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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR DECEMBER, 1923

	Page
FRONTISPICE	TANEAKI HARA AND JAPANESE EX-PRISONERS
EDITORIALS	965
A CONFERENCE FOR BETTER CITIZENSHIP	
THE COMING STUDENT VOLUNTEER CONVENTION	
GOING FORWARD IN TURKEY	
INTERDENOMINATIONAL MISSIONARY AGENCIES	
GENERAL FENG AND SOCIAL SERVICE	By ROSALIND GOFORTH 973
<i>A story of the remarkable work done by the Christian Chinese general among his soldiers and their wives.</i>	
THE MISSIONARY EDUCATION OF CHILDREN	By SOPHIA LYON FAHS 976
<i>Ideas and ideals in reference to the benefits and best methods of giving children practical missionary interests.</i>	
THE RECENT PROGRESS IN SIAM	By R. O. FRANKLIN 979
<i>Signs of development in the understanding of Christianity and development in modern methods as shown in the small but progressive kingdom in Southeastern Asia.</i>	
A JAPANESE CHRISTIAN WORK AMONG PRISONERS	By TAIICHI HARA 986
<i>A modern miracle of missions, working in the heart of a Japanese, and leading him to rescue criminals among his countrymen.</i>	
WHAT THE JAPANESE ARE READING	By S. H. WAINRIGHT 991
<i>The characteristics of the Japanese and their interests as shown in the type of literature from which they receive their education and ideals.</i>	
OPPORTUNITY FOR CHRISTIAN EDUCATION IN JAPAN	By C. K. LIPPARD 996
<i>Evidences of mental hunger in Japan and ways in which Christian teachers are supplying the need.</i>	
THE WOMEN OF THE SUDAN	By MRS. DAVID S. OYLER 999
<i>Characteristics and customs of the dark-skinned, Mohammedan women of Upper Egypt, showing their need of the Gospel.</i>	
THE STORY OF NYAKEIRU	By MRS. JOSEPHINE E. HOPE 1002
<i>A girl of British East Africa and her life before and after she came in contact with Christian missionaries.</i>	
RECENT SUNDAY-SCHOOL PROGRESS	By W. C. PEARCE 1004
<i>The forward movements in all parts of the world since the Tokyo convention.</i>	
OUR BROTHER, THE JEW	JAMES TOOKER FORD 1006
<i>The un-Christian neglect of our Hebrew neighbors and ways in which they may be brought into touch with Christ.</i>	
BEST METHODS	EDITED BY MRS. E. C. CRONK 1009
WOMAN'S FOREIGN MISSION BULLETIN	EDITED BY MRS. HENRY W. PEABODY 1017
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 1021
NEWS FROM MANY LANDS	1024
THE MISSIONARY LIBRARY	1039
INDEX FOR THE YEAR 1923	1045

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EX-PRISONERS IN JAPAN AND THE EVANGELIST TANEAKI HARA

This work, started nearly fifty years ago by Mr. Hara, has suffered greatly through the recent earthquake and fire. Mr. Hara's office and home for ex-prisoners was destroyed.

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
TWELVE

THE COMING STUDENT VOLUNTEER CONVENTION

THIRTY-SEVEN years ago, the Student Volunteer Movement was founded at Mount Hermon, Massachusetts. Since that time, they have enlisted thousands of recruits for foreign missions and have helped to stir up the Church at home to support these recruits by prayers and gifts.

The ninth International Convention of the Movement will be held in the Cadle Tabernacle, Indianapolis, Indiana, from Friday, December 28, 1923 to Tuesday, January 1, 1924. About six thousand delegates are expected from the colleges, universities and technical schools of the United States and Canada. The delegations will be made up from the students who have been positive factors in the Christian life of their institutions. At the Des Moines Convention in 1920, there was 6,890 delegates from 949 institutions.

The purpose of this Convention is to bring together those who look upon Jesus Christ as the Lord and Saviour of men, the Hope of individuals and of the race, and who make the proclamation of His message and the extension of His sway throughout the world their great aim in life.

The program of the Convention opens with addresses on present-day social, political, racial and industrial problems, followed by group discussions on these topics and the relation of the Christian missionary enterprise to them. Then will follow the consideration of separate mission fields; the missionary message; the call for recruits and their preparation, and the results of world-wide Christian missions. A great missionary exhibit will consist of maps, pictures, books and magazines relating to missions. The speakers will include men and women of international reputation and native Christian leaders from the great mission fields.

The Student Volunteer Movement has already been used to accomplish great things for the Kingdom of God and its past conventions have been remarkable under the leadership of such men as

Robert P. Wilder, John R. Mott, Robert E. Speer and Fennell P. Turner. They have not only awakened missionary enthusiasm but have greatly deepened spiritual life and stimulated personal Christian service and consecrated giving both among students and older laymen.

Today, the conditions, in Church and society, are very different from those that confronted us in the early days of the Movement. Then the whole Church needed to be aroused to the missionary responsibility, the foreign missionary enterprise was on the defensive, the student body had scarcely been touched, and ignorance of moral and spiritual conditions in foreign lands was appalling. Today, through conventions, literature, travel, political movements and great catastrophes, the world has been brought near to all except the most hopelessly narrow, unchristian and provincial. Facts as to the needs of men and the results of missionary work have enlisted the sympathy and cooperation of the leading laymen and women in all classes of society. Giving has greatly increased and the whole program is considered on a broader scale. There are many reasons for thankfulness and encouragement.

At the same time, there are grave dangers and additional reasons for earnest study and prayer.

1. The very success and popularity of foreign missions involve danger lest the work be undertaken too lightly and by those not called of God and fitted spiritually for it.

2. The larger incomes of missionary societies (still too small to meet the need) involve a danger lest money be spent too freely on expensive institutions that do not produce proportionate spiritual results.

3. The spread of modern civilization involves a danger lest the missionary life become too comfortable, losing its pioneer quality, and lest volunteers be attracted to it for other reasons than their desire to bring Christ and His Gospel to those who do not know Him.

4. Modern rationalistic and socialistic ideas have permeated colleges and technical schools to such an extent that there is constant danger lest merely humanitarian motives lead men into the mission field and lest they there attempt to save men for this life only and by a denatured Gospel, while they offer no sure remedy for sin and no adequate basis for a Christ life, character and service. The real Gospel, which is the "power of God unto salvation," is in danger of being sidetracked to a secondary place or left out altogether.

5. The study of non-Christian religions has led to the discovery of many beautiful ideals in them that have failed to save their devotees from sin and failure. This discovery has led some to give up belief in the necessity for accepting Christ and His Gospel as offering the only Way of Life.

The need for missions has not changed—the wages of sin is death today, as in Apostolic days, and all men need God's way of life as revealed in Christ. The basis of the call for recruits is the same—the commission of Christ to His disciples to preach the Gospel to every creature. The missionary message has not changed—it is the free gift of Eternal Life for this world and through eternity to those who accept Jesus Christ as divine Saviour and Lord. The power on which we must depend for success has not changed—it is the power of the Holy Spirit, working through those who obey God, to transform them and to make their lives fruitful. The reward for consecrated missionary work at home or abroad is the same—it is the approval of our Lord, the joy of service to man and the consciousness of having been used to help carry out the great program of Christ for the world.

Pray for The Student Volunteer Convention.

CONFERENCE FOR BETTER CITIZENSHIP

THE Christian's citizenship is in Heaven. His primary responsibility and loyalty are to God—but while we are on earth, we have also a duty toward human rulers and toward our fellowmen. The clear teaching of the New Testament is that followers of Christ shall so live as to help and not hinder the temporal and spiritual progress of their fellows. God has set mankind in families; He has given laws to govern our relationships, laws such as harmonize with our best good, and He has taught principles of righteousness, love and service that, if carried out, would make a Heaven on earth.

The recent Citizenship Conference at Washington, D. C. (October 13 to 15) was Christian in spirit if not in name. About one thousand men and women gathered from all parts of the country to consider ways in which America may be made a better country and exert a better influence on the world. Churches, welfare organizations and other bodies were represented. The main topic was "How to Secure Better Law Enforcement," including that of the Eighteenth Amendment.

The evils of strong drink are evident in politics, in industry and in society in general. The introduction of the law against its manufacture, transportation or sale was for the benefit of mankind and the enforcement of the law in most parts of the country has helped greatly to lessen intemperance, poverty, vice and crime. At the same time a spirit of lawlessness has been revealed and the disregard of the law has had an especially baneful effect on American youth—not only in intemperance, but in dishonesty, vice and crime. It was the aspiration of Lincoln that "reverence for law might become the political religion of the nation." Those who disregard the

Eighteenth Amendment would make an exception in the case of any law they personally dislike to obey.

A large number of influential public-spirited citizens spoke at the Washington Conference. Governor Pinchot of Pennsylvania and President Coolidge are strongly urging the full observance and enforcement of the law and the chief state executives have promised their cooperation to this end.

The following recommendations were among those adopted at the Conference:

1. We recommend that the spirit and purpose of this conference be conserved and promoted by the creation of a committee of one thousand, composed of representative men and women who will give their whole-hearted support to the plans and program adopted.

2. The Conservation Committee is specifically instructed, in such cooperation with other agencies as may be practicable, to organize union law enforcement mass meetings and conferences in twenty or more of the great centers of the nation, at the earliest possible dates. In each of these mass meetings, the existing agencies shall be requested to arrange for village, town and city law enforcement meetings with programs which shall as far as possible parallel in spirit and in method.

3. We recommend that the Conservation Committee confer with the presidents of schools, colleges and universities, concerning the presentation of this great question to the student body of our country by carefully selected speakers.

4. We recommend that the Committee consider the advisability of making a nation-wide call that the *second Sunday in January* of the coming year be observed as Prohibition and Law Enforcement Day; that programs be prepared by churches and other organizations committed to the high ideals of Christian patriotism for the use of Sunday-schools and Young People's Societies; that sermons be preached and united mass meetings held. Particularly do we appeal to the preachers and to all other religious workers.

5. We recommend that a united community campaign be organized in every village, town and city to support aggressively the local, state and federal authorities in the enforcement of all laws, particularly the Eighteenth Amendment, the Volstead Act and all other supporting legislation.

The greatest need is for adequate education and the extension of Christian principles to overcome intemperance and lawlessness. In homes, churches, and schools, precept and example must teach obedience to divine and human laws. Community conferences, in cooperation with permanent temperance and good citizenship agencies, should promote prohibition and law enforcement educational campaigns, directed toward building sound public sentiment along the following lines:

- a. The temperance training of youth through instruction of all pupils in all public schools in the nature and effects of alcoholic beverages. Such instruction is required by the school laws of practically every state but may be neglected. Training to total abstinence and law observance in Sunday-schools and other organizations for youth also is vital.
- b. Widespread dissemination of the underlying reasons for prohibition which brought about the Eighteenth Amendment.
- c. Unceasing and systematic information to the public as to the authentic benefits of prohibition through press, pulpit, platform and personal testimony. This effort should include correction of false statements.

- d. Information and arousement of all citizens as to their responsibility for observance of law; statements of the concrete methods by which they may assist in law enforcement.
- e. Promotion of city-wide campaigns to bring the truths concerning beverage alcohol, prohibition and law enforcement to the foreign language speaking population. Preparation for foreign language newspapers and journals of special material.
- f. The use of moving pictures which may be installed on vans and at a comparatively small expenditure made available to the larger cities. Demonstration and exhibit booths and literature and speakers at county and state fairs. Law enforcement expositions organized by the cooperative agencies.

The real issue before the American people is not—Shall the Eighteenth Amendment and the Volstead Law be modified or repealed? It is—Shall the law be nullified by a law-defying minority? The issue involves far more than the enforcement of prohibition. It strikes at the heart of free government. Can American democracy protect its institutions and perpetuate itself?

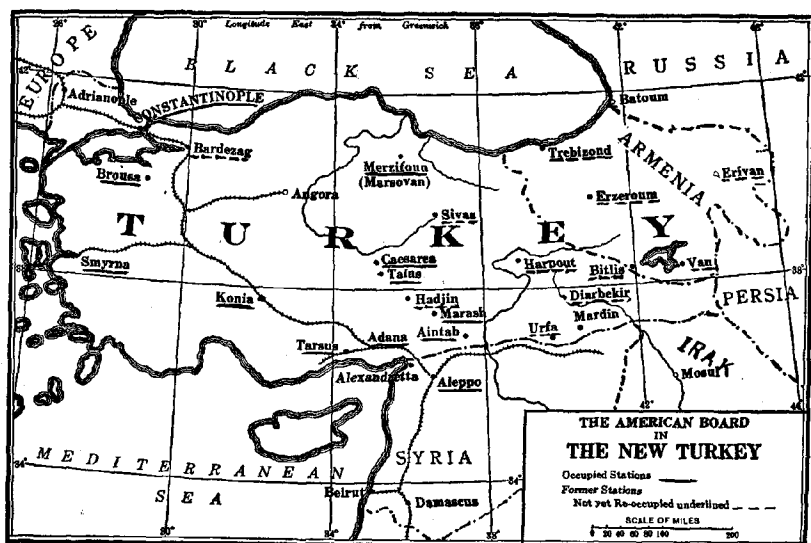
The Conference offered a strong challenge to those who are opposed to the Eighteenth Amendment to come out into the open, and repeal the Amendment if they can and to observe it until they can. "Hip-pocket guardians of personal liberty" are teaching the doctrine of qualified allegiance to established law. The American people should see to it that only those men are elected to public office who, in the words of Lincoln, will neither violate, in the slightest particular, the laws of the land, nor tolerate their violation by others. Lawmakers should not be lawbreakers. Grave responsibility rests upon the courts to compel obedience on the part of those who by open violation are bringing the administration of justice into disrepute. We urge upon the federal and state judges the need of more stringent action on the part of the courts to prevent the law's delays and of extreme penalties for persistent offenders, to compel the law-breaker to cease his lawlessness, and to arouse in the cynical and indifferent a new respect for law. The powerful influence of the press, through its editors, artists and reporters should be used to command respect for law; and its news columns, its editorial pages, or its cartoons and illustrations should not be used to hold up to ridicule and contempt our Constitution. Our homes, our schools and our universities must instill a respect for law into the hearts and minds of the youth of today who are to be the citizens of tomorrow. Our churches must preach the practice of unselfish loyalty.

GOING FORWARD IN TURKEY

THE success of the Angora Government in regaining possession of Constantinople, compelling American and European governments to give up extra-territorial rights in Turkey, eliminating the Armenians from consideration, and gaining full

independence for Turkey, may mark a new era in Christian missionary work among the Turks.

In past years, the Turks have been driven to permit Christian work in their domain, but it has been, for the most part, confined to the Christian populations—Armenians, Syrians and Greeks. Few Turks have attended Christian schools and fewer yet have received the Gospel of Christ. Now, foreign missionaries will no longer belong to a privileged class, and may suffer new hardships and increased opposition. But from the beginning of Christianity, the messengers of the Gospel have not been promised immunity from persecution, and the blessing of God has accompanied those who have endured hardness as good soldiers of Jesus Christ. The Turk and



other Moslems are not excluded from the number of those to whom the Gospel must be preached, and the promise of the presence and power of Christ is to those who go out to preach His Gospel. It is not sufficient to feed the hungry in Turkey or to heal the sick and educate the ignorant—we must also preach the Gospel to all.

The attitude of the present Turkish Government toward Christian work is shown by the fact, just reported, that Dr. Lorrin A. Shepard, of Aintab, has been ordered to close the Azariah Smith Memorial Hospital and to give up his practice of medicine and surgery in Turkey. When the work opened last year hopes ran high, for patients had increased rapidly, Dr. Kalpakian, the mission eyespecialist, had gained an enviable reputation, finances had been put upon a sounder basis, and evangelistic work had been strengthened.

At the recent meeting of the American Board of Commissioners

for Foreign Missions, held in Springfield, Massachusetts (October 19), the question of the future of missions in Turkey was considered and the following resolutions were adopted:

1. The American Board recognizes and accepts its unique responsibility for missionary work in Turkey and proposes to carry it forward as rapidly as circumstances permit.

2. The American Board recognizes and accepts its responsibility towards the refugees from Turkey now in Greece, Syria, and the Caucasus. It proposes to continue its aid in maintaining the moral and spiritual ideals of these stricken peoples in their exile.

3. The American Board commends the earnest faith and courage of its missionaries in the Near East which prompts them to plan for a large advance both among the peoples of Turkey and the exiles. While it is not practical to fully carry out these plans at present, the Board recognizes the work as established and important and equally worthy of consideration as that in any of its mission fields.

Turkey has been proclaimed a Republic, with Mustapha Kemal, Pasha, as the first President. He is given large powers and is unfriendly to Christian missions but if the Church of Christ accepts the challenge of the Turk, and determines to go forward with the program of Christ in Turkey, a new era of blessing may come and many followers of Mohammed will become followers of the Lord Jesus Christ.

CHINA'S NEED FOR CHRISTIAN EVANGELISM

SO much has been written about the success of Christian missions in China that many do not realize that the great need of the people has scarcely been touched. We forget that, with four times the population of the United States, China has less than one-thirtieth the number of ordained Christian preachers (foreign and Chinese) that there are in America. Vast areas are still untouched and millions of Chinese have never yet so much as heard of Christ. Two thirds of the Protestant missionary forces and one third of the Chinese Christian workers are located in cities with populations of 50,000 or over.

About three fourths of the total territory of China has been accepted by Protestant missions as their responsibility, but much of it is not occupied, even inadequately. In one third of this territory the people are still more than fifty miles from any evangelistic center. Add to this the territory of 437,000 square miles (larger than the Atlantic States from Maine to Florida) not even claimed, and we have nearly one half of China out of reach of the Gospel message. One fourth of China proper still remains unclaimed by any Protestant mission or Chinese Christian society while Manchuria, Mongolia, Sinkiang, Kohonor, Chwanpien and Tibet are practically unentered. At the same time, the yearly increase of the non-Christian population by birth in China is larger than the present total number

of Christian adherents (Protestant and Catholic)! China increases by about four million births a year while the increase of even nominal Christians is less than fifty thousand a year.

INTERDENOMINATIONAL MISSIONARY AGENCIES

A NEW missionary organization that is not duplicating the work of other societies but is endeavoring to supplement their activities and to prepare for advance, is the "Pioneer Mission Agency,"* established "to learn and publish the need and to forward workers and means to other organizations for pioneer work." The Agency is especially active at present in surveying neglected fields among the Indians in Latin America. The Field Secretary and General Secretary have recently visited Mexico and Central America and Rev. Howard B. Dinwiddie is now taking an extensive journey into northwestern Brazil and the neighboring countries.

In Colombia, Venezuela, Ecuador, Peru, Bolivia and Brazil are millions of unevangelized Indians. Mr. Dinwiddie hopes to discover the facts that will interest Christians in practical plans for work among them. Volunteer workers and funds will then be sought and an effort will be made to enlist the cooperation of societies that may be able to take up the work.

A number of interdenominational missionary agencies have become well established in America, some of which, like the China Inland Mission, cooperate with existing denominational boards and do not seek to establish new sects in the mission fields. Others, like the Christian Missionary Alliance, practically work on a denominational basis. Ten mission agencies have formed an Interdenominational Association.† These are the following: Africa Inland Mission, Bolivian Indian Mission, Bible House of Los Angeles, China Inland Mission, Central American Mission, Evangelical Union of South America, Inland South America Missionary Union, South Africa General Mission, Sudan Interior Mission, and the Woman's Union Missionary Society.

This Association has been formed in order that each mission may benefit by the experience and cooperation of the others. It would be well if the candidates for these societies could all be thoroughly trained and given practical experience in some evangelical missionary training school. The commission of our Lord to evangelize all nations should enlist every one of His followers in the work but there is ample room for differences of administration unified under the same Lord and working in the power of the same Spirit.

*The headquarters are at 80-82 Stafford Building, 1114 Chestnut Street, Philadelphia. Officers—J. Harvey Borton, *Chairman*; B. F. Culp, *Treasurer*; H. B. Dinwiddie, *General Secretary*.

†The officers are Rev. Henry W. Frost, *American Secretary of the C. I. M.*, *President*; Mr. Paul H. Graef, *Vice-president*, and Rev. Joseph A. Davis, *Secretary-Treasurer*. Their headquarters are at 113 Fulton Street, New York.



THE WIVES OF GENERAL FENG'S OFFICERS LEARNING USEFUL HANDWORK

General Feng and Social Service

BY MRS. JONATHAN GOFORTH, KIKUNGSHAN, HONAN, CHINA

Missionary of the Presbyterian Church in Canada, 1888-

CHINA'S Christian General believes in social service from the bottom of his great, sympathetic heart. But he does not believe in divorcing social service from its instigator and source of power—Jesus Christ. While in Kaifeng, the capital of Honan, last October and November, we saw the city placarded from end to end with pictures and writings, all bearing on truths for the uplift of the people both spiritually and morally. While General Feng improved the roads, public lighting and such matters, he also turned his attention to the poor, destitute, old men and women begging on the streets. He had a large temple emptied of its idols and prepared for the accommodation of these wretched creatures. Food was given them twice daily and preachers appointed to preach daily the Gospel of salvation for their souls. One of the first things that the new governor did after General Feng left was to order all these poor people out, in spite of the coming winter, and the idols replaced because "his mother wished to worship the gods!" An industrial school for women was started which gave employment to many and lessened the multitude of those who were living on "the ragged edge of ruin." Arrangements were made with the missionaries to do

Christian work among these women and night schools were arranged for men and boys.

In the army also, there were many signs of the highest ideals of *Christian* social service that were being carried out. Soldiers were taught trades while, at the same time, the spiritual teaching of the men was kept prominent in the army routine. Four Christian chaplains are kept working at high pressure arranging Bible classes and other meetings. On Sundays from fifteen to twenty services are held in different parts of the camp.



AN ANTI-CIGARETTE POSTER
Used in General Feng's Crusade in Japan

General Feng's *pet project* seems to be the school for his officers' wives and children. This, I was told, he supports entirely himself. The children are taught from kindergarten up as in other schools and the women attend classes for reading, writing, etc., in the forenoon and the afternoon is given to industrial work. Forty sewing machines are in constant use on which these the women make undergarments for the soldiers. Instruction in "First Aid" is given by the lady missionary who is in charge of Christian instruction. Forty of these soldiers' wives were recently baptized.

During the slack New Year season, when the soldiers were most likely to be restless for home, General Feng arranged an open-air theatre for his men, and here was combined hearty amusement with Christian teaching and morality. All the scenes were arranged and acted by the soldiers themselves. From the constant and hearty applause this unique theatre certainly seemed to be a great success!

Undoubtedly one of the reasons why General Feng has the love of his men is that *he thinks for them as a father for his children!* The same Christian spirit of service and pity for others is becoming evident in some of his officers. General Chang Chih-chiang, while in command of the brigade stationed at Tunghsien, near Peking, last winter, had the Christians of Tunghsien canvass the city shortly before Christmas for the names of all destitute people. On Christmas Day, he sent to each a gift of some pounds of corn meal from the Christian soldiers! Had a whirlwind struck Tunghsien it could hardly have caused more stir. For till then the people connected soldiers only with war, rapine, theft, pillage, and oppression.

Colonel Hsu (or Shih) and his wife had had several children,

all of whom died. When he was put in charge of the arsenal at Kaifeng with a fairly good salary, he and his wife determined to keep only enough for their bare needs and to spend the remainder in starting and supporting a school for the wives and children of the arsenal employees. The story of their work is one of the most beautiful I have ever heard. When called to leave Kaifeng, the Colonel handed over the entire school equipment to the Baptist Mission and also left a sum of money as endowment for the support of a teacher.

China is passing through a time of "troubled seas" such as the oldest missionaries now in China have never before known even in the Boxer days. The political chaos and military disruption affect the Christian army as a matter of course. The Government gave definite promise to General Feng of support if he came to Peking but these promises have not been kept. The thirty thousand troops now under the Christian General have had barely sufficient to keep them from starving and have had nothing to send to their needy wives and children at home. Other armies in China have broken loose and have pillaged long before being tested as these soldiers; yet we are told that the discipline in the Christian army remains as perfect as if all the men were being paid to the full. What would British or American soldiers do if left to starve by their Government?

