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The Missionary Review Publishing Co.,

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Home Mission Boards and the "Review"

Some Home Mission workers have had the erroneous impression that the REVIEW has been entirely devoted to foreign missions. While founded by Rev. Royal G. Wilder originally as a foreign missionary review, it has been a world review ever since 1888, when Dr. James M. Sherwood and Dr. Arthur T. Pierson became the editors. The Home Mission cause in America is systematically and prominently presented both in articles and in news. Last year, for instance, there appeared in the REVIEW thirty-one articles on Home Mission topics, including a whole number on the American Negro, several articles on the Foreigners in America, the Mormons, mountaineers of the South, rural problems, city evangelism, the Indians and three pages each month were also devoted to the Women's Home Mission Bulletin.

For several years, the Home Missions Council and the Council of Women for Home Missions have cooperated with the REVIEW by appointing committees to act on the Editorial Council. Last year fifteen Home Mission Boards and General Missionary Societies cooperated by making appropriations to the maintenance fund so that the work of the REVIEW might be continued. At the recent annual meeting of the Councils in Atlantic City the following resolutions were adopted urging Home Mission Boards to cooperate in practical ways to make the REVIEW a still more effective agency in stimulating interest and disseminating information concerning Home Missions:

In view of the interdenominational character of the MISSIONARY REVIEW OF THE WORLD and its increasing value to the Home Mission cause, we recommend:

1. That the Home Missions Council and the Council of Women for Home Missions continue their committees to cooperate with the Editorial Council of the REVIEW.
2. That the constituent Home Mission Boards be asked to contribute to the financial support of the REVIEW, if not in proportion to their budgets, at least making some appropriation during the year to show their sympathy and readiness to promote the usefulness of the magazine.
3. That the Boards cooperate definitely in promoting the circulation of the REVIEW by recommending it to their constituencies, by including it in their mission study course material, by enclosing circulars in their correspondence, and by receiving and forwarding subscriptions.
4. That each Board or denominational society appoint someone to keep in touch with the Editor of the REVIEW for the purpose of supplying the magazine promptly with important denominational missionary news and to suggest valuable articles and writers on topics of general interest concerning their particular fields and work.

The committee appointed by the Council of Women for Home Missions for the coming year is Florence E. Quinlan, *Chairman*; Mrs. Bertha M. Judd and Mrs. F. W. Wilcox. The Home Missions Council appointed Dr. Charles L. White, *Chairman*; Dean Carroll M. Davis, Fred Eastman, Rev. J. S. Stowell, and Dr. Samuel L. Loomis, to represent them on the Editorial Council of the REVIEW.

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SCENE IN A VILLAGE IN THE INTERIOR OF NEW GUINEA, AUSTRALASIA

THE MISSIONARY REVIEW^{of} the WORLD

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NUMBER
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HOME MISSIONS AT ATLANTIC CITY

THE variety, magnitude and importance of mission work in North America was clearly and forcibly brought out in the annual Home Mission Conference at Atlantic City. (February 17th to 19th). A carefully arranged program, well-considered reports, opportunity for unhurried conference and statesmanlike policies made the gathering notable.

North America is a great mission field with nearly one tenth of the earth's population. Its multitude of races and problems and its strategic importance give it preeminence. About two hundred delegates from sixty-three boards of twenty-eight denominations met to discuss these problems and fields under the auspices of the Council of Women for Home Missions and the Home Missions Council.

First they considered *Alaska*, that great outlying territory in which live thousands of unreached Eskimos and Indians and a still larger number of irreligious white settlers. Ten Protestant missionary societies are working in Alaska, until recently without any plan of cooperation. Now, through the efforts of the Home Missions Council, the Baptists, Congregationalists, Episcopalians, Friends, Methodists, Moravians, Presbyterians and Swedish Evangelicals have formed the "Associated Evangelical Churches of Alaska." This will mean closer cooperation and greater efficiency in the evangelization of Alaska.

In *frontier mission fields* in the Western States, interdenominational cooperation is also emphasized. The Home Missions Council has helped to form cooperative committees in Utah, Idaho, Montana, Washington, California and among Spanish-speaking workers in the Southwest. Through their influence, overlapping has been reduced, new fields have been occupied, waste of money and effort have been corrected and a spirit of Christian fellowship has been promoted.

The *American Indians* always awaken interest. Many of the 350,000 red men are still untouched by the Gospel; some are not even

provided with educational facilities and after over 400 years of contact with the white men they are without the rudiments of civilization. Fully 25,000 Indian youth of school age in the United States are not in any school, government or private. In North and South America there are still over fifteen million unevangelized Indians. The evangelical missions are emphasizing today the training of Indian preachers, evangelists, teachers, nurses and directors of social service who will carry the Gospel of Christ to their own people. A new study book, "The Red Men in the United States," is soon to be published, describing the various evangelistic agencies, Indian schools and the 147 reservations where Indians reside. Twenty evangelical denominations joined in eight conferences on Indian work during the past year.

The *Mormons* are like an exotic religion, akin to Islam, in American life. Their missionaries are active among the uneducated in all parts of the country. Five things should be done to combat this evil propaganda. (1) Provide better literature; (2) furnish better equipment and more well-trained missionaries in Mormon communities; (3) establish union colportage agencies with chapel cars and automobiles; (4) cooperate in an educational policy and provide adequate institutions to train the youth in Mormon communities; (5) establish convincing courses of lectures to set forth the Christian truth. Westminster College is an excellent Christian institution in Utah in which six denominations are planning to cooperate. The Utah Home Missions Council is doing effective work in producing a cooperative program.

Migrant groups, such as cannery and farm workers, "lumber jacks," itinerant harvesters, fishermen and other unsettled workers form important, but neglected, subjects for missionary service. These also are studied and their needs presented by the two Councils.

The *cities*, with their industrial problems, their foreign populations and social evils are a perpetual challenge to the Church of Christ. Cooperation is needed to meet the situation. The spirit seems to be increasingly willing but actual cooperation is weak. A special committee of the Home Missions Council with this in charge has endeavored to produce better results through conferences and by suggesting adequate programs which eliminate waste effort and provide for Christianizing entire cities.

The *Jews* were the subject of an illuminating report by Dr. J. S. Conning. There are 3,900,000 Hebrews in America which now contains the world's largest and most influential Jewries. The mass of these people have abandoned their ancient faith and customs and are in great need of religious teaching. The Home Missions Council opposes all forms of anti-Semitic propaganda but it was proposed that a study course be prepared to supply needed information; that all evangelical churches consider earnestly the spiritual needs of the



SOME OF THE HOME MISSION LEADERS AT ATLANTIC CITY CONFERENCE

Front row: Dr. A. W. Anthony, Mrs. F. S. Bennett, Dr. C. L. Thompson, Rev. R. W. Roundy, Dr. S. L. Morris, Mrs. Katherine S. Westfall, Miss Quinlan.

Jews and seek to give them the Gospel of Christ; and that the churches cooperate in the preparation of appropriate Christian literature for the Jews.

Other important topics discussed were the Immigrants; Spanish-speaking people of the United States; Missions in the West Indies; Hawaii; the Orientals in America; Rural Communities; and work for the 70,000 to 100,000 blind in America. This gives some idea of the immensity and importance of the Home Mission task. The forces for evil in America are many, powerful and persistent, so that the representatives of the Church need to work together even more diligently under the control of Jesus Christ.

The Home Missions Council reelected as president, Dr. Charles L. Thompson, New York City; and as Executive Secretaries, Dr. Alfred Wms. Anthony, New York City and Rev. R. W. Roundy, New York City.

The Council of Women for Home Missions reelected as president, Mrs. Fred. S. Bennett and as Executive Secretary, Miss Florence E. Quinlan.

INDIA'S ATTITUDE TOWARD CHRIST

THERE has never been a time when India's ear was so open to the message of the Cross as it is today." So says *Dnyanodaya*, a Christian paper published in Bombay. While press dispatches and magazine articles emphasize the political and social unrest in India, we must not lose sight of the real signs of spiritual awakening that are evident to those who have eyes to see.

Dr. H. C. Velte, a missionary of the Presbyterian Church, in a recent letter, calls attention to some interesting facts that throw light on the situation and are a challenge to the Christian Church. He says:

The strong, spiritual forces at work are, as we might naturally suppose, favorable to, rather than hostile to Christianity. In spite of the tremendous reaction against Western civilization and organized Christianity, there is nevertheless a strange drawing towards the person and life of Christ. In the *Indian Social Reformer*, there appeared recently a most remarkable statement by a non-Christian. In referring to the trial and imprisonment of Gandhi, the Editor remarks that while it has shaken the faith of some in the efficacy of morality and nonviolence as a political method, a much larger number, including several who have sought to counteract the proselyting work of Christian missionaries, have been prompted to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans, and Brahmans have turned to Calvary in commenting upon the event. "Mahatma Gandhi in jail has achieved in a short time what Christian missions had not been able to achieve in a hundred years—he has turned India's face to Christ upon the cross.... Reflections such as these may seem irrelevant or out of taste to politicians whose business lies on the surface of things, but they furnish a clue to the unfolding of the deep purpose in history."

Of course the people of India would never have so thought of Christ in connection with Mr. Gandhi had it not been for the missionaries during the last hundred years. Some Indian Christians say that Mr. Gandhi teaches and manifests the spirit of Christ far better than many who call themselves Christian. A Hindu writes: "Gandhi is interpreting to the whole world the true meaning of Jesus' message of love and nonresistance. He believes the fire of love will melt even the hard fibre of the Britisher. He is in the line of succession from the Christian martyrs who carried their faith in God to the amphitheatre and the leopard, and to the stake where they were burned alive." It is true, as Dr. Velte observes, that this is a one-sided idea of Christ and of Christian teaching. Jesus was not a noncooperator with the Roman Government, nor a mere passive resister. Mahatma Gandhi entirely overlooks the fact that Christ not only turned His face to the smiters, but He also drove out of His Father's house those who defiled it. But this new attitude of India toward Christ on the cross is a challenge to all Christians to use the opportunity so that those who have so learned of Christ will go to the Master direct and study His whole life from the Gospels.

Dr. Velte calls attention to a very remarkable letter written from jail by Mr. Mohammed Ali, the most violent of the Khilafat leaders, and a bitter enemy of the British Government. It was addressed to Mr. Andrews, formerly an English missionary and in it Mr. Mohammed Ali says that he was employing his leisure time in reading the Christian Scriptures. He had already read the Book of Genesis and had finished Matthew and Luke and one of Paul's Epistles. He asks Mr. Andrews to send him some books in which the genuineness and integrity of the Christian Scriptures are discussed. "It is unquestionably true," says Dr. Velte, "that both in public speech and in the press the person and the life of Christ are constantly brought to the attention of the people. But what is still

more significant is this: The whole attitude of the people of India—especially educated India—has greatly changed. Nine years ago when Dr. John R. Mott, in a public hall in Madras, mentioned the name of Christ he was hissed. In 1922 an evangelist of the American Methodist Church held evangelistic meetings in the same hall for six days and Hindu dailies reported their progress. The hall was crowded with 1,500 men and as many as 300, mostly non-Christians, remained for the after meetings for prayer and testimony.”

This contemplation of Christ, of His teachings and of His sufferings for men on the cross, has had a sobering effect upon the thought of India. Much of the boastfulness which characterized India a year ago is gone. The people are becoming aware of their own failures and shortcomings and many are asking very seriously if they are really fit to govern themselves. They are more willing also to acknowledge the benefits English rule has conferred upon India. Mr. Velte quotes again from an Indian paper which, in commenting on the present situation, says:

“A religion which consigns millions of human beings to eternal perdition (referring to the treatment of low caste people), which denies them all opportunities of social and moral uplift, which shuts the house of God against them, which treats them as worse than dogs, does not deserve to be respected and followed. Not until Hinduism is cleansed of its noxious undergrowth which has been sapping its vitality can there be a virile and regenerate Hindu community fit to follow in the footsteps of its great forbears and capable of producing teachers of mankind. The sources of our weakness lie inside, and not outside. Let us not fret and fume in impotent rage because there is a foreign administrator in the land. He has taught us many invaluable lessons of social equality and human dignity which we had forgotten. Let us one and all set our house in order, abolish social tyranny over women, and over large classes of our fellow beings, and introduce the rule of justice, humanity, and brotherhood in our religious and social conceptions.”

Such statements fill us with hope, since they show that India is conscious of a great need that her religions cannot fill and that many are looking toward Christ as the great ideal whose example Mr. Gandhi is following. It is true that on a poster, printed by the Non-cooperation Movement showing the seven greatest men in history, Gandhi occupied the center; Buddha and Krishna stood by his side, while the border showed Christ, Tolstoi, McSwiney and Lenin. But such a comparison is not generally accepted.

“Whatever harm Mr. Gandhi may have done,” says Dr. Velte in conclusion, “we are thankful for one thing, that he has turned the face of India towards Christ on the cross. The Hindu Chairman of a public meeting recently declared his agreement with the missionary speaker that the application of Christ’s principles is the only solution of India’s problems. India has been permeated with Christian ideas. . . . This is not a time for retrenchment in missionary work in India. Rather we must advance, especially along evan-

gelistic lines. . . . There is no work more important than the training of preachers and their wives."

This attitude toward Christ on the part of the people of India gives a wonderful point of contact to the missionary and an opportunity rightly to interpret Christ and His Cross so that the people will see in Him not only the great Teacher and Example but the Son of God, the Saviour of those who believe, and One who is to be crowned Lord of all.

TURKEY AND THE MISSIONARIES

IT IS too early to determine the effect of the Turkish Nationalist victories on the future of missions in Turkey, or even on the fate of the so-called "Christian Minorities" in Turkish territory, but the victory over the Greeks and the lack of unity among the Allies encouraged the Turks to believe that they could demand the return of much of the territory lost by them during the war and entire freedom in their government of Constantinople, in their treatment of non-Moslems and their internal and external policies. Already, however, the audacity and unreasonableness of the Kemalist demands have served to unite the Allies and have caused the Turks to modify their demands. While the Nationalist Government still holds out against a separate Armenian state and has decreed the exile of Greeks from Eastern Thrace, they have yielded to the demand that Greeks and other Christians be permitted to remain in Constantinople and have even consented to give minorities in their territory the same guarantees that the Allied Governments guarantee to their minorities. The Red Cross officials estimate that there are still one and one-half million Christians in Turkish territory (probably too large a figure). Thousands of these are attempting to leave their homes, choosing poverty and exile rather than to face the danger of massacre.

As to the missionary work, which has been established at so great cost, a few of the schools of the American Board are still open, and these may be closed unless the American Government takes a firm attitude in their behalf.

When the Turkish authorities established themselves in power in Smyrna, Professor Reed, acting head of the International College, asked permission to reopen the College. The local "Mearif Mudir," the superintendent of schools, refused on the ground that it was contrary to the new law, enacted on July 30th by the Great National Assembly at Angora. It may be freely translated as follows:*

"The provisions of the law regarding foreign schools are hereby confirmed, and if any permission has been granted to foreign charitable organizations to have orphan schools, they will be conducted according to the prescribed course

*From the *Missionary Herald*.

of study and shall be under the direction of a Turkish subject, but no permits shall be issued for any new schools."

Turkish edicts, however, always give scope for varied interpretations and it is hinted by Turkish leaders that this law will not be applied to Robert College and Constantinople College. If it is applied to the eight missionary colleges of Anatolia, it will mean a serious block to the work.

The United States Government has declared that it will stand for

"the protection under proper guarantees of philanthropic, educational, and religious institutions," and also "indemnity for losses suffered by Americans in Turkey as a result of arbitrary and illegal acts." The public announcement of American interest in the Near Eastern question closes with the significant sentence, "It (the United States) wishes to afford protection to its citizens who wish to continue the humanitarian work which has been carried on for generations in the Near East and is rendered more essential than ever by the present conditions."

As an aid to securing this position, Dr. James L. Barton, Dr. W. W. Peet and President Gates of Robert College, have been present as unofficial delegates to the conference at Lausanne.

The Turks came to Lausanne with the one proposition that Turkey must emerge from the conference an absolutely sovereign state, as free and independent from all outside interference and control as is England.

On December 7 Dr. Barton and Dr. Peet were "summoned" before Ismet Pasha. They "nailed the colors to the mast" by introducing themselves as representatives of the American Board and talked quite frankly. The interview eventuated in the following cable dispatch to the Board Rooms:—

General Ismet Pasha, Minister for Foreign Affairs, and spokesman for the Angora Government, expressed hope that Americans entertain no anxiety about their future since Turkey desired their continuance and intends adopting no laws embarrassing admirable American altruistic work. Ismet said his Government instructed him to assure us American institutions would neither be closed nor hampered because their continuance is desired. Similar assurances have been repeatedly given Ambassador Child, who is taking a most commendable stand, giving untiring consideration to humanitarian questions and to the maintenance unimpaired of American interests in Turkey.

By December 14 the Turks had agreed to enter the League and to accept a commission to safeguard the minorities. When the report came of thousands of refugees at Black Sea ports, at Mersine, and on their way from the interior to the coast Dr. Barton wrote:

"The Turks' promise has gone down in the moral market about as low as the mark in the financial world."

The Department of State assures us on the authority of the High Commissioner in Constantinople that "there is no foundation for the rumors that Americans in Anatolia have been asked to waive

all right to appeal to the protection of their government while remaining in that country."

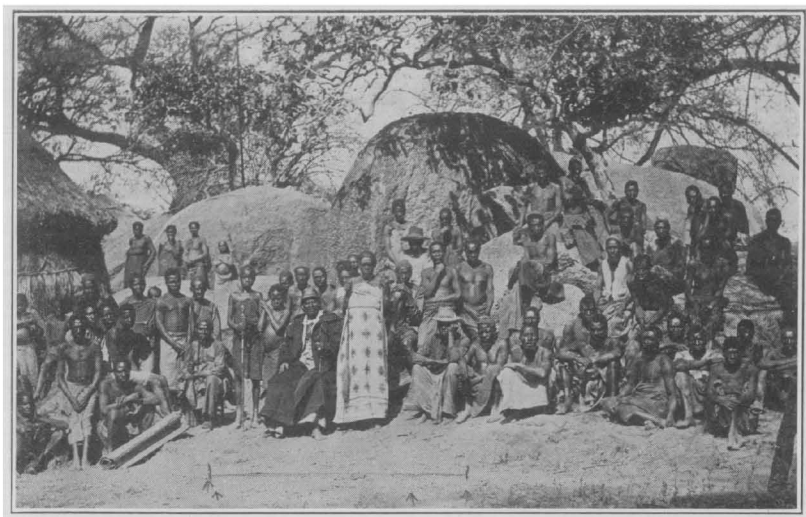
Missionaries are still remaining at their tasks in Trebizond, Marsovan, Sivas, Talas, Konia, Brousa, Smyrna, Adana, Tarsus, Marash and Aintab, all under the government of Mustafa Kemal. In Constantinople, Syria and the Caucasus, the work has been developing despite dangers and difficulties. In Athens and Salonica, missionary duties have been merged in relief.

As to the future, methods may have to be changed and work may be temporarily suspended, but the missionary on the field and the American Board are determined to hold firm amid countless difficulties for the spiritual emancipation of the peoples of Turkey, despite the hostility of a new political power.

There are indications that the Government of the Nationalists will take a stand against all work that is aimed at reaching Moslems with the Gospel. Articles which have appeared in official Turkish papers in Constantinople and in the interior, as well as utterances of influential Mohammedans, give reason to expect that unusual effort will be made to protect Moslems from Christian approach. We may expect a wave of Moslem fanaticism which may be embodied in laws forbidding the teaching of Christianity to Turks in American schools and colleges or elsewhere. There will probably be no interference with the teaching of Christianity to Armenians, Greeks, and Syrians, or with their worship within their own buildings.

It is no doubt true that the Turks wish to bar from their territory all missionaries who are either trying to preach the Gospel of Christ to Moslems or who are making non-Moslems dissatisfied with Turkish oppression. They may offer no objection to purely educational and philanthropic work, conducted under Turkish supervision, but Christian missions are feared and hated.

A prominent pasha disclosed the working of his Turkish mind at the time of the closing of Anatolia College at Marsovan. The Turkish authorities had searched that institution for arms, believing that it was somehow connected with the Pontus revolutionary headquarters at Samsoun. They had found no weapons, but they had discovered something worse: a report of President White, the most dangerous disclosure of which was the statement of the fact that there was a religious awakening in Asia Minor among the Turks and Kurds, and the beginning of a movement toward Christianity. It was evident that the College was working for the conversion of the Moslem peoples as well as for the awakening of nominal Christians. That which Turks consider a menace, Christians consider the only hope of Turkey. The least that can be demanded of Turkey is the same amount of religious freedom in Turkey that Ottomans enjoy in America.



AN AFRICAN KING (Seated) AND ONE OF HIS MANY WIVES (Standing) BEGGING FOR A MISSION SCHOOL

The Plea of Chiquetecoli, King of Galangue

BY REV. WM. C. BELL, ANGOLA, WEST AFRICA

Missionary of the American Board of Commissioners for Foreign Missions

“Tenda wiya ulongisi oku longisako kofeka yange si ka kala vali komangu.”

“Unless a teacher comes to teach my people I will give up my kingdom.”

GALANGUE is not on the ordinary map. It lies in Angola, Southwest Africa, where American and Canadian Congregationalists have large interests. Chissamba, Bailundo, Camundongo, Ochilisso, Sachiquela and Dondi have become well known in missionary circles owing to the work in those districts. Now comes a plea from Chiquetecoli, an African king over a large group of villages in south-central Angola, begging for a teacher that his people may have a chance. He represents a community of at least 20,000 people who have no school nor religious influence. This heathen king, knowing his own people and their age-old heathen customs covets for his own people the benefits of the Gospel.

The African is deeply religious by nature. His seeking after the unknown God takes the form of animism expressed through his fear of spirits. The broad-minded, sympathetic missionary, finding his brother groping in the darkness, takes him by the hand and leads him

into the clear light as it is in Christ Jesus. The scales fall away from the man's mind as well as from his heart and he is led to discard evil customs, centuries old.

