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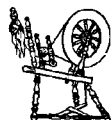
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**The Missionary Review Publishing Co., 156 Fifth Avenue, New York City**

## ANNUAL MEETING OF THE MISSIONARY REVIEW PUBLISHING COM- PANY

The meeting was held at 3:30 P.M. on February 8, 1923, in the assembly room at 156 Fifth Avenue, New York City. The president of the company, Dr. Robert E. Speer, presided and gave an interesting report of his experiences in Persia last year. There were represented 341 votes of stockholders personally or by proxy and a number of other friends of the *Review* were present.

The Treasurer's annual report for the year 1922 showed receipts and expenditures amounting to \$33,494. The Maintenance Fund was drawn upon for \$6,950 to meet the expenses. There was a decrease of \$9,000 in the expenditures compared with 1920 and of \$4,500 compared with 1921.

The Secretary reported that an increasing number of home and foreign mission boards and societies are cooperating with the *Review*, by contributions to the Maintenance Fund and by helping to extend the circulation. Last year 23 boards and societies and 18 friends contributed the amount needed for the Maintenance Fund. The Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, the Home Missions Council and the Council of Women for Home Missions have committees especially designated to cooperate with the *Review*.

The new subscriptions received during the year numbered 2,537 and over 70 per cent. of the subscribers renewed. The *Review* goes to all mission fields and every State of the Union. Libraries and societies also put the *Review* at the disposal of large circles of readers.

Last year the *Review* published 1,024 pages and included 28 articles on Home Mission topics in addition to news items, editorials and the monthly Woman's Home Mission Bulletin. The foreign mission articles and news items covered practically all of the mission fields of the world. There was also the monthly Woman's Foreign Mission Bulletin.

The Company also publishes the *Moslem World*, edited by Dr. Samuel M. Zwemer, with a circulation of about 1,200 and financed independently.

The following were elected to the Board of Directors for the coming year:

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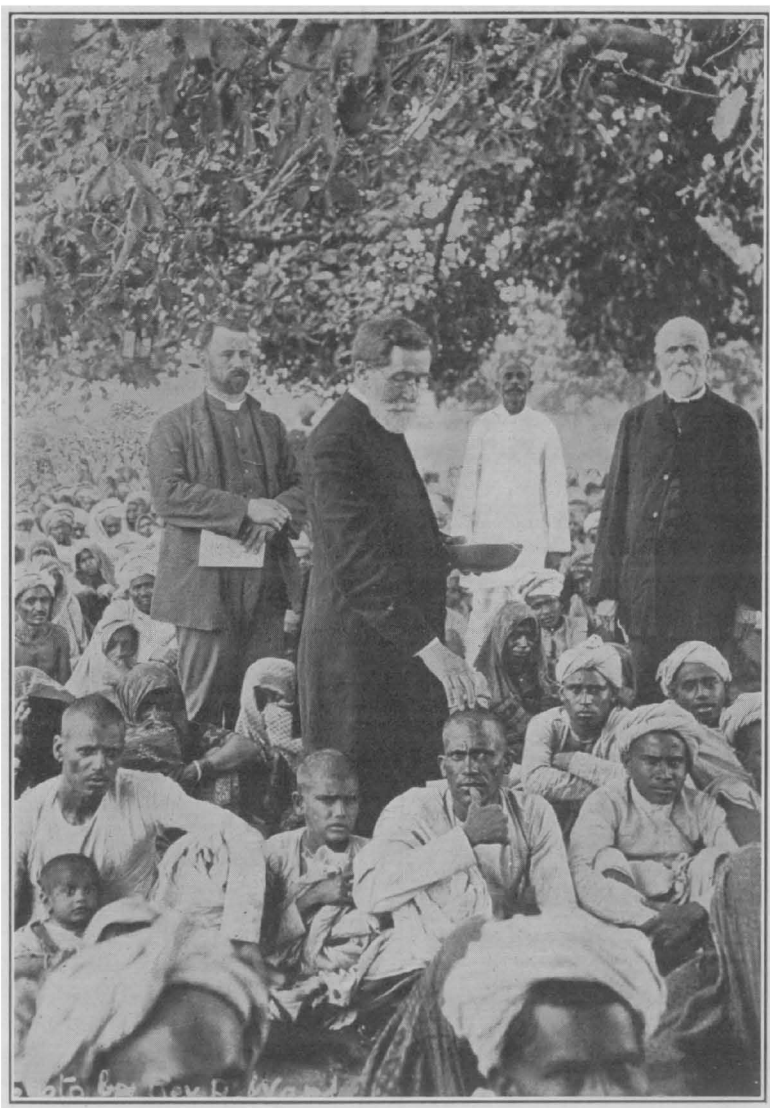
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# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## CHINESE STUDENTS AND CHRISTIANITY

THE strong anti-Christian movement which broke out among students in China a year ago following addresses by Bertrand Russell and Professor Dewey, of Columbia, and just before the Conference of the World's Christian Student Federation in Peking, has apparently been comparatively short lived. Some leaders of the Chinese Renaissance Movement, such as Tsai Yuan-pei, Chancellor of the Government University at Peking, supported the propaganda and gave courage to students to attack Christianity. They gave a patriotic tone to their charges and won those of socialistic sympathies by saying that Christianity was a capitalistic movement from the West. It is interesting to note that the women students did not join with the young men in the agitation and as there was nothing constructive about it the leaders found little fuel to keep the flame burning.

The failure of the attack was evidenced by the fact that last autumn the Christian mission schools and colleges enrolled larger numbers than ever. Nanking University, with over one thousand students, could only accept one-fourth of the applicants for admission, although tuition and board fees were 150 per cent higher than in government institutions of the same rank and although at Nanking University it is known that students have positive Christian teaching.

Mr. V. P. Ting, a Chinese in Nanking, writes in *The Weekly Review*, (Shanghai, November 25, 1922) concerning the anti-Christian movement from a Chinese viewpoint:

Since the anti-Christian movement which created a momentary excitement among the non-Christian Chinese students of Nanking, there has developed a complete lull on the part of its self-important agitators and, on the whole, this unreasonable movement has gradually died down. . . . During recent months, the non-Christian students' attitude toward Christianity has not been so aggressive as during the conference at Peking last year. On the contrary, there have been more non-Christian students of the National Southeastern University, Teachers' College, and their affiliated institutions, who have vol-

untarily enlisted themselves as students of Bible classes than ever before. A large number of others have expressed their intention to study the Holy Bible under foreign missionaries. Perhaps some of these students have really wanted to make a serious study of the Bible with the view of grasping the vital principles of Christianity but the majority of them have entered the classes with the motive of brushing up in the English language and literature...

Up to the present, nothing further has been heard of the anti-Christianists. Consequently, in all probability the anti-Christian movement has not borne any serious and detrimental effects on the onward progress of the works of our foreign missionary friends and colleagues.

Mr. B. S. Ding, a Baptist student at Georgetown College, Kentucky, writes in the *Home and Foreign Field*:

"The greatest need of China is not American civilization and education but the simple Gospel of Christ... With the salvation of Christ, the Chinese can make their own national prosperity." He strongly deprecates any teaching that is rationalistic or destructive for he says, "The Chinese are naturally skeptical and when leaders from whom they received Christianity cast doubt on God's Word, the Chinese are ready to throw all religion overboard. Under such destructive teaching, students who have been brought up with sincere faith will lose their spiritual ideals and become infidels."

Non-Christians are perplexed by conflicts between the teaching of those who cast doubts on the truth and authority of the Bible and those who uphold it as the Word of God. They do not see how both views can be true. As the *Chinese Monthly* states, "young China finds that what is taught by Dewey and Russell is radically different from what the missionaries teach." The tendency to emphasize secular education and social service as the way to life, rather than to proclaim the salvation of Christ, leads the Chinese to materialistic views and ambitions. If missionaries lose the self-denying spirit of their Master and fail to put spiritual things first, they must lose their power to build up a strong Christian Church. Mr. Ding says, "Observations by Chinese students of the condition in various nations, especially in the United States, causes many to reject religion blindly. They sometimes observe only the worst side of society and attribute the evils to a lack of power and reality in Christianity. Unwholesome moving picture stories and social exclusion germinate hatred in their minds. They do not realize that Christianity has not fostered these evils but that they are due to a lack of obedience to God's Word."

On the whole, the anti-Christian movement seems to have benefited the Christian mission work by bringing Christianity to the attention of many who might not have given it serious thought. Chinese leaders of the Church have also been stimulated to examine the foundations of their faith and have not found it difficult to disprove the unfounded charges made against the missionaries and the Chinese Christians.

Dr. John E. Williams, Vice-President of Nanking University, writes, "I believe that the anti-Christian movement has, on the whole, been a good thing for Christianity in China. It has compelled more careful thinking on the part of nominal Christians, and even Christians of acknowledged leadership, to understand what Christ's teaching really means for China and for their own personal lives. Men prominent in politics, commerce and education who were professing Christians have taken a more positive stand and others who had not done so are giving far more attention to the study of Christianity."

No movement designed to defeat the cause of Christ can succeed if His followers remain true to Him. No weapon that is formed against the Church shall prosper. The members of Christ's army need not fear attacks from without but we must guard carefully against any lack of loyalty within the ranks of His ambassadors.

### TURKISH DIPLOMACY AND CHRISTIANITY

**A**FTER the Smyrna tragedy there was a wide appeal from the missionary and religious organizations of America to President Harding and to the State Department that the United States should do something to prevent the transportation of the Smyrna tragedies across the Bosphorus into Constantinople and Europe. This appeal included a request that the United States should have official representation in the conference and be ready to take its share in its conclusions. The sentiment of the country was said to be more united on the question whether America should take her place in stopping the tide of barbarism that was threatening to sweep across into Europe. American observers went to Lausanne but were in a difficult position because it was understood that, no matter what was done at Lausanne, the United States would take no responsibility for the result and would join no demonstration against Turkey nor assume any responsibility for the conclusions of the conference.

For three months the discussion continued and the Americans stood for certain specific things. They helped secure the freedom of the Straits and struggled to secure an Armenian National Home but were unsuccessful. Another point was the old question of whether Christians should be driven out of Turkey. Dr. Nansen suggested exchange of populations but that means chiefly driving the Armenians out of Turkey. In some places Turkish notices to Armenians were worded as follows: "You have liberty to go out of the country. If you fail to go now, the government will not be responsible for anything that happens to you later." Practically the whole Armenian population evacuated except the men from fifteen to fifty years of age who were compelled to remain as prisoners. The exchange of popu-

lations came to mean the elimination of the Armenians from the Turkish Empire except in Constantinople, and many there have received notice to leave.

At Lausanne, it seems that, in the first place, the Turk has won control of Constantinople and the right to expel a non-Mohammedan population. It seems beyond belief that at a conference of seven nations Turkey was virtually accorded the right to expel her Greek and Armenian populations because they were not satisfactory to her. It is a dangerous precedent to say that a nation that wants to rid itself of any part of its population should have the right to send them out with no warning and no place to go.

Turkey also secured the "right" (under protest), to abrogate previous engagements that she had entered into. All the concessions, all the capitulations, all the permits, all the agreements that have been entered into by previous Turkish Governments prior to 1918 are abrogated and the Turks are starting anew.

The Turks have also won the absolute elimination of the Armenian question from any future discussion. This is the first international conference in Europe that has been held to consider matters of the Near East since and including the Berlin Conference, where the Armenian question has not been up for consideration. The treaty does not mention them except under the name "minority population." There was much said about the atrocities that have shocked civilization but in the final conclusion there is no indictment of the Turk.

It seems inevitable, unless some Higher Power intervenes, that the Greeks must evacuate the country they occupied two thousand years before they ever heard of Turkey. The Armenians will not be given a National Home within the boundaries of the Turkish Empire, even though it be contrary to every moral sentiment. The Turk has also been allowed the right to expel any other populations he does not like, and the Turks feel toward the Kurds much as they do toward the Armenians.

Dr. James L. Barton, who was an unofficial American observer at Lausanne, gives the following conclusions:

"First, we are forced to consider this Turkish case closed. The Turk has carried on his government by processes of massacre for a generation. He has been tried by a court of his peers and they have found no indictment against him. Some say, 'Appeal to the moral judgment of the world.' It was appealed to in 1915 and after the tragedy of Smyrna. It was appealed to when that tragedy was in danger of being repeated in Constantinople. Nothing came of it. The United States can now do nothing for the protection of the Armenians unless it were to declare war on Turkey. We could have joined, three months ago, with England, France and Italy in a firm stand. Then the case could have been settled right and without war.

"We have seen physical force fail in dealing with the Turkish Empire. We are driven to the one thing we can stand for, namely—moral force. The only course open to us is to muster our Christian forces. We have not lost faith in the power of Jesus Christ to win a nation and a people. We are driven from confidence in physical force to our absolute belief and confidence in the power of the Gospel of Christ to change conditions in the world. The Turks in Lausanne recognized that there is a moral need. They said they want missionaries; that religious liberty is accorded. Turkey is no longer a theocracy. The government is divorced from religion. Religion centers in Constantinople and the civil government in Angora.

"Turkey is going to need help to reorganize her government. The Turks will be slow to take experts from Great Britain, France and Italy. America must be ready to furnish these. I believe that if we go into the League of Nations with Turkey we can bring to bear on Turkey a moral force that will have weight with her and will help her to be worthy of a place in the sisterhood of nations."

We can and must also continue to send relief to those who suffer from Turkish cruelty, and must send missionaries to the Near East.

#### THE PRESENT PERILS IN CHINA

"**C**ONDITIONS in China are at a crisis," writes a well-informed correspondent under date of December 20, 1922. "Things cannot go on as they are. Either the foreign powers must intervene or the Chinese must establish a decent, stable government. Many leaders are pocketing the money that should go to railroads, schools, adequate protection and reforms. In the north, bandits have been burning and looting towns and villages, dragging off women and girls for their own wicked purposes. Seventeen foreigners have been seized and held for ransom. Some were civilians and some missionaries."

Mr. F. Frederickson of the Norwegian Lutheran Mission at Lushan, Honan, writes that four or five thousand Chinese bandits and disbanded soldiers entered the city (June 5th) at 3 A.M., the city gates having been opened for the marauders by soldiers placed there to guard them. The city was looted and one third of it was burned, including the city "yamen" and all business and official houses. About two hundred people were killed and thousands were carried off and held for ransom. Mr. Frederickson says: "The mission station was attacked and Mrs. F. Frederickson and I with Miss M. Staurseth lost everything. The houses were set on fire and we, together with the Chinese Christians, were taking shelter in the chapel when the robbers came and ruthlessly took us captive, with threats to kill us all. It was only the protection of God that hindered them from doing so. Mrs. Frederickson and the baby were not al-

lowed to go with me and Miss Staurseth was bound and led away. After seeing the bandit chief, I secured the release for myself and family but Miss Staurseth was taken to the mountains and held captive for four days. When we returned to the station, destruction met our eyes and we did not have a change of clothing, food nor any money except what Chinese friends gave to us. After a week among the ruins, a soldier escort was secured and took us to the neighboring mission station of the Augustana Synod Mission at Kiahsien where fellow missionaries gave us aid."

A correspondent writes that the kidnapping of a child stirred the diplomatic body in Peking and they sent word to Gen. Wu Pei Fu through the government at Peking, that unless something was done to end the outrages the foreign powers would intervene. General Wu, who had previously done nothing to stop the abuses, sent troops against the bandits who retreated to the mountains. Aeroplanes bombed their strongholds and in terror they set the captives free.

"Not since the days of the Boxer rebellion have there been so many outrages committed as during the past year," says the *Chinese Recorder*. The foreign residents' committee has made a report of these outrages, part of which we quote: "The Augustana Synod Mission has five main stations in Honan, Hsuehchow, Yuchow, Juchow, Kiahsien and Honanfu (Loyang). All of these stations had to be abandoned by the foreign missionaries, except Hsuehchow. But also at Hsuehchow on the Peking-Hankow railway the mission schools have been closed and practically all work has been at a standstill. More than twenty adults of the Augustana Synod Mission took refuge in Hankow, Chengchow, or Peking.

"At Juchow the two missionaries, A. Lundeen and A. O. Forsberg, were taken captive. The station was looted, the missionaries losing most of their personal belongings. The China Inland Mission has also suffered heavily. Shangtsai station was looted in part. From this station the bandits carried the Rev. H. E. N. Ledgard. Shengchiu station was looted and partly burned. Mrs. and Miss Soderstrom were carried away from this station. At Yingchowfu in Anhwei the brigands looted the station and burned the new residence of the foreign ladies which had been occupied only a week or ten days.

"These three stations as well as Kwangshow were all abandoned by the China Inland missionaries. In all, twelve adults from these four stations are refugees at the time of writing. Besides these four, four other stations were temporarily vacated by the missionaries.

"Kidnapping of foreigners has become a common thing. In the early part of 1922 Rev. W. H. Oldfield of the Christian and Missionary Alliance was captured by bandits in Kwangsi. Later, a French priest of Wuchan, Kweichow, was sent out to plead with the robbers not to loot a town. He was held as hostage on condition that the remaining \$8,000 of the \$10,000 which had been demanded, be paid.

Dr. and Mrs. Howard Taylor of the China Inland Mission were captured at a small village not far from Yunnanfu. Mrs. Taylor was released in order to bring the terms upon which her husband might also be released. One of the conditions was that the advance of soldiers should be stopped.

"The climax has been reached in the recent outrages in Honan. During the fighting last May between Wu P'ei-fu's and Chang Tso-lin's forces, the military governor of Honan, Chao J'i, took sides against Wu P'ei-fu with disastrous results to himself and his followers. Many of his defeated soldiers and officers thereupon turned brigands and have been the backbone of the brigand forces which have ravaged Honan the past few months." Lushan, where Mr. and Mrs. Frederickson were captured, is less than seventy-five miles from the headquarters of General Wu P'ei-fu.

China is in despair. The people do not want another revolution nor do they wish foreign intervention to produce order but they do desire above all things peace and stability. Confucianism, Buddhism and Taoism have failed to lift the country out of this evil state and now Christianity has a great opportunity. Those who have put Jesus Christ to the test know that He gives the foundations for character. Only the power of God can save an individual or a nation.

#### THE WOMEN'S COLLEGES IN THE ORIENT

THE story of the raising of the \$3,000,000 fund for the Women's Union Colleges in the Orient is told on another page. Success was due chiefly to the faithful and self-sacrificing service of Mrs. Henry W. Peabody, who, with the help of many other devoted women, planned and carried on the campaign. Mrs. Peabody was herself a missionary in India and from first hand knowledge speaks of the need of educated Christian leadership among the women of the Far East, where women are making their influence felt in many walks of life.

Graduates from the colleges and medical schools are already working for their less fortunate sisters and are founding Christian homes and schools. One of the students in an Indian college said to her Bible teacher, "I was a Buddhist when I came to college, my father is one of the leading Buddhists in Ceylon, but the Bible is so wonderful, and after a year with you I, too, was a Christian. I have waited another year to be quite sure. Please allow me to go back to my own people and be baptized. You here are Christians. My testimony would have no special weight but it may be that some of my people who have never known will find the way through me." Her own mother came first through her "testimony" and now she is going back to lead her own people to Christ.

The people are demanding an education and teachers are greatly needed. It is not good to employ non-Christians in mission schools

and Christian colleges alone can supply trained Christian leadership. Other forces are active and non-Christian or anti-Christian teachers may undo much that missionaries have done.

Many reforms are needed in family, social, industrial and political life. These cannot be wrought by foreigners but when a sufficient number of native Christians are trained to influence public sentiment, they will demand that the evils cease.

Last year a questionnaire was sent out to 218 college women in Japan. One question was, "What changes would improve the homes in Japan?" A large number entered a protest against the geisha contracts, calling them an insult to Japanese womanhood. This shows that college women are at work to change the prevailing evils that hinder the development of their sisters. Thousands of girls in India, China and Japan desire to be educated in order that they may help their own people. Nothing short of a truly Christian education will fit them for the task.

Now that the financial future of these seven colleges is assured, the Christian women of America who have given to the fund must see to it that the training is kept thoroughly Christian—that Jesus Christ is exalted in these colleges; that His deity is acknowledged and that these young women are taught to look to Him as the only Saviour from sin. The Bible must be taught as the Word of God and final authority in *all* matters of religious faith and practice. Then these colleges will succeed as dispensers of light in the Orient.

### THE TWOFOLD FAMINE IN RUSSIA

**T**HERE is in Russia both a famine of bread and a famine of the Word of God. Among the greatest sufferers are the students, professors and religious leaders. The European Student Relief of the World's Student Christian Federation has done valiant work since 1917 in keeping alive, largely through self-help schemes, thousands of the student class in central and eastern Europe. The following description shows something of the life of a typical Russian professor today:

"If he is an instructor of engineering or medicine he is supposed to receive as food a monthly allowance of bad fish, some rye flour, and a quart of sunflower oil. Even a technical expert is really fortunate if he receives one such ration in three months. The professors and students of the so-called liberal arts get nothing. They are looked upon as parasites and hence are hardly tolerated. Professors as well as students last winter bartered every salable thing which they possessed for food, clothing, lodging, or firewood. This winter they have nothing to sell. There are no regular jobs to be had as laborers, the average lodgings available for their limited funds are impossibly foul and desperate, the fuel, if they have any, must be gathered per-



sonally in the forests, and they have no light by which to study except lamps made from empty containers and kept burning with the almost priceless sunflower oil, each drop of which when burned means so much less with which to satisfy their ever-present hunger. With no help whatever this winter a strong professor or student must work from sixteen to eighteen hours to meet expenses for himself. This leaves nothing extra for a family. Further help must be given by the outside world or the light of education and learning in Russia will be extinguished altogether."

The American Relief Administration reports from Moscow that eighty-five of the students who are being fed with American food are making a big return upon that investment. They receive one meal a day at the student-feeding kitchens of the city, maintained by the Student Friendship Fund of the World's Student Christian Federation of which the Y. W. C. A. and the Y. M. C. A. are the American representatives. They give one day and one night out of every three to the work that the American Relief Administration is doing for refugees and for children. Themselves poverty-stricken, they give generously of their only possessions, time and love. Their particular department is the collecting and distributing work, and their special field consists of the seven railroad stations into which trains from the famine-stricken areas run. It is a hard and a dangerous work. So many of the refugees who come into the Moscow stations have typhus that more than half the eighty-five students working among them have already suffered from that dread disease. More than 10,000 students in Russia are receiving one meal a day in the student kitchens maintained by the Student Friendship Fund.

