The China Bible Union continues to work for the strengthening of faith in missionaries and in native Christians.

*Japan* gives greater encouragement for political stability and economic progress than is found in other countries of Asia. Economic problems are many; there is constant agitation in favor of wider suffrage and political and industrial reforms; many still distrust Japan's policy in regard to Korea, China, Siberia and America, but on the other hand, the Japanese government has done much to restore confidence—geisha girls have been freed from their economic yoke, Korea is governed more humanely, Japan is fulfilling her pledges in regard to China and to the Far Eastern Republic and good-will is evidenced toward America.

It would require a true prophet with more than human wisdom rightly to weigh and interpret these signs of the times. Two things,

however, are evident: On the one hand the world to-day is passing through experiences pictured by Biblical writers as a time of wars, rumors of wars, famines, pestilence, men's hearts failing them for fear, wickedness and weakness in high places, a turning aside to materialism, a godless socialism and a widespread spiritual apostasy. On the other hand, there is reason for thanksgiving that the Gospel of Christ is being preached among all nations, multitudes of every tongue and tribe and nation are enlisting under the standard of the crucified and risen Christ. There is more evidence every day that the only hope for the individual, for the nations and for the world is in the acknowledgment of Jesus Christ as the Son of God and as Saviour and Lord. What steps will the coming year record in the crowning of Jesus Christ as King?

### RELIGIOUS TOLERANCE IN SPAIN

ONE of the signs of the times in Spain is the growing religious tolerance of the government. From time to time the Roman Catholic ecclesiastical councils have endeavored to curtail the activity of the distributors of prohibited books—especially the Bible as sold by colporteurs—and have sought to rescind the permission given to heretics to worship. But recently the Roman Church has been unable to obtain the support of the administration in its efforts to suppress Protestants and Ministers of the Crown have for the first time come forward as defenders of religious liberty in concrete cases. The Bible, except in Latin, is scarcely obtainable in book shops and is practically unknown among the common people; now, however, a number of Spanish papers publish on Sundays the Spanish translation of the Gospel and Epistle for the day. Bible Society colporteurs are at work and several evangelical missions are actively proclaiming the Gospel.

The Reformed Spanish Church has congregations in Madrid, Seville, Salamanca and several other cities. "Visitors to the services," says the London Missionary Society *Chronicle*, "are deeply impressed by the warmth of the worship, the brotherliness of the members and their religious zeal, the careful training of the young and the evangelistic spirit of the young men and women who are banded into societies for the spread of the Gospel. For the most part they are poor working men and women and their contributions to self-support are beyond their means."

Spain is greatly in need of the same religious liberty and Christian instruction that has set free the people of other nations.

# Who Is to Blame?

*The Question of Responsibility for Present World Conditions*

BY REV. J. LOVELL MURRAY, D.D., TORONTO, CANADA

Director of the Canadian School of Missions

**G**REAT as are the evils which afflict society in Anglo-Saxon countries, and even in the distressed nations of Europe, it is in the non-Christian world that the great mass of human limitation, oppression and misery is to be found. Who is to blame? Why is the great mass of the world's population still deprived of the best things in life? Responsibility lies somewhere. It is important that accountability should be fixed, otherwise there is small chance of finding a remedy and the greater the evil, the greater, of course, is the necessity to discover causes and to locate responsibility. Penitence is due in certain quarters; and from those quarters are due also the remedial measures that may liberate men for happiness and growth, and may deliver society from the evil conditions from which it is suffering.

There are two staggering facts to be accounted for in regard to these conditions. First is the scarcely credible fact that out of every three persons in the world two are practically without knowledge of Jesus Christ. Fifty-four generations have come and gone since He gave His message in person, but there are more people living today to whom He is a stranger than ever there were before. Lands not occupied by any Protestant Christian workers have a population of one hundred and twenty millions. In Japan two-thirds of the people are yet to be evangelized. China has 1,500 walled cities without any Christian workers. In the two Americas a multitude of Indian peoples have never been reached, some two or three millions in Mexico alone, and even the Latin population in several of the republics has scarcely been approached with the message of evangelical Christianity.

The second fact is that the great bulk of the suffering and wrongs in human society today is to be found in non-Christian lands. Intelligent minds know, and inquiring minds can easily find out, that in those lands there is poverty—always hunger for many of their inhabitants and often famine which takes a shocking toll in human lives; that in those lands there is acute physical suffering under the ravages of disease and serious wastage in unnecessary deaths; that in those lands, where less than ten per cent of the men and less than half of one per cent of the women can read or write, the ignorance of the people holds economic progress back and disqualifies them for efficient self-government; that in those lands where even men are not given a chance, women are not given a

tenth of a chance; that in those lands childhood for the most part is not only uneducated but unrespected and unprotected; that in those lands there are social inequalities, injustices and oppressions which torture life and demean personality far beyond what we know in our more favored societies of the West; that in those lands the prevailing religions do not open up contacts between men and their Father God and so are qualified to produce neither sound character nor a spirit of social responsibility and service.

These facts are black as the night but plain as the day. And it does not take the heart of a saint or the mind of a scientist to ask, Why do such conditions exist? The question is inevitable. Why do those nations sit in darkness? Why are they so callous to suffering, so indifferent to the value of life, so lacking in respect for personality and in chivalrous regard for womanhood and childhood, so ready to oppress on the one hand and so passive under oppression on the other hand, so ignorant and superstitious, so unprogressive economically and politically, so helpless in the face of physical suffering either to relieve or prevent it, so deficient in moral standards and religious conceptions? Why do they classify themselves in our thought as backward peoples, weaker nations, dependent populations?

That question must be answered before responsibility can be fixed. And the answer usually presented by thoughtful observers is that Jesus Christ has not entered to take control of the life of those nations and of the individuals who compose them. In lands that are called by His name the same evils and limitations exist of course in an appalling degree, but only, as so many of our publicists, journalists, sociologists, statesmen, preachers and men of business are constantly reminding us, only because our religion is not having full play in social and political and business affairs, because in other words Christ is not being given His opportunity to uplift and glorify our national life. And in those other lands where He is but slightly known, even outstanding non-Christian leaders are frequently heard to acknowledge that Jesus Christ is the only hope of their nations. It is not our purpose to expound this position. It will carry the assent of almost every thoughtful reader.

This reduces the question of locating responsibility to a syllogism. The non-Christian world is in a desperate plight. Christ alone can meet the situation and is eager to press into the heart of the needy nations. Those, therefore, who have prevented and are preventing His access to the life of those nations are the ones who will find the guilt at their door. Who are they?

Even here we find many followers of Christ engaged in the familiar pastime trying to shift the responsibility to other shoulders.

It has gone out of fashion flatly to blame God for the difficulty, though at one time it was common enough to pass the responsibility

to God Himself. When William Carey urged upon a gathering of ministers the duty of giving the Gospel to the whole world he was rebuked by the chairman in these words: "Sit down, Brother Carey. You are a miserable enthusiast. When God pleases to convert the heathen He will do it without your aid or mine."

And yet in subtle ways men still throw the responsibility upon God. One says that these peoples being racially inferior can hardly expect to have the enlightenment, progress, culture and comfort that the more worthy white races are earning for themselves. By inference, the fault, if fault there be, must be with the Creator of these essential inequalities. Another with bland optimism claims that these nations are on the upward climb like ourselves, only they are further down the hill, and that in time they will rise to the heights to which we have already won. But to throw the responsibility upon the law of evolution is to throw it upon the Lord of that law and to charge Him with not intending that all men should "have life more abundantly."

Another is heard to maintain that much of the fault lies with so-called Christian governments in pursuing a policy of greed and grab and suppression among defenseless peoples. Another pronounces a judgment of guilt upon commercial and industrial concerns in the West which have been exploiting backward communities for their own gain and have been distilling gold out of blood. Both of these contend that the whole outreach of secular civilization has many factors of rapacity and oppression and has communicated some of the worst evils in our own national life. They are right; but "guilt is always personal" and back of the faults of the international dealings of so-called Christian nations lie the faults of the Christian citizenry who have not exerted their influence to develop a right-minded, Christ-like public conscience which would bring these evils to cease and have not been exporting their religion on even terms with other elements of their national life.

Another pronounces judgment upon the un-Christian life of Western society. He maintains that this discounts the effort to commend Christ to nations but little acquainted with Him. This is a fair criticism, but it also ignores the fault of the individuals whose own religion is so ineffectual that it is not actively Christianizing their community and national life.

After all, the real blame must lie with the followers of Jesus Christ. Granting this, it is easy and natural for us to pass the responsibility back to earlier generations of Christians, saying that if they had dealt faithfully with their opportunities Christ would today be enthroned among the nations and "all the ends of the earth" would have "seen the salvation of our God." Which is all well enough, only those who have preceded us are not here to bear their quota of blame and every generation has to deal with the situation

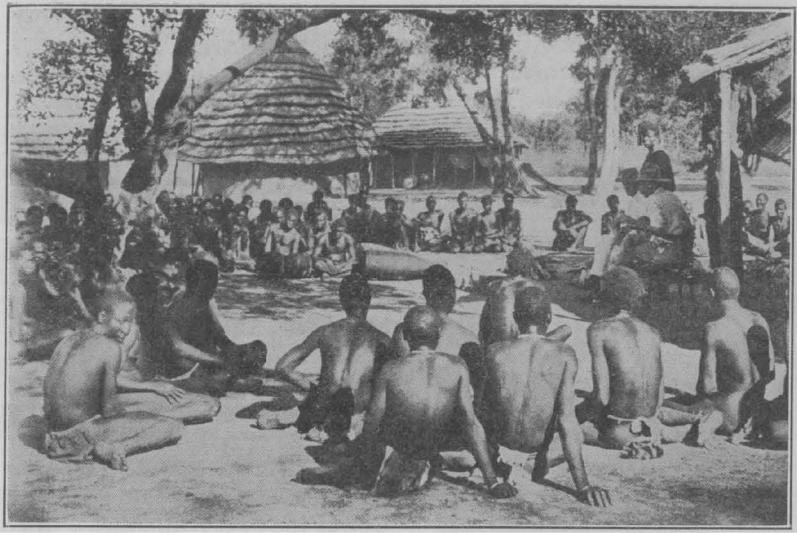
that has been bequeathed to it, assuming whatever increment of duty has been left unperformed. It is the way of life. Deplore as we may the dereliction of those who have gone the way before us, we still have to locate within the Church of today the responsibility for a world which is still so far from evangelized and for whose complete evangelization adequate plans are not under way.

"The Church is the organ of the Kingdom's expansion" and in its custody have been placed the energies that can redeem the world from error and suffering, from deprivation and wrong, from sorrow and sin. For the releasing of those energies each individual within the Church is a separate responsible factor. Geographical location does not affect that responsibility—certainly not today. Nor does ignorance of the conditions, for with the rich resources of information on every hand, such ignorance is entirely culpable. It is not enough to blame the courts and committees, the Mission Boards and Secretaries, the ministers and other leaders of the Church for their timidity and provincialism, their lack of vision and of faith.

With merciless accuracy the accountability drives itself back upon the "ultimate consumer," the individual member of the Church. The guilt cannot be alienated. It lies at the door of every one of us who has named the name of Christ. *"To him that knoweth to do good and doeth it not, to him it is sin."* In so far as we have been so indolent that we are poorly informed regarding the situation, so selfish in the use of money that we have made only trifling gifts, so paltry in our intercession that we have not prayed by a world map, so apathetic that we have not entered far into a fellowship of organized effort in our churches, so limited in vision and so parochial in sympathy that we are not willing to carry in our own persons the message of Christ to those who have not received it, so unappreciative of our Lord that we are not consumed with a desire to share Him, we stand condemned. Any effort to transfer the responsibility is only stultifying and cowardly.

There is but one way to redeem ourselves. It is when we bid every voice of provincialism, of prejudice, of false superiority, of complacency, of selfishness to be stilled, when we frankly and penitently acknowledge our shortcoming and set out to make amends. It is when we accept Christ's program for the world as our own, when we share His passion for humanity, not in the easy phrase of sentimentality or the fervent strains of missionary hymns or the gusty moods of emotion, but in the sacrificial giving of self. Unless and until we do this, we have no answer to make to the question of the beloved apostle, "Whoso hath the world's goods (and, for that matter, the next world's goods) and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"





HOLDING A COURT IN NORTHERN RHODESIA, CENTRAL AFRICA  
Illustrations in this article by courtesy of the Macmillan Co.

## A Study of Souls in Central Africa

*The Review of a Modern Missionary Book on Northern Rhodesia*

BY REV. W. C. WILLOUGHBY, HARTFORD, CONN.

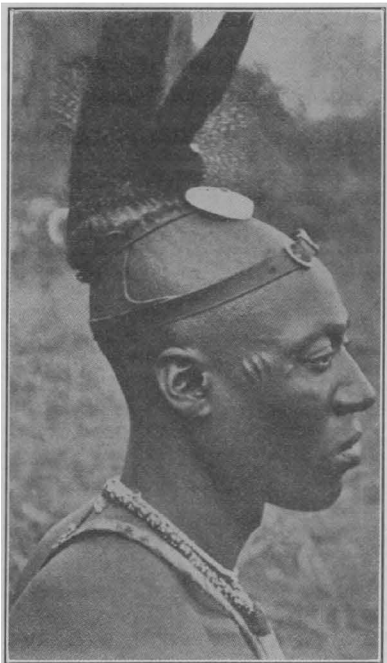
Professor of Missions in Africa, Kennedy School of Missions

THE task of a missionary to Africa is to help the people realize their true relation to God, to other souls, and to the world in which they live. But the mind of the African is not a clean slate upon which the missionary is free to write immediately the best that he knows. I have now and then met an African who came into the world lacking a sense of sight, or of hearing; but though it is theoretically possible that a spiritual cripple, with a blind soul, may occasionally be born into the tribe, I have never met one of them, and am therefore not ready to believe that there is one sane adult in any African tribe who is destitute of a fairly definite notion of his relation to the divine, the human, and the material.\*

The missionary must be familiar with the ideas of his people or he cannot correct them. Hence his first task is to look out on life through a tribesman's eyes, so that by patient and sympathetic teaching he may help tribesmen to look out on life through the eyes of the missionary—a task which the ablest missionary in Africa cannot perfectly master, but to which the veriest tyro, who is worth his

\*The distinction is mine, not his. To him the divine is not so sharply separated from the human, and the material is little more than the garment of the spiritual.

salt, applies himself with diligence from the outset. Now that is anthropology—one branch of anthropology, at any rate, if so be that the study is pursued in a temper that seeks to find nothing but the truth and according to a method likely to eliminate error.



A SUPERIOR ILA TYPE

Whether this temper and method is to be called "scientific" or "Christian," depends partly upon one's taste in the choice of adjectives, and partly upon the extent to which one has outgrown the pagan distinction between "sacred" and "secular." Whatever its name, it is the only temper and method that befits a servant of the Lord of Truth, or is likely to lead an investigator to a reliable conclusion.

One of the finest examples of this intensive study of the thought and customs of an African community has recently been published by Macmillan under the title of "The Ila-Speaking Peoples of Northern Rhodesia." The students who lay their treasures at our feet are the Rev. Edwin W. Smith and Captain Andrew Murray Dale—the one a missionary, the other a magistrate, but both seeking the true interests of the tribes in their district and

bent on discovering the truth, the whole truth, and nothing but the truth concerning them.

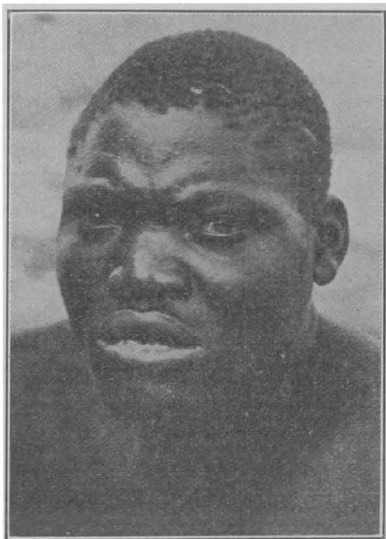
After four years of preparatory work in South Africa, much of which was spent in studying the Sesuto and Xosa vernaculars, Mr. Smith went, as missionary of the (English) Primitive Methodist Church, to the almost unknown clans who find unity in the common use of the Ila tongue, and who graze their herds and plant their corn on the fertile plains of the Kafue River, some two hundred miles due north of Victoria Falls. Most of Mr. Smith's time was given to routine missionary work and the thousand-and-one odd jobs that are always lying in wait for a dweller at the Back-of-beyond. But busy men are the only ones who ever find time for other tasks, and Mr. Smith wrote a "Handbook of the Ila Language" (some five hundred pages) and served as chief translator of the New Testament into that tongue. He entered Bwila (as the country of the Ila-speaking clans is called) in 1902, and he left it to take up a chaplaincy in

Europe when the needs of the British Army were clamant in 1915. Only thirteen years!—and yet in addition to his ordinary and extraordinary work, he found time to make this magnificent study of the life of his people! How is that for the sort of soft job that missionaries are sometimes said to hanker after!

Capt. Dale, also, had had experience in South Africa before he went to Bwila. He had been through the Matebele campaign and the Boer War; had learned the Tebele language, traveled among the Batonga on the northern bank of the Zambesi, and spent three years as Assistant Commissioner of the Wankie District, the chief coaling center of Southern Rhodesia some sixty or seventy miles south of Victoria Falls. He was appointed Magistrate among the Baila in 1904, and filled that office till 1910.\*

At first glance there seems to be more missionary than magistrate in these two volumes. Nearly nine hundred of the one thousand pages are from Mr. Smith's pen, and a large proportion of the two hundred photographs are from his camera. We are assured, however, that every chapter was carefully revised by both authors in all its stages, the information collected by one being carefully checked by the other. Britain may well be proud of her African territories so long as she can staff them with magistrates and missionaries who can do such solid work as this, and do it together.

Some students of anthropology have paid brief visits to tribal domains for the purpose of writing a book. They came as strangers, and strangers are often treated with great politeness by a backward race, but never taken into its confidence. Nobody in the native community had any interest in the visitors, except the interest that every monkey has in a handful of nuts; and shrines that are never unlocked saved by the key of friendship were camouflaged as well as barred when the visitors became inconveniently inquisitive. Unversed in the local lingo, these travelers had to rely upon native



AN INFERIOR ILA TYPE

\*The book comes to us with a touch of pathos. When the Great War broke loose, Capt. Dale hastened to the defence of his motherland, and obtained a commission in a British regiment. He was, however, severely wounded in the advance on Loos (Sept. 1915), and, being invalided out of the army, returned to the service of the British South Africa Company in Northern Rhodesia, a crippled, broken, but unregretful man. The completion and publication of the book for which he had labored had been delayed by the war, and before he could see a page of it in print, black-water fever claimed him as its victim and he died at his post.

interpreters—usually, in these outlandish places, youths who pick up their English vocabulary in store, mine, plantation, kitchen, or, at best, in an elementary mission school, and whose ignorance of all



SON OF THE CHIEF AT KASENGA

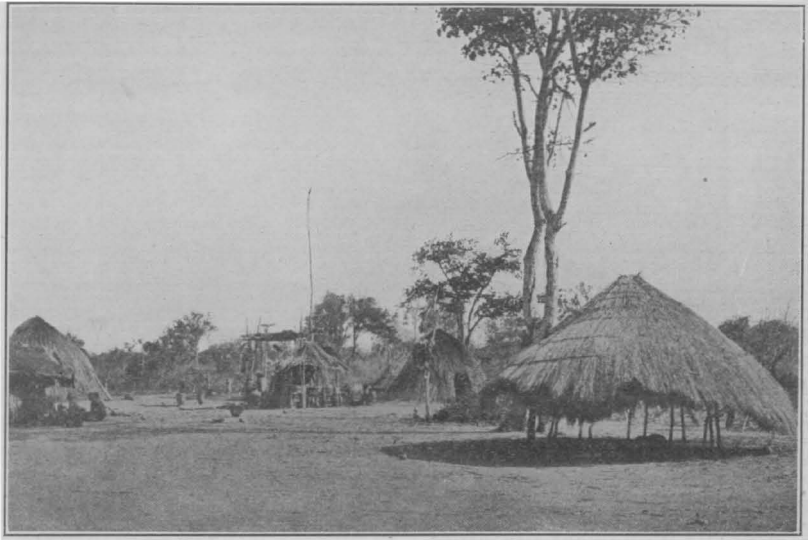
that matters most to the elders of their tribe is equalled only by their determination to keep their new employer trustful and smiling as long as his dollars last, whatever may happen to accuracy and veracity. That, I discovered, was the reason why old European residents in the Never-never country used to make merry at my guileless quotations from the works of a certain anthropologist who had visited their island before me.

Readers of Smith and Dale are not likely to meet the shock to which I was exposed. These men never wanted to write a book; they had come to the conclusion that whether they were to teach or to govern, it was their first duty to understand the people. They made their home among the Baila; learned to talk the language freely, so that they could communicate directly with the old people of the tribe; and without haste or tardiness set themselves patiently to secure that accurate understanding of the people which would enable them, each in his own sphere, to become workmen who need not be ashamed of the way they handle the truth. It was only after they had grown into the habit of helping one another to sift the facts they were getting together that they thought of throwing their work into the form of a book. It is too much to hope that our authors have never erred in selecting facts nor strayed in interpreting them; but science succeeds by successive approximations, and a book born of

such parentage is beyond price to missionaries, administrators, colonists, or even travelers in Africa.