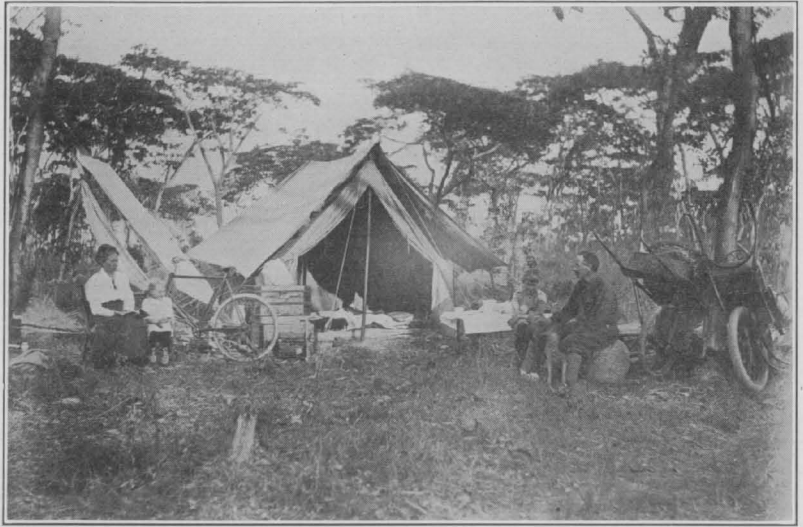
Polygamy is ingrained in the native mind yet as the natives become Christians, they adjust themselves to the higher standards. The position of woman as a menial or slave becomes elevated. Her emancipation is slow, for it has been her part to till the soil, plant the field, grind the flour and prepare the food. After serving her husband and his guests she retires to the kitchen to share what is left with the children. As the Christian spirit of equality enters the home it is inspiring to see how the men work with their wives in the field and garden to raise food for the family. The men possess herds of cattle yet they never milk the cows; as hunters they make frequent raids upon the game of the region and the boys with their bows and arrows ferret out the rabbits and the field rats and perhaps a part-ridge becomes their prey. Goats, pigs, sheep and chickens are in abundance surrounding every village. Men hunt and fish and do the transport work, carrying upon their shoulders and heads their products to market sometimes a distance of 25 to 100 miles.

The king sits in court as judge between individuals and in difficulties between villages. His decision is invariably in harmony with the precedents centuries old. No allowance is made for interest on capital. If a pig has been paid in a fine through extortion twenty-five years ago, the judge reversing the decision would require that a pig of similar size be returned. If a woman has been given to redeem an ox, if after thirty years that ox has been returned then not the woman only but all her own children would be returned to the master who had first given her as security against the loan made. One woman was sold for but four yards of cloth. After a generation she and her progeny became an entire village. When the claimants entered suit and demanded a settlement her children and grandchildren went back with her into slavery.

Chiquetecoli, in mien, bearing and voice, is every inch a king. It was a real treat to come in contact with him. When I made my first visit he was king of Calembé, a subordinate district. On the day following he sent out messengers to the fourteen nearest villages of his domain asking that their chiefs gather at his capital to meet the missionary, the forerunner of the school he wanted opened in his district....It was a great meeting where the yearnings for the new fought against deeply entrenched traditions of the past. The young men and maidens were interested listeners though courtesy forbade them to express themselves. The result of the conference was that the majority acquiesced in the desire of their king for a school. Before it could be carried into effect Chiquetecoli was called to the larger kingdom of Galangue. Again with the "school-fire" burning in his heart he sent message after message that I visit him. Finally Mrs.

Bell and I made the long journey from Dondi to Galangue, exploring the intervening territory on the way. Many chiefs were met and the Gospel was preached to hundreds who had never before heard the message.

Before arriving at the king's capital we called on the Portuguese commander of the military post who received us very cordially and invited us to breakfast with him. The Portuguese Government deserves great credit for the laws which have recently been promulgated for the advancement of the natives and the development of the natural resources. The native is truly the greatest asset of the colony. The High Commissioner is seeking to introduce such home

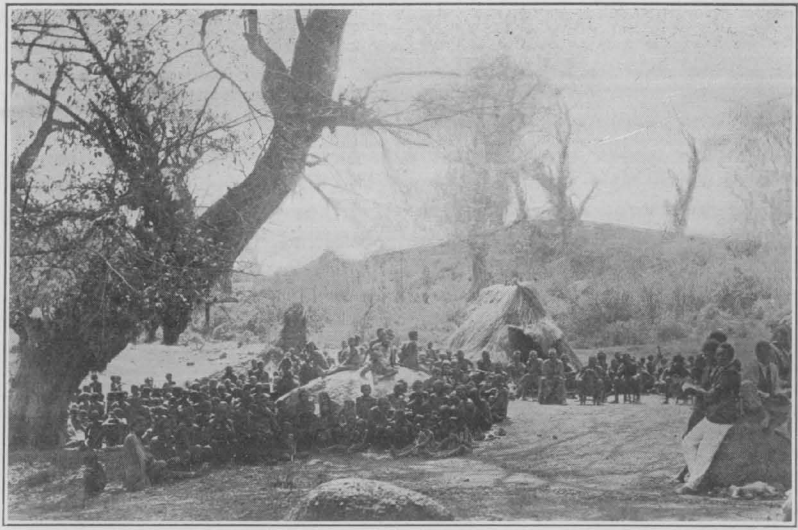


THE REV. AND MRS. WM. C. BELL AND CHILDREN CAMPING ON THE WAY TO GALANGUE

industries as may be carried on by the men and women in their villages, and the missionaries have accomplished much in this direction. Now an excellent spirit of cordiality exists between the Government and our missions because of our effort to make the natives better citizens.

We met the king at some distance from his village. He was on his way to meet us and assured us of a hearty welcome. At the outskirts of the village we found a house nearing completion, built with grass sides and a rain-proof grass roof. The wives of the king and children without number crowded about us, and goats, sheep, meal, sweet potatoes, an ox and a pig were offered us as expressions of hospitality.

At our Sunday service over 500 assembled at the stentorian summons of the court crier. They seated themselves under the enor-



A PREACHING SERVICE AT THE CAPITAL OF GALANGUE

mous, dismal, low-hanging trees. The many who were questioning in their hearts the wisdom of the new teaching had ample opportunity to half conceal themselves in the shadows from which they peered out to observe the effect of the singing and the preaching upon those nearer the teacher.

There were present over 100 men, counsellors of the king, all over sixty years of age, at least four of whom had passed the century mark. These all represented in the recesses of their minds the archives of the history of the tribe and country and the decisions of the courts. Verbally they had received from their fathers; verbally they would pass on the facts to the younger men, adding to them such events as had transpired during their own lifetime.

Several nearby stones of comfortable height beckoned us as convenient sitting places, but we were cautioned in that they marked the spots where heads of criminals and disobedients had been buried! The old chief's private compound gave one that "spooky" feeling. What sickly tales it could tell of the darkness of past centuries! Truly we were in the midst of heathen degradation. After several days' stay in this village, its strategic importance as a center for Christian activity impressed itself upon us. Think of this whole district with not one school and with no messenger of the Gospel! What would it not mean to the future generation if the field could be occupied and aggressive work undertaken?

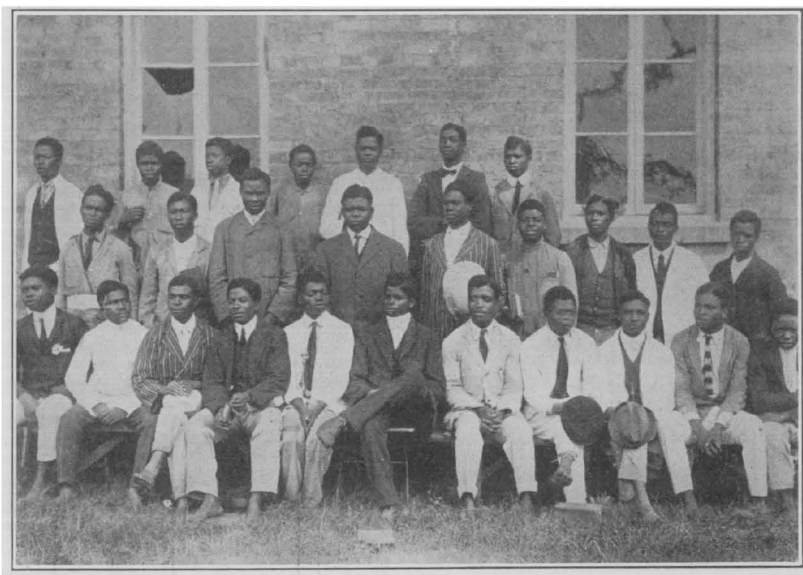
Our report to the mission aroused interest and enthusiasm on the field and at home among the churches. Rev. and Mrs. H. C. McDowell, trained and experienced missionaries, are already beginning

operations in that district. Two others are on their way from America.

The name Galangue will become a household word in the years to come—and why? It is because Protestant missions build safely and surely. We seek first and foremost a definite conversion from the old to the new, a getting into a right relationship with God through an experience of the saving and keeping power of Jesus Christ. Starting from this as basal we build a new community. Church, school, shop and field grow together side by side. Through the introduction of new varieties of grains and better breeds of cows, pigs and chickens greater interest is seen in the fundamental industry of agriculture. The people give generously toward those who go out as evangelists among the neighboring tribes.

Much of Africa is yet unknown and we err in interpreting the intelligence and virility of the African because we judge him by our modern standards scarcely a century old, rather than by initial ones framed in the centuries of the past when the world was young and Africa held her own. Now is her time of real need and this plea from Galangue is but typical of the awakening in many parts. Ours it was to make known this plea but a greater privilege awaits those who respond.

“Unless a teacher comes to teach my people I will give up my kingdom.”



AFRICAN TEACHERS AND EVANGELISTS IN TRAINING AT CURRIE INSTITUTE

CHRIST AND INDIA

BY SADHU SUNDAR SINGH

AFTER having met different classes of people all over India, people of many castes and creeds, I have arrived at the conviction that spiritual India is unconsciously preparing herself to accept Christ as her Saviour.

For centuries there has been a deep spiritual thirst in India and gradually Christ is being revealed to meet this need. The earnest seekers after truth are being led by the starlight of their religions to the Light of the World. When they find Him, many, like the Wise Men from the East, will present their gold, frankincense and myrrh, so that heart, soul and body, and all they possess will be laid as an offering at His feet.

When we compare the carelessness of nominal Christians with the eagerness of the non-Christian seeker after truth, we are reminded of the difference in the attitudes of the Wise Men and the Jews when Christ came. His own people not only rejected the Lord of life but crucified Him while the Wise Men, after a long, tedious journey, came to worship Him. Many indifferent and ignorant Christians reject Christ but multitudes in non-Christian lands are seeking Him in different ways and many are finding Him Who alone can satisfy.

Among these seekers, there are some who, like the Wise Men, having paid homage to Him, disappear. They do not stay to follow and be taught by Him and do not see His mighty works. They do not go with Him to the cross, therefore they do not see His resurrection. Consequently, they have no Gospel message for the lost world. This condition is not confined to India alone.

The proof that Christ is the universal Saviour is found not only in the Word of God, but in the many transformed lives throughout the world. One of my greatest discoveries in traveling through the five continents is that people, although of different customs and creeds, races and languages, are all fully satisfied in Christ if they surrender to Him. Human need is the same the world over, and the only One Who can satisfy is universal and unchanging—"Jesus Christ, the same yesterday, today and forever."

As Christians, we must cooperate with our fellow-citizens so that Christ may permeate every walk of life. We cannot bring others to our universal Saviour by being separate from our neighbors. Non-cooperation should not operate against the English, Americans or Indians, but against all evil-doers, irrespective of nationality. Let us, as Christians, serve with one spirit to extend the Kingdom of Christ so that His will may be done in India and throughout the earth as it is done in heaven. Amen.

The Cost of Discipleship in Mexico

BY REV. W. REGINALD WHEELER, NEW YORK

Assistant Secretary of the Presbyterian Board of Foreign Missions

IN MEXICO the observer of religious conditions feels as if he were living in the early days of the Reformation. The Roman Church is visible everywhere, but it is the Catholic Church as it was prior to the Reformation and not as we know it in the United States.

The Protestant Movement in Mexico is just beginning to gather strength. One of the tragic consequences of the interaction of these two religious bodies is the occasional but too frequent persecution of the Protestants by the Catholics. Despite the constitutional article guaranteeing freedom of religious belief, which is generally observed, these attacks are sometimes made with much of the fierceness and unrestraint of the persecutions of the so-called heretics of the early sixteenth century.

From reports received as we traveled through the country there appears to have been a recrudescence of such attacks in the past few months. These reports come from all sections: from Durango in the north, from Chiapas in the south, and from the central states. The story of two of these attacks we received at first hand:

The first was upon a young Protestant lad in Matehuala, in the state of San Luis Potosi, north of Mexico City, and occurred about four months ago. The boy was a native of that town and was a member of the Friends Church. The priest in the Roman Catholic Church there had preached a violent sermon, inciting the congregation to attack all Protestants, declaring it was their religious duty to kill them. This Protestant boy was passing the church when the services ended; the people came rushing out and fell upon him. He was knocked down, beaten and was left for dead. His old mother, hearing of the attack, came up some time later, found he was still living and had regained consciousness. She tried to pick him up to carry him away and succeeded in dragging him about three hundred yards toward their home. The Catholic crowd again collected, and seeing the boy's condition, told him that if he would call out, "Viva la Virgin de Guadalupe!" they would let him live. He replied: "I can never do that, I know in Whom I have believed"—whereupon the mob closed in upon him and killed him.*

The account of the second attack, we took down ourselves from the lips of two young Protestants who had narrowly escaped death. One of them was named Alfonso Sosa; the other was called Martin

*This account was given us by the Rev. J. P. Houser, of the Methodist Mission at Puebla, on November 2nd.

Lopez. Both were members of the Presbyterian Church in the state of Oaxaca. This attack occurred on September 6, 1922, in the little village of Yucunama near Teposcolula, in the northwestern part of the state. Sosa is about twenty-five years old, and has been a teacher in government schools. For a short time he was a student in the theological seminary in Mexico City, and last year he taught in the Presbyterian school in Huacilla. We saw him in the Latin American Hospital maintained by the Baptists and Methodists at Puebla from which he has not yet been discharged. Lopez we heard speak in the Presbyterian Church in Oaxaca City. Both were still bandaged. Dr. Wall at the Puebla Hospital told us that Sosa had sustained a cut from a machete which went to the bone from ear to nose on his right cheek; his right arm was broken; the third finger on his left hand was shot away; and his head and body were severely cut and bruised. Lopez's skull was fractured, and his left arm was broken and he was also cut and bruised. Their wounds were seriously infected, due to the four days' delay before they received proper treatment.

Sosa's story, as he told it to us in the hospital, was translated from Spanish into English as follows:

"Rev. A. W. Wolfe, of the Presbyterian Mission at Oaxaca, Martin Lopez and I were on an itinerating tour in northern Oaxaca. We had been threatened in Yucunama, a town of about 400 people some weeks before, and had secured a safe conduct from the governor of the state. We had not expected to go there again on this trip, but the group of believers there, about ten in number, asked us to come and hold service. Mr. Wolfe had gone on to Teposcolula; but Lopez and I went to Yucunama and held a service there that night. Next morning the owner of the house was put in jail on the ground that his house door was open after eight o'clock, a local law requiring that all houses be closed at that hour. I asked permission to visit him in jail but this was denied me. We left town about nine thirty, September 6th, to go to Teposcolula four-and-a-half miles away, where Mr. Wolfe had gone. A believer from Yucunama accompanied us. As we reached the edge of the town, we saw people gathering. We had gone about one quarter of a mile when they began to cross the road in front of us and began to threaten us. After another quarter of a mile, we approached a little ravine. The people were insulting us and I was afraid we would be attacked in the ravine, so we turned back toward town. Then they surrounded us and began to stone us. I talked to them trying to persuade them to stop; then I was hit with a large stone in the body, and a man came close with a pointed revolver; I put up my left hand and the bullet went through my hand smashing one of my fingers. Then we ran into the field; Lopez was knocked down with stones; the brother from Yucunama was hit with stones, but he got away and Lopez also escaped.

"The crowd kept stoning me and shooting at me. One of them hit me across the face with a machete; when I fell, I lifted up my right arm to protect myself and it was broken by a blow from a machete; I heard other pistol shots; then I fainted.

"When I waked up after about two hours, a man who was passing by called out, 'Are you not dead yet?' and then went on. I asked him to carry me away but he refused.

"About seven in the evening I dragged myself along through the field and soon I saw some people coming up in the moonlight with stones and rifles. They came to me and carried me up into the hills. I asked for water and then I asked them to allow me to make a prayer. I prayed for myself and for them; and I told them that if they would pick up the books and Bibles which had been thrown out along the roadside, they would find things good for them. They took me to the top of the hill and they said:

"'You are in bad shape; we had better put you out of your misery.'

"'No,' I said, 'leave me here; God will take care of me.'

"So they left me there with a jar of water, and warned me never to go back to their village again. I stayed there all night. Next morning I felt better; the bleeding had stopped and I found I could get up and walk. I went over the hills toward a town called San Juan Topostoluca. When I saw some men looking for me I hid from them and about ten o'clock reached the town. Some believers lived there and they made a litter and carried me to Teposcolula where Mr. Wolfe was. We reached there at 1:30 P. M. September 7th.

"The next evening Mr. Wolfe and ten others started carrying Lopez and me to the railroad at Parian, forty-five miles away, where we arrived the evening of the ninth and reached Puebla the evening of the tenth."

Sosa's story was simply told without raising his voice and with no visible malice toward his persecutors. Four days later in the Presbyterian Church at Oaxaca, we heard Lopez speak of the same incident. He said that when he was knocked down, he called out, "O Jesus, save me!" One of the villagers seemed to take pity on him and helped him up, so that he escaped to the hills and then to Toposcolula where he found friends.

Long after Lopez ceased speaking his words echoed in our ears,—"O Jesus, save me!" That prayer of a humble follower of Christ in desperate need was answered; there is need today for prayers of equal sincerity that Jesus will save His Church in Mexico from hatred and violence and from all that is contrary to His will of peace and truth and love.

The Missionary Situation in Turkey*

BY REV. ERNEST W. RIGGS, BOSTON, MASS.

Associate Secretary of the American Board; formerly a missionary in Turkey

THE present tragedy in Turkey had its beginning in the winter of 1914-15. Since that time, the American Board has lost nearly thirty missionaries by death, about fifteen per cent of the total force. Another fifteen per cent has been transferred to other fields, while almost another fifteen per cent has been retired through old age or incapacity due to ill health. Thus the missionary force of the American Board in Turkey has been nearly cut in half in eight years. Only a very small number has been added newly to the force during this period.

Of the missionary institutions existing before the war, 90 per cent of the churches are closed, no college work is being done in any of the eight American Board colleges in Turkey and most of them are completely closed. Of the ten hospitals, only five are being operated, some of them by the Near East Relief. Two of the college heads are dead, one was deported by the Turks and three others have been refused permission by the Turkish government to return to their institutions. Of the forty-one educational institutions directly conducted by the American missionaries in Turkey before the war only three are now open. None of the large number of village schools remain except in the region not under full control of the Turks. The American Board property loss alone is estimated at \$2,880,000.

When we consider the native workers, the situation is hardly more encouraging. Probably two thirds of the native leadership, trained up through years of patient effort, are dead. The other one third of pastors, teachers, preachers and Bible women have fled to other lands. Appeals come from these leaders for work, any kind of work, to keep them alive. And yet they are the long-looked-for native missionaries who were to replace the Americans in the great Christian enterprise in Turkey.

Our constituency is gone. If we exclude Constantinople, ninety per cent of the evangelical Christians are either dead or in exile. The few that are left are ready to go.

Another serious disaster is the loss of position with the government. The capitulations are gone. Whether the governments of Europe or the United States accept it or not, in practice there have been no capitulatory rights in the interior of Turkey since 1914. Nearly fifty Americans have been deported without a semblance of trial and without any reason being officially assigned. One by one

*From an address delivered at the Foreign Missions Conference in Bethlehem, Pa.

the mission schools have been closed. Despite the newspaper assertions of Ismet Pasha, the head of the Turkish delegation at Lausanne, those schools remain closed.

Another difficulty in the way of the advance of missionary work in Turkey is a change of feeling in America. There is a hatred of the Turk which leads even some of the best church members to hesitate to see money spent for his conversion or betterment. If the American Board would start a program of "wiping the Turk off the map" it would be a popular movement. Some say that the Turk is unconvertible, that we have nothing to show for one hundred years of effort and it is time to withdraw. Others point out that time and money are too precious to spend in so difficult a field; that the same investment in China or India would bring in manifold more results. There are also business interests that oppose the missionaries on the ground that they stir up trouble with the government which would otherwise grant concessions.

Not the least tragic element in the situation is the heartache and even discouragement among the missionaries themselves. Several openly say that they will never return to work for the Turks. The mere physical problem of keeping alive the refugees, who were our fellow workers in the former years, is a crushing one. The tragedy of the Armenian and Greek peoples has torn our souls, especially as America and the nations of Europe have failed to take any strong stand to protect these minorities. A slow process of torture has been going on for seven years and the end is not yet. No human beings with hearts of flesh could stand by and witness these things all about them without losing something of their courage or strength or hope.

One fact is evident from this survey of the tragedy of missionary work in Turkey. We were working for the Christian peoples and only in a very secondary way for the Turks. Not only had there been no response from the Turks, but we had grown accustomed to expecting none. Most of our missionaries spent all their time working directly for the Christians. A large proportion knew no Turkish, and those who had mastered it so as to write it freely were entirely wanting. A thorough study of Mohammedanism was also left out of our missionary preparation till the last few years.

This, which at first glance seems like a gigantic mistake on the part of the missionaries to Turkey, finds some excuse when we realize that the principle upon which we were working was that the foreign workers were to inspire the Christian natives, so that they in turn might evangelize their neighbors. The Armenians had begun this in real earnest and were developing under the independent control of their own church the work for the Kurds. As a practical means of reaching the Turks, however, the theory broke down through the barrier between Turk and Christian, somewhat parallel to the bar-

rier between the black and the white in the southern states of America, but vastly intensified through the past ten years.

Thus, while the results among the nominal Christians of Turkey have been phenomenal, the tangible results among the Turks are difficult to find. The open hostility between Protestant and Gregorian has disappeared, the open Bible in the language of the people has taken its official place in the Gregorian Church and a definite desire for a purified Church has seized its leaders. But not one Church of Turkish Christians exists, and few converts from Islam to Christianity may be found in the Near East; none in Turkey where conversion still means death.

THE HOPEFUL VIEW

If we look more deeply, however, we shall find that the impact of the century of missionary effort in Turkey has not been entirely negligible even on the Turks themselves. There have been converts who died nobly for their faith. There was a Turkish church of eleven members with its pastor, which was blotted out by violence but the memory and inspiration remain. One Turkish convert, who, with his wife and baby were baptized in Constantinople two years ago, landed recently in New York. With the sentence of deportation hanging over him, during a twenty-five days' detention at Ellis Island, he preached boldly to his Armenian fellow sufferers. Think of it, a Turk preaching the Gospel of love to Armenians on the door-step of a so-called Christian America which was threatening both Turk and Armenian with death through a new deportation! No, the Turk is not unconvertible.

But more, there is a great group of Turks, men and women, who have received in our schools new ideals of life which they are trying to work out in their difficult environment. . . . New and more friendly contacts were being built up a few weeks ago. Turkish clubs with their lectures and classes were largely attended; Turkish audiences were easily gathered to hear men like Dr. Samuel M. Zwemer and Dr. Sherwood Eddy; Christian and Turkish literature was being more widely read by an awakened public. Despite the fact that these new opportunities are now closed, there are some encouragements.

Our missionary program for Turkey must be worked out slowly, but a few things are clear:

1. We must not fail to follow up our Christian constituency in exile, giving them spiritual guidance and comfort while their bodies are being saved by relief organizations. It is with this in mind that the large missionary work in the Caucasus has been built up; that our workers are starting a school in Athens and planning enlargement in Salonica; that our missionaries have followed the Armenians with the consent and cooperation of our Presbyterian brethren, into Syria, and there have started among the exiles churches and

schools which even in such adverse circumstances, are about forty per cent self-supporting.