The American Friends Service Committee, in announcing a budget of \$2,675,000 to cover its work in Russia until September, 1923, stated: "We make feeding our first object, and use funds for reconstruction only after famine relief has been provided. It should be realized, however, that agricultural and other reconstruction work is itself famine relief work in the broadest sense of the term. Until the agriculture of the famine zone is reconstructed, the famine cannot be terminated; and our reconstruction program is just as essential to permanent saving of life as is relief feeding. All reports indicate that the suffering in the famine area is going to be almost as great this year as last. The great shortage of horses and seeds made it impossible for the peasants to plant enough for their needs, and a very severe drought during the summer of 1922 very seriously affected what little grain was planted. Large numbers survived the famine last year by eating their livestock, but this year little stock remains to be eaten. Last year famine sufferers who had clothing or other valuable possessions sold them for food, but this year they will not have that resource either. They will depend more completely than ever upon outside relief for their lives."

Other Christian relief agencies, like the Efficient Russian Evangelization Society of New York, are working particularly to save the evangelical Christians of Russia and are at the same time feeding the people with the Word of God.

The need of spiritual food is quite as great as for temporal bread. According to a British newspaper correspondent, if we would correctly understand the position of Communism in regard to Russian life and the internal and external policy of the Soviet Government, it is necessary to see Communism in its true light as a new religion, the state religion of Russia. Mr. Duranty finds that Communism is the accepted doctrine of the Russian State, and cites the statement of Lunacharsky, the Soviet Minister of Education, that Communist teaching would form a part of the Russian scheme of instruction, from elementary schools to the universities.

The Christian message to Russia will not only bring practical help for the problems of every-day life but will bring about right relations to God and preparation for the life to come.

### UNOCCUPIED CHINA

Almost one-fourth of China proper still remains unclaimed by any Protestant Church or Chinese Home Missionary Society. In addition an area exceeding in extent the whole of China proper and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet remains unclaimed and practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies and other places where Chinese estimated at over eight million in total number reside, and where as yet comparatively little Christian work is done among these relatively influential countrymen. No missionary society has assumed evangelistic responsibility for forty per cent of Kweichow, Yunnan, Kansu and Kwangsi. The population of these unclaimed areas is fifteen million. There is not one foreign doctor in Inner or Outer Mongolia.

Of the three-fourths of China proper for which Christian missions have now acknowledged responsibility, many sections are so poorly worked that 380,000 square miles, or one-quarter still lies 30 li or more beyond any reported evangelistic center. Add this to the unclaimed area and approximately 46 per cent of the total area of China proper still remains relatively unoccupied for Christ.

We have only begun to bring in the harvest. The great need of the Church of Christ in China is to receive a fresh spirit of Apostolic evangelism. It is possible to be busy organizing, raising our educational standards, increasing our hospital efficiency, multiplying our expressions of Christian service and yet overlooking the supreme and immediate need of harvesting the ripened grain.



A GROUP OF OUTCASTES—THE “UNTOUCHABLES”—IN INDIA

## The New Opportunity in India

BY REV. W. L. FERGUSON, D.D., MADRAS, SOUTH INDIA

Missionary of the American Baptist Foreign Mission Society, 1895—

**T**WO forces are struggling for the mastery in India today, The Past and The Present, The Old and The New. The Past is saying, “Back to the Vedas and Shastras, to the ways and works of the Ancients.” The Present is saying, “Let us break their bands asunder and cast away their cords from us.” The Old stands fearful and frowning, with warning voice and uplifted hand, saying, “Beware!” The New is young and fair, “like a bridegroom coming out of his chamber, and as a strong man to run a race,” ready, eager, confident, impatient at either warning or restraint and anxious to be off and away upon the unknown and untried course called The Future.

What will be the issue of the struggle? Will India break with her past? Will she, dare she, abandon her caste, her ancient social, economic, educational, commercial and political systems and substitute for them the modern spirit of progress, equality and fraternity; give freedom of choice to the individual in such vital and important matters as selecting a trade, vocation, profession or a wife; adopt with all its possibilities for good or evil the new scientific learning of the West; employ to the full the machinery and processes of present day commerce and merchandising; and accept with all its implications the doctrine of democracy, giving it practical application in local, provincial and national government? And more important than all, Will she, dare she, change her ancient religious systems for a new and more aggressive faith? Will Hinduism, Buddhism, Mohammedanism and many others pass with the old order, as did the religions of Greece, Rome and the rest of Europe and will CHRIST win His way to the hearts of all?

To give adequate answer to all these questions would require the writing of a book. The most that can be accomplished here is to give some hints or what has been and now is going on.

That India is moving in the direction of Christ there can be no doubt, especially when one compares the India of today with the India of a century or a century and a half ago. History has a way of repeating itself, sometimes down to the last detail, and this is true of India and the spread of the Christian faith. Look at that old India, closed fast against the entry of the missionary; that India immersed in satisfaction with its caste and its religion; that India with lords many and gods many—330,000,000; that India with its idolatry, human sacrifices and widow-burning; with its outcastes, Laws of Manu and self-inflicted woes; with its priestly caste in practical possession of the keys to knowledge, privilege and power; with its high lights of wisdom and philosophy on the one hand, the possession of the few, and on the other hand its dense darkness for the people as a whole.

Now place over against that the coming of CHRIST and His message and see what the years have wrought. At first the missionary was ignored or treated as a curiosity, just as he was in Athens in the first century. "Some said, What would this babblers say? others, He seemeth to be a setter forth of strange gods; because he preached Jesus and the resurrection." Then arose at successive stages disputations, oppositions, persecutions and ostracism, so that those who followed The Way ultimately became "The sect everywhere spoken against." From Brahman convert to outcaste convert all who accepted Christ had to endure the ban of fire and water, the loss of friends, property, worldly prospects and family ties. This still continues in greater or less degree; but with less strength many times than in the past.

At present the conflict has advanced to the literary stage, where tracts, books and pamphlets in refutation of the Christian message are being freely produced, and to the active counter propaganda of public preaching by Hindus and Mohammedans whose aim is to confute us and to confirm their own adherents. Down to the last detail the methods of the Christian missions are being imitated or duplicated, in young people's work, in Sunday schools, in work for women shut in their homes and in open proclamation in the streets. The day of organized and vigorous resistance is upon us; but we do not fear because the light is shining with ever increasing brightness. It is interesting sometimes to observe what ancient charges are renewed.

Once, in a village some miles back from the main highway I heard a man reproach one of the Christians who had just been attending worship and the observance of the Lord's Supper, saying, "Your religion is abominable; I want nothing to do with it. You have just been drinking the blood of a baby who has been sacrificed." Students of early church history will recognize this as one of the indictments brought against Christians in the Roman Empire. One could adapt Paul's descriptive words (1 Cor. 1: 22-24) thus: Mohammedans ask for signs and Hindus seek after wisdom; but we preach Christ crucified, unto Mohammedans a stumblingblock, and unto Hindus foolishness; but unto them that are called, both Mohammedans and Hindus, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

The constant preaching of the message: There is one God and Father of all; there is one Lord and Saviour of men; there is one hope and way of salvation; there is equal opportunity for king and beggar, for caste and outcaste in the kingdom of grace, for God is no respecter of persons—the preaching of these elemental truths of the Gospel and the practical exemplification of them in service has made a deep and an abiding impression upon India so that she is no longer the same. These basic words are becoming the common possession and belief of the multitudes and the effects are correspondingly noticeable. While the major portion of the changes to be noted is doubtless due to the Christian message, the interplay of other forces, such as the British administration in government, modern education, commerce with the outer world including foreign travel and the Great War, should not be forgotten, and whatever credit is due should be assigned to them.

These are some of the changes which one long resident in India and familiar with its customs may note:

*Caste* is undergoing great and constant changes. Its spirit and attitude toward the lower castes and the outcastes is modified to such an extent that Brahman and other leaders are instituting



WHERE MISSION WORK IS BEGUN—A HUT USED FOR A VILLAGE SCHOOL

measures for the social, intellectual and economic uplift of these depressed classes. Such efforts are not new in India, for missionaries and government have been at work on these tasks for nearly a century. The thing that is new is to have the high castes recognize the manhood and the needs of these humble folk and to begin to bestir themselves for their reclamation. Caste-intermarriage has not yet become popular; but caste-interdining with social and political fellowship is rapidly increasing, especially in the cities and larger towns. Political and social reformers of all parties are discussing the caste problem; most of them are unsparing in condemning the system; and many are seeking ways and means for freeing themselves and the people from its rule.

*Idolatry* is scotched; but not killed. Like caste it will be long in dying out. Its defenses are weakened and one now hears little of the theory that the particular god represented by the image is resident in the image, having come in at the time of dedication. Rather is the defense similar to that which is made by a devout Roman Catholic for the use of his images, that they are aids to worship and faith.

*Polygamy* is declining as an institution both among Moham-medans and such classes of Hindus as once openly practised it. Men are more and more becoming ashamed of it and are ceasing their efforts to defend and uphold it. Monogamy is becoming the universal custom.

*Widow-remarriage* is becoming common. It has always been lawful for a man to remarry after the death of his wife; but until recently women have been compelled to perpetual widowhood, with all the domestic and social deprivations which Hinduism imposed. The reform began with the remarriage of virgin widows,—those girls who in infancy had lost their husbands through death. I well remember the day when the senior missionary at a great gathering stood on a chair and read out to the entire assembly the news of the first widow-remarriage to occur during his long service in India. Today such events are so common as to provoke scarcely a comment in the press. When one considers that there are some 26,500,000 widows in the land the importance of this reform becomes apparent.

*Child-marriage* is slowly dying out. The census tables of 1911 show that at that time there were more than 2,500,000 wives under ten years of age, and over 134,000 under five; and 13,212 under one year old. The system is under condemnation by the best social reformers, and the two Native States of Mysore and Baroda have passed laws making it unlawful to marry girls under the ages of eight and nine years of age in these respective States. Besides the Christian missions and churches, two other religious organizations,

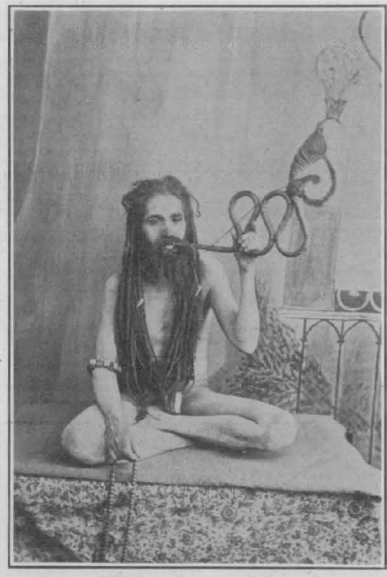


WOMAN'S CHRISTIAN COLLEGE, MADRAS

A center where new Christian leaders are being trained

the Brahmo Samaj in Bengal and the Arya Samaj in North India, are working to overthrow the custom.

The practice of *dedicating girls and women* to the service of Hindu temples is being attacked by Hindu reformers. Many of these girls and women have been formally married to the idols in the temples, have been taught to sing, dance and perform publicly at Hindu festivals, at marriages and on other great occasions. What



A PRODUCT OF HINDUISM  
A Hindu "Holy Man" receiving alms

such a system has produced in the way of moral degradation and shame is known only to the women themselves and to those who have gone among them as friends carrying the message of hope. All honor to the enlightened ruler of Mysore, His Highness the Maharaja, who at one stroke of his pen abolished the system in the temples within his domain! Hindus themselves must handle this reform, for since it is connected with religion and the administration of the temple and its worship, the British Government, which is pledged to religious neutrality, cannot touch it with legislation.

*Obscene carvings* and ornamentations on the temples and temple cars are becoming less in evidence. In South India, in the parts most familiar to me, during

the past fifteen years I have not known of more than one new temple to be built with these objectionable objects exposed to public view; and in the restoration of temples such figures are being omitted.

All these things and many more which might be cited indicate that there is now in India such a thing as public opinion and a growing conscience to which appeal can be made, and successfully, for reforms. A new day is dawning for the 50,000,000 outcastes, the 500,000 blind, the 200,000 deaf and dumb, the 81,000 insane and the 110,000 lepers. CHRIST has come to India; his voice has been heard pleading for the widow, the poor, the oppressed, and for him that had no helper; and his voice is prevailing. In each forward step India is moving towards HIM. The people as never before are aware of themselves and of each other. The spirit of liberty and of democracy is abroad and the masses are beginning to claim and to clamor for manhood rights, suffrage, prohibition of the drink traffic, universal elementary education and much more. Sunday is generally



observed as a holiday in the cities and chief towns; Christmas is celebrated increasingly by Mohammedans and Hindus; and Christian standards prevail in courts of law, in marts of trade and in the practice of journalism and the learned professions. Yes, the trend is certainly toward CHRIST in the country as a whole. Thus great has been the impact of the Christian message and the influence of the nascent churches, whose membership and clientele now number more than 5,000,000 of every name; whose increase during the past decade has been fully 60 per cent.

*Prospects for future advance?*

Is there any reason to hope for the speedy evangelization of India; and what is our present opportunity for pressing on and completing the task? Let the answer be brief and to the point, namely, The prospects never were better. There are no obstacles more difficult to overcome than those which have already been faced and in a measure conquered. The main tools for our task have now been fashioned and their worth proved.

There are the translations of the Bible into all the main tongues spoken in the Empire.

There is a growing volume of Christian literature which is refreshing and fertilizing the thought of all classes, men and women, boys and girls.

There are the thousands upon thousands of village schools conducted by the missions and churches, with their daily teaching of scripture and their emphasis upon right living both before God and man.

There are the scores of high schools under Christian management where thousands of the choicest youth of the land, both boys and girls are being taught.

There are the Christian colleges dotted over the Provinces and Presidencies, in which the best and soundest learning of our day is being imparted to the future leaders of India, colleges for women a few and for men many.

There are the normal training schools for teachers, the industrial and trades schools for youth of both sexes, the theological institutions for preparing evangelists and pastors for their life vocations.

There are the medical schools and nurses' training schools for women, the hospitals, dispensaries, the homes for the blind, the lepers, the orphans, the aged and the infirm.

Last, but not least, there is the indigenous Christian community, which is feeling as never before its strength and its responsibility for the accomplishing of the work yet to be done.



A PRODUCT OF CHRISTIANITY

An Indian physician and his bride (also a physician) ready for service

Recent years have witnessed a marvelous development in self-government, self-support and self-extension.

Home and foreign missions are being maintained and successfully prosecuted by the churches of India.

Christians are exerting an influence on the thought and life of the country all out of proportion to their present numbers. Let none underestimate their importance in shaping the future and let none minimize the greatness of the work hitherto accomplished in bringing such forces into being.

On the other hand, let none fail to recognize the gigantic proportions of the task yet to be done. As yet only a little more than one out of seventy of the population is in any sense Christian; there are many areas only partially occupied by missions, where strong reinforcements are needed; there are other areas wholly unoccupied and unevangelized and these ought speedily to be pre-empted for Christ. Moreover there is the changing social, religious and political order previously noted in this article, the outcome of which none can foresee. There is always the possibility of reaction setting in and stopping the course of progress.

But none of these things, nor all of them together, should move or dismay us, for the people are open-minded and the only possibility of defeat lies in a lagging programme and in failure to cooperate with God while His Spirit is abroad in these wonderful days.



INDIAN CHRISTIANS AT AN ANNUAL CONFERENCE

Oblivious to the passing of time, they listen attentively to messages on sin and the Divine Saviour

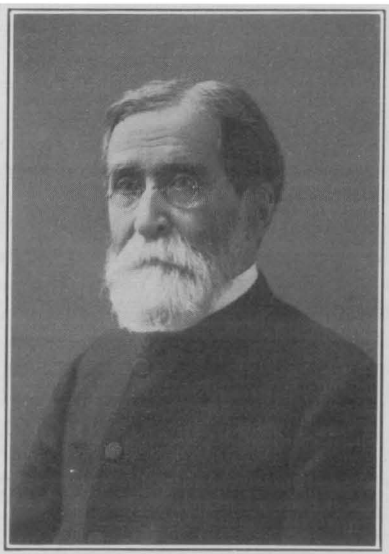
# Bishop Thoburn—A Practical Prophet

BY REV. HARRY FARMER, D.D., NEW YORK CITY

Associate Secretary of the Board of Foreign Missions, Methodist Episcopal Church

**A**T Meadville, Pennsylvania, on November 28, 1922, there passed away, at eighty-seven years of age, one of the great leaders of modern missionary enterprise. For fourteen years James M. Thoburn had been living in retirement and to his home in Meadville, there went from time to time great leaders of the Christian Church to consult with him or to receive his advice and benediction upon their work for world conquest.

For over fifty years he was an active missionary in India and during twenty years exercised the office of Bishop in the Methodist Episcopal Church. In his latter years present day affairs gradually failed to impress him. India filled his thoughts. Once hearing a visitor tell of just having come from Columbus, O., he inquired, "What country is that in?" and on being informed it was America, he replied: "I went to school in America when a boy, but I live in India now."



A RECENT PORTRAIT OF BISHOP  
THOBURN

James Mills Thoburn was born in St. Clairsville, Ohio, on March 7, 1836. He was the seventh of ten children, born to his parents Matthew and Jane Lyle Crawford Thoburn. He received his early training in a Methodist home and church and after being graduated from Allegheny College in 1857 he sailed for India as a missionary in 1859. He became known far and wide in heathen countries and Christian lands as one who exemplified the life and words of Christ. He was small of stature, almost insignificant in bearing, and might pass unnoticed by those who did not know him. When he returned on furlough after ten years of service in India, preachers and church officials paid him but little attention, and not many pulpits were opened to him. At an Iowa Conference of preachers, he could not secure an opportunity to speak, until the ladies of the Women's Foreign Missionary Society, lacking a speaker

at their anniversary, invited him to make the address. A few remain who heard him and they testify that it was the most compelling and thrilling address of their lives. Immediately invitations for missionary talks were pressed upon him, and in a short time he had collected the \$25,000 needed for his special projects, and returned to the field to carry on his work.

Having given his life to India Bishop Thoburn never once turned back. When the Board could not supply funds to keep pace with God in the forward movements, Bishop Thoburn appealed directly to the Church, and began the campaign for special gift support, which brought in to the India work before his retirement, several hundred thousand dollars annually, and which netted a yearly income of a million dollars to the Methodist Board for all foreign mission fields.

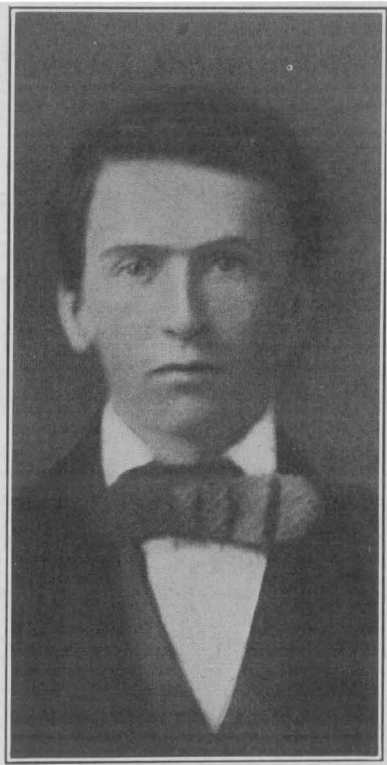
Bishop Thoburn was a pioneer in every sense of the word. Like Saint Paul, he liked to travel new paths and to sail unknown seas. He could not resist the call of the needy, and seemed to have a sixth sense which led him into strange places. One incident is typical. He was at work on his Sunday sermon one Saturday and could not keep his mind on the subject. At last he arose and put on his coat and hat and went out into the storm. He went into strange streets and at last was led to enter a house and inquired whether anyone there needed the services of a pastor. He found a man who was in despair and in contemplation as to how he might take his life. In a short time, Dr. Thoburn made this wayward son acquainted with his Friend and Saviour, and left him full of life and new hope.

The Eurasian people made up a large part of the English speaking community in every large city in India, and in Thoburn's early missionary experience, very little was done for them. Learning of the evangelistic tours of William Taylor, Dr. Thoburn invited him to come to India, and planned the series of meetings in Bombay, Calcutta, Lucknow and other large cities of India, which swept many thousands of people into the Kingdom. These converts were organized into self-supporting churches, which today are the centers of great missionary influence. When William Taylor returned to the United States, Thoburn gave up his missionary connection and support, and for many years led this evangelistic movement among English speaking people in India.

A country with more than 300,000,000 people might well constitute a sufficient challenge for any man, but to this missionary, whose ear was so delicately attuned, there came other cries from great distances. He crossed the Bay of Bengal, and preached to the hungry for righteousness in Rangoon, Burma. Soon he passed on to Singapore where many rallied to his call. Large English speaking churches resulted, and became the bases for reaching the native population of Malaysia. From Singapore, the work spread through-

out the Malay Peninsula, into Borneo, Java and Sumatra. On one occasion, while offering prayer in the Singapore Church, Bishop Thoburn was led to pray for Manila, the only city in the East then closed to the Gospel messenger. He pled for these people who were without the Bible and the free Gospel. Before ending the prayer, he seemed to see in a vision the barred gates of Manila open, and he broke into praise and thanksgiving for a prayer-answering God.

Bishop Thoburn was both saint and seer. His life was holy, but this did not seem to separate him from men. It rather attracted them to him. His preaching in India was attended by constant revivals. Christians came to him for advice and direction; sinners came for confession and prayer. He would not be discouraged nor overwhelmed by the masses of ignorant low-caste people and untouchables, nor by opposition and persecution of the Hindus and Mohammedans. He turned to the oppressed and needy with a sure faith that his Saviour was sufficient to care for them and to train leaders to instruct and guide them. While loyal to the practices of his Church, he did not hesitate to use his own judgment in organizing the new converts into churches, and instituting plans unknown in the home Church. He established



AS JAMES THOBURN SAILED FOR INDIA

village schools and simple church services. He brought the leaders together into District Conferences and Institutes—a method since adopted in America. He introduced Indian tunes with specially written hymns, and in every way tried to adopt the right method in preparing a service of worship and praise for these new-born Christians.

His heart was greatly touched by the abject condition of woman and her lack of recognition in the Indian family. His keen perception grasped the truth, that she could be rescued only by the efforts of consecrated Christian womanhood. He induced his sister Isabella to give up her home and profession and return to India with him. Her work was successful and marked out the way for others, so that

she not only left her name to the Women's College of Lucknow, but it is forever written on the hearts of Indian womanhood.