Though the clouds hanging over China were never darker than now, yet there are gleams through the darkness brighter than any we have ever seen. We therefore take hope and go forward.

Moral slackness, as revealed in financial dealings, failure to distinguish between truth and falsehood, toleration of superstition, dalliance with the evils of gambling, intemperance and polygamy.

The weakness of the missions as revealed in *unwise selection and training of missionaries*, race prejudice, sectarianism and petty jealousies, failures of adaptation in architecture, manners and temperament, forms or worship, unwise use of money and domineering of the mission by the missionary.

As revealed in *personal failures in Christian living*, in the perception and proclamation of the Message, failing to perceive and support the existing good outside of the Church, emphasizing non-essentials, appealing to self-interest rather than challenging to service, and disunity.

A few months ago, a statement was published in American papers as a cable from China to the effect that General Feng had been excommunicated from the Christian Church by a body of his fellow-Christians on account of certain irregularities in connection with the deposition of President Li Yuan Hung. Word has been received from Dr. George L. Davis, Secretary of the North China Mission of the Methodist Episcopal Church, of which General Feng is a member, to the effect that this story is entirely without foundation. In fact, no such meeting as that reported in the cable dispatch was ever held in the Y. M. C. A. of Tientsin. General Feng has many enemies who would be very much pleased if they could prove any substantial accusation against him. One of the grievances brought up by his enemies comes from the fact that the General asked the Government for money to pay his soldiers who are nearly a year in arrears in the amount due them.—EDITOR.

The Missionary Education of Children*

BY SOPHIA LYON FAHS, NEW YORK

HOW closely is the child's missionary education related to religious education? Is missionary education something to be added in order to promote an enterprise, or is it an essential part of religious training? Should our controlling purpose be the child's religious growth, or should it be the raising of money for a cause? Should missionary societies decide first how much and to what objects they wish children to give, and then tell the children facts which will stir them to give, or should they first ask what kind of information concerning missions will yield the richest results in character building, and then study how they may direct the child's resulting natural desire for activity so that it will really count for good in this world of need?

Personally, I am ready to defend the proposition that missionary information should never be given to children with the primary object of raising money. I realize that it is easier for a camel to go through a needle's eye than for a missionary society to forego the money aim in its dealing with children. For the sake of the Kingdom of God in which *impossible* things are done; however, I believe that the religious educational aim should control. My reasons are as follows:

1. If at the outset we decide how much and to what we think our children should give, then by the narrowness of our aim we limit the character and the amount of the instruction we may give the children. The material we choose may not contain the facts which would most interest them, or which would give them what would result in the greatest contribution to their spiritual growth. By the narrowness of our aim, we also lose the opportunity of putting missionary teaching directly into the curriculum of the Sunday-school. It must forever remain as an extra to be introduced incidentally.

2. My second reason for believing that the educational, rather than the money aim should control is that the financial resources of children are small. If money be the object of our work, the same amount of energy devoted to adults would yield far larger financial returns. We may not entirely disregard the contributions of the children, since in one denomination alone the Sunday-schools give yearly about one million dollars to missions, although a small proportion of those gifts come from children under twelve or fourteen, out of their own allowance or their own earnings. Much of the money given is handed over to the children from their parents. If we were to insist that all the money given by children under four-

*Part of an address delivered a few years ago at a Foreign Mission Conference.

teen must come out of their allowances or earnings, the results would no doubt be comparatively small.

3. If our purpose is to promote the habit of giving, then our aim is educational, and the amount of money raised must be held as insignificant. We must concern ourselves primarily with the motives, the spirit that prompts the giving. So long as we bring pressure to bear upon teachers of Sunday-school classes and upon leaders of Mission Bands to raise a given amount of money, there is almost certain to be a disregard of the methods by which the money is raised and a careless attitude toward the place from which the money comes.

If we really wish to develop the habit of generosity in children, the first acts of giving must not only be genuine, they must also be enjoyed. It is a psychological law that the first acts in the habit forming process must be accomplished with pleasure. The family horse runs faster when driven homeward than when driven away from home because the homeward journey is associated with the pleasure of rest, shelter and food.

There are parents who, having compelled their children to attend church when young, thinking that thus they would develop the habit of regular church attendance, are disappointed because when their children reached the age of independence they never entered a church. The mistake lies in not knowing that a child's enjoyment of church is essential if going to church is to become a habit.

In developing in children the habit of giving, they must be made to enjoy their first experiences in giving. How then may this be accomplished?

1. Giving is enjoyed by children when it results spontaneously, when they have vividly pictured concrete situations until they feel them for themselves. This is frequently done through a series of related stories which are discussed and dramatized by the children or presented through various forms of hand work on the sand table. After such intimate acquaintance with a concrete situation, giving comes as a relief to the child's feeling of sympathy and he enjoys it.

2. The child enjoys feeling that his giving is the result of his own choice. If a given cause for which he himself does not particularly care has been imposed upon him, he feels that he has been over urged, or must give because others are doing so, and he is robbed of the joy of giving.

3. If the child can follow his gifts and see that the results have been good, he experiences joy. Let us provide a means of contact between the giver and the recipient of the gift. This is one phase of what it really means to subordinate a money aim to an educational aim in our missionary education.

In brief outline let me suggest three important ways in which missionary material may contribute to the development of religious and Christian character in our children.

1. A study of missionary material tends to enlarge the child's sympathies and his appreciation of other human folks. The child's experiences with other people are very limited. Missionary material may give him something akin to what travel might do. A wider acquaintance with folks softens prejudice, and develops a brotherly spirit. This broader stretch of the sympathies also tends to develop a sense of varied needs and creates the desire to help.

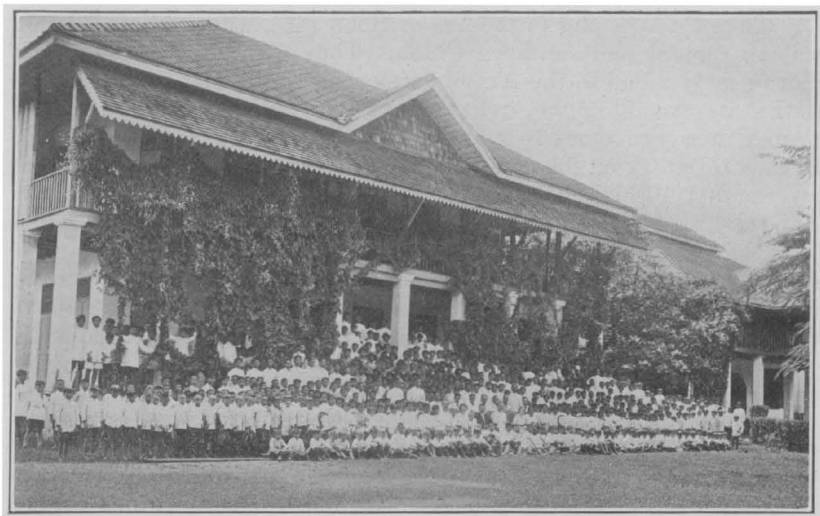
2. The stories of missionary heroes, native and foreign, by the power of example, leads the child to live a life of greater unselfishness, to undergo hardship and to persevere in difficult undertakings for the sake of service; to have greater faith in God's protection and a keener sense of obedience to duty. Through presenting strong virtues in vivid and concrete form in the lives of real heroes, missionary stories inspire the child to imitate the good.

3. Missionary stories, especially those that present contrasting pictures of the results of non-Christian faiths, and the transformations which Christianity brings, enrich the child's appreciation of a loving God, of Jesus and of His teachings. The child appreciates Jesus far better when he learns what human folks have been and done who have never known Him.

If we set before ourselves such worthy aims as these, and free ourselves of the money motives, then we make possible cooperation. We can all work together upon the essentials and leave the less important denominational phases of the enterprise to be taught when the children have reached their later teens. The juvenile mission books are of an inter-denominational character. We should advance, however, still farther and make all our literature for children, our books, our pamphlets, and our magazines for the use of all the churches. It will mean greater economy and greater efficiency.

It is of no concern to the child whether a given missionary hero be a Baptist or a Presbyterian. It is neither democratic nor Christian to teach him only or even mainly of the heroes of one branch of the Church. Nor should he be deprived of learning about the work in Turkey and Egypt simply because he may not happen to be a Congregationalist or a United Presbyterian. If in our work with children we surrender the purpose to extend denominational propaganda, we are then free to choose the best material that is available in the work of all denominations.

No large missionary program of education can be promoted without the closest cooperation between the Sunday-school and the missionary societies. This is part of the work of the Church's school of religious education, which is called the Sunday-school. Hitherto, missionary education has almost entirely been a thing incidental to the work of the Sunday-school. We must make it a vital part of the child's religious education, carried on by that organization which should be worthy of its name.



TEACHERS AND PUPILS OF BANGKOK CHRISTIAN COLLEGE, SIAM

Recent Progress in Siam

BY REV. R. O. FRANKLIN, BANGKOK, SIAM
 Missionary of the Presbyterian Church, U. S. A.

SIAM is a country that has never been brought prominently before the world and many people in America know very little about it. They may have heard of the "Land of the White Elephant" or the "Siamese Twins" but that is about the extent of their knowledge.

Siam is at the southern extremity of the vast continent of Asia, sandwiched in between French Cambodia and Anam on the East, and British Burma on the West. It is one of the small *independent* countries of Asia, but has lost considerable territory to France and England within the last few years. It is nearly 1,200 miles long from north to south, and about 500 miles wide in its widest part, and the area is nearly 220,000 square miles or about equal in size to the six New England States, plus New York, New Jersey, Pennsylvania, Delaware, and Ohio. It is as large as Japan and Chosen combined.

The climate is tropical; the seasons are two, the wet and the dry. From November to May scarcely a cloud obscures the sky, and from November to February the weather is delightful. Physically, Siam is greatly diversified. The north is a land of mountains and valleys and rushing streams, one of the most beautiful regions in the world. The eastern part is table-land; the central is a large alluvial plain; and the southern part is a mountainous peninsula.

The people belong to the Tai or Shan race, whose original home was in central and southern China. They are not Chinese, being more nearly allied to the Aryan races than to the Mongolians. Statistics are not altogether reliable, but it is estimated that in Siam proper there are about 10,000,000 Tai people, and in southern China, French territory on the east and British territory on the west, there are another 10,000,000, making a total of 20,000,000 or more of the Tai race.

The Siamese lack the persistence and industry of the Chinese, though a marked growth along these lines during the last few years, is very evident. The climate begets indolence and prolific Nature readily supplies most of man's necessities. The people need little clothing, and no fuel except for cooking. Fish are easily caught, and tropical fruits and vegetables grow with little or no cultivation. Houses can be built in a few days, at practically no cost, out of the ever-present bamboo.

Under these circumstances, we marvel, not that the people are so backward, but that they have made improvements which cannot be paralleled in any other Asiatic country, unless it is Japan. In China and the Philippines foreigners are largely responsible for the many wonderful improvements; but in Siam improvements are for the most part the result of native efforts due largely to the influence of Christian ideals. Bangkok and other cities have miles of good roads and beautiful broad avenues, which are a great contrast to the narrow gutter-like roads of China. The well kept lawns and beautiful public buildings, from one end of the kingdom to the other, are a constant surprise to the traveler. Telephones and telegraphs extend everywhere, so that we may send messages to loved ones in the homeland from most any point in the Kingdom. The government postal system is a credit to any country. Free, well kept public schools are spreading to every part of the realm. In 1899, a royal decree made Sunday a legal holiday. Bangkok used to be called the Venice of the East, but its good roads, with every conceivable form of modern conveyance, are causing the old and slow method of travel by boat to become obsolete. When they first began to build railroads an old Siamese Christian said, "They will never be a success in Siam, for it will take all their earnings to pay guards to protect the rails and ties from thieves." Now railroads run from the capital to every part of the kingdom.

The Siamese are eager to learn, and not only flock to our mission schools, but many of the more ambitious go abroad to study. England has been the favorite country for foreign education but now larger numbers are coming to America every year. Eight young people came over with me when I last returned, three of whom were girls in their early teens, sent by the Queen Mother to prepare for medical work among the women of Siam.

Siam is one of the most difficult mission fields on earth. It is the stronghold of Buddhism. No other country can show so many gorgeous temples, or such an army of priests. The Government reports one of these wonderful temples to every 1,185 of the population, and one yellow robed Buddhist priest to about every 50 of the population. Until a few years ago no one was allowed to hold government office till he had spent at least three months in the priesthood. We are thankful that today many of the most important offices in the government service are held by Christian boys and by graduates from the Bangkok Christian College. A few years ago a new department, Commerce and Statistics, was opened and for the first time in the history of the kingdom a competitive examination was held. Nai Sadap, one of our most devoted Christians, a teacher in the Bangkok Christian College, entered the contest, and secured the second best grade out of nearly one hundred contestants. Today he is the head of the department. The man who stood highest had had four years of study in England.

The Government and business firms realize that there is a stamp of honesty and true manhood upon our boys that is worth securing. We are besieged with letters asking for the members of the graduating classes from Bangkok Christian College, and offering them salaries far above what they would receive as mission school teachers and Christian helpers, but nevertheless a sufficient number of our earnest Christian young men stand by us to fill all the vacancies in our teaching staff, and to supply all Christian workers that we can support.

Siam is also distinctively a Presbyterian mission field, made so by an agreement between the different denominational Boards. Statistics show, however, that it is one of the poorest manned fields in the world. China, although having forty times the population of Siam, has one ordained Protestant missionary to every 321,287 people. Japan has one ordained Protestant missionary to every 192,955; India, one to every 208,719 of her population; Africa, the great dark Continent, one to every 73,782, while Siam and Indo-China have only one ordained Protestant missionary to every 797,428 of



A FORMER STUDENT OF BANGKOK CHRISTIAN COLLEGE; NOW HIGHLY HONORED IN GOVERNMENT CIRCLES

the population. With these odds against us, it is not surprising that the work moves very slowly. If we could supply Siam with an adequate number of Christian missionaries, I believe that in a few years we would see results as wonderful as in Korea. Siam is open for the Gospel of Jesus Christ today as she has never been before.

The Siamese soldiers coming back from the great World War have opened the country to Christian and American influences in a most wonderful way. They came back saying, "The American soldiers were true gentlemen. If the American boy had anything to eat, the hungry Siamese boys always got the larger portion. If they were cold, the American boy divided his blanket with them. If they were homesick, the American boy tried to cheer them up. If their truck was stuck in the mud or in a shell hole, the American boy helped them out." Siam is ripe for American Christian influences.

Regular organized mission work, under the Presbyterian Board of Foreign Missions, began in Siam about seventy-four years ago and the first Presbyterian church was organized on August 29, 1849, the membership of the church being made up entirely of the missionary families. It was another ten years before there were any Siamese converts to gladden the hearts of the missionaries.

In the early days of Christian missionary effort, the attitude of the Siamese Government was decidedly hostile. When an embassy from America arrived in March, 1850, to open friendly negotiations with a view to a treaty, the King refused to receive it. The missionaries were not subjected to personal violence, but the unfriendly attitude of the Government and higher classes was so well known, that obstacles confronted the little band on every side. No Siamese landlord dared to rent or sell them property, and the missionaries were often in great need of suitable shelter.

Fifty years ago, as the number of converts grew, many of them were cruelly treated, even to imprisonment. Today, there are nearly 10,000 converts, many of whom are in positions of influence. The late King once said to the American Minister, "I am always glad to encourage the American missionaries, for I know they are the truest and best friends to me and my people." The late King and the present King, together with members of the royal family have given large sums of money toward the support of Christian institutions. It is a common saying among the Siamese, "The Americans are the only foreigners who are here just for the good of our country and people." At present three nephews of His Majesty are studying in the Bangkok Christian College, and a number of princesses attend the Harriette M. House school for girls.

Until Christian missionaries went to Siam the position of the women was very low. The Harriette M. House school was the first school for girls in the kingdom. It had a slow beginning, but now schools for girls have sprung up all over the country, and today,

as a direct result of missionary work, the girls of Siam are taking their places beside their brothers in many lines of work.

Throughout the length and breadth of the land you will find young men and women from the Bangkok Christian College and the Harriette M. House school for girls occupying a large per cent of the most important positions both in government and in commercial life.

Let me introduce you to a few of our Christian workers.

Kru* Yuan, the oldest Siamese worker in the Presbyterian mission, was for many years the only native minister in lower Siam. He is faithfulness personified, and besides being an earnest preacher and pastor there is not a coolie in Siam who does any more manual labor than Kru Yuan. He is his own janitor, gardener, and carpenter. Had he entered business or accepted any of the numerous government positions offered him, he could have been a rich man to-day, but instead he has chosen to serve the First Church in Bangkok for more than thirty years, at a salary of about thirty ticals (or about twelve dollars and a half) per month. He is a remarkable speaker and debater. A number of years ago a strong Buddhist challenged him to a debate on Christianity and Buddhism. Kru Yuan won the decision even though

the judges were Buddhists. Much of the success of the work among the women of Siam today may be traced back to Kru Yuan's faithful work, for he and his wife were large factors in establishing the Harriette M. House school.

Another wonderful character is Kru Kim Heng, Pastor of the Second Church, which is connected with the girls' school. He was a teacher in the Bangkok Christian College for a number of years, and when the College was moved from the old site down on the river, to the new place up in the city, the people of the community sent in a request that Kim Heng remain at the old place and continue a day school. He did so, and was most successful, not only as head teacher but in bringing his pupils into the Sunday-school and church. For many years almost every child enrolled in his day school was also



A NEW TYPE OF SIAMESE WOMAN—ONE WITH A CHRISTIAN EDUCATION

*Kru is the Siamese word for teacher or preacher.

enrolled in the Sunday-school, and through his untiring efforts many were won for Christ. Six years ago, although he had never had any theological course, he was called to take up the pastorate of the Second Church. He is an excellent preacher and much of the strong spiritual influence that is felt in the school is the result of his earnest efforts.

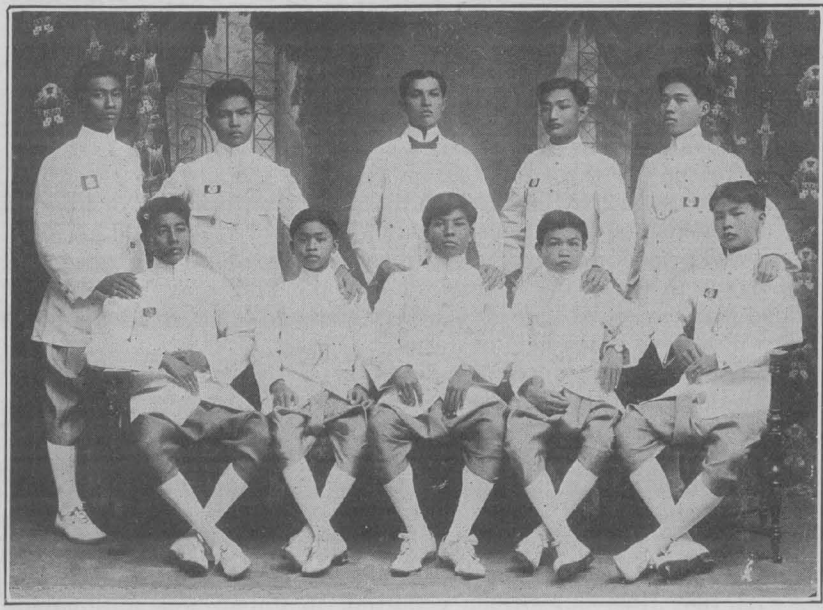
Kru Pluang is a man whom I love as my very own brother. He was a young teacher in the Bangkok Christian College when I first arrived in Siam. He spoke English fluently, was much interested in athletics, is a strong tennis player, has a splendid voice and can play almost any instrument. He continued his work in the College until he was called to the pastorate of the Fourth Church in Bangkok, the church connected with the College. He is a great preacher and pastor and his influence upon the college students is very powerful. At the request of the Christian students, he teaches a large mid-week Bible class in his own home. Kru Pluang has had many offers to take up other lines of work that would mean a salary two or three times the amount he receives as pastor, but he said to me: "I feel that God has called me to do the work I am doing, so better paying positions do not tempt me." His wife is one of the remarkable women of Siam. She is a graduate of the Harriette M. House school and soon after she had her own home began a school for little children. It has grown till now she has more than two hundred enrolled. In the early days of her school work a number of her patrons came to her in a body and said, "If you do not quit teaching our children so much of your religion, we will take them out of your school." She replied, "Do as you please, but every child that comes to my school will be taught all I can teach them of the religion of Jesus Christ, for I know it is the true religion, and no power on earth can keep me from talking about Him." Very few of the children were taken from her school.

Nai Noon, ("Nai" is the Siamese word for Mr.), has always been an interesting character. A fight with another young man led him to give his heart to Jesus Christ. He was disowned by his parents as soon as it was known he had become a Christian, but the young man was so earnest and patient that after a few years he was taken back into the home and almost every member of the family has been won for Christ. During the years of waiting he succeeded in removing the little family god, a little image of Buddha, made from the sacred bho tree and covered all over with gold leaf, to the home of the missionary who by his request carried it to America.

Maa Cham, ("Maa" is Siamese for Miss), is the only daughter of a very wealthy nobleman, who became a Christian some time before she was graduated from the girls' school. She remained as teacher for a number of years, until a call came for some one to go and begin school work for the girls at one of the out stations.

When she asked her father's permission to go there, he refused, and demanded that she give up her religion and return home to take care of him. In response to her entreaties he finally said, "Either come home and give up your religion or I will give you up." The girl replied, "Father, I love you most dearly, I am willing to do anything for you, but I cannot give up my Saviour, nor can I give up His work." She was driven from the home and for years all she had to live on was what she could earn from that little girls' school.

I know of no brighter jewels than many of these Siamese Christians with whom I have had the joy of laboring. This band of faithful souls will continue to exert a Christian influence in the Kingdom of Siam, until, in God's own good time, this little kingdom will be counted among the Kingdoms of our Lord and His Christ. I know of no place where young, energetic, consecrated life could be invested, that would bring richer dividends than in Christian work in Siam.



A GRADUATING CLASS OF YOUNG MEN FROM BANGKOK CHRISTIAN COLLEGE

A Japanese Christian Among Prisoners

The story of Taneaki Hara and his work for prisoners, as told by his son who has been studying social betterment methods in America.

BY TAIICHI HARA

I AM very glad indeed to express our thankfulness for American Missionary, and to tell about my father's life, believing it will interest you.

About fifty years ago the seed sown by Dr. David Thompson, who was one of earliest missionaries to Japan, had grown up in my father's soul. My father's name is Taneaki Hara and our family stood on long tradition. Finally he was baptized a Christian in 1874. He always prayed for the salvation of his family and our country, but he suffered persecution and fought against anti-Christianity.

There were very few Christians then in Japan. My father did not labor as a preacher but was busy in the works of mining and publishing, especially the latter. In his not-busy hours he sold Bibles and did work as a Christian because he thought that to sell the Bible and other sacred literature was a means of evangelization.

Suddenly he was arrested on a cold winter morning in 1882, and put in prison for three months, on Ishikawa Island because he put forth pictures with explanations advocating the principles of liberty.

When his young wife came to see him off, my father told her that the island prison was very inconvenient to visit, and that it was more important to carry on their work in publishing and mining. He added with tears: "I know it is a very heavy task for you, but I hope you will believe in the help of Jesus."

Listening to his words, she kept quiet with a pale face and fired mind. It seemed that she could not carry such a heavy burden but soon she recovered her courage, reminding herself of some Japanese heroine who was very patient and brave in adversity. So she said to her husband: "I will keep them through all your absence."

Then she turned back to hide her rainy face from her husband and bowed with her heavy burden. My father, who was only eighteen years old at that time, prayed for help from Heaven for my mother.

At that time our prison condition in Japan was antiquated. There were a few big rooms, and each room kept about one hundred and fifty prisoners, including every kind of criminal. Every room had two or three chiefs, who were the most powerful prisoners. When a prison officer took my father to a room, one of the chiefs brought him to the center of the room as a custom of initiation. He saw so much earnestness on my father's face that he seemed familiar to him. At first he could not remember when he had seen my father before. So he opened his mouth and asked: "Don't you know me?"

