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THE MISSIONARY REVIEW OF THE WORLD

DELAYAN L. PIERSON, Editor

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ROBERT E. SPEER, President

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DELAYAN L. PIERSON, Secretary

WALTER McDONAGALL, Treasurer

Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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PERSONALS

REV. A. E. CORY, missionary leader in the Disciples Church, and now a pastor in North Carolina, has been elected president of the Disciples International Convention for 1924.

* * *

REV. G. CAMPBELL MORGAN, D.D., of London, expects to sail early in 1924 for Australia, where he has accepted an invitation to the pulpit of the Collins St. Congregational Church in Melbourne.

* * *

DR. S. K. DATTA, National General Secretary of the Young Men's Christian Association (Concluded on page 956.)

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DR. GEORGE LESLIE MACKAY IN HIS STUDY IN NORTH FORMOSA
(See article page 899)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVI

NOVEMBER, 1923

NUMBER
ELEVEN

SIGNS OF HOME MISSIONARY PROGRESS

UP TO a few years ago, the various Protestant Churches of North America were endeavoring to solve the problems of evangelizing and educating the people of America, each in its own way. There was comparatively little study of the whole field and little cooperation among the workers of different denominations. Today, while many Churches are still wide apart doctrinally, they are seeking to cooperate in practical ways to evangelize and educate without unnecessary overlapping.

The chief unifying agency in this home mission work is the Home Missions Council which has been functioning with increasing efficiency for the past sixteen years. The able general secretary, Dr. Alfred Williams Anthony, has recently resigned to the great regret of all interested in cooperative work. Under his faithful and statesmanlike leadership, the field has been studied more thoroughly, mistakes have been corrected and the program of Christianization has been enlarged and intensified; forty-one home mission boards of twenty-seven denominations have thus come into closer fellowship and have learned how to cooperate effectively.

At present, the many important pieces of work that are being undertaken under the auspices of the Home Missions Council and the Council of Women for Home Missions show the diversity and immensity of the task before us and the progress that is being made.

1. Various Churches in the Western states are coming into closer fellowship and in several districts they have adopted a unified program. In addition to the *cooperative work* in Montana, Colorado and Utah, conferences are now being planned in North Dakota. In Porto Rico, Cuba and Santo Domingo and the Canal Zone cooperative work is in progress and plans are developing in this direction in Haiti, the Virgin Islands, Jamaica and Hawaii. Alaska reports ten denominations associated together and allocating territory.

2. Practical steps have been taken to reach *the new Americans* through a "follow-up" plan by which immigrants are put into touch

with the churches in the places where they settle. In July, for instance, 820 immigrants of twelve nationalities were thus introduced to churches of seven denominations in over sixteen cities and in rural communities. Careful information is gathered and is accessible to all denominations. Cooperative work is also done for these new comers through the preparation and distribution of foreign language literature and by racial group conferences.

3. Workers among the Negroes, Orientals and Mexicans in the United States have held conferences for the promotion of a better understanding of these people and their problems and for the study of more effective methods of work.

The Indians, the Jews, the Mormons, migrant workers and other special classes are receiving special attention and reveal the great need for more adequate methods of approach and for more perfect coordination among Christian workers.

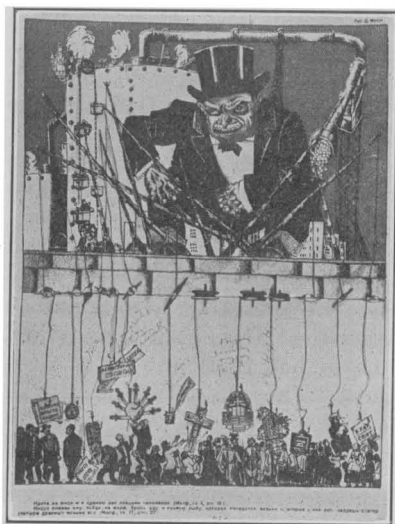
4. Other lines of service inaugurated by the Council relate to better church and chapel buildings, a standardization in the gathering of facts, more efficient recruiting of workers, better financial policies and more effective publicity. A conference is to be held in Rochester, New York, (December 7th to 10th) where the whole home mission task will be presented to the entire city simultaneously, much as has been done for the foreign mission task in various cities during the past winter.

The work of the Home Missions Council seems to have just begun. Even a superficial study of moral and religious conditions in the United States is enough to convince us that Christlike aims, a united program, the most practically effective methods and, above all, a more perfect conformity to the leadings of the Spirit of God are needed to make America Christian.

SOVIET RUSSIA AND RELIGION

MANY different reports come from Russia as to religious conditions and the attitude of the Soviet authorities toward religion. It seems, however, to be well established by the most reliable testimonies that the Bolsheviks—the government officials—are strongly anti-religious. A recent investigator, who had unusually good facilities for discovering the facts, reports that he had several conversations with officials in which they boldly declared that they were against capitalism, against the family, against the Christian Church and against all religion. They are in favor of taking all power and authority from God and of giving it into the hands of the State, nominally representing the workingman. These communists are atheists and desire to spread their ideas into all countries since they believe that they are menaced by any government based on non-Bolshevist principles.

The *Izvestia*, a paper published in Moscow, contained, in its issue of June 17th, the stenographic report of an address by Gregory Zinovieff at the recent Communist International, in which this representative of the Russian Bolsheviks declared that Comrade Lenin had said: "Our propaganda necessarily includes the propaganda of atheism." Zinovieff vigorously emphasized this statement, saying, "He says justly that our purpose consists not only in guarding the regulation and political program of the party, but also in propagating a definite philosophy, part of which is atheism."



A CARTOON FROM THE RUSSIAN PAPER
WITHOUT GOD

This shows "Capital" following Christ's promise that His disciples should be "fishers of men." He uses "the Law," the "Crucifix," "Holy Matrimony," etc., to catch men and to fill his pockets with gold.



A CARTOON FROM THE SOVIET PAPER
WITHOUT GOD

The Workman having demolished the Churches of all kinds on earth is climbing to heaven to demolish God the Father, Christ Jehovah, the Moslem God and the devil.

The Soviet spokesman went on to say: "We stand as partisans of a complete logical philosophy, a part of which is atheism. . . Anti-religious propaganda is essential. We must find suitable forms, suitable means, suitable times."

Statements brought home from Russia by personally conducted tourists, to the effect that the Soviet Government does not concern itself with religion can scarcely be harmonized with this declaration. Government officials say, "Religion and atheism are alike free," but the same individuals tolerate rowdy raids on Christmas and Easter and Passover festivals, and promote the circulation of the vilest of cartoons and tracts in their efforts to destroy the faith of the people. They may decree the freedom of individuals to read the Scriptures but they seize the stocks of New Testaments to prevent their distribu-

tion. The law recognizes the right of private persons to own and use religious literature, but prohibits such literature in the public libraries, prohibits its sale and even the holding of stocks for future distribution.

The accompanying cartoons are authentic reproductions of a Soviet Socialist Party publication issued in Moscow this year and called *Without God*. Its expressed purpose was to ridicule and denounce all religion, especially Christianity, but some of its cartoons were so blasphemous and disgusting that they gave such offense in Russia as to defeat the purpose of the paper and to cause its withdrawal from publication. One of these cartoons here presented shows the Bolshevik workingman, having demolished the Christian, Jewish, Moslem and Heathen temples on earth, climbing to heaven to demolish the Christian God, Jehovah of the Jews, the Moslem God and the devil. The other cartoon represents the capitalist, in a silk hat, fishing to catch people with all kinds of bait such as the crucifix, the Law, "Love Your Enemies," "Marriage is Holy," "The Kingdom of Heaven," "The Virgin Mary," etc. The captured people are represented as being put into boxes on an endless chain and converted into coin for the capitalist's pocket.

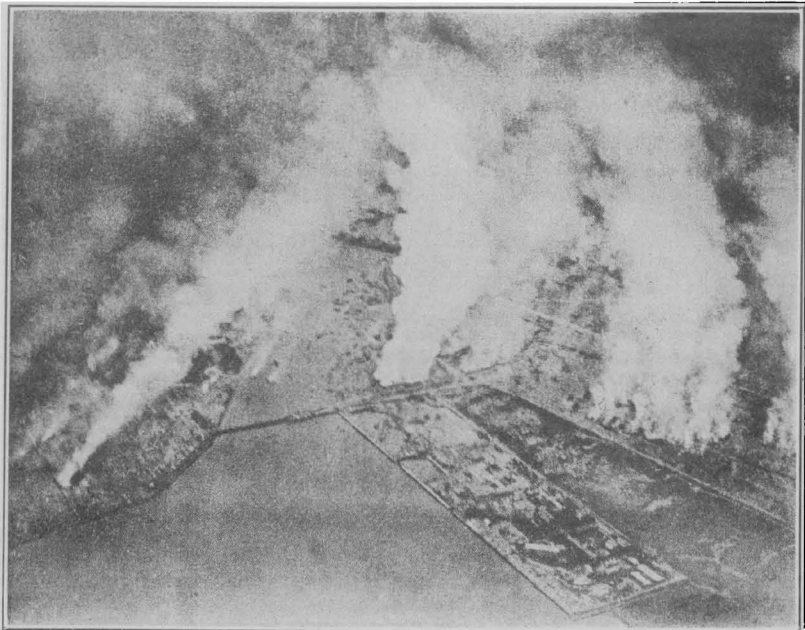
These are only mild samples of Soviet propaganda in antagonism to God. It is largely promoted by atheistical Jews and is, no doubt, due to the fact that these men have never had the true idea of God, as revealed in Christ, presented to them. They do not know Him as a Heavenly Father, a God of infinite love and wisdom Who seeks to set men free and to establish righteousness, service, peace, joy and brotherly love among all nations. This Soviet propaganda is a serious menace to liberty and truth wherever it extends, but the way to overcome it is to disprove its false foundations by revealing God and His love in its fullness. It is worse than useless to placate the Russian Government by soft words and by gifts to support their political moves in Russian Church controversies. The most effective counter-movement will be through the widespread distribution of the Bible, by non-political Christian preaching and teaching wherever there is opportunity, and by the Christlike lives of those who represent the evangelical Christian Church.

Dr. John Rinman, president of the Swedish Bible and Missionary Training Institute and a member of the Evangelical Missionary Society of Sweden, reports that in spite of Soviet anti-religious propaganda, many spiritual revivals are taking place all over Russia. Evangelical Christians are quietly testifying and conducting meetings, which the Holy Spirit is using to awaken the Russian peasants to a realization of the truth of the Gospel of Christ. Several societies are training and sending evangelists into Russia and are spreading the Gospel as they have opportunity. Russia needs the written and the Living Word of God. Christ is Russia's only hope.

PICTURES OF FIRE AND EARTHQUAKE IN JAPAN



FISSURES IN THE PAVEMENT IN YOKOHAMA
Near what is supposed to be the center of the earthquake



AN AIRPLANE VIEW OF TOKYO IN FLAMES

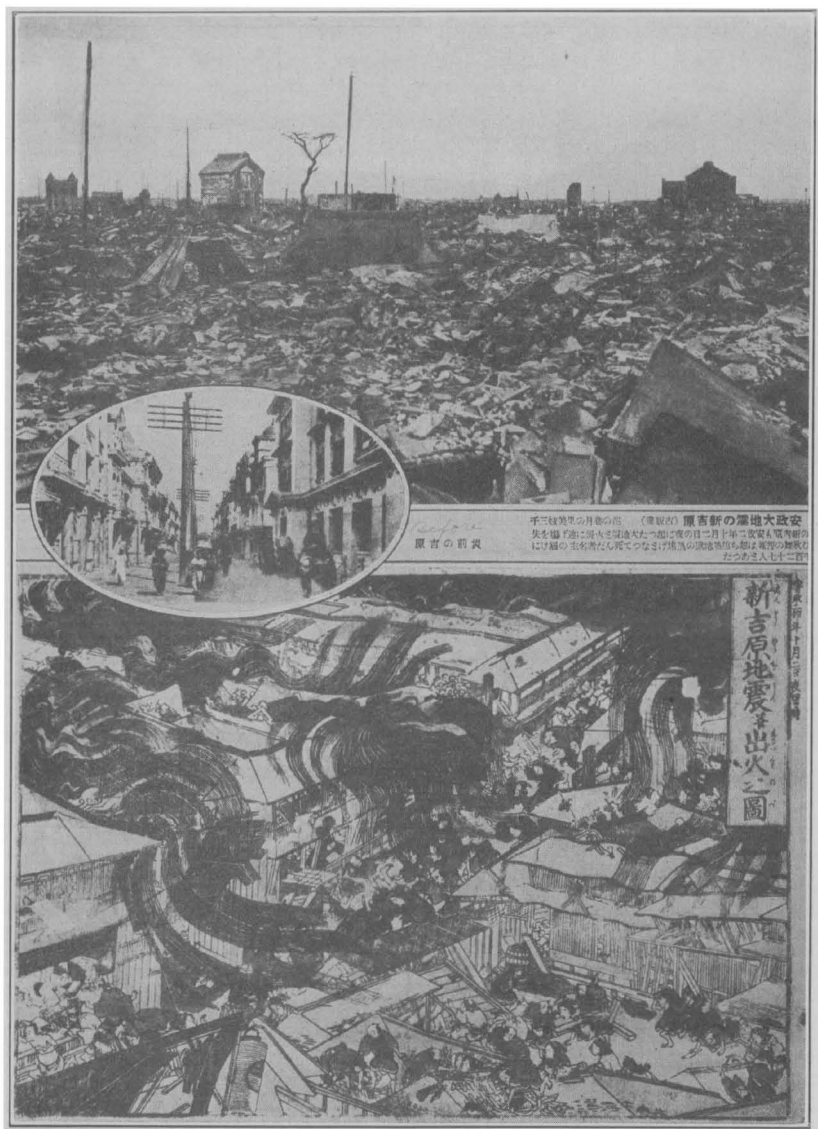
In both Yokohama and Tokyo, the fire did immensely more damage than the earthquake as the flames cut off escape and hindered rescue work



A LARGE JAPANESE BOOK-STORE, MARUZEN-KABUSHIKI-KAISHA, DESTROYED IN
NIHONBASHI DISTRICT, TOKYO



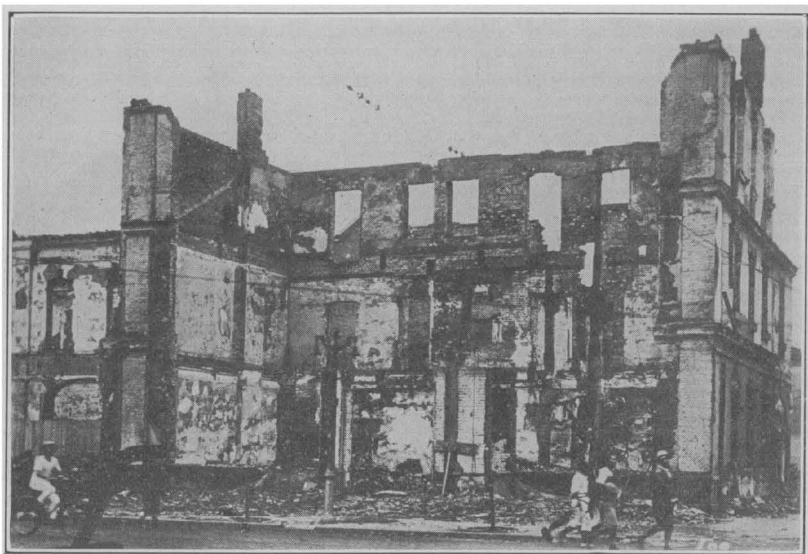
THE SCENE OF RUIN AFTER THE FIRE IN TOKYO



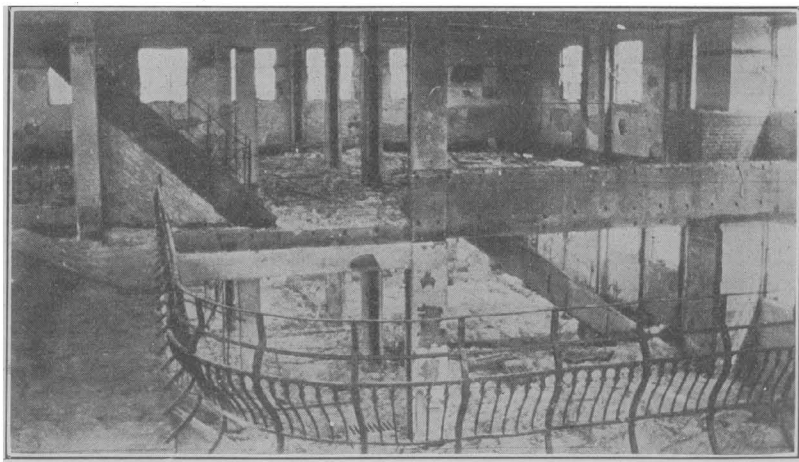
THE YOSHIWARA—ONE OF THE PROSTITUTE QUARTERS IN TOKYO

Above is the Quarter in Ruins. Below is a Japanese Drawing of the Quarter on Fire. The Oval Insert Shows One Street Before the Fire

This modern Sodom represents an attempt of the Japanese Government to regulate the social evil but is looked upon as a disgrace by the higher thinking Japanese. This "Hell's Kitchen" was first swept by fire in 1657 and since then thirty great conflagrations have destroyed the quarter, the last time in 1911 and now again in 1923. Will Japan now put away this licensed evil?



THE RUINS OF THE METHODIST PUBLISHING HOUSE IN TOKYO



AFTER THE FIRE IN THE BAPTIST TABERNACLE, TOKYO



RESULTS OF THE EARTHQUAKE AT HAKONE, A RESORT NEAR FUJIYAMA, FRE-
QUENTED BY MISSIONARIES AND OTHER FOREIGNERS



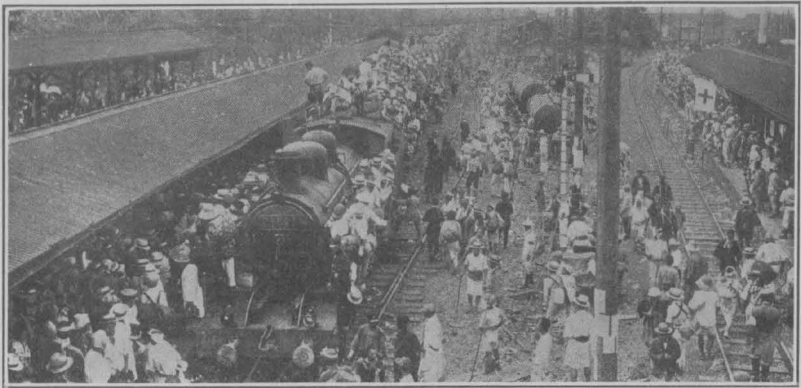
HOUSES THROWN DOWN BY THE EARTHQUAKE IN THE SUBURBS OF TOKYO, BUT
UNTOUCHED BY FIRE



A PART OF THE FIRESWEPT GINZA, THE FAMOUS SHOPPING STREET OF TOKYO
 Note the difference between the effect of the fire on the old and new types of buildings



A CROWD OF REFUGEES IN FRONT OF THE IMPERIAL PALACE, TOKYO



REFUGEES CROWDING ONTO TRAINS IN THEIR EFFORTS TO ESCAPE FROM TOKYO



REFUGEES FLEEING FROM THE FLAMES IN KANDA, ONE OF THE DEVASTATED SECTIONS OF TOKYO



(Courtesy of The Christian Advocate)

THE WRECK OF THE CHAPEL OF AOYAMA GAKUIN, THE METHODIST EPISCOPAL ACADEMY IN TOKYO

NEWS FROM THE DEVASTATED AREAS IN JAPAN

Extracts from recent letters sent by missionaries who passed through the earthquake and fire; and from Mission Board Secretaries:

So far as is known, only three foreign missionary workers lost their lives in the disaster. These were Miss Jenny Kuyper of Ferris Seminary, Yokohama (Reformed Church in America) and, according to recent advices, Mrs. Edith Lacy of Yokohama and Miss Dorothy Hiller, Tokyo, both of the Young Women's Christian Association.

The question of replacing the destroyed buildings has not yet been decided, but it is hoped that Protestant missionary societies will come to some harmonious agreement for cooperation in the interests of greater economy and efficiency. Japanese Christians may also, with advantage, take a larger share in the responsibility for Christian educational and philanthropic work in the large centers where they have strong churches. The whole field should be studied and forces distributed in a way that will give the opportunities of the Gospel and Christian education to the largest number of Japanese.

—EDITOR.

A Japanese Letter

Binajima, Nagoya, Sept. 5, 1923.

It was just at noon and we were at our dinner table (in Tokyo) when we felt a severe shock. We unconsciously jumped out of the house. The shocks severe, or weak, continually succeed and we could not remain tranquilly at home. The shock continued for three days, although it gradually became less severe.

The most severe district was Kanto in which Tokyo and Yokohama is included. Almost all the houses there were thoroughly destroyed or semi-destroyed. Meanwhile, about fifty specks of fire arose, and soon they augment their blazing force and at last they were amassed in one great conflagration and spread to the whole city. The multitude of refugees must again shelter themselves desperately from heat. But being surrounded by fires, crowds of people were either burned to death or plunged into waters and were drowned.

Simultaneously with the first shock, the water pipes were burst up and even a drop of water could not be obtained, so the fires were left alone, taking their own course. Even the fire spread to the palace and the Emperor and Empress took refuge to somewhere. But it was soon put out

as all the forces of fire brigade worked together at the risk of their lives. . . .

The casualties in Tokyo are amounting to a quarter of a million and in Yokohama a hundred thousand, among whom European residents are amounting to five hundred and Chinese a thousand and five. At night on that day, Tokyo was visited by a tidal wave. The survivors who barely escaped from the disaster were thirsty and hungry as so many wolves. Some of them quenched their thirst and soon died away. A passenger up train on the way to Yokohama was derailed at the sudden shock and fell into the sea. The whole passengers in it of five hundred were buried in a watery grave, except 32 who emerged from it. The conflagration continued till the afternoon of the 3d, during which both cities were 160° F. in warmth. . . . All prominent institutes, schools and buildings were crushed and inflamed. Thousands of corpses were left alone exposed to the heat of fire.

On the third day, a heavy storm visited the capital and millions of refugees had no shelters nor food to appease their hunger and innumerable children died of it. Such is the present condition of the capital. Successive reports informed us the more miserable state and shudders us all the more chillingly. Nothing could

be compared with the heart-felt thanks more deep impressed than the lifeboat of America—i. e., the dispatch of American squadron for the rescue of our distress. All our native really shed tears of joy at the news of it. We earnestly entreat our Father that the losses sustained will be mitigated as possible.

Very sincerely,

K. ANO, OF MEIJI GAKUIN, TOKYO.

Missionary Letters

Karuizawa, Japan, Sept. 3, 1923.

Four days before the awful earthquake, I went down to Yokohama to meet the *President Lincoln* which did not arrive until daylight of the 30th of August. It was powerful hot yet bearable.... *Now* Yokohama is simply *wiped off the map*. Yesterday Mr. Peeke, who went to Tokyo and Yokohama and saw the actual conditions, told me that all but from 3% to 5% of Yokohama lies *flat* and of Tokyo—excepting the suburban residential parts—perhaps 20% remains. The fire, of course, burned up much more than the earthquake shook down, but it was an awful combination....

Buildings were shaken down and fires started simultaneously all over the city, I judge. It being just before noon, (September 1st) of course gas stoves and charcoal fires were all going. Oil tanks burst and their burning contents spread in the bay; lighters in the harbor caught fire and threatened the ships which had to manoeuvre to keep out of their way and, in so doing, some ran into each other. One of the propellers of the *Empress of Australia* was put out of commission. This and the other liners were turned into hospital ships. Passengers, at least some of them, got out of their rooms, opened their trunks and told the wet and injured refugees to help themselves. Hundreds of the latter had bones set by the ship's doctors.