The book will, however, command a much wider circle of readers than that. No anthropologist can afford to be without it. Sup-

porters of African missions who wish to see a faithful picture of the raw material that their missionaries have to handle will find it invaluable. If there are still people who think of the "poor, dear Africans" as simple children of Nature, standing amidst their flocks, herds and cornfields with outstretched arms to welcome the Gospel for which they yearn, we hope they will read these two volumes, even the pages that deal with sexual affairs. But the book will probably do more good still if it is studied by those who think of Africans as beasts of the field, with no God but their belly and no

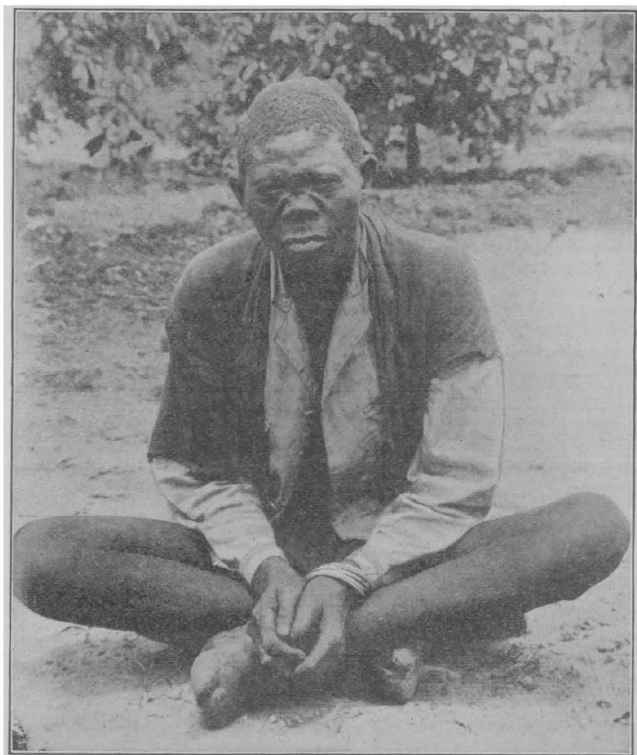


A TYPICAL BALUBA VILLAGE, NORTHERN RHODESIA

interests that are not grossly material. It is not a book for boys and girls. Men and women of refined taste and high ideals will be shocked at much that it reveals. Nevertheless, people who are proud to send forth their grown-up sons and daughters as redeemers of Africa ought to know something of the life that will surge around their loved ones in that far country. It is an alarming picture in some respects, though a true one; and yet he who studies it in the spirit of the Master ought surely to see that

"In even savage bosoms  
There are longings, yearnings, strivings  
For the good they comprehend not;  
And their feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness  
And are lifted up and strengthened."

Students of the Bible will find much in "The Ila-Speaking Peoples" that will help them to visualize the life that lies behind



MUPUMANI, A PROPHET OF THE BA-ILA

earlier Old Testament literature. In ancient Hebrew society, patriarchal families lived together, submitting to the claims of kinship and the supremacy of the head of the clan. The clansmen were warriors who won and held the soil by the power of the spear, incidentally securing for themselves captives to be their servants, and fragments of broken tribes that were glad to take a subordinate position under their protection. They were a pastoral people, just beginning to acquire the arts of agriculture. As far as we can make out in the twilight of the documents, they held grazing land in common, but owned and inherited other property. Their wealth consisted, not of landed estates, but flocks, herds, arms, garments, and last season's grain. Their law was what we should call "custom," and it gave the father very large powers over the family. Marriage was by bride-price, and widows were inherited. Polygamy was common, and concubinage was not in ill-repute. Children of captives were inherited by the children of their captors. The stranger was dependent on a precarious charity, or could sell himself into perpetual slavery, or, worse still, become a hireling with no law of master and

servant to protect him. There was jealousy between the tribes of Israel, and almost constant strife with outside tribes. The whole social system was so rooted in religion that crime and sin were generally indistinguishable from one another. In an organization which seems to leave no room for freedom, the people had such a robust love of liberty that they found it hard to submit to the restraints of a more highly organized government. Notwithstanding the terrible raids from neighboring tribes and the very easy steps by which they approached the monarchy, the northern tribes chafed under the Solomonic rule which later ages came to look back upon as the age of glory. Such is the framework of old Hebrew society; and it is difficult for us, steeped in the thought of a very different century, to clothe the skeleton with flesh and blood. But here are the Ila-speaking peoples\* actually living a life that is surprisingly akin.

We are not only permitted to look leisurely at their craftsmanship; hunting, fishing, herding, agriculture, warfare, dances, games, music, folktales, riddles, conundrums, and the rest, but are guided by sympathetic men, who have lived year after year in intimate association with the tribesmen, to an understanding of their social organization, with its archaic ideal of marriage and the relation of the sexes, their political system, with its old-world notion of the rights of property and of the individual, their ideas of disease and medicine, and the tremendous extent to which their actions are moulded by their belief in the human soul and in higher spiritual powers.

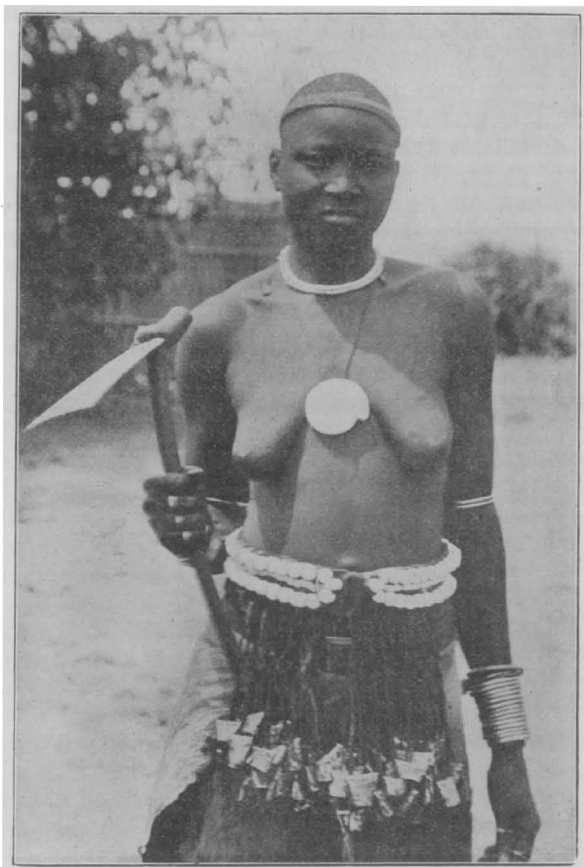
The anthropologist has not yet explained this strong family likeness between Bantu and Semitic thought and customs. Early missionaries noticed it, and explained it as a deteriorated form of the original revelation that God gave to the parents of the human race. But the kinship is not confined to religion; it runs through law and politics and social system, and crops up, if I mistake not, in their very speech—for if the roots of some Bantu words are not identical with some Semitic roots, accidental coincidences must be much more common in human speech than we have been wont to believe. For decades past, those most likely to know have held that the fifty millions of Africans who live (roughly) south of the Equator—Bantu, as we call them, for want of a name of their own—are a blend of Negro and Hamite that originated somewhere in the middle of Africa.

As for the Bantu religion, to my mind the theory that best fits the facts is to be found in that bit of ancient orthodoxy: "All nations He has created from a common origin, to dwell all over the earth, . . . meaning them to seek for God on the chance of finding Him in their groping for Him—though, indeed, He is close to each one of

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\*The statement is equally true of other Bantu tribes.

us, for it is in Him that we live and move and exist." With unwearied patience, the Light of the World has been playing persuasively upon the shuttered windows of the Bantu soul, and yet this book gives us a true picture of a corrupt life!



A MWILA WOMAN IN HOLIDAY ATTIRE

She is wearing beads and bracelets, an *impande* (shell disc) on her chest and the *mukaba* (shell girdle) around her waist. She carries a fancy ceremonial hoe.

"The way out of it," as Chesterton says in *Orthodoxy*, "seems to be for somebody to love Plimlico: to love it with a transcendental tie, and without any earthly reason. If there arose a man who loved Plimlico, then Plimlico would rise into ivory towers and golden pinnacles." But, fancy, "love Plimlico!" The man who can love Plimlico must have more than a touch of kinship with Him who "proves His love for us by this, that Christ died for us *when we were yet sinners.*"



# Two Evangelical Denominations Unite

BY REV. B. H. NIEBEL, D.D., HARRISBURG, PA.

Executive Secretary of the Missionary Society of The Evangelical Church

**A**BOUT thirty years ago what was formerly known as "The Evangelical Association of North America" divided into two separate denominational organizations, one of which retained the old name while the other took the name "The United Evangelical Church." Each denomination maintained the same doctrine, spirit (emphasizing experimental religion), and the same forms of worship and service. The difference between the two bodies related to administrative functions.

The time soon came when the unfortunate division was greatly regretted by many in both denominations and fraternizing began and increased as the years passed. The first official action looking toward a reunion of the two bodies was taken by the general conference of the Evangelical Association in 1907. In the general conference of the United Evangelical Church held in 1910, the laymen took the initiative by asking for the appointment of a commission to confer with a similar commission of the Evangelical Association. The work of reaching a satisfactory basis of union continued for twelve years, the matter being taken up by the general conferences of both bodies at the end of each quadrennium and continuing in the interim by the commissions in separate and joint meetings.

An agreement was finally reached by a joint meeting of the two commissions in January, 1921, and, having been submitted to the annual conferences of the two bodies, was adopted by the vote of the General Conference of the Evangelical Association and by the General Conference of the United Evangelical Church. As a result the general conferences of both denominations merged on October 14, 1922, at Detroit, Michigan. This was a memorable occasion and the name chosen for the reunited Church is "The Evangelical Church," which sets forth the ideal of her ministry and membership.

The Evangelical Church has now a church membership of about a quarter of a million in thirty-one States and in Canada, including also a constituency of about 30,000 members in France, Switzerland, Germany and Poland. Foreign mission work is carried on in China, Japan and Africa, with a total of some seventy foreign missionaries and a missionary income of \$200,000. We believe that—

"The Gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

# New China "On the Ways"

BY REV. J. C. GARRITT, D.D., NANKING, CHINA

Missionary of the Presbyterian Board of Foreign Missions, U.S.A.

THE great adventure wherein the "Flowery Empire" became the "Middle Flowery People's Kingdom," is almost ten years old. The ship of state, launched for her trial trip, is again on the ways; and, as is the manner of democracy the world over, there is much waste of time and money, much dispute over ways and means, in the refitting of that ponderous vessel. But little by little order is growing; and perhaps in far less time than the American nation required to become a world-power, China will take her due place among the nations.

At present China is still divided by two contending governments. The military party in Peking, notoriously greedy of wealth and power, forms a cabal of provincial military governors, backed by ill-paid armies. This is the government now recognized by outside nations; but its hold on the people is precarious, and it is faced with the dilemma of abolition, or of distasteful reforms.

Leaders in the North and South alike hope for a united China. The people, trained by centuries of imperial rule to keep their hands off government affairs, learn but slowly the new rights and responsibilities of democracy. But the spirit of self-rule and of equal opportunity is not foreign to the Chinese mind. Moreover, a growing patriotism is permeating the masses with amazing rapidity. The failure of the contending leaders to come to terms of peace, after many months of negotiation, has crystallized the determination of intelligent Chinese that the country shall be united, and that the selfish and greedy officials who seek first their own gains, shall be displaced.

The problem is, how is this to be done? If every official were removed, where would better, more dependable men be found? Are there men available, who are true patriots, whose devotion and honor are not to be bought?

A whole regiment of soldiers governed entirely on a Christian basis is unusual in any land. General Feng has for some years so regulated his regiment. Wherever stationed, he has taken a careful personal oversight of the character and conduct of his men; and by his real sympathy and care has greatly endeared himself to them. After several years' encampment at Changteh, Hunan, he was transferred to a northern point and there was general sorrow at the departure of his regiment. The influence of officers and men had been of great benefit to the city and surrounding country in moral, social, governmental and sanitary ways. This is so absolutely the reverse

of the usual effect of the presence of soldiery in China that it has widely advertised the saving influence of Christianity.

One of the outstanding young Christian statesmen of China is the Hon. C. T. Wang. The son of a clergyman, he was educated in the United States and became an efficient Y. M. C. A. Secretary. On the establishment of the Republic, he became private secretary of the first president, Sun Yat Sen. When the parliament was established, he was selected as president of the parliament. He was given letters from both the southern and northern governments to represent China at the Versailles Peace Conference.

The answer is not palatable to many. But most intelligent Chinese today recognize that the old religions and philosophies of their fathers have failed and must fail to provide such men. They realize, too, especially since the great war, that Western civilization, with its education and all its forces, will not produce the leaders they need. It is commonly said that the rulers under the Republic are more grasping and venal than even under the Manchu rule. But there are a few illustrious examples of high moral character, noble patriotism, and unselfish devotion, among the Chinese statesmen of today; and chief among them, most free from the breath of suspicion, are the men who are known to be Christians.

A certain high official who became a Christian in Hangchow, and is well-known in many parts of China, tells in his public addresses on the power of the Gospel how one or two other officials were "almost persuaded" at the same time that he was converted. They, however, were afraid of the contempt of their gambling and drinking associates, as well as of the scorn of their fashion-loving wives. Sorrowfully they turned away from Christ and they later went out in darkness; while the Christian official's influence and opportunity for helping his country has increased year by year. So, evidently, has his own happiness and peace of mind.

The effect of this fact can be seen in every part of China. A leading official in Nanking, not long ago, acknowledged that he saw no other hope for China than Christianity, for Christ alone could change the hearts and characters of those in power. At last, for his country's sake, realizing his own weaknesses and his country's need, he accepted Christ as his Leader and publicly confessed his faith in Him. This is proving the ultimate test in thousands of similar cases. As men are choosing or refusing Christ, they are shaping their own ultimate influence on the welfare of their land.

The decision to acknowledge Christ is not easy. Earlier Christian successes in China, unlike Japan, have been among the lowly, the poor, the hopeless. Men of position and education have generally scorned the Gospel. So now, many wait for their fellows to take a stand first, dreading their scorn and laughter. Yet when the official just mentioned had the moral courage to declare his faith, and the

reasons for it, he was applauded to the echo by an audience of over a thousand, including a large group of officials and leading citizens. Perhaps they applauded his patriotism; but they were ready to believe in the sincerity of his Christian profession, if he proved it in his life. For that is what China wants, as it is what the world wants: *men, who live their Christian religion.*

Much of the same attitude is found among the masses of the people. In many parts of China, the missionary finds, as one recently expressed it, that "everyone is interested in Christianity, studies, asks about it up to a certain point. It is the personal decision,—'Shall I become a Christian?'—which seems to give them pause."

Many reasons conspire to cause this hesitation. One, no doubt, is the natural feeling that this is a "foreign religion." It is not so much that the missionary is a foreigner if he or she is of the right spirit and personality, his or her influence and standing in the community is unquestioned.

One of the interesting strong men of China is Mr. Chang Poling, head of the great Middle School in Tientsin. When he embraced Christianity, he went at once to the Commissioner of Education and stated the fact, saying he supposed that now, as a Christian, he would no longer be eligible to this position. "Stay where you are," was the reply; and his strong Christian influence has not only extended to the thousands of pupils and the teachers in his institution but has had its effect on educators and students throughout the country.

He, with others, was influential in establishing a strong independent church in Tientsin. There is another in Peking, the membership of which at first was largely composed of members of various mission churches. Such independent churches are not in opposition to mission organizations, but form entirely self-governing congregations, and draw to themselves those who—like men in public life—find a difficulty in uniting with a "foreign" organization.

But as a rule patriotic Chinese say, "I might be a Christian; but why must I join an American or an English Church?" Those who understand the inner organization of the Church realize that this is a mistaken view. The movements toward denominational union, and the increased responsibilities undertaken by Chinese ministers and laymen, are evidence that missionaries desire to build an autonomous church. But even so, to outsiders it looks like a foreign organization. Hence there are many "independent" churches forming, in various parts of the country. No question of dogma or heresy enters into this tendency; it is purely a matter of self-government. The so-called "China for Christ" movement is a unified effort on the part of Chinese Christian leaders to bring together these scattered forces, and build up a truly self-directing and self-developing Church in China.

The sense of solidarity among Chinese Christians is one of the greatest fruits of the past decade. While it is accelerated by the growing national self-consciousness, it is in great measure a contributing cause of the latter. Other causes are found in the growth of newspapers and magazines, the increased facilities for travel, the fellowship and interchange of views among the students of all parts of China, etc. But the Christian influence is visible in all these things.

Greater sympathy and confidence was brought about between students in government and private schools and those in mission schools, during the "student's strike," when shoulder to shoulder they lectured, visited merchants, faced the high officials, and planned in every way to rouse public opinion against the venality of those who would sell China's birthright. The student strike quickened the pulse of the whole people, in their hope for freedom from foreign interference. Incidentally, it strengthened the influence of Christianity among the youth of the nation.

For two decades, Chinese preachers of every denomination, and especially the better-trained men, have urged and worked and prayed for obliteration of denominational lines in the Chinese churches. Most missionaries have sympathized with this spirit and local unions and nation-wide affiliations have resulted. The first fruits are, naturally, unions within denominational families or groups. All Episcopalians of the Far East are united under one Synod of the Anglican Churches. All Presbyterian and Reformed Churches, whether established by American, European or Australian missions, are in one organic and autonomous body, which is shortly to embrace also the Congregational churches. Methodists and Baptists are each drawing together their fellowship in the same way.

Cooperation is still more broad in matters of secondary education. Peking University combines the higher educational work (including theological training) of American Methodist and Presbyterian and English and American Congregational Missions. Shantung University (including medical and theological schools) is a union of English Baptist and American Presbyterian forces. The University of Nanking, with which are affiliated the Theological Seminary and the Woman's College, combines seven American Missions. The West China University at Chentu is a similar federation of four English and American Missions; while movements of the same kind are forward in Fukien and in Canton. The students of these and other mission institutions come from all denominations and from non-Christian families, and are increasingly drawn from distant provinces.

The growth of the spirit of reform and social service is a marked characteristic of Chinese Christianity today. A department of social service and research has been opened in one college, the Shanghai

Baptist College. Students in all the mission colleges and in many government schools are keen upon this and allied subjects. The opening of mines and the building of factories herald an era of industrialism. There are forward-looking men, like the builders of the Commercial Press at Shanghai, certain great manufacturers there and at other places, and the heads of the "Sincere" Department stores in Canton and Shanghai, who are putting their Christianity to work in alleviating conditions for their employees, and in giving them a share in the profits. There are a few public-spirited officials and gentry who are using large sums in philanthropic ways: building public improvements, good roads, modern schoolhouses, etc., inculcating ideas of hygiene, public decency and sanitation.

A young theological student in training in the United States recently wrote for the *Chinese Christian Intelligencer* a vigorous article, stressing the need of keeping the emphasis on agriculture in his native country. Study and observation had convinced him that much of the unrest and tribulation seen in the Western lands is traceable to the rank growth of industrialism; and his hope is that China may avoid at least some of these dangers. As China's resources are opened up many industrial centers will spring up. But the agricultural needs of the nation must be conserved. Probably one-fifth of the tillable land is undeveloped. The Chinese are intensive farmers and gardeners; yet they have much to learn, as to soils, seed-selection, deep ploughing, etc. The University of Nanking has a rapidly growing department of agriculture, recognized by the government, which closed its own tentative school of agriculture and sent its pupils to Nanking. Silk culture, forestry, and other allied subjects, are also taught. The value to the Chinese people of scientific knowledge in practical lines such as these will be immense.

Famine relief has during the past year furnished another great object lesson in Christian service. Many educational, evangelistic and medical missionaries left their usual work to aid in coping with the superhuman task of saving starving millions. In addition to direct relief, much construction work has been done of permanent value, such as good roads, railways, bridges and canal dykes.

This resumé reveals the complexity of conditions in China. She has drawn nearer and nearer to America during the past half century. Her influence upon Western civilization will, for good or ill, be beyond computation in a few years more. For the shaping of a beneficent China, everything clamors to be done at once. Only an intelligent Christian program can reach to the heart of all these problems. Evangelism, education, medicine, literature, the very best we have in every line, permeated with the spirit of Him who came to minister, to serve—all this we are obligated on every account to give. This is the only hope for a New China, unified, strong and safe for herself and for the world.

# A Blot on Japan's Escutcheon

BY REV. J. WOODROW HASSEL, MARUGAME, JAPAN

Missionary of the Presbyterian Church in the United States.

**J**APAN is not a Christian nation and does not recognize Christian standards of morality. If, perchance, you are inclined to think that Japan needs no more missionaries and that it is time for the Church to withdraw from the field, then listen to the following facts:

Some time ago a man and his wife employed as a house servant a young woman who had been discharged from a factory because she was no longer able to work at top speed in the abominably unsanitary conditions of Japanese workshops. Being really too ill to do much work, she was a burden to her father who was glad to send her off to service, if anyone could be found to take her. She worked two years as a servant and being treated as a human being, she gradually regained her strength and found life worth living. She became the inseparable and beloved companion of her master's son, a child of three. The girl's parents regularly drew a portion of her wages—although her father was a strong, able-bodied man, well able to support his family.

After two years, the girl's parents insisted that their daughter come home to pay them "a visit." She did not want to go, but Japanese ideas of filial piety made it seem necessary for her to go. Her mistress did not want to release her and the girl herself feared that she would never be permitted to return. Her worst fears were realized for her father sold her to a house of prostitution in her native village. In any circumstances this was a crying shame, but there was no excuse at all for such a deed. She had been earning good wages and her family were not in poverty. It was all greed. In a house of ill-fame, the poor girl has existed for three years. So strong is her attachment to her former mistress that she frequently writes and sends gifts to the child that loved her, but she is unable to leave the life of shame because of her parents!

Thousands of such stories could be told. There are fifty thousand inmates of houses of prostitution in Japan, and ninety per cent are there because a brute father or elder brother wants the money their shame will bring. Woman is a slave in Japan and can marry only at the dictates of her parents. A very undesirable girl of eighteen or twenty can be sold for \$500, and 45,000 families have disgraced themselves by selling their daughters to such a life. Money is the real god of Japan.

All this is not contrary to law, but with the full consent of the government which even protects and encourages such brutal customs.

Not only so, but in 1917 the Japanese Government published a book called, "A Glimpse at Social Enterprises," which gives a general view of all enterprises in which the government works for "Social Welfare!" The following is a verbatim translation:

I. "*Geisha Education*. In December, 1909, a school was established. Teachers and employees 4; pupils 238. Name of school, Toda Gakusha."

In America most people think of the geisha as a simple, pretty dancing girl. While she is often well educated, her true character is expressed by a word that describes the lowest level to which a woman can fall. The system is a blot on the name of a civilized land and everything Christian is uniting in this country to wipe out the stain.

Another quotation from this book:

3. "*Geisha and Prostitute Education*. In June, 1910, a school, called Kaitoku Gakushu, was established in Fukui Prefecture."

Japan wishes to be considered a civilized country but this condition is as rotten as that which existed in ancient Rome. Does Japan need the Gospel of Jesus Christ?