My father replied without hesitation: "I do not know who you are."

The man again said, "Where is your home? and what was your work?"

My father said: "My home is in Kanda, Tokyo, and publishing is my work."

The chief took a small book from his pocket and hastened to say, "Don't you know this book?"

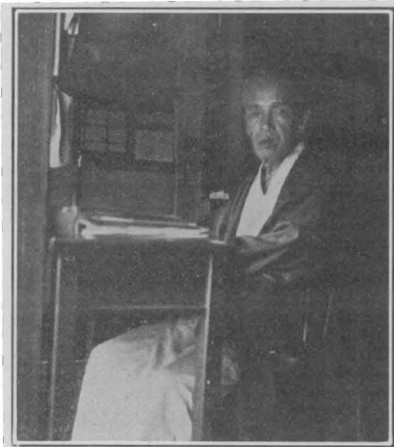
"I know well," my father said, "it is the Bible. I was selling books in my store."

Thus answering, my father looked upon his face with curiosity. The chief suddenly sat down there and cried out, saying: "Ah! you are the preacher to whom I have listened. God has sent you here."

He changed his attitude and showed his respect to my father, telling him: "It was one summer evening, while I was taking a walk on a street in Kanda, after an offense, I found a large crowd of people. The preacher was talking about the salvation of sinners. Of course I could not understand his speech, but I got a book, and it was from this book that I found a new light coming into my heart. After thinking and thinking, I began to feel that I was a sinner, and then I suffered so that I could not live any longer as I had been living. I went to a *keisatsu* (police station) after many hesitations, and confessed all my sins and offenses. Though I became a prisoner, I always endeavored to learn by reading this book about God and Jesus, and the salvation of sinners of which the preacher had told us. It is very difficult to understand the meaning of this book. I was very anxious to get a good teacher, but it was impossible in prison. Now God has given me the opportunity. You have come here my teacher. It may be unfortunate for you, but we are very happy to have you here. My desire has been granted!"

That evening he introduced my father to other chiefs and after conferring, they decided to listen to my father's preaching. The prison officer consented to their proposal. My father preached for them on every night with thankfulness to God for the opportunity. A few days afterward the prisoners in the next building also offered to listen to his preaching, and the officer brought them to my father. Thus the majority of the prisoners in Ishikawa Island came to listen.

Two months passed, and it made my father rejoice to find that



MR. HARA IN HIS OFFICE

the prisoners awakened spiritually. The winter grew colder and colder and as my father was not accustomed to such a prison life, he got special blankets from an officer, but he had to sleep on the floor without *tatami* (Japanese mats). My father caught one very bad cold and many prisoners came to nurse him, but did not know how to treat the sick. At last he took typhoid fever, and was carried away to a separate room. There were many lying sick. Doctors and nurses in the prison were so scarce that they could not take care of all of those suffering prisoners.

My father spent one week in this separate room, helpless, lying in pain upon a dirty bed. He felt lonely, worrying about his family and business, but he always prayed for the help of God, saying, "Oh God, I do not mind about death, for I believe you will help my young wife and our child, but please show your glory among our countrymen through the death of my body."

He kept quiet, taking the doctor's advice, but soon after he was suffering with a high fever and became unconscious and they said he was dead. His body was carried out and placed in a room with many other dead bodies. It so happened that a prisoner passing by the room noticed something move. Fear ran him away, but his curiosity compelled him to return and he watched the dead bodies in the room until he saw one of them stir. It was my father. At first he was astonished but soon he was delighted when he realized that my father might be saved. He went quickly to call for doctor, who came with an officer. They examined the body, and found that he still lived, so they carried him back to the sick room and after a time he exhibited a mysterious recovery.

When he had finished his term in prison my father returned to his beloved wife. His face, however, was pale and his body weakened and emaciated. They cried with joy and without words and gave God their hearty thanks. My father's business of mining and publishing were waiting for him, but so deeply had he been impressed in the prison by the need of prison reform and with dire necessity to take care of ex-convicts that he could not easily go back to his work. He thought the best way was to get guidance from God and went to the church to pray every day and night for one week. As he prayed on the seventh day: "Oh God, please show me your will. What shall I do with my life? Give it to my business or to the prison work?" he went into an unconscious state on account of physical fatigue and he says that while he was in that condition, he saw Jesus, and heard Him say:

"Remember them that are in bond, as you were in bond with them." He awoke and was filled with glory, reflecting on the words: "Remember them that are in bond as you were in bond with them."

He prayed again: "If the dream was your holy suggestion, Oh Lord show me your advice in the Bible."

After this prayer, he found the following words of St. Paul: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22: 15.)

He was delighted and determined to dedicate himself to the Christian service among imprisoned people. He was encouraged by his wife's joyful agreement for his new work.

Immediately he sold his mines and publishing store, and started in his prison work. This was in the year 1883 that he became the first chaplain in the prison. He began to work for prison reform and stimulated our government and public opinion, to take better care of prisoners and ex-convicts. He opened his home to ex-prisoners and treated them as if they were his real children.

Now after forty years in this work there are 7,193 ex-convicts who have received my father's care. Seventy per cent of them have reformed and have become the normal citizens. It has been his privilege to bring many to Christ. He has recently written a book on his forty years' experience. My father is now seventy years old, and he tells us always that our God never rests from His work, and so he should not either.

Recently my father's work was praised by the Japanese Emperor who has given a private contribution. However, my father has never received any financial aid from the government because he wanted to retain his personal freedom in his holy work. He has spent all the money he had and is maintaining his work by the contribution from personal friends in Japan and abroad. He earnestly asks the help of Christian brothers and sisters in this work of God.

During forty years, since he began his work, the prison conditions in Japan have greatly advanced. Lately our government also has taken great interest in the establishment of homes for ex-convicts so that at present 625 homes are taking care of them.

My father has indeed rejoiced in the rapid increase of the number of these works but however much numbers may increase, if the ex-convicts are not reformed, there is no satisfaction in it for him. If we ask him what power can accomplish this reformation, his answer is, "Christianity." Indeed the sympathy needed for them is that which comes from the constraining love of Christ. My father's book explains his forty years' experience and I am going to translate this book into English. Here you will find the fruits of the seed your missionary sowed.

Among those ex-prisoners who have been sheltered at our home, there are highway robbers, murderers and sneak thieves. As soon as they come to our home, my father questions them with hearty sympathy as to the offense for which they were imprisoned? From which prison they have come? What have been the resulting conditions of their evil lives? Where are their families living and in what

condition? And then he gives them his brotherly hospitality in our home.

If possible he brings their families together soon, and if they want to stay in Tokyo, he finds jobs for them. Thus they stay quite freely in our home for some days as members of my father's family. Some of them may run away from our house, and in this case it is natural to suppose that they would pick up and take off with them any property that they saw lying around, knowing all the ways of the house. They usually escape at night but in all the forty years of his labor no such theft has ever taken place. Of course, this is due to the Providence of God, but there is also something in the hearts of these people that accounts for it.

God is persistently calling sinners and they cannot rest in their sins. My father believes that it is his holy privilege to bring them near to the love of God. In his long experience he found out that better housing aided very much in the prevention of criminals. For a trial, he has built about fifty small tenements for as many families who had been living in slums and the results have been very satisfactory.

Meanwhile I had grown up, a second generation of Japanese Christian, and I took a position at a bank in Japan after graduation from the economic department of Keio university in Tokyo. I continued in business about ten years and progressed in the bank. But as my spiritual life gradually improved, it was my heartfelt prayer and wish to improve these poor classes and to lead them to Christ. I could not see them without tears of sympathy and felt horribly sorry. I spent my time and means as I could in my business life to help and to educate them. At last I gave up my position in the banking business and started on Christian service work. As the first step I came to America to study her religious social service work.

When I go back to Japan after finishing my study here, I shall assist in my father's work and we have plans to build up four or five hundred small houses, also a settlement house and playground in the slums to gather poor people as our neighbors and work to improve their living condition and spiritual life by education.

I pray the glory of God will show among these people by using my body and spirit which I have dedicated to Him, as He has shown through my father's life.

SOME SIAMESE PROVERBS

When a dog bites you, don't bite back.

Toothless old tigers often memorize the commandments.

He fled from the tiger and ran into a crocodile.

It is easy to find friends when you are feasting; but difficult when you are dying.

What the Japanese Are Reading

BY REV. S. H. WAINRIGHT, TOKYO, JAPAN

Secretary of the Christian Literature Society of Japan

PRESENT-DAY Japanese come as near to reading all that there is to be read as any other nation. The old book stores, containing the Chinese classics and other writings in the Chinese, are no longer, as they once were, the corner-stone of culture in Japan. Only special students patronize them and they are few and far between. The younger generation not only takes little interest in books in Chinese, but they find difficulty in reading them. Gradually the number of Chinese characters required to be learned by the students in the schools has been reduced. The literature of China is now a sealed book to the present generation of Japanese throbbing with new life. Buddhism is putting out literature, but it consists principally of popularized editions of earlier literature.

The literary tastes acquired through a study of Chinese literature now seek satisfaction in the literature of Russia and other countries in Northern Europe, Germany and France, but especially in the literature of England and the United States for the great medium of culture in Japan is the English language. Two notable daily newspapers published in Japanese are issuing English editions daily. Think of the scope of modern education by which a generation has been prepared with sufficient capability and interest to subscribe for daily newspapers published in English! Besides these, there is a well known daily newspaper and a weekly magazine, owned and edited by Japanese, and both published in English. While English is the language of culture and commerce, there is no prospect of its becoming a colloquial substitute for Japanese, which of itself is highly developed and capable of further expansion and modification.

What the Japanese are reading is indicated in the sources and scope of literature now current in Japan. The news stand, as in the West, is becoming a competitor of the book-stores and one wonders what time is left for serious reading of books after so many periodicals have been perused. One good thing about the daily newspapers is that the outside page is given to the advertisement of the latest books. Sensational events, murders, robberies, divorces and elopements find their place on the "third page," which is the scandal page in Japanese journalism. It is an index of the very real interest the Japanese take in books, that these book advertisements occupy the most prominent place in the daily newspapers at a high cost of advertising. Even the department stores are unable to compete with the book dealers in securing the most desirable space in the daily newspapers.

If we take literature in the broad sense as the test of culture and as an index of the main current of national interests, we may determine what a nation is reading by discovering the authors who are most prominently before the people, especially in a nation so subject to fads as the Japanese. It is probably true that among the Americans the fad centers in a book, while in Japan interest centers in the author.

The successive phases through which the reading interest has passed since the country was opened may be indicated by the interest taken in such writers as Rousseau, Spencer, Tolstoy, Eucken and Karl Marx. These names have been at different times focal centers of interest on the part of the reading public in Japan.

The first impression made by our Western civilization on Japan was the political liberty enjoyed by Occidental nations. The history under the Tokugawas, to which they had been accustomed, was paternalistic and despotic in the extreme. Therefore, the writings of Jean Jacques Rousseau were read with eager interest and his name was potent in the creation of parliamentary government in Japan. The defeat of the French in the Franco-Prussian War resulted in a change from French to German influence in the moulding of Japanese institutions.

Next came Herbert Spencer as the outstanding representative of the age of science and the power gained through invention, exceeding anything pictured in fable or dreamed of among the Japanese. Huxley and Haeckel were also well known and their names were linked with Spencer's, as was that of John Stuart Mill with Rousseau's. Darwin's "Origin of Species" was read by some and yet the great interpreter of evolution was Herbert Spencer and his books were to be seen everywhere.

Realism and naturalism in literature and the pursuit of money and success in business life were new to the Japanese. Political economy was not foreign to Confucianism, but, as the science of money making and capitalistic production, it was new. It formed no part of the moral equipment of the good citizen. The new ideas caused Tolstoy's sun to mount on the horizon while the light of Herbert Spencer's philosophy was setting. Tolstoy has exhibited a vitality that Spencer was not able to maintain, and the consciousness of a moral law, absent in Spencer and present in Tolstoy, may account for the difference. It is probably true that Tolstoy's influence was due to the ascetic strain in his message; his disapproval of money making and his detachment from the feverish thirst and ambition of the great age of economics then dawning in Japan. At any rate, his writings, introduced by Tokutomi, the novelist, gained vogue and still command a wide reading.

When the thunderbolt of the European War came with tragic suddenness in 1914, Rudolf Eucken was preparing to make a tour

through the Orient and to give a series of lectures in Japan as the guest of the Tokyo Imperial University. His name had become a household word with the Japanese and it is not easy to explain the psychology of a prepossession so complete as that of the Japanese reading public with the name of Rudolf Eucken. Tradition and culture through generations of the past had inculcated in the mind of Japan a certain aversion to materialism. When Eucken adopted the term "spiritual" as the keynote of his philosophy, he not only appeared to be a man with a message in his own part of the world, but his inspiring productions evoked a response in the mind of Japan as real as it was general. The Japanese thought they had found in Eucken a prophet of a spiritual civilization, something of which they felt the need. This tide in favor of Eucken was broken by the clash of arms and the European War absorbed all interest and thought for the four or five ensuing years.

Today the name that suggests itself as symbolizing the active interest and serious tendency of the Japanese reading public is that of Karl Marx. The trend now foreshadows struggle, not on the part of individuals, but between great sections of the population; between the ultra-conservatives and an increasing number to whom socialism appeals with an attraction as deceptive as it is irresistible. For a long time, the discussion of socialistic subjects was denied to the public and a strict censorship kept that particular type of literature out of the market. The policy now seems to be that set forth in our hearing by a recent Cabinet Minister who declared that thought must be overcome by means of thought. The wider tolerance consists rather in the recognition of a scientific study of all phases of current thought, even of Communism and Socialism, as something the intelligent public, as well as the students, may be permitted to enjoy. Radical tendencies are strongest among students, laborers and to some extent among farmers. The strength of the new radical ideas is not in their intrinsic reasonableness, but rather in the indictment brought against existing conditions.

We have not taken account of the small but disproportionately forceful influence of the professing Christians, nor has there been any attempt to specify the type of reading now prevalent. Bergson's name may be placed alongside that of Eucken and Walt Whitman might be mentioned as connected with the more recent phases of democracy. Walter Pater, whose cult of beauty is opposed to asceticism, is having a certain vogue among university students and many new books on psychology and sex problems are thrusting themselves more than ever into the foreground. Popular novels written by Japanese show an increasing tendency to bring religious subjects into fiction. New discoveries in English literature are constantly being made by the Japanese, who find themselves much interested, for example, in Amiel's Journal, and his melancholy introspection.

The relation of Japanese reading to Christian opportunity and obligation may be easily seen. The national mind is being increasingly subjected to Western literary influences. National traditions are losing their power and the mind of Japan is capable of being moulded for good or evil. During the past decades, the Christian religion has been regarded with suspicion and fear, as if it threatened to undermine loyalty and filial piety hitherto regarded as the foundation of the State. The more recent trend is making Christianity appear to be not a radical but a conservative force, capable of offsetting destructive influences more menacing than ever before. There is an unwholesome tendency, generally speaking, in the literature of the present and the most powerful corrective is to be found in the Bible and in Christian books. Jesus said to His earliest disciples, "Ye are the light of the world," and He added, "Neither do men light a lamp, and put it under the bushel, but on the stand; and when the true light should be put, not under the bushel, but on the it shineth unto all that are in the house." If there ever was a time stand that time is *now*.

Present-Day Ideas in Japan

A paper presented at the National Conference in Tokyo, and prepared by Prof. S. Saito, of the Tokyo Imperial University, Dr. M. Uemura and Dr. S. H. Wainright

I. MORAL IDEAS.

MOST of the intelligent Japanese young men of today are eager seekers after *truth*. This may be a good influence of naturalism. They prize truthfulness more than righteousness. Though they are more anxious to know what life is than what life ought to be, they cannot be stigmatized as immoral, for to be truthful is highly moral. They are taught in school what is the *summum bonum* according to an old moral theory, but their minds are too flexible to keep hold of that old theory and not to be held on by new ideas that are inundating the whole land. So that they are often puzzled about telling right from wrong in some particular cases. And it is one thing to be indignant at hypocrisy and another to be unrestrained in natural impulses. There lie *pros* and *cons* on the present state of morality among young men.

Looseness in marriage bond and publication of so many books and periodical articles on sexual problems are against the extension of Christianity.

II. PHILOSOPHICAL IDEAS

- Pros:* 1. Neo-Idealism is winning its way.
 2. Some books on philosophy of religion are selling well, and they came mostly from the pen of Christian scholars.
 3. Bankruptcy of superficial optimism: the Great War has done this.
- Cons:* 1. Some of the above mentioned books are heterodox.

III. RELIGIOUS IDEAS

- Pros:* 1. People are becoming religious. They "stretch lame hands of faith, and grope, and call to what they feel is Lord of all."

2. Christian phraseology is so widely used that even lives of Buddhist priests are written in Christian coloring, sometimes putting St. Paul's saying into the mouth of Shinran Shonin. This tendency at once facilitates and becomes an obstacle to the propagation of Christianity.

3. St. Francis of Assisi is well known.

Cons:

1. Theistic tendency.

2. Mysticism, spiritual influence of which is doubtful.

3. Superstitions old and new.

4. Shinto. Some government officials are forced to worship Shinto.

IV. LITERATURE

Pros: 1. Works written with moral earnestness are read most of all. Among them, T. Kagawa's works are downright Christian, and though H. Kikuchi's and S. Mushakoji's are not the Christian spirit they urge one to be moral.

2. Some Christian poets are popular among students of European literature; e. g., Dante, Milton, Browning, Thompson, and some French Catholic poets.

3. Most of the young men interested in literature like Dostoiefski and Tolstoi.

4. Such intellectual delicacy and impressionability as shown in W. Pater, who is well known among thoughtful young men, will create pro-Christians of the type of Marius the Epicurean.

Cons:

1. Most of the Christian writers have not fascinating literary style.

2. Works without Christian consciousness of sin (e. g., W. Whitman and O. Wilde) are in vogue.

3. Some novelists write opprobriously about Christianity.

4. Æstheticism. Pater may lead one to Hellenistic enjoyment of life rather than to Christian blessedness.

V. EDUCATION

Pros: 1. Creation of the Western mind.

2. Teaching of modern languages of Europe, especially English.

3. Many hymn tunes taught at primary schools make it very easy for non-Christians to join in singing hymns.

4. People are now much interested in higher education of girls.

Cons:

1. Worship of national gods at some Shinto festivals.

2. No programme for scientifically teaching boys and girls what religion is.

3. In primary and middle school textbooks there are too many tales which tend to give boys and girls unsound ideas of patriotism and heroism.

VI. SOCIAL PROBLEMS AND MISCELLANEOUS

Pros: 1. People are inclined to regard a laborer not as an instrument but as a personality.

2. The idea that "*laborare est orare*" can be introduced by the labor movement.

3. Sympathy for the poor.

4. Internationalistic movements.

5. Popularity of Christmas festivity.

6. Sunday observance is facilitated by the growing custom of having rest on Sunday.

Cons: 1. Materialistic view of life inculcated by some Socialists.

2. Jingoistic Nationalism.

3. Irregular daily life.

Opportunities for Christian Education in Japan

BY REV. C. K. LIPPARD, D.D., KOBE, JAPAN

Missionary of the Lutheran Church in America, 1900-

THE Japanese have always appreciated education, but it was not until the Meiji Era that an attempt was made to popularize it. At the beginning of the reign of Meiji Tenno (1867) it was decided that his Government should seek for information in all parts of the world. Japan has been greatly benefited by the splendid minds that were sent to study in the leading universities of Europe and America. Through the leadership of those well trained men great progress has been made in civilization and, today, Japan can stand shoulder to shoulder with civilized nations in so far as material progress is concerned. Nor has she discontinued this policy, for even now her young men are found in great numbers in the leading universities of the world.

But the emphasis upon education has been shifted to the homeland. The Japanese are now insistent upon building and equipping universities and schools of higher learning so that the great number of students seeking for higher education may be accommodated. Even greater emphasis is being laid by the Central Government, and by the country at large, upon general education. Attendance at primary schools has been made compulsory for boys and girls alike, and now 97 per cent of the children of school age are enrolled in such schools.

While Japan is able to take care of the primary education of her people, she cannot accommodate the large number applying for entrance to the grammar grades and higher schools. In 1920, 134,518 boys applied for entrance to the middle schools; only 52,599 could be accommodated, while of the 59,205 young women who applied for admission to government higher schools, only 38,837 could be received. To provide fully for these boys and girls 260 new schools would have been needed.

This situation forms the finest opportunity for the Church to supply Christian education. So eager are the boys and girls of Japan for education that they will enter mission schools in spite of their foreign attachments and their Christian character.

THE EFFECT OF PURELY SECULAR EDUCATION

In government schools religion of all kinds is omitted. Little wonder, then, that her education is materialistic, bringing forth a brood of agnostics and atheists to be the leaders of Japan. Such education naturally blunts the finer sensibilities of the rising genera-

tion. Students may be told to "be good"; but the power to fulfill the command is lacking.

What Japan has provided for the moral development of her students is embodied in what is known as "The Imperial Rescript on Education." This enjoins four cardinal virtues: namely, benevolence, righteousness, loyalty, and filial piety. By insistent and persistent effort on the part of the instructors a knowledge of these virtues is being fixed upon the hearts of the students.

Loyalty to the Throne is the one cardinal virtue universally insisted upon. By displaying the Emperor's picture in the assembly room of the schools on certain holidays, and by the public reading of the "Imperial Rescript on Education" they try to inculcate a reverence for the Imperial House that amounts to what is considered by many intelligent men of Japan, equivalent to religious worship.

The effect, on the one hand, has been to make the Japanese extremely patriotic, and on the other hand, to narrow their international thinking to such an extent that it is extremely difficult for them to sympathize with other nations. Many educators consider this attitude essential to the preservation of the national life and morality.

In the instruction given the children of Japan, Christians recognize a distinct lack of that high moral sensibility found in Christian teaching that renders such splendid service to the young in their search for moral standards in sex relationships and in all public activities.

EDUCATIONAL WORK BY MISSIONARY AGENCIES

There are at present, in Japan, 303 Christian kindergartens with 9,910 pupils; 20 Primary Schools with 2,946 pupils; 34 Middle Schools for boys with 9,151 students; 55 Higher Schools for girls with 11,251 students, and 7 Industrial Schools with 1,222 students. These schools, wherever found, are powerfully influencing the pupils and, in a measure, the entire development of national education. Especially has Christian education had a leading part in making Japan see the need for schooling her women above the elementary grade. If Christian education in Japan had done nothing else, this alone would be well worth its cost.

Christian education has undoubtedly produced practically all of the pastors, evangelists and other Christian workers who have thus far advanced the Christian cause in Japan. Its results are seen also in the young men and women who return to their homes to enter secular callings and who carry with them the Christian message which exerts an influence far beyond our ability to describe. Through these men and women the national life of Japan has been and is being made better.

Christian education has produced some of the leaders of Japan

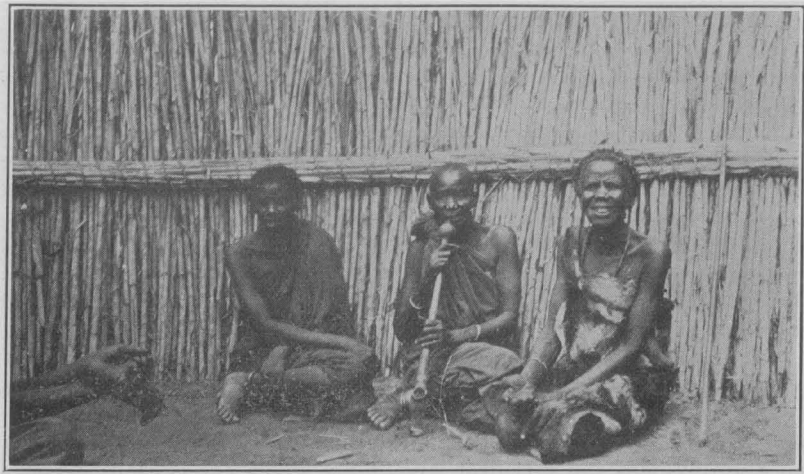
—such men for instance, as the present Counselor to the Imperial Prince Regent; such a leader in philanthropy as Tomioka who for fifteen years has been the leading spirit in the Department of Home Affairs and matters of social welfare and reform; Kagawa who is now doing such a wonderful work for the uplift of the laboring class in Japan, is another product. It has produced leaders in every department of life, especially in literature, in law, and in social reform. Finally, Christian education, more than any other influence, has created a world outlook and fostered a sense of universal brotherhood in the hearts of the Japanese.