Rumor has had it that 1,500,000 are homeless in Tokyo and perhaps 500,000 killed. The former figure is perhaps approximate but the latter

might be cut in two—impossible to tell. The refugees are streaming out of the city at the rate of twenty to thirty thousand or so a day. The Tokaido line, between Tokyo and below Numazu, has not been running but soon promises to be. The Ninooka people (near Fujiyama) have, we think, most of them gotten out, some by walking fifteen miles to the nearest point on the railroad. The earthquake there was fierce. The Ninooka houses were badly shaken, some off the foundations. No one was killed, and so far as I know no one suffered any serious injury.

The quake was so severe that no one could stand up without holding on to something. The description that I heard was that it seemed as if the earth under one's feet suddenly raised up about twelve inches, then dropped back. This was followed by a shaking from side to side. Here at Karuizawa it was not nearly so severe. The totan (zinc) roofed buildings rocked, so did the big telegraph poles, and somebody said the earth undulated. All the shops emptied their occupants into the streets. We thought that old Asama Yama might be the center of the quake but the mountain seemed perfectly quiet.

Gordon (Curtis) was on the *night* shift last night from 10:30 P. M. to 3:30 A. M. to give out water, rice, ice, towels, etc., to the refugees as they passed through the Karuizawa station. Thousands of people go through here every day. To say that the trains are crowded, jammed, full and running over doesn't tell the tale, for they ride on the tops of the cars and the platforms....

FREDERICK S. CURTIS,
Presbyterian Board of Foreign
Missions, U. S. A.

Karuizawa, Sept. 3, 1923.

Many business men, whose families are up here during the heat, were in the devastated region at the time of the earthquake and fire, and their white faces showed their anxiety as they gathered around the bulletin

boards. Then the men began to come back from their investigations and to tell of devastation and untold suffering. One said to me, "If you stand in the old center of the busiest life in Tokyo, Kyobashi, and look in all directions you will be able to see only heaps of ruins." Thousands were cut off from escape because the bridges went down or the fires surrounded them. The Meiji Gakuin (Boys' School) is not burned though injured, and the Joshi Gakuin is standing though most of that district is destroyed. People, in places still standing, are afraid to sleep under roofs and are sleeping out on the ground.

Many of the missionaries in Karui-zawa, whose homes are in Tokyo, have lost everything, including their *work* and fields of labor.

HELEN PIERSON CURTIS,
Missionary of the Presbyterian
Church, U. S. A.

American Board Missions

Boston, Mass., Oct. 4, 1923.

Reports which have been received by cable and by letter announce that eleven Kumiai churches in Yokohama and Tokyo were destroyed and the twelfth church, the largest of them all, is very much injured, the total reconstruction loss being put at \$300,000 gold. No Kumiai pastors lost their lives. The American Board loss in the city of Tokyo is only about \$20,000 gold.

JAMES L. BARTON,
Secretary of Commissioners for Foreign
Missions American Board.

Woman's Union Missionary Work

New York.

With unspeakable thanksgiving we read the message, "BUILDINGS DESTROYED. MISSIONARIES SAFE. INFORM FRIENDS." At the time of the earthquake, fire and tidal wave which blotted out Yokohama, three fourths of Tokyo, and destroyed cities, towns and hamlets as yet uncounted, our missionaries were scattered. Had the disaster occurred even a few days

later what a different story might have been told, for Doremus School was to open the second week in September and missionaries would have returned early for preparations and would have been followed shortly by boarding pupils and resident teachers.

No word has yet been received concerning our Japanese teachers, Bible women and assistants, faithful servants and hundreds of pupils living at Yokohama and its environs. While our hearts are on their knees in thanksgiving for the safety of our foreign missionaries, they are also on their knees for hundreds of our Japanese co-workers, students and alumnae, who with their families may be homeless, injured or dead.

Our entire mission property in Japan has been destroyed. This consisted in the main of two missionary residences, five student dormitories and two school buildings, together with several smaller houses. In addition to our loss as a society of these buildings with their furnishings, our missionaries have lost all their personal possessions, furniture, books, clothing, money, and in some cases, personal investments.

A friend wrote: "That beautiful work of fifty years swept away, *but not its results, thank God.*" And not its future! Looking toward what seems an almost overwhelming task we strengthen ourselves in the Lord and say, "Our God is able, and in His strength we will go forward."

JULIA H. BRONSON,
Secretary of the Woman's Union
Missionary Society.

American Baptist Missions

Japan.

Holtom and Patterson have returned and report the Baptist Seminary and residence still standing, as also Axling's and Benninghoff's, Miss Ryder's, Yotsuya, and Immanuel Churches and a little of the Tabernacle, also a little of the Mabie School. It is definitely known that Fishers, Gressitts, Holtoms, Toppings, Covells, and Misses Carpenter, Russell, Jen-

kins, Kludt, W. Acock and Newbury have lost everything. Also many of our Baptist teachers and preachers and scores of our Christians have nothing and no prospect of ever having anything again as banks and post-office records and reports of credit, etc., are also gone. Through it all you hear no complaint, and see no tears, but a stolid endurance on the part of non-Christians and a beautiful resignation and trust on the part of the Christians, (both native and foreign) Conditions in Tokyo are so awful that we are told women and children are forbidden to come in even if their homes are standing. Miss Carpenter was in her home at the time of the earthquake and was hurled back and forth across the room a number of times. Soon after, seeing flames on most sides of her, she made her escape with several Japanese and spent two nights in a park with scores dying about her. One missionary reports after being in it all for four whole days among the flames, the dying, and the frenzy, that he heard never a complaint, saw never a tear and heard no swearing except that of an American tourist who had lost little, but was cursing the management around him! It is a miracle that as a mission we suffered no loss of life.

MRS. CHARLES B. TENNY,
Missionary of the American
Baptist F. M. S.

The property of Woman's American Baptist F. M. S. was in the path of the earthquake. Many buildings have been damaged or completely destroyed. Some of our native Christians have lost their lives. . . .

The Baptist loss of property in Tokyo includes the destruction of the famous Tokyo Tabernacle, where Dr. William Axling had been rendering such remarkable service for many years. This institutional church, with its preaching services, kindergartens, night schools, health bureaus, legal bureaus, and community programs, was totally destroyed by fire. The Woman's Society's school, known as

the Sarah Curtis Home Schools, and three other Baptist churches have suffered a similar fate. The beautiful new Scott Hall, on the campus of Waseda University, was not destroyed, but it has incurred more or less serious damage.

The losses incurred at Yokohama are appalling. They include the widely known Mabie Memorial School, where 600 Japanese young men were receiving a Christian education. This was wrecked and three Japanese were killed. The magnificent property of the Woman's Society at Kanagawa, consisting of the Mary L. Colby School, has been damaged, while the residences of five missionary families have been burned. The Yokohama Baptist Church, under the leadership of a Japanese Baptist pastor, suffered a similar fate.

The situation demands our ready response. It is estimated that not less than \$500,000 will be needed by the two Foreign Societies. Immediate action now may preserve our missionary work in Japan from ruin and turn the great disaster into a mighty victory for Christ. Budgets do not foresee disaster, but are designated to carry on the necessary daily work. Therefore, a special offering is imperative to hold our work for the future.

Reformed Church Missions

*S. S. Empress of Canada,
In Harbor, September 4th.*

I left Tokyo at 6:30 Monday night in the mud and trudged away for Yokohama. There were guards along the road and the people were in a blue funk about Koreans on a rampage, but I got through to Yokohama all right, though the way into the city is badly broken up, and it was only the moon and the flames of burning coal heaps that carried me along. At 12:30 I was below the bluff, but could not negotiate the canals and made a wide circuit.

Was held up by guards from 1:30 to 3:30 but slept on the ground. Sneaked out at 3:30, started up the

(Continued on page 922.)



MISS T. F. WU* AND GIRLS RESCUED BY THE PRESBYTERIAN MISSION HOME IN SAN FRANCISCO DURING THE PAST TWELVE MONTHS

No. 1 is Suet Yung and No. 2 is Ah Lee, both mentioned in the article. Miss Wu* (with spectacles) is the efficient and indispensable assistant to Miss Donaldina Cameron in her rescue work.

Chinese Girl Slavery in America

BY CHARLES R. SHEPHERD, Th.D., BERKELEY, CALIFORNIA

Director Chinese Missions for American Baptist Home Mission Society. Author of "The Ways of Ah Sin"

IS it true?

Can it be possible that such things are taking place today, here in Christian America, and right under our eyes?

These questions have been asked me again and again since "The Ways of Ah Sin" came off the press in July.

Not only are these things true, but the half has not been told. The story as published, though lurid enough, was tempered by a sense of delicacy. Moreover, there have since been further revelations such as have caused me to gasp anew. I can only say again that I am prepared to repeat these statements and to affirm their truth before

any court in the United States. Moreover, I know of numerous police and immigration officials who would be willing to make similar statements.

The traffic in Chinese girls, from fourteen years of age up, for immoral purposes, is still carried on extensively in the United States, particularly in California, but also in Oregon, Washington, Illinois, New York and other states. Scarcely a week passes but some child of tender years is fraudulently landed and almost immediately sold to some slave owner for sums ranging from four thousand to six thousand dollars each. Most of the time, these girls are hidden from white people, and are constantly moved from place to place in order to escape the watchful eye of those who are trying to free them from this dreadful bondage.

The Presbyterian Chinese Mission Home in California was established by the Woman's Occidental Board of Foreign Missions fifty years ago and the writer counts it a privilege to be associated with this institution and with the American and Chinese women workers who are known the land over for their phenomenal work in the rescue of these unhappy girls. More than two thousand have found refuge in this home since it was established—a wonderful record, but a small number compared with the vast army of those who have lived and died in bondage during the same time. Never a month passes that some girl is not wrested from the clutches of her owner. But alas! they are brought into America faster than they can be rescued. During the past twelve months eighteen such girls have found refuge in the home. The total sum of money paid for them by their owners amounts to \$90,000. I will relate the stories of three typical cases rescued within the past few weeks.

LITTLE AH YEE

In the village of Paak Mok Tong, close to the great city of Canton lived a dainty little maid, Ah Yee. She was a refined, sensitive little creature, and really quite beautiful. Her father was dead. There was a family to support and her mother was poor. Then along came Jeah Sing Fong, a dashing young adventurer, who had lived some years in the United States and had returned to China with many grand airs. He was attired in the height of fashion and came, he said, to seek a wife, and take her back to "The Flowery Country" (America), there to share with him the prosperity which abounds in the "Golden Hills" (California).

Ah Yee's mother listened to his story. Her bosom swelled with pride as she heard this young cavalier declare his love for her daughter. She sighed with relief when the agreement was concluded, for she felt that now the family would not suffer from want. So Ah Yee became a happy bride and set sail for America with Jeah Sing Fong.

Upon their arrival at San Francisco they engaged a room in the

Golden Gate Hotel on Grant Avenue where an older woman, King Fah, came to call upon the young newly-weds. Nine days later Jeah Sing Fong departed, leaving his bride in the keeping of King Fah who took her to what she called her home and led her into a small room in a house on Spofford Alley.

First suspicion, and then alarm swept over the little maid as she gazed upon the furniture, the decorations, and clothing—all of which could mean but one thing—she was to be a *lo gooi* (prostitute). King Fah stood grinning at her. "Hurry," she said, "and get fixed up. You are to have a caller tonight."

"No! No! that cannot be. I am the wife of Jeah Sing Fong."

The old woman cackled. "Not any longer," she said, "You belong to me now. I bought you from Jeah Sing Fong. You will never see him again."

"But I *will* not be a *lo gooi*."

"You certainly shall be, until you have paid back to me the four thousand eight hundred dollars I paid for you."

Five months later we found poor little Ah Yee, broken in spirit, and terrified by her awful experience at the hands of an owner who beat her unmercifully whenever she showed a lack of enthusiasm about receiving company. At first she was afraid to come with us because of the terrible threats she had heard, that if she ever entered the Home, the "highbinders" would kill her. But today, though it is only six weeks since we found her, she is a happy girl again. Not a day passes that she does not urge us to try to find another little maid who was her companion in slavery.

THE STORY OF SUET YUNG

I will tell you the story of sixteen-year-old Suet Yung as she told it to me in her native tongue a few days ago.

"I cannot remember my father and mother. They died when I was quite young. In China I was a *mooi tsai* (domestic slave), and belonged to a family that lived in the village of Poon Yee, about a day's journey from Canton. A little over two years ago a man named Cheng Poon Leung, who has a restaurant business in Vancouver, came back to China and my owner sold me to him for \$170. This man took me back to Vancouver. He also had his wife and another *mooi tsai* and told the immigration authorities that we two girls were his daughters. After about two years with this family Jimmie Wong, a young fellow, came up from Seattle and wanted to marry me. We did not get a marriage license but were married according to Chinese custom. I was barely sixteen at the time. Jimmie took me to Seattle where he conducts a large lottery. After two days, we came to San Francisco and he took me to No. 933 Grant Avenue, which is really a brothel, though I did not know that at the time.

"After a few days Jimmie told me that he was hard up and that I would have to help him out. I refused to sell myself as he told me to and started to cry bitterly. Then a woman, named Choy Kum, entered the room and talked with Jimmy in an undertone. She told me that Jimmie was going to turn me over to her and that she wanted me to earn money for her. When I started to cry again, she only laughed. Nothing more was said about the matter that day, but later Choy Kum returned and paid Jimmie \$4,500.00 for me.*

"A few days later Jimmie left and I was forced by Choy Kum to become a *lo gooi*. How I hated this awful life and sometimes cried bitterly and begged my owner not to force me to do such things.

"Things went on this way for five weeks and as I thought of the awful years ahead of me I wanted to kill myself. One night I crept out of bed into the other room where the shrine is kept, and there I prayed to the gods to deliver me. Then I went back to bed and as I was lying there sobbing it seemed that I heard a voice, just as though some person were saying, 'Don't grieve any more, help will come soon.' Then I fell asleep."

"What you heard was the voice of the heavenly Father, the True God," I said to Suet Yung, when she reached this part of her story. "The gods to whom you prayed are but gods of wood and stone, they were not able to hear your prayer or to help you. But your prayer went right past them and up to the throne of the True God, and He heard, for even while you were praying Christian friends were looking for you."

"Yes, yes!" said Suet Yung. "I thank the True God for His goodness."

LEE SING

When newly-made acquaintances came and asked pretty Lee Sing if she would like to go down to the Hong Kong docks and see a big American steamer, go right inside it and behold all its wonders, she accepted gleefully. She was only a little country girl, less than sixteen years old.

She made a pretty picture as she stood in wonderment upon the deck of the big steamer which lay moored at the dock. Then they took her below to behold still further wonders. Time passed rapidly. Surely it must be time for them to return. She arose from her seat in the little cabin and glanced out of the porthole. What had happened? The dock was nowhere to be seen. Yes, there it was in the distance. The boat was moving rapidly! Water was rushing past the porthole! What did it all mean?

Lee Sing soon learned that she was on her way to America with two men and a woman whom she had known only a few days. To one of these men she was to pretend to be married. It was no use

* Since this was written, Jimmie has been placed under arrest and is now awaiting trial for violation of the Mann Act.

for her to scream or make a fuss. If she would just behave herself all would go well, if not they would kill her. She was on her way to the land which flowed with gold, where she could make big money. She could soon return to China a rich woman.

For twenty-one days she was tutored from a book of questions and answers in order that she might pass the examination at the immigration station. She was landed in San Francisco without trouble and was sold for forty-eight hundred dollars! A few months later we found her and heard a story similar to that of Ah Yee and Suet Yung. Last week Lee Sing's sorrows came to an end when late one night she crossed the threshold of the Presbyterian Mission Home.

THREE QUESTIONS

How has such a state of affairs come to exist in so-called Christian America?

Why is it so difficult to rescue these little slaves?

What can and ought to be done to remedy the situation?

1. I am convinced that this, together with most other unhappy conditions existing in the Chinese communities in America, is very largely due to neglect and exploitation on the part of the American people. For seventy odd years the Chinese have been in our midst, but as a nation we have been largely indifferent to their welfare. We have treated them as an alien, unassimilable group, we have segregated them, we have ostracized them from American society. Newspapermen, short-story writers, novelists and "movie" producers have revelled in their "different" nature. Promoters of "sight-seeing trips" have reaped rich harvests by jealously guarding, preserving and parading this difference. Even the churches have treated them too much as an "alien group" and have "gone down to Chinatown to do missionary work." We have worked to snatch a few of them from the evil environment into which circumstances have forced them to live but have bestirred ourselves little enough to clean up that environment.

This condition is also the result of the activities of criminal societies among the Chinese themselves. These societies, known as Tongs, are organizations which claim to exist for social and benevolent purposes, but in reality they are associations of the criminal classes of Chinese organized for the purpose of promoting crime and protecting criminals. It is the unanimous opinion of missionaries, educators, social workers and police officials that these Tongs constitute today the greatest single menace to the social, moral and industrial welfare of the Chinese in the United States. They utterly disregard our laws and operate according to laws of their own making. Upon the most trifling provocation they make war among themselves. They fight until their bloodthirst has for the time been

satisfied or until their treasuries are empty. We have permitted them to set up a government within a government, and to dominate the Chinese communities. The result is that the vices which they promote have become deeply intrenched.

2. The rescue of these girls is difficult because of the fraudulent methods of entry employed by the slave owners, members of the above-mentioned societies. They are supported by unscrupulous American attorneys and Chinese interpreters, who assist the slave owners in outwitting the immigration authorities.

These little slaves are kept in the utmost seclusion and are constantly moved from place to place. They are kept in bondage by the fear of death at the hands of the "highbinders" should they ever try to escape. By lies they are filled with distrust for the very persons who seek to help them.

3. To remedy this situation there should be established a much better system for checking up and following up all incoming Chinese women and girls.

There should be established a qualified Christian agency at Hong Kong, the chief port of embarkation, such as will cooperate with the Christian agencies in America to warn these girls before they leave China.

There should, without further delay, be undertaken by the United States Government, a thorough-going investigation of the whole situation.

Commercialized gambling should be suppressed, for wherever there is commercialized gambling there will be slave girls. The two go hand in hand, promoted by the same group. There are hundreds and hundreds of gambling houses running wide open in California, Washington and Oregon today. How much longer will Christian America tolerate such shameful conditions?

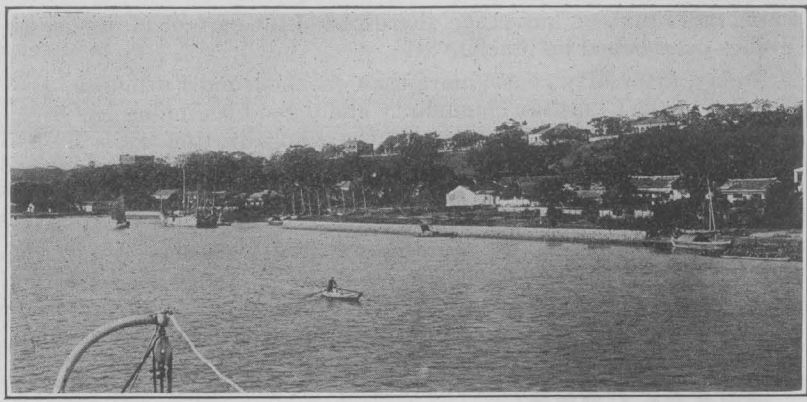
Effort should be made by the United States Government to suppress the secret organizations known as "highbinder tongs."

We need also to create better social conscience among the Chinese themselves by education along definite lines.

It may be difficult for Christian readers to believe that such conditions exist, but it is true. Surely the time has come for America to bestir herself and to wipe out this damnable traffic. The responsibility for destroying it rests most heavily upon the people of the Church of Jesus Christ. Will you undertake it?

This is an up-to-date article, telling of conditions that *actually exist today*. The Chinese Highbinder Tongs are responsible for most of this devilish traffic. A fuller statement in regard to these organizations is contained in Dr. Shepherd's book, "The Ways of Ah Sin" (Revell).

What is to be done to put an end to this evil? Will some denomination or organization take up a distinctive piece of work to uproot this evil and to put an end to this disgrace?—EDITOR.



THE MISSION COMPOUND, TAMSUI, NORTH FORMOSA (TAIWAN) FROM THE SEA

Fifty Years in North Formosa

BY REV. A. E. ARMSTRONG, TORONTO, CANADA

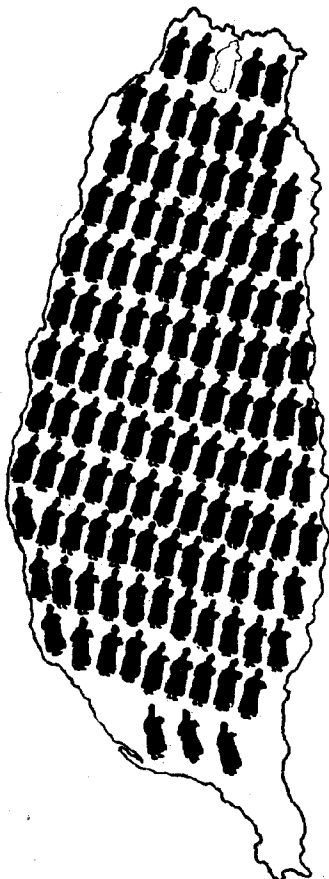
Joint Secretary of the Board of Foreign Missions, Presbyterian Church in Canada.

FIFTY years ago, the first converts, five in number, were baptized in North Formosa. Early in June of this year, the formal celebration of the Jubilee of the North Formosa Church was held at Tamsui and Taihoku, the main stations of the Canadian Presbyterian mission. Those first five Christians were a scholar, a painter, a writer, a carpenter and a farmer. Amid the yells, jeers and taunts of the heathen crowd, they confessed their faith publicly in clear, decisive tones and were baptized "in the name of the Father, and of the Son, and of the Holy Ghost" by Rev. George Leslie MacKay.

Long before MacKay, the pioneer missionary, reached Formosa, the burden of the young Canadian's prayer was that God would give him as his first convert an intelligent, active young man. A Hoa, the scholar, was God's answer. Within two months after MacKay landed at the beautiful harbor of Tamsui, the young Chinese scholar came to see him and to question him concerning Christianity. Then he brought another scholar, and again several literati, but MacKay's words were so convincing that at last A Hoa said "What you read now suits me. I love those words, and I am convinced that the doctrines you teach are true. I brought all those graduates and teachers to silence you or to be silenced. I have thought a great deal about these things of late, and I am determined to be a Christian, even though I suffer death for it. The Book you have has the true doctrine, and I should like to study it with you." For over a quarter of a century A Hoa was the chief among the Formosan preachers and

on him, more than on any other, there rested the care of all the sixty churches established by MacKay.

Today, after fifty years, more than six thousand Formosans are numbered in the Christian community and a good beginning has been made in the evangelization of the 1,278,500 Chinese who constitute more than nine tenths of the population of North Formosa.



THE CHRISTIAN TASK IN FORMOSA
One Christian to 122 non-Christians in
Formosa—a much higher average than
China or Japan.

George Leslie MacKay was the first missionary, so far as known, to go from the Province of Ontario (then called Upper Canada) to a foreign field. For twenty-nine years he labored strenuously and accomplished marvels in preaching, teaching, healing, planting churches and training pastors. Like other pioneer missionaries, he experienced the hatred and the threatenings of the people. He was called the "black-bearded foreign devil." Stories of the cruelty of missionaries preceded him. It was rumored that the foreign devils put poison in the books which they gave the people to read. They were supposed to poison the wells, gouge out the eyes and hearts of the dead, boiling human bodies and making them into opium. MacKay shared with Dr. Maxwell of the English South Formosa Mission the evil report that he was fattening his patients in order to kill them. "He had come to show kindness and speak truth, but the heathen heart could not believe it."