The religious census of this country shows that there are in Japan proper, 72,000 temples and over 51,000 priests, besides public and private shrines by the hundreds of thousands. A certain Shinto sect, founded only forty years ago, has 4,000,000 members and sends out every year 600 missionaries! The highest officials of the government, the leaders in social movements, and many of them educated in America or England, frequently engage in public ceremonies that are unworthy of a civilized people today. For instance, less than a week ago a large number of high officials met in public ceremony to transfer the spirit, or god, from an ancient pine tree, which had died, to a younger tree!

Does Japan need the Gospel?

We are thankful to say that, by the power of God, Japan is changing rapidly. Things not thought possible five years ago are now taking place every day. The rays of the Sun of Righteousness are striking upon this nation at a thousand points—political, social and religious—and we believe that the day cannot be far distant when there will be a consciousness of sin, of God and of salvation by Christ that will set this people free.

More strong men and women are needed here: men and women of prayer, of energy, of devotion to Christ. Above all we need the constant prayers of God's people in every land.



# A Church Program for the Immigrant

## *How New Arrivals from Abroad Can Be Followed up by Local Churches*

BY RAYMOND E. COLE, NEW YORK CITY

Special Home Mission Council Worker for Follow-up of New Americans

**H**OW can my church reach the foreign-born of our community?" is a question which many clergymen and active laymen frequently ask themselves. If the church is in a populous section of a large city with an ever increasing foreign-born population, the positive answer to this question means increased usefulness for the church. On the other hand, a negative answer means abandoning the field and forsaking thousands of people who need the religion of true Christianity.

In order to help answer this question, the "Joint New Americans Committee" of the Home Mission Council and the Council of Women for Home Missions has taken the initiative in establishing a clearing house of reference and follow-up. Through such a system, the names and addresses of newly arrived immigrants are furnished to local churches and their affiliated organizations, for immediate visitation and personal service.

It is logical that this project should be under the auspices of this "Joint New Americans Committee" because the Home Mission Council represents forty-three affiliated Protestant Boards of twenty-seven different denominations while the Council of Women for Home Missions consists of twenty-one women's Boards of twenty-one denominations.

The action of this Joint Committee of the Councils in undertaking this most important work is the result of a careful study and investigation of the subject of immigration during the past few months. The Committee found that eighty per cent of all immigrants pass through Ellis Island, and that it would be logical to make an analysis of the opportunities for following up newly arrived immigrants through resources there. It was ascertained that there are nineteen private organizations which maintain workers in the "Social Service Department" at Ellis Island. Twelve of these organizations have Protestant affiliations, all of which realize the great need of follow-up work. The study showed that the Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a notable piece of work and obtaining splendid results because of national and local cooperation.

In contrast, the facts show conclusively that 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. The great significance of this statement is realized only when one reads: "Before the present Quota Law went into effect, over 60 per cent of those passing through Ellis Island were Catholics. But the present law favors immigration from the northern Protestant countries of Europe. For the first fiscal year of the operation of this law from July 1, 1921 to June 30, 1922, over 27,000 English people, 13,000 Scotch and 14,000 Scandinavians came in, making a total for these Protestant countries alone above 54,000. The astonishing thing about it all is, according to Senator Colt of the Senate Immigration Committee, that the *net increase* in population for the United States of *immigration over emigration* from northern Europe during the same fiscal year, was 48,000, while that of southern Europe was only 8,000. These figures prove that for the present people from the Protestant countries of Europe come and stay here permanently. Therefore the greater need for following them up and putting them in touch with Protestant Church influences."

The great need for follow-up is illustrated by the case of a family recently handled at Ellis Island. An English woman with her husband and five children came to America. Her eldest girl of twelve contracted scarlet fever aboard ship and died as a result at the Ellis Island Hospital. The funeral was arranged for by an Ellis Island social worker of one of the Protestant societies. The family was also aided in the many complications which developed in sending them to their destination. Upon investigation it was found that the family was going to a doctor who is a clairvoyant and claimed to be a magnetic healer. His reputation was questionable. He desired one of the children for experimental purposes. A word of warning to the mother was necessary and was given through the local representatives of the Protestant Church in the community.

Follow-up for what? This is the crux of the whole subject. In every community there are five fundamental institutions: (1) Home; (2) Church; (3) School; (4) Community Agencies; and (5) Government. Every unmarried immigrant girl should be followed up, and it should be ascertained if she is in a good home and is properly protected. Every immigrant should be invited through a friendly visit, to attend a church in his new community. The English language is the gateway to American life and influence. Every arriving immigrant should be informed personally of the opportunities to learn English in his community and the facilities for education through the public schools for his children, his wife and himself. The newly arrived immigrant needs, in order to adjust himself properly to his new environment, to know about the community agencies, such as the public library, the Y. M. C. A., and the Y. W. C. A., community centers, etc. A considerable number of our im-

migrants live in our midst for several years without ever being informed how they can become American citizens and of the advantages of such citizenship.

The following illustrates how religious agencies can coordinate their activities in community service for the immigrant.

"*Special Inquiry!*" shouts the guard. A young Czecho-Slovak girl is automatically directed to a detention room at Ellis Island already overcrowded with men, women and crying children. She is a girl of twenty, with an expression of anxiety and fear, for no explanation has been made as to where she is going, or why. She carries a wicker basket—all she possesses in the world except a strong body and a willing spirit. In her other hand is a yellow card handed her by the inspector. If you understand the procedure at Ellis Island and read the card, you see she is going to her intended husband. Her mind is full of such thoughts as these: "I wonder what he looks like now! Will he be kind, as he said he would in his letter when he sent me money to come to America? Why am I put in this smelly, crowded room? Why doesn't he come and get me?"



WHAT CHURCH WILL WELCOME US  
TO AMERICA?

After several days of mental depression she hears her name called. With great difficulty she elbows her way through the press of humanity about her and gains the door. "Board Two," the guard shouts, and in the same official, impersonal manner she is taken by another guard to a room with a platform and a long table, where sit three inspectors, an interpreter, and a stenographer. With a trembling heart, she stands before the "Board of Special Inquiry." Questions are put to her so fast though not unkindly, that she can scarcely think or answer, for the pressure of work on this Board is great.

In less than ten minutes her entire "history" is recorded in stenographic notes, and the Chairman of the Board announces "deferred." Still with little or no explanation she is sent to another detention room, called the "Excluded and Deferred Room."

With her spirit broken and her head aching, she sits in a corner and cries quietly to herself. In a few minutes she feels a hand on her head and hears her own language. A worker of the Y. W. C. A. is saying to her, "Don't cry any more. Tell me the trouble and perhaps I can help you." She looks up into a face that wins her

confidence, and they sit together on a bench while she tells her hopes and fears. Her intended husband lives in Chicago. The social worker investigates, and finds that, owing to the depreciation of foreign exchange, she has not enough money to travel to him. Also, the government wants to be sure he will be a "bona fide" husband and can provide for her. A telegram has been sent, but no reply has come yet. The social worker calms her fears and promises to help in locating him.

A telegram is now sent to the International Institute of the Young Women's Christian Association in Chicago, with a letter of details. Through an investigation it is learned that the intended husband never received the government telegram because he had been forced to change his employment and his address. When located, he willingly appears before the immigration authorities at Chicago, and proves by affidavit his good faith and financial standing, sending from his savings additional funds to Ellis Island for the transportation.

So the girl is discharged to the custody of the Social Service Department, and sent to her destination, in care of the Travelers' Aid Society. On her arrival at Chicago, a worker of the "International Institute," who located the man and connected him with the Ellis Island authorities, takes charge of her and provides a lodging for the night. The following day plans for the marriage are made by the worker. The couple are taken personally to the County Court for the license and to a Protestant Bohemian Church for the ceremony by a clergyman. The happy couple is then given a special invitation to attend the services of the church. With the forwarding of the marriage certificate to New York for the Ellis Island official files, the case is considered closed by the government.

Because of the lack of organized follow-up work of Protestant immigrants and the increased number who are taking up permanent residence in America, the Home Missions Council desires the co-operation of all Protestant agencies in this new work. If your local church wishes to include in its program the visitation of newly arrived Protestant immigrants, write to the Home Missions Council, 156 Fifth Avenue, New York City. Information will be sent how such names and addresses can be secured through the central clearing house. In addition, very definite suggestions and instructions will be given how to make the friendly visits and how to make the follow-up work most effective.

It is the Church's responsibility to give the hand of welcome and friendship. Only through friendly visits and personal interviews can we really become acquainted with the needs of the strangers in our midst. Through various kinds of community service and church activities we can show our good will and assure to them the Christian spirit of helpfulness and cooperation.

# Persia—Twenty-Five Years Ago and Now

*The Changes as Seen by Christian Converts in Teheran*

BY ROBERT E. SPEER, NEW YORK

**B**EFORE going to Meshed I spent a Sunday afternoon with some of the Mohammedan converts in Teheran. Several earnest Christians from the Armenian community met with us. Indeed, the little group was made up from the committee of twelve which is the official body of the one Church of Christ in Teheran composed of both Mohammedan and Armenian converts. I asked them what the changes were that had taken place in Persia since I was here twenty-six years ago and also what they regarded as the great difficulties and needs of the work.

They said that they would answer the question briefly but that they preferred to meet again after our return from Meshed when they would be prepared with more careful replies. So on our return we met again with the full committee of the Church. I will combine the judgments which they expressed in these two conferences.

"Twenty-five years ago," said an Armenian, one of the most respected tailors of the city, "the people were far more fanatical, both Moslems and Armenians, than they are today. Then bitter speech and bitter deeds were common. I think it is the witness of Christian love, in part at least, which has wrought the change. The Moslems considered all non-Moslems as infidels, but now they admit that Christians are good people. The love of God and man has been revealed. With such changes behind us, I believe that if the laborers are adequately increased we shall see manifold greater changes in the future. But though fanaticism has diminished, it is still our greatest hindrance, and the two main needs of Persia are religious liberty and teachers of Christ. What was true on Christ's lips, I can speak with equal assurance today, 'The harvest truly is plenteous, but the laborers are few.'"

"I agree," said a second member of the group, a devoted Armenian teacher, "fanaticism has surely greatly decreased. Years ago Moslems would come into the church and instead of touching books with their hands they would take them in their *abbas* (cloaks) so as not to be defiled. Afterwards they would go to the pool in the mission compound and wash their hands. Then few Mohammedans ever came to church. Now the chapel is crowded with them and even *mollahs* attend. Then no Moslem boy could safely be taken into the school. Now they pay to be allowed to come. Then colporteurs had almost no liberty. Now they go about with freedom and sell Scriptures even at the shrine of Shah Abdul Azim. Then a convert from Islam could not confess Christ openly or escape

persecution, even if he believed secretly. Now Moslem converts preach even from the pulpit when there are Mohammedan ecclesiastics present and nothing happens to them. Yet the one great obstacle is still Islam, with its morality so flexible and corruptible to the level of low desire. You must pray that Islam may be broken down."

#### CONVERTS FROM ISLAM

"I am only a young man," said one of the Mohammedans, one of the promising young doctors of the city, "and I cannot remember conditions twenty-five years ago, but I have heard how impossible confession and preaching of Christ were then, and I know how great is our freedom now. Then Moslems looked on Christians, especially if they were wet by rain or snow, as unclean. Now it is common for Moslems to eat with us. Still, as the others have said, Mohammedan bigotry and exclusiveness are our great hindrance. The Behais are a difficulty too. They are always claiming that almost all Americans have now become Behais, and Persians know very little of the world and believe such statements. I think that we need three things. We need more doctors to go out in the towns and villages to preach and heal. We need more help from America to lift Persia out of her poverty and economic ruin. We also need a center for the hundreds of young men in Teheran who are idle on Friday, the Mohammedan Sabbath, and who do not go to the mosques and are very open and ready for any Christian influence that will help them.".....

After some others had spoken, we all turned to the two most influential Mohammedan converts, one a man with no regular education but very clever and able and the other a devoted and capable Mohammedan woman, an open teacher of Christ to the girls of the city.

"Twenty-five years ago," said the man, "the Persians did not believe that a Mohammedan could be converted to Christianity, but today they believe it is possible. Then if a Mohammedan dared to confess Christ as his Saviour and Lord, the Ulema would have excommunicated him. His life would have been at the mercy of the people, and his property would have been confiscated without question. It is not so today. At present the Moslems know that some of their numbers have been converted to Christianity. Maybe they think that Christianity has had a better progress than it really has. As to the present obstacles, they are first the Ulema, second the Koran, third fanaticism, fourth the ignorance of the people who do not know that Mohammed and his Koran cannot save them, fifth the bad example of Armenian unbelievers. What are our great needs? First, prayer; second, hard work of the brethren; third, more doctors for the healing of the people; fourth, invitation to Christ by means

of trade in the hands of the brethren. I mean that there is more need of evangelists who will approach the people in the channels of common daily intercourse as tradesmen or merchants or peddlers. Fifth, translation, printing, and publication of the Koran in the Persian language. Persian Mohammedans read Persian not Arabic. They are ignorant of the Koran, and therefore they accept the Mohammedan view of it. If they could only read it in their own language and know just what kind of a book it is, in three years I believe that one-third of the Persians would repudiate it. They are already beginning to distrust Islam. They know that Persia was an educated country before Islam came and that it is an ignorant country now. Even the *mollahs* are beginning to blame the wretched plight of our country upon Islam. It is true that there is a Persian translation of the Koran already, but it is very poor and costly. A good and cheap translation would destroy the faith of Persia."

"Twenty-five years ago," said the Moslem woman, and her unveiled face was full of strength and character, "Moslems had wrong notions of Christianity. They did not know that Christians worship God, have careful marriage ceremonies, and a proper moral law. I myself as a Moslem woman thought then that to speak to a Christian woman was one of the greatest of sins. Now as a Christian woman who was a Mohammedan, I have many dear Moslem friends. They say that many Moslems, even *sayids*, have become Christians, and there is no reason any longer why they should not welcome Christian acquaintances. Yet it is true that the great difficulty is the lack of religious liberty. Many Moslems say that Christianity is better than Islam, and that they would like to become Christians, but if they do they will be killed. Islam has suffered a great defeat, but still the old barriers stay." "What defeat?" I asked. "The Christian work here," she replied, "has been a revelation to Persian Moslems, and the old prohibition to confession has been destroyed. I hear many people, even prominent government officials, say that Christianity is the better religion and superior to Islam. If you ask me what are our great needs, I think they are two, first a boarding department for girls in our girls' school which will keep the Mohammedan girls steadily under Christian influence instead of allowing so many of them to go home at night where the school work of the day is undone. Many Mohammedan families will be glad to send their girls to such a boarding department. Second, the translation of the Koran into Persian and its wide circulation among the people."

#### A PHYSICIAN'S EXPERIENCE

One of the most interesting and capable and influential Christians in Persia is the leading Persian doctor of Tabriz, who was educated in part in Persia and in part in Europe, and who bears the

title of Fakr ul Ataba, "The Glory of the Doctors." He belongs to one of the oldest and most respected Mohammedan families in Persia. Not knowing who he was, I was at once impressed by his face and bearing in the congregation the first Sunday we were in Tabriz, first at the Syriac service for the Urumia Christians and then at the Turkish service held specially for the Mohammedan converts and inquirers. The church was packed at each of these services. At the Turkish service, however, there were a number of Assyrians and Armenians as well as Mohammedans. After the services I met the Fakr ul Ataba, and the last evening of our stay in Tabriz he invited us and all the men of the Mission to dine with him in his home. We sat at his hospitable table at a great banquet, partly Persian but mostly European, but without any wine such as is, alas, counted an essential part of a European banquet in Persia, but with sour milk flavored with wild thyme in its place. "Oh, yes," he said, "there have been immense changes in Persia since you were here before. Even within the last fifteen years everything has changed. The old fanaticism is gone. When I went abroad to study in Paris fifteen years ago, the *mollahs* and the *mujtahids* were supreme. Now their power is entirely broken. If there are ten leading families in Tabriz, mine is one of them. Formerly they were all under the power of the ecclesiastics. Now I can do what I could never do before. I can go to church and sit down publicly at the Lord's Supper, and no one says a word. I can go about, as I do, in all the leading homes of the city and speak of my Christian faith with freedom. What has brought about the change? In large part the Mohammedan ecclesiastics themselves. They were so oppressive, so dishonest, so full of devilish deeds that the people came to despise and hate them. There are many secret Christian believers now. Next to the influence of the ecclesiastics in destroying their own power I think nothing has done more to break down fanaticism than the Mission hospitals and the work of men like Dr. Vanneman and such preachers as Mr. Moorhatch, who know both the Koran and the Bible, and who are able to present Christianity in ways that convince men and do not offend.

"I would like to tell you the story of my conversion. Thirty-five years ago in Teheran I used to go to the Mission church there just after it had been built. Then I moved here to Tabriz and lived in a garden near the Girls' School. One evening I was walking up and down in the porch of my house when I heard the girls singing some Christian hymns. As I walked to and fro and listened to the hymns, I reflected on the different religions of the world and why it is that some people follow one and some another. Then a poem of Saadi's came to my mind:

" 'It is not clear where that which I ought to worship is.  
I go about that I may find it,



But every one according to his experience,  
Goes after one thing or another and worships it.'

"I went on in my thoughts and told myself that even if there was no future world, a man ought to find the right law for this world by which to order his way and his relations to his fellow men. Then I lay down to sleep and had a dream. I saw a great book, and written in the book on opposite pages were the names of Mohammed and Christ. Then a hand appeared and dipped a brush in ink red as blood, and with the brush blotted out Mohammed's name. With this dream I awoke and rose from my bed and took a drink of cold water and walked up and down the room. My wife awoke and asked me what my trouble was, and I told her all. 'Perhaps you ate too much supper,' she said, 'and the Devil has awakened you with this unpleasant dream.' But when morning came I went to see the late Dr. S. G. Wilson, who was living in Tabriz then, and I told him my dream. He did not say that the red ink was the blood of Christ, but he said that perhaps the reason why the red brush came and blotted out the name of Mohammed was that it was by the shedding of so much blood by massacre and misery that Mohammedanism had been established.

"I did not confess Christ at that time, but sixteen years after this incident when I was seriously ill and had made my will and expected to die, this dream recurred to me, and I reflected that it was not enough to know the right law for this world, but that a man ought to know which way he was going into the world beyond. This was seven years ago, and I sent for Kasha Moorhatch and was baptized. From that day I have had peace of mind and health of body. Yes, surely a man must choose and follow his religion with intelligence. How could I prefer Christianity to Islam and justifiably follow one rather than the other, if I did not understand both religions and if I were not rationally convinced that Christianity is superior to Islam?

"What is the most effective way of preaching Christianity to Moslems? First of all the practical way, showing them by evidence which they cannot dispute, such as the hospitals, the superiority of Christ and the fruits of Christ; second by the preaching of men who know Islam and can present Christianity on the basis of a full knowledge of Mohammedanism. Mohammedan literature is rich in the material for such men to use. There are many Moslem traditions which assign Christ a place nearer to God than Mohammed's, and which make Jesus and not Mohammed the final personality. Yes, the status of woman is a great matter, but I do not urge the taking away of the veils from the faces of the Persian women yet. The veils within must be first removed. First purify the hearts of men, then drop the veils of women."

# India in the Melting Pot

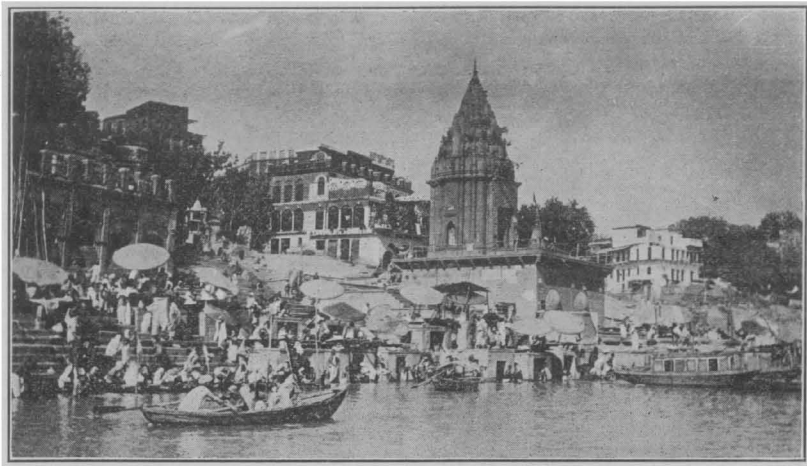
BY REV. WM. MOYSER, AKOLA, BERAR, C. P., INDIA

Missionary of the Christian and Missionary Alliance

**N**O more can the Orient be called the unchangeable East. The entire Orient is now passing through a period of transformation much more rapidly and drastically than the Occident has ever experienced. India with its 321,000,000 people, diverse in race, color, temperament, speech and religion, is today in a state of flux. She is like a giant awaking after a long sleep of two thousand years, stretching, yawning, and reaching out to find herself. Politically, socially, educationally and religiously, she is now awake and is seeking to demonstrate that she *now*, as a nation, is more alive than ever before.

*Politically* the educated Indians are alive and active from one end of the land to the other. Chauvinistic leaders and would-be leaders are striving to obliterate political, religious and even caste distinctions and to unite differences of opinions. Herod and Pilate are at least temporarily making friends. Hindus and Mohammedans are calling each other brothers, with the objects in view of establishing Home Rule, and expelling the British Raj. It will be a sad day for the people of India and for Christian Missions if this object is attained. The political agitators are mostly the educated Brahmans or priest caste, who have kept the people under their thumbs for centuries. Caste is not only the greatest hindrance to true progress in India but is also the greatest obstacle to the spread of the Gospel. Sir Naryajan Chandavakar, one of India's greatest judges of the Supreme Court of Bombay—a Hindu—says: "The problem of the depressed classes is essentially a political one, for it concerns vitally the rights of free citizenship. They, the depressed classes, have been deprived for centuries on the ground of untouchability, from public schools, roads, open markets, village wells, appearance in Courts of Justice, public worship and temples. The curse of untouchability prevails to this day in all parts of India. It is even worse than that, it is unshadowable, and some even unseeable, and this degradation has been imposed on one-fifth of its population. Here in India we touch dogs, keep them in our houses, and even fondle them, but these depressed classes by their touch, sight, and even shadow, are pollution. And yet we Hindus talk of liberty, and self-government, for which we are not at all ready. I cannot conclude without a warm acknowledgment to Christian missionaries who have been pioneers of the movement for the elevation of the depressed classes."