Bishop Stuntz, who was called into India by Bishop Thoburn, said of him: "In all that he said or did there was the prophetic note. He looked into the future. He looked at totals, not at items. He sought the currents, because he was not satisfied to move about the eddies."

At the Laymen's Missionary Congress in Chicago in 1909, the Chairman introduced Bishop Thoburn as the greatest missionary statesman of his generation, and he had the honor of opening the first session with prayer, and closing the last session with the benediction. The *Christian Advocate* has well described him: "Without spectacular qualities, with no special gift for dramatic eloquence, nevertheless by sheer force of spiritual endowment, breadth of sympathy and administrative skill, he won recognition in India, in America and the world, as perhaps the greatest missionary leader that Methodism has produced."

When retired by the General Conference in 1908, he said: "My parting word to you is that you will carry with you always the conviction that when Jesus Christ said: 'I am with you always,' He meant what He said."

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Bishop Thoburn walked with God—not ahead of Him, nor behind Him, but *with* Him, in such familiar, joyful fellowship and service that his aims and utterances were divinely inspired. He knew his Lord, he knew the Word, he knew the human heart and the only cure for sin, and he spared no effort in striving to make Christ known. He early saw that missionaries could never evangelize the people that must be reached, and that only by the enlisting of multitudes of converts, both of men and women, to tell the Wondrous Story in their own tongue, could the work be accomplished.

In 1900, at the Ecumenical Missionary Conference, New York, he said: "If this Conference and those whom it represents will do their duty, within the first decade of the new century, 10,000,000 souls might be gathered into the Church of Christ." The Living Christ was his favorite theme. "It is not enough," he said, "to proclaim the fact that Jesus rose from the dead; but to add to this the supreme assertion that He who was dead and rose to life again is living still; that he is the King of nations, the Saviour of sinners, the Helper of universal humanity." This conviction characterized his whole career.

*The Indian Witness.*

Probably the most striking thing about Bishop Thoburn was the way in which he combined the supernatural and spiritual elements with the practical and business qualities of life. This combination was in his case so perfect that it gave to his life a symmetry and value altogether unusual. His piety was of the type that could stand any test, yet his ideas and plans fitted in perfectly with the daily life of "small things" that mark all our lives. He touched great affairs of the kingdom and petty matters of daily routine with the same consciousness of God's presence and realization of His leading.

*Rev. Benton T. Badley.*



#### SOME MOSLEM PROPAGANDIST PERIODICALS

- (1) *The Message*, Colombo, Ceylon. Tamil edition.
- (2) *The Light*. Published in Lahore, India. Edited by Mustala Khan.
- (3) *Liwa-el-Islam*. In Arabic. Published in Berlin.
- (4) *Echo de l'Islam*—in French. Published in France. Organ of the Islamic Bureau of Information.
- (5) *The Muslim*—organ of the Anjurman-i-Islam, Singapore.
- (6) *The Moslem Sunrise*, Chicago. Ahmedi sect. Edited by Mufti Muhammad Sadiq.
- (7) *The Islamic Review*. Tamli edition, Madras, India.
- (8) *The Islamic Review*. Urdu edition, India.
- (9) *The Islamic Review*, Woking, England. Edited by Khwaja Karval-ud-din.

## The Situation in the Moslem World

*An address given at the Foreign Missions Conference, Bethlehem, Pa.*

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Editor of *The Moslem World*

**A**LTHOUGH the political chaos in the Near East rivets the attention of the public and the press, it is not the vital factor in evangelizing the Moslem world. Nor does this political situation, however perplexing, concern the whole Moslem world, but only a small fraction of its vast population.

The economic and social condition of the world of Islam is today such, and has been such for decades and centuries, that to rehearse its elements would "stir a fever in the blood of age," and would make all of us willing to devote our whole time and strength to social service in any land where women and children live under Moslem conditions.

But the social and economic condition is not the vital factor in evangelism. The vital and determining factor in the consideration of the Moslem world situation from a Christian point of view is the spiritual factor. Back of the other conditions is the religious factor, both on the side of Christianity and on the side of Islam. There are grave and age-long chasms that divide Islam from Islam, such as the Shiah and the Sunni sects, and other divisions almost equally deep, but in the present world situation, there is a unity in the Moslem world, the 15,000,000 Shiahs, as well as the nearly 195,000,000 Sunni Mohammedans, which consists, among both Shiah and Sunni Mohammedans, in age-long antagonism to Christ and Christianity.

The real unity of the Moslem world consists not in geographical proximity, although it might appear so as outlined on a map, for Islam has invaded all continents and crossed the seven seas. Nor is that unity political, in spite of the Caliphate movement in India, and the pan-Islamic movement on the part of the Turks. The Mohammedan dervish orders (which spread like a network all over the map) may be considered a political danger, but that is not the real and binding unity of the Moslem world. Nor is the unity racial, for all the races are represented.

Neither is it linguistic, although the dominating sacred language, that binds together these Mohammedans, is the speech of the Koran, Arabic. This linguistic unity is at first blush most remarkable. There is a journal published in Cairo called *El Hillal* which has a department of questions and answers. It has agents in Baltimore, in South America and in Malaysia, and in the November number subscribers asked questions on religious and social matters from Alexandria, Jerusalem, Freetown, Sierra Leone; Richmond; Jamaica; Linga, Persia; Cordova in Argentine; Portland, Oregon; and the Transvaal. One letter came from French Guiana, asking in regard to Mohammedan burial customs and modernism. Such a magazine proves the marvelous linguistic unity. Yet that is not the unity of the Moslem world.

Nor is it primarily social, although the social system of Islam is well nigh universally the same in its treatment of the child and womanhood. Nor is it ritual. To the world traveler, the muezzin's call and the minaret, and a half dozen other peculiarities like the Moslem's rosary are evidence of an external unity of ritual.

The real unity of the Moslem world is the blending of all these elements and the vitalizing of them by the dynamic of the *spirit of Islam*—a spirit of faith, of conviction, of intolerance, if you will, but an intolerance that has many points worthy of admiration.

The unity of Islam is a unity of the spiritual life, based on the conviction that Allah is the supreme and only Deity; that Mohammed is the final revelation of that Deity's will and goal and purpose



for humanity. In the great Mohammedan mosque, the former Christian Church, of St. Sophia, there hang high two shields—on one of which is written “Allah,” and on the other “Mohammed.”

Those two names dominate the whole Moslem world, Shiah, as well as Sunni, and this spiritual unity was never so real as it is today. Dr. J. Campbell White has often said that “there are four things that bind men’s souls together with bands of steel: A common faith, a common hope, a common task, and a common peril.” If you were a Mohammedan, Shiah or Sunni, think how your heart would throb at each of these conceptions and you would feel that there is a real unity in Allah’s program for the world under the leadership of Mohammed.

The second factor in the present situation in Islam is *the marvelous accessibility* of all Moslem lands and of all classes among Moslems to the messengers of Christ. Except Afghanistan, the holy cities of West Arabia, and the present disturbed areas in Turkey and around the Caspian, the whole Moslem world is open to the missionary. Seven-eighths of the Moslem world’s population and nearly as much of the Moslem world’s area is accessible. We can make no valid excuse for not carrying the Gospel to these Mohammedans. If there ever was any excuse for failing to go to Moslem lands because of closed doors that excuse has been forever abrogated by Western invasion and colonization. All doors are wide open.

In North Africa last summer, I never was compelled to use my passport for I was still on French soil and was able to travel over Morocco, Tunis, and Algeria, giving missionary addresses in cities where there were no missionaries and to audiences that were wholly Mohammedan or with small groups of Christians. There is no hindrance to the messenger of Christ. The same is true of the vast population of 70,000,000 Mohammedans in India and the 45,000,000 in the Dutch East Indies. Yet how large a proportion are still utterly neglected because the missionary societies are unable to cope with the situation.

This wonderful accessibility of the Moslems in Persia has been shown by the testimony of Dr. Speer; has been proved by Dr. Paul W. Harrison who, as a missionary, was able to visit Riadh, the capital of Central Arabia. It is also shown by the experience of Miss Jenny de Mayer, who has gone into the heart of Central Asia, and has proved that even a lonely woman can preach the Gospel of Jesus Christ freely in these unoccupied Moslem lands.

This fact that all these lands are open, is a challenge to the Church of Jesus Christ to occupy them before He come.

In the third place, correspondence from many lands, and my own experience, shows *an increasing responsiveness* among Mohammedans to the missionary message. The medical missions in Arabia, south and east, have proved this beyond the shadow of a doubt. In

Palestine, the colporteur who followed Allenby's army, and is now carrying on work under Mr. Archibald Forder, is proving that all Syria and Palestine is open to the message of the printed page.

Public meetings held last year in Algiers, Casablanca, Tunis, Alexandria, Cairo and other great centers, proved that one can gather together groups of intelligent Mohammedans anywhere and can tactfully, lovingly, present the Gospel of Christ without hindrance. At Modjowarno in Java I spoke in a crowded church for an hour on the death of our Lord and its significance as a ransom for sin. Nearly half of the audience were Moslems and the others, converts from Islam. When Sherwood Eddy came to Cairo, we could not find theaters large enough for the crowds that came to hear his message. A converted Mohammedan on the platform read the entire Sermon on the Mount, pronouncing every word distinctly. Dr. Sherwood Eddy spoke on the text, "What shall I do with Jesus who is called the Christ?" and fearlessly proclaimed Christ as a Saviour from sin. Copies of the Sermon on the Mount were not only read, but were taken home.

The responsiveness of Moslems is one of the remarkable facts in the present situation. This is proved also from the output of every press that is printing the Gospel and Christian books for Mohammedans. There is today a hunger for the Word of God, practically in every place where it is offered.

In the fourth place, there is an *increasing activity* and hostility on the part of the Moslem press. We expect this, because the Bible itself, as Christ, is always "a sign that shall be spoken against." Opposition is a proof of progress. Hatred and persecution are evidence that the Gospel of Jesus Christ is winning its way. I have a large number of Mohammedan newspapers, most of them printed in English, that prove the present day hostility in its vicious attack on the character of our Lord Jesus Christ, on the character of Christianity and our missionary efforts.

A Moslem paper published in Chicago is called the *Moslem Sunrise*, and another called the *Moslem Sunshine*, is published in Perth, Australia. There is, in the latter, a very bitter article regarding the atonement. The *Muslim Review* is published at Singapore and at the office of that magazine we saw a complete file. Another, published at Colombo, in two languages, Tamil and English, is the *Moslem Message*. Another is called *El Lewa*, published in three languages, Persian, Arabic and German, and is published by Moslems in Berlin. It gives the largest amount of space to news about Central Asia, Islam, Bolshevism. Three are published in France. The leading one is *Echo d' Islam*, copies of which we saw in Batavia, Java. We found a complete file at Solo, Java and an agency at Singapore. In India there is a paper called the *Epiphany*, published by the Cambridge Mission Band to lead Mohammedans and Hindus to in-

quire regarding Christianity. Now, for the same price and of the same size, the Moslems publish a similar weekly paper called the *Light*, to lead men to Islam. There is a ceaseless propaganda of the Mohammedan press in the East and the West to combat Christianity.

The fifth outstanding fact is the continued *paucity of definite results* in conversions from Islam. If you ask what have been the missionary results in regard to those who have changed their allegiance and have said, "I follow not this man but Jesus Christ," then we must answer, in the words of Peter to his Lord, when he said with truthfulness, "*Master, we have toiled all the night, and have taken nothing, nevertheless at thy word we will let down the net.*"

Critics at home have said, "You have caught nothing because your methods are wrong, or because your lives are wrong." They have indicted Raymund Lull and Henry Martyn and Karl Gottlieb Pfander, men of God who poured out their tears and life-blood for these Mohammedans, saying that they were mere controversialists.

But we confess, without fear of contradiction, the faithfulness of the workers in Moslem lands. They have not been slumbering; they have not loitered; they have *toiled* all night. Dr. John C. Young, for thirty-three years has toiled at Aden and has drawn in an empty net but hope deferred has not made his heart sick. I visited Miss Trotter, who has spent thirty-six years in North Africa, and found her ill. Over her bed hung a map of the North African field with the words of a prayer for these lost sheep—still on the dark mountains. She had gathered there a little band but how many have disappointed. At Fez, Morocco, two lonely women are holding out in that great stronghold of Islam, with 147,000 people. One of these women who has been there sixteen years said to me: "We have one living convert. I will take you to see him."

"We have toiled all the night." Can you point out more faithful missionaries than those who have toiled in Turkey and Arabia and on the borders of Afghanistan? Can you point out greater heroism than that of the thin red line of workers from Teheran to Tangier who have measured their lives on these dead lands, as Elijah measured his body over the dead child? "But there was neither breath nor life."

They have been faithful, but they also confess in the second place that they have failed. In other fields, when we hear the story of large success in the numbers of converts reported there may be a danger suggested by those words in Habbakuk, "They sacrifice unto their net and burn incense unto their drag." Missionaries are at times tempted to glorify this or that method, medical work, education, popular evangelism—whatever it may be. All have been tried in Arabia and Egypt and Turkey, but have failed to win any large number of Moslems.

Look at Arabia. After thirty-three years of work, not thirty converts from Islam in the whole peninsula. In all North Africa, including Egypt, where forty thousand Christians have been enrolled in the Evangelical Church—all Egypt, all Tripoli, all Algeria, all Tunis and all Morocco together could not muster baptized living converts from Islam to the number of three hundred.

In Java and Sumatra (after long waiting had made my heart sick) how I rejoiced to see a church full of Moslem converts at the prayer-meeting at Modjowarno. We said to these Dutch missionaries and German missionaries, "Let us thank God for the wonderful results you have here—45,000 living converts in Java, Sumatra and the Islands." "No," they said. "Our work among Mohammedans has been *comparatively* fruitless. We have 860,000 converts from heathenism and less than 45,000 from Islam."

Master, we have toiled all night and taken nothing. God wants us to face the facts and not to camouflage them by the statistics of a people won from the Oriental churches. Unless we face the clear issue of carrying the Gospel of Jesus Christ to the Moslems, we are not meeting the missionary situation in the Near East.

But, finally, we say the word with Peter: "*Nevertheless at thy word we will let down the net.*" We are not hopeless. If the missionaries hold fast to their faith, and will not let hope die, and if their love kindles with a new flame, at every rebuff, and the more they drive the nails of hate in Turkey, we can pray, "Father, forgive them for they know not what they do," then there is going to be daybreak in all Moslem lands. And with the morning light there will be a great draught of fishes to fill our nets.

If the Church of Jesus Christ does not abandon Moslem fields, but occupies new ones, then there is hope in the Moslem world situation. If we confess our faithfulness, and confess our failure as He knows it, and then say, "*Nevertheless, at Thy word, we will let down the net.*" Mark you, it is the same net and the same disciples, the same ship and the same Master—we do not need some different method, or compromise with some other Master to give us the haul of fish! It is going to be the same ship, the Church of Christ. It is going to be the same net of testimony, which was in Moody's hand and Spurgeon's and in every one's hand who has ever caught fish for Christ. But we need to have the old spirit of a dauntless faith to launch out into the deep and cast the net at the word of our Master. Then we will find our methods insufficient, and our organizations inadequate, and the nets will break; and we will beckon to our comrades in the other ships—the Oriental churches, who are also Christ's, and they with us will haul in that great shoal of fish. Christ meant what He said to Peter and to you and to me, "Follow after me, and I will make you fishers of men."

# Signs of the Times in India

BY REV. JAMES E. NAPP, B.D., SANGLI, INDIA  
Missionary of the Presbyterian Board of Foreign Missions

THE members of the Indian National Congress have been meeting in Gaya, a little town in the north of India, made famous to the Hindu because a footprint of the god, Vishnu, is claimed to be still in existence. When one compares the coming home of the members two years ago and last year, with this return from the Congress, one cannot help feeling that a wave of disappointment must have passed over the members of the Congress at Gaya. A leading Non-Cooperationist said the other day, "It is all up for us now. The only thing that we can hope for is that our children or grandchildren may live to see the dawn of Swaraj." Instead of the twice or three times a week meetings that were held in almost every place of any size after the former Congress meetings, this year there are none at all and the followers of Gandhi are very reluctant in speaking of Swaraj.

One cause of such a vast change in such a short time is that the leader of the Extremist party is in jail. Mr. Gandhi, who has a magnetic personality and who in many ways is an ideal leader appealing to many of the better feelings of the Indians, is out of the run and there being no other man who can compare with him, the Congress fizzled out for lack of a leader.

Another reason is the return to India of one of her own sons who has been making a trip through all the British dominions and studying the status of countries which are free and yet are under the British flag. His report shows that there is hope for India in the British Empire and that Britain is not such a ravenous monster as many Extremists delighted in showing her. This returned emissary has assumed the leadership of what is known as the Liberal party which favors remaining in the British Empire and working the councils here to the best advantage to show England and the whole world that India is ready or will shortly be ready for self-government in the British Empire. This party thinks that India is in the senior year of college and when she gets her degree, as she soon will, she will be able to run herself.

A third very clear reason is that the Extremist party has not been able to pass the goods over the counter, the very things they advertised. All of the five great planks in the platform of the party have proven too weak to bear the weight and so there has been a smash. The first plank, that of boycotting the schools and colleges, soon showed itself to be a very flimsy affair. A year and a half ago it seemed that this first proposition might carry but it was a wave of

enthusiasm that was soon spent. Not only did the government schools not decrease perceptibly in numbers for any length of time, but there seemed to be an increase of students and enthusiasm. The national schools, established by the Extremists, soon petered out for lack of funds and high-class teachers.

The second proposition, that of renouncing all government honors and titles, did not even have the strength enough to be born. Very few gave up "Khans," "Bahadurs," and C. I. E. A few here and there did send back medals and offered an "I thank you" for new ones but most of these now would again like to be known by the high sounding titles. This last New Year's list of honors was a large one, two whole columns in a newspaper full of names, and I have not heard of one being refused.

The third proposition was the boycotting of law courts and the establishment of national courts in which all business would be justly settled. This was a complete fizzle. Too few men were found who were willing to give up lucrative practices bringing in thousands of rupees per month for the uncertain emoluments of national courts, which were as yet not established and if established would not be able to carry out its decisions. These national courts have no power to protect human persons and property and people can not renounce the rights pertaining to these and therefore these courts are a dead letter. In many cases it was found that there was bigger graft than ever and India is the land of graft "par excellence."

For a while it seemed as if the fourth principle, the boycott of all foreign goods and especially English goods, would sweep the country, for everywhere one heard and read about the immense amount of foreign cloth that was being burned. There was a terrible waste of money in burning cloth while great sections of humanity, especially here in India, were shivering with cold. Perhaps if these heated Extremists had listened to the cries of hundreds and thousands, yes, millions of India's women and children and had answered their cries by clothing them instead of burning good cloth, a large blessing might have alighted on them. Merchants who had large stocks of foreign cloth on their shelves were loth to part with them at a considerable or total loss and so kept them hidden to see first what would happen. Today the market is flooded with foreign cloth as well as other foreign made articles. Good American cloth is selling here for half the price that is asked for native cloth and it is much more durable. The native spinning wheel and the native loom cannot compete with the machines in the foreign countries that turn out hundreds of bolts while the native loom turns out a yard. Besides, it was the Indian wife and mother upon whom the extra burden fell and they cannot bear any more than they had before. In fact, it is their burden that must be eased before the country can advance; a greater burden must be put on the husbands and fathers of the country, and also the

students in the high schools and colleges, who think that going to work in the morning at eleven and stopping at four or five in the afternoon, with whole day's vacation about one-third of the time, is all that the world can demand of men. The world may demand twenty-two hours of every twenty-four of a woman in India but it must not demand more than four or five hours of fiddle diddle work of men. They must be left free to discuss politics. Not until the men in India can come to see that there is no disgrace in work, that there is no disgrace in lightening the load of the overburdened women of the country, will India's future be bright.

The first four principles upon which Indian self-government was to be obtained proved to have been so unsatisfactory in their working out that the fifth principle was dead before it was more than born. Non-payment of taxes and civil disobedience was what was going to cap the climax and force Britain to her knees. The order never went out from headquarters except in a very thickly veiled form. Any section of the country that was fully prepared and sure of success might, if it wished, try civil disobedience—breaking the laws and refusing to pay the taxes. One section of the country answered but when the owners of property found their all just simply changing hands and they becoming the poorer while, perhaps, their enemies, were becoming wealthy over night, they soon dropped it. There may have been other places than Guntur that tried civil disobedience but I do not know of any of them.

#### UNWILLING TO PAY THE PRICE

Another reason why this halt has been brought in the march of India to this rapid self-government, is that India was not willing to pay the price. An exceedingly high price was demanded by Gandhi but not a bit too high. He is a prophet in that he sees that India must pay the extreme price before she can lay claim to the right to govern her own people. India as a whole does not know the principle of self-sacrifice and sacrifice was the price demanded. One cannot help but admire this apostle of non-cooperation, Mr. Gandhi. He paid the price in full and with him a few others—but only so few. The left hand digit of the price was “casting over of the greatest evil the world has ever known—caste.” India's millions of Hindus could not quite, or rather could not at all, bring themselves to go this far. Hinduism is founded on caste and as soon as caste is done away with and the Brahmin and the Sudra can look upon each other as brothers, Hinduism will lose the pillar that holds it up. So intricately is this caste idea woven into India's religions and society that when it is ripped out Hinduism will disappear or, at least, become but a shadow of what it is now and Indian society will have to be remade which will be a blessing to the whole world. India is not willing to pay the

price but until India is willing, India cannot be the democracy that Gandhi or any lover of India wants it to be.

If it had not been for the recent successes of the Turk in Asia Minor and his being able to dare to stand up and face the civilized world with a big stick in his hand, the Gaya Congress would have been less successful. The Indian Mussulman cannot get over hip-hip-hip-hurrahing over Kemal Pasha and feeling now that Britain cannot help but either give Turkey what he wants, even though it be London as a capital of the Turkish Empire, or else lose India as a dependency. He is wielding the big stick with all his might. The Khilafat is what is holding India back from rapid forward strides for the Mussulmen of India, numbering some 70 millions, are not going to lay down for the ploughshare what seems to them the great instrument that will bring Islam to the front.