Following the first baptisms in 1873, there were in the next few years, "twenty towns and villages opened, twenty churches built, twenty preachers trained for the work, some eight hundred men, women and children baptized and several hundred more were reckoned friendly to Christianity." In the year 1883, eleven new churches were built on the east coast and 640 were baptized. Within ten years the five converts had become 1,120 and thirty-four churches had been established.

Through the Franco-China war in 1884 and the Japan-China war ten years later, the infant Church had its faith and courage severely

tried. Christians were persecuted and tortured by the heathen, their property seized, some of their churches destroyed and their ranks depleted, through removal and death, by seven hundred members. But these reverses proved the sterling character of these Formosan Christians. The Church was soon flourishing again and the Christian cause triumphed in many new villages.

Hostility was beginning to wear down before the kindly, patient life of the missionary. Fierce antagonism had manifested itself in the preventing of the missionary from acquiring church sites and erecting churches. An instance of this is that of the effort of the "barbarian missionary" in 1877 to build a church in the city of



ONE OF THE FAMOUS TEMPLES OF FORMOSA

Bangkah. The people were determined that he should not preach or teach in their city. Proclamations were issued forbidding any citizen to rent or sell property to him. Finally, however, MacKay succeeded in renting a little hovel in a dirty narrow street inside the forbidden city. Over the door he had inscribed "Jesus' Holy Temple." But this place had soon to be surrendered, as it turned out to be Chinese military property.

After much prayer with his students and by persistent effort he found another place and put the same inscription over the door. The second day the whole city was in an uproar. Lepers and beggars were hired to molest the missionary. Then the crowd attacked the building, and the house was literally torn to pieces and carried away. They dug up the foundation stones and stood showing their hate by

spitting on the site. The missionary and his party took refuge in an inn, but this too was attacked.

The Chinese Mandarin and British Consul appeared, but the Consul refused to accede to the Mandarin's request that MacKay be ordered to leave. "See!" said MacKay calmly showing his forceps and his Bible, "I use this to relieve pain of the body, and this gives relief from sin—the disease of the soul. I cannot go until I have given your people the benefit of them." Soldiers were left on guard and in two or three days the excitement subsided.

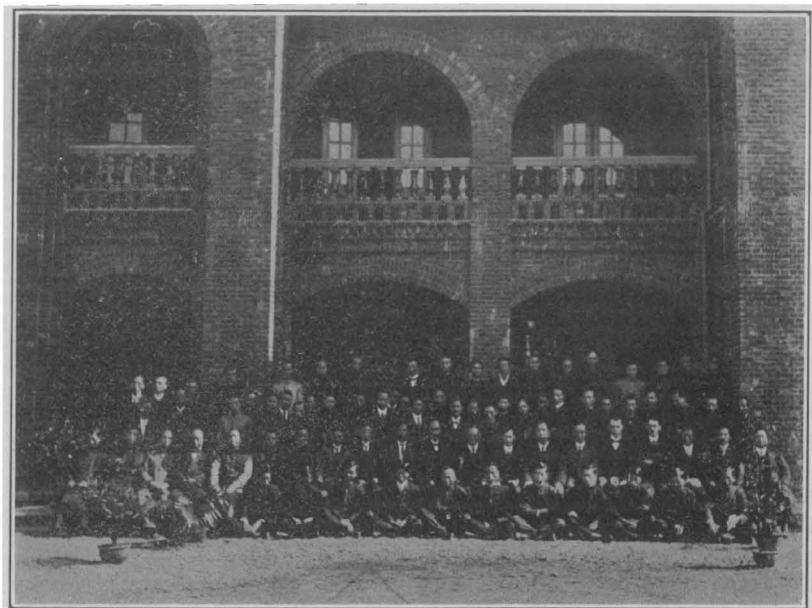
MacKay erected a small building on the original site and commenced work. After a time he purchased a larger site and built a commodious church. In 1884 this church was destroyed, the materials carried away and indignities heaped upon the missionary and his converts. Once again he built a church with stone spire seventy feet high and lightning-rod three feet higher.

That church is still standing, and is being greatly enlarged in this Jubilee Year by the congregation. The natives are not tearing down churches in Formosa today, but instead they are building them. In another place, not far from Bangkah, a Chinese Presbyterian elder recently built and handed over a beautiful church as a gift to his congregation. The days of opposition have gone; the days of opportunity have come.

One of the methods used very effectively by MacKay was the conducting of the peripatetic school. There is a fine theological seminary building at Taihoku today but MacKay managed to train his preachers "out in the open under the spreading banyan tree, with God's blue sky as our vaulted roof." He took his students on long tramps and as they walked he taught them the Word by the study of nature. He was a natural scientist of far more than average ability. So fond was he of the study of rocks and trees, of plants and animals, that he devoted sixty pages, or nearly one fifth of his volume, "From Far Formosa," to a detailed description of the natural history of the island. And he insisted that it should form part of the main section of the book and not be relegated to an appendix.

"It was the daily habit of each one," he writes with reference to the nature-study of his students, "to collect specimens of some kind—plants, flowers, seeds, insects, mud, or clay—and then to examine them at the first halting-place." He built up a fine collection as a museum for the use of his students. "After twenty-three years of accumulation, the study is well furnished, having books, maps, globes, drawings, microscopes, telescope, kaleidoscope, stereoscope, camera, magnets, galvanic batteries and other chemical apparatus, as well as innumerable specimens illustrative of geology, mineralogy, botany and zoology."

A sketch of a day with his young helpers he gives thus: "I invariably had from one to twenty students as my daily companions.



CONFERENCE AT THE THEOLOGICAL SEMINARY, ESTABLISHED BY DR. MACKAY
AT TAIHOKU

We began each day's work with a hymn of praise. When weather permitted we sat under a tree—usually the banyan or a cluster of bamboos—and spent the day reading, studying and examining. In the evening we retired to some sheltered spot, and I explained a passage of Scripture to the students and others gathered with them. Indeed, wherever night overtook us, in all our journeyings, I spoke on a part of God's truth, ever keeping the students in view. They took notes, studied them, and were prepared for review on the following day."

Whenever a church was established, students and missionary would remain a week or a month "studying daily till 4 P. M. All were trained in singing, speaking and debating. After four, we made visitations to converts and heathen in the vicinity. Students were frequently invited to dine with friends, and thus they had golden opportunities for presenting the truth. Every evening a public service was held in the chapel."

As they journeyed together, they conversed about things pertaining to the work of the Christian minister. "All manner of subjects were then discussed—the gospel, the people, the way to present the truth, and God, the Author of all."

It was MacKay's constant aim to train his men "to become efficient workers, fluent speakers, skilful debators, and successful

preachers. The college is now the center of our work, but whatever helps to develop the faculties of the students, inform their minds, or chasten their hearts, is pressed into service."

The very heart of the Christian enterprise in non-Christian lands is the training of a native ministry. "Let it be clearly understood," said MacKay, "that the mission stands for a trained ministry." Nor is anything less than a thoroughly trained ministry adequate to develop a strong, independent Church that will care for the development of its new members—raw converts from heathenism. MacKay maintained that "whatever good an uneducated minister may accomplish in Christian lands, he is next to useless among the heathen. Be it foreign or native, the ministry that will command the respect of the people and will endure must be intelligent as well as zealous."

Pulling teeth was one of Dr. MacKay's methods of overcoming suspicion and hostility. He had taken a short course in medicine before leaving Canada but he knew nothing of dentistry. One day in 1873 he and his students were followed by some soldiers who had been detailed to watch "the black-bearded barbarian's" movements. One soldier was suffering great pain from a decayed tooth. He exclaimed, "There is a worm in it." Sharpening a piece of hard wood, the missionary removed the tooth. "The poor soldier wept for joy and was most profuse in his gratitude." Years later, as an officer, this soldier defended the foreigner when he was being reviled by a mob.

MacKay then had a crude set of forceps hammered out by a blacksmith. Later he secured the very best instruments from New York and trained his students to extract teeth as a means of winning the people. He recorded that they "frequently extracted a hundred teeth in less than an hour." He, himself, extracted a total of over 21,000 while his students accounted for about 10,000. "Tooth-extracting has been more effective than anything else in breaking down prejudice and opposition," he declared.

Today there is a fine hospital, the "MacKay Memorial," at Taihoku. The "Oxford College" built at Tansui is now succeeded by a modern theological seminary with an enrolment of twenty students in training for the ministry. For the Boys' High School, conducted for nine years by George MacKay, Jr., a group of buildings costing \$60,000 is being constructed within sight of the pioneer's grave. A fine building was recently provided for the Girls' Boarding School. To complete the list of institutions needed for the work of the mission, there is a school for the training of Biblewomen.

Opposition has been converted into opportunity; the missionary is no longer suspected, he is respected, and, indeed, by some non-Christians as well as Christians, he is beloved. The Boys' High School is an excellent recruiting-ground for the ministry. Though most are not Christians upon entering, yet almost all are followers

of Christ before graduating. The writer, in 1919, asked a graduating class of nine how many intended preparing to be ministers of the Gospel. Seven stood up while the other two indicated their intention of serving their people as Christian physicians.

The Church now has fifty-six ministers and is steadily progressing toward self-support, self-management and self-extension—the aim of all foreign mission effort. In 1912 the contributions amounted to Yen 7,154, whereas in 1921, a total of Yen 26,020 was contributed, or the equivalent of \$13,000.

But while much has been accomplished, much more would have been done had the Church in Canada been more loyal in sending reinforcements to her brave little band of men and women missionaries.

After fifty years there are only twenty missionaries in the Canadian mission. The mission is appealing urgently for men and women evangelists, doctors, teachers, a director of religious education, a business manager, nurses, a music teacher, and a domestic science teacher.

The challenge thus presented is that the Canadian Presbyterian Church furnish staff sufficient to care for the various activities of the mission and to help the indigenous Church in its task of evangelizing over one million people. As Rev. G. A. Williams, one of the missionaries, writes "If during the past fifty years the Church in Formosa has come up to its present status; in spite of a decidedly and continuously undermanned staff of missionaries, what might she do in the next fifty years if Canada will only supply men?"

The Jubilee celebrations were saddened by the fact that Rev. William Gauld, D.D., the senior missionary, was ill beyond the possibility of recovery. On June 11th he passed away. Great was the sorrow in both mission and Church. For thirty years he had labored for the Formosan people. His many qualifications enabled him to render large service in the erection of substantial buildings, the handling of finances, the teaching of the students and the advising and guiding of the growing Church. He was principal of the theological seminary, which building he had constructed and, therefore, he was the real successor to G. L. MacKay with whom he and his talented wife had labored for nine years.

The last message of Dr. MacKay to the Canadian Church, in 1901, furnishes a fitting close to this brief sketch:

"Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed, there will be but one shout, 'And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen.'"

An Industrial Mission that Evangelizes

BY GUY C. CONVERSE, OSAKA, JAPAN

Honorary Secretary of the Y. M. C. A.

NOT far from Kyoto, in Omi, one of the central provinces of Japan, at Hachiman, a local station where express trains make no stop, the traveler will find a fine piece of independent missionary work known as the Omi Mission. The province is long and narrow and the center of it is occupied by Lake Biwa, the largest body of fresh water in Japan. The local train from Kyoto to Tokyo winds along following in general the shores of the lake and making numerous stops at various towns and villages, where you may find small groups of Christians scattered like the proverbial mustard seed which is the symbol of Omi Mission.

One beautiful day in June of this year I journeyed there, as I had done often before, to attend the fifth anniversary of the founding of the Tuberculosis Sanatorium. The monthly Mission meeting was in progress on the open hillside under the trees and to one who knew the small beginning, only a few years ago, the sight was hard to believe. Here were nearly 100 members of the Omi Mission, gathered for a monthly conference, every one displaying keen interest in this work which he looks upon as partly his own.

Eighteen years ago William Merrill Vories, a young college graduate from Colorado, was recommended by the International Committee of the Y. M. C. A. as an English teacher in the Japanese government commercial school in the drowsy town of Hachiman. The young man was intensely interested in young men and in Christ's Kingdom and four Bible classes were soon started which soon had over three hundred members most of whom were led into the Christian life. Rival religious interests (Buddhism and Shinto) soon took note, wires were pulled and the young teacher was discharged, just at the moment when he had put every cent he had, as well as a considerable amount given by his friends, into a Christian dormitory for his student friends.

This was the beginning of Omi Mission. E. V. Yoshida, a young student who had just been graduated from the Commercial School, offered to share his living with his former teacher. Thus an international cooperative group of two men was formed, each responsible for his own support, and the friendship and comradeship in work have continued to this day.

The first of the industrial work, which has been a distinguishing feature of Omi Mission, was born of necessity. The young American teacher had studied architecture and offered his services to any of the missions with building problems on their hands. Gradually op-

portunities came and the first income from the architectural department came from two missionary ladies who wished a new dormitory built for their students. A modern Y. M. C. A. was needed in a neighboring city and the first big task came in supervising its construction. Every year has seen an increase in this service until today banks, department stores, Y. M. C. A. and Y. W. C. A., churches, residences for Japanese as well as for missionaries, and mission schools, to the number of thirty or more at a time are always on the drawing boards, with twenty-five to thirty men employed in this department alone.



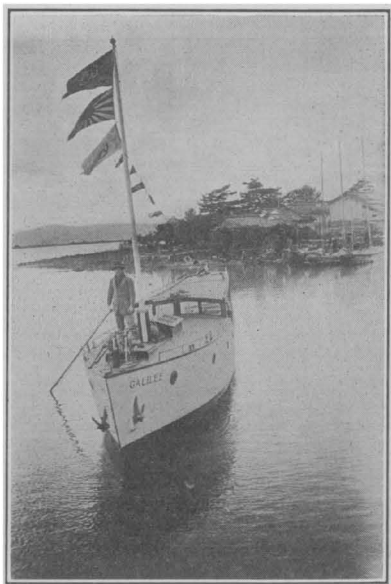
SOME EVANGELIZING PLUMBERS OF THE OMI MISSION

The mission work, financed by this department, has grown until it has spread over the villages of the whole province. The budget has grown to 60,000 or 70,000 *yen* per year, eight-ninths of which is provided by the various industrial departments.

In addition to the architectural office, the Omi Sales Company serves as an importing agency dealing especially in building materials and equipment such as is needed in building. The agency for various American products has brought considerable business and that department reported sales of over 7,000 *yen* for the month of May this year.

The question of the plumbing in foreign buildings was a difficult one, for the Mission was not out simply to employ a plumber—he must be a Christian worker as well. In vain did they advertise for such a man, until it became a joke; friends insisting that plumbing

and Christianity did not go together. After seven years Mr. and Mrs. Dotzbach came out as members of the Mission and the plumbing department was overwhelmed with jobs at once. Less than two years have passed and now twenty-six Japanese young men, mainly Middle School graduates, are learning to become Christian plumbers. At the monthly mission meeting one of them reported that the little plumbing group working in Osaka had started a Sunday-school in a suburb having no church. They had seventy to one hundred pupils and as several large jobs would keep them in Osaka for a year they hoped to leave a church behind them when they left there. Surely this is Christian plumbing when the workmen in a non-Christian community can leave behind a church as a by-product of their plumbing, to say nothing of the honest technical service they have rendered.



THE "GALILEE MARU"

A forty-five foot launch used in evangelistic work in the Omi Mission

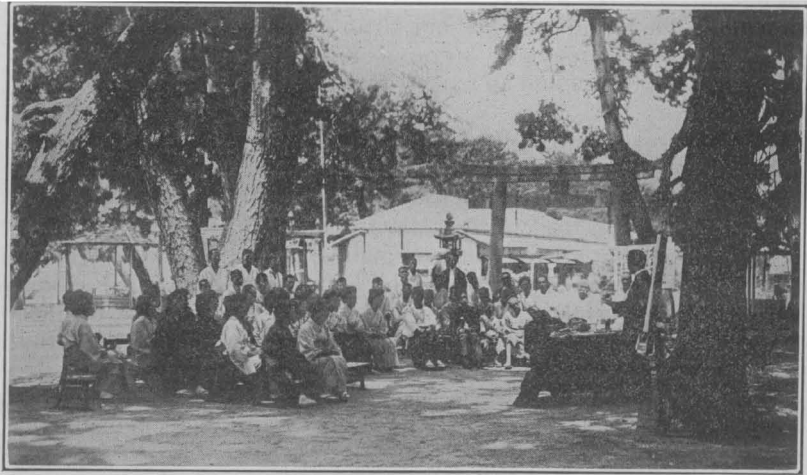
In the early days of Omi Mission work Japanese business men used to remark "Christian ideals are all very well but you can't use them in business." The Omi Mission industrial departments have as one of their main objects to prove the falsity of that statement. Christian living and Christian business dealings they consider as one of their strongest assets in the preaching of the Gospel. The entire mission works upon the new economic basis. There is the eight-hour day, Sunday holiday, no

smoking nor drinking, wages adjusted to the needs of the family, no distinction between races. It is of interest to note that the wages or allowances of several of the Japanese workers have been larger than that of Mr. Vories, the founder of the enterprise.

The sanatorium for tuberculosis patients is one of the main social service features of this Mission. This sanatorium with a capacity of some thirty-five patients aims to provide a small model hospital where nurses can be trained, a few cases cared for and a larger number kept for a short time until they can be taught how to care for themselves in regard to food, rest, sunshine, fresh air, etc. In all of the foregoing, especially in nurses' training and hospital administration, Japan, which is so modern in many other things, is still far behind. There is scarcely a hospital or medical school in

Japan where these things are practiced with any degree of success. The great health programs, with their diet, fresh air and rest, upon which so much propaganda has been spent in Western countries in the past few years, are still to be promoted in Japan and Omi Sanatorium is helping to lead the way. Both doctors and architects of the new and projected government and municipal sanatoria have visited Omi Sanatorium for ideas as to plan and equipment.

In trying to judge the effectiveness of any piece of industrial mission work, some standards must be set up. One of the first will be *technically expert*. It is usually easy to find fault with any institution. When however, the problems of the architectural, sales and plumbing departments are considered in detail, it is apparent both



AN OMI SUNDAY SCHOOL TEACHERS' INSTITUTE MEETING IN A GROVE AT HACHIMAN

from work done and from the continual growth in size and reputation, that they have filled and are filling a long felt want. When the work is compared with anything else obtainable in Japan, the service rendered by the architectural department is very apparent. It is certainly putting it conservatively to say that there are a host of buildings, residences, churches, schools, etc., that are much better built than they would have been had there been no Omi Mission Architectural Department. The second question to be asked is: Does it produce revenue for the mission? The answer is in the fact that eight-ninths of the yearly budget of 60,000 to 70,000 *yen* is provided by these departments.

Third: Does it provide for the future by building up an indigenous organization? One can simply present the evidence and allow others to judge. The strong personality of the founder is felt in every department. Of the one hundred or more members, all the

workers are Japanese except nine. From the beginning foreigners and Japanese have been upon an equal footing. I believe that if Vories were withdrawn there would be change but the whole institution would go on. His personality does not dominate mission policy any more than does that of certain missionaries in some of the mission boards. All departments are already under Japanese managers. Probably no new foreign leader would be necessary to carry on the work as it is now operating.

Fourth: Is it controlled by foreigners? Members of the mission must all serve an apprenticeship of three years before becoming full voting members. All affairs are in the hands of an executive committee of seven elected without regard to race. At times there has been but one of the seven a foreigner. However, as all decisions must be unanimous the number makes but little difference. The mission is organized with the idea of a large amount of democracy. There are no absentee directors and no fixing of policy or finance at any foreign base.

Fifth: Does it gain entrance to new fields of work or experiment with new methods? The country people are by no means a new field of work, but this mission is the first to specialize on rural evangelism alone. The work of the "Galilee Maru" on Lake Biwa, a large launch capable of housing a group of evangelists, has served to scatter the Gospel seed far and wide among the little villages situated around the shores of the lake. The industrial work creates new contacts with people who would not in many cases be reached by any other approach.

Sixth: Does it produce conversions? Yes; hundreds have been led to a definite decision for Christ. But its objective is primarily to seek for and enlist a greater proportion of Christian *workers*, lay and ecclesiastical. The conversion of the community, the conversion of business men's methods, the conversion of social customs, are more emphasized by this mission, without neglecting the personal conversion of the individual; that converts may have a more healthful atmosphere in which to grow. There is a heavy loss in the mission field from relapses due to the stifling influences of the ancient social order.

Seventh: Does it establish churches? The church in Hachiman, although once started more than thirty years ago, was without building or pastor and comprised but a half-dozen believers when Mr. Vories came to the town. Today it is among the strongest self-supporting churches in Japan. Other groups are partly or wholly organized into churches, and the aim of the mission is to form all groups of converts into self-supporting churches of the denomination of their own choice. The method of achieving this differs from the older organizations chiefly in the absence of sectarian basis and of either money or control from abroad.

Eighth: Is it spiritually inclined? Does it link up with the great unseen forces of God? I think every one who has visited Hachiman would answer this in the affirmative. The work was born in prayer, and continued in the midst of persecution and difficulty only through the faith and strength derived from the same source. There is a fine combination of energy, hard work and individual initiative, combined with dependence upon God for the superhuman parts of the tasks.

The development of the industrial departments of Omi Mission has synchronized with the industrial development of Japan into a



THE MAIN BUILDING OF THE OMI HOSPITAL

place among the first class powers. During these eighteen years, the great cities have developed, huge fortunes have been made, wages and costs of living tripled, and withal Japan has progressed far toward becoming an industrial nation. In the face of these tremendous opportunities, the leaders of Omi Mission have been quick to understand new needs and offer solutions. Such vision and initiative, coupled with like opportunity should always lead to material success. The marvel is that with the larger and larger organization there has continued unabated that evangelical zeal for the spread of Christian truth and the spiritualization of everyday tasks which make this work an inspiration to thousands who have come in contact with it.

The Christian Church in Japan

BY REV. A. OLTMANS, D.D., TOKYO, JAPAN

Missionary of the Reformed Church in America, 1886-

THE three great sections of the historic Christian Church—Roman Catholic, Greek Orthodox and Protestant—are all represented in present-day Christianity in Japan. The Roman Catholic Church is in its second period of existence, the first having been from 1549 till 1637. The beginning of its second period synchronizes with the introduction of the Greek Orthodox and Protestant Churches a few years after the reopening of Japan to Western intercourse by Commodore Perry in 1854.

Undoubtedly the memory of the history of Roman Catholicism in the earlier period has been a hindrance to the progress of that Church in Japan. The work is everywhere carried on in a remarkably quiet manner, partly due to the fact of its isolation from everything that does not belong to its own communion. In consequence of this isolation, detailed statistics concerning the Roman Catholic Church are very difficult to obtain, and its methods of working are known only to those inside. It claims a membership of about 76,000 in 233 congregations of which 78 are reported as self-supporting. A recent writer states that its membership is largely among the upper classes of society on the one hand, and the lower classes on the other, in contrast with the Protestant Church which has its membership largely among the educated middle class.

Another contrast is that, according to statistics in the "Japanese Year Book" (1921-22, p. 105), the foreign workers in the Catholic Church are more than two and one half times as many as the Japanese workers, while in the Protestant Church this proportion is more than reversed. In the Greek Orthodox Church there are only two foreign workers and 117 Japanese.

The amounts raised for self-support by both the Roman Catholic Church and the Greek Orthodox in Japan are reported to be about one yen (50c) per member, while the Protestant Church reports over ten yen (\$5) per member.