Yet Mr. M. K. Gandhi and his followers are striving with might and main with the slogan of "Home Rule" and the motto of "Non-

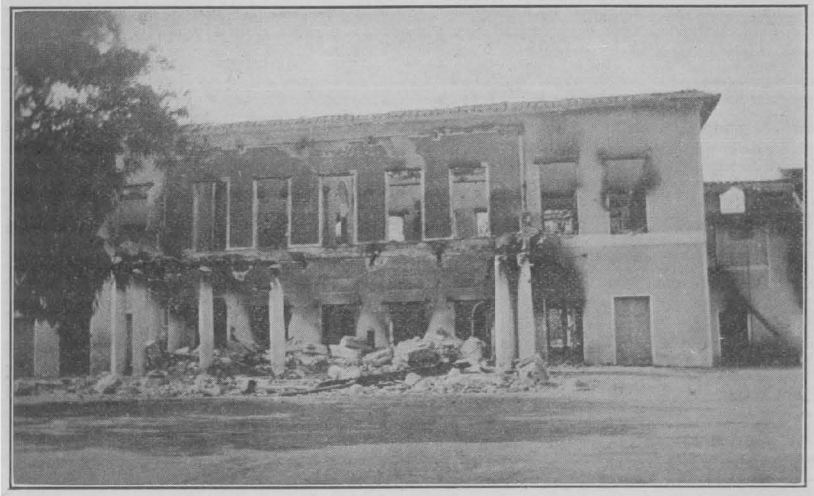


THE TEMPLES AND BATHING GHATS AT BENARES

Cooperation," to fuse all the different elements and religions in India into one great whole directed against the British government. Mr. Gandhi is by far the greatest personality in India today and is looked upon as a saint by the people. The battle cry of Mahatma Gandhi, "Ki Ji," which means victory, is heard on every breeze. Gandhi has been declared by the non-cooperation party their dictator and has even superseded the National Congress, as they have delegated all power to him. Apart from the uprising in the Madras Presidency amongst the fanatical Mohammedan Moplahs there have been very injurious political uprisings, in a number of the larger cities, such as Bombay, Malegaon, Madras City, Amritsar, and many other places where hundreds of lives were lost and millions of rupees' worth of property destroyed. In some cities, as many as two hundred have been arrested and imprisoned in a single day. Today's paper says that there are 8,000 political prisoners in jail of whom 5,000 are in Calcutta alone.

*Economically*, India is putting her house in order, employers and employees are organizing after the pattern of the West. Workmen are demanding higher wages, less hours of work, insisting on better sanitation, larger houses, and safeguards in the mills. If these demands, just or unjust, are not granted at once, then strikes and riots are the order of the day. Employers are introducing new machinery, restarting old industries, and creating many new ones. Banks and Cooperative Stores are being organized daily; wages have risen and better conditions exist; foodstuffs have risen and they are about 200 per cent higher than pre-war days.

For the past year or so, there has been a vigorous boycott against English clothing, in many of the larger cities they have had



A SAMPLE OF THE DESTRUCTION OF GOVERNMENT BUILDINGS BY MOSLEMS IN NORTHWEST INDIA, 1919

huge bonfires of English cloth. This cloth has usually been gathered up in the week days, then on Sunday when so many are free from work in the mill it has been carried in processions preceded by a brass band and outriders, etc., and publicly burned on the river bank or in some public place. This is usually done after a number of speeches have been delivered on the effect of English goods upon the people. Thousands now will only wear Indian made clothes; despite the fact that thousands were without clothing during the famine that prevailed in two parts of India, they would not give these clothes away to those poor sufferers. This was done to show their hatred for the English. They say that to wear English clothing is like poisoning their own souls.

*Socially*, Classes and the Masses are in constant warfare. The Brahman and the non-Brahman question is becoming very acute. conventions of non-Brahmans are being held in different parts of India today. In these conventions, they are demanding equal rights socially and religiously. Certain Indian ruled states are passing laws that makes the employment of a certain number of non-Brahmans in government service obligatory. This, of course, is calling forth very bitter feelings from the Brahmans. It is surely a new thing for them, for they have held these posts for centuries. Then again a number of the lower castes are now having their own caste *gurus* or teachers perform all their religious rites. such as marriages, funerals, etc. This, of course, is not only taking the bread out of their mouths, it is a stroke against their spiritual power, which they have used so harshly in the past. While the Brahmans are demanding equal rights with the British on every line of service,

salaries, houses, etc., etc., the low caste whom they still despise, are asking for the same treatment from them. But there is no sign that they will get it. Just a concrete case, for example, from my own observation. Some time ago I was traveling to a near-by station. As I entered a railway carriage reserved for Europeans, I found two Brahmans in the carriage. I called their attention to the sign on the door printed in large letters: "Reserved for Europeans." They both very meekly said: "Oh Sahib, we are not going very far, please let us stay in."

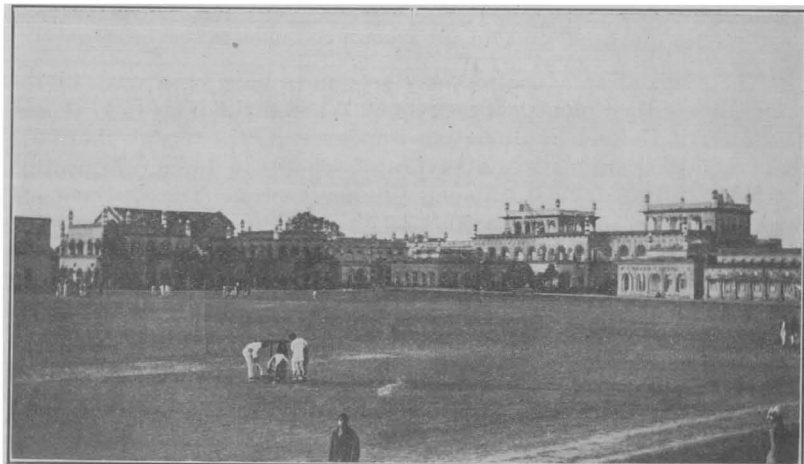
"I have no objections at all if the guard does not turn you out," I replied. I had only one station to go.

On arrival at the station I got out and saw some of the lower caste people go to that carriage to get in. They could not read, but at once the two Brahmans, in their superior way, that none but a Brahman can assume, said: "Get out of here," in a tone of voice that they would use to a dog.

It revealed to me the entire Brahman spirit in a nutshell. They demand equality with the white man, but they will not grant the same to a lower caste of their own countrymen. And yet one of the five planks of Gandhism is the removal of untouchability.

Early in 1920 the Commissioner of Labor in the Madras Presidency prepared a remarkable note on depressed classes of that area. He pointed out that, in no fewer than six districts of the Madras Presidency, more than one person in every five is theoretically not allowed to come within a distance of sixty-four feet of the higher castes without pollution.

*Educationally.*—Of the total population of India only fifty-nine persons per thousand are literate, in the sense of being able to write



BUILDINGS ON THE CAMPUS OF A GOVERNMENT COLLEGE, BENARES

a letter and read the reply. Mohammedans who can read and write are sixty-nine male and four female per thousand. The Christians are twenty-two per cent literate, and thus are in proportion to their number four times as literate as the Mohammedans, and three times as literate as the Hindus. One Christian in six is able to read and write, the proportion is one in four of the males, and one in ten of the females. The Indian Year Book says:

"These results are somewhat surprising for although the Indian converts to Christianity are recruited mainly from the lower castes, and moreover it must be remembered that many of the Indian Christians had reached manhood at the time of their conversion to Christianity, and had had practically no chance of an education before coming into contact with Christianity yet we find them ranking so high in comparison with the other religions."



A CHRISTIAN AND MISSIONARY ALLIANCE GIRLS' BOARDING SCHOOL IN GUJERAT

The seeds of an education may be said to have been sown by the foundation of the Calcutta *Madrassa* by Warren Hastings in 1781, and the Sanskrit College by Jonathan Duncan in 1791. Today there are about 8,250,000 students in all types of schools in India. Education has taken a leap forward among the low castes. The Government Book for India for 1920 says: "In the past quarter of a century, the number of low caste pupils in Public Institutions in Madras alone has risen from 30,000 to well over 150,000, an increase of 400 per cent." It is moreover encouraging to notice that whereas in 1892 there were only eleven primary schools for girls of these lower castes in the whole Presidency, there are now one hundred. The work of the Christian missionary societies in giving to these low caste is beyond praise. They now have 3,500 schools with nearly 100,000 pupils. This is not a missionary but a Government report in its 1920 edition.

Mr. Gandhi has tried to induce the children of his followers to stop going to Government schools, and to start schools of their own. This would mean the ruin of thousands of young careers, for schools are not established in a night.

*Religiously.*—The writer, who has spent nearly thirty years in India, has been convinced for years that the root of all the unrest is fundamentally the subtle opposition of the Brahman priesthood to the gospel of Jesus Christ. Lord Meston, one of India's late Governors, made the following statement, which seems to touch the crux of the whole matter:

"The so-called leaders of India are of little personal account, being merely pawns in the game of those who wish to throw off all associations with the British Raj, and with Christianity, on which the greatness and prosperity of the British Empire rest."

The same Brahman opposers are now constantly bringing forward in the Government Reformed Assemblies what they are pleased to call the Conscience Clause. This has been generally defeated by non-Brahman Hindus who have been educated in Christian schools and colleges. This clause is introduced to block any school or missionary educational institution from receiving a grant in aid from the Government, if it compels its students to receive Bible or Christian instruction.

Two-thirds of the cost of the upkeep of these schools and colleges is from Christian mission funds. With many and varied Fabian methods they are trying to hinder the progress of Christianity and the elevation of the non-Brahman.

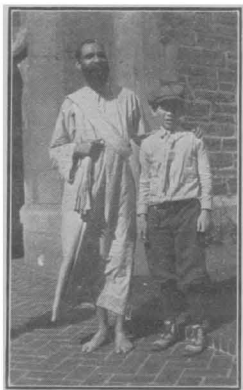
The President of the All-India Conference of Indian Christians in Calcutta last year said in his opening address: "We have constantly affirmed our conviction that Indian Christians have a clear duty in the face of present day tendencies in this country, and we owe as much to the British Government for the very existence of a community and for the noble minded missionaries. Where should we be but for the Duffs, Wilsons, Careys, Millers, Marshmans and others, who built up the Christian Church, imparted of their sweetness to our mothers and wives. Some of our brethren have taken to sneering at the foreign missionaries and to condemn the whole class



THE COMING GENERATION IN INDIA

because of the foibles and methods of a few individuals. We want men full of the spirit of Sadhu Sundar Singh, Pundita Ramabai, Baba Badmanjee, Chandra Lela and others like them. India owes her awakening to Western Civilization, the science and philosophy of the West have stirred the sluggish life of the East. But all that is best and noblest in India has had its source in Christianity and the Bible."

There is today a new era before the Indian Church, and she will need steady and wise leadership for some years to come, to steer her through the present day tendencies. There seems to be a spirit of independence abroad in the land. The old all-subservient spirit



SADHU SUNDAR SINGH WITH  
AN AMERICAN FRIEND

has gone and gone for ever. Thank God for it. While the young and inexperienced are clamoring for independence as they call it, yet illogically they want the West to supply them with homes and salaries. One missionary who has spent nearly forty years in the country said to me a few days ago: "The spirit of non-cooperation is getting into all our young people. They want more money, less work and practically no supervision. While this is true for the present moment, they will learn that independence and self-government go hand in hand with self-support, and if these are separated that we shall have a disaster of no small dimensions."

All these conditions are a direct challenge to the true missionary to educate and train men and women to be India's true leaders. While the doors of opportunity are wide ajar today, they are really trembling on their hinges. Opportunities must be grasped at once. How long the doors will remain ajar for active Christian service none can tell. The educated Brahman non-cooperator and the fanatical Mussulman will surely close these doors if the power ever comes into their hands. The new era calls for a forward movement on the part of the Indian Church, and on the part of all missionary societies at home. We need men, and we need them quickly, to seize and hold strategic points in the work of bringing the gospel to India's millions. To meet the new conditions that exist we need a readjustment of ideas and methods of work, not a readjustment of doctrine. We need to go forth in the spirit of Jesus Christ, to serve one and all for His name's sake.



# Old World Graves and New World Christians

BY REV. MILLS J. TAYLOR, D.D., PHILADELPHIA, PA.

Associate Secretary of the Board of Foreign Missions of the United Presbyterian Church

**W**E have just returned from a six months' journey in Egypt, the Sudan and India. We found the missionaries much alive and mission work prospering, but as we passed through those ancient lands, most of them so intimately associated with sacred history, a certain "voice from the dead" spoke to us so often that its message we shall never forget. And this is how the message came.

Along the banks of the Nile from the Delta to the Sudan we saw the ruins of ancient Christian churches. Egypt, once Christian, did not maintain a pure and vital Christianity. Hence, her ancient Coptic Church became dead and Egypt fell under the withering blight of Mohammedanism.

Far up in the Sudan on the Blue Nile we visited the site of Soba, the capital of the ancient Christian kingdom of Alao, which existed until the Middle Ages. Soba is known to have had twelve Christian churches, but its Christianity did not stand the test of time and persecution. All that is left today are acres of ruins, over which roam jackals, hyenas and wild dogs. Rising amidst these scenes are the excavated walls of one of the old Christian churches, while the entire population of the adjacent region is pagan or Moslem, and, like the rest of the Sudan, a field for modern Christian missions.

We passed on to Abyssinia, a land that received the Gospel of Christ from missionaries in the first centuries after Christ. All sorts of corruptions have been allowed to creep in so that today, although the religion of Abyssinia is nominally Christian, the lives of its people are steeped in ignorance, superstition and sin. Abyssinia is today one of the neediest mission fields in Africa.

We visited Palestine, Jerusalem, and Bethlehem, the haunts of our Lord's earthly life, the scenes of His public ministry, the land where souls were first born again into the Christian Church and where the first disciples received their training and began to preach. But here, too, the word of Christ was rejected by many, and neglected by Christians, until Palestine and Jerusalem, the Holy City, the very cradle of our religion, became devoid of any living evidence of the Spirit, the love, the joy and the peace of Jesus Christ. Three days before we arrived in Jerusalem fifteen people were killed in the streets and thirty-nine wounded in a fight between Jews and Mohammedans. The city was under martial law the night we left, so that we had to have special permits to go from our hotel to the railway station. The cradle of Christianity is today a non-Christian field for missionary

work and on the day of our departure from Palestine several American Christian missionaries arrived to take up work in Jerusalem.

We went on to India, and as we journeyed, we read from "The Conversion of India" by George Smith, how hundreds of years ago, the Nestorians attempted to conquer Persia and India for Christ. They failed because they misrepresented Him. The Roman Church tried, through the Jesuits, Dominicans and Franciscans, to Christianize India, China and Japan, and failed because they compromised with evil. The Dutch Christians also tried, later still, and failed, because they used un-Christian methods. In certain regions of Persia and India Christian churches were established, but degenerated, disintegrated, and disappeared because they accepted and preached a devitalized message.

Journeying through those lands was at times like walking through a graveyard of Christian churches. It may be a salutary experience thoughtfully to face an unpleasant fact. As we stop and, as it were, look at the gravestones we seem to read on them a warning epitaph:

"Beneath this stone lies a dead church. This will be the fate of churches in other lands unless their life is preserved and made healthy by a strong faith in the Bible and in the living Saviour, the God-man, who died on the cross to take away the sin of the world, and who rose again to bring life and immortality to light. If the Christians of America grow careless about teaching their children to revere and to study and obey the Word of God; if they neglect the family altar and the church; if they fail to pray; if they desecrate the Sabbath and refuse to uphold its sanctity; if the age-old heresies (and there are no new ones) are entertained and the love of the world conquers love for Christ then the churches in America will die also. The secret of life is living contact with the living Christ and eager obedience to His commands."

Some Twentieth Century "voice amplifier" is needed to carry this message with arresting power from old world graves to the hearing of every new world Christian of today. Ministers, secretaries of Mission Boards and every Christian worker who reads these lines may well act as amplifiers to broadcast this message.

**JESUS SAID: "I AM THE LIGHT OF THE WORLD." (Jno. 8:12)**

Since Jesus is the light, how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every keyhole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. "If ye have faith as a grain of mustard seed"—even through that small opening He will come in and work wonders.

J. H. JOWETT.

# Ten Years in the Belgian Congo

BY REV. T. C. VINSON, LUEBO, BELGIAN CONGO

Missionary of the Presbyterian Church in the United States

**T**HIRTY years ago, on April 18, 1891, the American Presbyterian Congo Mission was founded at Luebo. Under the providence of God, the work has been one of continued progress. The success has been due, in a very large measure, to the evangelistic spirit that has prevailed in the hearts of the people. The pioneer missionaries were guided by the Holy Spirit into the midst of a people whom God had marvellously prepared for the Gospel. One door after another was closed until they found an entrance at Luebo, twelve hundred miles in the interior.

One unique feature of the Mission has been the manner in which the people themselves have come seeking the Gospel and asking that teachers be sent to them. Every forward step in the occupation of new territory has been in response to an invitation from the people. These calls have always been so numerous that at no time has the Mission been able to meet the demand, to say nothing of attempting to go into any territory uninvited. The calls have often been pathetic and heart-breaking to the missionaries, because the people had to be sent away empty handed. The greatest trial has not been that of an unresponsive people, but our inability to meet the demands made upon us.

As an example of the appeals that have come we quote the words of a powerful chief, who sent a delegation to us a few years ago:

"I, Kalamba, the King of the Lulua, have long been a seeker after life. I have gone West as far as the Great Waters, but the Portuguese satisfied me not. I went to the East and the Belgians gave me perfection guns which said, 'I take life, but do not give it.' I have sought to the South but the wizards comforted me not. But passers-by have declared your Gospel to me, and I am satisfied at last. My searchings are ended. I and my people are yours. Accept as a guarantee my own child whom I am sending you. But come quickly here to my own home, where we await you. Your God make you merciful to me."

With such appeals constantly coming it is not difficult to explain the numerical progress which the mission has made during the past ten years. The figures given below cover the ten year period from 1911 to 1921.

In 1911 the mission consisted of two stations. Since that time one of these has been abandoned because of its close proximity to the other and four additional stations and one sub-station have been opened. During this period the number of out-stations occupied has increased from 156 to 564, and the native force, including evangelists and teachers, has increased from 200 to 1,737. The number

of communicants has advanced from 7,700 to 20,738. The yearly average number of those received on profession of faith during the last ten years is greater than the sum total of all those received during the first ten years. In the early part of this decade the medical work was largely in the hands of laymen and therefore of a minor character, but now, with the increase in the medical staff, over 60,000 treatments are given annually. During this period the missionary force has increased from sixteen to fifty-seven.

A distinct advance has also been made in the realm of Bible translation and Christian literature. In Bible translation this mission adopted a policy which is not shared in common with other societies working in the Congo. The ordinary method has been to translate the New Testament first and then to follow with the Old Testament. This mission adopted the policy of Bible paraphrases. The basis of this work was the International Sunday School lessons covering a period of three years. A more or less literal translation was made of these passages and the intervening passages were paraphrased thus forming a fairly complete story of the Bible. This task was not nearly so difficult as that of literal translation, and yet it was sufficient to meet the needs of a primitive people by giving them the fundamentals of the Gospel in the simplest form possible. The wisdom of this plan has abundantly justified itself as the truth has been presented to the people in the form of a progressive revelation. It was never intended to take the place of the Bible, but merely as a preparation for it. The work of literal translation has not yet been completed, but during the last ten years the entire New Testament and the first eight books of the Old Testament have been placed in the hands of the Christian people.

Contact with the Word of God has meant intellectual progress since the function of the Truth is to make the recipient free. Thirty years ago not a man, woman or child knew a letter of the alphabet for the simple reason that in this region the language had not been reduced to writing. Now there are thousands that can read the Bible and hundreds can proclaim the Truth in an intelligent manner.

Marked progress has also been made along spiritual lines. In measuring the spiritual progress in a heathen country, we should not take the Church at home as our standard. There the Kingdom has made some progress toward changing the whole society. The Christian, as a rule, lives in a moral atmosphere. He has back of him generations of social refinement and at least has a consciousness of sin. But here these things are conspicuous by their absence. The people have behind them an unbroken history of hundreds and perhaps thousands of years of ignorance, superstition and gross immorality. There is little evidence of a consciousness of sin and very little public sentiment even against the grosser forms of evil but we should note the progress made in the face of adverse circumstances.

In developing Christian character we have adopted the policy of beginning at the very earliest possible moment, consistent with spiritual attainments and power, of laying on the infant church itself the responsibility which naturally grows out of an active participation in Christian experience and activity. Along with this policy and moving *pari passu* with it there has been the corresponding principle of increasing the power and authority of the leaders of the native church. These principles have been the chief factors in the development of the native church. One essential element in the enrichment of character is responsibility. If we assume that the native Christian is too weak and ignorant to be trusted with authority and responsibility we keep the church in swaddling clothes, retard their progress and lose for the cause of Christ the service which they could have rendered. We also limit the transforming and energizing power of the Holy Spirit for He no doubt wants to work through them greater things than we have imagined. Our idea, then, has been to give the native church, gradually, but as soon as possible, all the functions and authority of a complete church organization.

Pursuing this policy of laying definite tasks and responsibilities on the individual Christian, and by selecting and training more carefully those who seemed to be most responsive to the teaching, the native church in 1911 had reached the stage where elders were chosen and a church session established on the local station and presided over by the missionaries. At that time only six had reached this stage, while now we have twenty. In the meantime the responsibility has been laid more and more upon their shoulders and the standard of the eldership has likewise been advanced. The local sessions on the station now practically control the affairs of the church, and only bring their actions to the missionaries for review. Elders have also been placed in control of large sections of outstations and two or three of them can meet and decide matters on their own responsibility. In proportion to the opportunities and advantages that they have enjoyed we believe that it is not exaggerating to state that the work and spiritual qualities of the elders here will compare favorably with those at home. Now the church has advanced one stage further and three native pastors have been ordained. One of these did not meet the test of increased responsibility and had to be reduced to the eldership, but the other two have done splendid work. We are now looking forward to the ordination of other pastors and we hope in the not distant future to organize a Presbytery.

The Christian body has always been evangelistic in spirit, scattering the seed of the Gospel from village to village. The thirteen thousand received into the church during the last ten years have been the fruit of the personal work done by the native Christians. The missionary has merely followed, making a little more careful examination and receiving the candidates.