2. We must hold on in Turkey where we can. The very presence of the missionary means much and ultimately a new work will begin where now there is little but the memory of a vast tragedy—and ashes.

3. We must train for Moslem work. It is to be *the* work of tomorrow and we must not be unprepared as in the past when we vainly hoped that the Armenians were to bear the largest share of direct evangelization.

4. Our hospitals must be strengthened and reopened. This is the most certain approach to the Turks.

5. Literature especially adapted to Turkish readers must be rapidly distributed. We are sadly lacking in modern material with the right approach. The new survey of Moslem literature has shown us a new path which we must follow at once.

6. We must join in the prayer of faith for the Turks; not half-heartedly, but recognizing that in their regeneration lies the only hope of permanent peace in the Near East.

We hold no battle line of force; we hold *a service line of love*. There is no fear of ultimate defeat on the field, but there is a terrible danger of the Church at home failing to uphold the workers by faith and prayer. The Christian missionary program is being severely tested. If we lose in Turkey the loss is great throughout the Moslem world. But if we persevere in faith and prayer with earnest love for the unlovely, the most unyielding barrier in the non-Christian world will be moved.

What Turks Think of the Y. M. C. A.

The Activities of the American Y. M. C. A. as Described by the "Tevhid-I-Efkîar,"
April 19, 1922 (A. H. 1338)

"A Danger Under the Cover of Uplifting the Youth"

THE American Y. M. C. A. has begun to constitute a danger for the Moslem youth of Stamboul. The number of complaints on the part of enlightened Turkish young men who cannot endure the propaganda of Protestantism, is increasing. Confident that publications on this subject will awaken the Turkish youth, we insert another letter from one of our readers.

Editor of *Tevhid-I-Efkîar*

Honorable Sir:—

* * * The Y. M. C. A. was established in Pera in 1914. Why? Was there any necessity of a Christian Association in a Mohammedan country? After a little thought do we not see that the purpose of

establishing a Y. M. C. A. in our country is to propagate the extension of Christianity? But our *Sheriat* (divine law) is utterly opposed to this. The Y. M. C. A. was not satisfied with the Pera branch. In order to enlarge its propaganda it opened another branch at Charshu Kapou, Stamboul. Although our young men ought to have kept away from this, yet their eyes were dazzled. Everybody, young and old, began to be enlisted as members without thinking or asking about it. Previously the Pera branch had only a few Turks; but now the Stamboul branch, with over 300 members, has half of them among the Turks. Tomorrow these young men will take the places of their fathers and elder brothers. It is a very sad thing that these young men, who will carry on their shoulders the responsibilities of the future, have not yet understood the dangerous position in which they are * * This Association is of such a kind that as soon as you enter it you feel that your environment is entirely different, and not in accord with our nationality. The other day one of the Turkish secretaries of the Y. M. C. A. wished to place on a Turkish book a ticket on which a verse from the Koran was written, and he did so; but a few days later, when an American Y. M. C. A. Secretary, a missionary, came to inspect the library, and saw the ticket, he ordered it taken off. I must add that on the other books, in foreign languages, were the Cross and images of Christ, which still remain there. Can there be a better example of insult to our religion? Besides this, it is a pity that some of our young men are engaged in propaganda for the Y. M. C. A. The following is an example of this:—

One of the secretaries of the Stamboul branch, a Turk, who previously was simply doing propaganda work for the Y. M. C. A.,—who knows for what purpose,—has today taken off the mask from his face, and in a most shameless way is carrying on a propaganda for Protestantism, with everybody whom he meets. He does all this for the sake of a 60 or 70 lira salary. Oh, my God? in what days we are living! * * *

One of your readers,

A. OSMAN.

My congratulations on your great interest in Mohammedanism. God bless your efforts!

Note of *Tevhid-I-Efkior*.—We appreciate the action of these patriots, and congratulate them, and we firmly hope that every Turk, man or woman, who knows his duty and loves his nation, country and religion, will stop attending this Association.

This opposition of the Turks is an evidence of the missionary purpose and influence of the Young Men's Christian Association in Turkey. Similar testimony shows that the reason for Moslem opposition to some of the Christian Colleges in Turkey arises from the fact that they have sought to lead their students to accept Jesus Christ as their Lord and Saviour. That which leads Moslems to oppose them should lead Christians to uphold them.—EDITOR.



NEW GUINEA HEATHEN OF A NEIGHBORING TRIBE CALLING AT KWATO

Transforming Papuans in New Guinea

REV. CHARLES W. ABEL, KWATO, NEW GUINEA

Mr. Abel, who has been for thirty-two years a missionary in British New Guinea, is in America for a few months in the interests of the work. He went out in 1890 as a missionary of the London Missionary Society and was for eleven or twelve years associated with James Chalmers, whom Robert Louis Stevenson called "The Greatheart of New Guinea," and who was killed and eaten by the savages. Mr. Abel tells a wonderful story of God's power and work in this great island of Australasia. He and his wife have had many hairbreadth escapes and the work accomplished is one of the modern miracles of missions. Any church or society will be greatly interested and strengthened by a visit from this messenger of God. Until May 1st he may be addressed care of Mr. W. R. Moody, East Northfield, Mass., or care of THE MISSIONARY REVIEW OF THE WORLD, 156 Fifth Avenue, New York City.—EDITOR.

B RITISH New Guinea, or Papua as it is now called, is one of the large islands situated between Asia and the continent of Australia. New Guinea is a vast country, with tremendous possibilities of future expansion. If you were to place the map of New Guinea upon the map of America it would stretch from New York to Omaha and from Canada to St. Louis. It is a country of high mountains, rising into the sky ten, fifteen and twenty thousand feet, but we have no snow at that altitude so near the Equator. It is a land of great, undulating foothills, and magnificent forest-clad valleys, and vast plains, which within a few years will attract many men with commercial interests from Europe and America.

*Delivered at the Northfield General Conference, August, 1922, and published in the *Record of Christian Work*.

It is a country of great rivers. One river in the portion of New Guinea where I have labored, has been explored for several hundred miles. I was once on that river with James Chalmers only a few years before he met his tragic death at Goaribari, where he was killed and eaten with another of our missionaries. For all we could see we were on the open sea. The Fly River is 75 miles wide at its mouth and a hundred million gallons of water flow out of that river

into the sea every minute—enough to supply the entire water need of the world.

The island is a land of vast proportions and the work we have been doing there for the last fifty years is only the beginning of missionary effort for the Papuan. If any young man in America wishes to be a pioneer missionary, or to open up new ground for Jesus Christ, there is an enormous field awaiting him in this new country.

But our interest is chiefly in the aboriginal. It was to the Papuan that I was called thirty-two years ago, to take the message of God's love in Christ Jesus.

These New Guinea Papuans are among the most savage peoples with whom the missionaries of the London Missionary Society have ever been brought into con-



A TYPICAL RAW HEATHEN OF KWATO DISTRICT

tact. The first missionaries to the country—Lawes and Chalmers and Pierse—were men who had, earlier in their missionary life, opened up important missionary spheres in the islands of the Pacific. When Lawes, the first missionary to take the Gospel of Jesus Christ to Niue, landed among those wild people they had never before been brought into close contact with Western civilization. On the maps of thirty or forty years ago the island of Niue is referred to as Savage Island. Dr. Lawes translated the whole of the New Testament into the language of the people, formed a church there, handed the work over to another missionary, and then, fifty years ago, became the first missionary to New Guinea.

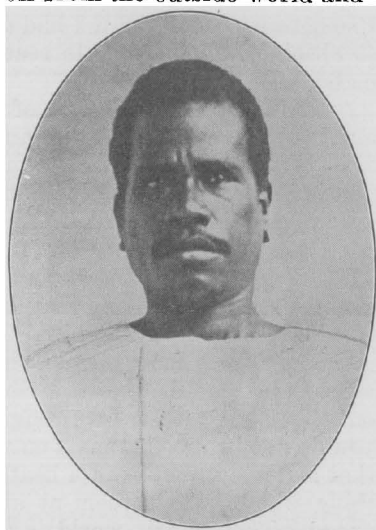
It is something we can be very grateful for that in so many of these places in the South Pacific the first person representing our civilization with whom the savage peoples have been brought into contact has been the messenger of our Lord Jesus Christ. It was so in New Guinea.

The people in New Guinea are savages separated from one another in numberless little clans. The London Missionary Society has thirteen stations along the south coast of Papua, about fifty miles apart on an average. If my next door missionary neighbors come to my church they cannot understand a word of the language in which I am speaking to my congregation. The Papuans have lived in this way for many generations, cut off from the outside world and even from their neighbors. Any man outside their clan, coming into their waters through stress of weather or accident, is immediately dealt with as an enemy, and is killed and eaten; he is outside their clan. I need not say that when you land among a people with such views and habits your feelings are not altogether pleasant.

FIRST EFFORTS.

The first thing that you do as a missionary when you come into touch with a new tribe is not to preach the Gospel, for you do not know the language. You have to live among those strange people for months before you can deliver God's message to them. But you can live the Gospel before you can speak it. In a hundred simple ways you can make yourself indispensable to the natives, and you can show them the love of Christ in your daily life. You attend to their sick, you take an interest in the children, you do little kindnesses for which there is no return. At first this is something which savages do not understand. For months after I went to New Guinea I used to hear them saying: "What has he come for? What really brought him here?" They used to impute all kinds of strange motives. They used to wonder whether my clan across the sea had turned me out. "He says he has come to tell us something, something which is good, something which we shall some day appreciate; but what is the real reason for his coming?" They could not understand anyone doing them a kindness without requiring something in return for it.

You are, to begin with, a matter of the greatest curiosity to them, and you have patiently to endure much inconvenience and scrutiny. But the day comes when the novelty has worn off and you are able to speak their tongue. Then it is possible for you to make known why



KAGO, A PAPUAN EVANGELIST
He learned the Motu language and translated St. Mark's Gospel into his own dialect.

you came and what you have to give them in the name of Jesus Christ.

It is quite impossible for me to give you a full conception of the condition of savage life—the cruelty, the inhuman practices which go on all around you. There have been times in my life, in those earlier days thirty years ago, when I used to go into my little native house, sit down alone, and wonder whether it was any use going on. I sometimes wondered if I had not gone on a fool's errand, it seemed so absolutely impossible to reach the hearts of such people with the message of the Gospel.

The Papuan has no past of which he is conscious. He is without any knowledge of his history, and with very little power of retrospection. If a Papuan turns around and looks back it is as if he were peering into a dense fog. Ask him where he came from; he does not know. Ask him who his father was; he shakes his head. Ask him what his father's name was; he does not know or will not tell. They never mention the name of a man who is dead. He has passed into the spirit world, and that dark region peopled with the spirits of the dead is terrifying to him. This is his religion.

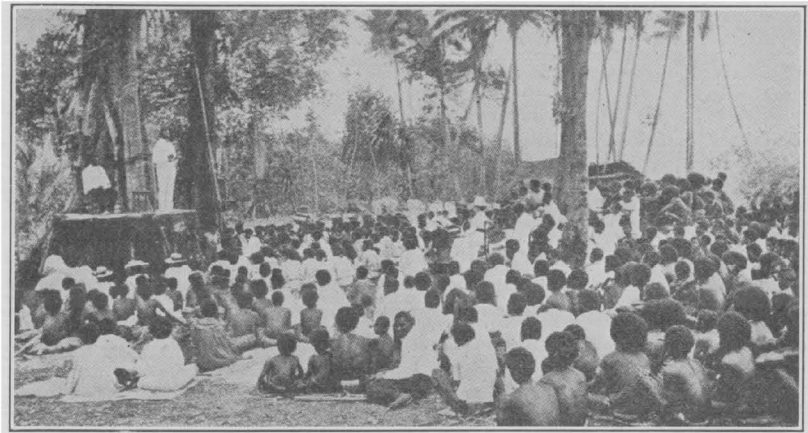
If you ever meet people who say, "It is no use sending missionaries to people like the New Guineans; they are far better off without the Gospel; their own religion is good enough for them," I pray you do not believe them. You would never get a Papuan to endorse that statement, not even a heathen Papuan. Their religion is something which haunts them at all times with distressing feelings of dread. Their spirit world is always malign; it follows them into their gardens, and away up on the hills, and across the sea on their expeditions, and into their huts. Wherever they go there is no escape from it.

The Papuan has little idea of the past or the future. His horizon lies close around him. I suppose he can think nine months ahead—I say nine months, because he puts his yams and his taro into the ground and they generally take about this time to mature before he uses them as food. But I doubt if he looks any farther. If you were to come to my district and go into a native village of heathen people, and say to them, "In fifty years from now there will be no single representative of your people living in these villages," no man in those villages would have a sleepless night. Fifty years ahead!—it is impossible for them to throw their minds forward so as seriously to contemplate future disaster.

And there is no uplook. Their religion is always filling them with terror. If you go to these people and ask them why they treat their own children in such heartless ways sometimes, why they practice such cruel customs, they throw it back at you every time, "Our fathers did it; we must do it." Their lives are dominated by their dark spirit world which environs them.

It is to a people conditioned like that that we take the Gospel of Jesus Christ. It is a winsome message when once they can hear it. Not only the Christian people who have accepted Jesus Christ enjoy the blessings of the Gospel, but even the heathen have been relieved of the terror of their former belief in malign spirits.

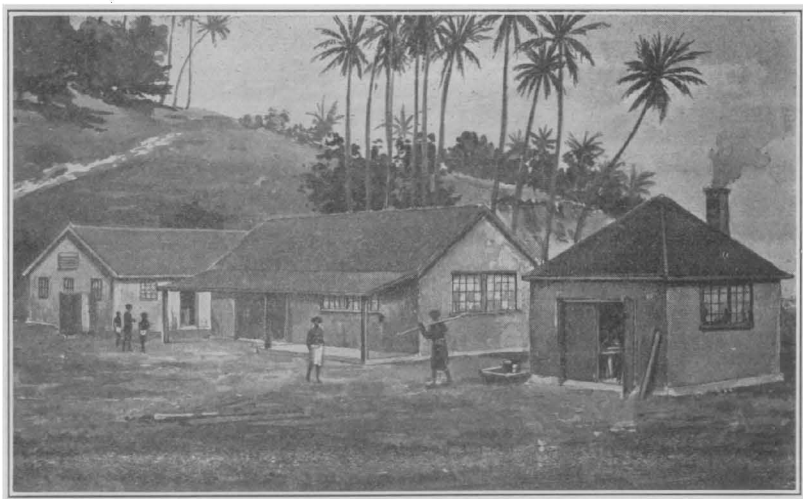
A few months before I left New Guinea I went around my district to say goodbye at various centers to little groups of Christian people. At one place, quite a large number of men and women came from villages seven miles to the east and six or seven miles to the west, and we spent a most inspiring Sunday together. We closed the day with a communion service at which nearly 150 serious men and women sat down at the Lord's table and rejoiced in the personal



TEACHING THE BIBLE TO NEW GUINEA NATIVES AT KWATO

knowledge of Jesus Christ their Saviour. The next day, when these people had dispersed and gone back to their villages, I was sitting in the little mission bungalow, looking out of the window, when I saw two hundred men coming in Indian file out of the forest into the mission compound. They came at last to a halt in front of the mission house, old men and young men, all of them with the marks of heathenism painted on their faces and decorating their naked bodies. They stood in a crowd in front of the little verandah. Every man brought in his hand a present—a yam, or a taro, or eggs, or a fowl—and they put these things down in a heap in front of the bungalow. They said: “Master, yesterday all the Christian people came from the villages round about to wish you goodbye, and to thank you; today we also have come to wish you goodbye, and to thank you.”

To thank me for what? It gave me a great opportunity, of course, of speaking to them, but how different it was saying goodbye



SKETCH OF NEW BUILDINGS NEEDED AT KWATO

Shop costing \$800 to \$1,000 each; a hospital also is needed to cost about \$10,000

to these men from receiving the God-speed of those whom I had met at the Lord's table the day before! But they thanked the missionary because they knew that it had been his message which had dispersed that terrible spirit world in which they had formerly lived. Wherever in those villages from which they came there was even a small band of Christians, it was impossible for that hideous belief any longer to dominate the life of their heathen neighbors.

In Papua we are confronted with many serious problems. Our chief work is to take Jesus Christ to those needy people, but I want you to see that missionary work in a country like Papua is many-sided in its operations.

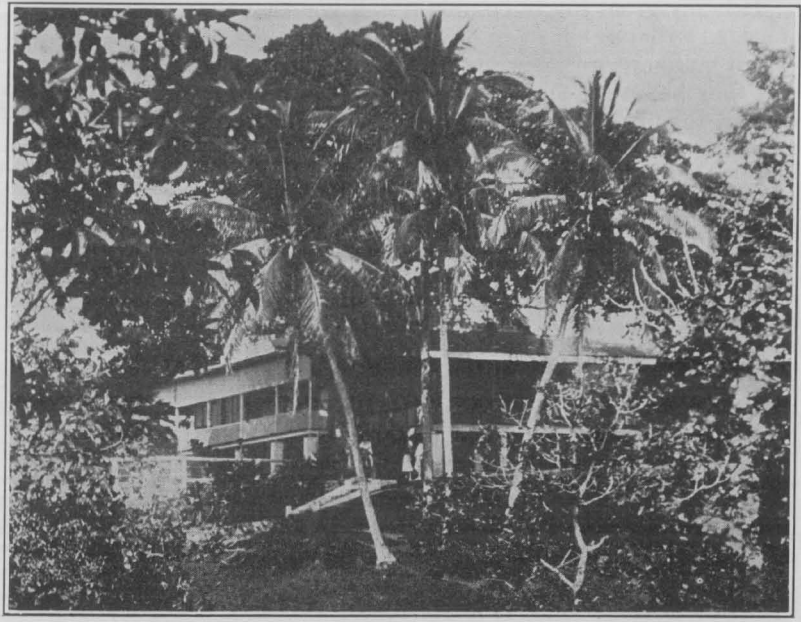
James Chalmers was working on the west coast for many years, and on one occasion he asked me to go around and visit his stations for him in the most developed part of Papua where the white man has come more in contact with the natives. We are confronted with the grave problem arising out of the impact of Western civilization upon these backward and ignorant races. Their old life has been almost completely shattered. With government ordinances prohibiting their fighting, and with commerce coming in and so completely changing values, and with mission teaching putting an end to many of their evil customs, the old life of these people is shattered; and it is one of the important duties of the missionary, who stands there almost alone to help these people to find a new life, that in the name of Christ he should set them upon their feet, and give them something useful to do in place of the old savage life that has been so suddenly destroyed.

How do education and new opportunity affect the individual? I had in my mission a young man of an attractive personality. His father was one of my oldest friends, a fine Christian, one of the earliest converts. He sent his son to the mission when he was a small boy, and he grew up a capable and attractive youth. Daniela was a good cricketer and could have played on any county eleven in England, but outside of that he was not good for anything. I used to try him in a workshop and out on the roads, and on the plantations, and in the varied industries that I was starting for the natives; but nobody wanted him a second time.

I called him to me one day and said to him: "Daniela, you are a very good cricketer, but it is really a miserable thing if you are going to be good for nothing else."

He said: "Master, I thank you for speaking to me. I will try to do better."

About this time I was trying to get printed various portions of the New Testament of which my church was in sore need. We had the four Gospels in print, but that was all the British and Foreign Bible Society allowed me in my district at that time. However, they gave me permission to translate the whole of the New Testament. I had finished Romans, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Ephesians, Galatians, and Philippians, but it was impossible to send the MSS. across the seas to be printed because the two Chris-



THE MISSION HOUSE AT KWATO, NEW GUINEA

tian nations which were represented in Papua were at war, and while they fought my MSS. was lying in my safe.

I bought a printing press and I brought a printer from Sydney to teach my boys to do the printing but after four months the printer decided to go back to Sydney, and the boys went on with the printing. Daniela, who was no good except for sport, was the leading printer, a boy seventeen years of age. I brought these books to England, and gave them to the British and Foreign Bible Society, and the committee in London said to me through their secretary:

"We are very pleased with the work that has been turned out at your station by the native Christians. Our committee can see no difference between the printing of these books and similar work we get done in England. We want you to put the imprint of the British and Foreign Bible Society upon all the books you have printed, and then you can tell us how much they have cost you, and we will refund the whole amount; you can then regard those books as the property of the Bible Society, and let us have an account of them as you sell them or give them away, as you think fit."

But a missionary to a heathen people like the Papuans can not, simply by education, do very much for them. We aim at nothing less than a change of heart. When this is brought about by the work of the Holy Spirit education falls into its proper place, and becomes a necessary handmaid of the Gospel.

It is my great joy to be able to tell you that the people we have connected with our churches along that dark coast, while they are not a large number, are men and women who are absolutely sincere in what they believe. They believe in our Lord Jesus Christ as their Saviour, they believe in prayer, they believe in the Holy Ghost, they are taking an interest in Christian work among their own people and in other lands. Day by day they are bearing their witness before are the following:*

The work for Papuans in the Kwato district has been greatly blessed and a community of over five hundred Christians has been gathered but there is danger of losing ground unless better facilities are speedily obtained for training converts and for caring for the sick. Among the most pressing needs for building up the Christian community and for training native evangelists are the following:

- A skilled missionary mechanic, a nurse, a physician, and their support.
- Contributions to the general maintenance fund—gifts backed by prayer.
- A hospital with wards for men and women (\$30,000).
- A dormitory for men and one for women (\$4,000 each).
- A community dining hall (\$3,500) and a laundry (\$1,000).
- A school building (\$5,000); Carpenter shop (\$4,000); blacksmith shop (\$1,000).
- A Bible training school and equipment (\$5,000).
- Two dormitories for boys and two for girls (\$1,500 each).

Sir William MacGregor, Lieutenant Governor of New Guinea from 1888 to 1889, knew the work of Mr. Abel from its beginning and commended it highly. He said, "The Papuans are at a critical period of transition from barbarianism to civilization. . . . Technical education will be of very first importance to them."

* Further information may be had from Rev. Chas. W. Abel, care of *The Missionary Review of the World*, 156 Fifth Avenue, New York.

Gifts may be sent to the same address. The work is under the care of a responsible Board of Directors.

Christian Missions—An Enterprise of Hope*

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

A MAN may rationally view the missionary undertaking to-day with a confident and hopeful spirit on clear grounds that he can describe to other men. We are made hopeful and we communicate hope first of all by grasping the reality of the facts.

First is the indisputable fact of *the miracle of redeemed and transformed individuals*. When Mr. Dwight Day recently reported his impressions of Mexico, he pointed instinctively to the individual Christian men and women whom he had met all over Mexico in whom the miracle of a purified and transformed character had been wrought by the power of the living, transforming Christ. As one talks with some of the young leaders of India today, one wonders how they can miss this point, in their new opposition to the low caste movement, and that some of them do not recognize this miracle of change in individual personal characters from the bottom of human society, in a people who were not, until Christ touched them and made them a people who are.