From the almost total absence of foreign workers in the Greek Orthodox Church it follows that its government, especially in all local affairs, is largely in the hands of the Japanese. Its membership (37,000), is about half as large as that of the Roman Catholic Church. It is little known for any vigorous activity either evangelistic or educational, or along the line of social service. Seemingly its influence upon the thought and life of the Japanese nation is not great. In fact, it needs no violent stretch of the imagination to see this Church dwindle out of existence in Japan during the course of the next few

years. An effort was made a short time ago, according to report, to sell the Greek Cathedral on one of the most prominent sites in the city of Tokyo. If this eventuated, it would probably mark the beginning of the end of Greek Orthodox Christianity in Japan.

The Protestant Church was not received with open arms by the Japanese when its first missionaries arrived in 1859. It took thirteen years of considerable labor before the first Japanese church was organized (March 10, 1872), with only eleven members, nine of whom, all young men, were baptized that same day. Outside of these eleven, there were at that time only *eight* baptized Protestant Japanese Christians in the whole Empire.

Some of the things that characterized this first Protestant organization in Japan are prophetic of what the Protestant Church in Japan has largely stood for and striven after. These things are comprehended in the one fundamental fact that this was a *purely Japanese Church*. The name, "*The Church of Christ*" was the name of neither of the two Churches, the Presbyterian and the (Dutch) Reformed, the labor of whose missionaries led to the organization of the Church. Some time after its organization the name was changed to "Union Church," and later to "Church of Christ in Japan," which it bears at present.

This Church, the largest numerically in Japan, has always stood for three essentials of an indigenous Church: self-government, self-support and self-propagation. Its ecclesiastical functions have always been exercised by the Japanese themselves, the foreign missionaries taking part therein only so far as the Japanese chose to have them do so.

This Church has made self-support a condition of organization as a regular church, classifying those not wholly self-supporting as "mission churches." It has its own "Board of Missions" caring for a small number of weak churches in Japan and carrying on most of its operations in Formosa, Korea, Manchuria and China. In all of these places it works for the Japanese residing in those parts. To help forward this work the North Presbyterian Mission of Japan has a missionary stationed at Port Arthur, Manchuria, and another at Seoul, the capital of Korea. In Formosa three Protestant Churches of Japan—the "Church of Christ in Japan," the "Kumi-ai" (Congregational) and the "Sei Kokwai" (Episcopal) are at work among the Japanese. The first has five wholly self-supporting and three partly self-supporting churches at eight stations. The "Kumi-ai" has one church in Formosa with a membership of 184, and the "Sei Kokwai" has two churches with a combined membership of 160. There are no foreign missionaries connected with this work for the Japanese in Formosa, but the foreign members of the two missions of the "Presbyterian Church of England" and the "Presbyterian Church in Canada," while laboring almost exclu-

sively for the Chinese-Formosan population of the Island, are having more and more contact with the Japanese workers, especially along Christian educational lines. They are also appealing to the Japanese churches for joint efforts among the 130,000 "Aborigines" of Formosa for whom thus far little or nothing has been done.

In Shanghai, China, the "Church of Christ in Japan" has two organized churches of Japanese Christians. In recent years efforts have been made by Japanese in Shanghai to evangelize Chinese, but owing to the very strong suspicions on the part of the Chinese, this work is exceedingly difficult.

The "Kumi-ai" (Congregational) Church in Japan has for some years been working in Korea for the Koreans and their latest reports show 143 organized congregations with a membership of 14,000 of whom 6,000 are "associates." They were originally connected with the "Kumi-ai" body in Japan, but recently they have been set apart as an independent Korean Church.

Independence, self-government and self-support are also the characteristics of the "Kumi-ai" Church in Japan in connection with which the Congregational missionaries labor.

The same can be said for the "Methodist Church" in Japan in the matter of self-support, but it has taken the foreign name, and the relation of foreign missionaries to the Church is somewhat different from that in the "Church of Christ" and in the "Kumi-ai" body.

This difference is still greater in the "Sei Kokwai" with which all the Episcopal mission forces in Japan are carrying on their operations.

Add to the above mentioned four Protestant bodies the "Baptist Church," and in these five communions are found fully *five sixths* of all the Protestant Christians in Japan. This is what "group union" in Japan has thus far been able to accomplish. Any further step towards organic union of two or more of these communions is not in evidence at present.

The entire Protestant Christian membership in Japan proper, according to the latest statistics, is about 120,000, and the so-called "Christian constituency" numbers somewhat over 142,000. Of its 1,350 organized churches about one fifth are wholly, and over two thirds are partly, self-supporting.

Its ministry, as far as pastoral care of churches and local work is concerned, is almost, if not entirely, Japanese. The relation of foreign missionaries, as far as it exists, is simply that of "helpers." *Christian* education in mission schools and *preaching at large* constitute in the main the present field of missionary activity in Japan.

What evangelistic work is directly under the *care* of the Missions is nevertheless largely *done* by the Japanese evangelists, so that in this sphere also the missionary is virtually a *helper*, though in com-

mon terminology the Japanese evangelist is more often spoken of as a *helper* of the missionary.

Various attempts have been made to get more real cooperation between the organized Japanese Churches and the mission forces in what may be called *evangelistic work at large*. This work is in Japan still such a huge task, growing more so every year with the very large increase in population over the increase in numbers of Christian believers, and with the rapid increase of very serious economic, social and moral problems in Japan, that the Japanese Church senses today, more deeply than ever before, the urgent need of uniting in real dynamic fellowship all the available Christian forces for the accomplishment of this task.

A very decided step along this line has recently been taken by the "Kumi-ai" Church and the Congregational Mission, and a somewhat similar plan of cooperation is under consideration by the "Church of Christ in Japan" and the Presbyterian and Reformed Missions cooperating with that body. On a larger scale a closer cooperation is sought between the "Federation of Christian Churches in Japan" and the "Federation of Christian Missions in Japan" by the formation of a "Council," representative of both these bodies, which would likely develop into the absorption of both bodies into the "Council."

This desire for cooperation has always to reckon with, and nearly always runs counter to, the still stronger desire on the part of the Japanese to work independently of foreign bodies. This is the rock upon which nearly every scheme of such cooperation in the past has been wrecked. My own conviction, after thirty-seven years of very happy life and labor with the Japanese, is that a desire of the Japanese workers for a closer cooperation with foreign forces, especially with organized foreign bodies, is almost always a case of "*shikata ga nai*" (no help for it) on their part. And as the ideal objective of a foreign missionary always is, or should be, to make himself unnecessary on the foreign field, we cannot but rejoice, in principle, that the Japanese have this dominant desire for independence of action. The conclusion of this matter is that every missionary in Japan "rejoices with trembling" over any plan of cooperation between the Japanese Churches and the Missions. By saying "Japanese Churches" and "Missions" I mean to intimate that when it comes down to cooperation of individuals, the "trembling" is frequently reduced to a negligible minimum.

The influence of Protestant Christianity upon the thought and life of Japan very much exceeds what is represented in its numerical strength. Much soil has been and is being prepared for a rich spiritual harvest in the future which we hope is not so very far off.

The future of the Christian Church in Japan is veiled in mystery inscrutable to any human foresight. What will be her place in the

coming history of Japan, and what her real part in bringing in the Kingdom of God in Asia, who would venture to forecast? That the Christian Church would stand, even if all foreign mission work were to cease in a day, I firmly believe. Such a seeming, and almost unthinkable calamity might even be a blessing in disguise. I cannot make myself to believe that today the foreign missionary factor in the work and development of Christianity in Japan adds to its popularity, though it does still add greatly to its efficiency. The reproach cast upon Christian leaders in Japan by not a few non-Christians, that the Christian Church is the only institution in the land that is still leaning heavily upon foreign support, is not easy to bear for highly sensitive Christian leaders, except by the special grace of God and by two strong convictions—first, that such help from abroad is still necessary for the Church's task, and secondly, that *the Church of God* is one throughout all the earth, and hence mutual assistance in the work without regard to race or nationality, where necessary, is never a real reproach.

As to the influence of the Japanese Christian Church upon the other people of Asia, it is my conviction that each nation in Asia will be evangelized ultimately by its own people with more or less of help from Western missionary forces as each case may require. Reasons, obvious to anyone acquainted with the Orient, could easily be given for the belief that the Japanese Christian Church of today is not in a position to make much impress upon the rest of Asia. The oft-quoted saying: "As goes Japan so goes the Orient," may sound well as a bit of rhetoric, but as far as Christianity is concerned, about 100 per cent of its truth is still to be proven. All this does not mean that the Christianization of Japan would not be a mighty stimulus and a most convincing apologetic to the whole enterprise of Christianizing the Orient. But, speaking comparatively, and taking it by and large, the process of Christianizing a nation is today about as far advanced in Korea, China and India, as it is in Japan. Each nation must ultimately "work out its own salvation." Strange as it may seem, certainly as things are at present, the East will take from the West far more readily than one Oriental nation will take from another. I believe this fact is based upon an underlying principle which operates in human society throughout the world. Hence, what outside help for the Christianization of the Oriental nations any one of them may need, must come largely from the West.



AN INSPIRATION TO THE NEGRO RACE
 Negro boys and girls, representing various trades and industries, grouped about the Booker
 Washington Monument at Tuskegee

Boys and Girls Behind the Color Line

BY ROBERT R. MOTON, TUSKEGEE, ALABAMA

Principal of Tuskegee Institute

THE color line in America is in large part a barrage laid down for political, economic, and sometimes purely social purposes that serves to keep two races apart. Very often it also keeps both races in ignorance of the best that goes to make up the life of each. This ignorance is perhaps greatest on the side of the color line occupied by the whites, among whom comparatively little is known of what obtains among Negroes behind the color line. This barrage has in effect obscured from the great mass of white Americans the progress that has gone on within the Negro race in the last sixty years and the efforts which the race itself is putting forth to overcome the difficulties and disadvantages that are the natural consequence of nearly two hundred and fifty years of slavery.

Poverty is one of the first handicaps to be overcome by Negro boys and girls who seek to make themselves useful to themselves, their race and their country. This does not mean that many Negroes suffer physical hardships from poverty, but where food, clothes and shelter are provided there is not much left for the average Negro boy and girl, particularly in education. Most colored boys and girls make their way in education either at the cost of great sacrifice to their parents at home, or by their own persistence and diligent efforts. This arises because of the fact that for the great mass of these young people, public school facilities are still meager. In the majority of cases, these young people must go off to boarding-school

to get the high school and college education that are not provided for them in the public school system. This process, however, produces a fine type of manhood and womanhood that is resourceful, self-reliant, courageous and hopeful.

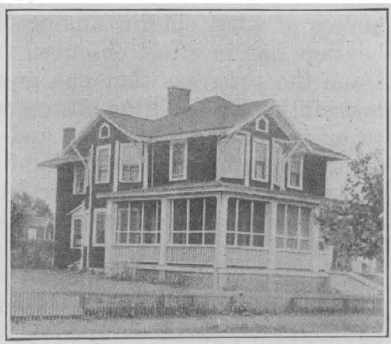


A BOY WHO, AT SEVENTEEN, PLANNED
AND BUILT A HOUSE FOR HIS FATHER

The various industrial schools in the South have in the past enabled worthy students to earn a part or all of their expenses for schooling by performing tasks necessary to the maintenance of the institution. Thus industrial education itself is the chief means provided to enable colored boys and girls to overcome this handicap of poverty. In these schools, along with the usual literary branches, they are taught some definite trade or vocation which will fit them to maintain themselves and to be useful members of society. In the years that have followed since the introduction of this type of education for colored boys and girls, the race has advanced with wonderful strides in the direction of land and home ownership, business enterprise and general economic progress. Behind the color line, Negroes will be found today operating farms, building houses, operating machinery, building ships, building sky-

scrapers, conducting shoe stores, clothing stores, drug stores, grocery stores and other business enterprises, managing banks and nearly every other phase of economic activity demanded by the needs of their people.

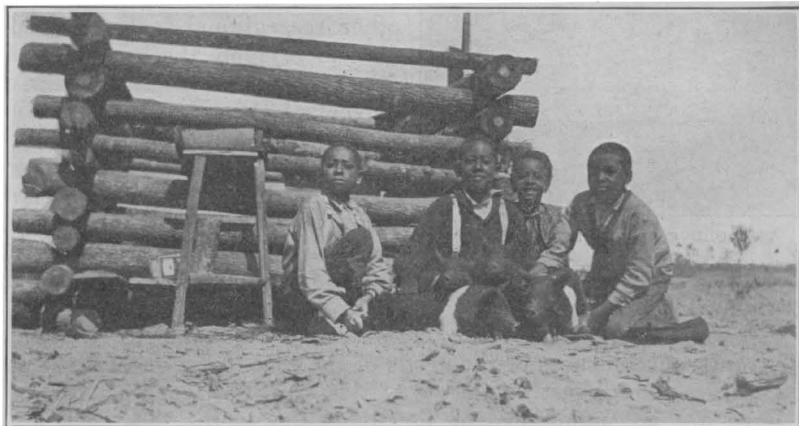
In the same way, Negro boys and even girls, are being trained to take their places in the professions. At present, there are only two medical schools for Negroes in the United States, but one or more young colored men will be found studying medicine in almost all of the medical schools of the North. And from time to time, young women are preparing themselves to fill the large demand within the race for practicing physicians, for pharmacists, for nurses, for directors of hospitals and



THE HOUSE HE PLANNED AND BUILT

similar technical service in ministering to the health of their own people in which many of those who have preceded them have already attained high rank in the profession.

A great many boys and girls in the Negro race look forward to teaching as a life work. To prepare themselves for this service, the majority must attend schools conducted for the most part under denominational agencies. The need for teachers within the race still keeps far in advance of the available supply. To enter this field oftentimes calls for a great sacrifice, because there are many places where the school equipment is very poor, where the salaries are small and the school term is short. But it is a thrilling thing to attend one of the summer schools for teachers scattered through the various states of the South and discover the zeal and even enthusiasm



A "PIG CLUB" IN ONE FAMILY—AND THEIR PIGS

with which so many men and women of the race devote themselves to the cause of education. To an increasing degree they are taught that the most effective school-teaching is that which links the school and home together, and the school becomes a real agency for directly improving the conditions of home life for all who are sheltered there.

Another large field for leadership is in the Church, and in the Young Men's Christian Association and Young Women's Christian Association. Perhaps among no group in America has the church so strong an influence as among the colored people and for a long time the minister has been the outstanding leader among the people. There are nearly forty institutions which provide training for colored ministers, which each year send their graduates into this field of service. But these supply only a small percentage of the men who actually enter the ministry. The Young Men's and Young Women's Christian Associations are strongly developed in the larger cities

and exert a most helpful influence in providing a wholesome atmosphere for the social development of colored young men and women. Some of our best trained young people are entering actively and heartily upon association work where they bring to our boys and girls high ideals, inspiring outlook and elevating standards of living.

The Women's Clubs scattered throughout the country are also active in enlarging the opportunities for the best development of Negro youth. In the rural districts, club work among boys and girls is more largely developed than it is in the cities. The young people



THE OLD COLORED SCHOOL HOUSE

in this work are encouraged and helped in pig-raising, in gardening, in poultry-raising, in cooking, in sewing, in various forms of handicraft, all linked with games and other recreational features which tend to promote the best physical development. Another helpful movement recently inaugurated within the race is a "Go To High School and College Movement" sponsored by the Greek letter fraternities of the colleges and aiming to impress upon the minds of

parents as well as their children the fundamental value of thorough training for life's work.

There is behind the color line on the side of the colored people a strong consciousness of the needs of the race and a great ambition to achieve the highest standards of American citizenship. Colored people are not unmindful of the difficulties which this color line creates for them and for their children. Not only must a colored boy do as well as a white boy, but if he is to be accepted at all, he must do even better than the other fellow. As a matter of fact, the number of calls that come to such institutions as Tuskegee, Hampton, Fisk, Morehouse, Talladega, Howard and Lincoln, for capable young men and women to take positions of leadership, of responsibility and large usefulness among their people, is beyond the ability of these institutions to supply. Whatever disadvantages colored boys and girls may face, either in their efforts to train themselves for service, or in trying later on to find a place for the employment of their talents, the fact is that no efficient, reliable, ambitious young colored man or woman need fail of finding employment if he is not afraid to work, if he is not afraid of some sacrifice and hardship, and if his chief purpose is to be of service.

This last word "Service" may be said to be the slogan of educational work and character development among Negro boys and girls. The effort is made on every hand to impress upon their minds that



THE NEW SCHOOL HOUSE—ONE OF THE ROSENWALD SCHOOLS FOR NEGROES

whatever difficulties may confront them in American life, these difficulties will be most easily overcome in proportion as they approach them with the idea of service wherever it is needed. Doctor Washington used constantly to say to the students at Tuskegee and to the race at large that the factors that would finally overcome all disadvantages created by the color-line were character and service, and the stronger the character and the more efficient the service the more readily and effectively would color prejudice be conquered. Then he would point to such persons as Maria Baldwin of Boston whose efficiency as a teacher enabled her to secure and hold her place as principal of one of the best grammar schools of the city for years; to Paul Lawrence Dunbar whose poems both in dialect and classical English won the praise of William Dean Howells who named him as one of the great poets of America; to Henry O. Tanner whose paintings on Bible themes hang in the great art galleries of the world; to Doctor Dan Williams of Chicago who has the distinction of having performed the first successful operation upon the human heart; to George W. Carver in Alabama whose research work with the peanut, the sweet potato and the pecan is doing so much for agricultural and economic development in the South; to Maggie L. Walker who stands as the first and perhaps the only woman bank president in America; and hundreds of others whose character coupled with efficiency have enabled them to overcome the handicaps of race and win the deserved tribute of good American citizens.

NEWS FROM DEVASTATED AREAS IN JAPAN

(Continued from page 892.)

bluff. The road filled with wreckage and barely passable in spots. All houses burned. I found Union Church a heap! Ferris burned to the ground!

I went out to the M. E. Protestant school—badly wrecked. Then was able to get on this boat. Yokohama 95% a wreck.

H. V. S. PEEKE,
Missionary of the Reformed
Church in America.

Presbyterian Missions

*Karuzawa, Japan,
September 3, 6 and 7, 1923.*

Of Christian property, all of Tsukiji, the former Concession, has been swept away, including our two missionary residences, and those of other Missions, all the Episcopal property including the international hospital, the Middle School, the Girls' School and several residences. Mrs. Landis's household goods have all been burned, the only loss of that kind affecting any member of our Mission. The big Russian Cathedral is gone, also the Y. M. C. A. properties down-town, and all the churches of the district, including Mr. Uemura's church and theological seminary. Miss Tsuda's English school also Mrs. Hani's have been burned. Our Joshi Gakuin just escaped, the fire coming near on all sides, and leaving it untouched except as it is damaged by the earthquake. Meiji Gakuin also escaped, but it is considerably damaged by the shaking. We think both these schools can be put in shape without tearing down. The Bible school property of Mrs. MacNair and Miss West is almost unharmed, and the Shinagawa Kindergarten is in fair condition. Though Keimo Kindergarten building was burnt, and will not be rebuilt. The Tsunohasu property which the Woman's Christian College is now using also is safe except for some damage by the quake. We feel very thankful that our Mission has escaped so remarkably, as the early reports led us

to fear that everything had gone. The new Woman's Christian College buildings outside the city are practically intact.

It is impossible at present to estimate the total Christian loss, but of course it has been very great. . . . The churches have been hard hit, and it will take them a long while to recover. We have no details as yet as to the safety of many pastors and evangelists, but we know that Dr. Ibuka is here in Karuzawa with his family. Dr. Uemura was in Gotemba, Miss Mitani is safe in Joshi Gakuin. Mr. Kobayashi, returning from a trip found all his family, wife and four children, burned with his house. He is stated clerk of Synod, and secretary of the Home Mission Board. We are still in the dark as to Pastor Mori and Pastor Sasakura of Yokohama, where both churches have been destroyed.

Our schools will probably have to work day and night to accommodate our own students and the students from the many government schools which have been burned. Evangelistic opportunities will also be increased. We who are located in Tokyo need the prayers of the Board and of our constituency in order that we may meet the great spiritual opportunities which now face us.

GEORGE W. FULTON,
Missionary of the Presbyterian
Church, U. S. A.

The Missions of the Presbyterian Church in the United States of America estimates that over \$315,000 will be needed to replace property. Of this amount \$90,000 is for mission property destroyed or damaged, \$20,000 to relieve Japanese pastors, \$5,000 for missionaries' personal losses, \$100,000 for Japanese churches and schools and \$100,000 for union relief work.

Methodist Episcopal Missions

Tokyo, Sept. 6, 1923.

"I am deeply grateful to be able to report all of our people safe, every member of the mission, every Meth-

odist pastor, and so far as we know, our teachers too, though there are many of the latter unaccounted for. A good many foreigners were killed in Yokohama. We have heard of many escapes, perhaps none more thrilling than that of some of our own people. Heckelman was in a furniture store in Yokohama, and escaped through the burning streets to a ship. Mr. Bishop was in his house when the quake came and stood between two rooms. The chimney crashed into one of these rooms and another pile of bricks in the other. He came out untouched.....

"Our only other missionaries in Yokohama at the time were Misses Baucus and Dickinson. When the shock came Miss Baucus started to run but as everything was falling she fell on the floor beside her desk. She shut her eyes, certain that she would open them in heaven, but when she opened them she saw before her an opening in the debris, and crawled out into the air unscratched. As the house had totally collapsed she supposed of course Miss Dickinson must be dead. Four hours after the house had fallen they lifted Miss Dickinson out unhurt. She had been in an inner room, had been thrown to the floor and when ceiling and roof fell they were prevented from hitting her by a table and chair. She was flat on her back, so tight that she could not move, with the beams a few inches from her face.

"Their house was not burned. The Catholic church adjoining their property was burned, and the fence about one foot from the ruins of their house, is burned away. The fire burned their neighbors on the other side, bearing away a family of four little children, whose mother, a Portuguese woman, heard their cries to the end, but could not reach them.

"As to property, nearly everything we own in Tokyo or Yokohama is damaged. The house near the Palace Grounds, which three of our ladies had recently rented and begun to use as an evangelistic center, was burned with all its contents. The Academy

dormitory had been given over to the use of Saint Luke's Hospital, which was destroyed. Some of our smaller buildings, which suffered only slight damage, are occupied by refugees, one family of Chinese bankers that lost everything being among them.

"The Methodist Publishing House is a pile of ashes, still red hot three days after the fire, with the big safe lying face downward in the midst. The men all fled when the quake came, and locked the building, as was done, I suppose with all the stores along the Ginza (prominent business street). The fire spread in the evening, and the whole of Ginza is gone. I am afraid that none of the Kyo Bun Kwan (publishing house) books have been saved. The Christian Literature Society lost all its publications too, and its building in Tsukiji, which is also in ashes.

"The Aoyama Gakuin has suffered much property loss. Katsuta Hall, our college building, has been pretty badly wrenched in its vital parts, though not much of it has fallen..... Many of our best Japanese churches are gone, including Ginza, Azabu, Ando, Shitaya, and everything in the Yokohama region. Asakusa, too, is an ash heap, the whole ward and all its neighboring wards. The fire in Kanda stopped within about a hundred yards of our Kudan Church.

"The temper of the people has been wonderfully fine. I walked about a dozen miles through the city the other afternoon. I think I did not hear a sound of complaint, or see a discourteous act. Maybe it is stolidity or fatalism. But whatever it is, it is wonderful. Shops go right on selling out their stock with no shadow of profiteering. Every hundred yards or so through those miles would be found a table, and basin containing some kind of drink, and a courteous boy or girl to offer it free to all passersby. Peppermint water, sweetened hot water, tea, wheat tea, and other comforts. There are bread lines in many places. I saw not a sign of disorder at any of them."

EDWIN T. IGLEHART.