In the past ten years much real progress has also been made in the attitude of the Belgian authorities toward the missionaries and the natives. In 1911 the attitude was certainly not one of friendliness toward Protestant missions. The Government itself was so interwoven with the Romanists that it was often difficult to separate the two. A great deal of trouble was due to religious propaganda, but the State authorities rarely ever laid a restraining hand upon the offenders. Religious liberty existed only in theory. Native Christians were often subjected to injustice and at times to open persecution. The missionaries themselves were not immune from insults. Two of our own number were assaulted with sticks and rocks while passing a Roman Catholic station, but the case was never brought to trial. But we are happy to note that the change which has taken place in Belgium has been reflected in the Colony during the last two years. Certainly the present attitude of those who are in authority in Belgium is one of impartiality to all who are laboring for the moral welfare of their African subjects.

At last public opinion in Belgium has awakened to the moral aspects of colonization. As in evidence of this we quote the words of King Albert spoken to the First National Colonial Congress assembled in the Senate Room in Brussels, December 18 to 20, 1920. In the presence of the very representative gathering the King declared:

"The Belgian nation herself now is empowered with complete sovereignty on the Congo, and assumes before the whole world the responsibility for the development of the Colony. Colonization is one of the highest functions of societies arrived at an advanced stage of civilization. But there are no functions without duties, and the first of all is the mission of the motherland to emancipate the primitive races. One cannot deny that those races were often sacrificed at the beginning of modern colonization. Those at the center had exclusively in view their own selfish interest. For the honor of humanity I am glad to state that the progress of moral and political ideas, and a truer apprehension of the real interests of both parties concerned, have modified the theory and the practical methods of civilization."

At this same conference the Colonial Minister, M. L. Franck, said, "Belgium has in Africa heavy responsibilities and she must accept them. In the Congo we want not so much laws and regulations as *men* of the highest type. Each man we send there is entrusted with a mission. Forced labor is contrary to justice; it is condemned by our moral conscience. We will remain faithful to the system of free labor, strictly. Free labor only can give satisfactory and permanent results. It obliges the employer to better the living conditions of the workers and to develop them. We have been unanimous against the reintroduction of forced labor with all its abuses."

The newly appointed Governor-General, M. Lippens, seems to be animated by these same high ideals and has pledged himself to their fulfillment. If such ideals as this are kept uppermost in the minds of the officials of the Colonial Government, who can measure the progress that will be made during the next decade?

# BEST METHODS

EDITED BY MRS. E. C. CRONK, 844 DREXEL BUILDING, PHILADELPHIA, PA.

## MISSIONARY METHODS FOR MEN

### MEN FIRST!

Women were not first in Protestant foreign missionary endeavor as is generally supposed. The first missionary society in the history of Protestantism was not started by a few timid, shrinking women, in the corner of a church, but by a courageous layman—a German nobleman who dared to remind the emperor and his court, as well as the church and its ministers, of their forgotten duty to an unevangelized world. More than a hundred years before Carey, Baron Justinian Von Welz organized the first missionary society of Protestantism calling it "The Society of the Love of Jesus." In the year 1664 he issued two pamphlets: one was "An Invitation for a Society of Jesus to Promote Christianity and the Conversion of Heathendom." The second was "A Christian and True Hearted Exhortation to all Right Believing Christians of the Augsburg Confession respecting a Special Association by means of which, with God's help, our Evangelical Religion Might be Extended." In the latter pamphlet he asked three searching questions:

1. "Is it right that we Christians keep the Gospel for ourselves alone and do not seek to spread it abroad?"

2. "Is it right that we everywhere encourage so many to study theology, yet give them no opportunity to go abroad, but rather keep them three, six or more years waiting for parishes to become vacant or for positions as schoolmasters?"

3. "Is it right that we Christians should expend so much on all sorts of dress, high living, useless amusements and expensive fashions and yet have hitherto thought of no means for the spread of the Gospel?"

He sent out his invitation and his questions and waited for the answers. Not one came, except the answer of

ridicule on every side. His pastor denounced him as a fanatic, and publicly warned his congregation to have nothing to do with such a madman; while the congregation complacently sang a verse from the hymn book of the day:

"Go into all the world  
The Lord of old did say.  
Now where he has placed thee  
There he would have thee stay."

"The heathen," declared the minister, "have brought their fall on themselves. The holy things of God's Word are not to be cast before such swine. If the Lord told anyone to preach the Gospel to them, He told the Apostles long ago and He did not mean for us to do it."

When von Welz failed to arouse the clergy, he tried to establish a layman's movement, proposing that artisans and teachers be prepared to go. Finally realizing that in all Germany none would hear him, he crossed into Holland to plead with university students there.

As they too met him with ridicule and pronounced him a fanatic, he realized that he, himself, must be the messenger of the Gospel of Jesus Christ to lands afar. He sold his estate and gave the first large gift of the "Layman's Missionary Movement," 30,000 thalers, to establish a school to train missionaries. He persuaded a minister in Holland to lay his hands on his head and ordain him to go out as "an apostle to the Gentiles." With no "farewell service," with no pledge of support from the home church, with no Board of Foreign Missions standing behind him, this first missionary of Protestant Christianity set sail for Dutch Guiana,

South America. Down by the Surinam River he began to tell the story of the Saviour for whose sake he had literally forsaken home and country, houses and lands, father and mother. As he went he prayed fervently, "Oh Jesus, help me in this weak beginning. Oh Jesus, hear me. Oh Jesus, Jesus, fulfil my wish."

Down by the Surinam River, the lone pioneer told the story of the Gospel for two years. He is supposed to have been killed by wild beasts, but not until he had blazed a trail that has never yet been lost since he opened the way. The great missionary historian, Warneck, wrote: "The indubitable sincerity of his purposes, the noble enthusiasm of his heart, the sacrifice of his position, his fortune, his life for the yet unrecognized duty of the Church to missions, insure for him an abiding place of honor in missionary history."\*

Another historian wrote: "Sometimes in a mild December, a snow-drop lifts its head, yet is spring far away. Frost and snow will hold field and garden in chains for many months, but have patience, only a little while and spring will be here!"

Forty-one years later the spring was at hand when Bartholomew Ziegenbalg and Henry Plutschau sailed for India. In another eighty years they were followed by William Carey, but the earnest missionary zeal of a fearless layman, Baron Justinian von Welz, was the first sign of the missionary spring in the Protestant Christian Church.

#### What Men Want

It is as dishonorable for a man to evade his personal obligations by holding all of his missionary interest and activity in his wife's name as it is for him to avoid his financial obligations by deeding his property to his wife. More and more is it coming to be true that men face their own missionary obligations by checks over

their own autographs and by drafts on their own time and service.

Gone are the days when men were willing to accept, or the Church was willing to give, a receipt "paid in full" to a man who takes out an honorary membership in a Woman's Missionary Society at \$1.00 per year, or eats his favorite ice cream at a church supper "to help the good women along."

Men must have missionary plans in men's sizes. That church which is furnishing missionary methods in women's, misses' and children's sizes only is missing opportunity.

#### The Feminine Corner on the Missionary Market

Perhaps along with the unquestionable zeal of women there has been at times a questionable cornering of the missionary market. It may even be possible that in our zeal to swell the figures in the columns of "total contributions of Women's Missionary Societies" we have not furthered the larger development of men's missionary activity in the church or in men's organizations. Certainly every organization of the Church should guard against the intensive development of its own organization at the expense of the extensive development of the congregation as a whole.

#### MISSION STUDY FOR MEN

A poster displayed on the church bulletin announced "Men's Discussion Club on World Affairs, Friday evening, Eight o'clock, Men's Bible Class Room. Ten minute talk by Dr. David Wang of China, followed by discussion." The meetings were held for one hour, every Friday evening. The discussion was introduced with ten minute talks by some one from the country under discussion or familiar with it.

\* \* \*

In another church there were no men familiar with any mission lands. The pastor tactfully suggested that the fact that there was not a man in

\*And yet he is not mentioned in the Encyclopedia of Missions nor in missionary books on South America.—Editor.



the congregation who *could* lead a mission study class was in itself an argument for one. He suggested that the twelve men who were most interested should each buy a copy of "Building with India" and meet together for informal discussion. The meetings proved exceedingly interesting and by next year three or four men will be ready to lead discussion groups.

\* \* \*

The Men's Bible Class formed the organization unit. For six weeks they held an "Extra Session" once a week on Friday night for Mission Study. Members of the Women's Bible Class served supper at the church for them so that they could come to the class directly from business.

\* \* \*

A prominent club man who was accustomed to giving luncheons and dinners to his business friends at his club, arranged for a series of six lunches for some business men of his church. The subject was India. He secured a live-wire speaker who presented in ten minutes an interesting introductory statement of conditions, followed by twenty minutes of lively discussion. The subjects for the series were:

- Political Affairs in India.
- India's Industrial Situation.
- A Business Man's Estimate of India.
- Education in India.
- Religion and Religions in India.
- America's Obligation to India.

The words Mission Study were not used but some of the biggest business men of the city really attended a six weeks Mission Study Class.

\* \* \*

"I suppose," said a pastor, "the fact that we are not interested in studying this book on 'The Trend of the Races' is a pretty good indication that we need to study it." He arranged a course of six lectures on the Negro, two of which were given by white men who were intelligently interested, one by a woman who was working understandingly with the Negro women for a home for Negro

girls, one by a Negro school teacher, one by a Negro banker and the last by a Negro preacher. Negro singers furnished the music which resulted in an entirely new appreciation of the contribution of the Negro to religious music.

\* \* \*

*Men's Leadership for Boys.* There comes a time with every boy when no woman can influence him as a man can. Fortunate is it when there is a strong masculine leadership to hold the boy when he cuts loose from "the apron strings" which he feels he has outgrown. The men of a church should at least help to plan mission study and activity for the older boys and furnish the leadership. No church has done its educational duty unless it has had Mission Study for older boys, led by men.

#### **The Danger of an All-Canned Diet**

Missionary materials, programs and books sent from headquarters may be most excellent but nothing can take the place of the additions that should be made fresh and green, from our own missionary gardens.

Community surveys should bring up-to-date home mission facts. Personal investigation should make interesting additions to printed statements. Missionaries should be introduced to speak with the authority of an eye witness. Lively debates stimulate thought.

#### **Visualizing Investments**

*The Appeal of the Concrete.* Business men like to see the possibilities of an investment. One wealthy business man listened unmoved to a plea for Home Missions. When the speaker proposed a contribution of \$1.00 per member for a home mission church, he was not sufficiently interested to make even the dollar gift. A few months later a member of the same church wrote to him, presenting the situation definitely and concretely. An uncompleted church building gave no opportunity for the children to be gathered into Sunday-school. Five

hundred dollars would finish the Sunday-school building. A check for \$500 was the answer, from the man who was looking for an investment in which he could see possibilities of returns.

*Challenging Propositions.* Frequently business men never receive a missionary proposition that is really challenging. A man who is considering such enterprises as a copper mine in Peru, or a bank in Africa is not apt to give his most constructive thought to a "ten cents a month" proposition in missions.

Some years ago a Mission Board secretary proposed to a business man the opening of an entire mission station in Korea. "You could finance the entire proposition," said the secretary. "You could build all the churches and schools needed for the entire district, and send out all the foreign missionaries, and equip the whole station."

That proposition was on a plane with propositions that the man was considering every day. He considered it. He accepted it. He sent out thirteen foreign missionaries and furnished the equipment needed.

*"Spend a Day in India,"* was the invitation given to the men of a small church to provide the salary of a young volunteer for India. A large calendar for each month was hung in the Men's Bible Class. Each man assumed the support of the missionary in India for as many days as he could and the names of members were written on the days they assumed.

*"Thank You for Thinking of Me."* The men of America would rise splendidly to equip the mission stations of the world if in some way they could be brought face to face with the specific needs. Recently a representative of a Mission Board wrote to a business man presenting to him the opportunity of placing a piano in a kindergarten in Japan that had been pianoless for twenty years.

With his generous response to the call he wrote, "I want to thank you for thinking of me in connection with such a service." The thanks of the men of any church are due and will be given to those who do them the honor of thinking of them in connection with the missionary program of the Church of Christ.

#### Men as Intercessors

God's mightiest works are manifested in the pathway of unselfish and persevering intercession. The history of Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. For years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. Invariably where I have had the time and patience to discover the hidden spring, I have found it in an intercessory prayer-life of great reality.

The great need today is that we be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? The answer to that question will measure not only the quality but also the outreach of our lives.

JOHN R. MOTT.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, NEW YORK

## A NEW YEAR'S CAROL

Ah, dearest Jesus, Holy Child,  
Make Thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for Thee.  
My heart for very joy doth leap,  
My lips no more can silence keep,  
I, too, must sing, with joyous tongue,  
That sweetest ancient cradle song,  
"Glory to God in highest heaven,  
Who unto man His Son hath given,"  
While angels sing, with pious mirth,  
A glad New Year to all the earth.

—Martin Luther.

## COMMUNITY GOALS

From a pamphlet which also includes a number of other suggestive community goals prepared by the Committee on Cities of the Home Missions Council and the Council of Women for Home Missions. Copies may be procured from Room 1117, 156 Fifth Ave., New York City, for 10 cents; \$6.00 a hundred.

### Young Women and Young Men

In behalf of our young people and with their cooperation the community stands for:

1. Companionship and mutual understanding with both father and mother, and inculcation of right ideals of home life; where possibility of these is lacking, the friendship of older men and women.
2. A division of responsibility in every home, so that every young woman and young man will contribute in making the home life a cooperative achievement.
3. Education in the value of work, not only as a means of self-support, but as production, and as a means to growth in character through self-expression.
4. Helping in the discovery of each one's individual calling and making possible a chance to follow it.
5. Provision of facilities by which young people may perfect themselves in their chosen occupation through technical training and broaden their knowledge and culture through acquaintance with the arts, sciences and literatures.
6. Recognition of the right to earn a living wage during a maximum eight hour day in occupations that contribute to the welfare of the community, in suitable environment and under healthful conditions.
7. Placing upon employers of young women and young men responsibility

for the observance of the highest standards in all business and social relationships. And to this end wherever young men and young women are associated in their work in store, shop or office the giving of the opportunity to face together their common responsibility for the work as a whole.

8. Business standards based on respect for the individual recognizing that he or she is entitled to full economic equality; all standards to be measured by the highest ethical and religious teachings known to the community.
9. Establishment of ways and means for the prevention of enforced unemployment.
10. Provision of places and opportunities for enjoyment in leisure time of normal social life with young men and young women together and in groups by themselves, wisely controlled but not too narrowly supervised.
11. The providing for and safeguarding of an equality of opportunity for securing that freedom and poise of spirit, health and grace of body derived from recreation.
  - (a) To this end that there be free access to the shore lines of lakes, rivers, oceans and other open spaces.
  - (b) That there be adequate public or private provision of places and equipment for games, athletics, camping, nature study, etc.
12. A realization by young people of their civic responsibility of national and world citizenship and their responsibility to the people and affairs of every other race and nation.
13. A church life which gives to young people an important share in the making of church policies and program, and places upon them responsibility for carrying them out.
14. A religion that is personal and natural and understood in terms of every-day experience—a religion which will help young people to realize increasingly the "abundant life" of Jesus Christ.

### Foreign-Born Neighbors

I. Every member of the community, regardless of where he was born, is responsible for the atmosphere, favorable or otherwise to culture, good citizenship and character. Hence we suggest:—

1. That ample opportunity be provided to teach the foreign-speaking language of the country without expense to the students and without age limit.
2. That suitable quarters be provided to which every alien may come and find sympathetic help, free of charge, to secure or prepare for his naturalization papers.
3. That a council of advisers be formed to give the foreign-speaking advice, and, if necessary, legal aid in all cases of exploitation, imposition and fraud; also that the same council should see that where brought to trial, the foreign-born shall have competent interpreters and that their rights as members of the community shall be protected.
4. That a pocket pamphlet be published for distribution, giving the most important laws and ordinances bearing directly on personal and family relations and community responsibility.
5. That through picture and lecture, information be given the foreign-born concerning their city, the state and the nation.
6. That the children of the foreign-born be led to an appreciation of the civilization of their ancestors, the right concepts of liberty, and respect for their parents.
7. That the foreign-born be encouraged to conserve the things worthwhile in the civilization of their forebears, and that opportunities be given them to bring these to the attention of the native-born.

II. We believe that the native and foreign-born should cooperate to bring about the right conditions for a healthy and happy community, and that existing organizations should be used for this purpose. We suggest the following:—

1. That municipal ordinances regarding housing conditions be made known and their enforcement urged, and in communities where no such ordinances are found, that the best be drafted and their adoption urged upon the municipal legislative power.
2. That rickety and dilapidated dwellings, unfit for human habitation, be brought to public attention, and that the proper authorities be urged to investigate conditions.
3. That whatever material is available in the State Department of Visible Education and the State Board of Health, bearing upon municipal sanitation, personal hygiene, prevention of disease and kindred subjects, should be exhibited in community gatherings for community betterment. And in states where there is no such material avail-

able, we urge that appropriations be made and material purchased for this purpose.

4. That ordinances on the prevention of fire, on the abating of nuisances, on the removal of garbage, be made known and that every member of the community should realize that the interests of all depend upon everyone doing his part to comply with these ordinances.

III. We believe that the basis of a righteous and peaceful community life is good will toward all its members and sympathetic cooperation with all in seeking the highest good. To this end we suggest:—

1. That brotherly love and the principles laid down by the founders of this Democracy be so exercised that every foreign-born family may readily find a friend among the native-born, and that every native-born family may without patronizing seek a friend among the foreign-born.
2. That opportunities of mutual intercourse and knowledge be afforded to the native and foreign-born, because community progress can only be secured by free communication between its several members.
3. That the same ethical standards be applied to foreign and native-born, in school privileges and obligations, in civic rights and duties, in social intercourse, and in economic relations as to wages, fines, industrial compensation and death benefits.
4. That the principle of religious liberty, as worked out in America, be explained to the foreign-born.
5. That every family—all the members—be urged to attend regularly the church of their choice, since without this practice they cannot attain the best in American life.

#### In the Field of Recreation

The free time of men, women and children, after school or work, can be either a great personal and social asset, or a corresponding liability. This time can be used for debasing dissipation, or for wholesome recreation; for dull, listless loafing, or for interesting, vital activity; for the passive watching of other people's activity, on stage, screen or ball field; or for vigorous health-building and character-building participation in play or the cultural development of music or the drama. The following statement of goals attempts to pro-

vide a community with facilities and leadership that will make possible and attractive the constructive use of leisure time.

1. A year-round program of recreation activities with skillful leadership to meet the needs of the entire community. In most communities this will mean a need for adequate funds raised either through taxation or through private contributions and for the employment of some community leadership for recreation during the entire year.
2. Provision of playgrounds (at least an acre for every 500 children) within one-quarter mile radius for children under six, within one-half mile for children over six; and ball fields within one mile radius. Adequate leadership and essential equipment for each playground.
3. Provision of recreation facilities for the appropriate use of both children and adults, such as athletic fields, summer camps, swimming pools, golf courses, etc., with organization of activities.
4. Provision of skating rinks, coasting places and other out-door facilities for winter activities.
5. Play and physical activities recognized as an important part of the educational program for all children.
6. Promotion of home play among families and neighbors and the organization of neighborhood groups to use recreation facilities.
7. Especial attention to organized activities, such as community athletic leagues for factory and industrial workers, church leagues, etc.
8. School centers or unused buildings open and used after school hours and in evenings as recreation centers, and activities organized at these centers.
9. Provision of community-wide recreation activities for all ages, as community drama, music, pageants, holiday celebrations.
10. Training of volunteers for song leading, drama production, conducting of games for community groups, and similar activities.
11. Cooperation between all groups promoting recreation activities, as Boy Scouts, Girl Scouts, Campfire Girls, settlements, churches, Y. M. C. A., Y. W. C. A., libraries, etc.
12. A participation in the recreation program on the part of foreign and native-born citizens on a common basis which will result in the building up of a broad citizenship and a community morale.

### Cultivation of Social and Civic Ideals

Every resident of a city, of every age, of both sexes, and of all races and religions, should cooperate with all in realizing, as far as possible, the following ideals:

1. The maintenance of neat and clean streets, parks, squares and private grounds.
2. The preservation of health through proper sanitation, hygienic regulations and a wholesome distribution of food.
3. Safety of life and limb in industry, in buildings, on bridges, in the public means of conveyance and on the streets.
4. The conduct of trade, traffic, and industry with reference to the well-being of the entire community.
5. Good government which shall engage the interest and participation of all citizens.
6. A public school system adapted to and equipped for the different ages and correlated in standards and courses with the best institutions of the state and nation.
7. A public spirit which shall manifest itself in a willingness on the part of all to bear a fair share of the public burdens, of taxation, of office, and of voluntary service in politics and in community welfare.
8. Equality of opportunity for residence, employment and business, education and recreation, irrespective of sex, race, color or religion.
9. A community habit of courtesy in speech and behavior.
10. The spirit of friendliness and neighborliness which shall help especially in overcoming the loneliness and isolation of city life.
11. Humane and considerate treatment of children, the aged, animals, and all the weak and helpless.
12. A public library adapted to and growing with the city.
13. The cultivation of the fine arts through such expressions as a choral society, musical festival, architecture and art shown in buildings, parks, squares, statuary, or an art museum, with exhibitions of paintings and the finer crafts.
14. The support of a wholesome press which will give the news impartially and reflect the best sentiments of the community.
15. A deep, pervasive moral and religious spirit.

# 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*

## THE ANNUAL MEETING

The following program has been arranged for the Annual Meeting of the Federation to be held January 13th, 14th and 15th in the Assembly room of the National Building of the Y. W. C. A., 600 Lexington Avenue, New York City.

*Saturday, 10 A. M.*

Executive Committee Meeting.

*Saturday, 3 P. M.*

Devotional Service.

Executive Committee Report .....

.....Mrs. William Boyd

Federation Departments:

Summer Schools and Conferences

.....Mrs. J. Harvey Borton

Christian Literature for Women and

Children in Mission Fields....

.....Miss Alice M. Kyle

Central Committee and Publication

and Literature .....

.....Mrs. Henry W. Peabody

Day of Prayer .... Mrs. DeWitt Knox

Results of the Campaign of the

Woman's Union Christian Colleges

of the Orient .. Mrs. Henry W. Peabody

*Sunday, at 3 P. M.* A popular meeting.