Among the outstanding triumphs of Christianity in Japan, Christian education takes the leading place. Although the results have not been what eager hearts may well desire, the fact that 30 per cent of the graduates of Christian schools go out as avowed Christians is reason for encouragement. If "there is joy in the presence of the angels over one sinner that repenteth," the approval of Heaven would seem to be given to this form of Christian work in Japan. We cannot be pessimistic in the face of such results.

Today the dawn of unprecedented prosperity is breaking upon the Christian schools of Japan. But there is one serious consideration for the leaders of the Church to face. This is found in the fact that the Imperial Government through the Department of Education is making a fresh study of educational methods the world over, and through constant supervision is increasing the efficiency of its schools and raising the standards of secular education. These standards must at least be met if Christian education is to be worthy of its name and press forward to the attainment of its ultimate goal.

The opportunity for unique service is before the Christian forces of Japan, and the Church must make a mighty effort to equip her educational institutions there with well trained and truly Christian teachers in order that a representative native leadership may be raised up, upon whom shall rest the ultimate evangelization and Christianization of that Empire.

This life is school-time. Whatever word God writes on top of your page — Patience, Courage, Love, Forgiveness, Resignation, Service — copy it over and over till He gives you another word. Never murmur. Do your best to solve your problems. If you are in the dark, say: "Speak Lord, for Thy servant heareth." When you feel like complaining, listen. Be still before God. David said, "I was dumb, I opened not my mouth; because Thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say, "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering, and the trial of our faith be found to praise and honor and glory at the appearing of Jesus Christ in us now, and in the day of triumph by and by.—*Malibie Davenport Babcock.*



WOMEN OF THE SUDAN WHO NEED THE GOOD NEWS

The Women of the Sudan

BY MRS. DAVID S. OYLER, DOLAIB HILL, SUDAN
American United Presbyterian Mission

THE inhabitants of the Sudan are not a homogenous people, but tribe borders on tribe. While they mingle to some extent they do not assimilate, each tribe retaining its own customs and traditions. The one hundred and fifty tribes of this vast country are thrown together and often some tribes oppress their brethren. The northern Sudan is Moslem, and the women are subject to the same influences that drag down their sisters in other Mohammedan lands, though the natural kindliness of the Sudanese may mitigate their burdens.

In the southern portion paganism predominates, and each tribe has its own religion. The tribe among whom we work is known as Shilluks (the Arabic name), but they call themselves Shulla or Shole. While this tribe is not large, it is the only tribe that has been able to hold its own among tribes far superior in numbers for it has a strong central government with a king. Their holdings on the banks of the White Nile and the Sobat have been coveted by other tribes, but by bravery they have held their possessions, and have been able to retaliate on their enemies. In 1871 Schweinfurth estimated the population at 1,000,000 but at present the estimates vary from 60,000 to 200,000. Not only were men killed in battle, but the young and feeble were slaughtered by the invaders and the more promising men were carried off to the Dervish capital. Women have a high position among the Shullas, in direct contrast to the position

of Mohammedan women. When a chief is chosen for a village, the women have a part in the ceremony, and formerly some women were able rulers. In councils between tribes, or in deciding for war, the women also have a minor part.

When trouble appears, and war is imminent, all the men able to carry shield and spear hasten to the encounter. The fights are usually local feuds, and are staged near home. The women follow close behind the fighting men in order to bear the dead from the field of battle, and to help the wounded to places of safety. In defeat women have even pleaded with their victors to spare their wounded. The Shulla code of honor will not permit a man to injure a woman in battle.

The marriage customs have a large part in fixing the place of women. The dowry is large, ten head of cattle being paid by the young man for his bride; also the father-in-law extracts many sheep and other treasures from his prospective son-in-law. The young man approaches the girl first, and if she gives her consent he goes to the father. If he refuses the marriage does not occur. However, after the girl refuses the case may be carried to the father, and he may reverse the girl's decision. In that case it becomes a test of endurance between the girl and her father, and if she endures the prescribed tests the father cannot marry her off against her will. In the choice of husbands the girls seem to have considerable latitude. A man physically inferior has a difficult time getting married; and many men considered good "catches" by the fathers are refused by the girls.

A wife is expected to bring with her to her new home a supply of simple cooking vessels, and some clothes. Contrary to our custom the husband and wife do not care for each other in times of sickness, but their own relatives must minister to them. If a wife dies without children her father must refund the cattle. If she is immoral, lazy, a poor cook, or unable to bear children she may be returned to her father, and the dowry is refunded. On the other hand, if the cattle die, the husband must replace them.

Polygamy is permitted, and the number of wives a man has is limited only by his powers to buy. Very few of the young men have more than one wife, but many of the old men have many. As daughters marry off their dowries bring in new wives for the father. The women are property to the extent that they are bought by the dowry, and are also inherited. When a man dies his eldest son inherits his wives, with the exception of his mother, who goes to the nearest male relative. Should a man die without a son, or if the son is a minor, his nearest male relative gets his wives. When a father dies the brother gets the dowry which his sisters bring. In spite of the financial basis of the marriage true love is frequent and very often brothers and sisters are devoted to each other.

In distinction from the Mohammedan, the Shulla is as pleased over the birth of a girl as he is over a boy. When a man is asked which he would rather have he usually says that it makes no difference to him, except that he does not want all his children to be of the same sex. A son keeps the father's name alive in the village, but the daughter brings wealth.

The mother holds a large place in the affections of her children. Unfortunate is the lad whose father has passed away to the Great Beyond, the region which holds so much terror for them; but more unfortunate still is he whose mother is dead. It does one good to hear the way some of the young men speak about their mothers. Their pride and affection are often as great as those in our own land. Our second convert, who has always been respected for his morality, attributes this to the training he received from his mother. Since his conversion he is seeking to lead his mother in the Way of Truth, and she has become a diligent enquirer. However she is not typical of her race because very few teach their children to be truthful and clean. Frequently parents encourage their children to steal or deceive for profit.

The women are so ignorant that they do not know enough to be good mothers. As a rule they are neat housekeepers and frequently permit those dependent on them for food to go a day without anything to eat, just because it did not suit their convenience to cook that day. They often get sulky, and run away from home, because of some wrong, either real or fancied. Scolding and quarreling are frequent and men have the right to whip their wives. Occasionally one is brave enough to avail himself of that prerogative. One man, when reproached for whipping his wife, replied, "It is absolutely necessary for a black woman to be punished sometimes, or she will become so disobedient that she will not do a thing her husband desires."

Some of the women are pure, but many of them are immoral, and impurity is often treated lightly. Their standard is different from the white man's as the greater stigma and the severer punishment are placed on the man, even when the woman has deliberately led the man astray.

The Sudanese women lack ambition, and without enquiring minds they stolidly accept that which has come down to them from the ages. They are opposed to the advance of new ideas, and hence it is difficult to interest them in the Gospel. However, they are very slowly, but surely turning to the light. Some have already been baptized, and others have been placed in an enquirers' class.

From their ignorant ancestors, they have received a heritage of superstition; a heritage of ease and laziness, which cannot be overcome until a new power arises in their hearts; a heritage of slavery

and oppression; and an animistic religion which makes the poor devotee a prey to fear.

To assist in their elevation they have physical strength, and a nature which thirsts for knowledge of the unseen. The joyousness and cheerfulness of the race give them a bright promise for the future, in the day when the darkness of the centuries shall disappear, and the Light of the world shining into their hearts shall lead them to take an interest in the great realities of the world beyond and to become children of the Heavenly Father.

The Story of Nyakeiru—An African Girl

BY JOSEPHINE B. HOPE, KIJOBİ

THIS morning one of the native girls came into the dining-room of the mission at Kijobi, British East Africa. She came in singing happily, with some dishes in her hands, which she arranged on the shelves. She is good looking in her dress of dark blue print, with no heathen ornaments on her, and it was hard to realize that a few weeks ago she was a heathen, dressed in skins, living in a native hut.

The story of Nyakeiru's childhood is that of almost every other child of her tribe. They keep no account of birthdays or birth-places; so her earliest recollection is that of being left in a village with the other children while the older people were absent all day.

Her father had nine wives and each wife had several children. Day after day, they were left to amuse themselves or abuse each other as they pleased. Can you imagine a worse condition of child-life?

In this part of Africa the boys usually wear no clothing at all until seven or eight years of age, and then their attire is limited to a girdle or loin cloth. The little girls of four or five wear a tiny apron, and not until about ten or twelve do they put on the regulation skins which partially cover the body.

After the men of the village have stretched a goat or sheep skin to dry and left it, the children scrape off the inner skin and cook and eat it. They eat the skin and legs of the wild partridges, of which the elders have eaten the better parts.

When Nyakeiru was about ten, a great famine came and brought much suffering, especially among the women and children. The father had issued his commands that the children were not to go to the garden for food, because he wanted it all for himself. He often let the children go hungry, while he gorged himself and grew fat. But the children had a little pot hidden away in the bushes, and they would steal into the garden, procure food, and cook it far from the village. One child would stand on watch lest the father discover

them. Many a time they were discovered and severely beaten. The mothers fared as badly as the children, and although they tried in every way to lessen the suffering of their little ones, what could they do? Many children were killed when caught stealing food. To make matters worse, smallpox broke out; and without care or attention three of her father's wives and many of the children died.

Once her father made a raid on a neighboring tribe, the Masai, to procure food and after a fierce battle, he with his men brought



THE HOME OF AN AFRICAN INLAND MISSIONARY IN KIJABI, BRITISH EAST AFRICA

home a goodly share of the enemies' herds. For once there was more food than the men could devour.

Many a time, all that the children had was the greens they found and ate. But Nyakeiru and a number of her brothers and sisters, as well as her father and mother, lived through the famine, and she grew up until she was old enough to be sold as someone's wife. She was now old enough to attend the native dances; Nyakeiru had "entered society," for she belonged to the upper class.

About this time the Swahilis, a tribe that had been enslaved by the Arabs at the coast and were much used as porters throughout the country, were troubling the Agikuyu much. Kiheriko, the father, went to Kinyanjui, the paramount chief of southern Gikuyu, a man

with fifty wives, and told him he might have one of his daughters if he would give him and his people protection. His eldest daughter refused to go, and was immediately bought by another man. Wangesi, the second daughter, was refused "point blank," so it fell to Nyakeiru to go. She feared the great chief, with his many wives whom he often beat severely, and she too refused to go. Her father tried to beat her into submission and her cries were heard by one of the mission boys, who rescued her. Finally she succeeded in escaping from her home, and was concealed at the mission for several days. In the end her younger sister was given to Kinyanjui as she was not only willing but desired to become the wife of the chief.

A few weeks later Nyakeiru was sold to a young man named Kagia, a Masai-born, who had been brought up among the Agikuyu. He had one other wife, inherited at the death of his older brother, but professed to love only Nyakeiru. Shortly after her marriage she found her husband to be a brute and he treated her cruelly. She finally was compelled to seek refuge again at the mission station and was very ill for many days from the beating he had given her. Her husband threatened to kill her when she came back, so that prayer was offered for her. The impossible came to pass for her father paid back the goats and sheep he had received for her, and her husband was compelled to give her up as he wanted only to wreak his vengeance on her and to torture her.

Nyakeiru lives now at the mission, happy and contented. She has a true, sturdy nature and two weeks ago was baptized. Her testimony given before all the people was straightforward and sincere. She is bright in her school work, happy and capable in whatever she undertakes to do, but best of all she is a shining Christian.

Recent Sunday-school Progress

BY DR. W. C. PEARCE, NEW YORK CITY

Associate General Secretary of the World's Sunday School Association

AT the World's Sunday School Convention in Tokyo, three years ago, provision was made for the organization of national sections of the Association in addition to the British and American sections. It was the conviction that the time had arrived for extending the work and for making the Association a veritable spiritual League of Nations. This provision was supported by the adoption of a policy of world visitation in order to promote the organizations of these national sections. Already thirty nations have been visited, containing eleven hundred millions of the world's population. In some, national organizations were already formed and in other nations plans were made to organize in the interest of a cooperative program of religious education. It is impossible to estimate what

the formations of these national sections may really mean to the Christian work of the world, especially since these national organizations are officered by Christians who, by experience and spiritual and intellectual attainments, are highly qualified to lead such a movement. One's heart feels a thrill of encouragement when the following nations are mentioned amongst those which have formed national Sunday-school organizations—Australia, New Zealand, Czechoslovakia, Germany, Austria, Hungary, Turkey, Denmark and Algeria. In other lands, such as India and China, old Associations have been or are being modified to meet the larger demand made upon them.

The production of indigenous Sunday-school literature is a very evident universal and long-felt need which was very fully discussed at Tokyo. The missionary, patriotic and native illustrations used in English Sunday-school lesson helps are naturally taken from British and American history and, therefore, do not appeal strongly to other people. There may be unity in the selection and exposition of lesson courses, but there should be much modification in illustrative material to be effective in other parts of the world. Sunday-school literature in America and Great Britain has made it possible for the common man to qualify as a fairly efficient Sunday-school teacher and any large Sunday-school advance throughout the world depends on the development of indigenous lesson courses and literature. A Joint Advisory Lesson Committee has been appointed, composed of representatives from The Foreign Missions Conference, The International Sunday School Council of Religious Education, The Committee on Cooperation in Latin America and The World's Sunday School Association. The cooperation of Great Britain has also been assured. Provision is also being made for men, experienced in curricula-making, editorial work and publication of literature, to visit the various parts of the world and, by conference with leaders and personal interviews, interpret our experience to them. Everywhere quick and hearty cooperation is anticipated.

A Larger Financial Support.—Since the Tokyo convention, the annual budget has been increased from about \$60,000 to \$96,000. This means a larger secretarial staff and more appropriations for literature and leadership training.

Space does not permit to mention in detail the preparation for the next world's convention to be held in Glasgow, Scotland, during the third week in June, 1924; the great work of the Surplus Material Department; the visits of denominational experts to various fields, and the remarkable service of the national secretaries in various countries.

Our Brother—the Jew

BY JAMES TOOKER FORD, CHICAGO, ILLINOIS

FOR more than a hundred years, the Christian Crusaders of Europe were engaged in a supreme effort to rescue the Holy Sepulchre from the hated Mohammedans. Five million men set forth on this holy adventure to kill or conquer the sacrilegious holders of the sepulchre, most of them dying of disease or in battle in the attempt. In this enterprise, they thought to show a splendid loyalty to the Cross, but how strangely did they misinterpret the spirit and life and teaching of our Lord! He would have had them rescue Mohammedan souls and not fight for a Christian tomb. He would have had them die to save men, not die to kill unbelievers.

For nearly two thousand years, multitudes of those who claim to be Christians have secretly or openly despised the Jew, thinking that by doing so they were showing loyalty to Christ. Through centuries they have either neglected, ostracized, persecuted, or massacred the Hebrews to prove their devotion to the Crucified Christ. How sadly have we misunderstood and misinterpreted Him. He died for His own nation as well as the Gentiles and He calls on His followers to die to save the Jews rather than live to despise them. Strange that almost the whole Christian world fails to love the Jew! In some countries pogroms are the order of the day! Even in enlightened America we look down upon the Jew, passing him by without a friendly thought.

There are fifteen million Jews in the world; over three million in the United States, one and a half million of whom live in New York City; three hundred thousand are in Chicago. They often become our next door neighbors. In place of sharing the universal coldness, we should rather love and serve them. We should be in continual prayer on their behalf, being so closely in touch with our Saviour that we would cry, "My heart's desire and prayer to God for Israel is that they may be saved."

The Christian's treatment of his Jewish brother through all the centuries, since the time of the early Church, has not recommended the religion of Jesus to our Hebrew brother. It has been a travesty of Christianity, a dishonor to Him Whom we profess to honor, a disgraceful volume (not a chapter merely) in the history of Christian civilization. How can we present Christ personally to the Jew unless we first treat him as a brother? The experiences of the recent war ought to obliterate racial antagonism, for nearly 200,000 Jews were in the armies of America and over two thousand of them laid down their lives for American ideals. This ought to help Americans, and especially Christian Americans, to treat the American Hebrews as brethren.

Three successive American ambassadors to Turkey were Jews and the first one, (Mr. Straus) drew on his own private purse to help Christian missionaries in distress; the second one (Mr. Morgenthau) offered a million dollars to help deliver the Armenian Christians from the clutch of the Moslems.

A missionary to China and India learns the language of those whom he seeks to reach, and lives with foreign peoples that he may tell them of Christ and the Cross. But in America are neighbors, speaking the same language, passing us daily to their work and recreation, fellow-citizens of the same republic, as Christless and Crossless as any Hottentot of Africa or Brahmin of India. The Hebrew people as a class are law-abiding—not brawlers; nor were they addicted to intemperance. Strong ties bind together their large and happy families. They are industrious and in many instances, by pluck and ability, have risen to places of commanding influence.

Two hundred and fifty millionaires are Jews and two thirds of New York City's wealth belongs to them. They are not heathen but they are non-Christian—and they glory in the fact. The Jew relies on no savior. He relies on himself for his salvation as fully as any Hindu fakir or Moslem devotee. His theory and practice of religion entirely exclude the Cross. To him moral standing before God depends on the balance struck between one's good and bad deeds which in the final judgment are weighed one against the other and if the good deeds outweigh the bad the man enters by right into the gates of Paradise. He is his own savior. As with a sponge on a slate he wipes out the atoning blood of Jesus. His only sacrifice for sin is a fasting with confession of sin on Yom Kippur, the great Day of Atonement, on which day every loyal Hebrew afflicts his soul by abstaining from the least particle of food or drink from sunset to sunset, and by confessing all manner of sins, many of which he may not be consciously guilty of. He thus cleans his slate before God. In his confession he says, "We have robbed, we have spoken falsely, we have committed iniquity, we have done violence, we have forged lies, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have persecuted"; and so on through a long list of sins. This is their atonement for their souls.

The doctrine of vicarious sacrifice for sin is as utterly repudiated by the modern Jew as by the Brahmin or Confucianist. The one great central doctrine of a divine-human Redeemer, the only hope of a sinful world, does not exist in his experience or philosophy any more than in the experience and philosophy of Marcus Aurelius or a modern Hindu fakir.

What are we Christians of today going to do about this? The Church of the first century carried the doctrine of the Cross first to the Jews and then to the Gentiles. Of course it suffered persecution, and we today may suffer persecution if we carry the Gospel

of Jesus to them, for to them the doctrine of Christ as a divine-human being is blasphemous and contrary to their daily repeated word: "The Lord our God is one God." The Trinity to them means three gods and to worship such means idolatry. With the veil still on their hearts, they hate the Cross and hold that "the preaching of Jesus is a dog's work." It must be confessed that for seventeen centuries the Jew has seen nothing in the Christian's spirit or conduct toward his people to recommend Jesus to him, or that would help to remove this veil. No wonder he is clannish and has developed characteristics which have separated him from the rest of the world! Persecution! "Christian" persecution through all these long dreadful centuries has developed or intensified his racial traits. Gortchakoff spoke of the Russian Jew as a great scourge upon any people. Bismarck answered that the Government's policy toward them had given them the character of which he complained.

They are now perhaps at the greatest religious crisis in their history. Business relations and the adoption of Gentile customs are tending to break down their exclusiveness and their respect for the forms of their religion, so that the tendency of their young people is to break away from the old orthodox Jewish faith and drift into "no religion," to become agnostics leading prayerless, godless lives. A number of Jewish writers are expressing the fear "that Israel will be swallowed up of the nations." But we cannot share in this fear. Somehow God, Who has mysteriously kept them as a race through the distressing past, will weld them still for the great plan of the world's redemption. Sometime they will become the world's greatest evangelists. But their condition now is appalling. The statement of a young Jew to the writer doubtless describes the actual spiritual condition of a very large majority of young Jews. He said, "I never read the Bible and never go to the synagogue except on Yom Kippur. I serve God one day, and serve myself the rest of the year."

Is it not for the lack of sufficient consecrated, loving, gospel work among them that young Jews are growing up to have no religion? They are giving up the religion of their fathers, which consists largely in forms and customs, observance of days (mere dead works), and, being poisoned against the Christian religion, are now practically without religion. The Christian Church of America is doing precious little to stop this dangerous drifting! By our neglect, we are allowing a mass of the most inflammable material to accumulate in our communities (these bright active impressionable and excitable young minds without the conserving force of religion) and a spark from somewhere may set aflame a political conflagration. Then we will rue our neglect but it may be too late. It is a plain truth that where there is no religion—no morality, and if no morality—then pandemonium.

BEST METHODS

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

FINDING THE OPEN DOOR

THE MASTER Who gave His unqualified, unlimited commission—
“Go ye into all the world and preach the Gospel to every creature”
—could easily have qualified and limited it, if He had not meant
that it should be unqualified and unlimited.

We have no more right to conclude that only a few Christians are
called to go into all the world to preach the Gospel than we have to
assume that the only door of obedience to His commission is entered by
the actual purchase of a steamship ticket to some foreign port.

Our churches should lay on the heart of every member the individual
obligation to the great commission, and then help each one to find his
own open door of opportunity.

PRINCIPLES AND METHODS

Three Principles

1. No Christian should decide on
his life work without giving first con-
sideration to direct missionary serv-
ice in the home or foreign field.

2. Those who decide they cannot go
in person have no less responsibility
for the salvation of the world than do
those who actually sail on ships or
travel by rail. Whatever a Christian's
place of residence may be, his purpose
must be a missionary purpose.

3. It is the responsibility and the
opportunity of the Church to help
each member to find the door of re-
sponsibility through which he can best
give his answer to his Master's “Go
ye.”

Six Methods

1. By regular and systematic teach-
ing in the Sunday-school, each scholar
may be brought to face individual re-
sponsibility for life service.

2. In the missionary organizations
for the children and young people of
the churches, the stress should be laid
quietly and persistently on the con-

secration of both life and money,
rather than on “raising money.”

3. Special vocational meetings for
high school boys and girls may include
the presentation of the missionary
calling, with its many phases of in-
dustrial, medical and agricultural
work. Frequently, a series of voca-
tional lectures or talks is given with
no mention of missionary opportu-
nity. Activity on the part of the mis-
sionary leadership of the community
might have resulted in the inclusion
of “The Missionary” under list of
topics on vocations to be presented.

4. Denominational student secre-
taries may mail bulletins and other
literature to all of their high school
and college students.

5. Communities or the individual
churches may arrange special lunch-
eons or suppers to which various
groups — doctors, nurses, teachers —
may be invited to consider a program
of special needs.

6. Students in colleges should have
(a) The best missionary speakers
obtainable during the year.

(b) A schedule of mission study classes.

(c) Opportunity to attend national, district and state student missionary conventions.

(d) Missionary guests of various nationalities.

(e) Missionary posters and charts on the wall.

(f) Missionary books in the library and missionary magazines and leaflets in reading rooms.

(g) Missionary prayer circles.

(h) A program of actual community and missionary service.

THE WOMAN WHO WENT EIGHT TIMES OVER INSTEAD OF ONCE ONLY

About fifty years ago, Carrie Lena Crawford, a high spirited, popular girl of old Kentucky, faced many doors that opened before her invitingly. She was full of fun and a rollickingly good humor. When she studied the Westminster Catechism she learned not only the first phrase of the answer to the question "What is the chief end of man?" "To glorify God"—but also the second phrase—"And to enjoy Him forever." She "enjoyed" her Lord so thoroughly she wanted to share her joy with the whole world.

Before the Student Volunteer Movement was organized, she offered herself to the Foreign Mission Board of the Presbyterian Church. "Too young" was the reply. "It is not advisable to send such a very young and inexperienced girl."