The Moslem of India is a Moslem a hundred times before he is an Indian once. And yet the Moslem of India is in a quandary. He cannot quite fathom the meaning of Angora and the separation of Islam and the State. He supports Turkey because Turkey is the protector of Islam but now that Turkey has separated Islam from the political side of the State. Naturally the Moslems all over the world are debating just where their duties lie. Any violent action on the part of Angora may sever the Indian Moslem from Turkey and cause him to adhere to the former Sheriff of Mecca or to the Amir of Afghanistan as the champion of Islam. Any great dispute between the Arab and the Turk in the near future may strain the relation between the Turk and the Indian Moslem still more. And should the Arab come out victorious, the Indian Moslem, being more Moslem than a native of any country, will, doubtless, throw Turkey overboard. But here comes in that national question again. If the Arab does resist the Turk he will do so supported by the mighty British arm and this is offensive to Moslems all over the world and especially here in India. They want no Islam that is bolstered up by the power of any Christian nation. The more thoughtful of the Indian Hindus are now rather doubtful of the old slogan, "Hindu Moslem Unity." It appears that in the Khilafat branch of the national congress practically all the attention of the members was directed to the Angora problem, neglecting what the Hindu members of the congress considered the main reason for meeting, viz. the fixing of a definite policy for India's Home Rule. The Hindu members feel that the entrance into and the absorption of all time of the Congress by Ulemas, Moslem theologians, who tried to decide whether standing for election into India's councils was contrary to or in line with Islamic theology, was but a sad prophecy of the meaning of Hindu-Moslem Unity. They are asking, "Is this the price that we have to pay for it?"

Very little, apparently, was accomplished at this Congress.



Instead of getting the air cleared so that one might see the path along which to go, the air has been darkened by misunderstanding and selfish aims. As I see it now there are five parties. The Gandhi party, standing for the boycott of and the driving out of the British is the first party. Its motto is "HATE." The party lacks the nobler and finer spirit of Gandhi now.

The second party is the one that split off from the first party at this last congress meeting and I may call it the Das party after its leader C. N. Das, of Bengal. The idea of this party is to enter the country's councils and seize the power of the country in so doing.

The third party is the Khilafat party, formed of Moslems whose sole aim now seems to be to help Turkey and down Britain. They have gained the idea that the whole dispute is between Christianity and Islam to see which one will win.

The fourth party is the Liberal party, headed by a man of wonderfully keen ability and supported by some fine men who want India a part, but a free part, of the British Empire, like Canada and Australia, and who believe that the road to that goal is by the way of cooperation with the British until—it must be in the near future, they say—Britain hands over India to be ruled by Indians.

Then comes the fifth party which seems to have the cream of all the parties—the Christian party. This party also wants freedom, but believes in getting it in the road of progress. This party sees very plainly where India is still weak in education and in industry, and wishes to develop and strengthen these sides to such an extent that the government of India will in reality be a government of the people, by the people, instead of a government of all by a few and those few men who have no care for the great mass of India's teeming millions. One cannot but feel proud that the Christians are thus coming to the fore and with a sane program too. Dr. Datta, the Indian who was appointed to succeed Dr. J. C. R. Ewing, as principal of Forman Christian College but who modestly declines the honor, was the president of this Christian Congress. Another name appearing very frequently in the newspapers as one of the leaders of this Christian Congress was that of a woman, Miss Maya Das.

#### A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

A healthy body and a vigorous mind.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

*Rev. J. Hudson Taylor.*

## WHAT A SECRETARY SAW IN THE NEAR EAST

BY C. V. VICKREY

A thousand boys, potential leaders of a New Near East, occupying the Kaiser's Summer Palace at Corfu.

Another 1,400 Armenian boys, driven out of Asia Minor, temporarily domiciled in a half-ruined, abandoned warehouse.

Nearly a thousand boys, recently arrived from "Pontus in Asia," sleeping on the floors of the Zappeion Exposition Hall in Athens.

Four hundred girls, now safe from Turkish oppression, occupying the Royal Palace facing Constitution Square in the heart of Athens.

Another 1,300 Armenian girls, salvaged from the orphanages of Constantinople, transplanted to begin life anew in a strange land.

Sixty-seven younger girls, all of them suffering from conjunctivitis, crowded into one room 20x20 feet in size, a cold rain falling outside, with no other place of abode, eating, sleeping, working or playing, night or day.

In another room, scarcely larger, sixty-six infants, most of them under three years of age, some of them dying as a result of the weeks of under-nourishment and hardship endured during their migration in mid-winter from the interior of Asia Minor to Greece.

A part of the 9,000 Armenian orphans who are temporarily occupying summer hotel buildings, but for whom we must provide other shelter before summer.

Three ships in the Piraeus Harbor, crowded beyond capacity with over 10,000 refugees from Anatolia, who could not be disembarked from their long journey and unsanitary environment on account of inadequate quarantine accommodations.

A single ship, that had carried 27,000 refugees from Smyrna to safety, transporting the incredible number of 11,500 on one voyage.

In Constantinople Harbor another ship, decks packed with refugees obliged to flee from their homes in Asia Minor, but having no place to land except—Greece, war-stricken, impoverished, over-populated, the country that can least afford to extend hospitality to foreign refugees.

In one ramshackle building in Constantinople 300 newly made orphans whom Near East Relief workers picked up in the streets and abandoned homes of the one town of Ordu, Asia Minor.

25,000 Armenian orphans are dependent upon American relief for daily food in the Caucasus and another 11,000 orphans in Syria and Palestine, more than 9,000 of whom are Armenians recently driven out from Harpoot, Caesarea, Marash, Konjo (Iconium) and other areas.

These Armenian children, grown to manhood and womanhood, will bear the impress of American benevolence on their lives, with the lessons of forgiveness, love and unselfish service ingrained in their character. These boys and girls are the potential leaders of a New Near East, and will pass on to generations yet unborn the gospel of love, good-will and service which they receive from Christians in America.

What battleships and battalions have failed to accomplish, love and unselfish service will yet achieve in the name of Christ.



WHENCE THEY COME—A MOUNTAINEERS' CABIN IN THE CUMBERLAND DISTRICT

## Living Memorials to Abraham Lincoln

*Teaching Independence, Industry and Christian Service at Cumberland Gap*

BY GLADYS PARKER WILLIAMSON, CUMBERLAND GAP, TENNESSEE

**M**ANY memorials have been erected to Abraham Lincoln—statues and monuments, but the living memorial where the spirit of Lincoln abides, where he still serves, is the Lincoln Memorial University at Cumberland Gap, Tennessee, where three states join, in the heart of the Tennessee mountains, and readily accessible by railroad.

The purpose of the Lincoln Memorial University is its dedication, once and for all, to the supreme ideal of "work and study"—"independence and education." Surrounded by a beautiful campus and approached by avenues of magnificent trees, it owns 792 acres of land, much of which is under cultivation and also 2,080 acres of forest on the south side of Cumberland Gap. Beginning twenty-five years ago with less than two hundred students, it now enrolls seven hundred and fifty, with the thousand mark easily in sight.

A friend of the University expressed its purpose thus: To teach the mountain youth the best methods of farming and the mechanic arts; to provide them with normal and academic training, and, as needed, the higher branches; to build a worthy memorial to Abraham Lincoln among the people of his own nativity.

Every student here feels that here is a university for him; one that breathes the spirit of Abraham Lincoln, stands for what he stood for in character, manhood, high purpose, work and the willingness to work gladly. In proof of this, not only are the greater number of the present students referred by other students, but each and every one is animated by an intense desire to pass on the benefits he or she receives to the people of his or her home spot as soon as possible.

Light of education and Christian living is also radiating through the hills from this place of learning. Every Sunday students carry the message of service and righteousness to the little crude shacks used as "church houses." Some are Sunday-school teachers, some are student pastors, some are merely co-worshippers at this school where reverence to God and patriotism are stressed even before industrious labor and intellectual development.

Hemmed in by the mountains for hundreds of years the people of the hills have lived in primitive isolation, untouched by the insidious propaganda of the various modern sects and "isms." Deep in the hearts of these untaught mountaineers, however, is the inherent love of God and the Bible. Few homes, however bare, are without a family Bible and while they may be uneducated they are at least virgin and fertile soil, save those who have unfortunately come in touch with the traveling "holy-roller" preachers who are fast learning the extent to which they can profit by the ignorance and superstition of these people.

Interesting and unique is the philosophy one discovers by talking with some of the patriarchs of the hills. Many believe that by knowing nothing they sin in nothing and this belief led one man to remark that he thanked the Lord he and his family were ignorant; he wished they were "ten times ignoranter" than they were. Another insisted that the Bible was "agin" teaching "round" geography. The earth was flat as plainly stated, he declared, in the first verse of the seventh chapter of Revelation—"I saw four angels standing on the four corners of the earth," and how could anything with four corners be round?

Spiritualism has not invaded the hidden coves and valleys yet, unless one could interpret the belief in "hants" as such. One little boy, when asked to tell the difference between a ghost and a "hant," replied that "ghosts air purely imaginary but a hant you air likely to meet up with anytime."

In many communities in these mountains there has never been an organized Sunday-school. Not long ago one of the students from Lincoln Memorial University returned to his home eager to pass on some of the good things he had gained. When he suggested the organization of a Sunday-school his father declared that the people of the neighborhood would not stand for any such "new-fangled"

notions. The boy explained that Sunday-school was merely a place to study the Bible and finally convinced his father that it would be a good thing, convinced him to the extent that the old man gave him money to buy literature and hymn books. The announcement went out that this strange affair would be held in the schoolhouse the following Sunday and the crowds came through curiosity. The next Sunday came back and when the boy went away to war a leader was found to take his place. When he returned he was overjoyed to find the little organization flourishing.

Turbulent episodes sometimes accompany the birth of these little churches and Sunday-schools. One woman told an officer of



A BOYS' DORMITORY AT LINCOLN MEMORIAL UNIVERSITY

the University not long ago that she "never had no peace o' mind while Bill and the boys was at meetin' on account o' the shootin' scraps they'd git into." The story is told that one old man who had been convinced that a church would be a good thing told his son to go ahead and start it and if anybody tried to raise a disturbance he'd take his gun and see that they quit it.

A journey of a few days through these hills and a glimpse into some of the cabin homes out of which come the students of Lincoln Memorial University would convince anyone that here is a field ripe unto the harvest. Crude quarters where there is ignorance of the laws of sanitation and ventilation, one-room dwellings where families of ten or twelve cook, eat and sleep demonstrate the need of the knowledge that cleanliness is next to godliness, as well as that to make bodies fit temples for his Spirit there must be the proper development of mind, body and soul.

Yet in spite of all their unfavorable aspects the sight of the big family Bible is a familiar one in these homes. In one cabin last summer I found a lurid representation of Noah's Ark, a chart about a yard square occupying the place of honor on the log walls and the mother pointing to it proudly told me she had had it "nigh on to twenty year" and added with a sigh of satisfaction, "I've jes' raised my family on that pitcher."

Happily, the principle of service has found its way into the minds of the boys and girls who come to Lincoln Memorial University. "I was born in a renter's family in a mud-dauby hut not far from the Holston river," one of the students wrote me. "When I was nine years old we moved fifty miles farther west to Claiborne county, two miles west of Tazewell. Here I went to Sunday-school for the first time. Although my folks were religious we had lived at a distance from the church house and I had not gone very much. When I was eleven I won a Bible for attending every Sunday in a year a Sunday-school two miles and a half from where I lived."

When the students are asked as to their plans for the future the answer is almost invariably that they will follow some line of service to others. Some of them are getting their preliminary education at Lincoln Memorial University preparatory to taking regular theological training later, one of them having already heard the call to the far-away mission field of Africa. Some are at present acting as student pastors, many are teaching in Sunday-schools in near-by communities, and practically all of those who have graduated are taking active parts in the churches of their home communities.

One boy interprets Christian service in the form of agriculture, and says he is going to teach people how to produce better and cheaper crops and how to make home happier and more attractive. One feels he will find a place for service as a newspaper man, some as teachers, others as business men. Invariably they state in different words the same thought, "I want others to know what I have learned."

While agricultural training, forestry, and engineering appeal most specifically to the men of the region, the college is co-educational. Women are admitted on equal terms to all academic courses, and under the direction of the Women's Advisory Board, special courses in domestic science and hygiene, in industrial crafts and household arts have been inaugurated. With a student enrollment of some seven hundred and fifty the greater per cent of whom are working to pay a part or the whole of their tuition, Lincoln Memorial University is helping to break the shackles of ignorance and isolation which so long have fettered the boys and girls of this great region. The arms of its service extend into many neglected regions; the demands upon it are great; its facilities are all too few.



REFUGEES SHELTERED IN A TOWER OF THE ANCIENT BYZANTINE CITY WALL,  
OF CONSTANTINOPLE

## Searching for Facts in Constantinople

*The Pathfinder Survey and its Meaning\**

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE

IT IS a difficult task to make a survey of a cosmopolitan city in which there are many varied elements of population and where no census has ever been taken. The city is thought to contain about 1,200,000 inhabitants, of whom about 560,000 are Turks, 384,000 Greeks, 118,000 Armenians, 50,000 to 120,000 Jews, and the rest include large numbers of Kourds, Arabs, Persians, and Russians. The predominance of Greek influence is traced from the founding of Byzantium to 1453, despite Latin domination under the Emperors from Constantine to Justinian and again after the disastrous Fourth Crusade. The Greeks have contributed to the city wealth, learning, the study of law, the development of art, and in later times, the impetus to philanthropy. The Armenians, who in the earlier days contributed three Emperors, became under the Turkish domination the bankers, printers and goldsmiths of the city, and were for a long time in charge of the Imperial Mint. The Turkish conquest in 1453

\*The idea of the Social Survey of Constantinople was first developed by the late James Perry, a Y. M. C. A. Secretary who was soon afterwards killed by brigands in Cilicia. It took shape in the organizing of a Council of Fifteen, representing the American Mission, the American Chamber of Commerce, the Y. M. C. A., the Y. W. C. A., the two American Colleges, the Near East Relief, and the American Red Cross. Heading up the actual work was Prof. Clarence R. Johnson, of Robert College, trained at Brown University as a social expert, who has been the Director. The scope of the Survey being limited by financial necessity, it was decided to call the resulting book, "The Pathfinder Survey of Constantinople," published by the Macmillan Company, New York, at \$5.00 net. The illustrations in this article are used by courtesy of the Macmillan Co.

"The Pathfinder Survey" includes ten sections, prepared by committees under the guidance of persons well qualified to secure the facts relating to these ten subjects. It was with much regret that two other sections, those on Health and on Housing, were given up for lack of adequate funds. These ten are entitled:—Historical Setting, Adult Delinquency, Orphanages, City Administration, Refugees, Industry, Widowhood, Community Organization, Education and Recreation.

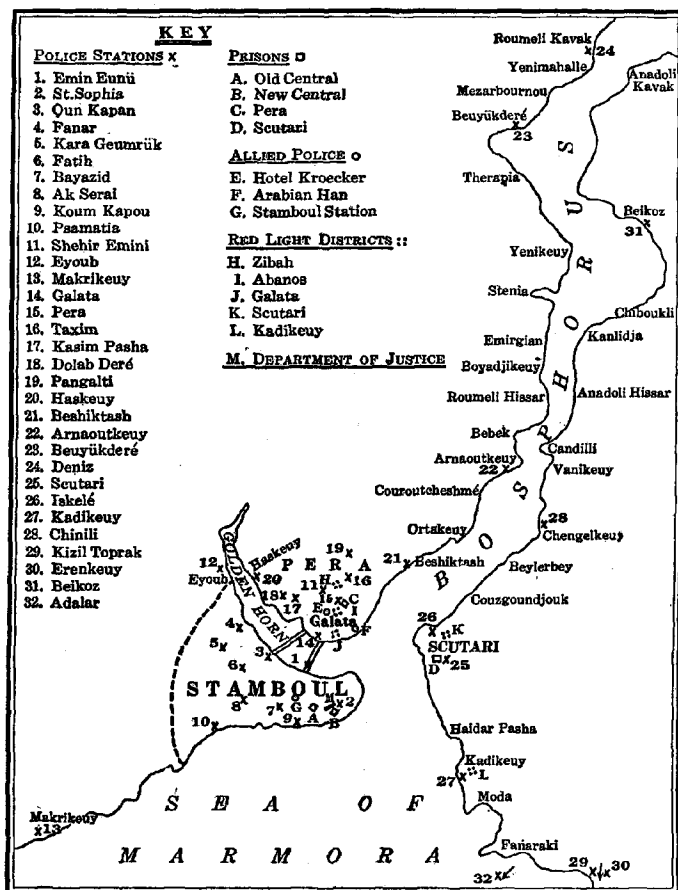
brought in an empire which flourished by the official business of conquest, and waned when that declined. The Spanish-speaking Jews, driven from Spain in the times of the Inquisition shortly after the Turkish conquest, came hither for refuge under Moslem rule from their Christian persecutors, and their contribution to the life of the city has been along commercial lines.

With an estimated school population of 180,000, Constantinople has only about 600 schools, and only half of these are housed in buildings built for school purposes. Less than half the children who should be in school are there, and all nationalities are about equally at fault. The government system of public schools is inadequate, but the parochial or community system is not much better. The buildings are poorly ventilated and unsanitary, mostly of wood and none of them fireproof. Nearly all are poorly designed, and none of the schools possess what would pass for libraries. Still, in many schools, including the Imperial University, surprisingly good work is being done. In contrast with the native schools, a number of French and Italian schools, some English, two American colleges, and three high schools, serve as a model to the other institutions. The need is clearly shown for normal preparation for teachers, and of adequate salaries to secure better teachers. In the Turkish schools they are often months behind on their salary; and strikes of teachers have occurred to secure the pittance due them.

A study of four hundred homes, one hundred in each of the leading nationalities, where widows are struggling with the problem of bringing up the children, revealed conditions fortunately rarely equaled in any American city. On the average each family has one room, with from two to ten persons in it. Of the Turkish widows many live in mosques or school buildings or old soup-kitchens. These dependents (for many of them are unable to earn their own support), have no municipal care, can rarely secure meat, eggs, fresh milk or fruit but live mostly on bread, onions, olives, fish and potatoes. They have no recreations, no books, toys or games. Over half the mothers were found to be illiterate, and more than half of them needed medical treatment, as did a large proportion of the children. The average mother could earn only \$4.14 per month for the support of herself and an average of three children. The Near East Relief is doing much to secure for them better living conditions. Under-feeding and overcrowding, unsanitary lives and harsh treatment are the chief troubles to be reckoned with.

Industrial conditions were investigated under difficulties, for many of the proprietors of establishments refused to give information and probably have something to conceal. The industries of the city do not include any large establishments, for there are only three factories that have over 100 workmen each, and the two largest stores employ only 250 and 140 respectively. Wages in factories average





AN ADULT DELINQUENCY MAP OF CONSTANTINOPLE

about \$24 to \$40 per month for men, depending on skill, and about half that for women, the minimum discovered being \$8 per month. In stores, wages are \$50 to \$60 for men and \$20 to \$25 for women, and the cost of living for persons in ordinary circumstances in Constantinople is not very different from what it is in New York City today. City bakeries employ about 3,500 men. Unfortunately the sanitary conditions were found to be bad, the morals of the men are still worse, while they work in crowded quarters and without machinery of any sort.

Children in industry include 2,500 boys under fifteen, averaging eleven years. They work from nine to eleven hours per day in the shoemaking trade and make wages of from 40 cents to \$2 per week. About 800 children averaging thirteen years, work in the garment

trade, with a ten-hour day, and 500 more are in the few factories. Of 170 in a tobacco factory, averaging ten years, more than half were found to be physically subnormal. The employers usually think of the children simply in terms of what they net *them*, with never a thought for the child. There are many many others in what are classed as street trades, including beggars, peddlers, carriers or porters; and these are of all nationalities, Turks and Jews predominating. The vast majority of these were found never to have been to school at all. Many of them earn a surprisingly large sum per day, and some of the beggars support two or three other members of their families.



TURKISH CHILDREN GOING HOME FROM SCHOOL IN CONSTANTINOPLE

The Study of Community Organization deals with the churches, mosques, synagogues, Christian Associations, Sailors' Club, University Club, Union Française, Club de Constantinople, and Masonic lodges, as well as athletic and social and literary clubs which are always under some national organization. The mosques are supported by the Ministry of Evkaf, which administers properties deeded to such pious purposes. There are fifty-two, or more, Catholic churches under French orders, also twenty-four orphanages and two hospitals. The Survey discovered two Persian mosques, three Bulgarian churches, two Russian churches and a Russian monastery.

There are now being cared for in the orphanages of Constantinople, some ten thousand little ones, of whom about 4,000 are Armenians, 2,800 Turks, 1,500 Greeks, 700 Jews, and 280 Russians. The largest orphanage is one for Armenian boys, with a thousand happy youngsters learning to be self-supporting. Seven of the eight

Turkish orphanages are supported by the Government; but their resources are diminishing and consequently the diet is deteriorating, the salaries of workers are long unpaid, and their future is uncertain. Two of the four Greek orphanages are on islands near the city, where they have the best of air. At least three institutions are wholly for orphans with the dread eye disease known as trachoma; and as fast as cured, they are put elsewhere. Not enough attention is being given to the industrial side of education, looking to self-support. The Near East Relief is giving much assistance and direction to these orphanages of all nationalities; and the Y. M. C. A. and Y. W. C. A. have done much to introduce recreation, in Boy Scout Troops, and



TURKISH BOY SCOUTS CROSSING THE GALATA BRIDGE, CONSTANTINOPLE

organized games. So far, the Jewish orphanages have not recognized adequately the need of this department; but in eight girls' orphanages and five boys, of other nationalities, compulsory physical work has been introduced.

The Study of Adult Delinquency describes the Turkish courts, criminal, civil, commercial and religious; also the foreign consular courts, and the mixed court system in vogue before the war, where foreign judges sat with Turkish in cases where a foreigner was involved as plaintiff or defendant. The Turkish police system employs 3,470 men and the city is divided into three main sections with 32 central police stations. The Turkish police are gradually being given a special school training. The Interallied Police, with its men, is functioning side by side with this system, helping to keep order and spurring up the Turkish police to better work. Turkish prisons, into all of which the investigators were allowed to go, are described. The

old Central Prison in Stamboul, occupying buildings some of which are 600 years old, is a sad place; most of the rooms are dark, unsanitary, and overcrowded; but the worst features are the indiscriminate herding together of hardened criminals and newcomers, with no attempt to check the teaching of crime by the adepts to others who may in some cases be utterly innocent. There is also lack of any employment, the vast majority of the prisoners being idle all day long. There is an attempt to separate the boys of seventeen and younger from the men; but among these young boys, the vicious are perfectly free to contaminate the less initiated, till the prison becomes a hotbed of crime. The prisoners have no reading matter, are not properly clothed, and almost nothing is done for their moral welfare. The newly-built prison near the mosque of St. Sophia is somewhat better in its arrangements, but here too, there is not isolation enough nor employment.