Speeches relating to the International Christian Conference at Shanghai and the Changing Missionary Conditions in the Orient, by Miss Harriet Taylor, Executive Secretary of the Foreign Division of the Y. W. C. A., who has just returned from the Orient, by Dr. Wm. Hung, recently made Professor of Theology in Peking University, and by Dr. A. L. Warnshuis, Secretary of the International Missionary Council.

*Monday, 10 A. M.*

Devotional Service.

Reports of Committees:

By-laws ..... Mrs. Wm. F. McDowell

Nominating ..... Mrs. John Harvey Lee

Election of Officers .....

Methods:

.....Mrs. E. H. Silverthorne, *Chairman*

Editorial .... Mrs. W. A. Montgomery

Women ..... Miss Carrie M. Kersechner

Young Women ..... Miss Alma Noble

Children .... Miss Ruth Isabel Seabury

General ..... Mrs. Charles L. Fry

*Monday, 2 P. M.*

Student Work ..... Mrs. D. J. Fleming

Foreign Students in America .....

.....Mrs. H. R. Steele

Report Business Committee.

Address ..... Miss Sui Wang, M.A.

## A LARGE GIFT FOR CHRISTIAN LITERATURE?

"We have had large personal gifts for education and for medicine; who will make a large gift for literature?" These words occur in the October number of the *International Review of Missions* in a comprehensive and illuminating article by Dr. Cornelius H. Patton, entitled, "A World Program for Christian Literature."

Readers of the *REVIEW* who have long been familiar with the work of the "Committee on Christian Literature for Women and Children of the Mission Field," will relish the story of one large gift which has recently come into the hands of the treasurer of this Committee.

It was an especially busy day in the office of a Mission Board, where all days are busy. The telephone rang and the chairman of the Committee on Christian Literature heard the well-known voice of the Elect Lady. "Could you possibly furnish 'copy' tomorrow for the Bulletin of the Federation in the *MISSIONARY REVIEW OF THE WORLD*? It should have been sent before but I have not had a moment to get off the latest news about the Campaign for Union Colleges. If you could send something at once about Christian Literature, it would be such a help."

Who ever refused the Elect Lady anything she asked? Other matters were pushed aside on the crowded desk and with many misgivings a brief account of the needs and wonderful success abroad of the Christian Literature Committee was hurried off to the Editor of the *REVIEW*. In due time it appeared in the magazine.

Months went by and then came the splendid opportunity when, at the Foreign Missionary Conference at Northfield, through the kindness of the Committee, a whole evening session was devoted to this subject. On returning from Northfield, the Chairman of the Committee found on her desk a check for *Two Thousand Dollars* for the use of the Christian Literature Committee. She rubbed her eyes and looked again. Turning to her secretary she said, "Is that a check for \$200 or \$2,000?" The secretary had seen it before and had recovered from the shock, so she answered without hesitation, "Two thousand!" The Chairman read as well as she could, for her eyes were misty, the letter from the treasurer of a well-known Woman's Board, explaining that the gift was for the objects set forth in the hasty little appeal written that busy day for the *MISSIONARY REVIEW OF THE WORLD*. God had again fulfilled His promise that His word should prosper in the thing wherein it pleased Him. It was sent by two sisters, who wished to have their names withheld and who had chosen, instead of "making Christmas gifts to each other this year, to make a happier Christmas for their sisters of the Orient." So far as is known, this is the largest single gift ever made by American women for Christian literature.

It is going to accomplish wonders towards making hundreds of women and children in the Orient realize more fully the Christmas joy. In China there will be one thousand two hundred little children who will have a Christmas gift of twelve numbers of *Happy Childhood* and perhaps also a little story leaflet in the new phonetic script. Mrs. MacGillivray, the self-sacrificing editor, will have a very happy holiday as she uses the check for these free copies, so much needed.

From India Miss Ruth E. Robinson of Bangalore, the editor of *The Treasure Chest*, the new and very attractive magazine for boys and girls, writes: "Your letter is a lovely sur-

prise..... Just think of having half the amount needed for next year in hand now. The magazine has already eight hundred subscribers and is meeting a real need. The work on it is a constant delight. I feel impelled to 'thank Heaven (and your Committee) fasting' for giving me this wonderful opportunity." The part of this Christmas gift apportioned to the *Treasure Chest* makes a dream come true, for with this help we hope in 1923 to publish the Indian *Everyland*, as some have called it, not only in English, but also in four vernaculars.

As to Japan, some, who have been carrying on their hearts the work of this Committee of the Federation, remember the touching appeal for help in the translation and publishing of Dr. Hurlbut's "Stories of the Bible," a lovely gift for Japanese mothers, initiated as a memorial by parents who had been called upon to part with a little daughter. This gift of the two sisters will enable the Christian Literature Society of Japan to complete this work, or to carry forward some similar enterprise. Dr. Patton's article shows how much Christian literature is needed in Japan.

With all this Christmas joy, there still remains the need for the Committee to raise \$3,000 before January 10th, if it would keep its pledges to the Committee on Christian Literature of the Committee of Reference and Counsel of the Foreign Missions Conference, and carry on its own as yet uncared for work in Latin America and in other needy places.

Who, this year, will make a gift for this purpose? Not all can give on the same large scale as have these two unnamed sisters. But even a small gift is multiplied many fold as it carries the riches of good books and magazines to the poverty-stricken homes of the women and children of the Orient. There "A New Book for Christmas" can only come through the overflowing wealth of the mothers in American homes. Gladden many

hearts by sending your offering, great or small, to the Treasurer.

"We have proved that this subject can be made to live and glow like any other theme connected with getting God's will done on earth," says Dr. Patton. After a meeting in New York, in behalf of the woman's part of our world literature program, which filled the chapel of a large Fifth Avenue church, one of the most influential and benevolent of the women of the metropolis remarked, "This, I think, is the most interesting missionary meeting I have ever attended." "The ubiquitous evangelist" as some one calls the printed page, scores at home as well as abroad.

#### **Who Will Make a Gift for Christian Literature?**

Checks should be made payable to Alice M. Kyle, Treasurer, 14 Beacon St., Boston, Mass., and must be in by January 10th.

#### **DAY OF PRAYER FOR MISSIONS**

February 16, 1923, will be observed throughout North America as a Day of Prayer for Missions. Each year this observance of keeping the first Friday in Lent as a day of special prayer is becoming more and more universal in our country, Canada joining us last year and again cooperating with us this year. In 1920, 50,000 programs were used, in 1921 over 63,000 and in 1922 over 75,000, showing a continual growth.

A Call to Prayer and a Program have been prepared by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. This year the call is written by a member of the Council, and the program by Mrs. DeWitt Knox of the Federation. "The Light of the World" is the general theme of both, especially appropriate now when the world is in such turmoil and great need of The Light.

The call is a card of most convenient card size to carry with one everywhere, and should be given out and

used liberally, for publicity and to help prepare every mind and heart for the Day. On one side is the announcement and there is a space for time and place of the meeting to be printed or written in. On the other are six special objects for careful thought and earnest prayer which if distributed and used will make February 16th a day of real consecrated prayer and power.

The program is "A Service of Prayer and Praise" and can be adapted to all varieties of services. Many plans have been made and used with great success. Some make it truly a day of prayer, giving each denomination a certain length of time, from fifteen minutes to half an hour to do as they desire, or have a speaker, make it one of prayer and entire devotion, or use a part of the prepared program. Other communities have simply a two hour service, and the program is prepared to fill in a little less than that amount of time. In cities there have been held one large mass meeting or smaller groups in each district.

The desire is to have all organizations join in this Day of Prayer. It is advisable to have a committee personally responsible to see that this notice is included in the yearly programs of church societies, that the children and young people have their part also as well as the women's societies, that the notice is put in the public press, on the church bulletin boards and calendars, and given out from the pulpits.

The Call and the Program were ready November 1st and can be secured from denominational headquarters. The programs are two cents each, or \$1.50 per hundred, and should be secured as early as possible before the supply is exhausted or too late for a new edition to be printed.

Remember that "The biggest things for God have been done through prayer," and make this coming February 16th a day of real power for God throughout the whole world.



# NEWS FROM MANY LANDS

## NORTH AMERICA

### Conferences on Home and Foreign Missions

THE annual meeting of the Home Missions Council and Council of Women for Home Missions will be held at Atlantic City, January 17 to 19, 1923. The general theme of the sessions will be "Home Mission Achievements in America to Date." The Joint Executive Committee will meet on Tuesday, January 16th, morning and afternoon; and separate meetings will be held the evening of that day.

The Foreign Missions Conference will be held this year at Bethlehem, Pennsylvania, January 9 to 12, 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. In most cases these are interdenominational meetings. This year's program, entitled "The Light of the World," and also a "Call to Prayer," may be obtained from denominational headquarters.

### Southern Laymen's Conference

THE Laymen's Missionary Movement of the Southern Presbyterian Church announces that its Eighth Biennial Convention will be held in February, 1923. The plan used in 1921 of holding the convention in a number of regional centers throughout the Church will be followed again this year. In this way a larger number of persons will be reached than is possible in one central convention. Messages will be carried to the six regional conventions by experienced and consecrated men and a parallel convention of the women of the Church will be held in each city along with the men's convention.

## America and the Near East

ON the eve of the Lausanne Conference, representatives of the Federal Council of Churches interested in Near Eastern problems made a final appeal to Secretary of State Hughes to make the "observers" of the meeting fully accredited delegates. In the resolution, the committee assures President Harding and Secretary Hughes that they welcome the Government's intention to stand for the freedom of the Straits, the protection of religious minorities in the Near East, the protection of American rights and the lives of American citizens and freedom to carry on religious and educational work. But they point out that even more important than property rights are human rights involving other people than ourselves, and laying upon us inescapable moral obligations.

Dr. James L. Barton and Dr. George Montgomery were given passports and letters to Lausanne where they will be "observers," charged with watching over the Christian interests in Turkey. They are intimately acquainted with the humanitarian interests of the Near East and closely in touch with present day public opinion in America so that they could voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over \$120,000,000.

### Laymen Winning Souls

A GATHERING that was held October 13, 14, and 15, 1922, on Signal Mountain, near Chattanooga, Tenn., brought together delegates from men's evangelistic clubs in eleven states and representing practically all the evangelical denominations. The movement among laymen, of which this conference was the organized expression, is one of the

most significant features in Southern church life today. More than three thousand men are at present enrolled in these clubs, the essential elements in the organization of which are:

(1) Making membership depend on regular attendance at weekly meetings and fulfillment of assignments made by the club officers.

(2) Meetings once a week to get assignments and report on work done.

(3) Speaking to men everywhere they are met as to their relationship to Jesus Christ.

(4) Willingness to do anything in one's power to win a man to a saving knowledge of Jesus Christ.

(5) Faith in prayer and the Bible as the infallible Word of God and as the most powerful instrument to win men to Christ. Many portions of Scripture are given away.

(6) Brotherly love for each other. Every man calls his fellow club members by his first name.

(7) Joy in witnessing. Many Christians of long standing testify to greater joy in one year than in all their past Christian experience.

#### Work of Southern Baptists

THE Southern Baptist Foreign Mission Board receives and expends more than \$2,500,000 a year. Last year it reported 22 churches, 7,891 baptisms, 64,251 members, 971 Sunday schools and 53,691 pupils. Native Christians contributed \$454,235. There were 459 foreign missionaries and 1,137 native assistants. There are 694 schools and colleges with 26,507 pupils. There are in the medical work 23 foreign physicians and 9 foreign nurses, 14 native physicians and 56 native nurses, and 14 hospitals and 16 dispensaries. The Home Mission Board expends about \$1,500,000. It has eleven departments of work, such as mountain schools, Negroes, foreigners, frontier, evangelism and church building. It employs 1,188 missionaries. It has more than \$1,000,000 paid in on the church building loan fund. The mountain schools are worth \$1,767,000, and have more than 6,000 pupils. The work of the Home Board includes the work in Cuba and Panama, and the Board co-operates with the State mission boards in the State work.

*Watchman-Examiner.*

#### Episcopal General Convention

AT the forty-seventh triennial General Convention of the Protestant Episcopal Church, which met in October at Portland, Ore., was adopted the so-called Concordat, by which any Christian minister, who has been baptized and has obtained the consent of his own ecclesiastical authority, may receive ordination from a bishop of the Episcopal Church which will entitle him to administer the sacraments in a church of that denomination and may still continue as pastor of his own congregation. This action was strongly opposed by the High Church party, who, as Rev. E. C. Chorley, D.D., says in *Christian Work*, are quite willing to sacrifice fellowship with the Protestant churches in order to win the fickle favor of the Eastern Orthodox Church and, eventually, of Rome, and who defeated in the House of Deputies by the narrow margin of half a vote the resolution to join the Federal Council of Churches.

#### Spanish Speaking Work in the Southwest

THE Permanent Interdenominational Council on Spanish Speaking Work in the Southwest held its Annual Meeting in El Paso, Texas, on December 5-7, 1922. Among the Board members present were Bishop Mead and Miss Amy Blanche Greene (Methodist Episcopal), Mrs. J. W. Downs (Methodist Episcopal, South), Mrs. Effie L. Cunningham (Disciples), Dr. R. A. Hutchison (United Presbyterian) and others. The addresses and discussion revealed a fine spirit toward constructive work, and the findings indicate that a thorough program will be put into operation during the coming year. One recommendation calls for a Conference of Home and Foreign Missions representatives to consider common relations between work on the two sides of the Mexican border. The Council has become a potent factor in the work for Spanish speaking people in the Southwest.

### Conference on Slavic Peoples

**U**NDER the auspices of the Joint Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions a Conference on Christian Work Among Slavic Peoples in America will be held on Wednesday and Thursday, January 10th and 11th, at 156 Fifth Avenue, New York. The following topics will be discussed:

1. Policy, programs and goals of Christian work.
2. Comity in Christian work.
3. The leadership needed and the necessary training.
4. Preparation and use of proper literature.
5. Follow-up of immigrants from ports of landing to destinations.
6. Religious conditions in Europe as affecting Christian work in America.
7. The need for a permanent national immigration policy.

Board administrators and members, missionaries and specialists will study the situation in America as related to Poles, Russians, Czechs, and Ukrainians (including those in Canada).

### Teachers in New Mexico Confer

**T**HE eleventh annual conference of missionary teachers in New Mexico was held at Santa Cruz, Aug. 28th-30th. About fifty persons were present, representatives of the four denominations—Presbyterian, United Brethren, Methodist and Congregational—which are doing school or community work among the Spanish-speaking population of New Mexico. These churches support six boarding schools, all filled to overflowing, and fourteen day schools or social centers. The program included inspiration, information and diversion, besides a great deal of informal fellowship. New Mexico missionary teachers consider this conference a valuable help toward the unification of the Spanish work.

### American Board Meeting

**A**T the October meeting of the American Board of Commissioners for Foreign Missions, held in Evanston, Ill., emphasis was naturally placed on present conditions in

Turkey, but at least two speakers mentioned the fact that just twenty-one years ago the board at its annual meeting faced a similar distressing situation with reference to north China.

The total receipts, as reported by the treasurer, for the fiscal year ending August 31st, were \$1,901,079. Individuals, churches, Sunday-schools and Endeavor societies contributed \$183,829 less than they did during the previous fiscal year, but the amount received from legacies—\$253,298—was \$77,031 more than the amount received from the same source the previous year.

### LATIN AMERICA

#### Mexican Presbyterians

**W**HEN "the Cincinnati Plan" was first proposed, dividing Mexico among the mission boards at work there, it was expected that the various native churches would combine or affiliate with the denominational group assigned to their respective cities. This combination took place in many instances, but in certain cities the churches did not wish to change their denomination, and chose rather to continue independently without mission subsidy. The Presbyterian churches in five cities which took this position helped to organize a "Presbytery of the National Frontier," and have gradually built up a self-supporting, self-propagating and self-governing body. Their membership is now over 4,000, with twenty-seven individual churches; they contributed last year over 50,000 pesos (\$25,000), out of a total of 80,000 pesos given by the whole Mexican Presbyterian Church. One church of 250 members gave 18,000 pesos last year; one of 200 members, 10,000 pesos, an average per member of fifty pesos (\$25). When we consider the average income of these people, we cannot but admire their spirit of sacrifice and devotion. There are not many Presbyterian churches in the United States that give in such proportion.

REGINALD WHEELER.

### Home Missions in Latin America

**R**ECOGNIZING the missionary spirit as the test of the real life of any church, a writer in the *Christian Advocate* points out its presence among the Christians of Latin America.

Mexico has accomplished much and presents evidence of the strength and vigor of this sense of responsibility for home evangelization. Cuba has made good beginnings. In Uruguay a strong laymen's movement is planning the occupation of the unevangelized districts of the whole republic. Argentina is strongly supporting an orphanage and industrial school at Mercedes. In Chile and East South America the number of students in the theological seminaries has increased 100 per cent, certainly a significant home missionary indication. Peru is establishing a Bible Training School for the preparation of evangelistic pastors. Perhaps the most notable example of this movement is the National Missionary Society of Chile, officered, organized and administered by national men. The new work opened in Santo Domingo, under the administration of the Committee of Cooperation has received substantial help from Porto Rico, including the service of three pastors from this field where missionary work was begun only twenty years ago. That in the brief time since the close of the Spanish-American War, such a result should appear indicates better than volumes of argument how virile and apostolic is the work in this field.

### EUROPE

#### Controversy in British Societies

**T**HE leading British missionary societies are at present torn by controversy over various doctrinal questions. Conservative Baptists charge that the officials of the Baptist Missionary Society are disregarding the Gospel. The London Missionary Society has been compelled to send a deputation to India to investigate reasons the missionaries are issuing hymns and prayers from which the

name of Christ has been deliberately omitted. The Church Missionary Society has the most serious disagreement, since the conservative constituency profess to find "the poisonous fumes of modern unbelief finding their way into the ranks of the C. M. S." These wish not only the officers of the society, but also the missionary candidates, to subscribe to a belief in the infallibility of the Bible, but propose to make an exception of the first three chapters of Genesis. The Dean of Canterbury has resigned as vice-president, and others of the more moderate evangelicals have also resigned. A committee has been appointed which has the delicate task of trying to bring together the various angles of sentiment.

#### Scottish Missionary Congress

**T**HE Scottish Churches Missionary Congress, representing all the Protestant bodies in Scotland, which met in Glasgow for a week in October, is considered the most significant gathering in the history of Christ's Kingdom since the Edinburgh Conference in 1910. One observer calls it "a new thing in the story of our Scottish churches...out of which will spring a new missionary life in every Scottish congregation and a new power in every Scottish mission field." The chairman of the congress was Dr. Donald Fraser, and among the speakers were Dr. R. R. Moton, of Tuskegee, who was received with much enthusiasm, and Mr. K. T. Paul, General Secretary of the National Council of Y. M. C. A.'s in India, Burma and Ceylon.

Missionaries and missionary leaders were present from almost all the fields to present various aspects of the work. On the Sunday following, two hundred representatives of the Congress spoke in pulpits of Glasgow and vicinity. For months past a Missionary Life Campaign has been conducted in all the churches of Scotland leading up to this great Congress in Glasgow. The purpose has been first

to bring before the rising generation the call to service in the Foreign Field, and to impress upon the Churches their responsibility to sustain more adequately the advance that is planned in the world field. The Congress was the climax of this preparatory campaign.

#### **Centenary of the Paris Mission Society**

**N**OVEMBER 4, 1822, is regarded as the birthday of the Paris Missionary Society though the preliminary history reaches back somewhat further. The Basel Missionary Society seems to have been the inspiring cause for in 1822 its inspector Blumhardt, on the way to London, stopped over in Paris and while there encouraged Protestant Christians to establish an independent enterprise. A mission committee was at once formed, with headquarters in Paris, and a school of missions was begun. Today this mission is one of the best on the European continent.

The chief mission fields of the Society are in Madagascar, the Congo, the Zambezi, West Africa and other French colonies. The great personalities of the Paris Mission are Eugene Casalis, of the South of France, who laid the foundations of the work among the Lesutos and was a director for twenty-five years; then François Coillard, of Huguenot descent who opened up the Zambezi work; further the Alsatian, Alfred Bögner, a man of intense French patriotism and yet a welcome delegate in German missionary meetings and who died in his pulpit in La Rochelle.

#### **Bible in Italian Prisons**

**T**HE British and Foreign Bible Society reports much that is encouraging as to its activities in Italy during the past year. The Society's work has stirred the Church of Rome to a certain activity in spreading the Gospels and the Acts in the version of the S. Jerome Society, though how far short that activity comes may be judged from the fact that careful inquiry at all the bookshops in Naples

brought out that in none of these was the small volume of the S. Jerome Society on sale, the only version available being the whole Bible by Martini at a very high price. Last October the Minister for the Interior sent out a circular to the Governors of the State Prisons, recommending them to "renew the libraries so that the prisoners may have always at their disposal a book which will meet their desire to learn things useful and modern." As no book more than the Bible can teach "useful" things, and as it is always modern, the Society's agent has begun an attempt to introduce the Scriptures into the two hundred and more prisons of Italy. This attempt has met with much encouraging success, the officials giving ready assistance: one of these wrote, "I have found both the condemned and the warders enthusiastic for the work of the Bible Society and they will willingly act as distributors."

#### **Difficulties of the Rhenish Mission**

**D**IRECTOR Fries of the Rhenish Mission Society says that financial self-support by his society has apparently become impossible. The receipts before the war amounted to one and a half million gold marks, (\$360,000), while last year the people gave three and one-quarter million paper marks. This is now equivalent to only \$772.50 gold. Even the most economical management of these funds cannot enable the Society to meet the expense of the home base. The foreign work has had to be carried on without any help from Germany.

In Dutch East India and in South Africa financial assistance was rendered by the government, but this impaired the freedom of self-government. For the work in China, Dr. Genahr was able to raise funds in America. The work in New Guinea has been given over to the United Lutheran Church of Australia and the Basel Mission has assumed a part of the work in Borneo. Mission property in Africa has been offered for sale to secure funds for the pay-

ment of a debt of £29,000. Even the acceptable help of the Boer Church, and of friends in America and the grant in aid of the Dutch Government, amounting to 240,000 guilders (to be gradually diminished for the next seven years), cannot suffice.

It is a gloomy outlook but the director of this distressed Society concludes: "We must renounce the hope of human securities; but we may live on God's bounty from day to day. The times are not normal; but perhaps they will become more apostolic."