Miss Crawford became Mrs. Alexander Stuart Moffett and she and Dr. Moffett both volunteered for foreign mission service but again the Mission Board said "Not advisable."

Years passed but the missionary purpose did not pass from their hearts. When Dr. Moffett was pastor at Midway, Kentucky, and he was fifty years old and his wife forty-five, they offered themselves once more. They had six children, and planned to place the older ones in school in America. At last they were accepted.

Their outfit was prepared and they were ready to sail to Brazil. At a meeting of the Presbytery called in the church in Midway, the question was again opened and by a small majority it was voted that after all it was too expensive to send a family to the field, so that their commission was recalled—even before they had sailed.

As the members of the Presbytery came out of the meeting, Mrs. Moffett faced them in the vestibule. Tears were in her eyes and determination was in her heart. "You will not let me go," she said, "but I'll send every child I have." A great peace filled her heart. She had prayed earnestly that God would not let her miss His will for her life. It had been hard to understand why, again and again, the door had been closed before her eager feet, but now the answer was clear. "The door is not closed. You are to go—not in person, but through your children."

She not only gave her children but she trained them for lives of service. There was no long-faced Christianity in her life. Her piety was deep and genuine but she entered into the sports and pleasures of her children as if she were as young as they.

About twenty-five years she spent in getting ready to go, not as one missionary, but as eight missionaries—through her eight children.

Then one day she was stricken suddenly. "Only a few days more," the doctor whispered. "Even so, come quickly, Lord Jesus," she answered with confidence and joy. She went happily home, knowing in her heart that, although her own eyes might never see the ships on which she sailed to foreign lands, some day she would go—eight times over. And she did go.

Rev. Lacy Moffett.

Miss Carrie Lena Moffett.

Mrs. May Moffett Crenshaw.

Mrs. Emma Moffett McMullen.

Mrs. Paxton Moffett Crawford.

Miss Natalie Moffett—her children are in foreign mission service today. Another son, Rev. Harry Moffett, who was unable to go to the foreign field

because of ill health, is at work with a missionary purpose in America and another daughter, Mrs. Maude Moffett Walker, is living in America, training her own children for Christian service.

So did Carrie Lena Crawford Moffett go eight times over instead of once.

HER SECOND CHANCE

In a recent convention, a young college woman was introduced as a student volunteer. Her face was radiant with the light of a great purpose. In clear tones she told of that purpose.



MOTHER AND DAUGHTER

As she sat down a woman arose, her hair was white and her shoulders were bent with the burdens of years. In her eyes was the glory of the girl's face as she said: "This is the happiest day of my life. In the children's Mission Band I trained her with missionary interest for missionary service and I feel now as if I were going out as a foreign missionary myself."

ENGAGING INDIRECT PASSAGE

The mother of the famous missionary, Jacob Chamberlain of India, led

not only her own distinguished son, but also more than forty other young people into Christian service through her prayers and her personal work.

A school teacher in teaching geography incidentally taught missions also.

Eliza Agnew, "Mother of a thousand daughters," went out from that class to Ceylon.

A Sunday-school superintendent interested himself in the circulation of missionary papers in his school. A little girl who became interested in reading the papers became a valuable missionary in Japan.

A father took time on Sunday afternoons to talk with his little son and show him missionary pictures. The father never sailed as a missionary but the world knows of the work of Alexander Duff, the son, who became the pioneer of higher education in India.

Someone placed a missionary book, "The Star of the East," in the hands of a young man. Adoniram Judson read the book and decided to give up his delightful parish in Boston to follow the leading of the Star into the mission field.

John Williams, "Apostle to the South Seas," attributed his first interest in missions to the stirring missionary sermons preached by his pastor.

Mothers and fathers in their homes, Sunday-school superintendents and teachers in the schools, pastors in their pulpits, friends across the street—whatever our occupation, whatever our limitations, many who cannot go in person may go through others they lead into the work.

Through Gifts of Money

Justinian Von Weltz, Austrian nobleman of nearly three hundred years ago, sold his entire estate so that he might get funds to establish a school for missionaries.

Pastor Stearns of Germantown, Pa., gave all of the many and the large honorariums which came to him from his Bible teaching and platform work,

after he had taken out his actual expense of travel, for sending out and supporting missionaries. He led his congregation so to understand the possibility of going into all the world that they gave one million dollars for foreign missions during his pastorate, supporting missionaries in practically every land of earth.

A student volunteer, who was detained in America, became pastor of a weak, struggling congregation in the West Virginia coal fields. The feeling of responsibility for going to the foreign field was so great he worked unceasingly until his little congregation supported a missionary.

A Georgian of large wealth who had been living in extravagant luxury put himself on a salary which he agreed was generously large for himself and his family and gave the balance of his income to sending out and supporting missionaries.

Including America

Surely the Lord did not intend to exclude America when He gave His great commission. It requires as true obedience, and sometimes a more difficult obedience to cross the street in missionary service than to go across the ocean. The whole world has sent its representatives to America, yet many students say the door to missionary service is closed to them if they cannot go to some foreign country.

"One Chinese student who returns from America to China thoroughly Christian is worth a whole mission station," declares an outstanding leader of Christian work in China.

"Go ye."

The whole world—our parish.

The place which needs us most and in which we can accomplish most—our station.

Our life, our money, our influence, our time and talents—our opportunity.

PRACTICAL METHODS FOR PRACTICAL LEADERS

Tell the Story with Dolls

Mrs. Collins J. Brock, Field Secre-

tary, Women's Home Missionary Society of the Methodist Episcopal Church, has worked out a very effective way of telling the story of the children's work with dolls.

From the ten cent store she purchased a number of celluloid dolls, three and a half inches high. Their vampish expression was so entirely subdued by the attire in which she arrayed them, that other admiring workers have been slow to believe the statement as to whence the dolls came. Clothes make the dolls.

Dressed to represent the different nationalities in America, for whom the children are working, the dolls help the secretary to tell most interestingly the story of the children of many lands, supported by the special gifts of the children's societies. The clothes are stiff so that the dolls stand alone. Every child loves a doll that can stand by itself.

As each doll is introduced, the children tell with great interest all they know about the work being done for the children of the nationality represented—an orphanage for the Hawaiian children, another orphanage for the Alaskan children, a sleeping porch for the Mexican children.

The secretary intersperses their questions and answers with stories. Then she displays dolls of nationalities for whom they are not doing anything and gives them a forward look to new work that should be begun.

As the doll from Czecho-Slovakia is shown, she sings "Jesus Loves Me" in Czech. When the children are asked what song it is, all hands go up and they give immediate answer. Then all join in the chorus, the Secretary still singing in Czech and the children in English. They agree that God does understand both languages and that He understands all the children of every land whatever language they speak or sing. Almost without realizing that they are being taught, the children, who attend the special children's meeting, held by this Secretary as she visits the women's missionary societies in her territory, learn lessons

of international friendship and good will as well as lessons about their own denominational missionary work.

Secretaries who are forward-looking will not be content with their tours of visitation of churches unless at every church there is a special meeting or some special features for the children.

THE BEST IS NOT TOO GOOD

One of the Tennessee Auxiliaries of the Woman's Home Missionary Society of the First Methodist Episcopal Church has a quartette of musical women with exceptionally good and well-trained voices. The President of the Society, who is also Chairman of the Music Department of the Woman's Club, believes that the best talent is not too good for the missionary society. The members of this quartette have accepted responsibility for the music for missionary meetings and give much time, thought and talent to its planning, preparation and rendition. They help also at district and conference meetings.

Of course, this means special rehearsals which take time from the days filled with professional duties, but these talented and trained women offer their talents and training gladly, because they love to work for the Lord and His kingdom and because a missionary society, in a talent search, made place for their talents.

BRING YOUR OWN SANDWICHES

Picnic meetings for the summer months should be planned early in the year.

Last summer the members of the Women's Missionary Society of The First Lutheran Church of Freeport, Illinois, invited the members of the Ladies' Aid Society to be their guests for a picnic supper. Husbands and children were included in the invitation. "Bring your own sandwiches and a dish to pass" is a favorite sentence for Illinois picnic instructions. The possible contents of the "dish to pass" add an element of pleasurable anticipation and speculation.

The guests first assembled in the band-stand for the regular missionary program with some additional special features. Then the picnic supper, which also had additional special features, was served. Toasts from the various departments were proposed. The President of the Women's Missionary Society made a plea for new members. One of the members of the Young Women's Society gave a reading and the president of the Children's Society appealed to mothers to send their children to the meetings.

Everyone had a good time and an added interest was given to the work of both the Ladies' Aid and Missionary Societies.

DISCARD OUT-OF-DATE FACTS

Railroad schedules frequently give date of issuance followed by this request:

"Discard all schedules of previous dates."

In order that writers, speakers and leaders may have up-to-date information, with enough perspective for a discriminating estimate of values, various outstanding leaders have been asked to give statements and comments on the events of the year 1922 in the various countries in which they are working.

Rev. E. C. Lobenstine, of Shanghai, formerly Secretary of the China Continuation Committee, writes of the year 1922 in China:

The year 1922 is certain to stand out in the history of Christian missions in China as an important landmark. It saw the crystallization of movements that had been gradually taking shape for years. It marks the end of one period in the history of modern missions in China and the entrance upon a new era, during which the leadership will pass increasingly into Chinese hands and the missionary will have the joy of a new fellowship in service with the Chinese.

THREE IMPORTANT STUDIES OF MISSIONARY WORK WERE COMPLETED AND PUBLISHED IN THE SPRING. The first of these, the monumental survey of *The Christian Occupation of China*, is regarded by the *International Review of Missions* as "the most effective survey ever made of any mission field." It shows the numerical growth and the geographical expansion of the

Christian movement, the number, location and character of the institutions it has founded, and the successes which it has thus far achieved. There is very much to encourage in the picture which it presents.

There is revealed a healthy growth and a steady raising of standards. The Church is seen to be much stronger and far more influential than it was ten years ago. Especially noteworthy is the evidence of the large degree of cooperation and union between the one hundred and thirty different missions, and the working of the principles of comity agreed upon a few years ago. At the same time, the survey makes it very clear that, as yet, little or no progress has been made toward the development of an indigenous Church in China. Instead, the several missions have partitioned China among themselves, staking out denominational spheres of influence in which, apparently, as the inevitable accompaniment of their work of evangelization, they have transplanted, for the most part, Western denominational churches.

The report of the Educational Commission, sent to China in the autumn of 1921 by the missionary boards of America and Great Britain, deals in a constructive way with the existing situation in mission education, emphasizes the necessity of raising the standards of elementary and secondary school work and of correlating more closely the higher educational work. It urges the development of one system of Christian education to serve all of the Churches. It lays great emphasis upon the necessity of improving the quality of the work done even though this means the closing of some institutions. The great value of the Commission's work was at once recognized, and the responsible authorities both in China and abroad are engaged in studying how they can best carry out the recommendations contained in the report.

The results of the third line of investigation are to be found in the reports prepared for the National

Christian Conference. Five Commissions spent the greater part of two years in studying different aspects of the life of the Christian Church.*

A NATIONAL CHRISTIAN CONFERENCE WAS HELD IN SHANGHAI IN MAY. The Conference was attended by some six hundred Chinese delegates elected by the different Church bodies, by a slightly smaller number of missionaries elected by the missions in China, and by representatives of the boards of foreign missions abroad.

The Conference ushered in a new era in the life of the Church in China. The reports gave everyone a clearer understanding of the combined strength of the Christian forces. The presence in the Conference of the officially elected delegates from practically every Christian group strengthened the sense of Christian solidarity and awakened the hope that the day was not far distant when all of the Christian forces represented might present a united front. New momentum was gained for the tasks that lay ahead.

The outstanding impression of the Conference was undoubtedly the high qualities of leadership shown by the Chinese. The men chosen to fill the most important offices in the Conference were Chinese widely known and honored. They had already won the confidence of the missionary body. Many of the speakers were Chinese. Their loyal devotion to Christ, their clear recognition of the fundamental Christian verities, their passionate longing to give their people the benefits of the Gospel, the discernment and sound judgment displayed by them in discussing the task facing the Church, and the masterly way in which the officers of the Conference handled the difficult situations that arose convinced those present who had eyes to see and an understanding heart that the old mission-centric period was fast passing, if it had not already com-

* NOTE: Copies of the report may be ordered through the Committee of Reference and Council, 25 Madison Ave., New York, or through the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland, Edinburgh House, 2 Eaton Gate, London S. W. 1.

pletely passed, and that we were stepping across the threshold of a new era.

The commission reports and addresses made it clear that there was a widespread feeling among Chinese that the foreign character of the Church was hindering the more rapid spread of Christianity, and that the development of an indigenous Church should henceforth be made an essential part of every missionary program. The Chinese said very frankly that our Western denominational distinctions did not interest them, and that a divided Church in China could not meet the needs of the case. They called, therefore, for more earnest efforts toward Church union and urged that steps be taken to make the Church more Chinese through the raising up of more thoroughly trained Chinese, and through giving such men and women a larger share in determining missionary as well as Church policy.

They called for a Church that would be thoroughly Christian and at the same time thoroughly Chinese—not American or British or Continental, not Anglican, Baptist, Lutheran, Presbyterian or Methodist, but Christian and Chinese.

A COMMITTEE OF ONE HUNDRED WAS ELECTED by the Conference as a convincing proof of the purpose of the Christians in China to move forward together. This committee will serve as a bond between the Chinese Churches and the missions. It was a distinct forward move. The name chosen for the new organization was "The National Christian Council of China." In 1913 when the formation of such a council was proposed it was found that the missionaries were not yet convinced of the necessity of it. The China Continuation Committee was accordingly chosen as an ad-interim body. Its nine years of service proved that such a committee could render valuable service without in any way infringing upon the rights and responsibilities of the authoritative religious bodies, and it accordingly took the initiative in bringing its

work to an end and in making way for a more directly representative council.

The new Council is not a Church Court. It has no legislative functions whatever. It is merely a useful organization to bind together Chinese and foreign Christians of every nationality and Church who are prepared to confer and work together. "The main purpose of the Council as of every Christian agency is the regeneration and spiritual upbuilding of individual men and women and the permeating of all phases of life and society with the teaching and influence of Christ. It will seek to deepen spiritual fellowship between its members and between representatives of the Churches. It will act as a central bureau of information, be a base for progressive research and a clearing house for new ideas, and will endeavor to express the views of the Churches and missions on great public and moral questions on which there is a common mind."

The Council maintains an office in Shanghai with a staff of two Chinese secretaries, of whom one is a woman, and two foreign secretaries, Bishop L. H. Roots (American), Dr. Harry T. Hodgkin (British). The Council is financed by contributions from the co-operating churches and missions.*

IN 1922 FOR THE FIRST TIME IN ITS HISTORY THE WORLD STUDENT CHRISTIAN FEDERATION MET IN CHINA. The choice of China for this meeting was in recognition of the growth of Christian influence in that country and of the increasing importance of China in the life of the world. There were six hundred Chinese delegates and representatives from thirty other countries. One important feature of the meeting was its strong stand for Christian internationalism. A Chinese was elected as Oriental Secretary of the Federation.

*NOTE: The National Christian Conference put itself on record as opposed to any development of a National Chinese Church that should not be in harmony with a vital Christian internationalism.

The publicity given by the press to the holding of the meeting of the Federation in the capital of China, the seat of the "New Thought Movement," led to an attack by non-Christian Chinese on the Christian positions. This attack was part of a broader rationalistic movement which is questioning the validity of the claims of all religions and the foundations of the whole order of Chinese society. It was a striking testimony to the growing influence of Christian ideas on educated Chinese. Its effect on the Christian Church may well prove beneficial rather than otherwise, for the attack is far more intelligent than previous attacks in the past, and should lead to a more intelligent grasp by the Christians themselves of the fundamental Christian positions, and to more Christlike living. It also makes imperative the preparation of a new and much needed apologetic literature.

THE YEAR SAW A NUMBER OF NOTE-WORTHY DEVELOPMENTS IN EDUCATION. The most important of these (apart from the merit of the Educational Commission already referred to) was the invitation from the educational authorities of the Chinese Government to Dr. Paul Monroe, of Teachers' College, New York, to visit China and to advise them with regard to their educational system. When one considers that it is the future education of one fourth of the human race that is at stake it is impossible to exaggerate the importance of the foundations now being laid by the Chinese Government for its new educational structure. It is gratifying to know that several of the Chinese in educational positions of the highest authority are Christians.

This invitation to Dr. Monroe is part of a settled policy to seek in all important matters the advice of the highest authorities to be found in other lands.

THE DECISION OF THE CHINA MEDICAL BOARD OF THE ROCKEFELLER FOUNDATION TO MAKE GRANTS TO NON-

MISSIONARY INSTITUTIONS IN CHINA was another important development. One of these was to Hong Kong University (British). Others were to Nankai College in Tientsin (a semi-private college founded by Dr. Chang Po-ling) and South Eastern University in Nanking (a Chinese government institution). Both Dr. Chang and Dr. P. W. Kuo, the president of South Eastern University are earnest Christian men, prominent in the shaping of the Government's educational policies. The China Medical Board also made a grant to assist a group of young Chinese physicians in private practice in developing a hospital.

THE COMPLETION OF THE NEW TESTAMENT IN THE NATIONAL PHONETIC SCRIPT gave a new impetus to the campaign for a Bible-reading Church as did also the provision to print the Old Testament as well. Test classes in teaching illiterate women in different parts of North China proved that an illiterate adult of average intelligence can learn to read in the phonetic in a few weeks' time, provided the local dialect spoken does not vary greatly from the pronunciation of the "Kwoh yü" or national language.

THE YEAR 1922 GAVE CHINESE CHRISTIANS FOR THE FIRST TIME A SENSE OF PROPRIETORSHIP IN THE CHRISTIAN CHURCH. The churches had been and still were largely "mission churches." While the heir was a child, the tutor had been the master. The National Christian Conference was the celebration of the heir becoming of age. It changed the relationship of missionary and Chinese Christians. The tutor is henceforth a guest in the home. As the year drew to a close it saw the host and his guest, hand in hand, a new light of understanding in their eyes, a new hope in their hearts and their faces uplifted toward the future, while over their heads floats a banner on which in Chinese characters, copied from rubbings of the tomb of Confucius, is inscribed the watchword of the Chinese Church: "China for Christ."

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

One of the beautiful new buildings secured during the Union College Campaign is completed. This lovely Indian chapel at Madras was dedicated July 9, 1923. The gift, which came from a friend who was unwilling that her name should be known, has met a great need, and is a beautiful lesson as it stands in the center of the college compound making the

may rejoice who had part in this beautiful undertaking.

Around the world, the colleges are rising, expressing the love and Christian sympathy of American women for the women of the Orient.

We are so glad to know that the Woman's Union Christian College in Japan, which stands on a hill ten miles from the center of Tokyo, was



THE NEW CHAPEL AT MADRAS CHRISTIAN COLLEGE

religious life and worship of the college central in the whole life of the girls.

The inscription on the tablet is as follows:

"TO THE GLORY OF GOD, THIS CHAPEL, THE GIFT OF AN UNKNOWN AMERICAN FRIEND, WAS BUILT A. D. 1923."

Miss McDougall's description of the dedication has gone to the unnamed giver who must rejoice, as all

not injured in the recent earthquake and fire. Money raised for the college was not deposited in Oriental banks, which are more or less uncertain, but has been kept in bonds in the Old Colony Bank. Letters of credit were given to representatives in China, India and Japan which might be paid at any time. In this way, none of the money was lost in the Japan disaster. The treasurer recently said that all the expenses of handling the funds

will be paid from the interest received so that, of the money given for the colleges, not so much as a postage stamp will be held back from the field. Those who have helped and who are so interested in the growth of these colleges will rejoice that every word from them is a good word.

We are anxious about the student body in Tokyo. We cannot know, perhaps for a long time, how many of them lost their lives or all they have suffered, and we shall not know whether they can return to college. Many of them are utterly destitute and will not have the means to come. For that reason, we are earnestly hoping that those who can will send to the treasurer of our Union Colleges gifts for scholarships. Even with the higher prices, \$150 will give a girl college training, board and tuition, for a year in Tokyo. Will not many send that amount to help girls to finish their course and be ready for the great work of rebuilding Japan, spiritually as well as materially? Indeed, all of our colleges will welcome these scholarships. Ten thousand dollars invested in a scholarship fund in conservative securities would produce a scholarship for four years. We are also seeking professorships, and have already received the promise of one. For an investment of \$25,000, we can provide the salary of a teacher perpetually in one of the colleges. These are great opportunities and ought to appeal to those who are internationally minded or who believe that women should have an opportunity to fit themselves for Christian service or those who are interested in perpetuating the great work which our mothers founded in all our foreign mission fields. That work, some day, must pass into the hands of these men and women whom we are training. Let us be sure that they receive the Christian training of these colleges rather than the non-Christian influence of the Government schools.

ANNUAL MEETING OF FEDERATION

25 Madison Ave., New York
JANUARY 5-8, 1924

Saturday A. M., 10-12: 15—Meeting of the Executive Committee.

Saturday P. M., 2-4: 15—Report on Student Work and Foreign Students in America. Discussion: The Religious and Missionary Situation among the Students in our American Colleges.

The Foreign Student Situation in the U. S. What can we do about it?

Evening Supper: Oxford Conference: Internationalism and American Reaction.

The Condition of the Protestant Cause in Europe and our Responsibility.

Sunday, 8: 30-5: CHRISTIAN INTERNATIONALISM: Leading speakers. Also two-minute speeches by distinguished Orientals.

Monday, 10-12: 15: RELATIONSHIP OF FEDERATION: To Boards, to City Federations, to Schools of Missions.

Discussion: Uniting our Treasuries.

Unused Resources.

Study Books for 1924; led by Mrs. Silverthorn.

Federation of Christian Women of the World, Mrs. Henry W. Peabody.

2-4: 15: Discussion: The Scope and Place of Distinctive Woman's Organizations for Missions in the Changing Order. Led by Mrs. Thomas Nicholson.

8 P. M.: LAW ENFORCEMENT: Addresses by Hon. Mabel Walker Willebrandt, Washington, D. C.; Mrs. Tilton, Mrs. White; Mrs. Bennett; in the Town Hall, 113 West 43d St., New York.

Discussion: How to Develop Oriental Christian Colleges: Have we any further responsibility?

Christian Literature in Foreign Lands: What is the next step?

The Council of Women for Home Missions has been invited to cooperate in the Monday evening meeting on Law Enforcement, which will be of intense interest to all women citizens. It is rather depressing to hear the statement made that if the Church women had been alert and had exercised their rights to vote in New York state the Mullan-Gage Bill would not have been repealed.

There is a close relationship between the present situation of lawlessness in America today and our attempt to give a message of hope and goodwill to the nations of the earth. We are interested as foreign mission workers,

in all movements toward internationalism. We were struck, however, with the pertinent remark of a woman who was urged to adopt the principle, "Substitute law for war." She asked, with reason, "Is America in a position to make that statement just at present? If she cannot enforce her laws within her own borders according to her constitution, what law has she to offer the world?"

Other matters of vital importance to all our Boards will be presented at this meeting of the Federation in January. An invitation is extended to members of Boards and leaders in our women's missionary organizations, local, state and national, to attend all sessions, except those of the Executive Committee.

An invitation is extended to all Women's Boards of Foreign Missions and their officers, with any district or state board members or officers, to participate in the annual meeting and discussions of the Federation.

The public meeting on Christian Internationalism will be held on Sunday afternoon, (January 6th) when the subject of a World Federation of Christian Women will be presented by Mrs. Peabody.

At the public meeting at Town Hall, Monday evening, on behalf of Law Enforcement in America, Honorable Mabel Walker Willebrandt, Assistant Attorney-General of the United States, will speak on Law Enforcement and American Women. Mrs. Elizabeth Tilton, author of "Save America" and Legislative Chairman of Parent-Teacher Association, and Mrs. Edward Franklin White, Legislative Chairman of General Federation of Women's Clubs, will also speak. This will be a notable meeting in which many leaders of the affiliated national societies and federations of women will have part. This meeting is under the Women's National Committee for Law Enforcement and is called by the Federation of Women's Foreign Mission Societies, the Council of Women for Home Missions and the Young Women's

Christian Association. Men are welcome as well as women.