There are said to be 2,171 licensed prostitutes in Constantinople, but the Government acknowledges the presence of 4,000 to 4,500 at least of these unfortunate parasites. Regular inspection by the city authorities, and a special hospital for such as are found suffering from venereal diseases, are ineffective in combating the baneful results of licensed vice. All races in the city are affected by it, but the medical statistics indicate a greater number of Moslems than of either Christians or Jews recruited in the sad business. One quick result of the Survey has been the institution of measures to rescue girls of under eighteen who are found to have been dragged into this life.

Refugees in the city number approximately one hundred thousand, despite the fact that very many thousands have been sent on to other countries. This horde of Russians, Armenians, Turks, Greeks, and a dozen other nationalities—the flotsam and jetsam of prolonged and still continuing war—is being cared for by over a score of benevolent organizations, six or seven of them American, which are trying to put into permanent employment all they can.

Before the Turks returned to take possession of the city, there was organized a Civic Welfare League, on whose Executive Council are members of every important nationality in the city. This body undertook to better conditions of life by cooperating with the city government in enforcing existing laws, as well as by introducing improved regulations when called for. It succeeded in putting into actual operation ordinances regulating traffic on the crowded streets, preventing profiteering on foodstuffs, securing two official inspectors for the protection of animals, and other benefits. It tackled the difficult problem of the wayward girl and how to reclaim her, as well as how to stay the spread of licentiousness. What changes will take place with the return of the Turks to Europe, none can foresee and it is impossible to foretell how much opportunity will be given to correct the many evils disclosed by the Survey.

# Religious Forces in Burma

BY REV. RAYMOND N. CRAWFORD, RANGOON

Judson College, Rangoon, Burma

TWO great religious teachers are saying farewell to their followers. One is seated out of doors, his yellow-robed monks gathered about him in the shade of a tree; the other is in an upper room, his disciples reclining beside him at the table. Each master knows that the last meal has been eaten and that the end has come. Yet each master, according to the records, is calm and poised, able to give a memorable parting word. Each group of disciples, however, is distressed; each anxiously asking the same question: "Master, when you are gone, who can show us the way to salvation?"

The Buddha who has taught that there is no god, nat or man who can help a person to salvation, replies: "Be lamps to yourselves, be a refuge unto yourselves. Betake yourselves to no external refuge... Look not for refuge to anyone besides yourselves."\*

The Christ answers: "I will pray the Father and He shall give you another Comforter that he may be with you for ever."

And yet some people say that each nation's own religion is the best for the people of that nation.

This has not been true for the Burmans. Such a fatherless religion, taught to animists, has not proved strong enough to destroy belief in demons. The greatest shrine of Southern Buddhism, the Shway Dagon Pagoda itself, is crowded with images and symbols of demon nats. The human soul is too conscious of its weakness, too hungry for God, to deny the existence of all supernatural powers. Again, a religion which teaches that there is no helper, that each individual must work out his own salvation without aid from Buddha, god, nat or man, is so anti-social that it brings out all the selfish, individualistic tendencies inherent in humanity. Therefore Buddhism is one of the main causes of the predicament in which the Burmans find themselves today. In business dealings, there is so little faith and honesty, there is so much suspicion and mutual distrust among the Burmans, that they have been unable to form any number of companies or joint enterprises to take advantage of changing economic conditions. As a result, they are losing the trade and the very land. During the last thirty years, Eastern aliens—non-Christians it is true, but non-Christians with gods or something of social spirit in their religions—have made inroads that threaten the total submergence of the Burmans. Religion or lack of religion influences all a man or nation does. For the Burman, little as he comprehends the fact, it is change of religion, Christianity or extinction.

Burma is centrally placed and rich in resources. To the east,

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\* T. W. Rhys Davids *Lectures on the Origin and Growth of Religion.*

accessible by caravan over the mountains or by steamers around the south, lies China with its virile population. To the west, easily accessible by sea, lies India proper, crowded, poverty-stricken, starving. Between, is Burma, never visited by wide-spread drought; exporter of eighty per cent of the rice taken from all India; rich in oil, silver, lead and teak; outlet for jade; source of practically all the world's rubies. As the wealth of America attracts the poverty of Europe, so the riches of Burma attract China and India. Already Mandalay, hundreds of miles from the sea, has a large Indian population and Rangoon is more Chinese and Indian than Burman.

When Adoniram Judson, America's first foreign missionary, landed at Moulmein in 1813, conditions were far simpler. On the great central plains lived the dominant Burmans. In the surrounding mountains, and to a limited extent on the plains as slaves of the Burmans, were the hill peoples: Karens, Chins, Kachins, Shans and many more. Though divided by languages so numerous that there was room for the recent humorous request of a hill missionary for an adding machine that he might compute the dialects of his district, racially all were Mongolian. Religiously the hill peoples were animists; the Burmans, in profession, Buddhists: at heart, largely animists.

Missionary work was started for the Burmans first, but they had enough of Buddhism to be unresponsive. Soon, however, there opened from an unexpected direction, a work of great promise. The animist Karens had a tradition that they once had a "white book" given them by God; that through neglect to read and care for it, they had lost it and that it was to be restored to them by a "white foreigner who was to come from the west with white wings." Soon whole villages were asking baptism from the Christian missionaries.

Now came the complexity of true missionary work. An orally communicated Gospel would not be accurate or permanent, and the Karens had no written language. Therefore their word sounds had to be studied and an alphabet adapted for them; a dictionary had to be compiled; Scripture portions, hymns and tracts had to be translated; a press had to be imported, type cast, and printing begun, schools had to be created and reading taught. But there was a far more subtle and difficult task: people who had been slaves or who had lived utterly cut off in the hills, must be raised to the level of Christian manhood. New social ideals and standards must be evolved and stabilized. The missionary must be God's agent in the fulfillment of Christ's promise that if men seek first His Kingdom, all things shall be added.

Many things have been added, as one can see at his first glance into the Sgaw Karen Compound in Bassein. Modern brick high school buildings—chapel, recitation halls, dormitories, dining room—all electrically lighted, are the outward signs of the coming of a life

more abundant. The plant is not the property of a mission; it belongs to the Karens themselves, who are following their ancient proverb that men should not breathe through other people's noses. In the jungle of the district are one hundred and fifty schools, one hundred and forty-nine of them entirely independent of foreign aid. The central and more expensive high school is supported by contributions from Karen churches and by the profits of two rice mills, a saw mill and a shipyard for repairing and building launches and paddy boats. These enterprises are managed by a board of Karen trustees.

The educational work has been thoroughly evangelistic. Judson college statistics show that there has never come from a mission high school to the mission college an unconverted Karen boy or girl. One year, I was invited to take the annual Christmas vacation evangelistic trip of this Bassein school. The missionary, his wife, six or eight Karen teachers and thirty or forty of the maturer schoolboys made up the party which started in launches constructed in the school shipyard. We sailed through the Irrawaddi Delta to an unconverted village, landed and found an open space just outside the town and between a Buddhist monastery and a pagoda. Here the lads of the school band struck up a hymn, and before they finished playing most of the monks and villagers had turned out to see and hear something new. We sang, one of the teachers preached, two of the boys spoke. The backward villagers were surprised to see and hear educated men and boys of their own tribe, with strange instruments, books and other paraphernalia of civilization. The missionary explained that Christianity makes new men, and answered questions about it. Then we sailed to another village and another, until, as darkness came we reached a Christian town where we held a final service in the church and put up for the night. The next day, and the next, it was the same, and so until the end of the vacation. Thus lay evangelism was practiced and taught. Today it is constantly carried on by Karens of all walks of life.

The Baptist Mission, which is the oldest and largest of those operating in Burma, has work for the following indigenous peoples: the Burmans, the Karens (the Sgaw, Pwo, Bwe, Paku, Taungthu, Red, and other tribes) the Talaings, Shans, Chins, Kachins and Lahus whose mass movement towards Christianity is being almost neglected for lack of missionaries. There is increasing work for the immigrants: for the Chinese who are most responsive, and for the Indians—Bengalis, Tamils, Telugus, Kanarese, Punjabis, Gurkhas, Madrassis and only the census knows how many more. Besides, there are special schools and churches for the Anglo-Indians.

The lines of work are as numerous as the races. Among the institutions founded by missionaries of various denominations, are hospitals and dispensaries, an orphan asylum, a leper asylum, a

school for the blind, two mission presses, an industrial school, an agricultural school, around a thousand secondary and jungle schools, fifteen or more high schools, a mission college, at least three schools for training Bible women, and three theological seminaries.

Any one of these types of work is worth an extended description. The superintendent of the Baptist Mission Press has adapted the linotype for the Burmese language, which requires many hundred separate characters; the Judson College students support a graduate as a native missionary to the Inthas; the seminaries have men helping wherever there is a foreign missionary and in places far beyond. But the tale cannot be told now. Nor can the organization of the churches into associations and conventions with their city mission and foreign mission work be more than hinted at. Statistics tell of between a thousand and fifteen hundred churches, of three thousand five hundred to four thousand native workers, until, when one sees how foundations have been laid in so many directions, one is inclined to ask how soon the missionaries may be withdrawn. But the missionary, who knows the country, thinks of classes as yet untouched, of huge areas still unattempted, of mission compounds, once the center of little groups of converts, but now closed, of good missionary houses with the windows and doors boarded up, sections with no physicians to care for Christian converts, hospitals unused.

One night in Myingyan I saw a picture of the Burmese situation. All day I had been visiting in a large mission high school. It was in full session, as if no terror were abroad. I attended the chapel where every seat was occupied; I spoke in the crowded classrooms. After school, I played tennis with teachers and students. All was life and health. Just after night had fallen, in an ox cart I started for the Irrawaddi River to catch a steamer. We left the compound where the lights were burning brightly in the missionary home and in the study rooms, and immediately entered a city of darkness and death. There were houses by thousands, crowding close up to the mission compound fence, but not a house had a light. No mother's evening lullaby could be heard; no laughter. Not a soul was walking the streets. The black smallpox had come. The people, not protected by vaccination, had died in hundreds, and then the others had fled. In flood, the Irrawaddi is miles wide; now at low water, it was a mile and a half away over the sands of its desert-dry bed. Through the sand radiating the tropic heat it had absorbed during the day, the cart plowed on until we came upon the people along the edge of the river, shrinking as far from the infected city as possible, living in booths and bamboo shacks, but resisting vaccination still.

That is Burma: a few like the school children, saved, organized and at work; the many, like the tens of thousands of Myingyan, still needing help, and ignorant of or neglecting the Great Physician.



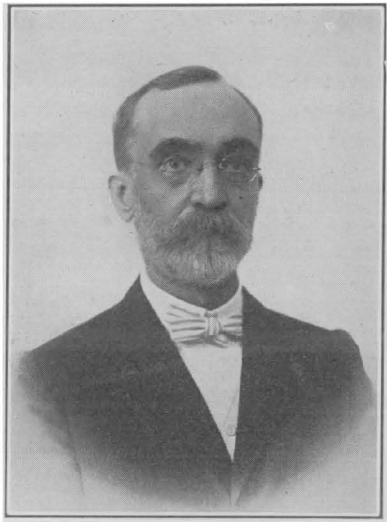
# The Rangoon Press and Its Superintendent

BY C. STARR BARKER

**M**R. F. D. PHINNEY, for forty-one years Superintendent of the American Baptist Mission Press in Burma, and thirty-eight years Treasurer of the Burma Mission, died in Rangoon on December 15, 1922. He was one of the best known missionaries in Burma. His organizing and administrative ability was acknowledged by Government officials and others in Rangoon. The Trades Association, in 1907, made him their representative on the Board of Commissioners for the Port of Rangoon. The Mission Press, employing three hundred workers speaking fifteen different languages, has maintained a place of leadership among the business enterprises of Rangoon through more than half a century, and since 1882, when Mr. Phinney took charge, it has been not only self-supporting but in many ways has been a source of revenue for the mission.

In one year alone the Mission Press printed 80,000 New Testament portions in Burmese, 2,725 whole Bibles in Sgaw Karen in three editions, 2,000 Pwo Karen New Testaments, 10,000 gospels in Shan, and 20,000 Old Testament portions in Talain. Twenty-two thousand International Sunday School lesson helps in three languages are issued every month.

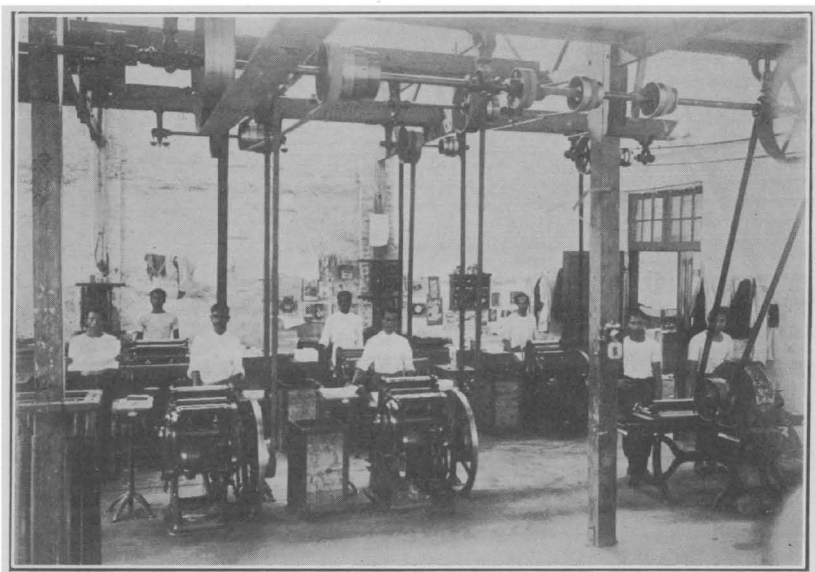
Mr. Phinney was born in Hornellsville, now Hornell, New York, on December 7, 1857, and was educated in the public schools of Rochester, and was graduated from Rochester University in 1878. For three years following graduation he carried on a printing business, and was then offered the position of Superintendent of the Mission Press in Rangoon. It was not easy for him to sever his connections in America, where he was just becoming established in a promising business, to go half way around the world to an untried position where the possibilities of success or failure were uncertain. The missionary idea, however, was not novel to Mr. Phinney and he decided to accept. Mr. Phinney's all round mechanical ability, which had been encouraged and especially trained by his father, combined



F. D. PHINNEY IN OCTOBER, 1916

with a liberal education contributed toward guaranteeing him success in the new enterprise. After some days his decision was reached and after a month spent in and near Boston in special study of the methods employed in some of the larger printing houses, Mr. Phinney sailed for Rangoon January 28, 1882.

In the installation of new vernacular typesetting machines and other modern equipment invented by Mr. Phinney, the Press today leads all other printing establishments in India, for none other has so far adopted any modern composing machines for the setting of



THE PRESS ROOM OF THE RANGOON MISSION PRESS, BURMA

vernacular type used in any of the languages of India. Under Mr. Phinney's skillful administration and through his enthusiasm for the work, a new building, considered one of the most modern in the city, was erected for the Press in 1905. This building was one of the first in Rangoon to install plate glass windows. The linotypes used by the Press for vernacular work were especially designed by Mr. Phinney, who also invented the first Burmese typewriter. The latter work is considered a remarkable achievement inasmuch as the Burmese language has seven hundred distinct characters. By an ingenious device Mr. Phinney reproduced all of these characters on the Remington typewriter, which has only forty-two keys. This invention received a very cordial reception by the Government.

# BEST METHODS

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

## POSSIBILITIES OF PICTURES IN THE MISSIONARY PROGRAM

"Please let me see it," begged a group of children as a picture was held up.

Their plea voiced the inner thought of every one to whom the statement of the missionary situation is made. Whether your picture is painted with words, or with pencil and brush, or by a printing press, you must use pictures if you would be convincing. Robert Moffat persuaded David Livingstone with a picture when he said, "There is a vast plain to the north where I have sometimes seen in the morning sun, the smoke of a thousand villages where no missionaries have ever been."

Alexander Duff said that his first interest in missions was due to pictures which his father used to show him on Sunday afternoons when he was only four years old.

Any wide-awake advertising company would pay fabulous prices for the wall space of Sunday-school rooms and the privilege of a weekly bulletin in church vestibules or class-rooms. It yet remains for any church to develop an adequate missionary picture program.

## AROUSING THE IMAGINATION OF THE CHURCH

BY HARRY S. MYERS

"Facts are the fuel for missionary fires." That has long been a slogan in missionary education, but it is far from being adequate. More than a few fires have been put out by piling on too much fuel, whether coal or wood! The Church needs something more than mere facts. Unless there is a deep stirring of the heart, such as can come only from love of God and love for humanity, the massing of facts, the piling up of statistics and the invoking of the survey method may defeat our purpose.

What we need is something that will vitalize the facts, make them real, make them enter into the very consciousness of the Church and so stir the Church to action. It is quite possible to multiply words without arous-

ing any real conception or mental image in the consciousness. We need less thinking in words and more thinking in terms of the ideas and conceptions that are back of the words, of which the words are but the symbols. We need to do more visual thinking.

Right here is the difference between the returned missionary and the average church member in America. The missionary thinks visually of the peoples and conditions of mission lands. Heathenism is a reality, not a word. The power of the Gospel to transform lives is vitally real to him. He has *seen* it. He not only knows it, but realizes it. The case is far different with the non-traveled member of the church at home. He knows rather than realizes conditions. He thinks mainly in words, not visually.

Coué has been insisting that where imagination and will are in conflict, the imagination always wins out. It

is not difficult to support his thesis from the standpoint of experiences in the raising of missionary money. \$1,500.00 will buy a fair sort of a car and allow something over for gas and tires during the year. The mental picture of the pleasure and profit to a man's family is usually far clearer than the picture of what that money might accomplish for the kingdom of God and humanity if invested in a missionary in Africa or Mexico! Change the amount of money involved, and think of a new suit of clothes, a fine set of books, some new furniture—the principle remains the same.

Possibly we ought to go a step further and emphasize not so much the triumph of the imagination over the will, when the two happen to come into conflict, as the triumph of the stronger of two mental pictures. Whether a young man will be thrifty and save money or not depends on the relative strength of two pictures in his mind: financial independence on the one hand and the immediate satisfaction that may come from spending freely and foolishly now. Whether or not a church member will give systematically and generously for all missionary causes will depend on the relative strength of the mental picture into which loyalty to Christ, the inadequacy of the non-Christian religions and the all-sufficiency of Christ enter on the one hand, and the picture of personal selfish enjoyment to be secured through the spending of the same money on one's self on the other.

A very important part of our problem of missionary education is the formation of clear strong mental pictures of the significance and value of the missionary program. We must stimulate the imagination of the whole Church. We must help the Church to think visually of its great kingdom-task. And we cannot do this without the aid of pictures, *good* pictures, lots of pictures, pictures all the time. When the Church sees, it will feel; and when it feels, it will give. *Use Pictures.*

## MISSIONARY PICTURES AND HOW TO USE THEM

By Alice C. Bryant

First catch your pictures. This, really, is not at all hard. The larger denominational boards make very generous use of pictures either in magazines or in leaflets of one sort or another. A very large assortment is issued by the Missionary Education Movement, as follows:

### PICTURE SHEET SERIES

There are twenty-two sets of Picture Sheets.\* These consist of twelve, and in some cases sixteen, pages of excellent half-tones, the majority measuring five by seven inches. Five sets are distinctly home missionary in theme, others picture phases of child life in India, China, Japan, and other countries, and still others have as their theme such interests as "How We Are Fed," "How We Are Sheltered," etc.

These pictures may be used for notebook or poster work, or the resourceful mission class leader may use them in such ways as these:

(1) Take two sheets representative of different countries; for example, "America at Home" and "Chinese Boys and Girls." Paste each picture on a piece of card-board or stiff paper. Cut as for a picture puzzle and in an envelope, put one from each sheet. Give each child, or two children working together, an envelope with instructions to put together the two pictures.

(2) In an envelope place two pictures—one of one country and one of another. In the same envelope place two little poems or anecdotes about the countries represented by the pictures. (These may be found in *Missionary Program Material\**). Give an envelope to each child asking him to attach the poem or anecdote to the picture it may illustrate.

(3) Cut captions from two pictures. Put both pictures and captions in an envelope and ask the child to combine them correctly. This idea may also be used by having a number of



MISSION SCHOOL GIRLS IN CONSTANTINE, NORTH AFRICA (Before and After Posing)

**A PICTURE STORY OF MOSLEM WOMANHOOD WITHOUT CHRIST, CONSTANTINE, AFRICA**

A Mission Board Secretary visiting the mission stations of the world came to one of the homes for girls in Constantine, Africa. His ever-ready camera snapped five of the girls in charmingly natural poses.

When the principal found the Secretary from America was there she carefully arranged the girls to have their pictures taken. This is the result of the injunction that has ruined so many pictures, "Now look your best."

these on a table and allowing the boys and girls free play in combining them.

#### PRIMARY PICTURE STORIES

Each set of Primary Picture Stories consists of six pictures (9x13 inches) and a pamphlet containing six short stories suitable for telling, accompanied by six illustrative pictures, nine by thirteen inches. These may be used in either of the following ways: (1) A picture may be placed where the children can see it, and the story illustrating it may be read or told; or (2) all six pictures may be placed where the children can see them (with labels covered) then one of the stories read or told and the children judge which picture fits the story.

#### WORLD FRIENDSHIP STAMPS

There is a fascinating book of fifty-three stamps\* (2x2½ inches) printed in lovely colors which may be used in much the same way as the Picture Sheets. They can also be pasted on postcards and sent on home mission trips to children who see few pictures.

(2) The pictures may be pasted on a long strip of paper and shown to the children through a projector. A little lantern slide lecture may thus be given, using the captions for text.

\* Order all material published by the Missionary Education Movement through your denominational board.

*Picture Sheets.* The price of each of the following twenty-two sets of Picture Sheets is 25 cents.