#### German Churches Unite

**W**HEN various political units were combined in the German Empire, there was no corresponding church union, and several princes have served since then as the heads of these state churches. But at Wittenberg on May 5, 1922, a federation of the various ecclesiastical bodies was formed, with sufficient elasticity to allow for the variety of practice which is found in the German churches. The heads of twenty-eight church governments were present, as well as the minister of public worship of the imperial government. A public procession moved through the streets of Wittenberg to the old church of Luther. The legal document which consummated the agreement was placed on a table brought from Luther's study and this table was placed between the graves of Luther and Melancthon. . . . Handel's "Hallelujah" and Luther's "Ein Feste Burg" brought the service to an emotional finale. When the news of the consummation of the union was telegraphed throughout Germany, the church bells rang all over the nation.

#### Danish Missionary Crisis

**D**ANISH money is at a very low rate of exchange and the Danish Missionary Society, which has been carrying on a splendid missionary enterprise, particularly in India, is facing a serious deficit. 300,000 crowns is a great sum in these hard

times and it seems almost impossible for the society's officers to stir up its poor and middle class supporters to defray the expenses which have increased so seriously, while the high price of living has made it more difficult for them to give.

#### Finnish Mission Work

**T**HE Finnish Missionary Society reports that in its missions in Africa and China nearly 4,000 people were baptized during the last two years. In the last half year, notwithstanding great difficulties, this Society has sent three more women missionaries to Africa and four more to China.

#### Armenians in Bulgaria

**R**EV. PAUL L. MISHKOFF of Philippopolis, superintendent of the Bulgaria Mission of the Russia Evangelization Society, 156 Fifth Ave., New York City, writes concerning the fear-smitten Armenian refugees pouring across the Bulgarian border: "Thousands of the Armenian refugees have come into Bulgaria. As I saw them, I said to myself, 'This is a nation in exile.' There are 2,500 families of Armenian refugees in Philippopolis without houses and food. In Pazardjic there are 1,200; in Rakovski, 3,000; in Svilengrad, 6,000. I am told that more are to come. All of them are in despair. There is want, disease and hunger. We must salvage the children from the graveyard. Will America lend a helping hand?"

#### Czecho-Slovaks Eager for Truth

**R**EPORTS lately received from Czecho-slovakia indicate that the Czech-speaking pastors sent over from America to assist in the great religious movement there have been received with enthusiasm and gratitude by the people. An illustration of the eagerness for spiritual truth shown by the leaders of the new National Church is given in a letter written to a member of the British Scripture Gift Mission by a former Romanist priest who,

with thousands of his congregation, left the Roman Church in January, 1921. He writes:

"God brought me into contact with the pastors of the near-by Protestant Churches from whom I have received instructions for myself and for my people and I have attended meetings in these various churches. I have gotten the hymn-books and all these things, more or less, I have introduced into my own work. I have sold Bibles for several thousand crowns in value among my people. Every week we have Bible meetings somewhere in some village and the people come in large numbers and are reading the Bible for themselves. I am reading your books and want to read more. I shall soon finish reading the sermon book and then I shall ask you to lend me something in English, from Moody and others."

#### A Messenger to Russia

**D**R. JOHN S. ZELIE, who spent the summer in Russia as a special representative of the Federal Council of Churches in administering relief, especially to the Russian clergy and their dependents, says of his work: "The churches which I represented were not even in communion with the great body which embraces most of the believers of Russia, and did not expect or ask to be. But they were in destitution and we were in prosperity, and it seemed the Christian thing to send, out of our fulness, a token of good will toward them in their need. One of the most experienced and sagacious philanthropic workers in Russia said to me, 'The people you want to help are the worst off and most neglected of all classes in Russia.' The people were greatly surprised that Christian churches, with whom they were quite out of touch, should be the senders of this relief. No man ever had a greater privilege than I had, as the messenger of American churches, in carrying that surprise to these people. One woman said: 'I thought we were forgotten of the whole world and that

nobody would ever take thought of us. Since you came on this errand I have felt all the time as if I were walking in a dream just to think that way over the other side of the world Christian people want to help us.'"

#### A "Presbyterianski" Church

**A**BRAM PRITSKY, a Russian Hebrew Christian layman, who has recently returned from Russia, reports that the breakdown of the political backing that sustained the Orthodox Greek Church has set free in Russia at least 3,000,000 people who have proclaimed their acceptance of what are, in effect, Protestant principles. In one place he found that a considerable body of intelligent Russians had united to organize a "Presbyterianski" church. They chose the name not because they were conscious of any direct connection with the Calvinists of the West, but because in trying to follow the Bible exactly they have set up in their church a government of elders. Mr. Pritsky says that the Roman Catholic Church is scattering missionaries in all parts of Russia who are undoubtedly having good success. The Soviet government shows special favor to these emissaries of the Pope.

#### MOSLEM LANDS

##### Turks Oust the Sultan

**T**HE Turkish nationalist assembly in Angora, has officially dethroned the sultan of Turkey and the members of the Constantinople government were denounced as traitors. This action is in line with Mustapha Kemal Pasha's frequent statements to the effect that the Turks never again would submit to the sultan and that he would have to depend for his support on the nationalist party. The name "Ottoman Empire," by the same motion, has been changed to "State of Turkey." The sultan's successor has been proclaimed as head of the Caliphate. The nationalist leader maintained that while it was an easy matter to get rid of the sultan, the abolishment of his caliph-

ate was not so easy and might have unfavorable reactions throughout the Moslem world.—*The Continent*.

#### Near East Statistics

**T**HE Near East Relief has in its wide field, reaching from Constantinople across the Russian Caucasus, over into Persia and down into Syria and all across Asia Minor, about 250 American young men and women engaged in the supervision of relief carried on for something like 110,000 orphan children, mostly Armenians, but including various nationalities. The largest group of these orphans is in the vicinity of Alexandropol in the Russian Caucasus, where there are between 20,000 and 25,000 under one administration. There are half as many possibly in Constantinople and immediate vicinity. Something like 5,000 orphans have been removed from the Harpoot field, and several thousand from Marash, Aintab, Adana and Tarsus, all transported into Syria under French rule. In the meantime, relief work is carried on at Samsoun, Marsovan, Sivas, Cæsarea and Konia.—*The Congregationalist*.

#### Missionaries in Asia Minor

**W**RITING in the *Congregationalist*, Dr. Barton gives the following information about the location of American Board missionaries in Turkey about October 1st.

"Missionaries are engaged more or less in relief work, but less now than at the beginning, since well trained and seasoned relief workers are on the ground. In the Transcaucasus, at Tiflis, Erivan and Alexandropol, there are several missionaries of the American Board who are doing some relief work, but at the same time engaged in real missionary work, namely, conducting schools, Bible study and regular Sunday services, employing in that work preachers and teachers who were driven from Van and Bitlis at the time of the deportations. In Harpoot, the missionary work is at a stand-still. There is no one at Diarbekir. At Aintab, Dr. Shepard, soon

to be reinforced by Dr. Greene, is carrying on a very important medical work. In Marash the Girls' School is going on, with some relief work, the medical work being in charge of a Near East Relief doctor, now taken over by the American Board. St. Paul's Institute at Tarsus is going on with greatly reduced number of pupils under Mr. Nilson. A large number of Armenian boys fled from Tarsus when the Turks came back into power. They went to Smyrna, into what they supposed was a safety zone. There is no report as to what has become of them. Dr. Chambers remains in Syria. Throughout the Central Turkey field there are from fifteen to twenty out-stations in which regular Sunday services and Sunday-school work is carried on. In Sivas and Cæsarea the main burden is relief, the missionaries joining in the relief work and helping in the conduct of the schools, dispensaries, etc. In Marsovan, from which the missionaries were expelled nearly two years ago, there has been no re-beginning of missionary work, the Kemalists refusing to allow it to be re-opened. In Constantinople and vicinity everything is going full speed ahead."

#### "The Joyful Messenger"

**A**UTOMOBILES have come to Palestine to stay, says a writer in *Blessed Be Egypt*, and Jerusalem is never silent, either by day or night, from the hooter and siren of the motor car. It has to be admitted that the city has not been improved by this constant sound, or by the perpetual risk of life, caused by the bad roads and the careless driving of the nerveless and careless drivers, most of whom are natives. Easily distinguished among the crowd of cars is the motor van of the Nile Mission Press, a covered one, painted dark green, suited to accommodate three persons in the front, and boxes of books inside. On both sides of the van is painted, in both English and Arabic characters, the name, "*The Joyful Messenger*," which leads many



to ask the meaning of such a name. Officers of the Press find the van useful in visiting colporteurs and taking supplies to them. At Haifa, the seaport of Galilee, the colporteur, we are told, "spends quite half his time in visiting the colonies of the newly-arrived Jews, among whom he sells books. We seem sent to these lost sheep of Israel, if we would or not, and are glad of the opportunity of being able to put into their hands their own Scriptures, which many of them have never read."

#### Churches Broken Up

UNDER the heading, "They That Were Scattered Abroad Upon the Persecution," *The Orient* gives some details of the significance of the Smyrna tragedy to the churches in that city and surrounding places: "The two churches in Smyrna, one Greek and one Armenian, were scattered. The two churches used the American chapel, and the Greeks had a separate preaching-place besides. Both were burned. The two pastors, Rev. H. Aprahamian and Rev. Xenophon Moschou, escaped with their lives and with their families, and are now serving the remnants of their congregations in Athens, but only a few of their people are there. The Brousa people fled *en masse*, and their recently ordained minister, Rev. H. Karnigian, with them. He and some of his people had to flee, under fire, at night, for twenty miles on foot, and lost everything that they had attempted to carry with them. Their church building stands, but with no Christian people to use it. Mr. Karnigian is taking charge of the church in Scutari. The churches at Yenidjé and Jerrah were both burned, and the entire population of both places fled. Mr. Parsekh Berberian, who was the minister supplying these churches, had already fled with his people from further inland at Bey Yaila and Kara Aghadj, and had taken refuge in Yenidjé and Jerrah where his own flocks, added to the local Christian people, had made two

strong churches. When forced to flee from this refuge, this minister kept his own people together and succeeded in getting them across the Marmora to Rodosto; and the last heard from him he still had his flock with him, and had started for Drama in Western Thrace, where he hoped to settle down with them as a Christian community."

#### Progress in Afghanistan

FROM Afghanistan comes the astonishing information that modern hygiene is invading the land. It has accomplished what the most powerful emir could not do: namely, that on account of cholera a great sacrificial festival was omitted, which generally attracts large masses of the population. Modern education is also entering in. Kabul has a high school and a military school. Only we do not yet learn that Foreign Missions have a free course. *Basel Mag.*

#### Return of Urumia Refugees

EARLY in September, Rev. Hugo A. Muller, missionary of the Presbyterian Board at Tabriz, Persia, reported the presence in Urumia of the Persian army, which had succeeded in silencing the Kurdish army in an engagement on the Salmas front. He wrote, however: "While the Persian government is determined to hold Urumia, we must remember that the Kurdish force was not broken, but withdrew, and it is not impossible that the Plain may be overrun again." This seems to have taken place, for on Oct. 23d, the Near East Relief received the following cablegram from Mr. Archer, its representative in Tabriz: "American inspection Urumia found Turkish Kurds had rifled four American graves, destroyed 400 villages, 20 American-founded churches, two American colleges. Immediate attention required to save farms and vineyards. . . . 40,000 Assyrian refugees Bagdad, Hamadan, Tabriz pleading to be sent home, believing they can restore farms within year. Government refusing except

those having oxen, seed. Near East giving 800 oxen, but vast majority remain homeless."

Dr. Robert E. Speer comments: "Our impression is that this cablegram overestimates the number of Assyrian refugees. We have been unable to count up more than 15,000 refugees at the most who are waiting in Persia or Mesopotamia to get back to Urumia.

## AFRICA

### Independent Egypt

**THE** C. M. S. *Review* raises the question of how far missionary work in Egypt will be affected by the recent elevation of that country to the status of an independent kingdom. The "Declaration of Egypt," issued by the British Government (1) terminates the British protectorate; (2) recognizes Egypt as an independent sovereign state; (3) reserves to the discretion of the British Government, pending further agreements, the security of British imperial communications; the defence of Egypt; the protection of foreign interests and of minorities; and the control of the Soudan." The protection of minorities should adequately secure both the Coptic Church and the adherents of other Christian Churches; but, says the *Review*, "it will be incumbent on the Conference of British Missionary Societies to give very close attention to this matter in order to ensure that such future agreements as are indicated in the Declaration are so framed as to secure real freedom of religion and real protection to the life and property of converts."

### Women in Egypt

**THREE** societies for the liberation of women have been founded in Egypt. One of these, led by a highly cultured Egyptian lady, Mrs. Labiba Ahmed, requires the following oath from its members: "I swear to elect chastity for my crown and virtue for my guide, to live as a free woman and a good wife and mother, to do my duty toward my God and my

country, to love others as I love myself and to hate for them everything that I hate for myself."

Where did she get these thoughts? This society is solely for wives and mothers.

### Moslems and Anti-Christ

**REV. ARTHUR T. UPSON**, of the Nile Mission Press in Cairo, quotes a pamphlet on Moslems and Anti-Christ, written by an educated Moslem in Medina, which is being distributed in Cairo, as typical of the unhappy, unformed, half-conviction of many simple, sincere Moslems that the days of the Great Apostasy are near at hand, and that there is no *religious* Islam left! Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent. The following incident in Mr. Upson's experience is somewhat parallel: "When distributing tracts in an Upper Egypt railway train, near Snhag, two Moslem Sheikhs were very interested in my Gospel Purity Movement, and warmly commended my preaching Christ in the brothel streets of Cairo. I challenged them, if their religion were the true one, to go and preach Islam to the drunkard and the harlot. They replied that they would give me one dollar as a donation because of my sincerity and courage, but added: 'We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it; there are no real Moslems left.' " *Blessed Be Egypt.*

### Cannibals Ask for Teachers

**THE** Congo Inland Mission, with headquarters at Grand Rapids, Mich., tell in their Prayer Circle Letter of the Bashilele tribe, hitherto cannibals, who have never permitted white men to enter, and are now asking for teachers. About twenty native evangelists who have been graduated from a two-years' Bible Training Course are already at work in advance of the white missionary in two tribes. Ask God's blessing upon them.

A very vital need at this time is for a doctor and trained nurses, and also for efficient helpers in the new language work.

#### **African Boy Scouts**

**B**OY Scouts have seven African troops at Magila, in Mombasa, connected with the Universities' Mission to Central Africa. They learn to make and shoot arrows, and to beat the Morse code on a drum—one beat for a dot and two for a dash. They use ancient tribal games for scout games. And they say, "Ask our comrades to pray for us that Almighty God will grant us wisdom to organize the Scout society in this country."

#### **Lutherans in East Africa**

**T**HE work of the Leipzig Mission in East Africa was continued during the war by assistance of the Iowa Synod, and gifts of the National Lutheran Council in America maintained the work during the first half of the year 1922. Now the work has been taken over by the Augustana Synod with the full consent of the Leipzig general convention. The adherents in the mission field have increased from 3,663 in 1913 to 6,060 in 1921. When it is remembered that it costs 150,000 marks to send a missionary in third class from Marseille to Mombasa, it may be easily understood what an undertaking of sacrifice missionary work becomes for German Christians. New forces are being recruited in America. The field in Kilima-njaro, in the coming year, will be under the direction of eight ordained and two unordained missionaries, besides one lady missionary.

#### **INDIA**

##### **The Tana Bhagat Movement**

**A**NEW religious movement has sprung up recently in Chotanagpur, India, among the Oraons. The origin of the movement is said to be the desire of these people to imitate their fellow-tribesmen who have become Hindu or Christian converts and

risen to higher positions thereafter, and to attempt alleviation for economic wrongs. The chief points of emphasis are prohibition of liquor-drinking and of animal food, desisting from animal sacrifice and the exorcism of evil spirits. *The Indian Social Reformer*, in a recent number, tells us that the movement began in 1915 and that after one year it had captured the loyalty of practically the entire Oraon population, numbering over 260,000. For some reason, the movement came under suspicion and Government orders were issued against it as "dangerous and seditious." Probably a good deal of popular feeling was aroused against these people by the local money-lenders and liquor-sellers who did not like the reforming movements, and some of the more ardent Tanas no doubt showed an enthusiasm which was alarming. In the later stage of the movement the attention of the leaders has been directed rather to the religious than to the economic elements in their program.

*Baptist Missionary Review.*

##### **The Conscience Clause in Bombay**

**T**HE following resolution, as amended, was passed by the Bombay Legislative Council: Mr. G. C. Bhate (Kolaba District) moved the following Resolution: This Council recommend that the Government should see its way to introduce the following rule in the Grant-in-Aid Code: That in all schools and colleges which receive Government aid in any form whatsoever, the attendance by students at any class of special religious instruction which the parents or guardians of such students shall not have sanctioned should be perfectly voluntary, and that no payment in grant-in-aid should be made to any institution which will contravene the provisions of this rule. The Hon. Dr. Paranjpye, Minister of Education moved an amendment adding the following words after the word "colleges" in the second line of the original resolution, namely: "which

are the only institutions of their kind in the neighboring area and which are not purely denominational in the sense of refusing admission to pupils not belonging to any particular denomination." The resolution as amended was carried.

*The Christian Patriot.*

#### **Continuing Ramabai's Work**

**T**HE American Ramabai Association will keep up its work with Miss Lissa Hastie as principal. Friends of this remarkable institution may send in their contributions to the treasurer of the Association, Mr. E. C. Linn, 1318 Beacon Street, Brookline, Mass., to care for the thousand dependent women and girls now in Mukti. This is the more necessary since legal proceedings take a long time, and Miss Hastie is not able to use the money which was in Ramabai's hands at the time of her sudden death.

#### **An Ex-Sorcerer's Flock**

**T**HE Santalis are an aboriginal tribe living in the Rajmahal Hills in India. They are animists or demon-worshippers and form a section of those sixty million "untouchables" who lie outside the pale of Hinduism. They speak a language of their own which is totally distinct from the speech of their neighbors. They number some five million and many thousands of them have become Christians. But the Santalis tend to migrate eastward and seek employment as tillers of the soil, so settlements of them are found in many districts. They are darker in color than the Hindus. They are great hunters, and one reason for the Hindu feeling of repulsion towards them is their practice of eating dead animals they may find in the jungle or fields. They are laborious, cheerful and truthful, and there is much that is attractive in their nature. There are many hamlets of Santalis scattered in the Murshidabad district, and it is among some of these that a work of grace has centered in the village of Itore,

where, in the last ten years, there has grown a Christian community of about one hundred and fifty souls. There have been remarkable conversions there beginning with Lutu, the sorcerer, who, from a drunken and passionate easter-out of demons, was transformed into what he is now—the shrewd, practical, sympathetic pastor of his flock.

*L. M. S. Chronicle.*

#### **Tribute to an Indian Woman**

**A** REMARKABLE gathering was held in Bangalore, in honor of the granddaughter of a Hindu Christian, when Miss Lilavathi L. Cotelingam, B.A., L.T., Acting Principal, London Mission Girls' High School, Bangalore, was leaving for Madras to continue her M. A. studies. A farewell address presented to her by the Audi Velama Community, stated in part: "Though you have been born and brought up in a Christian family, you belong to our Audi Velama Community. Your respected grandfather was born an Audi Velama and adopted the Christian faith.... You have added lustre to our ranks by your achievements as the first woman in our community to obtain university degrees.... You have adorned the ranks of educated women and women educators in our motherland and have been an example of what our women are capable of achieving when properly trained." *Dnyanodaya.*

#### **For the Blind in Burma**

**T**HE Church of England Society, known as the Society for the Propagation of the Gospel, supports a mission for the blind in Burma which is under the direction of a blind missionary, Rev. W. H. Jackson. In Burma, out of a population of thirteen millions, about twenty-five thousand are blind, and, in addition to these, there are forty-nine people who are blind and deaf and dumb. Without outside help there is little hope of their being able to earn a living in any other capacity than as beggars. The Mission seeks to turn

all the blind people of Burma that it can get hold of into efficient workmen and good citizens, capable of earning their own living and fortified for the hard battle of life by the inspiration and comfort of the Gospel. Mr. Jackson has reduced the Burmese language to a phonetic script, which is written in Braille, and all the pupils, after a short period of instruction, readily and fluently read and write this script. It is easier for a blind boy in Burma to learn to read than for a boy who can see, for the Braille script is much simpler than the ordinary printed script. The blind boys emboss and print their own books, and they also edit their own school monthly magazine.

### CHINA

#### Chinese Student Volunteers

THE Chinese Student Volunteer Conference brought to Kuling for ten days last August 135 delegates, representing all but three of the eighteen provinces. The leadership was really Chinese, conspicuous figures being Ding Li Mei, Shen Wen Shing, T. T. Lew, and David Yüi. Among the significant acts of the conference was the adopting of a constitution for the National Movement, and the appointing of a council of thirty, one-third of whom are students and all of whom were democratically chosen by the conference as representing various sections. Rev. Otto G. Reumann writes: "One came away from the conference with the feeling that while the organization had been in existence since 1911, the name 'Chinese Student Volunteer Movement for the Ministry' had become really Chinese, student in leadership and definite in purpose, for the first time."

#### Bandits in Honan

ASSOCIATED Press dispatches early in November reported the capture by bandits in Honan Province, first of H. E. Ledgerd, of the China Inland Mission, who subsequently escaped, and later of Einar

Borg-Breen and Anton Lunden, and other Americans and missionaries of the Norwegian Lutheran Church of America. In a dispatch dated Nov. 21st Mr. Ledgerd is quoted as saying that the bandit army in Honan "is made up mostly of disbanded troops, the majority of them well mounted and well armed. It totals probably 30,000 men. They march over the countryside, spread across a route six miles wide, lighting their way at night by burning farmhouses. Every city and town through which they pass is burned and looted. Thousands of men, women and children are being carried away. Some of these have been ransomed, but many have been cruelly shot. Our road was strewn with bodies. At the time I made my escape the bandits were holding captive six foreign adults and one child, seven in all, of whom four were Americans, two were French and one an Italian priest."

The American Consul at Hankow has reported to Mr. Schurman that the bandits are not seeking ransoms for their prisoners, but are holding them while they demand recognition of the military ranks of their chiefs and pay as regular soldiers of the Chinese Army. The captured Americans have since been liberated.