A crisis is before us. Every force of evil is mobilized to break down Prohibition and Law Enforcement. Christian women, known as "rocking-chair saints," have no right to protection and no claim to sainthood or citizenship unless they know the facts and help to save America by changing public opinion and through their votes.

The world is watching America. We who represent the great groups of women who, through sixty years, have organized and worked and given great gifts for Christian Internationalism (another name for Foreign Missions), must see that America is fit to rally the nations for righteousness.

A clip sheet is published by the Law Enforcement Committee and can be secured from the National Office, 302 Ford Building, Boston, Mass., or from your Women's Board. Books in quantity may be ordered from the same address.

Do not wait for a State Committee. Begin in your town with your Church women's organizations, Home and Foreign, your club, your Parent Teacher, King's Daughters, W. C. T. U. Get together and plan your *Save America Campaign*. The material for programs is in the book. The clip sheet tells how to use it.

WOMAN'S NATIONAL COMMITTEE FOR LAW ENFORCEMENT

We take the opportunity of printing the announcement of "Save America" which will be used as a study book, in addition to those on foreign and home mission topics.

"Save America" (128 pp.) is full of the most interesting and important material collected by the best expert along this line. Mrs. Elizabeth Tilton, of Cambridge, Mass., is well known through her articles in *The Survey*, her distinguished service on the Woman's Joint Congressional Committee, and her position as Legislative Chairman of the Congress of Mothers and Parent-Teacher Associations. There are also articles by the following authors—Mrs. Kathleen Norris, Hon. Mabel Willebrandt, Ida Tarbell, Mary Anderson, Professor Henry Farnam, Professor Albert Bushnell Hart, and Judge William Boardman. Perhaps the most impor-

tant of all are Mrs. Tilton's articles. In the one on Race Survival she states that the two great enemies of the race, according to Richard Cobden, are alcoholic liquor and war. He stated in 1855 that America was probably the place where the battle for race survival would be fought out, if America did not become too choked with prosperity.

Many women do not realize that this battle is still on in America. The victory may be decided this year. Are we women ready for the test of our citizenship? We have the organizations in our Home and Foreign Missionary Societies to the last frontier. We have local women who will respond if their Boards call them to meet this situation.

We quote from the circular issued by the Woman's National Committee for Law Enforcement.

THE 19TH AMENDMENT COMES TO THE RESCUE OF THE 18TH AMENDMENT

The Woman's National Committee, for Law Enforcement has been formed to put Allegiance to the Constitution and Observance of Law into the heart of every American citizen and to work for the enforcement of all law with special stress on the Prohibition Law, that being today the front where the battle against lawlessness must be waged.

The Committee has affiliated with it the following organizations all of which have passed strong enforcement resolutions—General Federation of Women's Clubs, Young Women's Christian Association, Congress of Mothers and Parent-Teacher Associations, American Legion Auxiliary, Federation of Women's Boards of Foreign Missions, Council of Women for Home Missions, International Order of King's Daughters, National Council of Women, Woman's Christian Temperance Union.

This war for enforcement of law, the Committee realizes, must, in the last analysis, be won at the polls, for law enforcement officials are either elected or appointed by elected officials. The Committee, has, therefore, prepared a tool for producing in 1924 an avalanche law and order vote, that shall secure dry officials from President down to the last Alderman. This tool is a book untitled

"Save America"

edited by Elizabeth Tilton, Programs by Mrs. Henry W. Peabody, Chairman of the General Committee. "Save America" tells (1) What leading women think about Prohibition, (2) How to enforce the law, (3)

Ammunition for the battle, arguments, facts, statistics of every sort, with clarified statements of the present situation, political and otherwise, (4) Programs for clubs, churches, piazza groups; debates, etc. All to work towards Registration Rallies in the spring of 1924—object to get every last law-abiding citizen registered. Save America Rallies in October, 1924, every last dry to the polls voting right.

Register!

Sell a million "Save America." 25 cents, 302 Ford Building, Boston, Mass.

Enroll!

Vote!

EVERYLAND

CHRISTMAS IS COMING! Have you subscribed to the best Christmas present for boys and girls, the magazine *Everyland*?

It is the only one with the definite objective, World Friendship. It is Christian. It tells wonderful stories of Home and Foreign Missions and World Peace. Children love it.

Our Boards have promised to stand by. You are not doing your duty unless you see that the children of your Church and homes have *Everyland*.

Subscription \$1.50 a year. Headquarters—*Everyland*, West Medford, Massachusetts.

Wonderful premiums are offered, an illuminated message for your boy and girl to be framed and hung in the room, beautiful pictures. Send for premium list and send your subscription as soon as possible for *Everyland*. Do you want World Peace? Then educate your children in World Friendship which is a part of world-wide Christian missions.

What the Christmas Bell Said

By MARGARET R. SEEBACH

"I ring the bells," said the Christmas bell,
"The whole wide world around;
Each bell that rings for peace or joy
Has caught my silver sound.

"I hush the jangling temple bells
That tell of woe and sin;
I ring them out of every land,
I ring the Christ-child in.

"The church bells ring because of me;
Because I chime His birth,
The sounds of Sabbath chimes go out
To circle all the earth.

"The school bells ring because of me—
All knowledge comes from Him;
They tinkle on beneath the Star
That never shall grow dim.

"The joy-bells ring for every heart,
Because of Him who came
To save the dark and weary world
From ignorance and shame.

"Then ring with happy chime today
The school bells of Japan,
And teach her gentle maids to know
The blessed Son of Man!"

Woman's Home Mission Bulletin

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

THE CHRISTMAS CHILD

The little Child Jesus, all smiling and sweet,
Lies in a cold manger, Wise Men at his feet.
O'erhead in the sky, rays stretched to the
earth,
Shines the Bethlehem star that tells of His
birth.

Chant praises, shout welcome,
Exultantly sing!
Hail with glad greeting
The Christ-Child our King.

The little Child Jesus, asleep in the hay,
Brought from the Father a guide to the
Way—
The Way we must travel, the pathway of
Love,
Come, follow the Light that shines from
above! —K. N. B.

WISE PUBLIC GIVING

From the report of the Committee on Trusts of the Home Missions Council and Council of Women for Home Missions for 1922, Charles L. White, chairman.

In January, 1922, the Home Missions Council and Council of Women for Home Missions appointed a small committee, which was called the Committee on Trusts, whose duties however have been much broader than the name indicates. This committee has held two largely attended conferences composed of treasurers and financial secretaries of missionary boards and other religious organizations at which the following subjects were considered: Systems of accounting, annuities, community trusts and the Uniform Trust for Public Uses, uniform legislation affecting missionary benevolences, and publicity in the interest of annuities, bequests and donations to missionary objects.

Community Trusts

The plan of community trusts, which was inaugurated in Cleveland in 1914 and has been adopted in over forty cities of the country, has been in use long enough to justify certain conclusions.

First, there is very serious peril involved in the growth of the commu-

nity trust, due to the fact that behind it are the commercial interests of large financial institutions which desire to retain within their own administration the estates and deposits of their customers after these customers have died.

Second, already some of the more sagacious administrators of these community trusts have discovered that the community trust is not broad enough in its scope to command the full confidence of men who think in terms of human welfare and continuing approval. Some are already making modifications of the principles upon which they were originally established, in order that they may be the custodians of larger benefits than those which pertain solely to the community.

Third, already in one community where the community trust has been established, two groups of men related to the management of the community trust have deemed it desirable to organize, outside of this community trust, separate trusts for the administration of funds designed for religious purposes. One large financial institution entered into a community trust agreement and later withdrew from it, clearly recognizing that the plan was not broad enough to satisfy the legitimate needs of its constituency through any considerable lapse of time.

Fourth, one of the most prominent financiers of the country pointed out the perilous possibilities for the philanthropies of the country and the world at large, if the community trust idea were to hold in a city like New York, where much more than one half of the fluid wealth of the country is centered, and benefits were only to accrue to the residents of New York.

Fifth, the principle embodied in the community trust, in accordance with which the benefits of a donation or a

bequest may in later years be transferred from an object no longer possible to maintain, to some other object which is closely related to the original intentions, under the direction of a committee qualified to make decisions, has been proven of great and abiding value. The possibility of substituting one benefit for another kindred to it obviates all of the infelicities and injustices which have been so well-known under the common designation of "the grip of the dead hand."

The Uniform Trust

A plan entitled The Uniform Trust for Public Uses, has been drawn by Daniel S. Remsen of New York City, an expert in the preparation of wills. This plan embodies within it the principles last mentioned respecting the substitution of a vital interest for a dead interest when conditions, through the lapse of time, have altogether changed from those which existed when a donation or bequest became established as a trust. The Uniform Trust for Public Uses has been submitted to a large number of legal advisers. In its final form the plan has met general approval from many official and legal advisers of Protestant, Catholic and Jewish organizations and also from many financial institutions, some of them the largest and most influential in the country.

The following statements express the sentiment of a conference of treasurers and financial secretaries of missionary boards:

1. As a general rule philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work.

2. If a public benefactor does not wish to make an absolute donation or bequest but desires to create a trust he should do so preferably under one of the following plans:

- (a) When a person has clearly in mind a definite object for which he desires to create a trust and that object is cared for wisely and well by a suitable corporation of permanence

and character, having power to accept trusts for its own purposes and suitable equipment for the management of trust funds, he may wisely make his donations and bequests directly to such corporation as trustee for such purpose.

- (b) When a person contemplates the creation of a trust for some charitable object and is uncertain as to the precise methods of carrying his purpose into effect or contemplates benefitting a class of persons, an organization or a group of organizations, the perpetuity or management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable trust company or bank, having trust powers, which is prepared to receive trusts under an agreement known as The Uniform Trust for Public Uses, and thus avail himself of suitable provisions therein made for future adjustments and adaptations safeguarding his original intentions and tending to reduce causes for litigation to a minimum.

One of the great benefits of The Uniform Trust for Public Uses is that it may be in use all over the country, may be known in every part of the land, and lends itself to common understanding and common publicity. The benefits of this trust plan will accrue, not to that large majority of our people who know exactly what they wish to do and are proposing to make our organizations the custodians of their funds, but to that small minority of individuals scattered throughout the country, who are more or less detached from church relationships, and yet through inheritance or tradition, or in some other way, have a desire to benefit the objects for which the Boards exist and without knowing precisely how to do it, turn to the trust company or bank with which they have for a long time been doing business and make them their trustees or seek their counsel and advice. In such cases, if The Uniform Trust for Public Uses has been adopted by the trust company or the

bank which is consulted, then the possibilities are at hand for the intentions of the donor or the testator to be carried out in the interest of non-local objects.

There are valuable services which the community trust can render to its own community. The Uniform Trust for Public Uses meets equally the same local needs and at the same time makes full provision for non-local benefits of a wider scope, both national and world-wide, in which missionary organizations are interested.

Central Body for Advice

At one of the conferences an expression of opinion was formulated as follows:

There should be created a Bureau, Committee or Association for the Promotion of Better Wills and Wiser Public Giving to represent and speak for and work in the interests of the bodies which compose the Home Missions Council and Council of Women for Home Missions, which may grow to include the Foreign Missions Conference of North America, the Council of Church Boards of Education, the Y. M. C. A., the Y. W. C. A., and any Protestant denomination or denominational board.

It may render important services:

1. By formulating canons of wise public giving;

2. By encouraging the intelligent understanding of the broad field of charitable purposes and the portions and classes of the human race requiring assistance, with a view to aiding in the selection of wise charitable purposes and means of benefaction;

3. By furnishing information regarding agencies for the promotion of charitable purposes generally or in particular fields of charity, including corporate names, etc.;

4. By furnishing information as to the advantages and disadvantages of

absolute gifts and gifts in trust for charitable purpose;

5. By furnishing forms of and information concerning gifts during life as well as devises and bequests suitable for various charitable purposes;

6. By encouraging a sound policy in the selection, constitution and operation of committees and other agencies for distribution of funds to be shared by a group of charities (i. e. to supervise uniform trusts within certain fields);

7. By encouraging the making of better wills with a view to the prevention of unnecessary litigation (cooperating with State Bar Associations and similar bodies);

8. By furnishing the cooperating agencies a codification of the laws of the various states covering wills, legacies, inheritances, taxes, etc.

Financial and Fiduciary Matters

The Annual Meeting of the Home Missions Council and Council of Women for Home Missions in January, 1923, appointed a Committee on Financial and Fiduciary Matters, to succeed the Committee on Trusts.

This committee gives attention to all of the interests related to these subjects, and seeks the fullest cooperation possible between missionary, educational, and philanthropic organizations.

Correspondence, which is cordially invited, may be addressed to the Home Missions Council, 156 Fifth Avenue, New York, N. Y.

The leaflet, "Wise Public Giving," may be obtained from the Home Missions Council for 4 cents, \$4.00 per 100; also the pamphlet, "Annuity Funds for Missionary Work," 6 cents, \$4.50 per 100.

TO GIVE IS TO LIVE

He is dead whose hand is not open wide
To help the need of a human brother,
He doubles the length of a life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies,
To give is to live.—Lowell.

NEWS FROM MANY LANDS

NORTH AMERICA

The Week of Prayer

THE annual week of prayer for the churches is set for January 6 to 12 inclusive. The Federal Council of the Churches of Christ in America asks all Christians to observe this week at this time of great need for temporal and spiritual wisdom and for the manifestation of God's power in all parts of the world. Pray for the purity, unity and peace of the Church of Christ, for the regeneration of individuals and the reformation of society, for more evidence of Christ-like love and more self-sacrificing devotion to the cause of Christ throughout the world.

The main topics suggested for sermons and prayer services have to do with thanksgiving, repentance and intercession concerning the Church universal, the nations and their leaders, foreign missions, education, the home and the youth, and home missions. Copies of the circular, containing lists of topics and Bible references, may be secured from the Council at 105 East 22d Street, New York City.

Presbyterian Missions in Peril

ACALL has gone out to Presbyterians to make sacrificial gifts in order to prevent disaster to the missionary work of the Church. Owing to expenses incurred during the war, and to other causes, a deficit of \$657,187.57 has been accumulated. If this is not provided for from increased gifts, it will mean the closing of stations and the curtailing of the work in a way that will involve disgrace, if not disaster. The Board of Foreign Missions calls earnestly upon the members of the Church to avert this catastrophe by making sacrificial offerings with a 33% increase over last year. There

are 1,700,000 members in these Presbyterian churches in the United States.

National Missions Conference

THE Board of National Missions of the Presbyterian Church in the U. S. A., which has come into existence as a result of the reorganization of the various boards of that church, held in New York City September 20th to 26th a conference composed of executives and staff counselors of the board, together with representatives from each synod and also from certain designated presbyteries. Under this call 105 men and women came together in this conference.

These represented a personnel of 4,445, conducting 7,700 different enterprises within what is to be in the future jurisdiction of the Board of National Missions. The principal work of the conference was the preparation of the budget of askings for the coming year, the year 1924-25. Other matters of importance also came before the Council, such as a unified promotional program for the Board of National Missions, a projected building program covering a period of five years, and organizational suggestions for carrying out the work of the National Board of Missions through synods and presbyteries.

Conference of Governors

GOVERNORS of thirty-two states and two territories assembled in Washington on October 20th, at the call of President Coolidge, to consider the subject of law enforcement, and in particular the enforcement of the prohibition laws.

Specific problems in which the states and the nation can cooperate, as outlined by the President, have respect to the smuggling of aliens into

the United States, the regulation and sale of narcotic drugs, and prohibition. Attorney General Daugherty and Prohibition Commissioner Haynes also spoke to the governors, reemphasizing the President's plea for state cooperation in law enforcement.

The governors pledged their support to the following program:

1. Coordination of all federal, state, county and municipal forces.
2. A call on the press to support prohibition law enforcement, stress law observance, and treat the enforcement program in a manner commensurate with the gravity of lawlessness.
3. A summoning of conventions of municipal, county and state enforcement officials at convenient dates to discuss and adopt a program for the state, the federal government pledging every possible support to these conventions.
4. A call on prosecuting attorneys to confer, the governors pledging support with every facility to aid in such discussions.
5. Adoption of all practicable means to cause lawless citizens and aliens to respect the majesty and sanctity of the law and the various agencies enforcing it.
6. Cooperation by national authorities in all these activities.
7. Education of children to the evils of the use of alcohol through the superintendents of instruction in the public schools.

The United Church of Canada

THE organization by the Presbyterian, Methodist and Congregational Churches of the United Church of Canada, was discussed in the September REVIEW. Certain legislation must be passed by the Parliament of Canada and the provincial legislatures, to give effect in the civil law to the union. When the proposed legislation has been secured, the 350 members of the first General Council, for whose appointment provision has already been made by the three uniting Churches, will meet and will have two years, if necessary, within which to organize the United Church on the lines laid down in the "Basis of Union." All existing courts, committees, boards, etc., will continue to function as at present until the reorganization is effected. Within two years after the meeting of the first General Council the newly organized conferences of the United Church will

be required to appoint their representatives and the first meeting of a General Council, elected according to the constitution and method of the United Church, will be held. The provision made for the governing bodies of the United Church consists of an interesting combination of the policies of the three churches. The unit of organization is the "pastoral charge," which may consist of more than one local church, and be governed by an official board, made up of a session and a committee of stewards. The next higher body is to be called a presbytery, and consist of the ordained ministers and an equal number of non-ministerial representatives. The conference, meeting annually, and consisting of the ministers on the rolls of the presbyteries and an equal number of non-ministerial representatives, constitutes the link between the presbytery and the General Council, which is to meet once in two years.

A Useful School for Aliens

"THE School for Practical Arts" for immigrants and their children, was founded in Old Concord, near Washington, Pennsylvania, in 1920, by the Presbytery of Washington as an interdenominational enterprise. It is an industrial and farm school for which 370 acres of land were donated by the Rogers family. The support comes from voluntary contributions. Last year it cared for twenty-five boys and girls, ranging in age from ten to twenty-six, and from the first grade to high school. Many can speak no English and therefore could not attend public schools.

The institute takes the pupils out of evil environment, teaches them English, gives them Christian instruction and trains them for useful trades.

The trustees are prominent pastors, educators and business men of Washington, Pittsburgh, Wheeling, Cleveland and elsewhere. The president is Dr. Joseph W. Dunbar, the secretary, Rev. C. L. McKee of Washington, Pa., and the treasurer, Professor O. F. H. Bert.

The curriculum is adapted to the needs of these foreigners and the cost of tuition and board is very low. The greatest need of aliens in America is practical Christian education. This will make them assets and not liabilities. The institute greatly needs additional funds to furnish adequate equipment and support for this important work.

The Gideons' Bibles

THE society of Christian traveling men known as the Gideons has placed in hotels of the United States and Canada 558,619 Bibles. The largest number, 54,916, have been placed in the hotels of Illinois. Other States follow in this order: California, 46,266; Pennsylvania, 36,679; Ohio, 36,464; Iowa, 25,929; Texas, 25,399; Michigan, 21,553; and New Jersey, 20,059.

"This," comments the *Watchman-Examiner*, "is a noble and praiseworthy work. We wonder how many of these Bibles are really read. The Gideons hear of many who read them, and many who are recalled to better living by these Bibles."

Memorial to Pioneers

THE name of Dr. Marcus Whitman, pioneer missionary to the Northwest Territory, has become famous, but his associates are less widely known. Dr. and Mrs. Whitman and Dr. and Mrs. H. H. Spalding were the first Protestant missionaries in that region, the ladies being, as one inscription puts it, "the first white females to cross the Rocky Mountains." In 1847 Mrs. Whitman and Dr. Spalding were massacred by Cayuse Indians, and three years later Mrs. Spalding died, never having completely recovered from the shock of the crime, for which she believed the Jesuit missionaries to be responsible. The Christian people of the Northwest have not forgotten the memory of these martyrs, and have been accumulating a fund to erect a suitable monument to Dr. and Mrs. Spalding. The money for this purpose is being

received by Dr. W. O. Forbes of Seattle, superintendent for home missions of Washington Synod. Nearly \$2,500 has already been subscribed.

—*The Continent*.

Southern Women Fight Lynching

AT the annual meeting in Atlanta of the Commission on Interracial Cooperation, the woman's section of the Commission brought in a vigorous paper on lynching and asked the Commission to authorize that the matter be brought to the attention of the various women's organizations of the South and that they all be asked to cooperate in a sustained and systematic effort to eradicate this great evil. The Commission, which has been constantly at work to this end, gladly gave its approval to the plan by unanimously adopting the resolutions presented by the women, which were in part as follows:

Resolved, That we deplore the failure of state governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation, and that we definitely set ourselves to the task of creating such sentiment as is possible to us in each State of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

Indian Medicine Men

MISS FRANCES DENSMORE, of the bureau of ethnology of the Smithsonian Institute, who has made long study of the methods of Indian medicine men, says that they use music to treat both physical and mental or nervous disorders, its main appeal lying in the power of rhythm. Some medicine men give herbs and sing to make them effective; others sing to the patient, but do not make use of herbs. Sometimes the Chipewa doctor sings: "You will recover, you will walk again. It is I who say it. My power is great." This is for patients unable to walk. There are different songs for different ailments. A Yuma medicine man said: "After singing my fourth song, I always ask

the patient if he feels better. The sick man has always said that he felt better." A song is usually sung four times, then there is a pause, and the song is again sung four times. Sometimes there is no singing, but a drum is beaten or a rattle shaken. Here the throbbing rhythm is depended on to hold the attention of the patient. The Indians are masters of rhythm, says Miss Densmore, and she believes they could teach the white race something about its curative power.

On the Mexican Border

THE missionary work of the M. E. Church at Mexicali met with a serious loss when a \$2,000,000 fire wiped out the center of this important point on our Mexican border and, with many other buildings, destroyed both the Chinese and Mexican churches there. The Chinese plant had been in use only about two years and served a group of several thousand Chinese engaged in the raising of cotton and in other pursuits in the Imperial Valley. Most of them are men and many of them young men in great need of friendship and guidance. At present temporary quarters are being used, but they must soon be vacated. English classes form an important part of the work here, and one of the regular attendants at these classes is the secretary to the Governor of Lower California. Next door to this Chinese church stood the Methodist Mexican mission. The building used was a rented structure, but its destruction has caused serious embarrassment to the work. Following the fire a poor Mexican woman offered the use of her small home made of sticks and grass, and services are being held in it at present. A home must be provided for this Mexican group. All of this work is directed by the workers from the mission in Calexico, California, which forms practically one community with Mexicali, although the two places are separated by a more or less invisible international line. The Methodist Church is entirely responsible for the Mexican as well as the Chinese work here.

Oriental in Vancouver

THE many Chinese and Japanese in Vancouver and other parts of British Columbia constitute a missionary opportunity, of which Miss Hellaby, of the Anglican Chinese Mission, writes: "The living conditions of the Chinese are largely responsible for the vices to be found among them. When they come here they are generally young and inexperienced, probably never having been away from their native village before. They are cut off from the examples and influences that have guided them hitherto, and from all semblance of home life, and lodge in crowded quarters with men whose morals are necessarily of a very mixed description. Their mental and spiritual equipment are pitifully slender compared with the demands made upon them, so there is small wonder if before long they acquire the habits of their associates, not always from choice, and with many an inward struggle. Those interested in the distribution of drugs induce these young people to form a taste for them, so that they will do the work of distribution in order to obtain wherewith to supply their own needs, and when anyone is caught and brought to justice it is generally one who is himself a victim of others who remain safely in the background."

LATIN AMERICA

Child Labor Banned in Mexico

SEÑOR F. ROEL, New York Consul General from Mexico, speaking at the International Humane Conference, which met in New York City in October, said that 1,500,000 children between the ages of four and fourteen have been liberated from a working day lasting from dawn until nightfall by the child labor provision of the Mexican Constitution. Under the Constitution, a maximum day's work for children between twelve and sixteen years of age is six hours, the Consul said, and child labor under the age of twelve has been abolished, while the Government is rapidly establishing both day and night schools

for the development of these children, who, he added, in the days of peonage were driven to prolonged labor which dwarfed them physically, mentally and morally.