AFRICA  
AMERICA AT HOME  
ARMENIANS AND SYRIANS, THE  
BOYS AND GIRLS OF BIBLE LANDS  
BOYS AND GIRLS OF INDIA  
CHILD LIFE OF THE WORLD  
CHILDREN OF THE CITY  
CHINESE BOYS AND GIRLS  
CHINESE SNAPSHOTS  
EGYPT AND MODERN HEROES OF BIBLE LANDS  
ESKIMOS, THE  
EVERYDAY INDIA  
HOW WE ARE FED  
HOW WE TRAVEL  
HOW WE ARE SHELTERED  
ITALIANS, THE  
MEXICANS IN THE UNITED STATES  
MISSIONARY AT WORK, THE  
NEGRO NEIGHBORS  
ORIENTALS IN THE UNITED STATES  
PEOPLE OF JAPAN, THE  
WORK AROUND THE WORLD

*Primary Picture Stories.*—Price, 50 cents. (Subjects were listed in the March REVIEW.)

*World Friendship Stamps.* Price 50 cents.

*Missionary Program Material.* Anita B. Ferris. Revised Edition, 1922. Price \$1.00.

(3) The pictures may be separated and displayed on a table. The leader may then read a caption and the children discover the picture that fits the caption.

#### WHAT DOES IT SAY?

Of course there are pictures that are perfectly dumb. The most vivid imagination could not hear them speak a word. Would that missionaries would learn to send back from the field pictures that talk rather than what one missionary calls, "sit-me-down-groups," with an American or so plugged into the centre, which mean little to the general public however gratifying they may be to all the missionary's second cousins.

There are some splendid speaking pictures on the various picture sheets, for a missionary social or as a feature of some meeting. Cut out some of these and paste them on separate sheets of cardboard. Number consecutively. Give to each guest a slip of paper with corresponding numbers. Ask each one to write, as direct quotations, what the pictures say. Hold up the pictures one by one and have each guest read his quotation. Decide which is best by vote or by a committee of judges.

#### PRACTICAL PICTURE POSSIBILITIES

Get from your Mission Board a large picture of an outstanding missionary. An individual, or a class, or organization may frame it and present it to the Sunday-school, or to some society. Hang picture on the wall or place on an easel and drape it with flag of U. S., or other country from which missionary went, and with the Christian flag. Arrange cord so as to draw back the flag at the proper time. Choose a good story teller to tell the story. As "Fling Out the Banner" or some other suitable hymn is sung have story teller and a boy and girl go to platform. At close of the story the boy and girl draw the cords that pull the flags back and disclose the picture. Audience should rise and sing, "The Son of God Goes Forth to



MORNING

NOON

AFTERNOON

NIGHT

"We must work the works of Him that sent me while it is day. The night cometh when no man can work"

#### A PICTURE STORY OF MOSLEM WOMANHOOD WITHOUT CHRIST

War," or some other suitable hymn and a prayer for more volunteers should be made.

#### MOUNTED PICTURES

Every church should have a collection of mounted pictures. These can be arranged in sets, and used in many ways. For instance, some of the pictures from the sheet "Orientals in America" may be pasted on cardboard of the size of large photographs. Underneath each picture may be pasted the printed words from the sheet or any typewritten words desired. A teacher who has a lesson on "The Stranger Within Thy Gates" may pass these around before or after his class period. Pictures, whether or not bearing especially on the lesson, may be circulated in this way at anytime. There should be a custodian of pictures who keeps them in circulation and constantly makes additions to the stock.

#### A MISSIONARY MOVIE

Select a dozen or more pictures of especial interest to children. Give one picture to each child who is to help make the movie and see that he learns a few interesting facts about his picture; make some general announcement about the pictures that are to follow. Have the children enter one by one. The first holds up picture and says: "This is the kindergarten the children built in Japan." The next child follows immediately with

"This is Hirama San, one of the teachers at the kindergarten. She is etc., etc." The same plan may be used in meetings for girls or grown-ups.

#### LIVING PICTURES

Make a frame of any size desired—seven by eight feet is very satisfactory. Use six-inch boards; gild or silver the frame and fasten it to front of the platform. Cover the remaining front of the stage with draperies and place draw curtains inside the frame. Arrange lights with reflectors above and at both sides, and a spotlight high at left. Dull blue netting placed over the opening in the frame will give atmospheric effect. For a background place a reversible screen about six feet back of curtain. Cover one side of the screen with dull cobalt blue for outside scenes and for indoor scenes turn the other side which should be covered with oatmeal paper.

A chorus may interpret the pictures by music. A reader may tell the story which is illustrated as she proceeds. Strikingly effective talks may be made with living picture illustrations. A tour of mission stations, given by a good speaker, will leave never-to-be-forgotten impressions. As the speaker reaches Japan the curtain is raised and a scene in a Japanese kindergarten is shown for a minute. Then the curtain falls and the speaker goes on while another picture is being arranged.

A wonderfully effective combination of song, story and picture may be given in this way.

### PICTURES, PERSONAL PROPERTY

If there was no demand for small pictures for desks and dressing tables the stores would not continue to carry such a large stock of frames costing from ten cents to many dollars. Boys and girls have their friends, also their heroes and heroines. Mission Boards are beginning to furnish small pictures of a few outstanding missionary heroes and heroines. The picture supplements make it easy to frame motion picture heroes; the sporting pages have ragged holes in them where some boy or girl has torn out a baseball or football hero. Let us make it possible for young folks to have a few missionary heroes and heroines, with thrilling life stories for their frames.

### PEEP PICTURES

Little folks and big folks enjoy a "Peep Picture Show." Take pasteboard boxes. Line the inside with paper of a solid color. Remove the top and cover with transparent paper of green or rose or whatever color is desired. On the inside arrange scenes from various mission lands. One may show a tepee of American Indians. The three sides of the box may be covered with pictures of Indians or with a background of trees. On the "floor" of the box, tents and small figures may be pasted to stand erect.

Japanese pictures may have a tiny lake made with a mirror, and miniature trees with paper cherry blossoms. Small Japanese figures may be bought or cut out and colored.

After the picture is finished put on lid of box, facing front. Cut a hole large enough for eye and finish in some artistic fashion. A typewritten sheet, giving some interesting facts about the picture and what it represents, may be hung above or at the side.

A dozen or more picture boxes will make an interesting meeting. A custodian or guide may be placed at each

box to tell those who "peep" at the picture more about it.

### SERIAL PICTURES

"To be continued" are three fascinating words. A picture that grows is sure to maintain interest. A class may go around the world by having sheets of cardboard or a strip of cambric placed around the wall with pictures of many lands pasted around it. A book may be illustrated from one lesson to another by a collection of pictures, illustrating the chapters.

Little children delight to build a picture of "Christ blessing the children of the world." Paste in centre of a large sheet of cardboard a copy of "Christ Blessing Little Children." Then ask the children to bring small cut-out pictures of children of all nations and paste them around the central picture as they repeat "Suffer the little children to come unto Me."

Children at home also like to make a frieze of all the children of the world for their bedrooms or nurseries. A spirit of world friendship is formed in this way by familiarity with attractive pictures of boys and girls of other lands.

### "WHAT'S THE USE?"

**"You are spending money and time for nothing."**

By E. H. DORNBLASER, D.D.

"What's the use?" said a member of a Foreign Mission Board to the Rev. A. D. Rowe when he was making final arrangements to go to India as a Lutheran Missionary in the year 1874. He answered by saying—"We'll see."

What he proposed to do and did was to go to Philadelphia to work with a practical photographer for several months to familiarize himself with the art of photography. Then he went to the Guntur mission field in the Madras Presidency and became a successful missionary. When the great famine did its destructive work in the seventies of the last century the British Government made him the distributing agent of funds for famine relief.



Because of his knowledge of photography Mr. Rowe took many pictures of famine sufferers and used his camera constantly in his missionary operations. He wrote a number of books on Hindu life and illustrated them by these pictures. These photos were developed and offered for sale in America. Half of proceeds was to pay for the pictures and the other half was to go into the treasury of the Children's Missionary Society. This society supported Mr. Rowe and one other missionary. He organized it before he went to India. Its dues were twenty-five cents a year for every member, and this sale of photos was devised for the purpose of swelling the sum of these contributions. Vastly more was accomplished by them than simply the accumulation of cash.

In 1879 a young man just graduated from Wittenberg Theological Seminary, at Springfield, Ohio, accepted a call to become the pastor of three Lutheran Churches in the original oil field of Pennsylvania, where his parishioners were farmers, mechanics, villagers and oil producers. This young pastor had been a member of the same church as Mr. Rowe and when the missionary returned on his first and only furlough the pastor asked him to send a copy of each photograph taken in India. The catechumens and other children of the church used these in canvassing the families of the parish and many copies were sold. They thus became the means of disseminating missionary information throughout the community and the people became wonderfully interested in missions. Mr. Rowe was invited to lecture in this and many other neighboring churches.

Among the children who sold these photos were an older brother and sister of a lad, at that time about four years old, whose name was Arthur Rugh. He became interested in the photographs and in the people they pictured. Subsequently he was graduated from a Pennsylvania Normal School and later from Wittenberg College. He became a Y. M. C. A. Student Secretary for Ohio and there

volunteered to go to the foreign field. He went to China, became Student Secretary of the Y. M. C. A., conducted many Bible classes for boys and organized the Student Volunteer Movement of China. He declares that the first desire to do foreign mission work came from seeing the Rowe photos in his home at Lamartine, Pennsylvania. Among the boy students in Arthur Rugh's Bible classes in Shanghai, in 1904, were the following:

One was later graduated from the University of Pennsylvania, and is now a doctor at the head of the department of bacteriology in the St. Luke's Hospital in Shanghai.

Another is the principal of a Christian school of six hundred students.

A third is a graduate of the University of Edinburgh, and is the assistant manager of the Hanyang Iron Works, a fifty-two million dollar corporation, the largest in China.

A fourth is the Secretary of the North China Conservancy Bureau, an engineering company working to prevent floods in North China by guiding the three rivers in new courses to the ocean.

A fifth is an honor graduate of Yale, and of the school of Business Administration at Harvard. For five years he was the first secretary of the Chinese Legation in London; acting ambassador to Belgium; and secretary to the Chinese Commission to the Disarmament Conference at Washington, D. C.

A sixth is president of the Chinese Government Teachers' College, recognized as the leading Normal School of China. He was chairman of the Commission of Educators that visited the West, two years ago, to investigate the Educational Systems of the Occident and organize a system for China.

A seventh is an honor graduate of Yale, the national secretary of the Y. M. C. A. of China, chairman of the Joint Committee of Parliament which drafted the constitution of China. He was the only representative of both North and South China to Paris. He was offered the Vice-Chairmanship of the Chinese Delegation to the Washington Peace Conference, but refused because China was not united.

God can and does use little things to create a desire to cross the seas to teach His Word and to influence with Christian ideals the educational, the medical, the industrial, the mechanical, the religious, and the governmental interests of a great and powerful country.

Was it worth while to learn how to take pictures in India and to show them in America?

# Woman's Foreign Mission Bulletin

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

## Editorial Committee of the Federation of Woman's Boards of Foreign Missions

### STORY OF THE CAMPAIGN

This is a gathering up of impressions and an estimate of spiritual values in this experiment of working together in a financial campaign for land and buildings for the Union Christian Colleges for the Women in the Orient.

The Joint Committee decided to put our college interests together and ask for a fund which should meet the needs of all. The estimate for land and buildings for seven colleges was \$3,000,000. An appeal was made to the Laura Spelman Rockefeller Memorial fund for \$1,000,000, and after investigation the trustees agreed to give to six of the colleges, omitting the North China Medical School. There were two reasons for this: first, the Rockefeller Foundation had made a large investment in Peking and that school was opened to women; second, the hope was expressed that if there were to be a medical school for women in China the Boards might unite in one place and concentrate on one high grade school, rather than two or three poorly equipped schools of lower grade.\*

Therefore, the Trustees granted \$946,666 to our \$1,893,332, a total of \$2,840,998. It was estimated that Boards might appropriate one third, one third should be secured in a campaign, and the other third should come from the Laura Spelman Rockefeller Fund, the fund to be completed January 1, 1923.

A special Building Fund Committee was appointed and began its work in the fall of 1920, culminating in the Christmas campaign. The Committee

decided not to depend on luncheons or large meetings but to work quietly and prayerfully through literature and appeals. Five hundred thousand dollars was secured, \$217,000 in special gifts, the larger part of the balance given by Boards to the colleges for which they were responsible. This, however, did not meet the need. In the fall of 1921 a campaign was launched with luncheons, dinners, teas, mass meetings, illustrated lectures, pageants, while streams of literature, posters and pledge cards flowed out. The Students' Committee organized with Mrs. D. J. Fleming as chairman, began work in the colleges. The A. A. U. W. lent its executive secretary and president to the Advisory Committee of the Joint Committee. A small office was set up at 300 Ford Building, Boston, and a very efficient treasurer, Miss Hilda L. Olson, was secured. An office for the middle West was opened in Chicago with Miss Ida Green as secretary.

For more than a year a persistent campaign of information, including a remarkable gift of publicity from daily and religious press and such magazines as *Asia*, *Delineator* and the *Pictorial Review*, followed by financial appeals, has covered the country, the northern states cooperating. In the South only one Board is actively identified with the colleges which presented the united campaign. That Board made a generous pledge from its Centenary Fund. Canada also decided to make a direct appropriation. The plan was to have one hundred College Days in as many cities, and it has been carried out, beginning in Washington, D. C., in November, 1921, and closing in San Diego, California, December 8, 1922. State Committees were formed and an immense

\* The North China Medical School has since become a Woman's Department of the Medical School in Tsinanfu. A new Medical School for Women will be opened in Shanghai under the direction of four Women's Boards.

amount of voluntary service has been given, often by busy women, well trained in the work of their own denominations. It has not been unusual to have from 500 to 1,000 women at the luncheons and at the Commodore and Bellevue-Stratford there were 1,550 and 1,200 respectively. The Federation has cooperated and it was hoped by some that local Federations might carry the campaign and in some cities they have assisted with good results. But it was found necessary in almost every case to organize a special committee, and one of the greatest gains has been in securing service and gifts from thousands of women not hitherto identified with missionary movements. Club women and college women have come to appreciate and honor the women who have, through the years, built up in the Women's Missionary Societies the foundations for these institutions of higher education for women.

Not only in the committees, but as campaigners and speakers, it has been possible to call upon a remarkable group including editors, college presidents and faculty members. The President of Wellesley College took ten days for a strenuous trip in ten western cities. World travelers, missionaries and statesmen have helped. Dr. Ida Scudder has been wonderful here as in India. We have needed many speakers for all the varied functions at which Union Colleges have been presented.

### Dollar Day

Wherever this plan of community cooperation was tried, it met with remarkable success. One little town in a lumber region with a small union church sent in its contribution, \$520 collected from the settlements where women read of the colleges and sent their gifts. There is not time to report all the beautiful and touching instances of service and sacrifice. The King's Daughters have made a notable contribution, a building for Isabella Thoburn College. In one city in the East, the women secured a

window in a store and represented the Vellore hospital with its pathetic closed door, and girls in Indian dress waiting to enter. The sign on the door said, "*Closed until the money can be secured.*" Many who had seen the story in the papers stopped, and one lady told of an interested little newsboy who said to her as he gazed in, "You see they can't open it till they git the money. Gee whiz! I've got to sell some papers," and presently came back and dropped in his pennies. Many have heard of Harriet of Tulsa, and her strawberry shortcake recipe which grew into a cook-house.\*

Hindrances? Oh, so many. We must not appeal to churches nor missionary societies and few outside knew about the colleges. There seemed to be a necessity for creating a new constituency. Every other cause was granted right of way. The Near East, with its pitiful immediate needs, Community Chests in many cases prohibiting any other appeal, China Famine, Russian Relief, every Mission Board pressing most important claims, American colleges absorbed in securing endowments from \$1,000,000 to \$9,000,000 each, people tired a little of appeals after the many war appeals, hard times in the middle West, strikes and shut-downs. Could it be done? It seemed hardly possible. It was a new cause and there is always the feeling on the part of some that we are robbing America if we make an appeal for Asia. But there is a new response to the international appeal. We are disappointed that our Government has not been able to find a way to take its place in the world, and this effort of American women for the women of the Orient seemed the only definite cooperative plan for showing our real friendship and sympathy for other nations. It was a Woman's League of Love and it carried an appeal that many have been glad to meet. The gift of \$50,000 from Miss Ellen Scripps of La Jolla, California, for this "glorious inter-

\* The recipe can be bought with the story from Mrs. Robert MacArthur, Tulsa, Oklahoma, for one dollar, the proceeds going to the colleges.

national adventure," is typical of such feeling.

There has been no corps of paid workers. Any one who would work at all was eagerly welcomed. Consequently the expenses will not exceed two per cent of the fund and a large part of this is charged to printing and distribution of literature.

At the moment when we faced disappointment which would have been keenly felt in the colleges and by the groups of women in this country who had worked so faithfully, there came an assurance that He who began would *finish* the work. Since then there have been really wonderful answers to the prayers of countless women. There have been some large gifts but the best of the campaign is in the thousands of small gifts which have made up the larger part of the nearly \$2,000,000. Apparently the Boards have appropriated \$500,000, we have received large gifts amounting to approximately \$400,000, and the remainder has come in smaller gifts, ranging from \$1.00 to \$1,000.

The trustees of the Laura Spelman Rockefeller Memorial Fund have been kind, sympathetic, appreciative, and have given us every help and encouragement, paying over promptly for every \$100,000 certificated for by us, a check for \$50,000, and extending the time of payment until February first.

Most of all we prize the cooperation that has been possible. It was the *united* effort that appealed to so many.

One woman, Mrs. William Baker, who helped begin and end the campaign in Washington, never failing for a moment in her task, became our Publicity leader. She has since entered into rest. She secured the National Radio at Arlington. Dr. Scudder, introduced by Bishop McDowell, spoke over one line, and Mrs. Coolidge, wife of the Vice-president, consented to speak from Arlington on December 4th. It happened that as she spoke over the National Radio, at the same hour, allowing for difference in time, the Chairman was speaking from the

radio in Sacramento, the capital of California. "How far does the broadcasting extend?" we asked. "To Wheeling, West Virginia," was the answer, and so in the air the stories met, a united appeal for the women of the Orient, and today our prayers ascending here are meeting those of the women of the East who have been praying for the help that will fit them to serve their own people. Let us not fail to continue to pray that God will bless these colleges. May they be centers of spiritual life and light. We may need them as much as they have needed us, for out of the campaign, with a sense of gratitude and appreciation of the royal women who have helped, has come a fear, for women of America, with wealth, privilege, power, many of them slaves to their own selfish pagan desires.

And so in this gift of the women of America to the women of Asia it may be we are beginning an exchange of gifts and our gold will become something infinitely more precious as it passes on through the lives of our sisters and returns to bless and spiritualize us.

L. W. P.

#### ANNUAL MEETING OF THE FEDERATION

The annual meeting of the Federation of Woman's Boards of Foreign Missions was held in New York City, January 13th-15th, at the National headquarters of the Young Women's Christian Association. In addition to the business attendant upon the reports of the various committees, there were several unusual features which made this one of the best annual meetings the Federation has ever held.

#### Exhibit of Literature

Under the direction of the Committee on Methods of Work, the various Boards had prepared exhibits of literature dealing with women's, young women's and children's work, missionary education, finance, editorial work and publicity. This exhibit, hung in a room near the Assembly

Room, was worthy of study. Combined with the exchange of literature which the committee is carrying on, this demonstration of methods proved of immense value.

### Three Significant Addresses

The choice of outside speakers was most happy. On Sunday afternoon Miss Harriet Taylor, Executive of the Foreign Division of the Y. W. C. A. spoke on "The Significance of the China Christian Conference." Miss Taylor emphasized three features of the conference. First was the personnel, which included more Chinese than foreigners, (unless one counts the foreign visitors invited), and represented a cross-section of Chinese Christian life, with Dr. Cheng Ching-Yi, the presiding officer, as the outstanding personality of the conference. The second feature was the program, which had been painstakingly worked out and was carefully presented by five commissions on (1) the Present State of Christianity in China. (2) The Future Task of the Church. (3) The Message of the Church. (4) Christian leadership. (5) Cooperation and interdenominational activities. Third, the product of the conference was most evident in the Survey, "The Christian Occupation of China."

Dr. C. Leighton Stuart, President of Peking University, gave a most interesting picture of conditions which his parents faced as pioneer missionaries in 1868, and referred to his own early impressions. He contrasted with these conditions his present work, carried on with Chinese colleagues of rare scholarship, consecration and ability. He mentioned some outstanding developments in China today, such as the Student Movement, the Renaissance and anti-Christian agitation. His closing emphasis was on the fact that the totality of Christianity can only be realized by the gifts of all nations, and that this totality will eventually make its impression on those who have not been able to accept partial presentations of Christ.

On Monday afternoon at the closing session of the annual meeting, Miss Sui Wang, a candidate for the degree of Ph.D. at Columbia, spoke on "Christian Schools in the China of Tomorrow." Although political conditions in China are so disturbing, Miss Wang expressed the opinion that prospects for education were never so bright as at present, as there is a large group of high-minded Chinese, who are devoting themselves to building up a new educational system. Christian mission schools, if they are to be a real part of the forward movement, must divest themselves of their foreign character, becoming increasingly more Chinese as to leadership, curriculum and language. Of hardly less importance is the question of the kind of education which Chinese students are getting in America—is it making them materialists or leaders with high ideals and strong character. China still needs missionaries, but they must be keenly intellectual, broad-minded Christ-like men and women, who have nothing to "put over" but Christ and his love for humanity, of which China and the United States are small integral parts.

\* \* \*

The Annual Report of the Federation contains much valuable material. We call attention especially to the report of the Student Committee, by Mrs. D. J. Fleming, and the report of Interdenominational Institutions, by Miss Nellie Prescott. As many are asking for the report of the College Campaign, we give in this number the statement presented to the Federation. The official report of the Building Committee of the Joint Committee on Women's Christian Colleges of the Orient and the Treasurer's report will be published later.

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In order to make this department of real value to Boards, Local Federations, and Cooperating Committees, we shall welcome questions or topics relating to existing federated missionary movements, or to those that might be undertaken.

# Woman's Home Mission Bulletin

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

## STUDENT WORK

From the report of the Committee on Student Work of the Council of Women for Home Missions for 1922, Miss Mary E. Markley, *Chairman*.