The first definite word from Bishop Herbert Welch as to the property losses of the Board of Foreign Missions in Tokyo and Yokohama confirms the early apprehension here as to the completeness of the disaster. A cablegram sent by him from Karuizawa, Japan, on September 13, but not reaching the Board's offices until September 22, reports the loss upon the properties of the Board in the two cities as \$640,000. This, together with the \$250,000 known damages to the property of the Woman's Foreign Missionary Society, indicates that the Methodist losses so far ascertained reach \$890,000. It is hoped that this covers our share in the necessary reconstruction of the many destroyed churches of the Japan Methodist Church, but it is regarded as probable that it does not. In the Tokyo and Yokohama districts there are nearly a hundred churches and chapels, of which forty are believed to be in the area of the most violent destruction. If the assistance which these churches will need is to be included, together with the continuance of relief for church and mission personnel and the costs of restoring the active work, the estimated need of a million dollars is a minimum.

Church of God Missions

Karuizawa, Sept. 4, 1923.

In Tokyo the quake itself did not do nearly so much damage as the fires that followed. The foreign quarters, Tsukiji and Ginza are entirely gone, the beautiful St. Luke's Hospital, as well as all the foreign department stores, nearly all the foreign embassies, including the American, and in fact almost the entire business section of Tokyo besides great stretches of residence section were swept by fire.

As for Yokohama, every new piece of news is more horrifying than the one before. The quake came just at noon when there were fires in almost all buildings. Hence before the people could escape, fires surrounded them and from all reports thousands were burned to death. A Miss Stone was consulting a physician, a Mr.

Richmond, just at the time of the quake. At the first shock the doctor ran to the door and stood still in the arch, calling Miss Stone to join him. She hesitated only an instant, then followed, but she had scarcely reached the door when the building fell. When the two regained their senses they found themselves unhurt except for a few bruises. They rushed to the street to find the hotel just across the street already in flames. Towards higher ground they ran, but were met with fires on every hand. At last they made for a park where they found people already gathering. Soon the water pipes in this park broke and flooded the entire area so that the people, unable to stand because of the heat of the fires all about, were compelled to lie or sit in from three to twelve inches of water all the later afternoon and night. What happened at the pier is also typical. The Steamship "Empress of Australia" was just casting off, the pier full of people waving good-bye when the boat began to heave up and down and swing violently. At the same moment the people on deck saw the north end of the pier sink into the water and the friends there sink into the sea. Looking towards the city the buildings were seen to be waving back and forth and then crashing down, and almost in the same instant, it seemed to the onlookers, flames shot up into the sky. The big boat was able to rescue most of the people who fell into the water and all who were on the pier and also took on board many who came running to the pier from the city. Other ships did the same, though many had difficulty in escaping the flames caused by the bursting of the Standard Oil tanks, the contents of which flooded a considerable area down to the shore.

Yokohama is practically gone; so is Tokyo. Within a half mile from our house the wind suddenly changed and the fire died. Directly in front of us ten minutes' walk, we were protected by the wide grounds of the Imperial University, most of which burned.

ARCHIE A. BOLITHO,

American Bible Society

When we reached Tokyo on Monday morning we found the famous Ueno Park covered with weary and disheartened refugees. Reaching the part of the park facing the largest extent of the city we had our first view of the great devastation. Oh what a scene! On the left the famous Ueno station, with many hundreds of cars, absolutely diminished to heaps of stone, brick and scrap-iron. In front of us for miles and miles the same condition prevailed. Electric cars, motor cars and everything reduced to ashes and rubbish. The wire entanglements in the streets made our progress slow. Telegraph poles were still burning—in fact they were the only pieces of wood that could be seen in the whole devastated district. At certain places much smoke and heat still emitted making it dangerous to pass by. We lingered a little in the Kanda Ward at the City Y. M. C. A., the National Y. M. C. A. and the Baptist Tabernacle. All these buildings were supposed to be fire-proof, but alas, though the concrete walls, floors and stairways stood the test every least thing inside of them had been wiped out of existence. Even the contents of a good safe in the tabernacle when opened had withered so that when touched they crumbled like ashes. The fine Salvation Army headquarters, the Y. W. C. A., churches and schools of all descriptions and banks, all alike totally gone!

The walls of Bible House stood up very well but the fire did havoc with all that was consumable within. Mr. Tanaka had stuck up a note for me which said: "Staff safe." Tanaka and the assistant bookkeeper before leaving the Bible House had opened the safe and taken out the ledger and other important books with the cash box taking the same with them.

Relatively the disaster at Yokohama is greater than that of Tokyo. Besides our plates we had a large stock of Scriptures at the Fukuin Printing Company. That being wiped out also

the agency's loss is very great. Our fire-insurance policies do not cover fire arising from causes of earthquake. Today the thought came to me to try to get some printing done at Kobe asking permission to use the plates of the B. & F. B. S. but the principal plates of the British and Foreign Bible Society were at Yokohama and have been destroyed.

KARL E. AURELL,
American Bible Society, Tokyo.

Karuzawa, Sept. 11, 1923.

We have just learned that complete printing plates for the entire Bible were in Kobe. All other Bible, hymnal and Christian literature plates have been destroyed. Of Dr. Pierson's "Annotated Bible" over Y6,000 worth have been destroyed, in the warehouse of the Christian Literature Society.

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

International Y. W. C. A.

New York, Oct. 6, 1923.

Word has been received stating that Miss Dorothy Hiller, who has been secretary in the national office in Tokyo, lost her life. Another secretary, Mrs. Edith Lacy, of Yokohama, was also killed instantly. No word has yet been received in regard to the Japanese staff and Association members. There were in Tokyo on the national staff seven secretaries, twelve secretaries in the city Association, and a membership of a thousand. Miss Michi Kawai, whom so many Americans know, is the national general secretary. In Yokohama there were eight Japanese secretaries and 790 members.

In regard to the property losses there has been a cable to the effect that all of the Young Women's Christian Association buildings in Yokohama, the building in which the national offices were located and the city Association building in Tokyo were destroyed.

JEAN GRIGSBY PAXTON,

International Y. M. C. A.*New York, Sept. 14, 1923.*

There is as yet incomplete information as to Japanese members of the staffs at the various centers within the zone of the disaster.

All reports to date bear out the earlier evidence that all Association buildings, including residences of the Secretaries, have been destroyed or so badly damaged that they will have to be completely rebuilt from the foundations.

Salvation Army*New York, Sept. 25, 1923.*

Our Japanese Territorial Headquarters are entirely destroyed; the hospital for tubercular subjects seems also to have been destroyed; our Training School was partially demolished and several other buildings owned or occupied by us in Tokyo and Yokohama were also destroyed.

None of our European people were killed. Two of our prominent Japanese Officers died, both of whom were really brilliant fellows—I refer to Brigadier Sasshida and Major Sakai. Other Japanese officers suffered serious injury.

The latest information from Tokyo that has just reached the Commander is to the effect that our Army Officers are responsible for caring for no less than 100,000 people in the stricken area.

W. F. JENKINS,

Church Missionary Society*London, Sept. 19, 1923.*

The Church Missionary Society has work both in Tokyo and Yokohama. Whidborne Memorial Hall is in the middle of Tokio and is used as an evangelistic center. We also have a married missionary, with Chinese helpers, who works among Chinese students in Tokyo. There are several churches in different parts of the city, built by Japanese Christians and ministered to by Japanese clergy who are supported by their congregations.... At Yokohama this Society has work among Chinese students and a school for them.

We have telegraphic information that three churches are destroyed and two damaged, presumably in Tokyo, the loss being estimated at £5,000. The damage to Mission houses is estimated to cost £500; this comparatively small sum is doubtless owing to the fact that some premises are rented. Compensation to European and Japanese workers for personal property destroyed is estimated at £700. In connection with the Mission to Chinese we are informed that the church building and mission house have been damaged badly, and that some of the buildings have been destroyed—the cost of these is presumably included in the figures given above and based on a separate telegram. We are informed that it will cost £5,000 to rebuild the Whidborne Memorial Hall, and that the dispensary at Fukugawa, if rebuilt, will cost £1,000.

This Society has six European missionaries in Tokyo and Yokohama. All our missionaries in Japan are safe.

HENRY E. STAPLES,

S. P. G. Missions*London, Sept. 17, 1923.*

The following are among the principal buildings connected with the Society's work in the diocese of South Tokyo. St. Andrew's pro-Cathedral and about eight churches, St. Mary's Mission House and Hostel, St. Hilda's Diocesan School and Hostel, a Home for old women, an orphanage, an embroidery school, the Central Theological College (worked in conjunction with other Societies), the house of the Bishop and those of at least two priests, and a hostel in connection with the Women's University.

No definite news has yet been received as to the magnitude of losses of property, but it is anticipated that these will be very heavy. The Bishop has cabled "Personnel all safe—Great personal and property losses—Please open fund." The personal property thus referred to would be the personal possessions of the missionaries.

DOROTHY M. HORNE,
Assistant Editorial Secretary.

BEST METHODS

EDITED BY MRS. E. C. CRONK, ROOM 721, MUHLENBERG BUILDING,
PHILADELPHIA, PA.

DEEPENING MISSIONARY IMPRESSION BY EXPRESSION

FOUR THERE WERE WHO SAW A WONDROUS SUNSET

A man gazed out across the sun-kissed ocean until the beauty of it filled his soul with light and warmth. He took up his violin and gave his "Sunset" to the world in music as wondrous as was the glory that his eyes beheld.

A woman looked out across the hills and saw the glory of the sun shining behind the mountains. Its warm radiance filled her heart, and with the radiance came the urge to fill other hearts with the beauty of the sun. She caught up her pen and in her poem the sun glinted and gleamed, and filled with glory the common tasks of every day for dwellers in the lowlands.

An artist saw the sun. Its glowing colors reflected in water, and woods and sky, held him as he gazed. The craving of his soul was satisfied, yet not satisfied until his brush could express to all the world the glories his eyes beheld in the setting sun.

A little child saw the sunset. "See this tiny little sunbeam that's stealing in between the trees," said the child. As she went about her play she sang her little song "Jesus wants me for a Sunbeam." In and out she went among the people she met, giving back the glory of the sun in little deeds of kindness and of love.

Melody of the ocean, poem of the mountains, picture of the woods, deed of the plains—in some way we must express our impressions.

ARE WE GUILTY OF EDUCATIONAL CRIME?

Ever since men and women have known and loved their Saviour they have given expression to love. Even in prison Paul and Silas sang praises to God; the early disciples healed the sick; Dorcas made garments for the poor; Mary brought a box of precious ointment and poured out her offering of love at the feet of her Lord; Zachaeus gave half of his goods to feed the poor; a poor widow cast into the Lord's treasury all her living; Andrew found his brother and brought him to Jesus.

Love always seeks expression. The expression is not only a result of love but is a part of it. What we do for missions is not only a result of missionary training, but one of the most essential elements in Christian education.

PASSERS BY

"And he passed by," are words of warning example. Every boy or girl, man or woman, is a potential passer by but also a potential good Samaritan.

Priest? Levite? Good Samaritan? Which shall they eventually become?

It depends largely on the expressional training they receive.

"To make impressions without giving any opportunity for expression is an educational crime."

There is danger that many of us will be missionary educational criminals. The impressionistic leader must be alert for expressionalistic opportunities.

Shall we have a race of priests and Levites who preach much and practice little; who cross to the other side when opportunity for relieving the world's headache lies just ahead? Or shall we train a generation that shall bind up the world's wounds?

EXPRESSING CHRISTIANITY BY SHARING

One of the many good features of the Wilson College Summer School of Missions, held at Chambersburg, Pennsylvania, is the "School within



THE SUMMER CHRISTMAS TREE

a School." This "Little School" is regularly and carefully organized. It enrolls its scholars from Chambersburg children in advance of the coming of Summer School Delegates. There are Kindergarten, Primary, Junior and Intermediate divisions.

Seats are placed as inconspicuously as possible for registered observers. No casually curious spectators are allowed to pass in and out, or to interfere with the work by well-meaning but ill-advised complimentary interjections of "How cute!" "What darlings!" There are no spectacular



A FOURTH OF JULY BIRTHDAY PARTY

demonstrations. It is a week of real school both for the children, and for the observers who make careful notes during the children's study and work periods, and who meet for discussion with teachers of their respective groups after the children are dismissed.

In some cases participation of children in such a school would mean only the rapid acquisition and the showy recitation of "pieces."

The "Little School" has its training in worship, in study, in hand



KINDERGARTEN CHILDREN WITH BASKETS OF FLOWERS MADE BY THE CHILDREN FOR THE HOSPITAL PATIENTS

work and in service. One of the most interesting features of the work is its expressional activity.

When the kindergarten group talked of the love of God in giving flowers, they made flower baskets as their handwork, filled them with

flowers and after school carried them to the hospital.

When they heard the stories of the children who live in the over-crowded sections of New York, and of the Daily Vacation Bible School at Labor Temple, they wanted to share their pictures with the children at the Labor Temple School. The pictures were carefully selected and packed during one of the sessions and a small committee was appointed to take the package to the postoffice.

One of the school properties was a rubber ball with which early comers were permitted to play. Observers were impressed with the willingness of the children to give away the things that meant no deprivation to themselves, and the reluctance of the little ones, who always came early to play with the ball, to send that special ball to the New York children. They observed the teacher's method of leading the children into a generous attitude of sharing with others the things they really wanted for themselves.

Handwork was done for children in America and in other lands and the Fourth of July was celebrated with a birthday party of the United States with birthday presents for some of Uncle Sam's little children.

Thus the School made a deep impression on the children and gave them opportunities for varied expression.

"BUT OUR CHURCH IS IN THE COUNTRY!"

Ruts of thinking are deep and narrow. For years members of rural churches have sighed and have begun with one consent to make excuse—"But our church is in the country." After all, in these days of automobiles, the country church is sometimes more accessible than the city church.

If we could lift ourselves, or if someone would lift us out of the rut of our thinking, instead of presupposing that all modern missionary methods are made for city churches only, we might find them very adaptable for rural churches as well.

One alert pastor's wife in North Carolina decided that an "Arts and Crafts" program might be part of a Daily Vacation Bible School, in a small country church, if someone would work hard enough to make it a success.

She began early to outline her program, to make her plans and patterns. The children showed eager interest in the scrapbooks they made and in the villages of various lands. They were fascinated with the toy animals for children of mission lands, with the squares of gingham they hemmed for girls in a boarding school in India to be used for clothes closets and treasure chests, and with various other articles on which they worked.

The entire community was interested in the summer Christmas tree in front of the church. The boys and girls trimmed the tree with the presents they had made, then the gifts were packed to be sent to missionaries in time for Christmas.

It really does not matter so much where we live, as how we live, or where we work, as how we work.

INTERPRETING MISSIONARY INTEREST THROUGH SACRIFICIAL GIVING

Two of the best interpreters are a pastor and his wife who serve in three country churches. Neither of them has studied a course in interpretation in any School of Expression, but every day they interpret Christianity to their people by their own sacrificial living and giving.

The salary paid by the three congregations together would not rent a well located apartment in a great city. However, there are no martyr moans from the pastor and his wife. They realize that while they could not pay city rent they need not, inasmuch as they have a good parsonage free, with no city prices, and no city standards to live up to. When a small legacy came it meant more to give.

When a call for a jewel offering was made the wife took off the only diamond she had except her engagement ring, saying that she really did not

need it, and gave it as a special offering.

Constantly and cheerfully they take out of their small salary each year all they can possibly give, leaving for personal expenditure the minimum amount on which they can do efficient work.

"I suppose I must have a new coat this winter," sighed the wife regretfully. "I've been wearing my old one for eight years and I'm afraid it's looking too shabby to wear. The preacher has to have a new winter suit, but outside of these two things, I think we can get along with what we have."

This was her explanation for the hope that they might be able to make a special offering of \$200 during the year, which with the ring and some former gifts would make possible the completion of a thousand dollar contribution on which they had set their hearts.

HERE AM I. SEND ME.

Shall we call on impression to express itself in a volunteer declaration for life service? Is that a new and novel method to be avoided because of possible over-emotionalism?

There was quite a bit of emotion in that call of old "Whom shall I send, and who will go for us?" and the deepest emotion of a courageous young heart in the answering volunteer declaration, "Here am I, send me."

The straight forward response which clear-visioned youth always gives to the straightforward challenge of world need, calls for no manufactured emotionalism.

A geography teacher told of a great need in Ceylon. Eight year old Eliza Agnew said, "Here am I, send me."

A Sunday-school Superintendent read a call for workers from the South Sea Islands. James Chalmers answered, "Here am I, send me."

A young student whom every one expected to be a great lawyer read the life of David Brainerd with its sounding call for consecration of life, and

Henry Martyn spoke his answer, "Here am I, send me."

John Scudder faced "The Claims of Six Hundred Millions and the Ability and Duty of the Churches Respecting Them," and giving up his lucrative medical practice in New York, he gave answer, "Here am I, send me."

We do not well if we fail to present in pamphlets, in books, through personal conversation, and public address, the call for the expression of consecrated life in a declaration of purpose.

Every year hundreds of Christian young people enter other callings without having definitely faced the call to missionary service. Even if men and women are never commissioned as missionaries to either the home or the foreign field they will be better Christians wherever they may serve for having definitely faced the decision.

FINDING OTHERS

When Andrew found his brother and brought him to Jesus he gave the best expression possible to the impression that Christ had made on his own life.

There is something wrong if our missionary training is not developing soul-winning Christians.

A leader in a Rescue Mission in Washington says that more than once she has had Sunday-school teachers and even ministers visit the mission who have no idea whatever of how to point a lost and inquiring soul to the way of salvation.

Shall we not include, in our missionary training, methods for winning souls? Shall we not train personal workers who know how to lead men to Christ; how to get the unsaved to come to church; how to conduct classes for those who want to be saved; how to answer doubts and fears with assurance?

Is there not something contradictory in a Christianity that "eats its morsel alone," and that, day after day and year after year, never finds any one to bring to Christ?

Woman's Home Mission Bulletin

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

ORIENTALS

From the report of the committee of the Home Missions Council and Council of Women for Home Missions, George L. Cady, *Chairman*.

At the time of the Interchurch Movement a survey of the Japanese upon the Coast was made purely of the church and missionary work. Then later the United States Government sent a committee to investigate and hold hearings, the report of which may be secured from the Government, but there has been no really scientific survey covering the whole Japanese situation, industrial, social and religious. The matter has been taken up with the Committee on Social and Religious Surveys.

Nearly half of the Chinese in the United States, close to 30,000, are east of the Rocky Mountains, and probably 10,000 Japanese. Much Christian work is being done for these people by organized mission boards, national or city, and by individual churches. In New England there has been a federation of Chinese Sunday-schools. The Chinese and Japanese groups in the cities of the East and Middle West are relatively well to do and influential. They include many students and merchants.

A survey should be made of the Orientals along our border, especially in Mexico. The many Chinese just across the line and down the west coast of Mexico are almost entirely without religious opportunities and are regarded with bitter prejudice by the Mexicans. There are at least 10,000 on the west coast and a considerable number on the peninsula of lower California, and many of them have had religious contacts in the mission schools and churches of China. Christian Chinese in California have relatives in Mexico, and Chinese banks, wholesale houses and newspapers do much business with the Chinese colonies across the line. Oriental mis-

sions must recognize these relations with peculiarly neglected groups who are in the spheres of our responsibility. An inquiry is planned concerning Oriental groups in all the Latin-American countries (there are 30,000 Japanese in one province of Brazil), since all have special relations with Orientals in the United States.

There are between 3,000 and 4,000 Japanese in New York City of whom between 100 and 150 are women, 500 to 700 are in business, 300 are students and 2,000 belong to the working class. They are very largely migratory, and there is a strong tendency to insanity and tuberculosis among them. The following organizations are working among them:

1. A Christian church supported by the Woman's Board of Domestic Missions of the Reformed Church in America.

2. The Japanese Institute supported by the Woman's Board of Domestic Missions of the Reformed Church in America; dormitory and social privileges for young men only.

3. A church supported by the Methodist Episcopal Church.

4. The Cosmopolitan Club at Columbia with a membership of 1,000 and 150 of whom are Oriental.

5. The American Oriental Club and Social Club organized in 1914; meeting at various homes for fellowship.

6. The Japan Society with 1,000 members—Frank A. Vanderlip, President; organized for better international relationships.

7. A Japanese Y. M. C. A. in Brooklyn.

8. The Japanese Christian Association of New York, but composed almost entirely of non-Christian elements.

9. Japanese American Forum at the Brick Church; 65 members.

10. Y. W. C. A. work in the foyer of the Cosmopolitan Club.

The Christian forces of America who believe in brotherhood must be alert and industrious in their fight against the suspicion and prejudice which certain well financed forces are today carrying on in America against the Oriental, but especially against the Japanese.

Before a large audience a Congressman from California, professing to be a Christian, said:

"There may be such a thing in the world as an honest, moral Japanese, but I have never met one, and I doubt if such a thing exists."

He also said that not a single Japanese enlisted from America and put his life in danger for American democracy. The matter was immediately taken up with the Japanese Embassy, and only partial official reports covering Vancouver, New York, Los Angeles, Portland and Honolulu show 1,076 soldiers were enlisted, 225 went overseas, 55 were killed, and 133 were wounded. These facts illustrate to what extent either of misinformation or of wilful falsehoods the anti-Japanese propaganda will carry normally good men.

If there is any one thing that is needed in America and throughout the world it is that there should be on the part of everyone a new crusade in behalf of world-wide Christian brotherhood. It is the only thing that will save our present world and the only thing that can prevent another world war.

The supreme need of the hour is for a revival of that Christian spirit uttered recently by a Southerner in Atlanta whose father and grandfather were slave holders:

"We have some of us come to the conclusion that we must live the New Testament or else scrap it. If the New Testament cannot get us over these race divisions, then it is of little practical use for our modern social world. A group of us here proposes to try actually living the New Testament in our human relations with all mankind."

NEW AMERICANS

From the report of the committee of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, *Chairman*.

Christians of every denomination in America have an obvious task of reaching, in Christ's name, millions of unchurched and lonely "foreigners." The children of the foreign-born are equally the responsibility of the churches.

A challenge with definite suggestions to the local church applicable to all denominations and feasible anywhere has been prepared and will soon be published in pamphlet form. This program is a call to fulfil the obvious responsibility before most of the local churches in the country, since there are but few local churches that have not within their reach from one individual to one hundred thousand people of foreign birth or parentage. By far the larger part of these our neighbors are out of touch with American life and ideals, discouraged by lonely isolation, unchurched and drifting from God. To our shame be it said that the real problem in what has been unfortunately termed "Americanization" is not the uplift of the "poor, benighted foreigner" but the conversion of our own people to what should be plain, ordinary Christianity. Our slogan should be "For every American Christian a foreign-born friend."

The Home Mission Boards have established many effective foreign language missions. Great devotion and much money have been expended in such necessary and helpful work, and still more needs to be expended. Nevertheless, all this can be but a drop in the bucket. Because of the inevitable lack of a sufficient number of trained workers, such missions can touch only a few. The vast majority of the foreign-born and their children can be reached only by the local church. It is the normal kind of missionary and patriotic service that in most cases requires no equipment, money or organization beyond what is already in the local church. Of course, trained workers are helpful, but selected, or-

dinary church members can do this almost as well. The one new thing needed is a broader vision of Christian duty.

That the local church can succeed has been abundantly demonstrated. For the past three years the Board of the Protestant Episcopal Church has set forth as its fundamental policy this very plan of arousing and guiding the local churches to this normal duty. The success has been far beyond all expectation; in the last two years almost a thousand parishes of this Church have begun or are effecting such local work. This result was obtained by proclaiming the opportunity and demonstrating under leadership in a few places that it could be done. It was a process of nationally awakening the Church to the obvious.