Progress in South America

W H. PEARCE, Associate General Secretary of the World's Sunday School Association, writes after a recent tour in South America, of the development he observed along various lines:

"Progress is being made in temperance reform. A striking instance is the leadership of President Alassandri of Chile. He himself is a total abstainer and an avowed advocate of prohibition. During the recent Pan-American conference at Santiago, he gave a dinner to the delegates from the United States and served no strong drinks. Judge of my indignation to learn that afterwards a dinner was given by Mr. Fletcher, leader of the U. S. delegation, and drinks were served. President Alassandri was present and turned down his glass.

"Considerable progress is being made in behalf of education. Increasingly large plans are being made to provide public schools. We saw school buildings that would do credit to any community or nation. The requirements for the professions are being continually raised. Opportunities for agricultural and mechanical education are also being multiplied. But it is most difficult for South American leaders, bound by tradition and training to a policy of education of the leaders *only*, to become enthusiastic in behalf of *universal* education. And so long as from sixty to eighty per cent of the people are illiterate, religious education is more difficult."

Religious Liberty in Peru

THE President of Peru is so ardent a clerical that he attempted last spring to get the Peruvian Congress to adopt a concordat between Peru and the Vatican. The concordat would have re-established in Peru the status there before 1910. Practically it would

have destroyed religious liberty and closed all non-Romanist public worship. But the Peruvian Congress would not approve the concordat. The Roman Catholic archbishop then conceived another scheme for accomplishing the same end without having to submit it to the "godless" Congress. Last summer, with the President's approval, he announced that he was going to consecrate the whole Peruvian people to the Sacred Heart of Jesus. That meant that every Peruvian would be understood individually to have committed himself to "the Sacred Heart." The students of the University and the five thousand workmen who are in university extension courses immediately protested. They arranged for a procession and public meeting. As the procession marched up the streets of Lima it was halted and fired upon. A student and a workman were killed. The government soldiers tried to get possession of the bodies, intending to give them a quick and secret burial and so prevent any demonstration in connection with the funeral. But the students and workmen secured the bodies and all night long, more than a hundred strong, they guarded them inside of the university building. They threatened to burn the University sooner than surrender the bodies. At two a. m. the President of the Republic came and called off the soldiers. The next day something like ten thousand people formed a great procession at the funeral of the martyrs. Soon after notices appeared that the plan to consecrate the population had been given up. The archbishop himself took an early ship for Rome.

—*Christian Work.*

Enemies Reconciled

REV. ANGEL ARCHILLA tells in the *Latin American Evangelist* the story of two Venezuelans who had been bitter enemies for many years, seeking each other's lives. One day a native evangelist called at the home of one of them, opened the Bible and began to read the Sermon on the Mount. The people of the house were

very much interested in the stranger and his message, but when he read the words of Jesus, "Love your enemies," this man turned pale, and said, "There is only one man in Venezuela and in the whole world, whom I cannot either love or bless or pardon. For the rest, I like it all, it is very precious."

The evangelist, seeing him so moved, invited him to kneel with him in prayer; and when they rose from their knees the man who had so hated his enemy was able to pardon him, to love him, and to bless him sincerely and from his heart. The story of this marvellous change soon reached the ears of the other man, who thought he would find out what had wrought the supposed miracle and bought a Bible that he might see for himself. He searched for the Sermon on the Mount and having found it, read it over and over again. Then, without dagger, or gun, or *machete*, his only weapon the Word of God, he started out to find the man that had been his enemy. And these two who for long years had lived with the one thought of killing each other, now, moved by the love of Christ, embraced each other as brothers pardoned and reconciled.

EUROPE

Council of English Churches

REV. THOMAS NIGHTINGALE, D.D., general secretary of the National Council of the Free Churches of Great Britain, gave two addresses on "Christian Unity" this autumn in New York City under the joint auspices of the Christian Unity Foundation and the New York Federation of Churches. He spoke of the council of Christian churches in England, which includes Roman Catholics and the Salvation Army, and said that its members are agreed on four matters of social legislation, the gaining of the first of which they owe to Lady Astor:

That no intoxicating drink shall be sold to youth under eighteen years of age; local option for England and Wales; Sunday closing of public houses; placing social clubs under the same police supervision as the public houses.

Dr. Nightingale said that in England there was a Federal Council of Churches, but that it could deal only with ecclesiastical matters and could not touch any of the public questions of the day. Just now the great theme of the Council is the union of the Anglican and the Free Churches, the fate of which is not determined and the issues of which tremble in the balance.

Evangelism in London

THE month of October was given over in London to evangelistic meetings under the auspices of the Metropolitan Federation of Free Churches. The leaders were Rev. Douglas Brown and Rev. Lionel Fletcher, and their efforts were richly blessed. Mr. Fletcher stated in the opening days of the campaign that its object was not so much the holding of a series of gospel meetings as such, as an attempt to awaken the churches to a proper sense of their responsibility to win the outsider for Christ. At the ministerial conferences which were held, both missionaries were deeply impressed with the enthusiasm, especially of the younger ministers. They are anxious for some new form of evangelism to meet the changed conditions of the day. Several of these ministerial conferences included the Anglican clergy. In several of the districts they united with the Free Churches in furthering the campaign by local simultaneous missions, in some cases extending over several weeks. The campaign aroused national interest.—*The Life of Faith*.

The Bible in Ireland

CONSIDERABLE light on the condition of Roman Catholicism in Ireland and also its social relation to Protestantism may be obtained from the 74th annual report (1922-23) of the Society for Irish Church Missions to the Roman Catholics, with which is incorporated the Scripture Readers' Society and the Irish Society. This society dates back to 1846, when the earnest effort began to be undertaken

to promote Reformation principles in Ireland, largely through the distribution of the Scriptures. Work is carried on in English and Irish. It is regarded as a link between the Episcopal churches in Ireland and England, to the latter of which it looks for a large share of comfort and support. Last year's report is distinctly optimistic. A wave of revival blessing swept over the North of Ireland, and the agents of the Scripture Readers' Society were happily engaged in helping to shepherd the results. Hundreds of men and women have been raised to newness of life, and the Scripture readers who work among them are warmly appreciated by the rectors who superintend their labors. Six colporteurs were at work during the year, and in spite of troubled times a decided increase in colportage sales is reported.—*Record of Christian Work.*

Religious Progress in Sweden

WHEN Ansgar, the Apostle of the North, visited Sweden in 830 A. D., he found that the Gospel had already been introduced some years before by Scandinavians who had heard of Christ in other parts of Europe. The first country to break away from the papacy was Sweden, for Protestantism was made the state religion in 1593. Since that time, Sweden has progressed steadily in education and religion. Many schools are supported by the churches and missionary societies.

The Lutheran State Church now comprises 2,588 parishes which support a Foreign Mission Board and a Young People's Church Movement. The Free Churches include the Swedish Mission Association (Independent Lutheran), with 100,000 members; the Baptists, with 60,000 members; the Methodists and Salvation Army. These Free Churches conduct their own theological seminaries and Sunday-schools, and cooperate in the Young Men's and Young Women's Christian Associations. In religious life and activity, the Free Churches

show many signs of vitality. Yearly conferences are held for the deepening of spiritual life and there is an increasing desire for Christian unity. The Bible and other Christian literature exercise a great influence on all classes and one third of the newspapers are avowedly Christian. As in other countries, religious education needs to be safeguarded against the inroads of rationalistic unbelief.

The missionary interest of Swedish Churches is evidenced by the activity in Scandinavia and in foreign lands. The Lapps were evangelized by King Gustavus Vasa and other foreign work was undertaken in heathen lands as early as 1634. There are today about 635 Swedish Protestant missionaries in foreign lands, not counting those sent out from America.—DR. JOHN RINMAN.

Catholics in Italy and Ohio

THE opposition of the Vatican to the activities of American Methodists in Rome has been noted in the REVIEW. Now the *Christian Century* quotes a report that the Italian Government has warned the Methodists in Rome that it will not tolerate the existence of their conspicuous Protestant school, whose commanding site upon one of the hills of the ancient city is an affront to the Catholic people of Rome and an insult to the Holy Father. "Catholicism is the religion of a majority of the population and Protestantism must confine itself to humble locations." In contrast the editor places a report from Cleveland, Ohio, where a movement is on foot to raise \$3,000,000 for a Jesuit university. The appeal is to all citizens regardless of creed, and there will doubtless be generous response from many non-Catholic citizens who consider that the Jesuit control is merely an incidental feature, and continues: "It is a little hard to have satisfactory reciprocal relations with an organization which claims equal rights where it is in a minority and exclusive rights wherever it has the power to enforce them."

Outlook in Czecho-Slovakia

ONE of the most cheering features of the modern movement in Czecho-Slovakia, according to a correspondent of *The Life of Faith*, is "the number of young men who are dedicating themselves to the ministry in the Evangelical Churches. Though the membership of the Roman Catholic Church still far outnumbers the Evangelical membership, there are almost as many students in the Protestant Theological College as in the Roman Catholic Seminary. Many of the ministers speak English, a certain proportion of them having spent part of their time in Scotland as students in the Presbyterian theological colleges there, and others having returned from America, where there is, of course, a large Czech population. This widespread movement has taken place almost entirely in Bohemia proper, and is found only to a limited extent in Slovakia, the southern portion of the republic; but there also the fire burns. Just at a time when Protestantism throughout Central Europe is in distress in so many quarters, partly owing to the difficult economic conditions, and partly owing to the fact that so many Protestant churches closely linked with the State receive less money from that source, it is heartening in one quarter to find such marked advance, in which wisdom, initiative, and eagerness are significantly combined."

Methodist Schools in Poland

PROFESSOR F. C. WOODWARD, superintendent of the educational and industrial work carried on in Poland by the M. E. Church South, writes: "We wish you could have been with us today as we visited the four schools of the mission conducted this past year for street children. It was a most impressive sight. With dirty little bare feet, ragged clothes, pinched faces, but with glowing eyes, these little tots of seven and eight years received their certificates, kissed their teachers' hands, made stiff bows, and rushed to the arms of poor, but

appreciative parents. We are in daily touch with nearly one thousand people, children, parents and friends. The instruction has been in Polish, the national spirit has been emphasized in these schools. They have recognition at last from the Polish Government, being the first piece of Methodist work to receive official support in Poland. In the years to come we can enjoy more and more privileges. It is very important that this work be continued. As you have heard there were 88,000 boys and girls on the streets of Warsaw last September without school. Our work has reduced this number by 400, but the great task lies ahead."

AFRICA

Religious Liberty in Egypt

THE new Constitution of Egypt, says the *Record of Christian Work*, generously safeguards such religious liberty as now exists. While Article 149 states that Islam is the religion of the state and Arabic is its official language, we find the following: Article 12. Liberty of conscience is absolute; Article 13. The state protects, in harmony with usages established in Egypt, the free exercise of any religion or faith, on condition that it is not contrary to public order or good morals; Article 16. No restriction will be imposed on the free use of any language in private relations, in trade, in religious affairs, in the press or in publications of any sort, as well as in public gatherings.

Winning the Chief's Consent

OKITO and Ngongo are two wives of the African chief Wembo Nyama, who since 1916 have been wanting to be baptized. Says Mrs. D. L. Mumpower, of the M. E. Church South: "The Catholics, who fight us by telling the natives things about us which are not true, told the chief that if he ever let any of his wives come into our church organization he would have no more control over them; that if at any time we wanted one of them for a wife for one of our workmen or

for one of our preachers we would just take her and that he would be powerless to do anything. This was told him when we began our work and the chief believed it. Even later when he knew us well, he wouldn't allow any of his wives to be baptized. He was still afraid to run any risk." Finally in 1922 he gave his consent to the baptism of Okito and Ngongo, but, says Mrs. Mumpower, "I told him a paper would be given him saying that Okito and Ngongo were his even though members of the Church. And I told him that if any one ever tried to take them away from him on the ground that they were Christians he was to come to the mission and present that paper. He was willing to do this. A paper means so much to them. And I am sure that when chief Wembo Nyama dies that paper will be found among his valuable possessions."—*Missionary Voice*.

A New Congo Station

SOUTHERN Presbyterian missionaries in the Congo have sent to the home Church an urgent appeal for men and money to open a new station on the southern frontier of their present mission. These are some of the arguments that they use: "(1) Since the Southern Presbyterian Church has assumed before the world the responsibility of the evangelization of all the Buluba-speaking tribes of the Congo, and since the natives of this new district speak the Buluba dialect, they are strictly our responsibility, and if we fail to enter into their territory with the Gospel, no other missionary society will. (2) They have long awaited our coming, and many times native delegations have walked 200 miles into Luebo to ask for native teachers. How long must they wait? (3) If native teachers are sent so far away with no mission station near by to follow up their work, no permanent work can be established. (4) A railroad now under construction will not touch any of our present mission stations, but will pass through this new territory. It will cause an influx of commercialism and Western civiliza-

tion which, if unaccompanied by Christianity, will mean worse than heathenism to the native and a lost opportunity to our Church."

Embarrassment of Success

A LETTER from Rev. John M. Springer, D.D., of the Rhodesia Mission of the American M. E. Church, gives two glimpses of the work: "It is necessary to have one of our strongest pastor-teachers at Mt. Makomwe to deal with the chief and this man is really acting as the head pastor of the circuit. He has inaugurated monthly meetings to be held at the various stations in turn, where there is a miniature three-days camp meeting and with camp meeting results. Indeed, the success of that work is our present embarrassment, for we had four deputations to the main meeting at Mt. Makomwe, numbering about fifty each, asking that they might have pastor-teachers, as they were from five to ten miles from any other station. That was a wonderful meeting and as the bell rang out for early morning prayers and the more than four hundred young people gathered under the trees in that romantic spot, we were reminded of Lake Geneva and other of the young people's conferences that we had attended at home.... About 1,500 native people assembled at Umtali the day before conference. They came from all parts and there would have been many more if we had known the date of the conference long enough ahead to tell the farther stations. There were over 100 pastor-teachers and 880 Christians partook of the sacrament. We could not help contrasting this with the condition we found on arrival in 1901, when there was not one member, probationer or hearer connected with our church. God hath wrought wonders in this work."

NEAR EAST

The Republic of Turkey

ASSOCIATED Press dispatches from Constantinople late in October announced the establishment of the Turkish Republic, with Mustapha

Kemal as President for a term of four years, subject to reelection. According to the new Turkish Constitution, the National Assembly will have legislative power only, the executive power being intrusted to a Cabinet responsible to the Assembly. A Council of State will fulfill the functions usually cared for by a parliamentary upper house. The members of this Council will be appointed by the President of the Republic.

Church and State in Turkey

OLIN P. LEE, recently Y. M. C. A. secretary at Adana, is quoted in the *Record of Christian Work* as stating that the separation of church and state is one of the real reforms attempted by the Turkish Government. "The change effected will in time have far-reaching consequences," he says. "One of the new measures, I am told, requires that all boys who are being educated as Moslem religious teachers must have their early training in the secular schools maintained by the Government. After so many years in these schools they will enter the religious schools. Heretofore candidates for the priesthood have taken their entire education in the religious schools. If this reform is carried out, it cannot help but have a liberalizing influence in time. The better class of Turkish leaders is decidedly limited. There are not enough to go around. The opposition to even such changes as that proposed is formidable. One of the reasons for the great interest taken by the present government in orphanages for Turkish orphans is that they rely on these orphanages in another generation to furnish a crop of recruits for the progressive element."

Union in Near East Relief

AS the result of a conference held at Geneva in September by representatives of Australia, Belgium, Czechoslovakia, Denmark, England, France, Germany, Sweden, Switzerland, United States of America, Greece, and Cuba, there was organ-

ized the International Near East Relief Association, with its objective as follows: "To promote cooperation and increased efficiency on the part of all organizations and individuals who are seeking to relieve suffering, provide for the care of orphans, or otherwise promote the moral, social, economic, educational and industrial development of the Near East." Charles V. Vickrey, Secretary of the American Near East Relief, was elected President and Chairman of the Executive Committee.

The Jerusalem Patriarchate

PROFESSOR CHARLES H. BOYNTON, of the General Theological Seminary, New York, recently returned from the Near East, is quoted in the *Christian Century* as follows: "There is no question of the seriousness of the situation that exists in the Orthodox patriarchate of Jerusalem today. It is not only a question of the maintenance of the sacred places in the Holy Land, which are under the care of the patriarchate, but the downfall of the patriarchate would mean the disintegration of the Church in the Near East. . . . The finances of the patriarchate are in a deplorable condition, due largely to a series of misfortunes rising from the World War. . . . The position of the Church in the Near East is not comparable to any of the church activities as we know them here. The sphere of the Church is much wider there, extending to education, general welfare and even legal protection of its communicants. There are no public schools, as we know them here, and education is entirely in the hands of the Church. The Church is unable to maintain schools at present and, as a result, the children of Orthodox parents are being brought up in ignorance or faced with the alternative of attending Mohammedan schools, which they will do only in very rare cases. Practically the entire Christian population of Palestine of school age, comprising about 8,000 children, is left without any means of Christian in-

struction. This means that, unless aid is brought and the patriarchate enabled to renew its activities, the next generation in the land where Christianity was born will be utterly ignorant and Christianity will perish in the land of its birth."

Greek Patriarch Dismissed

ACCORDING to a dispatch in the New York Times, Papa Eftim, or Efthimios, who is supposed to enjoy the patronage of the Angora Government, appeared early in October at a meeting of the Council of the Ecumenical Patriarchate and ordered the councilors to sign a document dismissing the Most Rev. Meletios Metaxakis, Greek Patriarch of Constantinople, who is now in retirement in a monastery on Mount Athos. The Archbishop of Caesarea resigned and the Archbishop of Rhodopolis assumed the Patriarchate as *locum tenens*. The council, apparently seized with panic, yielded to the demands of Efthimios.

New Work in Nineveh

"WHEN the word Mosul appears in our current papers and magazines," writes Mrs. E. W. McDowell, "not every one locates it at once as the site of ancient Nineveh." Mosul was made a Protestant mission center by the American Board, in the early part of the last century and became an outpost of its work at Mardin in Turkey; but later the work in Mosul was transferred to the Church Missionary Society of London. A small work was carried on by this society until the great war, when, because of England's heavy financial burdens, the last missionary of this society, Miss Martin, was withdrawn in the spring of 1922. The Presbyterian work over the border in Persia has touched Mosul through its touring evangelists who have at times for thirty-five years made Mosul a center while working in the mountains of Kurdistan among the Syriac-speaking people, some of whom live in Mosul and on the contiguous mountains.

Through these agencies there has arisen a Protestant community in that city some of whose leading young men are graduates of Beirut College and are among those now most importunate for America to give them leadership and encouragement in the great work to be done, not only in Mosul, but down the whole valley of the Arab Kingdom of Irak to the Persian Gulf. Since 1918 the American Near East Relief, made up largely of missionaries, themselves exiles from Persia and Kurdistan, have cooperated with the British in caring for 45,000 Christian refugees—30,000 the remnant of the Christian population of northwest Persia that had fled before the combined Turkish and Kurdish armies, and 15,000 the survivors, mostly women and children, of the Armenian deportations. This humanitarian service has served as a striking approach to the Arab, so long inaccessible to the Gospel. Work is now being carried on at Mosul by the Presbyterian Church in the U. S. A. The mission house built by the C. M. S. has been purchased and Rev. James W. Willoughby and Rev. Roger C. Cumberland are on the field.

INDIA AND MALAYSIA

Changed Attitude toward Christ

REV. STANLEY JONES, a Methodist missionary, spoke at the annual convention conducted by American Presbyterian missionaries at Saharanpur, in the Punjab, and told of the changed attitude of India toward Christ. Nine years ago Dr. John R. Mott spoke to educated non-Christians in a large hall in the city of Madras. In the midst of his address, when Dr. Mott mentioned the name of Christ, the audience hissed. Recently Dr. Jones gave a series of addresses in that same hall to educated non-Christians. The size of the audience increased night by night and the last night the hall was filled and people were standing outside on the verandah. Dr. Jones's message every night was *Christ*. The last night he

told them how to give themselves to Christ. Then he said, "I am going to pray a prayer of surrender to Christ," and he asked that all who could, pray after him sentence by sentence. Most of the people in the large audience repeated the prayer after him.

Reorganization in Bombay

THE Representative Council of Missions in Bombay Presidency, at its twelfth annual meeting in September, worked out into its final form a plan whereby Indian Christians may have an equal amount of representation with missionaries on the Council. The Council now changes its name, henceforth being called The Bombay Christian Council, on which Indians and non-Indians will sit in equal proportions. The new Council will be made up of 76 members, comprising 24 representatives from 11 central Church organizations in Western India controlling over 100 churches, 27 representatives from 21 missions with several hundred missionaries, 6 representatives from other missionary bodies such as the Bible Society, and 19 coopted members. Incidentally, the new Council is an eloquent proof of the growing Christian unity in India.—*Dnyanodaya*.

Outcaste Mass Meeting

A REMARKABLE meeting of Mahars, Mangs and other outcaste communities was held in Peth village, Bombay Presidency. The local committee built a large tabernacle, with corrugated iron walls and burlap roof. On the floor were 400 or 500 outcastes seated. On the platform were the educated men who led. The chairman was a Mahar, a member of the Bombay Provincial Legislative Council. A few Brahmans were in the audience. Resolutions were passed for compulsory education of their own communities, and for improving habits of people, especially in the abolition of carrion eating. The last resolution expressed their appreciation of the work done for them by missionaries.

Christian Women Organize

PRESBYTERIAN missionaries in Vengurla, India, report the growth of independence and self-reliance among the Christian women. They have organized a society to carry the Christian message to non-Christians in and around their own city, and to aid the local church as much as possible. In an intensive evangelistic campaign carried on by them nearly one thousand persons over fourteen years of age were reached by six teams. Over 400 gospel portions and hymn books were sold. All their prayer meetings are permeated with the theme of soul winning, and the quickening of their own spiritual life is very noticeable in consequence.

CHINA

Prayer for Language Teachers

AN organized prayer-effort to win to Christ the Chinese teachers of the Nanking Language School started last year. Weekly and finally daily meetings were held with them, and at the same time the students were devoting special services to pray, plan and work for their conversion. Before school closed twenty-five teachers signed cards declaring their definite desire to become Christians. In June eight of the teachers united with the Church.

A Bible-Reading Church

AT the annual meeting of the Australian branch of the China Inland Mission an address on the illiteracy of China and what the new phonetic script is doing to combat it was delivered by Miss Susie Garland, secretary of the Phonetic Promotion Committee. She said: "Thank God we have today the whole of the New Testament in this phonetic script. We have also some books of the Old Testament, several hymn books and a number of gospel readers and various other books. A great variety of primers, charts and other teachers' helps, with much material for propaganda work, has also been prepared. The motto of the Phonetic Promotion Committee is 'Every Christian a

reader of the Bible and every Christian a teacher of illiterates.' At the National Christian Conference in 1922, we had one Chinese Christian who came a long railway journey to show us how he could read the phonetic Testament. He was a farmer, and quite illiterate, unable to read or to write. In a neighboring village a friend of his had learned to read phonetic script. He had not been properly taught, but had picked it up from somebody else. In a very short time the farmer, with the help of this friend, learned to read the New Testament. He was so delighted when he had learned to read himself, and to write a little, that he had begun to teach his fellow-villagers, and when he came to the Shanghai Conference he had twenty people in his own village studying the Bible, learning to be Christians, and preparing for baptism. This is only one of six or seven villages opened to the Gospel in that particular district through the teaching of phonetic script."

A Chinese Judge Baptized

IT was a great occasion for the Chinese Christians in Yunnanfu, South China, when the chief judge of the District Procuratorate was baptized. Rev. E. S. Yu, a Chinese pastor, writes in the *C. M. S. Outlook* of the occasion: "This judge is the first official holding any important position to join any Christian church in the province. He and Mr. Han, the husband of our newly-engaged woman evangelist, were baptized at the same time. It simply did one good to hear them answer the questions demanded of them reverently, distinctly, and audibly. The whole congregation was most orderly and serious, and witnessed the rite with reverence, accompanied perhaps also with suppressed excitement. On the other hand, I was deeply impressed by the naturalness and serenity and readiness of the two brothers I had the privilege to baptize. There was no doubt but that they fully realized the significance of the step taken. Thank God that they have not been ashamed to confess the

faith of Christ crucified, and they have begun the manful fight under His banner against sin, the world, and the devil. And we must pray that they shall continue to be Christ's faithful soldiers and servants unto their lives' end."