The Committee on Student Work has functioned in two capacities: (1) as an integral part of the Federated Student Committee, and (2) in connection with work among Farm and Cannery Migrants.



LONDON BRIDGE—MIGRANT WORK

### Federated Student Committee

The Federated Student Committee, composed of the Committee on Student Work of the Federation of Woman's Boards of Foreign Missions, including Y. W. C. A. representatives, the similar committee of the Council, and women representatives of the Church Boards of Education and of the Student Volunteer Movement who are actively at work among students, was set up at the beginning of the year 1922, approval having been expressed by the Federation and the Council at their annual meetings in January. Representation from the Student Fellowship for Christian Life-Service was added upon the formation of that Fellowship. This Federated Committee is informal in nature, is not a legislative body, but furnishes opportunity for the repre-

sentatives from the organizations working among women students to share plans and ideas, including appeals to students for money or service, and to receive group action when this would strengthen a project. The committee meets regularly four times a year, in September, December, February and May.

The committee went on record in May as recommending "that wherever in Association and similar conferences a number of Church representatives are present to represent their various interests .... (they) bind themselves together at the beginning of the conference to talk over the interests they represent so that throughout the conference the cause of one shall become the cause of all, that they may stand together, a united body in all the interests represented."

The Committee also recommended that the group of Church representatives at the end of each conference "formulate careful findings with a view to Church interests another year." Thus the work of the Church interest is being strengthened and coordinated.

The desire has been quite generally expressed by Board representatives to have Bible study and the study of missions put back in the Y. W. C. A. conference programs, the question being raised as to whether World Fellowship lectures are an adequate substitution for the previous method of group study and whether the present method accounted for the decrease in actual mission study in the colleges. It is recognized that students are undoubtedly using a variety of methods not used in former days and that the technical hours at conferences might

be used to help students lay definite missionary education programs for the college year, but it is seriously questioned whether the general interest aroused by the Fellowship lectures is not more superficial than that formerly resulting from the group study.

The Federated Committee has recommended "a larger emphasis on the Church in the whole Association program in order to prepare students for service in the Church after college, and that Board representatives be used in a larger way, not only in conduct of conferences, but that they also be represented on committees preparing for conferences and on such other committees of the Association as may be desirable," such representatives to be people who are in close touch with student work.

In January, 1922, team visitation was tried experimentally at the University of Chicago, the program including Catholic, Jewish and Protestant denominational meetings, and a mass meeting addressed by a Jewish Rabbi, a Catholic layman and a woman representing Protestant interests. This experiment was felt to be very worth while and to have proved that there were great possibilities along this line. Later that winter team visitations were made at Wellesley, New Hampshire State College, and Smith, the presentations being Protestant only. During the fall and winter of 1922 team visitation has been carried out on the Pacific Coast at the State Universities of California, Idaho, Oregon, and Washington, Oregon Agricultural College, and Washington State College; in the Middle West at the Universities of West Virginia, Chicago, and Indiana, Beloit College and Knox College; and in New England and New York at Cornell University and Syracuse University, Smith, Mt. Holyoke and Wellesley Colleges.

The opinion is unanimous that team visitation is the most effective way for the Churches to approach students. The teams are composed of three or more denominational student secretaries, who go to a college together and generally hold a three days' program, including mass meetings, round table discussions, conferences with student pastors and faculty, talks with Life-work and Student Volunteer groups, vocational forums, luncheons and dinners with advisory boards and at sorority houses and dormitories, talks to Christian Endeavor and Young People's Societies, and personal interviews. The teams work through the field secretaries of the Y. W. C. A. and local Christian forces. The Y. W. C. A. secretaries on the teams identify the Association



TOOTHBRUSH DRILL—MIGRANT WORK

with the effort to show the Church as a whole.

#### **Work among Farm and Cannery Migrants**

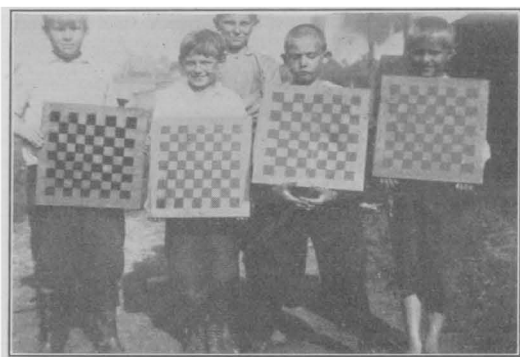
The Federated Student Committee endorsed the Women's Union Christian Colleges of the Orient and work among Farm and Cannery Migrants as objects for the missionary contributions of students.

The work among Farm and Cannery Migrants was described at the Student Assembly held in connection with the Y. W. C. A. Biennial in April at Hot Springs, Arkansas, and

much interest and the desire to hear more about the work was expressed.

Letters have been sent to the deans of women in the colleges throughout the land to acquaint them with the work, and to seek their cooperation in making plans for the future. Very encouraging replies have come from many of these deans, and it is evident that the work among migrants is extremely interesting to them. It is hoped that a number of colleges will include a sum for migrant work in their budgets for benevolences, and give something every year.

The Executive Committee of the Council decided that "a share" should be rated at thirty dollars.



WOODEN CHECKER BOARDS MADE BY THE BOYS

Three hundred dollars supports a representative at a station, and \$1,200 supports a station for a summer season.

The committee hopes to make a beginning this year for a steady growth in the interest among students in the work among Farm and Cannery Migrants, which shall become greater year by year, and shall spread to all colleges throughout the country.

#### The Pictures

The pictures in this *Bulletin* show various activities of the children at stations among the Farm and Cannery Migrants conducted cooperatively by women's boards through the Council of Women for Home Mis-

sions. Attractive illustrated leaflets descriptive of the work may be obtained at 10 cents each from the Council, 156 Fifth Avenue, New York City. "*Migrant Workers in Harvest and Cannery*" outlines conditions and needs and tells of the beginning of the work; *A College Girl's Summer Diary* and *Diary Number Two*, from which the pictures are taken, contain extracts from diaries kept by the girls who served at the stations. Both are fascinating reading.

#### Young People and Interdenominational Service

The interest of young people and students in interdenominational service is unmistakable. At a conference of fifty leading Presbyterian young women in Chicago in May the following resolution was passed:

"Be it resolved that this body go on record as favoring the principle of interdenominational cooperation and cooperation of all Christian agencies wherever and whenever conditions permit, to the end that there be the least possible duplication of effort and the greatest possible effectiveness of work."

This interest need not detract from students' loyal interest in the agencies of their own Church. In home mission activities, as in foreign mission activities, only as our Christian students are familiar with and assist in the program of their own Church, can we hope for the fullest advancement of the Kingdom.

There are about a million and a half of migrant seasonal laborers in the United States. Among the largest groups are the lumbermen and loggers, the wheat harvesters and the workers in small fruit, vegetable and canning industries. Thousands of women and children in the farm and cannery migrant groups live in colonies for six weeks to three months only in one place, and then move on. This nomadic life results in appalling ignorance.



# NEWS FROM MANY LANDS

## INDIA

### All-India Christian Conference

**T**HE Ninth All-India Christian Conference which was held in Lucknow from December 27th-30th was noteworthy for its large attendance and the wide-awake discussion of the topics of the day. Dr. S. K. Datta, the newly elected President, claimed that Mahatma Gandhi is "the greatest Indian Christian." He did not approve of the Gandhi political program but emphasized the duty of Indian Christians to stand for every reform and to render unstinted service for their country. Mr. C. Y. Chintamani, Minister of Education and Excise in the United Provinces, referred to the three classes of people in India, the extremists, reactionaries and, between the two, those working for constitutional reform, and expressed his hope that the Christian community might always be in the last-named section. Bishop F. W. Warne spoke enthusiastically of the possibilities and responsibilities of such a body of Indian Christians and urged all to seek the spiritual preparation necessary to represent their Master to the millions of India still without the knowledge of their Saviour.

The conference was a clearing house for the free exchange of ideas rather than for definite action. Some parts of India were not represented and others inadequately. The conference is still in the slow process of growth.

### Truth About India

**T**HAT tens of thousands are appealing to Christian workers in India for instruction and baptism might be doubted if credit were given to the statements of some who endeavor to speak on this subject. There is an effort in America to prejudice the public against Great Britain and the Christian Church in India. For in-

stance, recently a Hindu girl, who won a scholarship in an American college, is reported to have said, "Christianity is not gaining a convert in India. In the enormous population of 350,000,000, more than 18,000,000 are Mohammedans and the rest are Buddhists. There are only 400,000 Christians in all in India." The last census indicates that there are over 5,000,000 Christians in India, while the Mohammedans number 63,000,000, and the Hindus over 220,000,000, the Buddhists and other cults make up the balance. The percentage of gain during the recent decades shows Christianity outstripping the other faiths with a Christian ministry more aggressive and influential than ever before. Bishop Fisher, of the Methodist Church, reports baptisms at the rate of 100 a day throughout the year and states that 50,000 others asking for Christian baptism could not be cared for for want of Christian leaders to train them.—*Christian Advocate*.

### Missionaries at the Center

**A** SUMMARY of political conditions in India comes from Sam Higginbottom, in Allahabad: "The political situation is much easier. Non-cooperation seems to be dead. Hindu-Moslem unity has had many severe trials and there is much less talk of it than there was. The Angora Government in denying the claim of the Indian Mohammedans that the Sultan of Turkey was both temporal and spiritual leader of the Moslem world has left the Indian Mohammedan agitators without anything to agitate with non-Moslems. In the meantime reforms are working. Increasingly the Indianization of the Government is taking place. The Indian controls finance in a number of subjects. The various so-called 'Repressive' measures have been modified to suit In-

dian public opinion. In view of lack of legislative experience and the diverse religious and social elements India may well be proud of the progress she has made in self-government. The problems presented will take years to work out, but the outcome will be in reality a united, national India. The Central Government of India has a large deficit, as have all the Provinces, therefore many schemes dependent upon finance have to wait for a more favorable day. The result is that the Allahabad University is utilizing all our American college teachers. In fact, it could not get along without our nine American and Indian teachers who are lecturing regularly in the University. We are in at the center as we never were before and as we had never considered remotely possible."

#### A Move Toward "Indianization"

UNDER the auspices of the National Missionary Council a conference of Indian Christians representing the several provinces of India, was held at Ranchi, January 3-8, 1923. About forty Indian Christians, selected by the different Provincial Councils of Missions, met and deliberated at Ranchi on some of the most momentous problems affecting the Christian movement in India. These were classified under three headings, Christian Education, the Indian Expression of Christianity, and the Attitude of Christianity to Public Questions, and in addition there was adopted a new scheme for the reorganization of the National Missionary Council and the several representative Councils of Missions with a secretariat for the co-ordination of all Christian work in India today.

This plan was presented by Mr. J. H. Oldham, editor of the *International Review of Missions*, who has recently been visiting India. The composition of the N. M. C., henceforth to be styled the National Christian Council, and the provincial councils is to be half and half missionary and Indian. *The Christian Patriot*, of Madras, con-

cludes its report with these words: "The delegates left Ranchi, realizing that if it should please God, the Indian Church has entered on a new phase in her history, and that under the Lord it was all owing to the spirit of indomitable patience and sagacity of Mr. J. H. Oldham."

#### Bramwell Booth in India

THE Salvation Army has 3,000 stations in India and carries on its work in more than 4,000 villages, General Bramwell Booth announced recently in Calcutta after a trip of inspection that carried him through a large part of the country.

He spoke especially of the work being done among the criminal classes and the people of the lower castes. He visited the convict settlement in the Telugu country, where 2,000 families are provided for. He reported that most of the families were self-supporting, and that where three or four years ago there had been the utmost illwill, there was now a spirit of contentment and prosperity. The Government had previously to provide a large police force, but now, he says, there are no police needed, and but few run away, and they generally return later. These 2,000 families, he declared, had been settled on the land, some as cultivators and others as weavers. He asserted that he found the children intelligent and bright.

—*New York Times*.

#### Bible Sales in the Punjab

SALES of the Scriptures have been considerably reduced in some parts of India during the past year, but opinions differ as to how far the political unrest and the "non-cooperation movement" may be responsible. Some workers report unusual readiness both to purchase and to read. A missionary describes how two workers at a great festival in Delhi had a stall by the roadside, where crowds passed. He writes in *The Harvest Field*:

"Gospels and tracts were bought, often only to be torn up and scattered in derision. Sometimes the fragments were thrown in

their faces. But they both stood up to it, and went on with their selling. Their gospels and tracts sold by hundreds. Sometimes the opposition was so fierce that the road was blocked with people crowding to see what it was all about. Sometimes non-cooperators and others intimidated the buyers. But other agents were out on the road, on the outskirts of the crowd, and so the sales went on. In all, that day, over a thousand books were sold, a record for one day's operations for us in Delhi. I noticed, on several occasions, torn leaves were picked up by passers-by, cautiously scanned, and then carefully concealed to be read at leisure. The fact is, one of the forms of the general unrest is unrest of soul."

#### **Tribute from an Indian Official**

**W**HEN Mr. Chintamani, the first Minister of Education in the United Provinces, visited Gorakhpur, the staffs of the various educational institutions there were invited to the C. M. S. School, St. Andrew's College, to meet him. He paid the following tribute to the work of the missionaries:

"We non-Christian Indians can never forget the immense debt of gratitude that we owe to the noble missionaries of the Christian religion for the vast work they have done in order to spread education in this land. Differ from them as we may...we cannot forget that for no little of the enlightenment and national awakening among our countrymen, we are indebted to the missionaries of the Christian faith in these provinces and in other parts of the country. I, myself, have no doubt that in the years to come, as in the past, their share in educational work in India will be as great and as glorious as it has ever been, and both as an individual and as a member of the government I can say that they need expect nothing but encouragement and help and appreciation from us in going forward."

#### **India's Supreme Need**

**A** SIGNIFICANT article in the *Dnyanodaya*, entitled "The New Hindu Apologetic," concludes as follows:

"Above all other people missionaries and Christian leaders who wish

to influence India need to keep themselves up-to-date. They must be neither obscurantist nor reactionary. But any among us who are inclined to coquette with theology which seeks to pass under the name of 'modern thought,' theology which is but rationalism in a new garb, may well reflect on the significance of the fact that present-day apologists of Hinduism are forging new weapons for their armoury by borrowing and applying the principles of Western rationalists. India's supreme need at this hour, with her millions of untouchables, her conflicting castes, her superstitions and her fears, is more of the supernatural Christ. If Christianity in India is to retain its present position of growing far more rapidly than any other religion, then India's Christian teachers must aim not at the maximum of compromise, but at the maximum of definiteness and clearness concerning the Gospel committed unto us. We must preach the Incarnation as the completeness of God's own unique Self-disclosure, the Cross as India's only salvation from her sin and shame, and the Pentecost as a possible experience in every heart."

#### **CHINA**

##### **Chinese Home Missions**

**A**T THE third annual conference of the Chinese Home Missionary Society last summer no less than 131 delegates and visitors were present. The auxiliaries have grown from six in the previous conference to thirty. They have ten Chinese missionaries working in the province of Yunnan and three working in Manchuria, where the Presbyterian Church has completely turned over to them their Heilungking Mission, while the members of the Lutheran Church are also actively associated. Among the interesting subjects discussed at this recent conference was the question of the untouched border lands of China. That denominational groups are feeling a responsibility for national evangelization is evident from the report that Methodists have voted to raise in

China \$10,000 (Mex.) for their work among the Chinese in Manchuria. Rev. W. W. Pinson, D.D., of the Methodist Church South, writes that the Methodists are projecting another mission in Manchuria, with Harbin as its center and they hope to have it fully set up for business, with Chinese and foreign workers, early next fall.

#### Who Are the Greatest Chinese?

**T**HERE has recently been an interesting voting competition in a Chinese paper to ascertain who were regarded as the twelve greatest living Chinese. Altogether forty-seven names were suggested by those who competed, and it is encouraging to know that of these forty-seven twelve are members of the Protestant Church. The sixth on the list was the well-known General Fêng. As there are not yet half a million communicants in the Protestant Church, that is to say, one in 800 of the population, it is a significant fact that one in four of those who are regarded as China's greatest men should be recognized as followers of Christ. This fact is a tribute to the influence of the Christian Church."

#### To Christianize Industry

**O**N December 1 and 2, 1922, there met in Shanghai about forty people specially interested in applying Christian principles to China's economic and industrial problems. The conference was under the chairmanship of Dr. C. E. Patton and was called by the committee which prepared that part of the report of Commission II, dealing with industrial problems which was presented to the National Christian Conference last May. This committee was authorized to act on behalf of the National Christian Council. The discussions throughout were practical, aiming at the securing of a working program. The resolutions passed included the following: "The time has come for the Church aggressively to promote the labor standards adopted by the Nat-

ional Christian Conference, by leading in organized efforts to direct public opinion toward the securing and enforcing of labor legislation looking toward such a standard.... In view of the fact that a clear understanding of problems, forces and values involved in the industrial problems is absolutely essential if the Church is to deal with it successfully, we should in the immediate future give first place to the promotion of such understanding among present and prospective pastors and other church community leaders."

How serious the conditions are which the Chinese Church is thus facing may be inferred from the industrial survey of China made by Y. M. C. A. investigators, a summary of which has been sent to this country by Sherwood Eddy, who says that the industrial system developing in China is "the worst in world history."

#### Anti-Footbinding Movement

**A**T THE meeting of the Chinese Women's Conference held on August 11th, the following resolutions were passed: That whereas, the habit of footbinding among Chinese women, while dying out of the cities, continues with little change in the country districts; and, whereas, this practice is abhorrent to the instincts of humanity, utterly foolish and useless with no single reason to commend it; and, whereas, public opinion in the cities has already become so strong against it as to make it certain that efforts to abolish it would have far greater prospect now than in the past; therefore, be it resolved, that in the judgment of this conference:

"(1). A nation-wide campaign should be initiated by the Christian Church in China against this custom; (2) each mission station should be the center of an active educational propaganda against it; (3) the effort should be made through the Chinese Christians and the enlightened element in each province to induce the government officials to make the practice a legal offense punishable by fine, and to use all methods for its complete eradication; (4) that the National Christian Council be urged to take steps to initiate the movement; (5) that the National Council of Health Education be

requested to prepare a set of charts and stereopticon slides setting forth the evils of foot-binding; and that the tract societies be urged to have more and better literature prepared to be used in the anti footbinding campaign."—*Chinese Recorder*.

### Helping Ricksha Men

**I**N THE fall of 1921 an effort was made in Wuhu, China, to start a shelter for the ricksha men. The work is managed by a union mission committee. One of the high Chinese officials kindly put up a mud hut for the purpose, and rents it to the committee for a small sum payable monthly. The hut is open all day. There are tables and benches for the men and as much free tea as they like. Between two and three hundred men use the shelter daily. Some boys from the Wuhu Academy go several times a week to teach the men to learn to read during spare time, and there is always an interested group. Every Sunday afternoon an evangelistic service is held for these ricksha men, at the time of the change from the day to the night shift. They are learning to sing and to read and understand a few Bible texts. The little building is packed to overflowing at these meetings.

### The Son of General Chang Tso-lin

**T**HE young son of the Chinese general, Chang Tso-lin—now Governor of three Manchurian provinces—took the chair at one of Sherwood Eddy's meetings in Mukden, and was greatly impressed. Next day he went to luncheon with Dr. Eddy, who tells what followed: "He opened his heart and asked what he could do to help his country. The next evening he returned and remained with us until midnight. He told us all of his doubts and difficulties, and of his despair of saving China in the midst of the present system of graft and militarism. He voluntarily confessed his personal sin and his desperate need. He finally knelt in prayer and expressed the desire to take the first step toward the Christian life. The next day he returned again to the meeting where

we presented Christ as the Saviour. He stated his purpose 'to live the Christian life, but nothing but a miracle can keep him straight in the network of evil which is all about him.'"

### JAPAN-CHOSEN

#### Militarism on the Wane

**T**WO striking evidences of the waning of militarism are given by *The Omi Mustard Seed*: In 1905, after the Russian War, the Government Military College had 5,000 applicants for admission to its entering class of 200, whereas at the the close of the World War there were only 110 available for the same class! About the same time as the early interest in military training, the returns from a questionnaire in a leading girls' high school showed a large proportion would choose military officers for husbands, whereas last year *not one* wanted to marry a military man! These real figures do not support the panic of the yellow press over Japan's alleged blood-thirstiness.

#### A Christian Conscript

**T**HE refusal of a young Japanese recruit to take the oath of military service caused the authorities considerable trouble, according to the *Japan Advertiser*. How after a week he came to consent, Yujiro Tokita explained to a reporter of the *Nichi Nichi*. He asked the commander of his regiment to excuse him from taking the oath until he knew the true object of Japanese armaments. If aggression and butchery, which are incompatible with all ideas of love, are the objects, he, being a Christian, could not serve in the army. From the explanations of the officers of his regiment, Mr. Tokita said he understood the object of the Japanese army is to safeguard national existence and to protect the Japanese people from all dangers. He said he was told also that the final goal of the Government authorities is complete abolition of the country's armaments. This assurance satisfied the young conscript, and he took the oath of service. He stated

emphatically, however, that he consented to serve on condition that when he saw anything in the army not in accord with what the officers had told him he would revert to his original attitude, even under penalty of death.

### Social Problems in Japan

**REV. WM. M. VORIES**, of the Omi Mission in Japan, makes these interesting comments on present social conditions:

"At present the revolt against the ancient 'family-system,' which makes of marriage a matter of convenience to the parents or guardians of those most concerned, is at such a virulent stage that any article or book dealing with any aspect of sex is eagerly devoured. Magazines devoted to that subject are prosperous and books both indifferent and bad are bought without stint. For more than a dozen years we have been urging the churches and missions to undertake constructive efforts at reform of marriage customs and of old ideas of legitimate social intercourse between young men and young women. Now it seems to be almost too late to avert the consequences of false cautiousness, since the young people are taking things into their own hands. \* \* \* Dancing in Western style, in its most obnoxious forms, is making sudden progress in Japan. Things are *not* disdained merely because they come in by way of the West, if they are convincingly offered. If the Churches of the Occident had been as busy in introducing Christianity to the Orient as are the brewers in introducing beer and the tobacco trust cigarettes, the work of foreign missions might have been completed by now."