Men and women whom I met across the world last year were the intellectual peers of the best in our own land, and the spiritual equals, if not the spiritual superiors. One sees what they were, against what odds they hold their gains from Christ, the power that is pouring out from their lives, drawn from no source except the great original Source, and he cannot have any misgivings. They are a new order of the Apostles of Christ, as visibly and really re-made as those men whom Christ gathered into His little group years ago and sent out re-made to be the re-makers of the world.

Or take the second fact of these *great tides of changing life and truth* that are visibly pulsing through the world. An editorial in *The Indian Social Reformer* of Bombay, on the occasion of the arrest and imprisonment of Mr. Gandhi, contains these striking words. Mr. Nateson, the editor, is referring to the impress made by the trial and imprisonment on the thought of India, and says, "That while it has shaken the faith of some people in the efficacy and morality of non-violence as a political method, it has prompted a much larger number including many who have set themselves for years to counteract the proselytizing work of missionaries to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans, and of course, Brahmins, have had their minds turned to Calvary in commenting upon the event. It may be said without exaggeration that the

*Parts of an address delivered at the Foreign Missions Conference, Bethlehem, Pa.

Mahatma in jail has achieved in a short while what Christian missions had not been able to achieve with all their resources of men and money in a hundred years. He has turned India's face to Christ upon the cross."

One need not pass any judgment on Mr. Nateson's comparisons, but one can rejoice in his positive statement. It was one of the things that interested us most as we passed through India trying to study the movements under the surface of its life, the new standards of judgment which had come, the new courts to which appeals were made. We left Bombay a day or two after Christmas and I remember the leading editorial on Christmas morning in the *Bombay Chronicle*, which is, I suppose, the leading Nationalist newspaper in India, in which it justified the ideals that lay behind Mr. Gandhi's life, and the principles on which the Nationalistic movement was going forward. The National Congress was in session at Ahmedabad and it was making Mr. Gandhi absolute dictator over Hindus and Mohammedans alike. The *Bombay Chronicle* was justifying the departure from old ideals and the acceptance of new conceptions, not by any appeal to Hindu scriptures, by any citation of Hindu deities, but by appealing straight to the spirit and principles of Christ.

A friend sent me the report just issued on the subject of prostitution in that great city. That report illustrates the great shift in moral conceptions, due to the transformation of ideals and of judgments controlling the common thought of men, some of whom were unaware how far they were being brought under the dominance of the mind of Christ. A hundred illustrations we could cite of the way in which the thought of Jesus is penetrating the life of the world, and the mind of Christ becoming the standard by which all the life of mankind must be judged.

Or take, third, the striking fact, during the past century, of the way in which very slowly, but very surely, we have been subjugating *the conscience of nations* to the ideal of missionary obligation. When the East India Company was at work, it made no missionary apologies for its acts. If it wanted to take land it took it without any pretext that it was doing it as a trustee or for the benefit of the people from whom it was taking it. The selfish principle felt no need of apologizing for itself a hundred years ago.

How great was the change that had taken place when the Congo Free State was set up, for example, barely a generation ago, when old political ideals had ceased to be any longer possible, when nations could not think any longer, or act any longer under old categories that their moral sense had not questioned before. Then turn today to the mandates under which the different nations have been assigned by the League of Nations territory taken over from Germany, recognizing a new principle of national trusteeship and of missionary duty, and reflect what influences have brought about this change in the

common minds of men with regard to the relationships of nations, within a hundred years.

Take one other fact which can be put in either one of two ways—the growing consciousness of men that we have in *the Christian Gospel the only hope of the world*, or put otherwise, the growing despair of men that there is any other hope of the world unless we have that hope in Christ.

If there were time we could multiply the indisputable facts which a man needs simply to look at and grasp, in order to have sure confidence and hope with regard to the steady progress and the sure ultimate triumph of the reign of Christ over the life of the world.

In the second place a man who is, or wants to be, hopeful today can justify his hope by the apprehension of a true perspective, by seeing more accurately the days of a hundred years ago when our Christian enterprise began. The missionary magazine of the old "Massachusetts Missionary Society," in the decade prior to the incorporation of the American Board, brings back with vividness the air that men breathed in those early years of the last century when the modern missionary enterprise in America began. All that one ever needs to do in a discouraged mood is to turn back and read of the actual missionary sources, and enter into the actual spirit of men in the days when the great hearts launched this missionary enterprise at the beginning.

We stand in the midst of the difficulties and problems of our own day, and we often come at them child-fashion, as though we were the first men that were ever called upon to deal with them. All this has been the experience of missionary administration from the beginning; our problems now are not one bit more difficult, and our resources are far richer than those with which the founders had to deal a century, even half a century ago. To dispel a great deal of our cheap despair we need simply an accurate knowledge of the earlier terms of comparison. Let any man measure those days against our days and he will thank God for the way and the distance we have been led.

Think of the change that we ourselves have seen in one generation in this missionary enterprise, both inside and without. The issue of the native church and the mission has grown up within the last thirty years. How much happier are the men who live in the generation in which that issue has become acute than the men who lived in a generation when that issue was dead!

We have seen an amazing growth of the spirit of tolerance across the world. I contrast again and again what I saw in the Mohammedan world twenty-six years ago with what I saw in the Mohammedan world last year. And while of course the eddies have come again, and will come yet once more, the stream moves on. All one needs to do is to look over a little longer time, and he sees how far and fast the great steady current has borne on.

Outside the missionary enterprise also, almost all of us can remember the day when an American Secretary of State said that an American missionary when he went abroad forfeited his political rights and became a political pariah on the face of the earth. No man will talk that way in our day, nor in our children's day.

When we look back and see accurately the conditions of the times that have gone and then grasp the facts of our own day, many of the clouds will go out of our sky and the surety of a great hope will deepen in our hearts.

In the third place, we can promote the spirit of hope by being ready ceaselessly to enter into larger calls of duty. I wonder whether a great deal of our despair has not been due to our over-familiarity with too long accepted boundaries to our tasks, whether again and again energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task. The very preservation of those energies, not to speak of their enlargement, was dependent upon our courageously assuming new and larger obligations.

One sympathizes deeply with those European missionary organizations who are compelled by financial condition to curtail their work and to contract their fields. I never saw anything sadder this last year than missionary stations being abandoned, and great missionary organizations that only a few years ago led all of the missionary work of the world, closing missionary enterprises and reducing their work. Let us hold fast as long as we can to the principle of expanding duty. In the Presbyterian Board again and again we have come to the point where the work was beyond our resources, where there was no way whatsoever to enlarge our resources except to enlarge our work and make sure that our work would still be more in excess of our resources than it had been before.

This principle was exemplified when Korea was occupied and the Philippine Islands and the Province of Hunan; and must be applied in our proposed occupation of unreached areas of the Province of Yunnan, in the taking over work in northern Mesopotamia, and in the new tasks in Northeastern Persia and Northwestern Afghanistan. It is not because there are any surplus resources for these new tasks, but because we believe that unless we assume larger tasks we shall not continue equal to the tasks that we have already assumed.

How urgent is the appeal of these larger tasks in this day! There is the task of a more adequate geographical occupation of the world. I have heard men say that the old missionary call is not valid any more, and that we cannot go any longer to the students with the appeal that we used in the earlier days, the appeal of tremendous unoccupied fields still waiting for men to come out, for pioneers. There are huge unoccupied areas in the world today, great geographical

areas unoccupied, great strata in the lives of nations unoccupied as yet, and great problems standing out in the nation, in the Church, even in the missionary enterprise. The Christian Church has not yet begun adequately to grapple with the racial problem, for example. Do we intend to surrender it to men of the school of Madison Grant and Lathrop Stoddard? Does the Christian Church mean deliberately to turn its back on the problem of race, and surrender that problem to men who are going to mislead humanity into the morass into which some men with their false interpretations of history and of human life are leading many today?

There are as great calls to the Christian Church today to pass out into new and larger tasks as the Christian Church has ever had in any earlier generation; and to feed the fires of a blazing hope in the Christian Church we must be courageous enough to grapple with the new and larger tasks.

Last of all, we shall preserve our own hope and foster a deeper and a richer hope in the hearts of other men, if we will keep our grasp unrelaxed upon the great spiritual foundations, the sufficiency of our Gospel, and the adequacy of the power of our risen and living Lord.

There is creeping very subtly into many of our schools and colleges today—and outside of our schools and colleges, too, you can find it without difficulty—the old view of the missionary enterprise which Frick sets forth in a book that is criticized in the current number of the *International Review of Missions*, that Christianity is only one of a number of rival religions, which are to mingle together and pool their best, so that the result will be the ultimate faith of mankind. This is in contrast to our view that the Christianity of the New Testament is an absolute faith. Our knowledge of it is not absolute. We need all the help we can get to understand the faith, but the faith is an absolute faith, with one Lord, the only Name given under heaven and among men, the only Way and Truth and Life.

If there is to come a parting of the ways in the days ahead of us, it must come, for the only missionary enterprise that will endure and prevail must rest in the future on the same sure foundations on which it has rested in the past. Ours is not a quest for something that Christianity does not possess. It is an effort to share with the world the things that Christianity does contain. To be sure, we ourselves do not adequately apprehend them and we cannot set up ourselves as having the exclusive interpretation of them, but they are there, not needing to be supplemented, or corrected, or enriched. It is all there, in Our Lord Jesus Christ Himself, the one sufficient Saviour, the adequate Light of the world, the full Desire of the nations.

Christian Work for Negro Youth

BY CHANNING H. TOBIAS, NEW YORK

International Y. M. C. A. Secretary for Colored Student Work

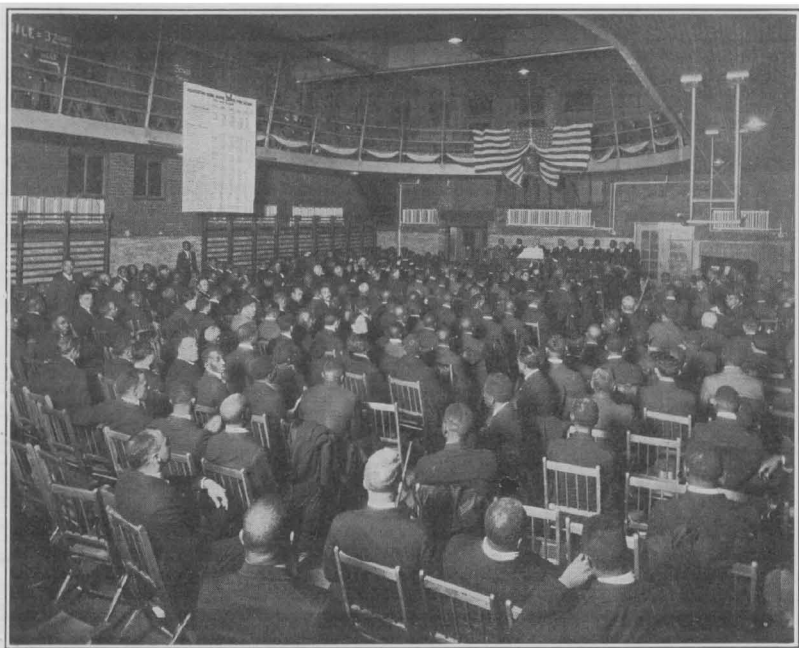
THE first Young Men's Christian Association for colored men was organized in Washington, D. C., in 1853. William Chauncey Langdon, the founder of the International Convention, who was then local Secretary in Washington, was in close touch with the men who founded this first colored Association about two years after the first Y. M. C. A. was organized in America and eleven years after the parent Association was organized in London. Anthony Bowen, a free Negro, was president of the colored Association. He and Langdon worked in the same government department and were warm personal friends. This Association was operated under volunteer leadership and like many others of its kind did not have continuous existence.

It was not until 1876, when the International Convention met in Toronto, that the work of colored men and boys was seriously considered as a part of the national program of the movement. At this convention Dr. Stuart Robinson, a Presbyterian minister of Louisville, Ky., presented the claims of colored men so eloquently that Sir George Williams, the founder of the Young Men's Christian Association, who was present, contributed one hundred dollars in the offering that followed the appeal. One of the first results of this aroused interest was the appointment of General George D. Johnston, of Alabama, to investigate conditions among colored men with the view of establishing Association work. He laid the foundation of the work in the far south by organizing Bible classes and holding Gospel meetings for colored men in many cities.

When the survey was completed, Dr. Henry Brown, of Oberlin, Ohio, was appointed a Secretary of the International Committee to organize and supervise Associations for colored men. He did an excellent piece of pioneer work, but soon realized that it was necessary to secure a colored man for the position. Accordingly Mr. William A. Hunton, the first salaried colored Secretary of a local Association, was called from his post as Secretary at Norfolk, Va., to succeed Dr. Brown. The early labors of Mr. Hunton were confined mainly to organizing Associations in the schools and colleges. In 1907 a modern building to serve as a model for other buildings for colored men, was presented to the colored people of Columbus, Ga., by Mr. George Foster Peabody and his brother at a cost of about \$30,000. A condition of the gift was that the Association should be organized as a branch of the white Association, thereby making it a cooperative piece of work.

The next city after Columbus to erect a modern building was Washington, toward which Mr. John D. Rockefeller made a gift of \$25,000 on condition that a like amount be raised by colored men. They were so much impressed by the outcome of their campaign that they raised their objective from \$50,000 to \$100,000, of which amount colored men paid \$27,000.

On January 1, 1911, Mr. Julius Rosenwald, the Hebrew President of the Sears-Roebuck Company, of Chicago, made an offer of \$25,000 to every city in the United States that would raise \$75,000 for erect-



A YOUNG MEN'S CHRISTIAN ASSOCIATION CONFERENCE OF COLORED MEN AT CINCINNATI, OHIO

ing a building for a colored Young Men's Christian Association, to cost not less than \$100,000. Up to the present time thirteen cities have met the condition, and the buildings have cost from \$100,000 to \$300,000 each. Mr. Rosenwald gave as his reason for his offer of such large sums to build up a Christian institution, while he was a Jew in religion as well as race, he believed that the Young Men's Christian Associations offered the best opportunity for an investment in the interest of a fully rounded development of young men and boys, and seeing how little had been done for colored men he felt it his duty to furnish the stimulus for a forward movement in their interest.

The property owned by colored Young Men's Christian Associations in America is now valued at \$3,198,800. In many cases these buildings are the only public place in a city to which a colored man may go and be sure of a decent night's rest, in addition to being of real worth to colored men in spiritual values. In the fifty-five city Associations with their 119 employed officers primary emphasis is placed upon service to men and boys through personal interviews, Bible study classes, educational classes, public forums, religious meetings and other forms of service, always having in mind the development of the whole man—body, mind and spirit.



ONE OF THE NEW COLORED Y. M. C. A. BUILDINGS
(Wabash Ave., Chicago, cost \$195,000)

There are also 122 colored Student Associations ministering to the needs of approximately twenty thousand men and boys in our schools and colleges. Two student conferences are maintained to train volunteer student leaders for the work. These conferences, one at Kings Mountain, N. C., and the other at Gibsland, La., are conducted annually and are attended by representatives from practically all of the organized Associations. College presidents everywhere testify to the good effect of student Association work on the

lives of their students, aiding them through conferences, personal work, Bible study classes, evangelistic campaigns and in various other ways to come to a clearer conception of the Gospel and all that it requires of men, and also helping many students to reach their life work decisions.

THE COLORED YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The growth of the work among colored women and girls has been even more remarkable and rapid than that for the men. As recently as 1912 the Young Women's Christian Association had but one city and one student secretary on the National Board staff. The latest statistics show that there are now eleven National Secretaries and 108 workers in fifty-seven branches and seven centers. In the past ten years 90,000 girls and women have been reached by the women and there are now 7,140 young girls registered as members of the Girl Reserve Movement. The student work for colored women is organized in sixty-eight institutions. A summer conference is conducted along the same lines as those conducted for men students, and

there are four full time National Secretaries engaged in student work. The training of the colored women secretaries is done very largely at the National Training School connected with the National headquarters of the movement.

This growth of the work among colored women has come about because of the intelligent handling of the war funds of the National Young Women's Christian Association War Work Council. While considerable money was spent in erecting and maintaining hostess houses in the camps, a large part of the money spent during the war was invested in clubs and centers looking forward to permanent work. Miss Eva D. Bowles is the Executive of the Department of Colored Work of the National Board. Two representative colored women, Mrs. Charlotte Hawkins Brown, of Sedalia, N. C., and Mrs. Ruth Logan Roberts, of New York City, have been made members of the National Board.

These two organizations have led the way in Christian interracial cooperation on a large scale. The Interracial Movement in the South and the Interracial Commission of the Federal Council of Churches are the direct outgrowths of work done and contacts made through the Young Men's and Young Women's Christian Associations. A single illustration will serve to show what these contacts have meant. Some years ago, when the Central Young Men's Christian Association of a southern city was about to launch a campaign for a new building, a meeting of the board of directors was called to arrange for the campaign. There was no hitch in the proceedings of the meeting until one of the members suggested that the work for colored men should receive some consideration. A discussion followed and for a time it seemed that the proposition would not be approved. Finally, the chairman, a young Harvard man and prominent lawyer, arose and ended the discussion with this single sentence: "Gentlemen, we are going to include in our appeal \$25,000 for the Colored Men's Branch, because Jesus Christ wants it done." The result was that white men in the city gave nearly \$60,000 toward the building for colored men. In the Colored Young Men's and Young Women's Christian Associations the tremendously difficult and trying work of adjustment without is keeping pace with the work of uplift within.

Chiapas, A Ripe Field in Mexico

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

(The following represents in brief the result of a six weeks' journey of missionary survey in the State of Chiapas, undertaken by the Rev. L. L. Legters, of the American Indian Missions Committee, and the writer. This report cannot touch upon the more intimate side of the trip, with the experiences of each day, which as the journey was made on foot and led into the most out of the way places, were varied and often thrilling. Everywhere the results of the years of revolution were in evidence in depopulated hamlets, plantations whose buildings had been burned and stock farms bereft of their cattle. The military were still very much in evidence. But the people were friendly and as a rule open to the Gospel, even in those places where it was very little known. Chiapas, in spite of her present condition, will certainly have a wonderful future and evangelical Christianity will play an important rôle.)

THE southernmost of the twenty-six states which make up the Mexican Federation is known as Chiapas. It is a little smaller than Ohio, and contains 79,336 square kilometers. Two mountain ranges extend across it from north to south dividing it into three well-defined sections, that lying between the Continental Divide and the Pacific Ocean, consisting of the departments of Soconusco and Tonala, that of the upland plains, which embraces the rest of the departments with the exception of Chilon, which lies to the east of the second mountain range and forms the third section of the state.

The first section is the most developed, being covered with coffee and rubber plantations, stock-farms, saw-mills, etc. It possesses two small ports on the Pacific, San Benito and Arista, and is traversed by the Pan-American Railroad. It is the richest and most thickly populated section of the state. The second section, lying between the two mountain ranges, though cut off from railroad communications, contains the political capital, Tuxtla Gutierrez, and the religious capital, San Cristobal. It is the seat of the old Spanish culture and the residence of the better Spanish families. The third section is primitive jungle, practically untouched by human hands.

According to the Federal Census the number of inhabitants has diminished by about 15,000 during the past eleven years, the loss being due largely to pestilence (flu) but in part to war. The census reveals the further fact that ninety-two per cent of the people are totally illiterate and eighty per cent are pure blood Indians. Only thirty per cent of these Indians speak Spanish, so that over one half of the people, according to official data, do not understand the official language. These non-Spanish-speaking Indians have no less than sixty different languages and dialects of their own, all duly classified in the government census. These Indians live in primitive fashion in their mountain fastnesses and present all the peculiarities of dress and habits to be found among the Guatemala Indians. They are hard-

working and thrifty, so much so that even when on a journey and often while carrying a heavy load, they keep their hands busy weaving straw into hats and mats. In spite of the law freeing the peons, these Indians are still tyrannically exploited by the authorities for public works and plantation service.

The Roman Catholic Church has been the religious guide of these people for four hundred years. She has brought all but one tribe—the Lacandones—of Indians to submit to her authority. There are said to be 10,000 families of these Indians living in the tropical jungles of Chilon. They do not baptize their children in the Roman Catholic faith, nor do they recognize the Mexican Government. The men and women dress exactly alike. They still use bows and arrows for weapons and do not form even a primitive village organization. Their religion is, of course, an unadulterated paganism.

Aside from these primitive savages, the state has long been Roman Catholic. San Cristobal is a beautiful city about 8,000 feet above the sea. It has 14,000 inhabitants, and over twenty Catholic churches and eighteen resident priests. It was the seat of the bishopric of Bartolomé de las Casas, the great Spanish apostle to the Indians and defender of their rights, and the spirit of Las Casas seems to have left its impress upon the religious life of the people. The Catholic clergy have learned the languages of the Indians and a superficial glance reveals far less nature and devil worship than is found among the Guatemalan Indians.

The census of 1910 reports only 600 Protestants in the state and fully half of these were Germans or other foreigners. But since 1910 wonderful changes have taken place. Some colporteurs from Guatemala visited the southern part of the state about ten years ago. Natives of the state returned from Guatemala or from other parts of Mexico where they had identified themselves with the evangelical churches and a wonderful movement toward the Gospel began. It was not the work of a foreign missionary, for there was none in the state. Nor was it the result of the efforts of any recognized Mexican worker. It was something quite spontaneous. Congregations have sprung up all over the state, and many of them are large and strong, especially in the state of Soconusco. Five or six years ago the writer was invited to visit some of these newly formed groups, as were other Guatemalan missionaries. None of us ever did so. The congregations took form with no other guide than the Divine Word which they had received.

After the Cincinnati agreement had made the Presbyterian Church responsible for the state of Chiapas, the Mexican Mission of this Church sent Messrs. Gregory and Vanderbilt and Misses Turner and Spencer into the state to investigate and settle if practicable. The political situation made it unwise for them to remain however and they passed over into Guatemala.

Later on, a Mexican pastor, don José Coffin, was sent to look over the field, which he found ripe for the harvest. In one month he baptized over 400 adults. He was finally settled in Tapachula, but ill health has forced him to retire from the field, temporarily, at least. His counsel and guidance have been invaluable in forming these new churches, but the enthusiasm and faith to carry them on have been born within them. Their services are conducted by elders named by themselves, their buildings are erected with their own hands, and they receive no financial assistance from the Mission. A single example of the growth of the work may be taken in the village of Mazapa which we visited the same day that the bishop arrived. A numerous delegation came out to meet us as we approached the town and we were immediately conducted to the church, which has been twice enlarged during the past six years and now holds more people than the Catholic church of the same village. Upon our arrival the church bell was rung to call the people together and the church was filled in a short time. The bishop arrived just as we were beginning the service. His retinue was not so numerous, nor was the welcome he received so warm, as ours. There are only 600 people in this village and by actual count we had 325 at our service, so there were not a great many left over for the bishop. And Mazapa is not an isolated instance. There are many such villages in the departments of Soconusco and Tonalá. There are single towns which today count as many Protestants as the whole state had in 1910.