Child Labor Question in China

THE first article of the labor program adopted by the Chinese Christian Conference, and quoted in the *REVIEW*, reads, "No child under twelve to be employed." This article went into effect September 1st under an agreement of the cotton mill owners near Shanghai with the Child Labor Committee sitting in that city, and all children under twelve were dismissed from employment. Previously several thousand minors had been employed. Chinese women's clubs, educational authorities and mission schools are working upon a free educational program for these juvenile workers, to go into effect immediately. Industrial standards in China are slowly but surely making an impression upon public opinion, and Miss Agatha Harrison, head of the industrial work of the Y. W. C. A. in China, has been one of the most effective agents in bringing this about. In China mere babies toil at night, work in ten and twelve-hour shifts, stunted and dwarfed by their unchildish toil. In Peking twenty-seven articles of labor legislation have been introduced. The aim is to get these articles accepted and enforced in different industrial centers, working through the local Chambers of Commerce. The Child Labor Committee in Shanghai, which was instrumental in bringing about the present child labor situation there, was appointed by the Municipal Council of the local government.

Attacked by River Bandits

BANDITS are familiar figures in reports from China nowadays, but the following experiences of Rev. and Mrs. M. S. Schlichter, of the China Inland Mission in Anshun,

Kweichow Province, are unusual in that they occurred on a water trip. He writes: "We had gone only about ten miles from Panghai when a band of robbers along the river bank fired at the boat just ahead of us, calling it in to shore. Thus we escaped, but we met another band a couple of miles farther on. This time they fired on us and ordered us to land. We obeyed at once, and when we had come to land they proceeded to go through our belongings, helping themselves to whatever they wanted. They took of our goods to the amount of about \$100, and then left us, uninjured, for which we were thankful indeed, for they were a fierce looking lot, all armed with rifles, swords and short knives. Three or four miles farther down the river we were fired on by a third band, but this time we were right near a swift rapid, and the boatmen seeing their chance to escape put all strength to the oars and got to the rapid before the robbers were near enough to force us to land. After that we had clear sailing down to Shanghai, thank God!"—*China's Millions*.

Each One a Street Preacher

A NEW method of street preaching, which puts all the Christians at work instead of one or two, was recently tried by some American Presbyterian missionaries from Hengchow, Hunan Province, China. Mrs. G. L. Gelwicks writes of it: "On a recent trip to one of the older congregations in a county seat, we instituted a new plan of street preaching. Formerly after singing a hymn, different persons spoke in turn, one addressing the entire group. This limits the number who can assist. Our new plan is for all to gather in the church for prayer in the afternoon. Then we take the large character hymn charts to the streets, each person carrying some tracts to give out. After singing to draw a crowd, no one would address the entire group, but each would talk to one or more people in the group, and thus have a share in the work. This plan was tried and worked splendidly."

Missions to Tibetans

THE China Inland Mission has a mission at Tachienlu, on the eastern border of Tibet, where the people are found to be very ready to hear the Gospel. The Disciples of Christ are also carrying on a work on the Chinese border and the Seventh Day Adventists have recently opened a dispensary in Ta-chien-lu. From Darjeeling, India, missionary work is done by Scotch Presbyterians on industrial and evangelistic lines and the Moravians have a station on the southwest border in "Little Tibet." Most of the Bible is translated and printed in Tibetan and there is a great need and opportunity for the distribution of Christian literature.

JAPAN-CHOSEN

Faithful Japanese

PERSONAL letters from Japan since the earthquake bear frequent testimony to the faithfulness and loyalty of Japanese servants and helpers. An American lady who lived next door to the building of the Woman's Union Missionary Society in Tokyo was imprisoned by a falling roof, but was released after a time, not badly injured. Later she was with the Japanese group at the mission until taken away in a refugee ship to Kobe. She writes: "Servants were heroic—wonderful—everywhere. They cannot be too highly praised." A Mrs. Akana was caught in the burning city and it was ten hours before she could reach her home. There she found her servant, a Japanese maid who had been with her six weeks, faithfully caring for the little boy, Paul. She had run with him to a safe place at the time of the first shock, but later had returned to the house which was still standing and, although it was shaking and very unsafe, had entered it and gathered together her mistress's and the little boy's clothing and other necessities and removed them to a place of safety. Mrs. Akana writes: "I do not discount all the stories which must have come to America of violence and robbery, and doubtless most were true, for it was bound to be, given all the

conditions, but my own personal testimony is that I saw nothing but quiet and order and a great many mutual kindnesses."

Bibles for Japan

THE effects of the Japanese earthquake are being noticed along many different lines of missionary effort. One of these was the shipment by the American Bible Society in October of five truckloads of Bibles printed in Japanese. The shipment is the first of a series to be made from the United States until the society is able to replace plates destroyed in the earthquake and to resume printing in Japan. More than 500,000 volumes, it was stated, already have been printed in New York by photographic process to replace the volumes ordinarily printed in Japan.

GENERAL

Leprosy a World Problem

THE problem of leprosy has recently been approached from two broad points of view. The first was indicated in the Third International Conference on Leprosy, held at Strasbourg, July 28th to 31st, under the auspices of the French Government on the occasion of the centenary of the birth of Pasteur, when delegates were present from almost every part of the world where leprosy is prevalent. The Conference met in the Institute of Hygiene, and was opened by the Minister of Hygiene. The later sessions of the Conference were presided over by the President, Dr. Jeanselme. The Secretary was Dr. Marchoux. At the various sessions the subjects dealt with were: Statistics from the Countries where Leprosy is Prevalent, the Etiology of the Disease, Pathology of Leprosy, Treatment, Social and Private Prophylaxis and Legislation.

The second matter of interest to friends of lepers was the organization of the British Empire Leprosy Relief Association at a meeting held recently in the India Office, at which Lord Chelmsford presided, when it was re-

solved that a campaign for the eradication of leprosy within the Empire had become necessary. There were present at this inaugural meeting a number of prominent medical men. The objects of the new Association will include the support of leprosy research and the extension of the use of the latest methods of treatment of the disease, also further means for the reduction and eventual eradication of leprosy in the various parts of the Empire. The Rev. Frank Oldrieve, Secretary for India of the Mission to Lepers, has accepted the appointment of Secretary of the new Association. —*Without the Camp.*

Presbyterian Alliance Meeting

FURTHER reports of the Zurich meeting of the Presbyterian Alliance, referred to in the November REVIEW, state that the 125 delegates represented twenty-six countries and thirty-eight different churches and included the leaders of the churches of continental Europe. The conference discussed the condition of the European churches and what might be done to help them, the revival of the work of the Roman Church, church unity, the social problems of the churches, and the oppression suffered by the churches in southeastern Europe. In Transylvania two hundred congregations may be lost unless there is immediate relief. Churches there, in Yugoslavia and in Czechoslovakia are undergoing difficulties. The conference suggested to the Eastern (European) and Western (American) sections of the Alliance that they appoint a joint deputation to visit these countries and examine into conditions in them. "The conference," says a writer in *Christian Work*, "is a pleasant contrast to the earlier one at Lausanne. There the churches, just come out of the Great World War, were all in great straits and some quite disorganized. Today, in spite of poverty and oppression, they are thoroughly organized, hopeful and ready for work."

THE MISSIONARY LIBRARY

The Jew and His Mission. Henry Ostrom. Cloth. 157 pages, \$1.25. Bible Institute Colportage Association. Chicago. 1923.

The mission of the Jews in the past is generally acknowledged. Other nations fulfilled the divine purpose in various ways, but to Israel was given the supreme privilege of being the channel through which the revelation of God and His salvation was given to all the world. Not all Christians, however, think of the Jews of the present day, or of those in America, as related to a present or future purpose of God for the world.

It is this aspect of the Jewish problem which is considered in this volume. The author recognizes in the marvelous preservation of the Jews throughout the ages, amid all the flux of time and circumstance which have submerged other nations, and of persecutions specially designed to destroy them, the fulfilment of a divine plan. They have received a "calling of God" which has never been revoked. They have a mission which it should be the concern of the Christian Church to understand and consider in the carrying forward of its work.

The author links the future of the Jews as a nation with their acceptance of Christ when He returns to reign in Jerusalem. The present movement looking toward the establishment of the Jews in their ancient homeland indicates that the divine purpose is on the way to fulfilment. Their return unevangelized will be attended by widely extended apostasy, the rapture of the Church, and the appearance of Anti-christ. Then, finally, Christ will come with His saints to reign in Jerusalem, the Jews will be won to Him and under His leadership will become the evangelists of the nations.

Many Christians will not agree with the author's interpretation of proph-

ecy or with his outline of coming events, but all should agree with his meanwhile program of giving the Gospel to the Jews as individuals. He says: "What is the Christian's present-day duty in behalf of the evangelization of Israel? On the very face of it, the answer to the question must be measurably affected by the fact that fifteen million souls of men in blindness and hardness of sin are in the presence of Christian people, whose field is encompassed by nothing less than the word 'whosoever'..... How a person with a Bible in his hands can advocate missions to Mexicans, missions to South Americans, missions to Alaskans, and to Asiatics, Africans, and to the benighted among the isles of the sea, and neglect or oppose missions to Jews challenges reasonable consideration."

India's Religion. By Dr. Julius Riechter, Professor of Missions at the University of Berlin. One of the "Philosophische Reihe," (Row of Philosophical Books). Roal & Cie. München. 1923.

In its slavish adherence to details, its comprehensive mastery of the subject and its presumption upon the intelligence of the readers, Dr. Richter has given us a typical German study of the subject. It is tended to serve as a mission study book, but is far above the level of such books in the English language. After tracing historically the development of India's religions from the time of the Vedas to modern Hinduism, the author gives a rather extended analysis of the chief types, including the modern practical movement looking to religious and civil liberty as headed by Gandhi and other leaders. The book is a fine contribution not only to the study of comparative religions, but also to the modern missionary problem as such. It blazes the way for a higher type of

missionary textbooks. It should be translated and placed at the disposal of English-speaking students and supporters of missions.

China in the Family of Nations. Henry T. Hodgkin, M.A., M.B. 267 pp. New York: George H. Doran Company. \$2.00. 1923.

A former medical missionary in China has returned thither after years of successful service in England as secretary of the Friends' Foreign Mission Association. Acting now as a Secretary of the China National Christian Council, he has unusual facilities for knowing the Republic in its varied secular, international and religious aspects. It is thus a volume which records, interprets and enforces truths which every Christian of broad vision should know.

The opening chapter is rather commonplace, and the second one on the treasures of the past, is not especially new. After passing those pages, the reader is plunged into international themes as in 1840 China began to touch outside nations in a serious way and respond to the new contacts. Then the Republic is unfolded to us, though one wonders whether the Chinese would agree with him in some of his criticisms of that chapter. In chapters VI and VII the author discusses what he rightly calls "one of the most difficult of all the questions concerning China's relationships to foreign powers." As a member of the Society of Friends he accomplishes his task with some frankness and vigor—yet he "speaks the truth in love." Rarely have we seen so concise and yet complete a summing up of the China-Japan question as is found on pp. 134-38.

Now he goes afield, and in "China, Europe and America" we have an exceedingly clear presentation of the outstanding relationships and problems of this international group. It is rather startling to read here, "I think no European nation is so popular in China today as is Germany," and Russia fares better in his treatment than it usually does—as in Secretary Hughes' utterances, for example.

The "Industrialization of China" is a good chapter for business men; and to save her from the dilemma of materialism and militarism, which Occidental Powers have thrust upon her, Dr. Hodgkin thinks that we find "a missionary task of the first magnitude. We owe it to China to give our best thought and some of our best people to her to help in the solution of a problem we have done so much to create."

"The New Thought Movement," which most surprised Dr. John R. Mott in his last visit to China, is very satisfactorily set forth in chapter X, thanks to the helpfulness of Dr. T. T. Liu and Dr. de Vargas.

In his final chapter, "China's Gift to the World," Dr. Hodgkin comes to the hardest part of his task, he asserts; and he forsakes his rôle of historian and assumes the mantle of the prophet. It might better have been entitled, "Gifts Most Needed from the Christian World"; and in his five specifications on pp. 243-49, following his list of six great needs of China, the Christian reader sees what the Church can do to bless that nascent Republic to realize its manifest destiny in Asia and as part of the unified world.

H. P. B.

The History of the Yorubas: From the Earliest Times to the Beginning of the British Protectorate. By the Rev. Samuel Johnson; Edited by Dr. O. Johnson. With a map and Frontispiece. New York: E. P. Dutton & Company. 1921. pp. lv & 671. \$8.00.

The author, an Anglican clergyman of Yoruba parentage, patriotically determined to write a history of his fatherland, and sent the manuscript to a publisher in 1899. In 1900 the publisher said he had lost it; and in 1901 the author died. Some years later, his brother set himself to write the history anew, availing himself of copious notes and rough copies that the author had left; and in 1916 he sent the publishers his new manuscript, by a boat that was captured by a German raider. The manuscript was given up for lost; and in 1918 the fateful document was delivered to the

London printers. By this time, the cost of paper had enormously increased, and publication was delayed till 1921.

The book is not so much a *history* as a compendium of facts and traditions concerning Yoruba speech, customs and doings. As an African attempt to produce African literature, it deserves commendation; but its misuse of pronouns and lack of logical sequence tends to confuse English readers. It is likely to do its best work in Nigeria; but its tales of avarice, ambition, truculence, treachery, petty intrigues, jarring cliques, slave-raids, and gory glory are a useful corrective to the belated European notion that Africa's "simple children of nature" would be happy enough if only Europeans would leave them alone. A book for the Reference Library and the shelves of the specialist, rather than for the average reader.

W. C. W.

Alexander Duff, Pioneer of Missionary Education. William Paton. 240 pp. New York: George H. Doran Company. \$1.50. 1923.

Dr. George Smith's full and abridged editions of Duff's life are out of print and altogether too full for the present-day reader, classics though they were. Mr. Paton of Calcutta has now written a sizable and readable life of one of the most formative and strongest of missionary educators. One hardly knows why the author should have chosen the subtitle, "Pioneer of Missionary Education," when he wrote only thirteen miles from Serampore where Carey, Marshman and Ward had erected its famous College, the first institution empowered to grant degrees in the India of a century ago. Of course they did many other things and received their salaries from the East India Company, but they certainly were missionary educators all the same.

Mr. Paton calls Carey a "great educationist" and admits that Serampore College had a great work, though too far away to make much of an impres-

sion upon Calcutta. Yet Dr. Duff went to get inspiration and direction of a sort from the little veteran. He decided to cut loose from the Serampore Triad in one vastly important particular—he would employ English as the basal instrument in his propaganda; and it was what made Lord Macaulay famous, that he was led to follow in Duff's wake in this policy. It is in chapter XIV, "The Christian Educationist," that Mr. Paton makes his best unit of contribution, though throughout the volume he throws in frequent references to educational theories and practices later than those of Duff's day. His final chapter, "The Man Himself," is a portrait worthy of being enshrined in every earnest student's heart and frequently looked upon in reverence. The volume lacks color and the inspirational quality which Duff ought to evoke, but it is most worthy of every intending missionary educator's careful reading.

H. P. B.

Henry Loomis, Friend of the East. Clara Denison Loomis, with introduction by Robert E. Speer. Portrait, 150 pp. \$1.25. Fleming H. Revell Co. New York. 1923.

This is a simple record of a noble missionary life, by the missionary's daughter. In the introduction, Robert E. Speer says:

"The best values of life and character were in Henry Loomis—loyalty, faithfulness, modesty, industry, considerateness, love. Every memory of him is cleansing and genial."

Of New England stock dating from 1639 in Connecticut, Henry Loomis was born in 1839, entered Hamilton College in 1859, enlisted in 1861, was in 21 battles and skirmishes, twice wounded in the Wilderness and was at Lee's surrender at Appomattox. Graduating at Hamilton in 1866 and at Auburn Seminary in 1869; in 1870-71 in the Hawaiian Islands to attend the jubilee commemoration of the establishment of missionary work, he was, from 1872 until a health breakdown in 1876, in Japan under the Presbyterian Board—with an inspiring life companion in Jane Her-

ring Greene. Back to Japan in 1881 to continue until his death in 1920, Loomis came into close touch with such historic personages as Prince Ito, Prince Katsura, Bishop Honda, Kim Ok Kyun. His services in the work of the American Bible Society in Japan and Korea for a generation; his devotion to wounded and prisoners in Japan's wars with China and Russia; and his accomplishments as entomologist and his graces as hospitable host, friend and Christian—all are well presented in this loving filial sketch by one who helps now in Japan to perpetuate the sweet savor of the name of Loomis.

J. G. D.

Congo Missionary Conference. A Report of the Eighth Congo General Conference of Protestant Missionaries. 214 pp. Bolobo; Congo Belge. 1921.

This report should be available for all students of African missions, and especially for all secretaries of societies having work in that continent. It is not as devoid of general interest as so many reports are, for the reader is carried into the midst of African missionary counsels and sees, probably for the first time and very intimately, the conditions and problems which face missionaries there. How invaluable for missionary candidates and junior missionaries in the Congo would be Dr. Mumpower's paper upon "Means for the Development of the Native." And Mr. Roome's paper upon "East-West Africa Chain of Mission Stations" would answer in a measure questions as to further expansion in Equatorial Africa that Board secretaries are often asking. While the discussions are only briefly reported, the minute secretaries were evidently master hands in selecting essentials in such informal discussions. We commend the Report and congratulate its compilers.

H. P. B.

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. 12mo. pp. xiii and 75. \$1.00. The Macmillan Company. New York. 1923.

This is the second volume of the "World's Living Religions Series" edited by Frank K. Sanders and Har-

lan P. Beach and prepared under the direction of the Board of Missionary Preparation. The author is Professor of the History of Religion and Missions in the Pacific School of Religion and has spent over ten years with Buddhist peoples of eastern Asia. He is therefore thoroughly familiar with their life and literature and has given us an interesting volume, well written and of practical value to students or workers in Buddhist lands.

This volume deals especially with the Buddhism of Burma, Ceylon and Siam, commonly known as the Hinayāna, though it has departed far from the ideals of the founder. In a few vivid sketches the religion of these countries is portrayed as it is lived by these people. We see the monastic school and its moral teaching. We gaze upon the women the supporters of conservative religion. We also realize as never before the moral needs and the social conditions.

In the sixth chapter the author discusses Buddhism as a living religion pointing out its strong side as well as its weakness. In chapter seven he treats the approach to the Buddhists of Southern Asia, where the emphasis varies in each country and so each has its distinct problems. In all these lands, however, the missionary must have clear Christian convictions; he must be willing to appreciate new aspects of old truth, and must have a sympathetic sense of beauty and humor. The last paragraph of the chapter thrills with the opportunity to win these sons of the East to allegiance to our Lord and Master who placed so much stress on the mystical side of religion.

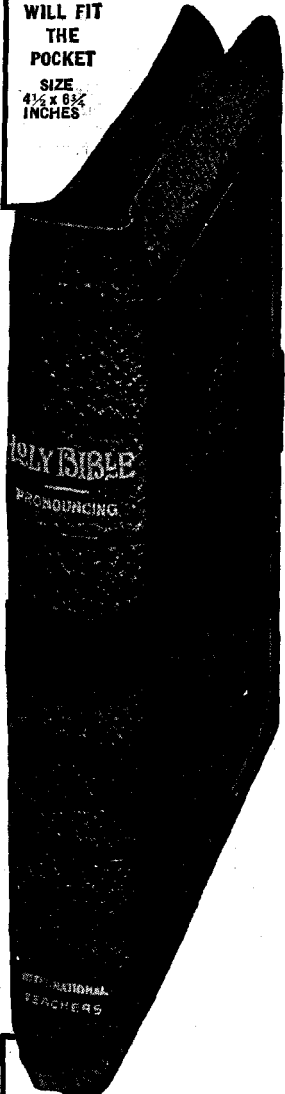
While the author appreciates the good points of Buddhism, he also constructively criticizes its weaknesses so that the small volume is the harbinger of the new approach to these great religions in the spirit of Christ.

Appendix I gives useful hints for preliminary readings on Buddhism in Southern Asia. Appendix II contains a practical bibliography of thirty-four items.

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29 And O'phir, and Hāv'i-lah, and Jō'bāb: all these were the sons of Jōk'tan.	B. C. 2347	from thence them abro the earth.
30 And their dwelling was from Mē'shā, as thou goest unto Sē'phar a mount of the east.	11 Chr. 1. 4. ch. 9. 19.	10 ¶ Th of Shēm; years old, two years
31 These are the sons of Shēm.		

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NEW BOOKS

Twenty-Five Years of the L. M. S. (1895-1920). A. T. S. James. 176 pp. London. Missionary Society. 1923.

Telugu Mission—Report 1922. W. A. Stanton, Editor. 110 pp. C. L. S. Press. Madras. 1923.

Short Missionary Plays. Margaret T. Applegarth. 183 pp. \$1.00. George H. Doran Co. New York. 1923.

More Short Missionary Plays. Margaret T. Applegarth. 184 pp. \$1.00. George H. Doran Co. New York. 1923.

World Service; A Religious Pageant. Alfred L. Faust. 30 pp. 25 cents. Methodist Book Concern. New York. 1923.

Joy from Japan—Recreation Programs. Catherine A. Miller. 200 pp. Heidelberg Press. Philadelphia. 1923.

Progressive Suggestions for Planning Church Buildings. Edited by Rev. Elbert M. Conover. 48 pp. 50 cents. Home Missions Council. New York. 1923.

Christian Yoga: Or the Threefold Path of Union with God. J. C. Winslow. 49 pp. 1s. Society for the Propagation of the Gospel. London. 1923.

Buddhist Philosophy in India and Ceylon. A Berriedale Keith. The Religious Quest of India Series. 339 pp. 10s 6d. Oxford University Press. London. 1923.

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PERSONALS

DR. NATHAN SODERBLOM, Archbishop of Upsala and Primate of Sweden, has been making an American tour under the auspices of the World Alliance for International Friendship through the Churches, and was one of the speakers at the annual meeting of the American council of that body, in Philadelphia, Nov. 13th to 15th.

RASOA, one of the Malagasy workers under the L. M. S. in Madagascar, has retired from the position of school inspector and examiner after forty-four years of devoted service.

REV. AND MRS. S. B. ROHOLD of the London Jews Society, have returned to their work at Haifa, in Palestine.

GENERAL FENG is expected to attend the General Conference of the M. E. Church, which is to be held at Springfield, Ill., as a lay delegate from North China.

REV. Y. NIADÉ has been chosen to fill the newly created Protestant Episcopal bishopric of Osaka, Japan.

CHANNING H. TOBIAS has been appointed Senior Secretary of the Colored Men's Department of the International Committee of Y. M. C. A.

REV. FRANK W. BIBLE is the newly appointed secretary of the men's department of the central district of the Presbyterian Board of Foreign Missions, with headquarters in Chicago.

MISS JENNIE DE MAYER has been positively refused the desired permission to go into Afghanistan, and also forbidden to leave Russia. The latest news from her stated that she hoped to go to Khokand and work among the Sarts there.

PAUL DE SCHWEINITZ, Secretary of Missions in the Moravian Church in America, has just completed twenty-five years of uninterrupted service as a Provincial Elder, and in that period he has seen the membership of his church increase forty-eight per cent, and the contributions to benevolences five hundred per cent.

DR. LUELLA MINER has been loaned to the Shantung Christian University in Tsinanfu for a year as Dean of Women and teacher of religious education in the School of Theology.

OBITUARIES

MARK E. BOPHAM, a member of the China Inland Mission since 1915, died on August 29th from fever contracted in the mountains of Kansu, Northwest China. He was a son of missionaries and went to China to take up work for Chinese Moslems.

The Chinese Recorder

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