Four things are essential to every local church for this work: (1) the conversion of the pastor, (2) the fixing of the responsibility upon a certain few, (3) accurate knowledge of the racial background and the mental attitude of the particular people to be reached, and (4) the real Christian character of those who are to lead.

The primary steps and continual responsibility must be taken by a few, carefully selected people. Such must be well-balanced and intelligent persons, who have both the ability to win the confidence of the foreign-born and to lead their fellow Church members. They must above all have the two fundamental Christian characteristics of humility and sympathy. In order to make the proper approach and secure the confidence of their neighbors, the study of books in class or individually is absolutely necessary. To deal with a particular race, knowledge must be acquired of the national background, the Old World religion, the mental attitude and aspirations.

The various forms of Christian service that can be rendered need not be detailed. They are not so very different from those which we should render to all neighbors and friends. The trouble has been, not that the ways of service were unknown but that those who should give this serv-

ice have failed to try. The root of it all is American fellowship, Christian brotherhood.

* * *

To help meet some of the great human needs at Ellis Island the Government has established the Social Service Department. The social workers in this Department are furnished by various organizations. The number of workers is limited by the United States Bureau of Immigration. The workers are the connecting links between the immigrants and the various social agencies of America interested in immigration. Through them the facilities of immigrant homes, foreign consuls and both public and private forces are made available.

The Christmas celebration including gifts, an entertainment, Christmas tree, etc., is a great blessing which helps those detained on the Island to realize that there are friendly hearts in the United States, expressing cheer to them in this way.

A very important development has been the institution of religious services at the Island. There are three each Sunday, one maintained by the Roman Catholic Church, another by the Jews, and the third by the other Christian bodies, the responsibility being divided among them. Through interpreters the services are made intelligible to a large number, attendance at each being from 150 to 400.

* * *

A most important step forward has been taken by organizing and demonstrating a feasible follow-up system of Protestant immigrants. This was made possible through special workers loaned by the City Mission Society of the Protestant Episcopal Church and by a grant of money from the national board of the same church. It is now being made effective by the cooperation and financial support of other Protestant bodies.

Winter Schools of Missions

St. Petersburg, Fla., Jan. 27-Feb. 1, 1924.

Write for information to Mrs. G. W. Cooper, 250 N. Fifth Avenue, St. Petersburg, Fla.

De Land, Fla., Feb. 4-10, 1924.

Woman's Foreign Mission Bulletin

SUMMER SCHOOLS OF MISSIONS

Enthusiastic and inspiring reports have come from the Summer Schools of Missions affiliated with the Federation this past summer. From one who has been to Boulder, we quote:

"Boulder in the foothills of the Rocky Mountains is always a beautiful spot but it is especially lovely in June at the time of the session of the Summer School of Missions. It would needs be a very poor conference indeed that would not leave some inspiration from the very 'Uplifting setting of the Boulder.' The Summer School of Missions this year would have been inspiring almost anywhere but it was doubly so at 'Beautiful Boulder.'

"The program was unusually strong and well set up under the able leadership of Mrs. A. A. Reed, the General Chairman, and that of Mrs. H. F. Hoffman, Chairman of the Program Committee, with the cooperation of their splendid aids.

"The personnel of the delegates was unusually strong,—women and young women who came for training and help to further effectively the missionary enterprise in their home societies and in their state promotional work.

"Following the eight o'clock hour when Mrs. F. J. Smith gave a series of talks on 'How to Study My Bible,' the remainder of the morning was given to two normal study classes of two periods each. Mrs. E. H. Silverthorn of Chicago taught 'Creative Forces in Japan,' and Mrs. Dan Brumitt of Evanston, Illinois, presented 'The Child of America's Future.'

"During the afternoons and evenings talks by missionaries, inspirational addresses by missionary experts, methods classes and pageants met a variety of interests.

"The Young Women's Camp was especially strong under the able leadership of Miss Jessie Fitzpatrick.

The camp was filled to capacity, in fact, overflowed. The splendid group of fine, purposeful girls was a great inspiration and held much of hope for the continuance and future of our missionary work."

The School of Missions for Oklahoma and the Southwest was held June 4-8. It was felt to be one of their best. Methods were given by local women—"just what they tried in their own work." It was a great success and most helpful. The home textbook was taught by Mrs. E. P. West and the foreign by Miss Sara M. Field of Kobe College, Japan, the Bible study by the Rev. C. E. Devow, D.D., Ph.D., of Oklahoma City. The Conference took action endorsing the World Federation of Christian Women and also the work of the National Committee of One Hundred for Law Enforcement.

Mt. Hermon, California, reports a larger attendance than ever before. It was their 17th annual assembly. The lecturer on the two textbooks, "Creative Forces in Japan" and "The Debt Eternal" was Mrs. Lena Leonard Fisher, professor of the Department of Missions in the University of Southern California. Rev. Harvey Hugo Guy, formerly the dean of Sei Gakuin Theological Seminary at Tokyo, Japan, taught a morning group class in "Creative Forces in Japan." Dr. David Starr Jordan of Stanford University lectured on "Japan and the New Internationalism." The young women's class in "The Woman and the Leaven in Japan" was taught by Mrs. R. W. Blosser of San Francisco, Field Secretary of the Christian Woman's Missionary Society.

The daily morning class in Missionary Dramatics was taught by Mrs. David M. Thomas, of Los Angeles, Educational Secretary of the Presbyterian Synodical Society of Foreign Missions. A beautiful pageant, "The Hope of Japan," was put on one eve-

ning with the aid of real Japanese girls and American women, the part of Japan being taken by Miss Shizuko Tanu of Santa Cruz. Miss Tanu is training to be a missionary among her own people.

One evening Dr. H. H. Powell, vice-dean of the Episcopal School of Theology, San Francisco, lectured on "The Demand for Trained Leadership in the Church." On another evening Professor Edwin A. Lee of the University of California lectured on "The Need of Spiritual Education."

There were many missionaries who spoke at the twilight meetings. It was a week of missionary outlook and inspiration. A "Prayer Room" was set aside on the porch of one of the buildings known as Rest Cottage and prayer groups were held in many of the houses.

The 17th session of the Minnesota Summer School was held June 3-8. One of the notable features of the School was the number of exquisite posters—150 or more adorned the walls on all sides. Artistic in design and execution, appropriate and convincing in subject matter, their educational value was beyond estimate. The Publicity Committee did excellent preliminary work, securing fine press notices and issuing a daily bulletin throughout the sessions of the school, filled with notices and terse comments on daily proceedings. The opening service, the Young People's Rally, was attended by about 800. Mr. R. A. Waite of Chicago gave a very forceful address on the topic, "What is the Range of Your Wire-ness?" The Bible study hour was conducted by Miss Caroline L. Palmer of the Biblical Seminary of New York. Her study hour grew in interest and popularity daily. The Book of Philipians was the basis for work. Some of her trenchant sayings that will be oft remembered and quoted: "Think it through," "Pray it in," "Live it out," "Pass it on," "Pray until God gives you something for somebody else." She was the unanimous choice of the school for the Bible study hour

next year. The Foreign study book, "Creative Forces in Japan," was taught by Mrs. James King of Hamline. Miss Grace B. Whitridge of Macalester College gave a most instructive demonstration of the use to which the simplest materials can be placed in developing suitable and artistic oriental costumes for pageants. Addresses were made by five missionaries. Miss Florence Salzer, a member of the faculty of Isabella Thoburn, Lucknow, India, told of the work there. The others were from Mexico, Southern India, Malaysia and the Near East.

The following written by one of the girls while at the Conference at Chambersburg shows the inspiration and blessed fellowship of the week there:

O Master, we would ask of Thee
Thy promise to fulfill
And give to us abundant life
To seek and find Thy will.
O grant that we may follow Thee
With loyal hearts and true
That we may love and loving, serve
And come to Thee anew.

Give us Thy vision, let us see
Clear-eyed the task God gave
And to our hands entrust Thy light
For those Christ came to save.
This is that larger life we ask;
Put in our hearts Thy flame,
That one with Thee we may reach out
To service in Thy name.

MAKING MISSIONS THROUGH MISSIONARY EDUCATION

By GERTRUDE SCHULTZ

Education as the mightiest force in the world is a truism which we all acknowledge, but which we do not believe enough to put into practice in our missionary cultivation of the home Church. The usual monthly missionary meeting for some of the women, perhaps a mission band for a few of the children, once-in-a-rare-while a missionary sermon or a visit from a missionary about cover the missionary education in the average church. The word *missions* has come to mean to many just an appeal for money with little knowledge or interest back of it. This condition must

pass and is passing, for leaders in religious education are realizing that missionary education is a vital part of every program of religious education and is essential for the development of well-rounded Christian character, no longer to be treated as a step-child and given the left-overs of time and interest but a vitally important member of the church family. Every *live* church therefore must have a constructive program of missionary education.

A committee of live, enthusiastic (God-in-you), willing-to-work, vision-seeing, men, women, young people, children, is the first essential. This missionary council should preferably be a sub-committee of the Church Committee on Religious Education so that its work may be an integral part of the program of the whole church. Each member of the council should be responsible for one part of the missionary program.

Aim and Plan

In much of our missionary cultivation we aim at nothing in particular, just sort of drift along, trying to make our meetings "interesting." "The person (or church) that aims at nothing usually hits it." Therefore set a high goal. To release money, service, prayer, life; to stir every life in the church into some action for the establishment of Christ's Kingdom might be an aim for some churches.

"Plan the work and then work the plan!" The council should work out a well-rounded graded program of missionary education for all ages. It should be at least for one year but preferably a three-year cycle, so that it can be really constructive and progressive. This plan should cover some of the following points in "making missions interesting."

It pays to advertise the missionary enterprise as well as it pays to advertise all business enterprises. *Capture the eyes of your Church* through attractive missionary posters, charts, maps and strong missionary pictures

placed in conspicuous places in your Bible school rooms. Arrange a missionary bulletin board with individuals or classes in contest for the best arrangement from week to week. Train the young people to read the daily and weekly secular papers with missionary glasses and find interesting items for the bulletin board.

Use the dramatic instinct to win and educate some. Every pageant or play given should be a part of the educational program and not given as a "stunt" or just to "raise money." The dramatic program should come as the climax after a period of study.

Missionary education should be written into the whole program of religious education of the church. Missionary illustrations will add much to the regular Bible school lessons. But in addition special missionary instruction for a period of weeks should be arranged. The Church School of Missions is considered one of the ideal plans. It means the whole church once a week for six weeks concentrating its thought and energy on the missionary enterprise. Story-telling and hand-work classes for the children; discussion groups for the young people, for the men, for the women; reading contests for all; stereopticon slides; missionary baseball; all of these methods and plans can be adjusted to meet local conditions. Write to your Board for full particulars.

"Impression minus expression equals depression." It is therefore essential to translate the knowledge gained, the interest aroused, into some form of activity. Service to the church, to the community, to the world, through the hands, through gifts, through prayer, through life enlistment should be kept constantly in mind.

When the church *knows*, when the church is educated to *see* the missionary enterprise, there will be no question of securing the money, the prayer, the life needed. This is the summons and the opportunity before *you* who read this.

NEWS FROM MANY LANDS

LATIN AMERICA

After Chile Earthquake

AFTER the earthquake which shook northern Chile on the night of November 10th, Rev. D. R. Edwards was asked to visit the Copiapo District, to do needed relief work among the Protestant churches, and Rev. C. M. Spining was asked to go on a similar mission to the Huasco Valley. The latter writes: "When I arrived I spread my bed under a big walnut tree and that was my home for the three weeks I remained in Vallenar. After a day or two spent in digging out clothing and bedding and erecting shelter for widows and women who had no men folk to help them, we secured the services of a Ford car and started back to Huasco to meet the *Cleveland*, the American warship that had come with funds and supplies. . . . I was told to take as much food and clothing as I could distribute to advantage. My only means of transportation was a burro train. I secured thirty-one animals, each carrying 200 pounds. They were loaded and started on their way to Vallenar and I followed in a Ford. Lists were carefully made of the members of the families of our church and rations were given out to them. Then the remainder, more than half, was given to anyone in real need. The people were very grateful for all that had been done for them. The relief gave a fine opportunity for evangelistic work. There was no building left in which to hold services, so we held them under the trees in the pastor's yard and never have we had such large audiences."

Union Work in Santo Domingo

PROGRESS is being made in union mission work in Santo Domingo. An auditorium is being erected, adjoining the mission building, to seat

about 400 people. The local Protestant pastor is Rev. Rafael R. Radguez and evangelistic work is in charge of Rev. Jose Espada Marriro. A new church was organized on March 25th at San Cristobal, with seventeen members and Rev. Ramon Prat, a converted Dominican, as pastor; and in June twenty new members were baptized.

The Protestant Sunday-schools in Santo Domingo show an enrolment of 538. Medical work is conducted in an evangelical hospital, with a doctor and nurses. Educational work is promoted by a day school and night classes.

Christian Work in Peru

ANNIE G. SOPER, for five years in the hospital in Lima, Peru, in charge of a Nurses' Training School and working as a self-supporting member of the Evangelical Union of South America, was able, with difficulty, to distribute evangelical Christian literature and hold prayer meetings. Finally she resigned her hospital connection that she might be more free to do missionary work and has now gone to El Correo, Moyemba, Peru, where there is no physician and no hospital. The government offered to pay Miss Soper's expenses but, as this would have limited her freedom to do missionary work, she refused to accept and determined to look only to God for support. She and Miss Rhoda Gould are holding meetings, distributing literature and ministering to the sick in this town where there are no other Christian workers.

NORTH AMERICA

Rural Community Church

ACCORDING to Rev. David G. Wylie, D.D., Ph.D., the Board of Church Erection of the Presbyterian Church in the U. S. A., con-

siders the community church at Novato, Cal., twenty-eight miles from San Francisco, one of the most successful country life demonstrations.

The population, including the people within three miles, is about 2,500. A survey which was taken showed that fifty-two per cent were foreign-born, among the largest being the Portuguese and Italian groups, some of which do not speak English. The work was begun on a small scale, testing methods, and students in the San Francisco Theological Seminary became interested in the possibility of using Novato as a demonstration point in the study of country life. Now, after two years, a building valued at \$22,000 has been erected. Attendance at religious services has doubled and interest still grows. To avoid any possibility of confusion through factional strife the title to the property has been vested in the Presbytery of Benecia.

New Education Department

IN the reorganization of the various boards of the Presbyterian Church in the U. S. A. authorized by the General Assembly, the Board of Christian Education is forming a new Department of Missionary Education, which will take over the work of the departments of Missionary Education previously maintained by the Mission Boards and the work of the New Era department of Missionary Education. Rev. John Bailey Kelly, who will be general director of the department, has been for some years associated with the missionary education work of the Board of Home Missions, and with the New Era Department of Missionary Education, of which he was acting director during Mr. B. Carter Millikin's absence on a visitation of the mission fields. It is expected that in the near future a properly qualified woman will be associated with Mr. Kelly in the work of the department. An advisory council, consisting of representatives appointed by the Board of Foreign Missions, the Board of National Mis-

sions, and the Board of Christian Education, has been constituted, and will recommend policies and methods to the department.

Junior Laymen

A MOVEMENT full of promise for the future is the organization in the Methodist Episcopal Church of the "Junior Laymen," who have appeared at the sessions of recent annual conferences. Bishop Henderson deserves the credit, says the *Christian Advocate*, for launching this movement, and Bishop McDowell for furthering and spreading its practice and usefulness. Professor J. Carlton Hurley, of Syracuse University, has pioneered a most inspiring piece of work in the church he attends at Baldwinsville, N. Y., where the junior laymen are trained to all the responsibilities of the church official and the practices of Christian service. These high school boys are ready to offer public prayer or declare the Christian truth whenever opportunity calls. It is not doubted that if the adult officials all went on a vacation these juniors would keep the administration of the church functioning.

Among Ozark Children

SIX years ago when I began work "in my present field," reports Earnest A. Smith, one of the Ozark Mountain Sunday-school missionaries, "I found one county with a population of more than 13,000, with less than 600 enrolled in Sunday-schools. Now there are early 2,000 boys and girls in this county who are attending Sunday-school regularly. Whole counties, one of them larger than the State of Rhode Island, have not as yet been reached by the Sunday-school missionary. In these rural districts there are many native preachers, who have no connection with any established church, preaching quaint doctrines, and leading the people into a wilderness of bewilderment and doubt. The cry of all the young people is for the plain teaching and preaching of the Word of God." Six Sunday-school

missionaries in this region are carrying on 120 schools, in which 7,200 children and young people are enrolled.

Vacation School Missionary Work

THE largest daily vacation Bible school this past summer in Milwaukee, Wis., and reputedly the largest in the West, was that held by Perseverance Presbyterian Church, which was distinctly missionary in character. Of the 359 pupils enrolled only 155 were from Protestant families, according to a report prepared by the principal, Rev. Miloslav Filipi, associate pastor, and only 145 were of English-speaking families. Sixty-five children claimed Catholic affiliations, two Christian Scientist, one Jewish, and seventy-three reported "no church." Five of the pupils were Hungarian, two Austrian, seven Dutch, twenty Bohemian and eighty-five German. The attendance for five days or more was 266, as compared with 239 last year and 175 in 1921.

Denominational Conventions

THE recent session of the National Baptist Convention at Los Angeles, Cal., was the most encouraging in the history of that body, both in point of attendance and in the amount of work accomplished during the brief Conventional year (December, 1922, to September, 1923), by the various Boards. At the annual Disciples convention, held at Colorado Springs, September 3rd to 9th, the total benevolence income for the past year was reported to be near \$5,000,000. The colleges have received large additions to their endowment. Rev. Jesse Baders, superintendent of evangelism, asserted that the next year book will show a net gain of 68,000 this year in membership. The world membership is 1,378,000, most of which is in the Middle West. There was much discussion of the deficit of \$250,000 in the treasury of the United Christian Missionary Society, but the secretaries pointed out that this was near the bottom of the list as compared with

deficits in other communions. President Harmon of the Board of Education pointed out that there are now 1,200 fewer preachers than ten years ago, and says it is because the churches demand better preachers.

Mormon Invasion of the East

MISS ELIZABETH B. VERMILYE, writing in *The Christian Intelligencer*, says: "It is a mistaken idea with some that the Mormon Church is chiefly confined to Utah and adjacent states, and is dying out there. In fact, the Church holds control or balance of power in at least seven states, extending from north to south through the western section of the country." Brigham H. Roberts, in a recent newspaper interview announced that, the work of the Mormons "being finished in the West," they are now planning a campaign to win the East, for which 1,500 missionaries have been deputed. Miss Vermilye continues: "It will be remembered that Mr. Roberts was refused his seat in Congress many years ago, because of his open and openly confessed polygamy. He is now directing the 'Eastern State Mission,' with headquarters in New York City and Brooklyn. Under this mission thousands of missionaries have gone out every year, before and since the war in large numbers, but during the war with reduced forces. Their instructions have carried them to 'every city, town, rural district, village and house; to talk to anyone who would listen, at least twice.' In parts of New York, New Jersey, and New England they have secured stronger positions and more recruits than many dream of."

Kennedy School of Missions

IN its twelfth annual report, the Kennedy School of Missions, which is a part of the Hartford Seminary Foundation, states that the total enrollment for the past year was forty-five, a slight increase over the preceding year. This number was divided as follows: Candidates for the degree of Ph.D., 12; former students, 3;

first-year students, 29; special student, 1. Of this total number, 17 were candidates or appointees in residence, and 16 were missionaries in residence. Thirteen Mission Boards and ten mission fields were represented.

Norwegian Lutheran Church

THE second triennial convention of the Norwegian Lutheran Church of America was held in St. Paul, Minn., June 8th to 15th. Six years ago this Church was organized by a union of three former church bodies and now has a membership of 500,000. The number of pastors is 1,301; congregations 2,783; confirmed members 293,675, found chiefly in Minnesota, Wisconsin, Iowa, North and South Dakota, Illinois, and along the Pacific Coast, but a few are in nearly every state in the Union and quite a large number in Canada. The original stock of members were emigrants from Norway who came over as early as 1825 and will therefore celebrate their centenary in 1925. The Church is still to a great extent bi-lingual, but at the present time the home mission work is almost entirely English. The third generation of the immigrants speaks the English language almost exclusively. The Church has a theological seminary in St. Paul; four colleges, three junior colleges, three normal schools and nine academies. It conducts foreign missions in China, Madagascar and South Africa, supporting 110 missionaries and 721 native workers. It conducts an extensive home mission and has twenty institutions of charity.

Why Negroes Leave the South

THE migration of Southern Negroes to the North is a social tendency that has been much discussed of late. One of the most constructive discussions occurred at Jackson, Miss., where white planters and leaders called into conference a group of Negro representatives and inquired of them why Negroes were leaving the State in such large numbers. These colored

citizens drew up, signed and presented probably the most outspoken public statement from an organized group of Negroes in the South that has been made in recent years. They cited a number of grievances, among them the following:

"The Negro feels that his life is not safe in Mississippi, and that it may be taken with impunity at any time upon the slightest pretext or provocation by a white man. ... For every dollar spent for the education of the Negro child in the State of Mississippi there are about \$20 spent for the education of the white child. ... There are more than 1,000 high schools in the State for whites, while there is but one such public school in the State maintained for Negroes. ... Though there are about 800 consolidated rural schools in the State for whites, there is not one for Negroes. ... Though the State has established a reformatory for the derelict white youth, at a cost of more than \$1,000,000 and spends \$30 per month per capita upon each white derelict youth, to bring it back to good citizenship, not one dollar is spent for the reformation of the Negro derelict, but he is thrown into prison among the most hardened criminals."

Following the reception of this statement by a mass meeting of white citizens local interracial meetings of white and colored people were called at the county seats of every county in the State to discuss the situation and formulate plans to meet it.

An Indian's Testimony

AN old, blind Hopi Indian man, when visiting the Southwest Bible and Missionary Conference at Camp Eldon, Arizona, said:

"I used to walk the old way, the same as the other Hopis do, leading right to hell, and I did not know it. I was not happy, not satisfied, always unsettled and disturbed. Now I am happy, satisfied and settled, because I know I am on my way to Heaven. I heard the story of how God loves the world and gave His Son for a Saviour for sinners, which includes me. I believed that and took that Jesus for *My* Saviour. I used to have all kinds of trouble and thought that when I became a Christian all these troubles would be over with, but now I find that *I am the center* of a great

deal of trouble. My people ridicule and scorn me, they hate me and do all manner of things to make life unpleasant for me. Although it makes me feel badly for my people, I gladly bear all this. Jesus' life on earth was full of trouble and full of suffering, and He bore it patiently. I want to be like Him, therefore I go my way rejoicing, knowing that He wants me to bear this for His sake."

Buddhist Activity in America

IT is reported that the Buddhists of Japan have organized a missionary society and have undertaken to publish in English a high-grade magazine called *The Eastern Buddhist*, to be devoted to the exposition and propagation of Buddhism. A Buddhist meeting was held in Los Angeles, California, a short time ago, which was largely attended by Americans, and at which speeches were made containing such statements as these: "Buddhism and Christianity had much the same origin; yet compare the narrow, dogmatic, intolerant and even barbaric attitude of Christianity with the splendid character and profound teachings of the gentle Buddha! Look at the crime record among Christians! You never hear of such outrages among Orientals!" "It is becoming more and more evident," comments the *Watchman-Examiner*, "that the war is on and that it is a war to the finish. Heathenism is no longer negative and quiescent. It is hitting back. It is realizing that its most effective defense of itself is an aggressive attack upon its enemies. If we do not Christianize the nations they will paganize us. In any case, heathenism will die hard."