In the city of San Cristobal, where there are today 14,000 inhabitants, there are only three evangelical families, all poor and unlettered and without leadership. Such an important city deserves a better representation of Protestant Christianity. The same is true of Tuxtla Gutierrez, where the elders of the church being poor and without education, cannot hope to reach many elements of the population which would otherwise be accessible to the Gospel.

But the crying need of Chiapas is for missionaries to the Tzotzils and the Tzeltals. No Indian, so far as we could discover, has been won to the Gospel from either of these great tribes. The movement which has swept so many Ladinos to the Gospel has left these Indians untouched. Nor is it likely that an effort on the part of our Spanish-speaking brethren to evangelize them, would be very successful. The Ladinos have always been the exploiters of the Indians and feel toward them very much as the whites feel toward the Negroes in the South. The Indians on their part are naturally suspicious of the *Ladinos*. The evangelization of these Indians is really the work of the white missionary. We were told semiofficially that the Government would welcome missionaries for these tribes and might even place at their disposition the abandoned Indian school properties at San Cristobal and San Andres. May our Lord raise up an apostle to them as brave and loving and more enlightened than Las Casas.

BEST METHODS

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

MISSIONARY POSSIBILITIES OF STORIES AND STORY TELLING

"Let me tell the stories of a nation," said G. Stanley Hall, "and I care not who writes its textbooks."

"I would rather be the children's story-teller than the king's counsellor or the queen's favorite," is Kate Douglas Wiggin's expression of the same thought.

Story telling was the master Teacher's favorite teaching method. Over twenty times it is recorded "And He spake unto them a parable," and many other times He told a story to impress a truth.

In our missionary methods we make too little use of this marvellous possibility. Stories of consecration of life are followed by the consecration of other lives.

Robert E. Speer says, "There is power in life stories."

Again and again children who have read or heard the story of Livingstone the Pathfinder, have broken the moment of silence that paid tribute to his life by saying, "I want to be a pathfinder too."

Countless numbers of small pockets, and larger pockets as well, have been empty when they reached literal and figurative gingerbread stands, because, following the example of Cyrus Hamlin, the contents of those pockets were emptied into the missionary box.

An ounce of concrete missionary example, well administered in an interesting story, is worth a pound of abstract missionary exhortation.

Sources of Story Supply

FIRST, THE BIBLE. "Where can I find missionary stories?" Begin your compilation with the missionary stories of the Bible. "Search the Scriptures" for them. "Abraham's Call to a Foreign Land," followed by the story of his building an altar to the true God in a land which worshipped idols, is rich in story possibility.

"The Bonfire of Idols" in the story of Josiah, the boy king, is full of interest. "The Contest on Carmel," "Jonah, the Missionary Who Ran Away and Came Back," "Some Hebrew Children Who Were Prisoner Missionaries in Babylon," "The Great Golden Idol of Babylon," "A Captive Maid Who Was the First Missionary to a Leper" are a few of

the great missionary Bible stories of the Old Testament. The New Testament is full of them.

STORY LEAFLETS. All of the Women's Boards are issuing many missionary stories in leaflet form. Any one who is making a collection of missionary stories should examine the story leaflets of the different Boards.

BOOKS OF STORIES. Any Mission Board will furnish a list of books of missionary stories recommended by the denomination it represents. In recent years there have been such valuable additions to the books of missionary stories that all leaders should keep in close touch with the publications of their own denomination and with the general publications recommended by their Boards.

EVERYLAND is rich in story materials each month. Some leaders are subscribing for two copies. One they preserve for their files. The second copy is cut up for stories to be put in loose leaf books and used for pictures for charts and albums.

PICTURE STORIES. The Missionary Education Movement has greatly enriched the supply of easily available story materials by its series of Primary Picture Stories in which sets of six stories are published in booklet form. Six large pictures accompany each set. It is easy to interest an audience with a picture as a starting point.

These Primary Picture Stories may be ordered from any denominational publishing house for fifty cents a set. *The following subjects are available:*

- African Picture Stories
- China Picture Stories
- Helper Picture Stories
- Homes Around the World Picture Stories
- Italian Picture Stories
- Little Neighbors Picture Stories
- Negro Picture Stories
- Near East Picture Stories
- Young Americans Picture Stories
- India Picture Stories.

Sunday-school teachers may introduce these stories in their class work, or use them for a missionary period. Leaders of children's organizations can fit them into many programs. Missionary meetings for grown-ups would be greatly enriched by an occasional picture story. Teachers in day schools will find in them illustrative material on different subjects that will be most valuable.

Be Your Own Editor and Publisher

Who among us does not sigh to have in one book favorite missionary stories? The only way to get such a book is to be one's own editor and publisher. A loose leaf binder with strong backs and rings, and plenty of blank sheets is the starting point. Clip good stories from various sources or have them typed.

A most valuable story library may be made in this way with as many

volumes as are desired. The cost may be reduced by using cardboard for backs and cord or shoe strings for rings.

Story-Telling Contests

Many cities and churches are having story-telling contests which are interesting scores of people, training story tellers and proving a popular method of giving out missionary information.

Contestants are allowed to choose their selections from missionary stories submitted. A large attendance is usually guaranteed if six or eight boys and girls of any church are going to take part in a contest, and three prominent judges are to be on the bench. Good newspaper and church announcements increase the attendance. A city or town or village may have a story contest in each church, to select contestants for a story-telling meet of all the churches. The interest grows very keen in the progression of such a contest.

Denominational societies may plan for a missionary story contest in each local society. The winners become the contestants in the conference or presbyterial or diocesan meeting. The winners at the district meeting go up to the state or synodical contest, and so on until the final contest is held at the national convention and a cup or some other trophy is presented to the best story teller in the entire organization.

It is impossible to estimate the influence on thousands of young contestants, as well as on tens of thousands of hearers. If there are a number of churches of one denomination in a town or city or if the churches of various denominations will join in a story contest a lively interest is sure to result.

The Missionary Conversion of Professional Story Tellers

There is an increasing number of splendid men and women who are devoting their lives to teaching through story telling. Many of them are

Christian men and women who somehow have not yet learned that there are missionary stories worth telling.

A few outstanding missionary conversions are full of suggestive possibility.

No. 1. She was a city librarian in charge of the children's division at a summer missionary conference. She became interested, and was amazed at the wealth and possibility of missionary stories. Immediately she began to make a loose leaf book of stories she heard. She noted all the best sources of missionary stories of which she learned. When she went home stories of missionary adventure were given a prominent place in the children's room in the Children's Story Hour at the library.

No. 2. Was a gifted story teller in one of our largest cities. An enthusiastic delegate returned from a summer conference had the temerity to ask her to come to a mere missionary meeting and tell a story.

"Don't know any," was the prompt excuse.

"I'll send you one," was the equally prompt reply.

The story interested the story teller as much as it did her hearers. She told a story at each of the eight meetings of a Mission Study Class. Later on she accepted an invitation, long declined to join the Missionary Society. Now she is its efficient president.

No. 3. At a large Chautauqua grounds the children of the entire summer colony came together for an hour every morning with a professional story teller. There were animal stories and nature stories, and various other stories, but no missionary stories. A missionary leader who was on the grounds gave the Story Lady some missionary stories.

"Why these are really excellent," she said with some surprise. "Are there others?"

"Dozens of them, I'll send you some more."

The result was that thousands of

children heard missionary stories who had never heard them before.

Every man or woman who is a story teller is a missionary possibility to be cultivated.

Our Ally, the Post-office Department

The postage stamp is the friend of missions. Possibly the greatest audience assembled for missionary stories comes at the call of a postage stamp.

Margaret Applegarth, in her home in Rochester, tells stories to the children of America. Elsie Singmaster, at Gettysburg, writes for the *Atlantic Monthly* "The Unconquerable Hope" and tens of thousands of men and women are stirred by the devotion of Africa's heroes. Ida Scudder told at Northfield five years ago the story of her call to India. Printers' ink and postage stamps have carried it to thousands of students facing their life work. A few months ago when Dr. Scudder was speaking in a mid-western city, a fine young student came up and said, "I read the story of your call to India, several years ago. It sent me to medical school. I'm in my second year. I hope to come out to help you soon."

Do you wish for an audience for story telling? Every year thousands of boys and girls are graduating from high school and entering college. A postage stamp will tell them the story of some life that holds a compelling message. There are many available missionary leaflets giving such stories.

Broadcasting Missions

The Federation of Women's Foreign Missions Boards of North America and the Council of Women for Home Missions are organizations of sufficiently wide influence and representation to ask and receive what they will for the children. Local federations of missionary and church women can do anything that should be done in any city or community.

Some day missionary stories will be broadcasted regularly. Bright eyes

will scan the daily radio program to see the hour for the missionary story. Eager little ears all over the country will listen to "Livingstone and the Lion" and "Paton and his Well" and "Mary Slessor," and "Cyrus Hamlin," and "In the Tiger Jungle." A few alert federations have already tried and proven the popularity of broadcasting missionary stories. Many others will follow on.

An Opportunity for Pastors and Teachers

Many pastors are giving short story sermons to boys and girls as part of their Sunday morning service. Teachers have opportunity to illustrate their Sunday-school lessons with missionary stories. "If we only had the stories on hand" is the general cry.

Dr. Hugh T. Kerr has met the need by putting in book form his *Missionary Story Sermons*.^{*} All the old favorites are there and many that are not so familiar. They may be used as separate story sermons or as illustrative stories for lessons and talks. If we know good stories constant opportunities arise to tell them.

Convention, Not Conventional, Stories

Why not introduce a new feature into your convention program? We have business upon business and address upon address. Give a good story teller the best missionary story you can find and let her or him re-create your convention. One of the fine program features of the Wilson College Summer School last year was Elsie Singmaster's reading of her own story, "The Unconquerable Hope." Not all of us can have author's readings but all of us can get good stories and story tellers. The subtraction of one address and the addition of one story would make a delightful improvement in some of our programs.

Another convention opportunity is a Story Hour for children. Our na-

tional and state and district conventions often assemble, meet continuously and adjourn, without making the slightest impress on the children of the convention city. How short-sighted we are! Most conventions bring together delegates, missionaries, and speakers who could tell never-to-be-forgotten stories to the children. Let us hold the boys and girls in our thinking and planning. An afternoon or an after-dinner story hour might easily be arranged to parallel a convention session or to be slipped in between sessions. In fact it might be worth while to meet a half-hour later or adjourn a half-hour or an hour earlier if necessary to have a children's meeting, though it is usually possible to arrange for several missionaries and a story leader to be away from a convention for an hour.

Then there is the opportunity of having convention speakers and missionaries tell stories at schools and libraries during convention periods. We have no right to take a great missionary convention into a city and adjourn its sessions without having made any impress upon the children of that city or community.

Opportunity Unpretentious, Also Unlimited

Most of us look with longing if not with envious admiration at the gifted story teller. If we could tell stories "as he does" or "as she does" we'd gladly give hours to the work. There is an opportunity unpretentious and also unlimited for everyone of us to be "the children's story teller," and to have part in "telling the stories of a nation."

No real international friendship can there be, no League of Nations will endure unless stories of world friendship are built into the nations through the minds and hearts of boys and girls. It seems a simple thing to give children a missionary magazine, but it is a statesman-like piece of strategy.

(Concluded on page 216)

^{*} *Children's Missionary Story Sermons* by Hugh T. Kerr, published by Fleming H. Revell Co., for sale by all Mission Boards. Price \$1.25.

Woman's Home Mission Bulletin

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

SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Mrs. J. W. Downs, chairman.

Your Committee is most fortunate in its relations to the Interdenominational Council of Spanish-Speaking Workers in the Southwest. This Council is composed of field workers, Board representatives and other interested Church people. Representatives from denominations doing work with the Spanish-speaking people in the Southwest attend these meetings, where they discuss their work, its problems and receive help from each other. The Council meetings are held regularly in the Southwest, thus enabling the Board members and visitors to become more familiar with the work in institutions under their administration. The 1922 meeting was held in El Paso, Texas, December 5th-7th, inclusive. The Mexican population of that city of 90,000 inhabitants is estimated at 40,000.

The missionaries report in all of the border sections, both in Old Mexico and the United States, an attitude of antagonism between the Protestants and Roman Catholics more manifest than at any other time. It may be safely termed a conflict between the two forces. Conditions demand consecration and much prayer, together with courage and assurance.

The problems, though perplexing and formidable, cannot be shirked. We believe that the closest interdenominational cooperation and sympathy will help to solve the problems that arise, and the observance of the comity rules passed by the Interdenominational Council will prevent misunderstandings and confusion and will enable the Protestant workers to reach a greater number of people by locating churches and appointing

workers to unoccupied fields, rather than in already over-churched districts. We are pleased to report the success of the monthly conferences of interdenominational workers held in at least one center for the year 1922, also the pastors' conferences and associations, as a helpful link in the comity rule observance.

Evangelism is the keynote of the day and the results from the evangelistic work among the Mexicans is quite encouraging. Many churches have become self-supporting because of the spirit of consecration aroused in the membership and the addition of many new members. The number of volunteers for life service is much larger than ever before, and the necessity for preparation is being realized; encouraging numbers of young Mexican men and women are in our schools preparing to give their lives in service to their people in the United States and Old Mexico.

Each field and its people have their peculiar needs, though some of the needs which we bring to you from this field are general in their application to all foreign-speaking people who live in the United States. The need of a more personal Christian responsibility for the evangelization of the Mexican people through the country and for the increasing community responsibility for their moral, mental and spiritual welfare is apparent.

There is a constant and increasing need for orphanages for Mexican children. Already many of our boarding schools are semi-orphanages; this we believe is not the best or most economical policy, but is a condition which will doubtless continue till we provide other homes for Mexican orphans. To this end we invite your hearty cooperation and assistance.

New emphasis was placed at the

recent meeting of the Interdenominational Council upon further plans for the development and use of a proper literature and a committee was appointed for listing and creating bilingual, vernacular and other literature. We call attention to certain school laws recently enacted in one of the states in the Northwest, which will, if enforced, preclude all Protestant as well as parochial schools. We earnestly affirm our conviction that such legislation and its possible extension is un-American and detrimental to the best interests of the American people. We do not believe that the time has yet come for the Church to relinquish its privileges and opportunities in the educational field, a field in which it has always so successfully led and we desire to enlist your sympathetic study of the ultimate result of such state laws.

The Interdenominational Council asks for the calling of a conference of interested executives, Board representatives, and workers in the United States and Old Mexico, to consider subjects of common interest and helpfulness, the time and place to be chosen after consultation with the Committee on Cooperation in Latin America, which is planning for a conference to be held in Mexico City in 1923.

SERVICE TO MIGRANTS

From the report of the Committee on Farm and Cannery Migrants of the Council of Women for Home Missions, Mrs. Edward S. Ralston, chairman.

At the Annual Meeting of the two Councils held in January, 1920, the large number of migrant, seasonal workers in the United States was brought to the attention of the Councils and work among the farm and cannery migrants was allocated to the women's boards. Accordingly a committee was appointed representing those boards and work was started that summer at four stations, financed by eight women's boards. The next year two more boards joined the co-operating group.

The growth and increasing success of our efforts to help the children of

farm and cannery migrants during (1922) this third year of such work, together with the hearty cooperation of cannery owners and the neighboring churches and people prove that, so far as our means permit, we are meeting this great need. With more money, more centers could be opened, more self-denying workers be sent out, and many more of the thousands of these neglected children and their parents receive the ministry of Christian love.

Last summer we maintained six stations, at Riverton, N. J.; Dover, Del.; Vale and Hickory canneries, Bel Air, Md.; Hurlock, Md. and Stewartstown, Pa.

The cannery owners have cooperated most heartily, supplying buildings and much necessary equipment. The owner at Bel Air installed shower baths at both canneries, provided transportation for our workers and gave toward the general work a sum of money equivalent to the salary of a worker.

It is interesting to note how sympathetic and helpful the people in the several neighborhoods have become, after the work has progressed far enough for them to understand its purpose and see the good accomplished. At two centers, the local women have organized and have helped materially by making garments for the children, supplying food for the children's lunches, and assisting in many ways as they had opportunity. At one truck farm station the local community provided transportation for the children from distant farms. They are planning to do even more another year. It is evident that, as the work goes on, such local aid will contribute increasingly to its support.

The personnel of our workers has been of high order, bringing to the people to whom they minister efficient service, and the example of consecrated Christian womanhood. We have been most fortunate in again securing as our Supervisor, Mrs. DeWitt Wallace, who has di-

rected the work from the beginning, and to whose initiative, energy and efficiency much of its success has been due. She has been assisted this year by eighteen young college women, mostly undergraduates, who have rendered splendid, self-sacrificing service. Two of these young women are recent graduates of Cornell University, and expect to go as foreign missionaries. One of the girls who served a year ago is now a missionary in a foreign field.

At each station there have been three of these trained workers, who have cared for an average of about fifty children daily, for periods between six weeks and two and a half months. The program is similar at all the stations. One of the young women cares for the babies and very little children in the day nursery. Lessons in domestic science for the older children are made immediately practical by teaching them to prepare the daily lunch, which is served to all the children. Instruction in hygiene is given by teaching personal cleanliness and simple rules of health. Throughout the day there are interspersed merry games and songs under the direction of a competent instructor in organized play.

Patriotism is an important part of the day's curriculum. The children are taught to salute the flag and to sing our national songs; and stories of our country's heroes are told and something of our Nation's history. It is beautiful to see these children of our foreign-born citizens, with faces aglow as they salute the flag, or recite the lines of some of our great poems. There is surely growing in the hearts of these little new Americans a fervent love for this their country.

Best of all the day are the Bible lessons. The children are taught about God, their Father, and Christ Jesus, and very simply and naturally they learn to pray. They love to hear and tell the Bible stories. Many of them have remarkable memories and have

learned and can repeat many chapters and verses. The salute to the Christian flag is given daily.

Several members of the Committee visited the centers this year. All returned enthusiastic about the work done, and deeply impressed by the vastness of its possibilities for Christian Americanization.

Greater efforts have been made to bring the migrant work to the attention of the public. It was presented at a number of the Summer Schools of Missions last summer. The Student Secretaries, those responsible for Young Women's Work and other denominational secretaries have been very helpful by placing its needs before their constituencies.

The college girl who has shared in this service is its best advocate when she returns to her college, and always succeeds in arousing interest and winning volunteers. A special effort is being made to bring the work among farm and cannery migrants to the attention of college girls, not only as an opportunity for personal service, but also as an object for their financial help and support.

Many small contributions were received from the Women's Church and Missionary Federations and Day of Prayer for Missions observances but in view of the pressing need of funds we trust that at every interdenominational gathering the Migrant Work will be presented as a Home Mission object worthy of interest and support.

The great need of these neglected people at the canneries and truck farms is itself an appeal to us for ever-widening service. Our recognition of that need involves a consciousness of the command of Christ to give ourselves lovingly to such service. As we hear the call and obey the command, shall we not have also the consciousness of the sustaining grace and fellowship of Him, who bade His disciples "Go," and with the command coupled the promise, "Lo, I am with you all the days."

"Citizenship in America is not a matter of geography, it is a matter of conversion to an ideal."—*Mary Antin*.

Woman's Foreign Mission Bulletin

EDITED BY SARAH E. POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America interesting reports were given from all its standing committees. The work of the Student Committee, and its merging into the Federated Student Committee, and its team visitation to the colleges, has been described in the November number of the REVIEW. The Committee on Christian Literature for Women and Children on the Mission Field told of its achievements in the January number. The campaign for the seven Women's Union Christian Colleges, which, we trust, has come to a successful close, is familiar to all.

The Day of Prayer program, first edition of 50,000, and "The Call" of 70,000, has been exhausted, and another edition will be issued.

Twelve out of twenty Summer Schools and Conferences affiliated with the Federation have sent in reports of their 1922 conferences. The oldest, Northfield, reported a registration of 1,164, representing fourteen denominations. Chautauqua stands first in numbers, 1,460 being enrolled. Attendance and interest have steadily grown, and from the reports we have judged that this year's conferences have been the most successful ever held.

Increased emphasis on the securing of subscriptions to THE MISSIONARY REVIEW OF THE WORLD resulted in about 400 subscriptions and renewals. There may have been more which were not reported. Also 200 subscriptions to *Everyland* were reported.

The work of the Committee on Methods of Work, under the chairmanship of Mrs. E. H. Silverthorn, has been largely carried this year, as last, through six departmental sub-

committees, each of these headed by a specialist from one of the cooperating Boards.

Miss Carrie Kerschner (Reformed U. S.), the Department for Women's Work.
Miss Alma Noble (Baptist), the Department for Young Women's Work.
Miss Ruth Seabury (Congregational), the Department for Children's Work.
Miss Emily Tillotson (Episcopal), the Department for Missionary Education.
Mrs. E. T. Johnson (Disciples), the Department for Missionary Magazines.
Mrs. C. L. Fry (United Lutheran), the Department for General Missionary Literature, organization, promotion and finance.

Mrs. W. A. Montgomery has been a valuable advisory member of the committee. Miss Kerschner, Miss Noble, Miss Seabury and Mrs. Fry have each been developing the exchange literature plan with the respective Secretaries of the various Boards representing these four departments of work. Miss Kerschner reports that twenty-three Boards signified their intention of cooperating in the literature exchange, ten actually sent exchange packets. Miss Noble reports ten Boards cooperating through their Young Women's Secretaries. Mrs. Fry had worked out a very good system of exchange packets with twenty-four Boards, and three interdenominational agencies. Unfortunately Mrs. Fry has been obliged to resign from the committee.

Despite the fact that this is the second year for this exchange of literature, it is felt to be still in the experimental stage, for after all only a small number of Boards are co-operating, the method needs some adjusting and the results should be more definite and to some degree tabulated.

How much improvement of literature, as to subject-matter and set up, how much exchange of editorial ma-

terial and leaflets for the sales departments of the cooperating Boards has resulted there is no way of knowing.

Mrs. Johnson, it is reported with regret, was also obliged to resign in the early fall, so there is no report to make as to correspondence or cooperative effect between editors of the various missionary magazines.

Mrs. Tillotson has sent out a questionnaire to the Educational Departments of thirty-two cooperating Boards and has received twenty-one replies. The questionnaire follows:

1. (a) Has your Board any plans for securing at summer conferences the attendance of women who will fit themselves to be leaders of mission study classes?
- (b) In particular do you make definite effort to "promote" membership in the two-hour normal classes offered at some of the conferences?
2. Does your Board plan training institutes for leaders of missions study classes in centers throughout your field?
3. Do you consider that missionary educational work has made progress during the past year? If so, please note in what respect. If not, what in your opinion is the cause?
4. Has the Church School of Missions been tried in your denomination? With what result?
5. What do you consider the most encouraging feature of your work during the past year?
6. Is there anything which the Federation can do to help your Board in carrying out its missionary educational plans?