#### Christian Revenge

THE head Chinese teacher in the Union Kindergarten Training School in Peking is an earnest Christian woman, whose parents were killed by the Boxers when she was a little girl. Relatives, still living in the home village and not Christians, have urged her to revenge herself on the man who murdered her mother. Recently she persuaded one of the Christian teachers in Peking to go home with her, and all the village gathered to see and hear her. She told them of her life since leaving home, and continued: "I am not going to revenge as you do. I am going to revenge as a Christian should. I am what I am because the foreigners came here and preached the religion

you killed my mother and father for. They believed in educating girls. I want the girls of Tieh Chang to have a chance like mine to get this religion and this education. So we have come to start a school in memory of my mother, and I want you to let your girls come."

#### Canton College Growth

**P**RESIDENT Charles K. Edmunds of Canton Christian College, wrote soon after he returned to Canton: "I am struck with the rapidity of growth of our work; the campus population now approximates 1,700, of whom nearly 1,000 are students, 166 are staff members, while over 500 are servants and workmen. The most striking recent development is the agricultural work for which the Provincial Government has provided both land and funds. Several promising lines of work are under way, especially those in sericulture, dairying and fruit preserving. Nothing is better calculated to improve the economic condition of this region than such projects. Two-thirds of China's many millions are engaged in agriculture. Our sub-collegiate schools are better than self-supporting, but the College of Arts and Sciences which is serving this year 182 students lacks both physical plant and current support; yet of all our departments it is the one best calculated to aid the development of a strong Christian community through the preparation of unselfish and qualified leaders among the rising generation. In helping the youth of China now you are shaping the trend of the Far East for centuries to come."

#### German Missions in Hunan

**T**HE Liebenzeller Mission, so called from its headquarters, Liebenzell in South Germany, is an associate branch of the China Inland Mission since 1906; and has its work in the central province of Hunan, where a chain of stations extends from the northeast to the southwest of the province, one station lying just across

the Kweichow border. A recent report states: "The Lord has been faithful and has given us much increase. Especially since 1916 a great progress is noticeable. We have now fifty-five out-stations instead of twelve; sixty-three Churches instead of twenty-four; the baptisms each year since 1915 were 170, 250, 465, 500, 338, and 333 respectively, and the number of our Christians has risen from 600 to 2,200, forty per cent of whom are women. The contributions from the Chinese amounted to \$750 in 1916; in 1919, before we had to give up supporting them, \$1,500; in 1920, after this event, \$3,450; in 1921, about \$4,000, making \$1.86 per head.

#### China Inland Mission and Education

**E**VANGELISM rather than secular education has always characterized the policy of the China Inland Mission. Their educational work has been confined to elementary grades and to a very limited extent to the training of converts. At present, the pupils in C. I. M. schools number about 10,000—a very small part of the people connected with the missions of this Society, which has 60,000 members and 60,000 catechumens.

At a conference in Shanghai held last April, the mission workers strongly recommended that the school work be extended and strengthened, especially in the higher grades. Well qualified educational, spiritual workers are therefore called for to train leaders of the coming Church in China.

#### Among the Miao

**W**ALTER T. HERBERT, a Baptist missionary under the China Inland Mission in southwest China, writes of work among the Miao people: "I have been in China for twenty-four years and had hoped to devote my life to preaching amongst these tribes people. Last year I had the joy of coming to these parts. Now these people are coming to the Lord in thousands! They are burning their idols

in great numbers. Their object of worship as a rule is a sow's jawbone. They are quite distinct from the Chinese in worship as in other ways, and they have always been treated very badly by the Chinese. Consequently they are very poor....The Gospel is bringing great joy into their lives. They are great missionaries, and tell the glad news all around. When not tilling the ground we get them and go and preach in the surrounding districts. Two weeks ago a party went out for six days and came back reporting over twenty families turning to the Lord, and many idols burned!"

### JAPAN-CHOSEN

#### Buddhist Priest Becomes Christian

A NOTEWORTHY address was recently given in Kobe College Chapel by Mr. Ryoun Kamegai, eighteenth in succession in the hereditary priesthood of the Buddhist temple in which he was born and brought up. After graduating from the Tokyo Imperial University, he taught in a government college. His deeply religious nature was not satisfied with Buddhism and he studied Christianity. After long and intense struggles and in face of strong opposition he became a Christian and is now carrying on an active Christian ministry. Mr. Kamegai said: "The one thing that I felt lacking in Buddhism and found in Christianity was the cross of Christ....The sacrificial love of God for man is made known to us through Christ as in no other way."

*The Japan Evangelist.*

#### Conference of Korean Women

THE first summer conference of Korean women, held in Seoul last June, was planned, organized, and carried through by Korean women. Sixty women from all parts of the peninsula came together. Two of the chief officers, its general secretary, Mrs. Yong O. Choi, and its president, Miss Helen Kim, were delegates to the World's Student Christian Federation meetings in Peking. From

this gathering they brought breadth of view and new vision. The program included lectures on sociology, ethics, psychology, and women's work in the world, as well as three Bible study groups, vesper services and evening devotional meetings. A constitution was drawn up suitable to the needs of the Korean field, and embodying the ideals of the International Young Women's Christian Association. A secretary was appointed to devote a portion of her time to visiting the field.

Among the problems discussed were the compiling of a book of etiquette to meet the requirements of the times, the building up of a children's literature, the forming of an enlightened public opinion on the questions of prostitution, concubinage and divorce, the evolving of suitable wedding garments for an age when the bride is no longer a puppet. Mrs. Choi showed a degree of initiative and enthusiasm that carried all with her into a new era of Korean womanhood.

#### How the Koreans Give

STEWARDSHIP campaigns and the forward movement have led to an increase in giving among Korean Christians. Last year (1921) the Methodist and Presbyterian churches gave \$467,559—over \$100,000 more than the year preceding. Counting baptized church members only, this is an average per member of \$5.17. If catechumens are counted in, the average per member is \$3.68. The usual salary of a man in Korea is from \$10 to \$25 a month. Unskilled day laborers receive from 30 to 50 cents a day. Yet the average Korean Christian on this wage is giving three times as much as in 1909 to '14. It is estimated that every 240 Korean Christians support one paid worker in the various missions. "Out of 3,226 Methodist and Presbyterian churches and groups, 3,000 have church buildings, of which—with exceptions in station centers where missionaries reside—the entire cost of erection has been defrayed by the Koreans themselves."

# THE MISSIONARY LIBRARY

**The New Zambesi Trail.** By C. W. Macintosh. Illus. 370 pp. London, Marshall Brothers. 10s, 6d. 1922.

The talented niece of Mme. Coillard, whose husband founded the Barotsi Mission of the Paris Society, is already well known through her interesting biography, "Coillard of the Zambesi." In this volume she narrates in journal form the events and observations of two journeys to Northern Rhodesia, taken in 1903 and again in 1920.

The first of these was undertaken before the railway was completed farther than about a hundred miles beyond Buluwayo. From thence to Victoria Falls, the party used a lumbering spring cart drawn by eight oxen. The picnicking party's varied experiences are told in a fascinating way and her description of the wonderful Victoria Falls is doubly interesting because it was seen before the later invasion of world tourists who visit the spot nowadays by rail. A little more than eight months after starting she was back again in London, but she had fallen a victim to that strange African wanderlust and writes: "I feel like all others who have lived there, that no narrower horizon can ever satisfy again."

And so in 1920 she sailed from England and arrived at the Falls in a little less than a month—this time all the way from Capetown by rail. The remainder of the book—excepting three valuable appendices—is devoted to an alluring account of what she saw in Barotsi day by day. The journey from Livingstone to the Zambesi boat landing above the rapids often takes six days by ox wagon; but the author made it in a motor car in three hours. "Such a journey! [The car] dashed over boulders, banks and brushwood; took dykes flying, like a seasoned hunter, hung on the edge of a light trolley line like a gyroscope,

flew through the forest, scattering startled antelopes and baboons, and finally deposited us safe and sound at the landing stage with only one rib broken between us—that of my blue-lined umbrella!" Then three wonderful weeks were spent paddling up the Zambesi to the Annual Meeting of the Paris Mission, a voyage which supplies nearly sixty pages of delicious travelogue, punctuated with adventures.

One also finds here all sorts of important and curious information relative to mission work; the people and their strange customs, such as the funeral rites of King Lewanika and the installation of King Yetta, his successor—a remarkably handsome and impressive man and a Christian;—the dulness of the country at certain seasons of the year—"water, sand, burnt grass, parched reeds, a few cattle here and there; and now and then a straw-built village, or a wind-warped thicket of half-withered trees. That is all that one saw for hours together, no birds, no beasts, no flowers, no forest;" and the splendid specimens of manhood and womanhood among the French missionaries. The author is a woman of unusual culture and lightens her pages with happy, often humorous quotations from other writers. Even more winsome is her deep religious nature and Keswick type of piety, which add the element of devotion to her writings.

**India Old and New.** Sir Valentine Chirol. 8vo. 319 pp. \$1.50. Macmillan Co. London. 1921.

This is one of the really authoritative books on India. The author has a mastery of his subject gained after seventeen visits extending over forty years, during which he was able to observe conditions normal and abnormal. He is a journalist accustomed to trained observation, impar-



tial judgment and the capacity which is somewhat unique and remarkable among Britishers so to disassociate themselves from national prejudices toward the object of their study as to be able to gain a sympathetic understanding.

The unique value of this book lies in its very rich background of information. It is not the reflection of a mind brought to bear for the first time upon abnormal conditions. Rather, it gives us the result of observations gathered from a fairly thorough acquaintance with a complicated social, political and religious history. The author brings out with great clearness the fact that the development of Indian political thought has been the inevitable result of British policy in India. He takes practically as his thesis a quotation from one of India's great governors: "We shall in time so far improve the character of our Indian subjects as to enable them to govern and protect themselves." Not less admirable than his sketch of recent history is the careful and candid analysis of conditions in India at the present time.

Sir Valentine Chirol lays his foundations in the first three chapters which deal with the Clash of Two Civilizations, the Enduring Power of Hinduism and Mohammedan Domination. He then proceeds through a careful analysis of British rule under the East India Company, the Indian Mutiny and the first Great Wave of Unrest to a frank discussion of recent reforms, those introduced by Lord Morley in 1909 and more recently, in 1921. The latter part of the book is given to a discussion of the Emergence of Mr. Gandhi, the Birth of an Indian Parliament, and closing with a strong discussion of the Indian Problem as a World Problem.

The author is frank and fearless in pointing out the defects in the relationship of a western overlordship of an eastern people and unsparing in his criticism while ascribing high praise where it is deserved.

**The Revolt Against Civilization.** By Lothrop Stoddard. 8vo. 274 pp. \$2.50. Charles Scribner's Sons. New York. 1922.

The author of "The Rising Tide of Color," and "The New World of Islam," presents here another startling and yet not convincing, book. Mr. Stoddard maintains that superior men are becoming fewer—"Late marriages, fewer children, and celibacy combine to thin the ranks of the successful, diminish the number of superior strains, and thus gradually impoverish the race. Meanwhile, as the numbers of the superior diminished, the numbers of the inferior increased. No longer ruthlessly weeded by natural selection, the inferior survived and multiplied." The "Under-Man" cannot bear the burden of civilization's complexity. He revolts against it. His revolts have able leaders of three types, the "border liner," the "disinherited," and the "misguided superior."

The fatalistic and pessimistic message of the book lies in the biological theory that every human being is composed of two distinct elements, a "body-plasm," which carries the potentialities of physical forms and functions common to all individuals of the species; and a "germ-plasm" isolated from the body-plasm and following a course of development entirely its own, which determines the grade and the capacity of the individual, and does not alter under the influences of environment, nor become modified by education and culture; and consequently heredity is invariable, so far as capacity and worth are concerned. The inferior man remains inferior and his children are as inferior as he. If the superior part of the race is killed off, or diminishes, it cannot be replenished from below. When superior men cease, the civilization of the race fails. Illustrative material is drawn from the recent forms of Socialism, Bolshevism, Syndicalism, and other proletarian dogmas and acts. The author's one remedy is eugenics; breed for superior individuals and to preserve the superior strains.

The story is dark. If it were true, missionary enterprises to inferior races would be futile, most of modern philanthropy and charity would be in reality destructive to social well being, and our belief in regenerative processes which can lift men from lower to higher levels would be shattered.

But the premise is not wholly true. It is true that the physical and economic bases of life should be more fully understood, and better cared for than in the past, but there are other factors. There is a pragmatism which proves the possibility of an individual becoming a new creature, out of an inferior past into a superior character. There is personal will, which has brought wonderful changes in men and in environment.

Divine Power has operated through the ages, and still operates in spiritual realms, transcending physical and material bounds. Experience in the domain of education, philanthropy and religion has demonstrated beyond cavil that man, though held down by certain biological limitations, nevertheless possesses powers of recuperation, of advance and of spiritual realization which carry him, slowly and painfully it may be, yet ever to higher levels. "Revolts Against Civilization" hitherto have been found to be back-washes and eddies in the stream of progress.

**Racial Studies.** New American Series.

**The Russians and Ruthenians in America.** By Jerome Davis.

**The Poles in America.** By Paul Fox.

**The Czecho-Slovaks in America.** By Kenneth D. Miller. 12mo. \$1.00 each. Geo. H. Doran Co., New York. 1922.

These three volumes make important contributions to our knowledge of Europeans in America. They are written by men who have first-hand knowledge of the subjects and deal with the economic, social, educational and religious conditions and forces found among these immigrants. We need to understand these people in order that we may make use of every method that will help to turn them into useful Christian citizens. Prac-

tical solutions of the problems are suggested. They are study books rather than popular treatises but they contain a vast amount of valuable and interesting information. Mr. Davis has spent some time in Russia in guild work and Mr. Miller spent a year in Bohemia, and another in Czecho-Slovakia, to study the people.

**From the Forest.** By Amy Wilson Carmichael. 12mo. 145 pp. Oliphants Ltd., Edinburgh.

Anything by the author of "Things as They Are" will be eagerly read. These little stories vividly describe the work for children at Dobnavur, South India. It is a work of rescue, a spiritual work, a faith work that bears abundant fruitage in transformed, useful lives. We have here sad pictures that make real the awful darkness of India and the effect of the light of the Gospel of Christ. The stories grip the heart and awaken a desire to help the work.

**Adventuring with Sister Abigail.** By Grace K. Swanger. 12mo. 48 pp. \$0.60 and \$0.25. The Sunday School Times, Philadelphia. 1921.

Remarkable answers to prayer were given to this pupil of George Müller of Bristol. "Sister Abigail" began early, and in her life has experienced the modern miracles here recorded. The stories powerfully describe answers to childish petitions for lost worsted, and later prayers for the healing of the sick, for daily bread, for protection in danger and for help in financial emergency. Christians need to know from personal experience that God answers prayer.

**The Greatheart of the South.** By Gordon Poteat. 8vo. 123 pp. \$1.50 net. George H. Doran Company, New York. 1921.

John T. Anderson, a young medical missionary to China, the subject of this biography, engaged in missionary work for only one short year before he was drowned on the Yangtse River. Nevertheless he left his impress on his generation and the story of his life at college, in the medical school, in Ken-

tucky, in the hospital and in China will leave a profound impress on the reader.

**The Lure of the Leopard Skin.** By Josephine Hope Westervelt. 8vo. 240 pp. \$1.75 net. Fleming H. Revell Company, New York. 1921.

Africa is a rich field for stories of adventure and missionary work. This novel combines the two in an interesting narrative of a young man who went out on secular business, and became convinced of the supreme importance of Christian evangelization. It is a book of high tone and purpose.

**The Head Hunter and Other Stories of the Philippines.** By Bruce L. Kershner. 106 pp. Powell & White, Cincinnati. 1921.

The author rightly believes that the Christian public should know all sides of missions, and not merely the inviting, heroic and saintly aspects of the enterprise. He further holds that if the sixteen year old boy knew of the possibility of adventure in this calling, he would be more likely to enlist for "the service of Christ than for the foreign service of Mars." He proceeds therefore to tell in unliterary style eleven stories of personal experiences in the Philippines with a faithfulness to facts concerning the drab side of mission work that would produce disgust or nausea on the part of most young women volunteers and make a young man as likely to volunteer for a mission to the planet Mars as for Far-Eastern Islands. Certain experiences may be true but are not to be told at a dinner table; and for many readers the indelicacy of much that one finds here makes the booklet a dubious means of promoting missions. The publisher's given name does not appear but the above name is on a tiny label on the inside cover.

**Colloquial Chinese (Northern).** By A. Neville J. Whyment. pp. vi, 106. \$1.60. E. P. Dutton & Co., New York. 1922.

Of the 106 pages of this manual, slightly more than half are taken up with a sound table, giving the Romanizations of Wade, Baller, Mateer and

Williams, and an even more space-filling Peking and Canton vocabulary of words most commonly used. Sir Thomas Wade's system is followed in the exercises. Mr. Whyment's instructions as to the proper pronunciation of vowels and consonants are more accurate than Sir Thomas gave, though we take exception to his positive statement relative to o—oa in boa constrictor would have been a nearer equivalent than aw. The lessons upon the simple sentence, position of negatives, numerals and adjectives and pronouns and exercises, are all useful, but the author fails to give suggestions as to the tones in Chinese, a most important item. Evidently the volume has been prepared for use in his own teaching of Chinese in London; but in China it would not prove at all comparable with other textbooks, especially as not one ideogram is seen in the book.

**Christian Faith and Practice.** By H. U. W. Stanton. Booklet, Religious Tract Society, London. 1922.

This outline of the main features of Christian belief and conduct is especially intended for non-Christians, either at home or abroad. Dr. Stanton was for thirty-five years a C. M. S. missionary in India and has here given a very helpful volume for Christian workers and for all earnest inquirers. Dr. Stanton's teachings ring true to Christ and the Bible.

**On the Trail of the Peacemakers.** By Fred B. Smith. 12mo. 239 pp. \$1.75. Macmillan Co., New York. 1922.

In the interests of international Christian friendship, Mr. Smith recently made his second world tour. His narrative of investigation and experiences is chiefly of value from his personal contacts abroad for he is not so much a deep thinker as he is a man of broad human interests and high ideals. He believes in the brotherhood of man, and that war is the enemy of progress, of prosperity and of the Kingdom of God. Therefore, he is working in the interests of international friendship and is seeking de-

sired results by cultivating the fruits of Christianity rather than by planting the roots. Many will read Mr. Smith's observations with interest and sympathy and will join him in studying the things that make for peace.

**India Inklings.** By Margaret T. Applegarth. Illustrated by the Author. 12mo. 170 pp. \$1.50 net. George H. Doran Co., New York. 1922.

In unique and fascinating style, Miss Applegarth has written this "story of a blot" for children. It has a heroine, a villain and others all woven into a missionary story of India. Any child who sees the book will read it. The stories of Church-Bell Billy, Mr. Pied Piper, M.D., and The Worm That Preached a Sermon can scarcely fail to make a deep impression on thought and conduct.

**Christianity and Civilization in the South Pacific.** By W. Allen Young. Paper. 135 pp. 3s 6d. Student Christian Movement, Melbourne, Australia. 1922.

This prize essay on British Protestant missions in the Pacific touches only the high spots of missionary work, especially in Papua or British New Guinea. The author argues for the protection and development of the native races. The study is too brief to permit of much description or incident but it shows clearly the transforming character of Christianity. The author is a British student and has never been to New Guinea, so that his information, while reliable, is secondhand.

**'Round the Round World.** By Paul Rader. 12mo. 248 pp. \$1.50 net. Fleming H. Revell Co., New York. 1922.

Travelers see what they are looking for, so that from many reporters we obtain many viewpoints. Paul Rader, the evangelist, President of the Christian and Missionary Alliance, traveled around the world looking for signs of man's need for Christ and of God's work among men and he found them. The story of his journey is told in a free and easy style with occasional slang phrases. Through Europe and Egypt, Palestine and India,

Indo-China, China and Japan he passed with eyes open and heart sensitive to human need. India missionaries describe Mr. Rader's visits there. He came back with a call to prayer that more laborers go out into the harvest field—a prayer in which we join.

## NEW BOOKS

**India Inklings.** Margaret T. Applegarth. 170 pp. \$1.50. Geo. H. Doran, New York. 1922.

**India on the March.** Alden H. Clark. 179 pp. 75 cents. Missionary Education Movement, New York. 1922.

**The Wonderland of India.** Helen M. Rockey and Harold B. Hunting. 126 pp. 65 cents. Missionary Education Movement, New York. 1922.

**Missionary Heroes of Africa.** J. H. Morrison. 267 pp. \$1.50. Geo. H. Doran, New York. 1922.

**The Russian Immigrant.** Jerome Davis. 219 pp. \$1.50. Macmillan Co., New York. 1922.

**Studies in the Life and Teaching of Jesus.** John Porteous. 232 pp. 5s. Alex. Gardner, Paisley, Scotland. 1922.

**The Christian Crusade for a Warless World.** Sidney L. Gulick. 197 pp. \$1.00. Macmillan Co., New York. 1922.

**A Christian Code for the City.** Pamphlet. 10 cents. Home Missions Council, New York. 1922.

**What is There in Religion?** Henry Sloane Coffin. 178 pp. \$1.25. Macmillan Co., New York. 1922.

**Life Under Two Flags.** James Demarest Eaton. 297 pp. \$2.00. A. S. Barnes & Co., New York. 1922.

**Christian Faith and Practice.** H. U. W. Stanton. 63 pp. Religious Tract Society, London. 1922.

**In the Eyes of the East.** By Marjorie B. Greenbie. 420 pp. \$3.50. Dodd, Mead & Co., New York. 1922.

**Bond of Peace (Quarterly).** A. T. Schofield. 6d net. 7d post free. Pickering & Inglis, Glasgow. 1922.

**The Laws of Life.** Wm. M. Goldsmith. 441 pp. \$4.00. Richard G. Badger, Boston. 1922.

**Christianity and the Race Problem.** Robert E. Smith. 156 pp. \$1.25. Fleming H. Revell Co., New York. 1922.

**Lamplighters Across the Sea.** Margaret T. Applegarth. 94 pp. \$1.25. Geo. H. Doran Co., New York. 1922.

**The City Mission Idea.** W. H. Jefferys. 105 pp. 15 cents. Presiding Bishop and Council, New York. 1922.

**The Measure of a Man.** Mary Lewis Shedd. 288 pp. \$2.00. Geo. H. Doran Co., New York. 1922.