Japanese-Americans

THE Japanese in the United States will not be assimilated by intermarriage, but the second generation is apparently being assimilated in a cultural and social way, adopting American ideals, standards of thought, living and character. Replies from 1,600 Japanese children under fifteen

years of age, who were born in this country, to a questionnaire show: That practically all are attending American public schools; nearly two thirds are attending Protestant Sunday-schools; thirty-five per cent gave their religion as Christian; nineteen per cent were Buddhists; the rest gave no answer. Replies from 342 American-born Japanese, between fifteen and twenty-two years of age, representing forty per cent of the Japanese of that age, born in California, show that: Fifty-one per cent were attending or planning to go to high school; fifty per cent were expecting to go to college; one half were Christians; one fifth were Buddhists; No answer was received from the rest.

EUROPE

Annual British Conference

THE annual meeting of the Conference of British Missionary Societies, now fairly regarded as one of the most important missionary events of the year, took place at Swanwick in June, and once more provided abundant evidence of the value of co-operative effort. During the past twelve months, for instance, action has been taken with regard to such an important matter as the financial grants offered by the British Chambers of Commerce in China to British missionary institutions. The Conference expressed its grateful acceptance of the proffered help, though taking care to guard against the suspicion that such institutions exist for the purpose of fostering British trade or political influence in China, and also making it clear that the assistance was welcomed only on the understanding that the grants would in no way interfere with the fullest freedom to make Christ known through these institutions, or with the development of "union," and so not exclusively British, institutions for higher education. The Conference has also made representations regarding the British share of the Boxer indemnity, urging that the views of Chinese leaders as to the best use of it should be ascertained.

Other matters dealt with have been: the opium question, concerning which considerable attention has been given to press publicity; the property of German missionaries in various parts of the mission field; and the grave situation in the Near East, again chiefly by way of publicity. These important activities represent only a comparatively small part of the Conference's work.—*Church Missionary Review*.

Presbyterian Alliance in Zurich

REV. J. R. ALEXANDER, D.D., of Cairo, reports having attended a conference in Zurich, held from July 21st to 27th by the Eastern and Western sections of the Reformed Presbyterian Churches. Its chief object was "to meet with representatives of the different Reformed Churches in Central and Southeastern Europe—to become acquainted with them personally—to learn from them the condition of their Churches, their needs, their problems, their difficulties, their opportunities. Most of these Churches are in the parts of Europe devastated by the war. In one or two countries in addition to the sorrows and losses of the war, the Reformed brethren are being persecuted for their faith by the Roman Catholic and Greek Orthodox authorities, and even by their governments. In Rumania and Jugo-Slavia, especially, the purpose of the official rulers, directly and indirectly, seems to be to force all their Protestant fellow-subjects to leave their country and their homes."

Methodists and the K. of C.

THE plan of American Methodists to erect a church and university on the slopes of Monte Maria in Rome, overlooking St. Peter's, has been referred to in the *Review*. Quoting from Italian sources, the London *Observer* says of the situation: "The diffusion of the 'heretical Bible' is also condemned as being among 'the vulgar proselytizing methods of Methodists, Baptists, Y. M. C. A., and Y. W. C. A., etc.,' while the pamphlets

published in which Italy is apparently regarded as some barbarous country in need of civilization do not appeal to any Italian within or without Vatican circles. The American dollar is becoming a real menace, we are told. Even if the authorities prevent new buildings from being erected the fact remains that non-Catholic schools already exist, and, as the others have been opened on the hillside, mothers may end by sending their children to them, especially as there are 'human comforts,' such as motor-cars and trips to the sea, thrown in with education. The Knights of Columbus have entered the lists armed with modern weapons and are meeting the enemy on their own ground. Four gymnasiums are being opened in the most populated quarters in Rome, with a theater, recreation halls and grounds, baths, and two chapels for boys and girls. Another gymnasium is to be opened at Ostia, or some other seaside resort. 'Only Nero enjoyed as much as the nights of Knights of Columbus will put at the disposal of everybody worthy of Rome.'"

Illiteracy in Russia

DR. L. O. HARTMAN, editor of *Zion's Herald*, whose article on "The Religious Situation in Russia" appeared in the August *Review*, is quoted in *The Congregationalist* on the subject of "the important and fruitful campaign against illiteracy carried on by the present Russian government. In 1919, he says, the Bolsheviks issued a special decree on the reduction of illiteracy, and at the end of two years were able to report that 6,000,000 adults had been taught to read and write. In 1922 they reported, 'every soldier in the army can read and write.' The goal for 1923 seeks to banish illiteracy from the 5,000,000 members of the labor organizations. The great problem, of course, is the peasant population, which constitutes 85 per cent of the inhabitants of Russia and is for the most part untaught. The educational leaders have set their faces to the

solution of this problem and hope to banish illiteracy from the country by 1927. Especial attention is being given to agricultural and technical training. Seventy per cent. of all the students in the highest schools are from the ranks of the working men and the peasants. This statement should be qualified, however, by the confession that 'many of the teachers in these institutions are poorly fitted for the work and they are scandalously underpaid.' An outside observer, also, might be curious to know what is being taught in these schools! Undoubtedly nothing which is objectionable from the Bolshevik point of view."

The Church in Czecho-Slovakia

REPORTS have appeared from time to time in the *Review* during the past three years of the religious movements going on in Czecho-Slovakia. These have resulted so far in (1) the formation of an independent Neo-Catholic Church which, entirely separated from Rome, declared its firm allegiance to the religious ideas of John Hus; abolished the celibacy among the clergy; sanctioned the institution of lay preachers; introduced the Czech language into its services and prayer books, and adopted an extremely democratic constitution. It is organized now in some 100 congregations and has a membership of about 1,000,000 souls. It maintains a friendly attitude towards, and an active cooperation with the Czech Evangelical denominations, and shows an earnest endeavor to acquaint its adherents with the Bible. (2) Another movement comprising approximately one million of such people as have severed their connection with the Roman Catholic Church, yet prefer, meanwhile, not to associate themselves with any particular Church. There are many among them who "are not far from the Kingdom of God." (3) Great numbers of Czech people who, formerly of Roman Catholic creed, are now members of the Czech Evangelical Churches in Bohemia, Mor-

avia and Silesia. One group of the last named has formed a Christian Endeavor Society under the leadership of a former priest who heard "Father Endeavor," Clark on his last visit to Bohemia.

For Albanian Girls

THE girls' school, founded in 1891 in Kortcha, Albania, and forced to close during the World War, has now been reopened at Tirana, the new capital city. Mrs. Dako, the principal, writes:

"The school has been reopened with the aim of giving secondary education, but new needs and demands have compelled us to add to the work new special features; a preparatory department has already been added for the girls older than twelve, who cannot continue to attend the primary public schools. Since there is no normal school to prepare girls to teach, our institution accepted the responsibility to give a regular course for training teachers. Besides this we have a finishing department, a department for domestic science and home industry, and one for training nurses, of which our country especially is in urgent need. Of course, we are just at the beginning, preparing the girls for the different departments. . . . The staff of teachers this year numbers five; all are kept very busy to keep up with their respective duties. All are working hard and with great enthusiasm for the growth of the institution, for all are anxious for it to lead and be a power for the country."

AFRICA

"All in One Lifetime"

THE following summary of missionary achievements, given in the *Record of Christian Work*, so impressed an editor in Calcutta that he reproduced it in the columns of the *Indian Witness*: "In Cairo lives the widow of a missionary who came to Egypt in 1862, when there were fifty members of the Evangelical Church. In her own lifetime she has seen that organization grow to a membership

of 16,000 adult communicants in a total community of at least 40,000, enrolled in 300 congregations or preaching places. She has seen schools grow from five to 187, with 15,000 pupils, Moslem and Christian, receiving Bible lessons, as well as instruction in secular branches daily. She has lived to see the establishment of a medical service—in which the Bible is presented to every patient—providing 82,000 treatments a year. She even has seen a village or two where evangelical Christians outnumber the followers of all other faiths."

A King Helps Build Roads

DR. TOM LAMBIE, of the United Presbyterian Mission in Abyssinia, tells a story of Ras Tafari, the present ruler, in the *Monthly* of the Moody Bible Institute. One day, when Dr. Lambie was out visiting patients, he met a crowd of thousands of people. Among them, on horseback, was Ras Tafari. Each one was carrying a stone on his shoulder. They had gone to Kubbana River, each had picked up a great stone, and they were carrying them back to mend the road, in preparation for the rainy season. Dr. Lambie says: "When I saw the ruler of Abyssinia leading the way to the rock-pile and carrying stones to encourage his men, I felt he was doing a very great and fruitful service to them and to his country. He was teaching them not to be ashamed of work and setting an example of service for the public good."

Slavery in Togoland

REERENCE was made in the September *Review* to the existence of slavery in Abyssinia and Southwest Africa. A more recent Associated Press dispatch from London states that the survival of domestic slavery in Togoland is reported by the commission in charge of the British mandated sphere of that country, despite the law passed by the Germans in 1895 and 1902 suppressing all forms of slavery. The committee has been investigating the

charge that slavery is rampant in the country. It is impossible to furnish statistics, says the report, owing to the careful measures adopted by the slaves themselves and their masters to conceal their real status. The slaves, in some cases, are allowed to buy their freedom from their masters, but at whatever price the master may designate.

Protected if a Christian

AN incident narrated by E. H. Clark of Central Africa shows the respect in which Christians are held by the other villagers. He says that a certain village woman applied to join the preparation class for church membership at a time when her husband was so seriously ill that all hope of his recovery had been given up. "She had been in the village inquirers' class for a year or more, and ordinarily would have been considered quite fit for the preparation class, which itself lasts two years. But her husband's relatives absolutely refused to allow her to join us, saying that she could not be a Christian, because immediately her husband died, she must be inherited by his brother, who was a polygamist. The woman, however, had taken a firm stand, and said that whether her husband lived or died, she would be a Christian and would not allow a polygamist to take her. When the matter came before the church meeting, all agreed that she must be admitted to the preparation class immediately. 'If we don't admit her,' they said, 'directly her husband dies she'll be tied up and thrashed until she does consent to be taken by her husband's brother, but if she is one of us they won't dare to touch her.'"

Salvaging the Cargo

MISSIONARIES in West Africa depend, more than the home churches are likely to realize, upon the shipments which come to them from America. Rev. John H. Bradford, of the Presbyterian Mission in the Cameroun, writes concerning a

large shipment, which included two steam engines and boilers for the industrial school at Elat: "The first thing we knew a telegram arrived saying that the barge loaded with machinery was stuck on the bar. Of course Mr. Cozzens took the motor and made a rush trip to Kribi 120 miles away and spent a good many hours salvaging the wreck, for by the time he arrived the boat had floated at high tide and gone ashore. Finally all was landed, but the barge went to pieces on the rocks. But after the landing all was not over, for all the engines were taken apart and cleaned of salt water; household goods and other articles were put out in the tropical sun to dry out, and up to date the only article that we know of that was an absolute loss was ten pounds of hypo which was all dissolved. One of the baby organs that makes music for us got dipped and forever the reeds will be off key because of their salt bath, while the bellows came off and the carpenters of the Frank James Industrial School had the task of replacing them. I had several hundred pounds of stereotype metal come and the way they were found was by the boys' searching for them with their feet and when found pulling them out of the water."

NEAR EAST

Airplanes Replace Camels

AUTOMOBILES in the Sahara seemed a startling enough innovation, but the modern has indeed replaced the ancient when an Arab king travels, not on a royal camel but in an airplane. Yet, according to a paragraph in the *Palestine Weekly*, "King Feisal of Irak has at last arrived at Amman on his long-awaited visit, and was received with much pomp by his ruling brother in Transjordan, the Emir Abdullah. A slight mishap befell his majesty during the flight from Bagdad to Amman, when his machine was forced to land at Azark, owing to a shortage of petrol. Another machine was dispatched with supplies, and the flight to Marka air-

drome was successfully concluded. After his majesty had chatted with the British officers at the Amman air station, he motored to the Emir Abdullah's encampment, which lies above the town. There his majesty was received by his brother, attended by a troop of Transjordanian military."

INDIA

Mrs. Starr's Hospital

THE heroism of Mrs. L. A. Starr, who, with a native escort, undertook the perilous journey into the heart of Tirah, in order to rescue Miss Ellis from the Afridi raiders of the Afghan frontier, was referred to in the September *Review*. Some idea of the variety of patients who are treated in the Peshawar hospital where Mrs. Starr is a nurse, is given in the following extract from her latest report: "One morning last August among the thirty or so outpatients who happened to have gathered, I counted *eight nationalities*, for Tibet is the land 'Where three empires meet.'" Last summer they expected to run from Leh (the capital of Lesser Tibet) a traveling mission hospital to go into the untouched lands of Baltistan and Yarkand, where there are *no* hospitals and *no* doctors, and from where sick folk, if they want to reach a hospital at all, must still travel down by slow stages on pony-back to Kashmir or up to Tibet.

A Christian Statesman

SIR NARAYAN CHANDARVAR-KAR, who died at Bangalore on May 14th, is described as having been "one of the most attractive figures in the public life of India today." An English friend, writing of him in the *Bombay Guardian*, says: "He knew the Christian Scriptures with the intimacy of one who read them and fed his soul upon them continually. He loved to discuss the meaning of some passage that had arrested his attention. Next to the Bible the greatest influence in his life was, I think, the

poet Browning, whose strenuous message has remarkable attraction for thoughtful Indians. He was scarcely less familiar with Wordsworth, and indeed the great English poets were much in his mind and on his lips. When he was appointed the first President of the new Bombay Council he found a sphere that admirably suited his gifts and training and in which he rejoiced. His knowledge of history and of law, and, not less, his sense of dignity and decorum fitted him admirably for the task of creating a worthy tradition in the conduct of the business of the legislature. But Sir Narayan was happiest, not in the chair as President of the Council, but talking with the village people, as he went for his daily walk, learning of their troubles and rejoicing in their shrewd and homely wisdom. He was eager to see them helped, to secure for them medical relief and make their bare lives easier. In such simplicity and gentleness he lived among his fellows, loving and beloved."

Union Educational Efforts

THE appointment of one full-time secretary of the National Christian Council of India is bearing fruit, says the *Church Missionary Review*, and the Rev. W. Paton has been able to stimulate and bring to fruition several united efforts. The educational genius of the Rev. W. J. McKee, of the American Presbyterian Mission, which has built up a unique social training school at Moga, Punjab, has been made available to a wide circle of missions through conferences and summer schools at Ahmednagar, Guntur, and other centers, and thus his work is being multiplied. The missions engaged in higher education in the Punjab have united in a common policy in respect of their intermediate and university colleges, and they are now carefully considering the possibilities of joint action to found in North India an institution mainly for Christian boys which may perhaps do for the Punjab and United Provinces something of what Trinity

College, Kandy, has done for Ceylon. A somewhat similar proposal is being mooted in Bengal, while in the Telugu area plans are being matured for a union college which shall carry farther the developments which have taken place at the Noble College, Masulipatam.

Human Sacrifice in Burma

SLAVERY and human sacrifices are still going on in some of the mountain districts of Northern Burma, according to the annual report of the Commissioner of the Northeastern Frontier, quoted in the *New York Times*. It is in the territory known as the Naga Hills that the sacrifices take place. Attempts by the British Government to eradicate these practices have not yet entirely succeeded. The redemption of slaves intended for sacrifice has only resulted in fantastic prices being charged for the victims and the money being saved for bigger and more expensive sacrifices later.

The government investigators have discovered that the number of human sacrifices in the Naga Hills is never less than from six to ten a year. Sometimes, when funds are plentiful, the number in a year amounts to twenty or thirty. The most common victims are Indian children, both boys and girls, kidnapped from Assam, although any kind of available slaves may be included in the slaughter. One Indian girl, who had already been marked for sacrifice by the Nagas, was recently released through government action.

The Value of His Faith

A STORY told of the Methodist work in Singapore is so striking that it has been widely quoted: A Chinese boy in Singapore had arranged to be baptized shortly after his graduation, but to his surprise he won a scholarship of \$500 a year for four years in the Hongkong University. One of the conditions was, The winner must be a Confucianist. To a poor student the temptation to defer bap-

tism was very great, but he resisted and stood before the altar for baptism at the appointed time. A friend, a Confucianist, stood next in line for the scholarship, but was so impressed that he refused the scholarship, saying: "If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian." He also was baptized.

CHINA

Two Missionaries Murdered

TWO workers of the Church Missionary Society, Rev. Frederick J. Watt, B. Sc., and Rev. Richard A. Whiteside, were murdered by bandits near Mienyang, in Szechuen Province, on August 14th. No word has come of their wives and children, who, it is presumed, are therefore safe. Mr. Whiteside, who has been in China since 1909, has been in charge of the C. M. S. Boys' Boarding School at Mienyang. This is a school of forty-eight boys, half of them Christians. The school gives a four years' course, the average age of the boys being seventeen to eighteen. Mr. Watt, an athletic and virile personality, spared no pains, and succeeded in giving a practical all-round education. He was especially keen on the scientific side of the school. When home on furlough in 1920-1921 he gave organ lessons and worked with his hands that he might raise a special fund and relieve the ordinary missionary funds for providing scientific instruments.

Attacked by Soldiers

SHUNTEFU was recently put on the map of China, when Mr. and Mrs. J. A. Miller were fired upon by soldiers as they were going in Dr. Guy Hamilton's buckboard from the railroad station to the compound. The mules were terrified and the carter, whose hand was almost shot off, was unable to control them. After a mad dash down steep grades and up a high bank, Mr. Miller found an opportunity to jump out and grab the lines. They finally reached the com-

pound in safety. The soldiers came and apologized—cold comfort had any one been killed! There are many bandits in the surrounding country and some one said that the old buckboard was mistaken for a machine gun.

PAULINE E. HAMILTON.

Christian Students at Nanking

REV. A. J. BOWEN, President of Nanking University, China, writes of a religious census of the students, which was taken at the time of the spring registration, and which brought the following facts to light: "Sixty-two non-Christian students expressed a desire to become Christians and have interviews with members of the faculty; twenty-seven other non-Christian students expressed a desire to become Christians, but did not express any desire as to interview; while twenty-two of the Christian students expressed a desire for interviews with the faculty. Thirteen of the more advanced college students are preparing for the ministry. There is a total of 169 Christian students in the college student body. When we remembered that there are 2,997 Junior College students and a large percentage of them from government schools, it means that the Senior College students to a large extent are Christians, and it is gratifying to know that, as the students remain, going through the Junior College into the Senior College, more and more of them become definitely Christian."

A Soldier Evangelist

REV. HAROLD W. ROBINSON, of Paotingfu, China, writes in the *Missionary Herald*, of a Major Chang who, during his New Year holiday, carried on an evangelistic campaign in his home town on his own initiative. He continues: "Major Chang has a reputation as a doer of the word as well as a preacher. Last year he was sent with his battalion to Honan, and at one place where his soldiers were moving ammunition on wheelbarrows one, not very strong, could not keep up with the others.

The major had him tie a rope to the front of the wheelbarrow and the major pulled while the private pushed. It was warm weather, and soon the perspiration began running down the major's face; but he continued to pull. As they neared a county seat the magistrate and chief of police came out to meet them with a brass band. They found the soldiers but could see no one that looked like a major. When they asked for him his soldiers pointed to the man in the rear wearing no coat, but tugging at a wheelbarrow. 'But why does he do that?' inquired the surprised magistrate. 'Because he is a Christian,' was the reply that was given. The ordinary army officer would have beaten the soldier to make him keep up with the others. Major Chang has Christian pastors come and preach to his soldiers every week, and already 600 of his men have been baptized. Those who know him say he is a second Feng Yu Hsiang."

A Bible Society Secretary

THE British and Foreign Bible Society announces the appointment, as secretary of its Chinese auxiliary, of Rev. George Wm. Sheppard, of the English United Methodist Church. This post, which was occupied for twenty-eight years by Rev. G. H. Bondfield, D.D., of the London Missionary Society, is one of the most important, in its far-reaching influence of any in the mission field. About a third of the total output of the Society is in China, which in one recent year circulated over 3,000,000 copies. The work of the Chinese branch includes translating, printing, publishing and distributing the scriptures used by all the missionary societies in the country, and it is widely known how numerous are the dialects in which they require to be issued. The number of colporteurs employed is about 450, and they penetrate every province. Mr. Sheppard went to Ningpo as a missionary in 1898, and has served his church in that city and district ever since, with conspicuous ability.

A "Rag-Tag Sunday-school"

REV. OTTO BRASKAMP, Presbyterian Missionary in Ichoufu, Shantung Province, China, writes: "Ragged, dirty, often naked, many of them orphans or homeless, these little ragtags compose a Sunday-school membership in the city of Ichoufu, China. The school, composed almost entirely of these little waifs, has a total enrollment of 400. Many of the children, having been left homeless by the death of their parents or relatives, have to seek food or raiment for themselves. The missionary has not the heart to tell one of these little waifs to go home to put on a garment and return. If he does, the mother says, 'The missionary does not want my child to know of the Jesus doctrine.' They often have but one garment and that is kept for the winter. Therefore we would rather have the children come without clothing than not come at all. They are so eager to get to Sunday-school each week that long before the hour of assembly they are in their seats. A bright colored U. S. postcard or Sunday-school card is ample reward for their silent interest in the story of the boy Jesus. We could use between 400 and 500 cards each week. These they paste on their black mud walls above their mud-brick beds and teach their parents the golden text each week."

JAPAN-CHOSEN

A Japanese Y. M. C. A. Leader

SOICHI SAITO, General Secretary of the National Y. M. C. A. in Japan, visited the United States after attending the International Missionary Council in Oxford and World Conference of Workers among Boys in Austria. He was on shipboard when he learned of the earthquake in Japan, and it was not until September 17th that he heard by cable of the safety of his family in Tokyo. Mr. Saito is particularly interested in developing the work for boys in Japan. Camps for boys have been held for two years past and a beginning has

been made with good encouragement. The past summer for the first time there was a conference of Christian teachers in the Japanese high schools on the subject of upbuilding boy character. Of twenty-six who took part, half were teachers in public schools, the others in mission schools. Annual conferences are proposed in the interest of this movement. A building for boys' work is one of the features which Mr. Saito hopes to see included in the rebuilding plans.

Child Mortality in Japan

THE subject of child mortality has recently been rousing great interest among the Japanese. The death rate of children under five is nearly forty per cent, so the *Mainichi* declares. Many excellent plans are on foot to encourage and teach better care of children. For instance, each winter a baby exhibition is held in Tokyo, with prizes given for the best specimens. At the last one, less than half of the babies brought for inspection were passed. Another exhibition for mothers with young children was held in Osaka; "foreign" paraphernalia were displayed, lectures on the care of infants were given, and consultations were held with mothers. In Osaka a "Consultation Bureau" is regularly carried on for the parents of deficient or weak children. This was started by some Christian doctors, and is supported by the city authorities, but in its working the doctors found themselves hampered, so they resigned, and a couple of them are now conducting a second center along Christian lines.

Successful Tent Meetings

THE Japan Evangelistic Band is an undenominational organization, made up of both English and Japanese workers, with headquarters at Kobe, that does work here and there throughout the Empire, helping missionary organizations and churches wherever possible. Rev. Ernest N. Chapman, of Isada, writes of a series of meetings held there, in which some

members of this band were the leaders:

"These meetings were very successful, between fifty and sixty deciding for Christ. As they lasted ten days, the work was more thorough even than that of the Kanamori meetings. There were a number of really remarkable conversions. Among them was a young drygoods merchant, owner of a very fine store on one of the main streets. The night he was converted he went home rather late, but before he went to rest told his wife of sins he had committed against her, and confessed his acceptance of Jesus Christ. Although not a Christian, she said that that was the best news she had ever heard. She was very happy, and the next morning accepted Christ also. Another convert was a teacher in a primary school. He had been through very, very deep waters, and had quite recently lost his wife. His experience and testimony are among the most remarkable I have ever heard for one so young in the faith. He seemed to enter into some of the deep truths of Christianity almost immediately. The meanings of the atonement and the indwelling of the Holy Spirit seem to have been revealed to him in a way that many much older Christians do not seem to apprehend."