As a result of the returns from the questionnaire sent out in 1921 and printed in the annual report for 1922, it was decided by the Executive Committee, upon the recommendation of the Committee on Methods of Work, to ask the cooperating Boards to assist in a limited literature exhibit at this annual meeting of the Federation, such an exhibit to include the study and promotional material for the study course on India, and also organization material for women's, young women's, young people's, and children's Missionary Societies, Guilds, Bands, etc., these exhibits to become the property of the Federation for loan purposes. Many of the cooperating Boards have cordially

responded and have set up the posters in accordance with the Committee's instructions. The exhibit was on display in connection with the annual meeting and it is hoped that careful study may be given this literature display, especially by Departmental Secretaries and Secretaries of Literature. It is also earnestly hoped that as a result the display may prove suggestive for future exchanges, improvements, etc.

As a further return from the questionnaire there is unmistakable evidence that methods of work, in Women's Missionary Societies especially, are rather a hit-and-miss (largely miss) affairs, and depend not so much on the promotional departments of the various Boards which seem to have few standards but on the varying ingenuity and efficiency, or inefficiency, of volunteer officers, state, district, and local.

Some effort was made last summer at summer schools and conferences to organize the material for the presentation of methods along the lines suggested in the questionnaire. Experienced leaders for better and more systematic method presentation are much needed for summer and winter conferences.

A movement is on foot sponsored by the Missionary Education Movement to make of their conference post-graduate schools with a three-year cumulative course looking toward a diploma for the preparation of leaders for conference work, etc.

As the time seems ripe for the standardization of Summer Schools of Missions, it is recommended:

1. That the Federation of Woman's Boards of Foreign Mission and the Council of Women for Home Missions consider such a plan to set up a school or conference lasting from ten days to three weeks and held annually, or to see that such courses are included in some of the denominational or Union Bible or Training Schools. Since there is great need for better presentation of methods of work and better training for lay leadership in all departments of missionary organizations, we further recommend:

2. That the standards of summer and winter schools of missions and conferences be raised, looking toward the definite training of lay leadership. Two grades of schools are recommended, A and B, the A schools to be recognized as standardized for leader training.

Since there is an advance in mission study in general, and in particular is there a growth reported in the study class conducted according to the discussion method, this fact makes more than ever important the problem of the training of leaders. The Committee already recognizes the existence of this problem but perhaps has not been as yet sufficiently definite in its plans for meeting it. Therefore the following resolution is presented:

That all Women's Missionary Societies endeavor to promote attendance at summer conferences of those women who will be willing to fit themselves to be leaders of study classes and that in order to carry out this purpose more effectively, we suggest to such Societies the appointment of committees whose duty it shall be to promote

attendance at summer conferences and at winter institutes of those who, in the judgment of the committee members, are best adapted for the duty of leadership—and that in particular an earnest effort be made by the committee to discover and to send to conferences, either through the creation of scholarships or other means, persons who seem peculiarly fitted for the training offered in the two-hour normal classes which are a feature of the Missionary Education Movement and other conferences.

The Committee reports further work:

1. Lectures on methods of work, class periods and demonstrations have been included in practically all the summer school programs. Members of this committee have given many weeks to summer schools and have assisted program committees in building programs and in securing teachers and leaders.
2. City and community institutes have grown in number and popularity over those of last year, which was a banner year for this type of work.
3. Increasing demand for normal study classes at Summer Schools at Missions, in districts, city institutes and churches, and an encouraging growth in Church Schools of Missions.

OPPORTUNITY UNPRETENTIOUS, ALSO UNLIMITED

(Concluded from page 210)

Cyrus Hamlin read the two missionary magazines which were always to be found on his mother's table. He built their influence on his life into Robert College. One of the world's greatest missionary statesmen of today makes it a constant rule to give subscriptions to *Everyland* to bright boys and girls. Dozens of copies are being sent in different directions to boys and girls who are likely to play an important part in future world-leadership.

It seems a grand and noble work to stand before groups of eager children and tell them stories. It is a humble and uninviting task to be a self-constituted circulation agent of a missionary magazine. Yet if every one of us took upon our hearts the responsibility of giving and of getting subscriptions to our one magazine of world friendship, *Everyland*, we would have a sure and far-reaching part in building true international friendship into the hearts of the leaders that are to be.

NEWS FROM MANY LANDS



NORTH AMERICA

Anti-Prohibition Forces

OVER thirty "wet" organizations have come into existence since prohibition became the law of the land, but the largest and most aggressive is the Association Against the Prohibition Amendment, which announces its aims to be:

"I. To get the Volstead Act out of the law and keep it out.

"II. To oppose the passage of similar tyrannical laws, and to endeavor to have the enforcement of the Eighteenth Amendment (so long as it remains in force) left to the people of the several States under the concurrent clause.

"III. To work patiently, lawfully, fairly, and patriotically for the repeal of the Prohibition Amendment, and to preserve the Constitution of the United States from further mutilation by an organized fanatical minority.

"IV. Pending the accomplishment of the above program, to favor and encourage obedience to the prohibition laws, as now effective."

Readers of its literature or those who attend its meetings look in vain, however, for any allusion to IV. The organization is devoting itself chiefly to the effort to elect from every state "wet" representatives to Congress, who will so modify the Volstead law as in effect to nullify the Constitution.

"I Will Maintain"

MISSIONARY leaders, both home and foreign, in the Methodist Episcopal Church, have been stressing what has been called the "I Will Maintain Campaign" in an effort to keep the Centenary pledges of the denomination as near as possible to their original high level. It has not simply resulted in the gathering of very considerable amounts of money. The large bodies of ministers and laymen who came together listened to missionary messages and appeals from

great leaders and have caught a new vision of world need. Reports from both Boards at the close of their fiscal year show the value of this special effort. The receipts of the Home Board were \$5,316,285.97, or \$139,766.02 below those of 1921. Had not the receipts of the "I Will Maintain" Fund been brought in the treasurer's report indicated that the income would have been \$850,000 below that of the previous year. The income of the Foreign Board had been brought up to the level of the appropriations. The dreaded cut had been avoided, and \$600,000 had been paid on debt and interest, making more than \$1,000,000 paid on these obligations in two years, although the total income is less than one half of the \$10,500,000 which was asked and expected from Centenary program and pledges.

In the mission fields the gains had been unprecedented: 37,520 new members and probationers, 59,016 baptisms, a total membership in the mission fields of 578,804. There are 18,377 native preachers and workers, a gain of 3,406, and the number of full members of Conference increased 138. The Sunday-schools gained 541, with increased enrollment of 39,186. The number of Sunday-schools is 10,374 with 491,233 enrolled. Self-support shows large and steady progress.

A Y. M. C. A. Revival Movement

DR. JOHN R. MOTT and two associates are conducting a continent-wide tour of visitations, in order to quicken and strengthen the religious life and work of the Young Men's Christian Associations of the United States and Canada. Beginning with Montreal, November 28-29, the itinerary as planned includes forty-five meetings in thirty-five states, reaching to Vancouver and ending in St. Louis, April 5.

The program includes: First, a series of state-wide or inter-state "retreats," which are confined to the leaders, both lay and secretarial, of all the Associations in the areas concerned—city, county, railroad, industrial, student, army and navy, and colored Associations.

Second, a series of religious work institutes in typical communities across the continent. These continue for two days, and each visit includes meetings with the entire employed staff of the Association; with the most influential laymen of all Protestant denominations; with the Protestant clergymen on the most helpful relations which should exist between the Association and the churches; and a three-hour meeting of all the Christian working forces on behalf of young men and boys in the community, whether these forces are in connection with the Association or not.

Third, the organizing in each state of deputations of laymen and secretaries who will carry the message and the plans out to hundreds of communities which it will be impossible for the touring party to visit.

Services at Ellis Island

INCREASING efforts are being made to minister to the religious needs of the strangers at our gates. Through the hearty cooperation of the Commissioner of Immigration, Mr. Robert Todd, provision has been made for religious services at Ellis Island on Sunday mornings. The Roman Catholics have Mass at 8:15; Protestant service is held at 9:15 and at 10:15 a Hebrew rabbi conducts a service for Hebrew immigrants. In bringing this about a Committee for Religious Services, constituted of Roman Catholics, Protestants and Hebrews, cooperated under a common conviction of the great need of giving the immigrants the comfort of religious worship. A large interdenominational committee has charge of the Protestant services. Dr. Millard L. Robinson says: "We regard the religious services as a real success." A

pipe-organ has been installed especially for this use.

The Congregationalist.

Federal Council of Churches

THE annual meeting of the Federal Council of the Churches of Christ in America, at Indianapolis, Ind. (Dec. 13, 1922), was attended by two hundred representatives of thirty denominations. An administration committee meets in New York once a month. Dr. Robert E. Speer is president of the organization.

Much legislation passed the sessions of the Executive Committee at this meeting. Foremost was the emphatic stand taken in favor of the cooperation of the United States in European affairs. One resolution urged the churches to provide \$60,000 to complete the Union church at Balboa in the Canal Zone. The Volstead Act was vigorously defended. Remarkable success was reported in joint evangelistic campaigns, conducted by local pastors and church members. In Chicago there were 37,000 accessions to the churches.

New Federation Proposed

THE Federal Council of Churches of Christ in America does not accept for membership in the council those denominations which do not subscribe to evangelical religious tenets, a ruling which leaves out Universalists, Unitarians, and many independent churches. There is now in process of formation an American Federation of Religion which would include the liberal Christian sects and the liberal Hebrews, as well as those few community churches which are not on an evangelical basis. The following are the avowed objects of the new organization: "To make religion effective in the life of the world; to serve as a clearing-house of information and inspiration; and to function in forms of cooperative effort. To carry into effect these objects, it is proposed to create departments of religious education, social relations, publication, personnel, community religion." *The Christian Century.*

To Teach Protestant Children

PLANs to provide religious instruction for every Protestant school child in New York City have been begun by the New York Federation of Churches, as reported by the daily press. Church rooms will be used for a system of day schools, where volunteer teachers will give religious instruction on weekdays after school hours. The several sectional leagues of the Federation of Churches are to canvass their districts and make reports, and a special committee will enlist the help of ministers in establishing the church day schools. A permanent central board, with regulatory and other powers, is probable. The mapping of courses of study is to be left where possible to individual ministers or to denominational groups. District Superintendent of Schools Stephen F. Bayne, President of the Protestant Teachers' Association, volunteered the services of such of its 6,000 members, most of them public school teachers, as are fitted for religious teaching. The New York Sunday School Association and the Brooklyn Sunday School Association, it was stated, are cooperating in the movement.

Children Who Work

THE Supreme Court having declared unconstitutional both the first and the second Federal laws directed against child labor, though praising their purpose, a resolution has been introduced in the Senate to meet the need for a Constitutional Amendment, giving Congress power to pass a direct child labor law. How great is the evil which enlightened public sentiment in the United States is thus demanding shall in some way be brought to an end, the following statistics show: One out of every twelve children between the ages of ten and fifteen years in the United States, is gainfully employed, according to the census of 1920. No one knows how many child laborers there are under ten because no official count has been made. Hundreds as young

as five years are found working in sugar beet, onion and cotton fields, on streets and in tenement home work. Out of 1,000 children recently examined in Colorado beet fields, 700 were found with deformities more or less serious. Of the children from ten to fifteen years working in the canneries of the Gulf Coast, one out of every four is illiterate. One half of the 5,000 children between the ages of five and fifteen doing factory work in their homes in Rhode Island could not earn as much as five cents an hour.

Budget Readjustment

THE Executive Commission of the Presbyterian General Assembly introduced a new plan of apportionment at its meeting where it drafted the budget of 1923-24. Out of the \$15,000,000 proposed for Presbyterians to give to their denominational benevolences during the approaching fiscal year, there will be allotted to local congregations only such portion of the total as the boards need to keep going work under headway now. The remainder, incorporated in the budget for new developments which the boards have resolved to attempt and which the commission has wholeheartedly indorsed, will be left for the various agencies to raise by appeals direct to individual givers. Staple funds for staple work will thus come in week by week through envelope offerings in the churches—advance funds for advance work will come from privately solicited donations. Thus the enterprises of Presbyterians will get at one and the same time the advantage of habitual benevolence and of stirred-up generosity—steady support for steady service, exceptional provision for exceptional needs. And inasmuch as the boards have bound themselves to work together in these individual solicitations, this can be now accomplished without revival of former confusions.

Negro Ministers as Students

TUSKEGEE Institute has promoted the holding of schools and conferences among the scattered families of

Alabama and Georgia, where groups of people from a radius of ten miles could gather to learn to do practical pieces of work in which everybody should be concerned. This idea has been taken by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in cooperation with Gammon Theological Seminary, which has held a summer school for 110 Negro ministers brought together from the small towns and country districts of North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Mississippi and Virginia. Through these ministers thousands of the rural population in these eight states will be reached and taught better methods for their daily living. Classes have been held in orcharding, in the preservation of eggs, in nursing, and in farm mechanics, which really means how to build a henhouse and a shanty. The students have learned how to spray fruit trees and how and why to "swat the fly." Teaching in the formal manner has been supplemented by the actual doing of various things by each member of the class.

Home Missions Council Letter.

LATIN AMERICA

Pan-American Conference

SAMUEL GUY INMAN, of the Committee on Cooperation in Latin America, speaks of the meeting of the fifth Pan-American Conference in Santiago, Chile, this spring as "the greatest single event in the history of American relations." Many observant students of current world conditions are carefully watching the growth of the new spirit which recently seems evident between the United States and South America. After a brief period in which it seemed that the two continents might come closer together along lines of amity and agreement, a certain spirit of distrust is marked, and Mr. Inman prophesies that the coming conference "can easily make or break the inter-American friendship now so delicately poised." In preparation for it Mr. Inman suggests

that Americans both north and south use their influence to bring about a clearer understanding of Latin America. He suggests that church people do what they did for the disarmament conference—arouse public opinion by means of letters and telegrams to government officials, the organization of societies for promoting Latin-American friendship, and by conducting campaigns of education, both in clubs and by individual conversation, on Latin America.

The Decalogue a Novelty

MRS. E. R. HILDRETH, who has spent fourteen years in Porto Rico, gained permission last year to give Bible story talks in the public schools. In connection with this plan, she realized what great good could be accomplished by familiarizing the scholars with the Ten Commandments. The commissioner of education being in sympathy with her idea, Mrs. Hildreth wrote to the Roman Catholic Bishop, who replied: "I see no reason for opposing this project either from my personal viewpoint or from the viewpoint of the Catholic Church in this island." On the strength of this letter Mrs. Hildreth obtained and distributed two thousand copies of the Ten Commandments. Those in English, intended for the higher grades, were printed on fine linen paper; those in Spanish, intended for the rural schools, were printed on a good heavy paper. Not long afterwards, one of the leading educational men of Porto Rico said, as if the Ten Commandments were new to him, "This is a great moral code!"

Record of Christian Work.

To Protect U. S. Navy Boys

THE Union Church in Panama sent recently to the Committee on Religious Work in the Canal Zone, which has its headquarters in New York, the following cablegram:

"Combined fleet arrives Canal Zone Feb. 20 for two months. Can \$2,000 be secured from the churches in the

States to serve the boys of the fleet while here? The devil has unlimited means." The Union Church on the Canal Zone is composed of members from all denominations and is entirely self-supporting. But there are no extra funds to put to such a use for the sailors, and so it is necessary to make a direct appeal for this emergency fund with which to provide honest and clean entertainment for the thousands of United States sailors while they are in Panama.

Progress in San Domingo

READERS of the *Review* will remember that less than two years ago the Protestant missionary work in San Domingo was developed as an union enterprise by the Committee on Cooperation in Latin America. Dr. Nathan H. Huffman was appointed superintendent. The work is being increasingly appreciated by the people. The founding of the evangelical hospital has made possible a valuable medical ministry. Evangelistic services have been held at four points in the republic. The next step will be the inauguration of educational work which is much needed. It is particularly in the countries nominally Roman Catholic that it is important for Protestantism to present a united front. In many countries of South America, a single denomination has access to the field, which is of course better than competition and duplication. But the San Domingo plan goes the whole road in cooperation.

A Nicaraguan Preacher

FIVE years ago, in the beginning of the Baptist Mission in Nicaragua, Arturo Parajon was working as a shoemaker in Leon, and devoting his free time to helping the missionaries. Arrangements were made for him to go to Mexico to study for the ministry, and after he had completed a three-year course and married a Mexican Christian young woman, he returned to his native land, the first fully trained pastor of the Baptist mission. When the Shoemakers' Guild

of Leon, Nicaragua, heard that one of their humble brotherhood was returning to his old home as a minister of the evangelical religion, they hired a band and went to the railway station to receive him. He was conducted in honor to his stopping place, and that night the whole Guild attended the Baptist church to hear him preach. The little hall was too small to accommodate the crowd that came to honor him. From Leon he and his bride went on to Managua, where he is to be pastor of the largest Baptist church in Nicaragua.

Relief Work in Chile

THOUGH the disastrous earthquake in Chile occurred in November last, all the reports of the damage wrought have not yet come in. Rev. J. P. Van Eaton, of the Presbyterian Board, writes from Valparaiso that the town of Valenar, where there is a Presbyterian congregation, suffered severely. The tidal wave which came in wreaked more damage in Vallenar than the preceding earthquake, and at least seven of the Vallenar congregation were killed. None of the workers were injured, but the checking up of the little congregation had not been completed at last reports, and the death list may prove to be longer than it is now thought to be. The emergency was so great there that two Presbyterian missionaries were taken from other points to help in the work of relief and reconstruction. Mr. Van Eaton says that the opportunity for Protestantism is wonderful, for the government, ignoring the Catholic Church, asked the Y. M. C. A. to take charge of a large part of the distribution of food, clothing and other supplies. The church buildings in Taltal (the field in which Vallenar is located) were not destroyed by the quake, though they are badly damaged. At Copiapo, where all the church members escaped, the church was damaged, though not beyond repair.

EUROPE

British Labor and Religion

FROM a trustworthy source comes the following striking letter: "Religion is certainly a stronger influence in the new Parliament than it was in the last. Of the seventy-three Free Churchmen in the present House of Commons thirty-two belong to the Labor Party, forty-two to the Independent (Asquith) Liberals, and eighteen to the National (Lloyd George) Liberals. The four outstanding leaders of the Labor Party—Ramsay, MacDonald, J. R. Clynes, Philip Snowden, and Arthur Henderson (who is temporarily out of Parliament)—are all men of religious spirit, as are many of the rank and file of the party. Immediately after their election the twenty Scottish Labor M. Ps. took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by 8,000 people. They solemnly dedicated themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of these islands. Abjuring vanity and self-aggrandisement and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow-citizens and the wellbeing of mankind, they sent to all peoples a message of goodwill, reconciliation, and friendship. The service was a unique, impressive, and truly religious one. Labor's only daily newspaper in Britain, the *Herald*, said in the course of a recent editorial, 'If every one of our legislators keeps steadily before his eyes the figure of the Man of Sorrows, then Almighty God will bless their deliberations.'"

A Great Student Ministry

THE International Student Friendship Fund of the World's Student Christian Federation, through which since August, 1920, undergraduates in forty-one countries have sent aid to fellow-students in distress in the disturbed portions of Central Europe, Russia, and the Near East, had, up

to October, 1922, furnished and distributed 16,000,000 student meals, one half of which came from American sources. The distribution of clothing amounted to 130,000 garments, and books to the number of 21,700 had been sent to student groups.

A prominent American banker says of this effort: "I am convinced that the European Student Relief is one of the very few brotherhood agencies exerting a curative influence in the present European chaos."

An editor describes it as "a movement to save the brain power of Europe. If this brain power should be lost—if a generation should appear having little or no intellectual training—then the world would suffer even more than by physical devastation."

One of the finest features of this enterprise is the emphasis it places upon self-help.

Unity of French Protestants

FOR the Protestant Churches in France, as elsewhere, the period after the war has been no less testing than the war years themselves. The Protestants in France number only about one sixtieth of the total population, yet during the war their prestige and importance have increased altogether out of proportion to their numbers. And instead of relaxing the efforts made during the war, the French Churches are consolidating their position. In France, with the exception of Alsace-Lorraine, where both Protestant and Roman Catholic Churches remain State Churches, the Protestants have had to fight for their existence against bitter and unscrupulous enemies, both Catholic and free thinking. They have not merely survived; they have made progress, and they have formed a Federation.

During the recent biennial "Protestant Week" in Paris, representatives from all the various federated Protestant Churches in France were present. And there has also met at Strasbourg a Conference of "Social Christianity," where the three principal movements for social study and

action were federated into a new association.

Where Holland Leads

FOR several years four Dutch missionary societies have cooperated in maintaining joint headquarters located at Oegstgeest near Leiden. While the separate organization of the societies has been continued, each with its own treasury and its own missions on the field, they have combined in a joint directorate and with common officers. They have united also in supporting a union institution for the training of missionaries. These four societies are the Nederlandsch Zendings Genootschap, Utrechtsche Zendings Vereeniging, Sangi and Talaud Committee, and the Netherlands branch of the Rhenish Society. Recently they have been joined by a fifth large society, the Nederlandsch Zendings Vereeniging. This action is a recognition of the need for closer cooperation, because of the awakening of the peoples of Netherlands India, and also because the education of Christian Churches in Holland with reference to their missionary task is beyond the ability of independent organizations. Missionary zeal must be something more than love for particular societies. In September 1922, the missionary societies held their second missionary conference with leaders of the Labor Party in Holland. Three days were given to this conference which was held on the conference grounds at Lunteren. The purpose of these conferences is to make the labor leaders better acquainted with missionary work, and naturally the effect of missions in the improvement of social and industrial conditions is emphasized.

Status of German Missions

FOLLOWING the war all Germans were excluded from the British Empire, excepting as noted below, by ordinances passed in different parts of the Empire for varying periods. In most of the colonies, including the Gold Coast, Nigeria and Hongkong, this legislation has now lapsed. In

India exclusion was for a period of five years and this period has not yet expired. Independently of this general legislation affecting all former enemy aliens, whether missionaries or not, the admission of all alien missionaries to the British Empire is now governed by the new policy of the Government which has been in operation in India for two or three years and is now being applied to the colonies and protectorates. Under these regulations no restrictions are placed on "recognized" societies, recommended by the Conference of Missionary Societies in Great Britain and Ireland and the Foreign Missions Conference of North America. The Government of India has recently agreed to include certain Swedish, Danish and Swiss societies in the "recognized" list on the recommendation of the British Conference. Missionaries who do not belong to "recognized societies" are required to give a personal undertaking of loyalty and to obtain an individual permit.

Another obstacle, however, as serious for the resumption of work by the Germans as political restrictions, has arisen in the condition of German exchange. With the mark at its present value it is practically impossible financially for German missionary societies to send out missionaries or to maintain work abroad.

Fascisti and Protestants

DR. W. H. MORSE writes in *The Christian Statesman*: "Quite naturally the question arises as to the effect that the Fascisti movement will have upon Protestant work in Italy. To those who are acquainted with the movement there is little that is distinctly problematical about it. The Fascisti represent the fervid national spirit of the Italians, the spirit that is strong and firm against anything that would seem to belittle their country in the eyes of the world. If, therefore, Protestant work appears to them as of such a character, their prejudice against it will be intense. If they consider that it will be of advantage,

or at least, not of disadvantage, they will either energize it or will leave it alone. A recrudescence of intolerance has marked the Romanist reaction. In this attitude the Fascisti are not concerned, although they have shown ill feeling toward some of the Bible colporteurs due to the mistaken notion that they are Socialists. They also associate the Bible with England, and one of the planks in their platform adopted at their congress last year was—'Liberation from every form of subjection to the plutocratic nations of the West.' Evidently it is their opinion that the circulation of the Bible is a form of subjection."

Waldensians in Sicily

KENNETH MILLER is quoted in *Christian Work* as follows: "The Waldensian Church is holding its own despite the financial difficulties resulting from a too naive dependence upon considerable financial support from our Interchurch World Movement. . . . At present the Waldensians are focusing their attention to a large measure upon the missionary work in Sicily, where the response from a solidly Roman Catholic population is most encouraging. It was interesting to learn that from a number of places requests have come to them to open a Protestant work at the instance of returned immigrants to America who had come in contact with our Italian work there and been converted. Thus the seed sown in the New World bears fruit in the Old."

Some conception of Sicily as a mission field may be gained from the following, quoted from "The Spell of Sicily" by W. S. Monroe: "The Roman Catholic religion is nominally the established religion of Sicily, as it is the dominant religion. . . . The piety of the lower classes, however, has degenerated into a superstition that approximates the paganism which once was the dominant religion of the island. Many of the religious anniversaries suggest to the traveler forms of paganism from which they may have originated. The names have been

changed. We no longer hear of heathen gods, for the saints take their place. But the character and the circumstances are practically what they were in pagan days, and the unlettered worshipers have changed little the spirit of their pagan forbears."

Russia and the Y. M. C. A.

THE work of Dr. John S. Zelig as representative of the Federal Council of Churches was described by him in a paragraph in the January REVIEW. He makes this further interesting comment: "The Young Men's Christian Association, which is not a church at all, has been able by that very fact to touch the whole situation of Christianity in Russia with more liberty than any other organization. To it we owe very much, perhaps most of the familiarity we have today with the Russian Church and sympathy with its distress. Strangely enough also its representatives, themselves not ecclesiastical, have been moved by that warmth and depth and beauty which are in that Church. Discounting much that is repellant in that Church, overcoming much in their own training which would render them naturally unsympathetic with it, they have yet been the ones to make us feel its richness, its spiritual gifts and its fascination. The Young Men's Christian Association leaders have come in touch with its prelates and at times with its great assemblies. Their counsel has been sought by Russian leaders in that great problem of what they should do to reform their Church."

Russian Sacrilege

AT the Christmas season the anti-religious campaign in Russia took the form of sacrilegious public demonstrations. Church services were not interfered with but the newspapers featured anti-religious pictures and articles. The *Workingmen's Gazette* illustrated the Young Communists and the Red Army attacking the walls of "heaven," which were defended by Abraham, Mohammed and Jesus.

There were street parades and bonfires of effigies of saints and other religious personages. Lectures and satirical plays were given in public halls and pamphlets attacking religion of all sorts were scattered broadcast. In the provinces, according to special dispatches in the *Chicago Tribune*, the anti-religion demonstration by the young people took on an extreme form. The government held aloof and neutral. The League of Communist Youth which promoted "anti-religion week" at Christmastide proposes to repeat the demonstration on the Hebrew holidays, and at Easter. It is said that the effect upon the peasants has been extraordinary. They are superstitious and had believed that such sacrilege would bring down punishment in the form of fire.

Christian Advocate.

AFRICA

The Y. M. C. A. in Cairo

IN 1909 American and British young men in Cairo came together and formed a Young Men's Christian Association. The Arabic Branch was organized in 1910, and has continued to provide a meeting place, games rooms, lectures and socials. Plans were under way for extending the Association when interrupted by the war. Property has now been purchased by the International Committee, and placed at the disposal of the Cairo Board of Directors for the use of the young men of the city. The necessary alterations will be made in the buildings to provide a first-class Association center.

Current expenses will be met locally in Cairo, with the exception of the support of four secretaries supported by the Young Men's Christian Associations of North America. The General Secretary for Cairo is Mr. Wilbert B. Smith.

Automobiles in the Sahara

ACCORDING to an Associated Press despatch from Paris, a new kind of caravan, composed of five little French caterpillar automobiles,

has crossed the Sahara Desert from Algeria, on the North Coast of Africa, to French West Africa, making the 2,000-mile trip from Tugurt to Timbuctoo in twenty-one days. Camel caravans require a minimum of three months to make the journey. These were the first automobiles to cross the great desert. The tractor expedition was organized by M. Citroen, a French automobile manufacturer, from the standpoint of scientific exploration and as an experiment in automobiling. The expedition was conducted by four men; one of them represented the French Government.

A Library in a Handkerchief

REV. C. E. WILSON, of the English Baptist Missionary Society, and Canon Rowling, of the C. M. S. Uganda Mission, have undertaken a survey of the Christian literature available in the various languages of Africa. Their preliminary labors reveal the fact that in many African missions a native teacher might easily tie up the whole library in his pocket handkerchief, and it is not exceptional for a candidate for baptism to have read everything that has ever been printed in his language. "Pilgrim's Progress" is almost the only volume of religious literature for the infant church. *Record of Christian Work.*

Productive Industrial Work

THE Frank James Industrial School, in Elat Station of the Presbyterian Board in Cameroun, has very largely paid its own way and enlarged the work from the sale of its products. It includes a carpenter shop, a tailor class and a rattan chair class. There is also a shoemaking class, a hat class, blacksmith and machine shop. Chairs are made from a vine growing wild in the forest. Our boys have set up small plants for themselves in their villages, teaching other boys until the chair industry has spread well over the Cameroun and the chairs are known up and down the coast of Africa as the "Cameroun chairs." A French firm in Douala sends them to

Dakar and France. The class working in ebony and ivory is very popular with the French Government. It is impossible to supply the demand for ivory beads.

Widowhood Among the Bushmen

IT is the practice of the Bushmen in South Africa if a man dies his brother inherits his bow and the wife and children. If there is no brother and if the relatives do not want the widow to live with the tribe, a man is sent to engage her in conversation and he shoots an arrow into her heart. The poor woman, though she knows the man's errand, does not try to escape. If she has a little child, that is buried with the mother. The older children are parceled out among the tribe.

King Khama's Testimony

KING KHAMA, chief of the Bamatwato, and over ninety years of age, made a notable speech recently, on achieving his jubilee as chief, in which he said:

"I have not many words to say, but I have a word of joy and thanksgiving. First to the King, because of his goodness to me and my people. . . . I speak my joy for the kind words of the High Commissioner, and thank God for the missionaries, and what they have done for us; for we are just a people without understanding. They brought us the light, and taught us to pray for light. Even though we may have failed, what we are doing today shows we have some hold on what they have taught us, and we believe that with their help we shall do better. They know the way, and they show us the road. . . . I am an old man, and I pray that the young may find salvation, for otherwise they are lost. To the young men I say, 'Let those words enter your hearts. The work that has been done here is the work of God. Depart from disputes; think like men; seek to know the road; let your hearts depart from drink and from the initiation ceremonies; get to know the

true knowledge about marriage, that it is an oath before God.'"

The Note Book.

Proved His Conversion

A STORY from Assiut Hospital proves the genuineness of the conversion of one of the hospital patients. Garas, a careless, godless Copt, was admitted in apparently a dying condition, and left the hospital some weeks later, a new creature in Christ Jesus. Then came the test. He was a distiller of arraky, a strong alcoholic drink made from dates. He decided that after he had sold his present stock he would manufacture no more. He had about three hundred dollars' worth and it was suggested to him that it would be more honoring to God to do away with that and trust God to supply his needs. He was poor. The battle waged for days in his heart but at last Christ triumphed. Garas decided to pour out what stock he had. From his house a small river flowed down the street, a witness to all that Garas, the maker of arraky, was now a God-fearing man. The God Whom he obeyed did not forsake him. Friends came forward at once to help, and now he has found a situation suited to his measure of health.

Blessed Be Egypt.

MOSLEM LANDS

A Disturbing Outlook

REV. STANLEY WHITE, D.D., writing in the *Presbyterian Magazine* for January, said: "The condition in the Near East grows more ominous with each passing day. . . . Word has been received that the Angora Government has given permission which is practically equivalent to an order, for all Christians to leave the interior, and the reports which come indicate that multitudes who come under this order are fleeing towards the coast and pleading to the Allied Governments to remove them from danger. The relation of these orders to the work of the Presbyterian Board can be recognized when we re-

member that our work has now extended to Aleppo, to Mardin, and to Mosul, and that already the Turks are demanding entrance into the latter place. There is also a very definite rumor that the French may withdraw from Syria and that the Turks are demanding a new demarcation of the northern Syria field which will restore part of that district to their control. There are some who feel that this is but the beginning of the demand which will include all of Syria and even Palestine."

Outlook in Constantinople

AN estimate of the situation in Constantinople is given in the following letter:

"You ask about the situation here and the outlook for missionary work. It is difficult for us living in the midst of things here to get a clear conception of what is going on. The outstanding fact is the success of the Turks in getting rid of the Christian population of Anatolia by deportation, expulsion and massacre. Ever since 1915, a definite policy of extermination has been followed, and the remnants such as they were, are now being forced to leave the country for some unknown destination. Then on the other hand, the Nationalist movement having succeeded in driving out the Greeks, has had the effect of making the Turks think very highly of themselves and of their power. Just at present their temper is arrogant and really hostile towards all foreigners and non-Moslems. These two facts make the present outlook from the human point of view very dark, but we do not think that the end has come yet. It is too early to judge of the results which are going to emerge finally from the present chaos."

Latest Aintab News

EARLY in November, 1922, the Turkish Nationalist government announced that all non-Moslems desiring to leave Turkey might do so freely for one month. On inquiry by

the Armenian priests, the governor explained that only those who wished needed to go, but added that all who remained ran the risk of deportation, in case of further war.

By December 10th, only about 120 Armenians remained in Aintab. On the streets none but Turks and Kurds were to be seen, and the Kurds were beginning to fear lest they also might be exiled. Priests, Protestant pastor, college and seminary teachers, hospital chaplain, Armenian physicians, Christian workers of the city, all have gone. The Armenian schools were closed by government order.

Dr. Shepard and Mr. Isely early told the Aintab governor that the Americans could not continue their medical and other work, if their trained helpers went away. Ultimately, with the approval, apparently, of a majority of the local Nationalist leaders, permission was given for such workers and their families (eighty individuals) to remain, and safety was promised them. Dispenser and nurses are included. All are housed on the hospital, orphanage and seminary compounds.

Good News From Syria

THIS encouraging report from Rev. James H. Nicol, secretary of the Syria Mission of the Presbyterian Church, is quoted in the *Record of Christian Work*: "We have just been put to work in one of the most bigoted districts of Syria. A colporteur, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture, and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely. Another striking fact is new in our work in Syria, that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have thirty-five or forty per cent. of non-Christians. You will

readily understand the great influence that will go out into the Moslem communities when these children have been trained for several years in the missionary schools."

Two Moslem Attitudes

A WRITER in the English publication, "The Fellowship of Faith for the Moslems," says: "Underneath the surface in all Moslem lands there are latent forces of bitter enmity to Christianity. When the Turks took Smyrna the Moslems of Alexandria paraded the streets with a broken crucifix, as an insult to the Christian population and a token that they believed the Crescent had once more triumphed over the Cross." Some leading Sheikhs in Cairo are protesting against the clause inserted in the Constitution of Egypt which granted freedom of conscience in religious matters. We need to guard that clause by prayer.

Yet another side of the picture is given by Mr. Douglas D. Porter, of Bilbeis, on the next page: "The scene is in a third class railway carriage in Egypt. An Englishman and his Egyptian helper have just walked through the train distributing 'portionettes.' This particular portionette is a four-page leaflet containing a collection of Scripture passages dealing with the subject of the Atonement—an explanation in the very Word of God of salvation from sin through faith in Christ crucified. (Issued by the Nile Mission Press). Standing at the top of one of the long open coaches is to be seen man after man interestedly turning over the pages of the printed message."

Refugees Return to Urumia

ALL the news from the Near East is not disheartening. Witness the following from West Persia: "On October 29, 1922, the Governor of Tabriz gave permission to the Assyrian people—refugees—to go back to Urumia, reclaim their property, and plant their fields. Oxen have been given the people by the Near East

Relief, which they may take with them. A letter was received from Rev. Hugo Muller, dated November 5th, stating that as far as the Tabriz Mission knew, the refugees who were returning to Urumia, had not been interfered with and would already have arrived by the time his letter reached New York. Mr. Muller also reported that Kasha Babilla, the Urumia evangelist, a graduate of Lane Theological Seminary (U.S.A.) had left the week previous for his old station in Urumia, and that he was probably preaching his first sermon there on the very day that Mr. Muller was writing."

INDIA

Anglo-Indian Christianity

WHILE the organ of the Brahmo-Somaj movement quotes with approval the following paragraph from a Bengali paper, the *Dnyanodaya*, that staunch representative of Christianity, points out that the journal from which the quotation is made is extremist in its politics: "We have all along regretted the fact that our British rulers have brought to us so little of Jesus Christ and so much of the world, the flesh and the Devil, against which their Master waged eternal war. If only the British rulers of India could be led back to God, if they could realize, however imperfectly it may be, the character, the will and the love of God as revealed in Jesus Christ, their yoke would have been infinitely lighter and our burden infinitely easier to bear. And any attempt that may be made to help our Anglo-Indian friends to seek God and find Him in Christ must therefore command our sincerest sympathy and good will."

Peril of the Indian Church

"THE menace to the Indian Church today," writes Miss M. Bailey, of Nasik, India, in the *Church Missionary Outlook*, "lies not outside in heathenism, but inside in the unsheltered, untaught, illiterate masses of so-called Christians. Blame us, the missionaries, if you will, for baptiz-

ing people too recklessly and quickly. We own that we have made mistakes. But do not blame us without seeking to help us to remedy this state of affairs. Personally I do not believe that the remedy at this stage lies in an increased number of foreign missionaries. It lies with the Indian Church, and with those who have the guiding and leading of the Church just now. That is why we missionaries feel the burden of responsibility so great in our Christian educational institutions, and why we ask you to help us by your prayers that our Christian boys and girls may be truly converted and won for God."

Turning Point in India

ELEVEN men and thirteen women are immediately needed by the Presbyterian Board of Foreign Missions for its work in India. In addition to the nationalistic movement led by Gandhi, the Hindu elements of the population have added fuel to the fire by endorsing the Mohammedan's demands for the return of Moslem shrines in Turkey and Arabia. Various political and social forces are therefore running in strong counter currents, and the situation is full of exceeding sensitiveness and delicacy. A carelessly spoken word or a thoughtless act might be the spark which would light the fire of a conflagration. At the same time there are other elements in India which if properly watched and fostered might mean the rapid acceptance on the part of many converts of Christian teachings. These conditions make the present time "a turning point in India."

Presbyterian Board Bulletin.

Another "Conscience Clause"

THE January *Review* told of the adoption by the Bombay Legislative Council of a "conscience clause" applying to the educational institutions in that Presidency. Similar action is reported now as having been taken by another of the administrative divisions of India, the United Provinces. The clause reads as follows:

(a) No one shall be compelled to attend any religious instruction or observance, as a condition of his admission into, or continuance in, an aided educational institution, if he, or his parent or guardian if he is a minor, objects to it and informs the authorities of the institution of his objection in writing. (b) The time or times during which any religious observance is practiced, or instruction in religious subjects is given at any meeting of an aided educational institution, shall be in the beginning or at the end, or at the beginning and end of such meeting. In order that aided institutions where religious instruction is imparted may have time to adjust themselves to the new conditions, full grants will be given to them up to March 31, 1924.

A Burmese Worker

REV. D. PO SA, senior Burmese clergyman in the diocese of Rangoon, is in charge of the mission motor boat, which he steers himself, and in which he travels about three hundred miles every month in his huge parish in the delta of the Irrawaddy. He writes of a recent tour: "I first visited Thuza village, and, although it is a non-Christian village, I found a great number of children in the newly opened school who, owing to the instruction they have received in the Christian religion, could sing hymns well and knew the prayers. On Sunday the villagers, although not Christian, filled the church. The headman and his family and relations are preparing for baptism. They said that if we would have a service there at Christmas they would provide hospitality for as many people as gathered there. The happy and rapid progress in this village is due to the work of the teacher, Po Kun."

A Demon Cast Out

REV. HENRY J. SCUDDER, of the Arcot Mission in South India, writes in the *Bible Society Record* of a young man who had bitterly opposed some of the outcaste villagers

who had been baptized. One day he became, as the people say, possessed by a demon, the symptoms resembling closely the New Testament descriptions of demon possession. The native pastor whom he attacked sent for a Bible, and when it arrived, he ordered the young man to listen to the words recorded in the fifth chapter of Mark. As he read, he prayed earnestly that by the power of the Word the demon would be cast out of the young man before him. With solemnity he read the words of the Master, "Come forth, thou unclean spirit, out of the man." When he had finished reading the passage, he said, "Such is the power of my High Priest, Jesus Christ, the Son of God and the Saviour of the world. What have you to say now?" Upon this, to the astonishment of every one, the demon-possessed young man lifted his hands over his head, clapped them together three times, and fell down in a swoon, and the demon was gone! His relatives lifted him up to a sitting posture, and he opened his eyes; his tenseness was all gone, and he was his natural self.

Indian Student Volunteers

THE death of several prominent native leaders in India, and the shortage of younger men in view of the increasing part that native leaders will play in the Indian church in the future, has led missionaries to consider if a Christian Volunteer Movement is not desirable on the same lines as the Student Volunteer Movement, even though it does not have so much machinery or so definite a pledge. It is believed that more emphasis on the spirit of self-sacrifice and service in the Christian schools would influence many to give their lives to Christian work. *Record of Christian Work.*

SIAM AND MALAYSIA

A Dutch Church in Java

"THE work of the (Free) Dutch churches at Solo," writes a recent visitor to Java, "is typical of that in other parts of the island. Sabbath

morning found us at the native church where the congregation was largely composed of young people. The men sat on one side of the center aisle, the women on the other. All wore sarongs of many different colors, whilst the men were literally crowned with turbans of many varied hues. Time counts but little with these folks, and many of them come and sit in the quiet for an hour, or more, before service commences. A Javanese reader officiated, his manner was serious and simple, his voice soft and pleasant. There was very little singing. Missionary enterprise in Solo was inaugurated by Dr. Van Andel, and a few others, ten years ago. Now there are under its care about 600 native Christians, including children. There are 1,000 children in the schools conducted in the Javanese tongue, and more in schools taught in the Dutch language. A splendid, modern hospital has 230 beds."

The Chiengmai Press

MRS. D. G. COLLINS, of the American Presbyterian Mission in Chiengmai, Siam, writes: "Our mission publications go all over Siam, from the farthest station south to the one in southern China. The work consists of all kinds of printing done in English, Lao and Siamese, and many odd jobs which never would be considered presswork elsewhere come here to be done. We have made this year 113,649 books, in size from the small pamphlet of a few pages to very large books of 500 pages. Besides these there is an increasing number of books brought in to be rebound, which points to the fact that more people are interested than formerly. *The Siamese Outlook*, our quarterly magazine, promises to give much useful information about Siam."

CHINA

Britain's Boxer Indemnities

GREAT BRITAIN has informed the Chinese government that henceforth the Boxer indemnity payments will be devoted to "expendi-

ture on purposes mutually beneficial to both countries." It will be remembered that the American government returned the indemnity paid after the Boxer uprising, and that Tsing Hua College at Peking, from which annually about one hundred students are sent to the United States, is largely supported by indemnity funds. The British government has made it clear to the Chinese government that the payment of funds is not to be remitted. China still owes Great Britain approximately \$50,000,000, which, according to present treaty terms, must be paid within twenty-three years. The London *Times*, in commenting on the concession, says, "The sum involved is substantial, and it is a remarkable act of grace on the part of the British government, whose financial obligations are so onerous, to make this sacrifice at the present time."

Gift of Chinese Business Man

REV. S. R. ANDERSON, of Soochow, China, reports in *The Missionary Voice*: "At Wusih the manager of one of the silk filatures has turned over two rows of two-story houses to the Church and is giving an annual contribution of \$500 for work among his women employes. The Church has a free hand; and if it succeeds he says he is ready to increase his gifts. A kindergarten, sewing classes and night classes are being conducted in these buildings. The preacher is cooperating all he can. We have also rented a residence and chapel near this place for work among the workers in the brick yard and factories."

Chinese Post Office Unique

THE annual report of the Chinese Post Office has been made by the *North China Herald* the subject of a very interesting article. The name of the Post Office used to be spoken in derision, it says, but it has long outgrown that; and should be recognized by all Chinese, as it is by foreigners, as one of the best forms of

the public service. Few of us who send letters to far-away missionaries in China think of what is involved in getting that mail to its destination. Of the various means of transport this article says:

"There are the mail trains to begin with, then there are the Shanghai motor lorries and a company of cyclists, there are mail steamers and launches and there are aeroplanes. After that we come to the really romantic—camels, post-junks, the Yangtse rapids, a picturesque courier with mails slung on either end of a bamboo yoke and a jolting Peking cart with a pair of ponies. In Anhwei they are so primitive that the courier crosses rivers in what is no more than an enlarged edition of the homely washtub. Shensi receives its heavy mails by a litter slung between two ponies or by bullock cart, but Honan, slow but fairly sure, gives a preference to the ubiquitous wheelbarrow."

China's Millions.

His Father's God

REV. C. N. LOCK, a missionary of the China Inland Mission in Yencheng, Honan, sends this interesting story: "A man who was baptized this year and who is now married to the daughter of one of our Christians, said to me privately, when I was examining him for baptism, 'Pastor, I should like to tell you how great God's mercy has been to me. Although my parents were Christians in another district—I, as a young man, was wild and reckless, and would not listen to my father's words, although he exhorted me with tears. At last I got mixed up with some robbers and a number of us were caught by the Government soldiers and were actually led out to execution. Some had already been put to death and in my terror I cried to my father's God for mercy. The military officer hearing my prayer was, strangely enough, moved to spare my life and ordered the executioner to stay his hand. Instead of a cruel death I received a beating of three hundred blows. From

that time I determined to turn to God. I became a soldier and traveled to various parts of the province. As I heard the Word of God in different Gospel Halls I yielded myself to Christ.'

"One of the first to speak at the testimony meeting was this man's old father. He urged all present to pray earnestly for their children and not to give up hope. His heart was full of joy at seeing his boy now a member of the church."

China's Millions.

Returns on an Investment

"IF all China was life Fenchowfu," say the missionaries of the American Board, "the day of her redemption would be at hand. Throughout western Shansi and northern Shensi the horizon is aglow with promise. Although the missionaries are operating from seventy-eight outstations, with a strong base at Fenchowfu city, and are busy day and night, traveling, preaching, supervising, teaching, healing, advising and inspiring, the demand for Christianity is so great that the call comes for more workers and better support. Fortunately in 1921 seventy young men offered themselves for the Christian ministry and are being trained in the Bible School. Additions to church membership were 2,740, and of course a much larger number of adherents was listed. The evangelistic work in a large part of this field is supported by a New England business man who is radiant over the returns on his investment. He has seen forty-five walled cities entered and churches established, in which 1,213 new converts were enrolled last year. Striking features are the large number of officials and prominent men being reached, and the rapid growth of self-support."