AUSTRALASIA

Australian Nurses' Movement

THE sixth annual conference of the Australian Nurses' Christian Movement was held in Melbourne in May. This movement, which is representative of all the Protestant Churches, was organized in 1913, after two years' prayer and preparation in dealing with the difficulties of getting into the hospitals, of finding leaders for Bible study circles and securing a traveling secretary. The work was brought almost to a standstill during the World War, but was reorganized in 1919. The number of Bible circles at present in Victoria is twenty-five and the average attendance is four hundred. At least thirty nurses have taken up special work in the home or foreign field or inland Australia, and sixteen are at present training with this end in view.

The Bible in New Zealand

TWO reports, from widely differing sources, indicate a special interest in the Bible in New Zealand at the present time. First, George T. B. Davis writes to the *Monthly* published

by the Moody Bible Institute: "We feel confident the Lord is going to do great things in answer to prayer here in New Zealand. Already 30,000 Testaments have been ordered from London of which 20,000 have reached New Zealand. The Bible has been shut out of the schools, and there is a crying need for the work."

In support of the last statement comes the assertion by *The Christian Century* that the Bible in Schools Propaganda Committee of New Zealand is a very active organization. It has marshalled a wide variety of arguments in behalf of the idea of including the study of the Bible in the educational scheme. Among these arguments are some startling statements on moral conditions in New Zealand. Fifty per cent of the first births of that land indicate that illicit relationships have been formed previous to marriage. It is insisted that only the creation of a moral ideal through religious instruction will lessen these conditions.

GENERAL

How Christianity Is Supreme

IN summing up the results of his comparative study of religion, Dr. Ernest Hume, Professor of the History of Religion in Union Theological Seminary, New York, says: "For myself, I would testify that the study of the history of religions has produced a greater confidence in the unequalled religious value of the Christian Bible and especially in the supremacy of Jesus Christ. There are a dozen points of similarity between Christianity and other religions of the world, although at each point I believe that Christianity is superior. These are: (1) Belief in one supreme worshipful Being. (2) The claim of divine incarnation. (3) The claim of a supernatural origin of the Founder. (4) The claim of divine revelation.

(5) The claim of an inspired scripture. (6) The report of miracles wrought. (7) The principle of 'the Golden Rule.' (8) A certain social gospel, or the especially sacred community. (9) The hope of a universal religion. (10) The hopes and fears of a future life. (11) Salvation by faith. (12) The doctrine of a Trinity. However, there are three points in which I cannot adduce any parallel from the history of the other religions of the world, viz., (1) the character of Jesus Christ Himself; (2) the character of God as revealed by Jesus Christ; and (3) the work of the Holy Spirit as assured by Jesus Christ."

A Jewish Life of Christ

DR. JOSEPH KLAUSNER, a devoted Zionist and prominent Hebrew publicist, is the author of a "Life of Jesus of Nazareth," written in modern Hebrew. Although it gives but an incomplete picture of our Lord, and will not satisfy the Christian reader, the fact that such a work should appear in Jerusalem is not without significance. Dr. Klausner warns his readers not to deceive themselves by thinking that the Evangelists invented their stories, and so corrects the attempt made in many polemical Jewish publications to show the gospels to be a tissue of lies. The purpose of the book is not, however, to commend Jesus as Messiah and Divine Saviour, but rather to justify the rejection of Christ, both in the past and in the present. According to Dr. Klausner, Jesus is to be to the Jewish nation no more than "a great moral teacher and an artist in parable." Nevertheless, the attitude of the writer to the gospels will open the eyes and the mind of many Jewish readers, and Jewish missionaries will be able to appeal to a Jewish authority when the authenticity of the New Testament is called in question.

THE MISSIONARY LIBRARY

Ways of Ah Sin. By Charles R. Shepherd. Illustrated. 12mo. 223 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

In this effective story of Chinese slave girl traffic in America, Dr. Shepherd has drawn on his experience in China as well as on his four years as a Baptist worker on the Pacific Coast of America. No ordinary missionary book is this! It is a thrilling story of the life of a Chinese girl in America that grips one's interest from beginning to end. It reveals unpleasant facts but those which all Christians and particularly American Christians should know.

On the strong personal interest centering in an attractive young girl and her rescue hangs the whole story of the Chinese slavery in America. The tale is told with such dramatic effect that one is led to wonder if it may not soon be announced on the moving picture programs.

Dr. George W. Hinman, a Congregational co-worker with Dr. Shepherd among the Chinese of the Pacific Coast, speaks of the book as "A graphic and accurate picture of conditions which honeycomb every Chinese community from San Francisco to New York. Tong murders decreed in San Francisco may be executed in Chicago or New York. The Black Hand of Chinese terrorism uses the long-distance telephone and has its agents everywhere. The present nation-wide protest against the sale of dope is bound to lead investigators to the sources, Chinese wholesalers, backed by secret societies organized to aid and protect their members. This story will awaken the country to the consequences of tolerating such law-defying organizations."

Dr. Shepherd makes clear in his foreword that "the wily Ah Sin does not represent the children of the Mid-

dle Kingdom at their best—the intelligent, industrious, high-minded group which are a credit to their native land and an asset to the land of their adoption. He represents rather, what might be called the unregenerate Chinese—we use the term advisedly. He and his tribe still exist and they have increased in number. They have waxed fat, prosperous and powerful; and in addition to their own native wiles and cunning, have adopted many of the ideas and vices of the lower strata of American society. They constitute today the greatest single menace to peace, prosperity and social progress in every Chinese community in the United States."

The book not only recounts the facts in the form of a story, but devotes the last chapter to the history, the meaning and the present activities of the Chinese secret societies called "Tongs."

The book will give a shock to the contented lover of America who is assured that things are about right as they are. It will give him pain to realize that these "Tongs" are an American product and adapted to the conditions of evil possible in Chinese sections of American cities. It should stimulate the energy of every full-blooded Christian American to do what he can to stand up and fight a very real and extensive evil. It will give a new vision of what home mission agencies contend against in Chinese quarters of the Pacific Coast. It will be heartening to realize that the great force to fight this evil is the united spirit of heroism and devotion that is increasingly possessing the Christian Chinese. Surely the strength of the moral force of Christian America should aid directly and immediately in crushing out a real curse!

Confronting Young Men with the Living Christ. John R. Mott. 12mo. 203 pp. \$1.50. Association Press. New York. 1923.

These addresses on the need of young men for a vital personal relationship to Jesus Christ as divine Saviour and Lord are strong and effective. Dr. Mott shows that equipment and organization without life are useless and that spiritual life under Christ's control will be a real force in solving social problems. Those working among young men and young women will find here many valuable suggestions and stimulating thoughts.

Following the Pioneers. A Story of American Baptist Mission Work in India and Burma. Joseph C. Robbins. 12mo. 162 pp. \$1.50 net. The Judson Press. Philadelphia. 1923.

A journey to India and Burma last year has resulted in this volume that not only gives some graphic pictures of lands and people but, with up-to-date facts and pictures, tells the wonderful story of missionary achievement with vividness and power. It is not an ordinary book of travel nor a commonplace study book and, while devoted to Baptist missions, contains inspiration for all. An index would be a distinct addition and we see no good reason for jumping from India to Burma, back to South India and then to Assam.

Enlargement in Distress.

This is the title of the latest annual report of the China Inland Mission. In the midst of national unrest in China, with brigandage, famine, flood and other difficulties, and in spite of financial distress in America and England, the report is full of encouragement. The Mission reports more than 6,300 baptisms in the year—the largest number in any year (except one) since it was founded. Nearly 100,000 Chinese have been baptized in all by the Mission.

Another significant fact is that while most Mission Boards report deficits, the C. I. M., in this time of

economic trial, has received \$684,484 without any direct appeals for funds. This is more from Great Britain, Australia and China, though less from America, than last year. Forty-five new workers were sent out so the total foreign missionaries now under the Society number 1,086 who are supported at a cost of \$300,000 or about \$300 each a year, plus about \$75,000 for the home operation and \$158,194 for 1,382 Chinese helpers, rents, etc., in China.

Christian Ways of Salvation. By George W. Richards. 12mo. 327 pp. \$2.50. The Macmillan Co. New York. 1923.

The use of the plural in the title is an indication of the standpoint from which the book is written. The author is Professor of Church History in the Reformed Church Theological Seminary and adheres to the so-called modern view which regards the age long advance in religious ideas as due to an evolutionary process.

The initial discussion of the book deals with comparative religion and, following the familiar line of deduction, the author finds the roots of the great truths of Christianity first in the ancient religions of Assyria, India and Egypt; traces certain common elements in the religions of Greece and finally establishes the more complete development in the religion of Israel. With this foundation, the development of the idea of salvation is traced through the teachings of Jesus and His apostles and finally the history of the Christian Church and in the modern world.

There is a wealth of historical illustrations which, at certain points, is most illuminating and there are distinctions between vital Christian doctrines and mere tradition which are timely and important. As to the main thesis, however, few evangelical believers will accept such a statement of God's saving message. For example, there is a significant obscurity in the author's reference to Christ's baptism by John when he says "Deep called unto deep, The divinity within Him, quickened into full self-con-

sciousness by the divine voice from above, responded to the heavenly wisdom. He went down into the water a Galilean peasant; He came up out of the water the Christ of God; a mystery in the inmost consciousness we will not attempt to explain." A new form of kenosis theory!

The divine stature of Jesus is further diminished by repeated reference to "the apocalyptic language of His time" and on this point he adopts the view of Prof. Harnack: "Jesus lived and spoke within the circle of eschatological ideas which Judaism had developed more than two hundred years before and He controlled them by giving them a new content and forcing them into a new direction." The difficulty of the apocalyptic teaching of Jesus is resolved by referring to it as the framework of His ministry and thus not a part of the permanent structure. "Whatever the terms were taken from Jewish apocalypsis, Hellenic philosophy or Roman law, they were only transient forms or media which half concealed and half revealed Jesus." The messianic hope which is admitted to have been almost dominant in the Church for the first one hundred years is ascribed to a recrudescence of Jewish ideas and is regarded on the whole as having been a hindrance to the spread of the Gospel.

While the avowed purpose of this writer is too clearly differentiate the salvation of the Christian gospel from the errors and superstitions which have obscured its meaning, nevertheless, it is difficult to see how faith can find a foothold in the narrow sphere of diluted truth which is allowed to remain.—H. R. M.

The Golden Bough. A study in Magic and Religion. Abridged Edition, by J. G. Frazer. 8 vo. 756 pp., 25 s. (Macmillan & Co., New York.)

This is a single volume abridgment of a twelve volume work of unusual thoroughness and merit. It contains much accurate information in regard to the origin and practices of magic among all races and in all ages, and

shows the relations of magic to religion. It is, therefore, of special value to missionaries to primitive peoples in all lands and will give them an understanding of the many dark sayings and mysterious practices with which they come into contact. It is sane, complete and reliable and the abridged edition will enable students to read it who have neither the time nor the money for the monumental edition of twelve books.

Persian Sketches. Rt. Rev. J. H. Linton D.D., Bishop of Persia; Foreword by General Sir Percy Sykes. Illustrated. 130 pp. 2 s 6 d. Church Missionary Society Press. London. 1922.

No profound problems of missionary work are dealt with in this little book which evidently embodies the musings of Bishop Linton's leisure hours. The sketches of men and women and things in the land of Cyrus are light and most of them amusing, but they are true to life, and show real insight and genuine sympathy. The author makes us smile at the way they act and think in Persia, but he does not mock for he loves the people and sees the good in them.—R. M. L.

A West African Romance. By A. E. Southon, \$8.00, 7 s, 6 d. Hooder and Stoughton, London, England. 1923.

This romance of West African bush life, on the contention that his half-caste villain, Tulasi, suffers so much ill-treatment and humiliation at the hands of the white men he meets that the iron enters into his soul, and he, though admiring them secretly, dedicates his life to the task of driving them from the Coast. To avenge himself for the kicks received from the Europeans of Lagos, he becomes the leader of an up-country gang of outlaws, whom he bends to his will by the creation of a new god, whose priest he pretends to be. By the power of this new god he means to knit all the tribes together for he sees that African disunion makes the European way easy and believes that if he can unite the warring chiefs he can bathe spears in the white man's blood. At the last minute the jealousy of a shrewd old

witch-doctress, whom Tulasi had scorned, leads to the discovery of the plot and the revolt is made effective.

A missionary of a fine type who comes into the new district gives the author opportunities for contrasting the views of clergyman and official, and though at first their opinions are wide apart, experience brings great changes to both. The story is almost obviously the creation of a missionary serving in the West African field, but there is no bias and no special pleading.—F. S. J.

What Is The Y. M. C. A.? By Paul Super. 126 pp. Association Press, New York. 1922.

This little treatise is an interpretation of the organization by a man who knows the inside workings of the Y. M. C. A. He is now National Secretary for Poland, and has had long experience with Association work as a secretary of the International Committee. He sees the problem presented by the wonderful growth of the movement, and realizes clearly the difficulty of maintaining the spiritual side of the work. How to spiritualize the organization in all its activities is the baffling problem which he sets before himself to try to solve. To affirm that he succeeds would be to say too much, but it is only fair to the writer to state that he lays down the principles, which if followed in a true spirit, will be the means of making the Association a spiritual force in every community. While the book is intended especially for secretaries, it will also be helpful to all those who have the interests of this organization at heart.—J. F. R.

A Grain of Wheat—and Other Sermons. Walter Benwell Hinson. 141 pp. Bible Institute Colportage Association, Chicago. 1922.

These topical sermons addressed to the popular mind are rather ordinary in thought, evidently depending more on the personality of the speaker than on the power of the ideas expressed. Dr. Hinson does not always expound the text, and makes very little use of the context. He depends for his im-

pact almost entirely upon illustrations and the use of emotional appeals. Personal references are very prominent and do not add materially to the truth presented.—J. F. R.

A Manual of Archive Administration. Including the Problems of War Archives and Archive Making. Hilary Jenkinson, M.A., F.S.A. xix, 243, 7 pp. New York: Oxford University Press, American Branch. \$3. 1922.

An excellent piece of technical work by a thoroughly competent specialist, —the first relatively complete work in any language upon the subject. An explanation of what archives are, with illustrations of varied styles, and a statement of the duties of archivists, is followed by chapters upon the origin and development of such documents and rules for archive keeping; a full description of modern archives and their making; a special series of discussions as to war archives and their custody. Six appendices, very practical in character and illustrated by examples of archive preparation, conclude the volume, with the exception of a seven-page list of monographs upon the War, part of which have been already prepared, and all of which discuss the economic and social history of the World War.—H. P. B.

Landmarks in the History of Early Christianity. Kirsopp Lake. 103 pp. \$1.25. MacMillan Co. New York. 1922.

Here is an unsuccessful attempt to find in Christianity simply a series of syntheses of separate religious faiths associated with familiar geographical centers. The reader is taken in succession to Galilee, Jerusalem, Antioch, Corinth, Roman and Ephesus as centers whose particular traditions, rather than any real revelation from God, have been perpetuated in the New Testament. One committed to the conclusions of rationalistic destructive Biblical criticism will find himself in a congenial atmosphere with Dr. Lake, who frankly confesses, (page 42), that "It seems to many as though the line of thought suggested above, which reduces to a vanishing

point the amount of Christology traceable, in the ordinary sense of the word to Jesus Himself, if in some way a grave loss to Christianity. No doubt it is a departure from orthodoxy."

One not accustomed to eliminate from the Gospels, Acts and Epistles, teachings contrary to his preconceived notions and to build his theories upon such an impoverished residuum, will find little light or help in understanding the genesis of Christianity in these "Landmarks." The story of the death of the Pharisee, Akiba, and his interpretation of the meaning of the Shema "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul," quoted from C. S. Montefiore's "Prolegomena to Acts," is one tradition worth reading.—F. P.

Annual Meeting of the Home Missions Council and Council of Women for Home Missions. Report. 1923.

The breadth, depth and greatness of the work of home missions are shown in this volume which is rich in facts. Pastors and officers of missionary societies will find here a wealth of material for sermons and addresses on Alaska, Indians, Hebrews, Negroes, Orientals, Mexicans, European immigrants, Mormons and others in city, country, mountains and prairies of North America.

NEW BOOKS

The Ways of Ah Sin. Charles R. Shepherd. 223 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

The Children's Bible. Henry A. Sherman and Chas. F. Kent. 329 pp. \$3.50. Chas. Scribner's Sons. New York. 1922.

Better Americans. Joyce C. Manuel. 114 pp. 60 cents. Council of Women for Home Missions and Missionary Education Movement. New York. 1923.

Save America. Elizabeth Tilton, Editor. 129 pp. 25 cents a copy. National Committee of One Hundred for Law Enforcement. 302 Ford Building, Boston. 1923.

China in the Family of Nations. Henry T. Hodgkin. 267 pp. \$2.00. George H. Doran Co. New York. 1923.

The Tai Race. Wm. Clifton Dodd. 353 pp. Torch Press. Cedar Rapids, Iowa. 1923.

In China Now: China's Need and the Christian Contribution. J. C. Keyte. 160 pp. 2s. United Committee of Missionary Education. London. 1923.

Christian Literature in Moslem Lands. Committee on Social and Religious Surveys. 306 pp. \$3.50. George H. Doran Co. New York. 1923.

The New Palestine. W. D. McCracken. Foreword by Viscount Bryce. 392 pp. 16s. Cape. London. 1923.

Palestine, the Land of Three Faiths. Philip Graves. 286 pp. 12s 6d. Cape. London. 1923.

The Mexican Nation. Herbert Priestley. 507 pp. \$4.00. Macmillan Co. New York. 1923.

The Social Revolution in Mexico. Edward Alsworth Ross. 176 pp. \$1.75. Century Co. New York. 1923.

Adventures with the Bible in Brazil. F. C. Glass. 220 pp. 4s. Pickering & Inglis. Glasgow. 1923.

With Italy in Her Final War of Liberation. Olin D. Wannamaker. 294 pp. \$1.75. Fleming H. Revell Co. New York. 1923.

Among Unknown Eskimo. Julian W. Bilby. 280 pp. \$5.00. Lippincott Co. Philadelphia. 1922.

Alaska, the Great Country. Ella Higginson. 583 pp. \$2.50. Macmillan Co. New York. 1923.

A Galilee Doctor—A Sketch of the Career of Dr. D. W. Torrance of Tiberias. W. P. Livingstone. 283 pp. \$2.00. George H. Doran Co. New York. 1923.

Sundar Singh, the Lion-Hearted Warrior. E. Sanders and Ethelred Judah. 96 pp. Society for the Propagation of Christian Knowledge. London. 1923.

Pandita Ramabai. Helen S. Dyer. 173 pp. 4s. Pickering & Inglis. Glasgow. 1923.

Lives of Men or George Bowman of Pittenweem. Margaret Pyle. 58 pp. 1s. China Inland Mission. London. 1923.

General Feng. Marshall Broomhall. 80 pp. 1s. China Inland Mission. London. 1923.

Archibald McLean. Wm. R. Warren. 399 pp. \$1.50. United Christian Missionary Society. St. Louis. 1923.

Francois Coillard: A Wayfaring Man. Edward Shillito. 235 pp. 5s. Student Christian Movement. London. 1923.

Raymond Lully: Illuminated Doctor, Alchemist and Christian Mystic. Arthur Ed. Waite. 75 pp. 2s. Rider. London. 1922.

The Missionary Wife: Her Preparation, Place and Program. Mrs. Chas. K. Roys. 39 pp. 25 cents. Committee of Reference and Counsel. New York. 1923.

(Continued on 3rd Cover.)

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society of India, is visiting Australia under the auspices of that organization and the Student Christian Movement.

* * *

PAUL KANAMORI, the Japanese preacher who has been called "the Moody of Japan," is to visit Australia and New Zealand early in 1924.

* * *

REV. R. ERNEST HUME, PH.D., D.D., Professor of the History of Religions at Union Theological Seminary, New York, was due to arrive in Bombay, early in September, to deliver a course of lectures under the auspices of Bombay University, and also in

the Punjab, on "India's Early Religious Ideals."

* * *

DR. H. K. W. KUMM, of the Sudan United Mission, left this autumn on a tour of inspection of the stations of the mission, and plans to return in the summer of 1924.

* * *

S. P. FENN, of Cleveland, Ohio, sent to the International Committee of Y. M. C. A. an unsolicited contribution of \$500,000, following the announcement that the property loss of the Association in Japan would probably amount to more than \$1,000,000. The only condition attached to the gift is that \$50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America, and the balance be used for permanent buildings of the Association in foreign lands.

OBITUARY

DR. MARY PIERSON EDDY, for many years a medical missionary of the Presbyterian Board in Syria and founder of the Tuberculosis Sanitarium near Beirut, died in September, in Beirut.

* * *

DR. DAVID W. TORRANCE, of the United Free Church Scotch Medical Mission of Tiberias, Palestine, died on September 1st, in Safed, Palestine. For about forty years he had given himself to the alleviation of suffering in Tiberias, and from many miles around many came for his healing ministrations to soul and body. The story of his life has recently been written by William Livingstone and published by Doran Company, New York.

* * *

LYMAN STEWART, the well-known Christian philanthropist and founder of the Bible Institute of Los Angeles, died at his home in California, on September 28th. He was a great-hearted Christian and was eagerly looking for the coming of Christ.

* * *

DR. WILTON MERLE SMITH, for many years pastor of the Central Presbyterian Church, New York, and President of the Presbyterian Board of Home Missions, died at his home in Manhattan, on October 3d.

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We Cashed Our Wishes at the Bank

By ANNA HUSSEL

EVER since some friends of ours settled in Vancouver, B. C., this has seemed to us like a Promised Land—the land of our dreams. One reason was that through these friends we knew a fine job at a fine salary was waiting for William (my husband). We had never felt settled nor contented where we were then located—Camden, N. J.—and this offer from Vancouver made us actually dissatisfied. But Vancouver is 4,000 miles from Camden. The plain truth is we didn't have the money for the trip. It wasn't our fault—we had gone through some bad luck. We owned a little furniture, a Ford car, and the clothes on our back. But that was about all. Nothing saved up. It was taking every cent William earned just to live. If we had sold everything we owned in the world, we couldn't have raised enough cash to pay our expenses even half way to Vancouver. Unless wishes could be cashed at the bank, we decided we might as well quit thinking about it.



"Hooray!" He Shouted

One Sunday William was reading the paper. I'll never forget it—that day changed the whole situation for us.

"Hooray!" he shouted. "I've found it, Anna! Look here!" He showed me what he had been reading. It told how people all over the country were earning extra money in their spare time—at simple, easy and pleasant work done in the privacy of their own homes. How one woman averaged over \$11.00 a week. Another \$15.00. How a husband and wife together earned over \$35.00 in a single week. All this in spare time—time that most people just fritter away. It was work that anyone anywhere can do—knitting socks on the Home Profit Knitter; with good pay guaranteed.

"Anna," William said, "there's our chance. There's the way to get to Vancouver and make a fresh start in life. I've got it all figured out. Let's send for full information about this Home Profit Knitter and the guaranteed pay, and then I'll tell you."

After mailing his letter, William told me his idea. We would make the trip to Vancouver in our fiver—take our time, see the country as we went, have the time of our lives. It would be cheaper than by train, and a lot more fun. We could quickly earn enough extra money with the Home Profit Knitter to buy our food and gasoline and pay all our expenses on the way. We were so excited that we could hardly wait for the answer to our inquiry.

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