A Chinese Social Settlement

THE Yangtze-poo Social Center in Shanghai, China, is probably the only institution of its kind in the Orient. The property which it occu-

pies was taken over in 1917 by the Shanghai Baptist College as a laboratory for the Department of Sociology. The Center houses the Brown University School of Sociology, and provides, as announced in the Report, "a fine laboratory for the Departments of Education, Economics, and Religion as well as for the Department of Sociology." The aim of the Center is "to unite the largest possible number of community forces in cooperative effort for the community welfare." The cooperating organizations include several cotton mills and other industrial concerns. The staff of the Center includes sixteen workers.

The Yangtze-poo district has, distributed along the river front, some 125,000 people, who are engaged in cotton-spinning, weaving and dyeing, silk-spinning and weaving, in ship-building, in machine shops, lumberyards, and the electric power plant, and in factories making products for export. The chief industry is cotton manufacture.

Forward Steps in Yunnan

EVER since the Siamese Christians in 1917 undertook, under the guidance of the American missionaries, their pioneer work in Yunnan—not far from French Indo-China—frequent reference has been made to it in the *Review*. The following formal action is now reported by the Board of Foreign Missions of the Presbyterian Church: "The long distance from the stations in Siam, the intervening mountain ranges, preventing easy access, the great extent of the field, and its high promise, led the Board, with the concurrence of the Siam Mission and the China Council, to constitute Chiengrung and a new station at Yuankiang as a separate mission, to be included in the China Missions of the Board, under the field jurisdiction of the China Council. This was done in January, 1923." The missionaries in their letters bemoan their inability to meet all demands for cleansing houses of demons and at the same time instruct those

who have already become identified with Christianity. Many invitations to come to villages and rid the people of their idols have to be refused lest the people get a wrong idea of the Gospel through lack of training after conversion. One of the requirements of the "new religion" is the absolute stopping of liquor drinking and strict observance of the Sabbath.

JAPAN—CHOSEN

A New Religion in Japan

ANOTHER proof of the spiritual hunger of the Japanese people may be found in this paragraph from the *Japan Advertiser*:

"A new religion called 'Tenshokyo' which promises to spread more rapidly than 'Omotokyo,' a strange creed which was originated in Japan a year and a half ago, has been founded by a woman eighty years old and now has more than 30,000 followers. The police recently went to the home of the woman to investigate the new belief, and the founder stated that they were the messengers of the devil and that she would have nothing to do with them. The god of the new sect is reported to be a small stone about six inches in diameter. The converts to the belief are reported to have among their number several prominent men from Yokohama, and also several naval officers from the Yokosuka naval station. They are reported to be planning to build a shrine which will cost Y100,000."

A Daughter's Service

WRITING from Matsuye, Japan, a missionary of the Church Missionary Society sends the following unique incident: "A few years ago a girl of high birth living in Tokyo, after nights of wrestling with God in prayer, came out into the light and was baptized. Her father had long been sunk in vicious habits, and soon after his daughter's conversion he was smitten down by a terrible and fatal disease. When he knew that he was dying he 'came to himself,' and recollected that in his youth he had learned

from a Roman Catholic priest. He sent for this priest, and expressed a desire to be baptized before his death. The difficulty was that he was too ill to be taught and prepared for baptism by any one from outside, for no one was allowed to be with him but his immediate family. The priest knew the family well, and the story of the daughter, and he thought so highly of her that he asked her to prepare her father for baptism. So a Protestant girl at the request of a Roman Catholic priest, prepared the dying man for baptism into the Roman Church!"

Buddhist Peace Platform

A YEAR ago the Federal Council of Churches of Christ in America drew up a "Declaration of Ideals and Policy looking toward a Warless World." This year the "Council of the Federation of all Buddhists in Japan" (representing approximately 70,000 temples and 50,000,000 followers), at a conference recently held in Tokyo, taking cognizance of the above mentioned Christian statement, drew up a responding declaration of like sentiments and ideals, in which it is stated: "The everlasting peace of men and the welfare of all nations is our fundamental goal." This is not a new stand which the Federation of Buddhists has taken. During the World War they sent a delegate to interview President Wilson, also they sent a letter expressing their ardent desire for eternal peace and the realization of international friendship, to the Peace Conference at Versailles and the Disarmament Conference at Washington. At the Tokyo Peace Exposition they issued a declaration that it was their "desire to bring about an eternal peace through the cooperation of all the religions of the world."

A Banker Accepts Christ

REV. A. W. WASSON, missionary of the M. E. Church, South, in Songdo, Korea, writes of Sherwood Eddy's visit to Songdo, and one of

the results: "Two weeks ago Dr. Sherwood Eddy spent two days in this city, greatly to the benefit of the work. Among the persons who remained for the after-service at the close of the night meeting, was a prominent Korean banker who, for some years, has been kindly disposed towards the Christian movement but who had not accepted Christ. After a few minutes' conversation in which he expressed his sympathy with Christianity but at the same time stated quite frankly the obstacles in the way of his becoming a Christian, he was invited to a personal interview with Dr. Eddy at our home the next morning. At the appointed hour he came, Rev. J. S. Ryang interpreted. The banker stated again quite clearly and frankly and earnestly the intellectual difficulties in the way of his faith and also his shrinking from the opposition he would meet if he became a Christian. Without any evasion and with great ability Dr. Eddy faced and removed the intellectual difficulties and then pressed upon the man's conscience the duty of enduring the hardships incident to being a Christian in Korea, and appealed for an immediate decision. For some time the decision seemed to hang in the balance. Dr. Eddy said, "There are four of us in this room whom you can see. A fifth person is present whom you cannot see. As my words enter your ears this fifth person, the unseen Christ, is saying in your heart, 'They are true. You ought to be a Christian. You ought to be a Christian now.' After a brief silence, during which I have no doubt the living Christ kept pleading with him, the strong man held out his hand and said, 'I will.'"

An Ex-Leper's Work

ABOUT twenty years ago a church was started in a certain Korean village, which after some time died out and was not started again. Some months ago the helper in this territory on passing through the town was surprised to hear the singing of a gospel song. Following the direction

from which the singing came, he arrived at a little shop where he found a young man who had gathered a group of men and boys about him, and he was teaching them to sing the gospel songs. On introducing himself he discovered that the young man was a baptized Christian, who had recently been discharged from the Kwangju Leper Colony, with the disease arrested, if not indeed cured, and that he had moved up to Sechem to carry on his trade as shoemaker.

He had just a tiny little shop, but as he worked at his trade, like Paul, he preached to all that came and had succeeded in gathering about him a little group of boys and young men and was teaching them the Bible and to sing gospel songs. He had been holding regular church services and already several women were regular attendants.

Korea's Spiritual Outlook

REV. CHARLES INWOOD, D.D., who has been visiting Japan and Korea as a representative of the Keswick Convention, writes in *The Life of Faith*: "Speaking of the outlook of the Christian Church in Korea, I realize the new perils that beset it. The spirit of independence is not confined to the political sphere. It cannot be suppressed, but it will not be easily guided into safe channels in the Church. There is a new Korea. Korea has found her soul in the furnace of persecution; one sees evidence of this everywhere. Shall this new national self-consciousness be captured by politics or by religion? Shall it lead the rising generation to Jesus Christ or away from Him? Let all who love Korea remember this peril in prayer. Another peril is the change of front of the Japanese authorities towards missionaries and Christians generally. There has been a complete reversal of the cruel policy of three years ago. Now patronage comes from the same quarter from which persecution came so recently. If this means merely a shuffling of political cards it is worthless. If it

means a conscientious change of attitude towards the Korean race and towards the Christian religion, I praise God for it. One thing, however, I know is that patronage is always a more subtle peril than persecution, and I am not sure that all the missionaries or the Korean Christians are fully alive to this. The few see it, but I am afraid the many do not."

Korean Women's Club

IN 1921, under the leadership of one of the missionary ladies, the married Christian women in Songdo, Korea, formed what they styled, The Married Women's Club. The object of this organization was to provide a means for the women to report their various missionary activities and to encourage other methods of service commensurate with the time and ability of individual members. Except during the vacation, meetings have been held once a month at the houses of the various members, and certain subjects are reported each month. First is attendance at Korean church. Three ladies all of whom had small children who could not be left alone, reported that each Sunday one mother kept all the children, and each mother could attend two out of three Sundays. Visits in Korean homes usually mount up in member. Then there are always reports of Koreans entertained in one's own home—the industrial school boys, the graduating class of boys, Bible women, Korean doctors and others have at various times been invited to meals, or have attended receptions given in their honor.

Korea Mission Field.

MISCELLANEOUS

Progress Toward Unity

AMONG the hopeful signs of progress toward Christian unity, the secretary of the World Conference on Faith and Order notes the following:

In Canada, the Congregationalists, Methodists, and Presbyterians have reached almost the final stage of union

and Methodists and Anglicans are appointing commissions to confer. In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian, and Presbyterian Churches held remarkable conferences last winter. In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists, and Presbyterians are discussing the matter seriously.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion. In Egypt, members of the Church of England and the Greek Orthodox, the Coptic, the Syrian Orthodox, the Armenian, and the Presbyterian Churches are continuing hopeful conferences.

Christian Endeavor Growth

DR. FRANCIS E. CLARK, founder of the Christian Endeavor Society forty-two years ago, reports progress in many lands.

During the last two years more than 6,000 new Christian Endeavor societies have been formed in the United States alone, and in every state a net gain of from five to forty per cent. in numbers has been made. Latvia, Estonia, Finland, Yugoslavia, Hungary, all are making progress in Christian Endeavor lines. Two consecrated young Finnish Endeavorers have recently been in America, holding evangelistic meetings among their own countrymen with blessed results. A National Christian Endeavor Union has been recently formed in Portugal, almost the last country in Europe that was not thus equipped. For the first time an all South American Christian Endeavor convention has been held in Sao Palo, Brazil, with delegates from Argentina, Chile and Uruguay, and from many of the Brazilian states. From Australasia comes the report of soul-stirring meetings in Brisbane, Queensland, with many hundreds of delegates, scores coming from South Australia, 1,500 miles away, and some from New Zealand, equally far removed by sea. *The Continent.*

THE MISSIONARY LIBRARY

Constantinople Today. The Pathfinder Survey. A Study of Oriental Life under the direction of Clarence R. Johnson. Illustrated. 8vo. 418 pp. \$5. Macmillan Co., New York, 1922.

With the reopening of the gates of Constantinople after the war, representatives of many welfare agencies, old and new, arrived early to assist in the work of reconstruction. All of these were impressed with the need of studying the conditions in this great city of a million and a quarter, to know what conditions were capable of amelioration and how to begin right. Eight American organizations therefore united to attempt a study of the moral and social conditions. The committee of fifteen represented: The American Board missionaries, the Near East Relief, the American Chamber of Commerce for the Levant, the American Red Cross, the Y. M. C. A., the Y. W. C. A., Robert College, and Constantinople College for Women, under the direction of Prof. Clarence R. Johnson, who had spent some years in Constantinople as instructor in Robert College, and had subsequently taken special training in sociological work at Brown University.

The work included an historical study, City Administration, Industry, Adult Delinquency, Children, Widowhood, Refugees, Community Organization, Education, and Recreation. Owing to lack of adequate funds, the study of Health and Housing had to be omitted. Hearty cooperation was given by the city authorities, as well as among the various native communities that make up this polyglot population. The investigations discovered an almost universally acknowledged need for much reform and a widespread readiness to work toward such betterment. The organization of a Civic Welfare League, preceded the starting of the Survey, and has taken up with enthusiasm some of the findings.

The results of the Survey are here published with maps and photographic illustrations. A fuller review article will be published in these pages later.

The Message of Buddhism. Subhadra Bhikkhu, edited by J. E. Ellam. 12mo. pp. xii+108. \$1.25. Kegan Paul, Trench, Trübner & Co., Ltd., London. E. P. Dutton and Company. New York.

This booklet was published first in 1888 under the title of *Buddhist Catechism*. The eighth and last edition of the *Catechism* was translated into English and was published by the Maha-Bodhi Society in 1908. The present work embodies the material of the *Catechism*, but has dispensed with the question and answer method.

The book describes in simple untechnical language the main tenets of Hinayana (or Southern) Buddhism, which is found in Ceylon, Burma, Siam and Cambodia. The first chapter gives the story of the Buddha as found in the legends concerning his life. The second chapter gives an outline of the Doctrine of Buddhism and the third and last describes the order or monkhood.

The book is part of the propaganda of the Buddhist Society of Great Britain and Ireland, which is the representative in England of the Maha-Bodhi Society of India, Ceylon and Burma. The former was established in London in 1907 and has issued a number of publications with a strong missionary tendency. In view of this it may be surprising that it has not employed the results of western scholarship to a greater extent. Such scholars as Louis de la Vallée Poussin, T. W. Rhys-Davids, Suruki Saunders and Anesaki have added greatly to our knowledge of Buddhism.

The author takes a few flings at Christianity and advances the theory that Buddhism spread to the West

during the reign of Asoka and that Jesus was taught by a Buddhist monk from his twelfth to his thirtieth year. This naïve hypothesis seems to ignore the fact that Jesus taught very few of the doctrines set forth in this book. For instance, Jesus had an overpowering consciousness of God as Father, an idea which is absent from Hinyana Buddhism.

Greeks in America. By J. P. Xenides. 12mo. \$1.00. Geo. H. Doran Co., New York. 1922.

The author does not make the mistake of comparing America with his native land, to the detriment of the latter, in order to please the people of his adopted country. Nor does he boast about his people as not needing improvement. The discussion is a well-balanced, appreciative, but withal critical, account of Greek life abroad and among immigrants in America.

Mr. Xenides was born in Cæsarea, Asia Minor, educated at Marsovan and at New College, Edinburgh, taught for many years in Asia Minor and was later Secretary of the Greek Relief Committee in New York. He begins his study with an account of conditions, racial, economic, political and religious, in European and Turkish Greece up to the present time. Immigration is viewed from its economic standpoint, and finally, the social life and religious organization of the Greeks in America is set forth.

The generous Christian spirit of the editors of this New Americans Series has enabled the author to speak his heart on the subject of the Greek Church. Mr. Xenides gives a good account of the Greek Orthodox Church and the difficulties under which it has labored for many years. He regards the new spirit of internal reform, as illustrated by the progressive spirit of Patriarch Meletios of Constantinople, as promising well for the future, but he maintains that changes and reforms must come within the historic Church. While giving some account of the few successful

Protestants among the Greeks, he does not sympathize with the methods used, save as a spur to the ancient Church, and prefers the attitude of the Protestant Episcopal Church in making no attempts to proselytize. With minor exceptions, his treatment of the place of religion in the lives of the Greek people, the strong position of the Church and its increasing stress on spiritual things, is encouraging.

The concluding chapters recommend greater contact between the better class of Americans and Greeks, education and more wholesome recreation to supplant the ubiquitous coffee-houses. In the Church, Mr. Xenides thinks that the stress should be on a better educated clergy and a more responsible laity, and believes the ritual should be shortened and simplified but without endangering it. The services, books and the Scriptures should also be translated into Modern Greek. Sunday-school and other forms of religious instruction should be stressed and the moral implications of the Gospel more clearly brought out. A revival of preaching he recommends as most important and suggests that the Protestant clergy in America can help in this undertaking.

Christianity and the Race Problem. By Rev. Robert E. Smith. 12mo. 156 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

The home mission study topic for the year makes of special interest this study of the Negro problem in America by a southerner, the son of a slave owner. Mr. Smith considers it the most menacing problem before America today. He looks upon the Negroes as free American citizens, not as an ignorant or servile race, and as entitled to enjoy every right that American citizenship is supposed to confer. He makes a strong appeal for justice in behalf of the Negro—their oneness with the white race, their value as citizens and the duty of white Americans. It is, on the whole, a book of facts and of general principles and would be strengthened by stories of how Christianity is solving the race problem.

New Tasks for the Old Churches. By Roger W. Babson. 12mo. 190 pp. \$1.00. Fleming H. Revell Co. New York. 1922.

The new tasks described here are those in industrial communities, along physical, social, educational and spiritual lines. The work is needed and the churches are the organizations to undertake much of it but they must work with a spiritual purpose and by spiritual methods otherwise our civilization cannot be Christian. It is the duty of the Church to help men Godward and to help them make the best use of the life God has given them. While many will not agree with Mr. Babson in some of his recommendations, all will be interested in his study of the problem and will agree that the Church of Christ must do more to help in their solution.

The Mustard Seed in Japan. By Wm. M. Vories. Illus. 12mo. 147 pp. Omi Mission, Japan. 1922.

The Omi Mission has a remarkable story which is here told by the founder. Mr. Vories is an architect and has developed a self-supporting Christian mission to preach the Gospel, to unite Japanese and foreign Christians, to evangelize unoccupied fields, to train workers and to bring about social reforms. There are now several departments of the work—agricultural, newspaper evangelism, a Gospel cruiser, general preaching, Y. M. C. A. work, industrial department, sales company, playground, sanitarium and women's work. The narrative shows what may be done in a mission field by capable, consecrated workers who go out like the apostles of old to preach the Gospel while they support themselves.

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

This is an autobiography of a well-known missionary of the American Board who served in Mexico from 1882 to 1912, and has since been active in America in the interests of international peace. For this reason it is too largely filled with unimportant details to have a wide general

interest. This is regrettable, for Dr. Eaton had a notable career in Mexico beginning with the time that the Mexican Central Railway was being built into his field in Chihuahua down to the beginning of the career of the notorious Chihuahunsian, Pedro Villa. To few men in Mexico was it given to entertain so many notable visitors as Dr. and Mrs. Eaton in their charming home in Chihuahua, and among the most delightful things in the book are the descriptions of these visitors. Especially interesting is the description of the notable visit of Messrs. Moody and Sankey to Mexico, in 1895, which resulted in a great quickening of the life of evangelical missions in that land.

Everyland, the missionary magazine for boys and girls deserves more subscribers. The children are enthusiastic and an expert on Child Training says: "If the child question is properly handled we will have an entirely new child in one or two generations, and we must have a new world.... We must realize that the child question is not an academic question but a live issue, the molding of our tomorrow."

The price of *Everyland* is \$1.50 a year and will give the boys and girls the benefit of travel, of sympathy and of a Christian viewpoint. A set of six colored "*Everyland* postcards" for Christmas have very attractive pictures of India children at work and at play. Order from EVERYLAND, West Medford, Mass.

NEW BOOKS

The Story of Grenfell of the Labrador. Dillon Wallace. 237 pp. \$1.50. Fleming H. Revell Co., New York. 1922.

Money Talks. Albert F. McGarrah. 176 pp. \$1.25. Fleming H. Revell Co., New York. 1922.

Constantinople Today or The Pathfinder Survey of Constantinople. Clarence R. Johnson. 418 pp. \$5.00. Macmillan Co. New York. 1922.

With P'u and His Brigands. Mrs. Howard Taylor. 76 pp. 2s. 6d. China Inland Mission. London. 1922.

(Concluded on 3d cover page.)

PERSONALS

DR. E. M. POTREAT, who has been teaching and lecturing in China for the past year, has been appointed acting professor of ethics and philosophy in Shanghai College (Baptist).

* * *

BISHOP FISHER, of the M. E. Church, has returned to India after rendering great service during his visit to the United States in the "I Will Maintain" campaign. He expected to arrive in Bombay January 11th.

* * *

DR. ROBERT LAWS, "Maker of Livingstonia," was given a public reception by the town council and other British authorities on his recent return to Blantyre, Nyasaland.

* * *

DAN CRAWFORD, of the Luanza Mission, Central Africa, writes that the revised translation of the New Testament in Swahili has been printed and that the Old Testament is being finished.

* * *

SHERWOOD EDDY has been conducting evangelistic meetings in Japan, Korea, and China, spending three months in the last-named. He is to be in India during January and February and to spend March in Egypt and Palestine.

* * *

REV. W. S. ABERNETHY, D.D., minister of Calvary Baptist Church, Washington, D. C., which President Harding attends, was frequently introduced as "the Court Preacher of America" during his evangelistic tour in Europe, particularly in the Baltic States, which he reported at the fall meeting of the Baptist Foreign Mission Society.

* * *

REV. J. C. R. EWING, D.D., long the honored president of Forman Christian College, Lahore, India, has been appointed by King George an honorary knight commandant of the Order of the Indian Empire.

* * *

DR. ROBERT E. SPERR, President of the Federal Council, gave three addresses at its recent meeting, dealing respectively with the problems and tendencies in cooperative work, the constructive foreign missionary enterprise, and the sorrow of the Near East.

* * *

DR. AND MRS. STANLEY MYLREA, of the Arabian Mission of the Reformed Church, were in the party attacked by bandits near Aleppo, one of whose members, Mr. Lester J. Wright, of the American Board, was killed, as reported in the January REVIEW. Dr. and Mrs. Mylrea escaped unhurt.

(Concluded on page 240.)

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OBITUARY

REV. LAURITZ LARSEN, President of the National Lutheran Council of America, died January 28, 1923, while on a speaking tour to collect funds for Russian relief. He was only forty years of age.

* * *

REV. THOMAS B. WOOD, D.D., a leader in the missionary work of the Methodist Episcopal Church in South America since 1870, died at Tacoma, Wash., on December 18, 1922.

* * *

REV. ROBERT C. FORSYTH, a veteran English Baptist missionary in Shantung, China, died at Tsinanfu in December, 1922.

* * *

PROFESSOR HERMAN L. STRACK, "an eminent scholar and diligent promoter of the Christian message among the Jews," died recently in Berlin at the age of seventy-four.

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PERSONALS

(Concluded from page 239.)

REV. HARRY ROBERTS CARSON, D.D., of Ancon, Panama, has been consecrated bishop of the new missionary diocese of Haiti.

* * *

JAMES M. SPEERS, formerly chairman of the Laymen's Missionary Movement, and active in many missionary and general religious enterprises, has been elected chairman of the International Committee of the Y. M. C. A. of North America.

* * *

REV. HARRY FARMER, one of the associate secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has recently been elected a secretary of the American Mission to Lepers. He will be associated with Mr. Wm. M. Danner, with offices at 156 Fifth Avenue, New York City.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

DR. ROBERT R. MOTON, Principal of Tuskegee Institute, recently made "a good will tour" of 1,200 miles through the state of Georgia, accompanied by twenty-five Negro business and professional men.

* * *

MR. F. N. CHARRINGTON, long engaged in evangelistic work in East London, was recently attacked by a man who would seem from his methods to have been a professional pugilist, and though past seventy years of age, Mr. Charrington simply considers the attack "a tribute to his work."

* * *

MRS. HENRY W. PEABODY, a director of the MISSIONARY REVIEW Publishing Company, has been elected president of the Federation of Woman's Boards of Foreign Missions of the United States of America.