### A Striking Figure

**TOYOHICO KAGAWA**, who six years ago was a student at Princeton, has been conducting evangelistic meetings in various cities in Japan, and charging admission, one yen covering a series of five meetings. The largest auditoriums have been crowded every night. In Kyoto the city hall

accommodating two thousand was crowded twice daily.

Sherwood Eddy writes after spending a day with Mr. Kagawa in Kobe during his recent visit to Japan: "I found him living in the heart of these slums. He is a pastor of a little church where he conducts services for the laborers who have to go to work before six o'clock in the morning. He is the Saint Francis of the poor, the Gandhi of the labor movement of Japan. This brilliant young genius of thirty-four has buried his life in the slums and has survived tuberculosis and imprisonment. In six years he has written some sixteen books, large and small, drawing his own illustrations and pen sketches; he is writing for a dozen magazines and editing three newspapers; he has organized several industrial labor unions; he is leading the farmers in their great movement for justice, and is speaking almost daily to large audiences. He personally conducts a large industrial research bureau. The account of his life appearing in three volumes has exhausted more than two hundred editions and has been read by a million readers."

### Digging and Trusting

**DR. O. R. AVISON** and his associates in Severance Union Medical College Seoul, Korea, believing that "faith without works is dead," have dug the foundation for an addition to the hospital, though they haven't in sight a penny of money with which to erect the new wing on the excavation. This is the ceremony that accompanied their act of faith: Dr. Avison, his 120 professors, instructors, medical students, nurses, office men and servants assembled on the site which they had selected for the hoped-for new hospital. Each person was armed with some sort of implement—pick-axes, shovels, hoes and baskets. They stood in solemn and earnest prayer and then joined in the singing of a triumphant hymn. Dr. Avison read the first verse of the 127th Psalm—"Except Jehovah build

the house, they labor in vain that build it," and then, dropping the book, he took up his pick and drove it into the soil. Two minutes later the entire body of 120 determined workers was at his or her appointed task. They were divided into six groups of twenty each, breaking ground, some digging, some shoveling dirt, some carrying it away in baskets. "It was a startling and interesting sight," says Dr. Avison, "to see a group of Korean nurses, graduates and pupils, led by two of their American teachers, handling shovels and picks and carrying away great baskets of earth. This is probably the first time that such a thing ever occurred in Chosen, and it was inspiring to see the spirit of unanimity working in every grade of the staff."

#### *The Continent.*

#### **Buddhist Opposition**

ONE feature of the present condition of Christian work in Kyushu according to the *Church Missionary Outlook*, is the more militant form that the Buddhist opposition has assumed. Sunday-schools and preachings have been affected; in many places the number of Sunday-school scholars has decreased, and preachings have often been disturbed, sometimes with violence. The day of persecution is not over, only the methods have changed somewhat. A man in Saseho forced his son into the attitude of prayer before the ancestral tablets, but the boy said: "You may force me into a praying posture, and I pray; but not to these tablets; rather to the God Who made us and our ancestors."

#### **Missionary Social Service**

THE American missionaries in Chosen are engaged in many sorts of social reform work.

Mr. F. S. Miller has been especially active in carrying out a temperance campaign among the farmers' guilds and among the farmers themselves as they rested from their labors in their fields. Addresses were given to the people and anti-tobacco leaflets were

distributed to the crowds. Other missionaries have been giving lectures on temperance, hygiene and child welfare. Playgrounds have been established for Korean children, in several cases the Koreans giving both land and equipment. Dr. A. G. Fletcher, a Presbyterian, reports: "We medical men have organized an association with a publicity department, the function of which is to spread knowledge regarding disease. We hope to be able to secure a stereopticon and moving picture machine and circulate slides and films throughout the country. Our principal handicap is lack of funds."

Dr. Fletcher also writes of his own hospital in Taiku: "During the year we have tried to win every non-Christian patient for Christ. The evangelist and Bible woman do not feel that their duty is ended when they have given these patients the Gospel Message. We feel it our duty to follow up our patients after they leave the hospital, to work and pray for them until they are safely within the Church."

#### **NORTH AMERICA**

##### **The First Americans**

THE American Missionary Association has brought together the following facts about the American Indian:

Out of a total of 55,141 families reported to the Indian Office 44,195 live in permanent homes, 29,995 of these houses having wooden floors, and 10,946 live in tepees, tents, and temporary structures.

Including the five civilized tribes 298,341 wear modern apparel, and 184,968 are citizens of the United States. Among the Indians there are 657 churches, 627 working missionaries, and 106,176 church attendants. Of 1,873 marriages, 237 were by tribal custom and 1,636 by legal procedure.

The tribal property belonging to the Indians is valued at \$190,600,152. The individual property is valued at \$526,105,350, a total of \$716,705,502.

During the fiscal year 1921 the

United States Indian Service employed 12,244 Indians, whose earnings were \$1,586,141. Private parties employed 18,079 Indians, at a total compensation of \$2,654,008.

There were 49,962 Indians farming for themselves a total of 890,700 acres, which yielded products valued at \$11,927,366.

There were 44,847 Indians engaged in stock raising upon 29,098,459 acres of grazing land. The value of their stock is \$33,158,731.

#### Church of All Nations

ONE fruit of the Methodist Centenary campaign is to be seen in the five-story community house of the Church of All Nations, recently dedicated at 9 Second Avenue, New York City. Rev. John R. Henry, who for twenty-five years has been at work among the Russians, Italians, and Chinese and other races on the East Side, is the moving spirit of the enterprise.

The auditorium seating 800 will be filled almost nightly by forum gatherings, lectures or motion pictures. The fourth floor provides a home for the workers, while on the fifth floor is an apartment for the pastor and his family. Kindergartens, club rooms, domestic science equipment, gymnasium and swimming pool—there is little to be desired.

A Russian library of over 800 books is housed in the new building with a Russian woman in charge. And the Russian painters purpose to give the paintings recently on exhibition at the Brooklyn Institute of Fine Arts, to the Church of All Nations to create a Russian art center.

#### Moslems Invade New York

AN invitation to a Moslem luncheon on Sunday, February 4, 1923, was received at the offices of the *Moslem World*. The occasion was announced as "Islamic Day" and after luncheon (at \$1.10 a plate) and dinner (at \$1.65 a plate), Dr. Mufti Muhammad Sadiq of Chicago, was to speak on "Modernizing of the Mohammedan

Woman" and on "Oriental Religions." The place of meeting was a club on West 58th Street. Apparently the only persons who accepted the invitation to the luncheon were a former missionary to Malaysia, his two daughters and the Secretary of *The Moslem World*. Other voices were heard (evidently belonging to American Negroes), but the owners did not appear. The Mufti did not give his scheduled address but claimed in conversation that he had three or four hundred Negro converts in Illinois, Indiana and Missouri. The Detroit Mosque having been abandoned, one has been opened at 4448 Wabash Avenue, Chicago. The Mufti represents the Ahmadi sect of Qadian, India. He seemed to be encouraged by the newly formed "Christian-Mohammedan Society" in Brooklyn.

#### Catholics Fight the Oregon Law

THE law passed by referendum vote in Oregon which prohibits parochial schools will soon be subjected to an attack in the courts. The Administrative Committee of the National Catholic Welfare Council which met at Loyola University in Chicago recently agreed that the church authorities of Oregon should have the privilege of fixing the form of test of repeal but that the National Catholic Welfare Council is to have the chief part in developing ways and means of carrying the project through. The following is to be found in the official report of the meeting: "Since the civil government does not see its way to widen or broaden its system of elementary education so as to provide Christian religious instruction and training in harmony with the right and duty of parents towards their children, as England, Scotland, Ireland, Belgium, Holland, Germany, Nova Scotia, New Brunswick and the Province of Quebec have so well done, the church authorities and people feel bound in conscience to provide such education in their own schools and in such schools maintain, in all fundamental branches of knowledge, civics



and patriotism, standards equal at least to those of the best public schools of the country."

#### Life Dedication at Moody Institute

**A** FOUNDER'S Week Conference was held at the Moody Bible Institute in Chicago February 5-9, 1923, and on Student Day 446 former students sat down at an alumni dinner. On Missionary Day, the climax, hundreds of young men and women offered themselves for foreign missionary service.

Addresses were delivered by Dr. Maurice Frater, since 1900 a member of the John G. Paton Mission to the New Hebrides, and Rev. Charles W. Abel of the London Missionary Society, who has spent thirty-two years in evangelizing cannibals in New Guinea. Dean James M. Gray asked all missionaries present who were in this country on furlough to rise and remain standing. Then he asked missionaries present who had been obliged for any reason to give up their work, to rise; then also, missionary candidates under appointment for the field from various mission boards; then those who had already definitely volunteered for missionary service; and finally all others willing to offer themselves unreservedly in full surrender to go forth to the dark places of the earth as God opened the way. Missionaries and candidates under appointment numbered about twenty-five; those who had already volunteered more than 100, "but," said Dr. Frater, "the response to the final appeal was overpowering."

Missionaries on the platform estimated the number standing at fully one half or more of the entire audience, which filled the Institute auditorium to its capacity, about 1,700.

#### Canadian Student Conference

**T**HE Student Christian Movement of Canada, which was organized a year and a half ago, taking the place of the Student Y. M. and Y. W. C. A., held its first annual conference in Toronto during the Christmas holi-

days. Dr. J. Lovell Murray writes of it: "The Movement is still in process of finding itself and the national conference was regarded as a long step in that process, and also as a visualization of the spirit and aims of the new organization, about which there has been much difference of opinion throughout Canada. . . . The 549 carefully chosen delegates were keen, self-reliant, talented types of Canadian youth. In their number were representatives of many forms of religious opinion, including not only Protestant evangelical Christians, but Roman Catholics, Unitarians and Christian Scientists. There were present also representatives of other nations, including India, China, Korea, Japan, Africa, the West Indies, Great Britain and seven countries of continental Europe." In connection with the student conference there was also held a convention of Canadian student volunteers for foreign missions. Its immediate object was the settlement of outstanding issues affecting the relations of the Student Volunteer Movement in Canada with the Student Christian Movement, the Canadian Mission Boards and the S. V. M. of North America.

#### Episcopalians Form a Union

**P**ROTESTANT Episcopal leaders of national influence recently formed in New York a Modern Churchman's Union of America. The announced program includes the following purposes: "To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and Biblical scholarship; to advance, as an aid to the ultimate reunion of Christendom, cooperation and fellowship between the Protestant Episcopal Church and other Protestant churches; to promote a new evangelism among the unchurched classes of our population, which shall win their allegiance to the religious and moral demands of the kingdom of God; to further the application of the Christian principles in all industrial, social, and interna-

tional relations; to promote the adaptation of the church services to the needs of the time; to emphasize afresh the nature of the Christian life as personal fellowship with God, and to study with sympathy those movements and tendencies of thought which are mystical in character."

*Record of Christian Work.*

#### **Christian Strategy in Utah**

SOME who know the situation affirm that the great hope of evangelizing the great Mormon state of Utah lies in the work of Westminster College at Salt Lake City. "The Mormon Church," to quote an editorial in *The Continent*, "is not to be fought with fire." A college is the great instrument for dissemination of enlightenment. Westminster College has the cooperation of all the Protestant denominations in Utah. Six denominations support the college by gifts and students and the Boards of Education of each of these six are considering the support of a professor each in Westminster College. It is the most striking example in America of interdenominational cooperation in Christian education. There are less than 10,000 Protestant church members in the state with not more than a dozen self-supporting churches. A force so small and financially so weak is utterly unable to support and up-build this strategic enterprise. The Mormons spend \$500,000 on their church education. Westminster College, in cooperation with the Presbyterian General Board of Education, is seeking \$750,000 for land, buildings, equipment, endowment, and expenses.

#### **Moravians in Labrador**

AFTER the terrible fire in August, 1921, which completely destroyed all the property of the Moravian mission among the Eskimo at Nain in Labrador, the missionaries endured all sorts of personal hardships. The way in which they managed, nevertheless, to maintain the work of the mission is told in the following quotation from *The Moravian*:

"From August to November services were held in various Eskimo dwellings. Early in November two men, Helper Abia Green and Isaac Saksa-riak, willingly gave up their houses to provide a place for worship during the coming winter. As the two houses stood in a line and close together, they were united by free labor and gifts, and fitted out with the benches, etc., saved, thus providing a good big room for services. On the first Sunday in Advent we held the first service therein, and on Christmas Eve we had 170 Inuit seated therein. All the customary services have been carried on in English and Eskimo. On October 23, 1921, Holy Communion was observed in an Eskimo dwelling, when forty-six Inuit partook, packed in one Eskimo house. The wine cups had been destroyed, but we managed by using the vessel for baptism."

#### **Cooperation in Alaska**

DENOMINATIONAL cooperation is a great help to missionary work as is evidenced by the formation of the "Associated Evangelical Churches of Alaska." The superintendent of one denomination in the territory sums up as follows the conditions needing remedy: "As a whole, missionary investments in Alaska have not accomplished what they might and could accomplish if sectarian propaganda could be submerged in a co-operative process of Kingdom building. The effective ministers in Alaska are earnest men and the people would rally to a guaranteed single church for each town program. This is as fine a field for home missionary demonstration of unity as China is for the foreign workers. If a practical federation of churches in Alaska were worked out in the principle of one church with a resident pastor for each place, and only one until that church was self-supporting, a new spirit would be put into the ministers I have met."

The Home Missions Councils' Committee on Comity and Cooperation which has called into being the

Associated Evangelical Churches of Alaska, with its Central Committee, says that "All phases of missionary work in Alaska are under the care of that organization."

## **LATIN AMERICA**

### **Protestant Centenary in Brazil**

**S**EPTEMBER 7th is the national day of Brazil, on which the nation celebrates the gaining of its freedom from Portugal in 1822. The centennial celebration conducted on September 7, 1922, in connection with the Exposition in Rio Janeiro was a great national festival, and the part which evangelical Christians took in it is of special interest to REVIEW readers. The Protestants of Rio de Janeiro, about two thousand in all, gathered in a large public park, the Prada da Republica, to celebrate and to worship. They gave thanks, not only for the liberation and independence of their nation from the monarchical rule of Portugal, but also for the liberation of their minds and souls from superstition and sin. For two hours men, women, and children stood as they listened attentively to addresses and took part in the songs. The celebration closed with the singing of the national air, and as the people swore allegiance to their country and their flag, their waving handkerchiefs made one vast, rippling sea of white.

### **The Indians of Bolivia**

**T**HE population of Bolivia is estimated at 2,800,000, composed of a half million whites, the same number of *mestizos*, and the remainder Indians. The Indians of Bolivia are nominally Roman Catholics, but their ideas are fundamentally pagan and their customs and practices almost totally so. They have received from contact with European civilization little more than its vices and its superstitions. It is true that in the center of their altars is the image of the Virgin Mary, but concerning her they know little, some being in doubt, when asked, as to whether she was the mother of Joseph or of Jesus. These

Indians of the South American highlands are settled agriculturists, and are the mainstay industrially of their country, since almost all the manual labor is performed by them. Individually they are men and women of sturdy character with, in proportion to their dim enlightenment, high moral standards. They make the staunchest Christians and will become the best of apostles to their own race. Canadian Baptists are now carrying on a successful mission among them.

### **Peru and the Vatican**

**A** BLOW at religious liberty in Peru is seen in the proposed concordat between the Vatican and the Government of Peru. By the terms of this compact, "the Roman Catholic Apostolic Church" would be recognized as the state religion of Peru and would have full liberty and independence, without intervention of the civil government, to use its spiritual authority and in conformity with its own laws exert the "ecclesiastical jurisdiction that belongs to it." In no official center of learning could doctrines opposed to the Catholic religion be taught and there would be obligatory courses in religion for those who profess Catholicism. One article of the concordat would grant the Catholic Church the right to decide concerning the validity of marriage contracts. In the preamble it is frankly stated that the committee drawing up the concordat wishes the Roman Catholic Church to enjoy more privileges and rights in Peru than it did even during the last years of the Spanish rule.

### *The Continent.*

### **A New Thing in Colombia**

**A** RECENT evangelistic campaign in Colombia is described in the *Latin American Evangelist* in the following terms:

"Evangelists, missionaries, believers, theatre-owners and managers, and the public in general have just one testimony to give of what God has

been doing in Colombia during the past three months. 'We have never seen anything like it before,' is the universal witness. Great crowds gather together—the usual kind of moving picture crowd—smoking, talking, laughing, and then at a word from the *conferencista* heads uncover, cigars are thrown away, and a strange hush falls over the gathering as they settle down to listen absorbed to the most wonderful story they have ever in all their lives heard, the story of a Living Saviour who loves them and who wants to save them from the guilt and power of sin. No one moves except it be to wipe away the tears that trickle down some faces, as the preacher reasons of sin, of righteousness, and of judgment to come. The Holy Spirit is speaking to many hearts in the deep stillness which holds these vast audiences. For it was not in one place only these scenes were witnessed—the experience was almost general wherever the evangelists went."

## EUROPE

### French Priests Marrying

A PARIS despatch to the New York *Herald* in December reported the organization of "the New French National Catholic Church," and the selection of Abbe Maxime Ardot, a married priest, as its bishop. The despatch says that there are several thousand married priests in France, and that an assembly of some three hundred of these will shortly consecrate Abbe Ardot as Bishop. It is stated that the first chapel edifice is being prepared in which "the married priests who have been prohibited by the Vatican from celebrating mass and other rituals will carry on Catholic doctrines on the apostolic basis as in the Roman Church, but will no longer recognize the Pope's dicta as final. "This movement by married priests now has become international and undoubtedly will spread to the United States," said Abbe Ardot. "The Bishop of Prague sent congratulations and pledged the sym-

pathetic support of the Czecho-Slovak Church, which has just been excommunicated by Rome. Swiss Catholicism and married priests also are supporting the movement."

### *The Converted Catholic.*

### Scotch Missionary Campaign

THE Glasgow Missionary Congress last October, noted in the January REVIEW, was a part of a great missionary campaign in which the Scotch churches had been united for nearly two years. Under "the unflagging leadership" of Dr. Donald Fraser, "Campaign fortnights" have been conducted in Aberdeen, Dundee and Edinburgh and many other centers have been visited. The program for this visitation is planned through the first week in May. *The Life of Faith* comments: "Throughout its short history the movement has been accompanied by unexampled enthusiasm, interest and blessing. The Scottish churches have been brought closer together. The evangelistic, as well as the missionary, aspect of the Christian message has made itself deeply felt. There has been a general warming of the spiritual atmosphere."

### Protestants in Ireland

THE following letter of a Dublin correspondent of the *Christian Irishman* regarding the position of Protestant Episcopalians in Southern Ireland tells its own tale:—"One very serious factor of the trouble in Ireland since the Treaty was signed has been the expropriation of Protestants in considerable numbers. In certain areas this has been so serious that we are informed that, in at least one parish, not a single Protestant has been left. Old gentry families have been given a few hours to leave their houses, which have been looted and burned. Farmers have been turned out of their farms, and shopkeepers in the country towns robbed and expelled from their business. Protestant churches have been burned down, and in Dublin one was entered by armed

men who destroyed the organ by rifle fire and did other damage....The position of the Church of Ireland in these unhappy circumstances is one of great difficulty and danger."

#### Need in German Churches

**G**ERMAN churches are hard put to exist, according to letters and appeals for aid that are being received by the Federal Council of Churches. Religious leaders in Germany declare that the churches are going down in a general crash unless help comes. They speak of religious awakenings among the young men and young women and declare that the churches are unable to meet the opportunity. They tell of aged pastors starving to death and of others begging for old clothes. Many of the clergy and their families, they declare, are starving without letting anybody know it. Dr. A. W. Schreiber of the German Evangelical Church Federation, one of the religious leaders of Germany best known in this country, writes: "Every budget has been upset, every enterprise for help has fallen short, all of the independent works of charity are near collapse, the leading boards are paralyzed, the institutions of mercy for old people and children are without funds, our youth has lost its guides and our old people walk without support, the evangelical press lies at death's door.....The situation is so extreme that the evangelical churches of Germany must look to the Protestant churches abroad for help with prayers and with practical aid by works of love."

#### Bible Study in Prague

**R**EV. J. L. NEILL, President of the Bible Training School at Prague, reports in the *The Missionary Voice*: "Our work moves forward with unabated success. Our main effort this winter will be to strengthen the positions we have already taken. Classes are being organized in all the congregations and definite instructions given to all applicants for church membership. We are having new ap-

plications in all places at each service, and we hope next summer to have even a greater evangelistic campaign than we had during the past summer. Our Bible Training School opened the first of October. The total enrollment in all departments is 319. The number taking full theological course for preparation for the ministry is twelve. The spirit of the student body is fine, and I doubt if any institution in Europe has a better corps of instructors for the type of work we want done."

#### Baptists in Europe

**I**N the year 1800, there were no Baptist churches on the mainland of Europe. Fifty years later, there were about 4,000 members. In 1900, the number had grown to 220,000 and today the Baptists are estimated at over 1,250,000. The evangelical movement is comparatively slow in such lands as Austria, Bavaria, Italy, France and Spain but it is much more rapid in Scandinavia, Russia, Rumania and Czecho-Slovakia. In Sweden, there are 70,000 Baptists; in Esthonia and Latvia, there is a rapid growth of the Baptist Church and in Czecho-Slovakia and Hungary, the progress is still more remarkable. Religious statistics are difficult to secure from Russia but in one city in southern Russia more were baptized recently on a single day than on the day of Pentecost. It is estimated that there are now over 1,000,000 evangelical Christians in Russia.

DR. J. H. RUSHBROOK in *Home and Foreign Fields*.

#### Methodists and the Soviet

**T**HE Methodist Episcopal Church has appointed a delegation consisting of Bishop Edgar Blake of Paris; Bishop John L. Nuelson, of Zurich; Bishop Anton Bast, of Copenhagen, and the Rev. W. B. Beauchamp, Secretary of Foreign Work, to confer with representatives of the Russian Church regarding its appeal for "assistance in reestablishing the standard of Christ in Russia." Rev.

Dr. Joseph B. Hingeley, Secretary-Emeritus of the Methodist General Conference, states that the invitation was given with the approval of the Soviet Government.

*Christian Work* makes an interesting comment on the possible implications of such action: "One of the cardinal objects of the Soviet is to break the power of the Orthodox Church. It has already fostered a split in the Church. It feels sure that only a portion of the Russian clergy would ever accept any connection with Rome, and therefore it would aid Roman pretensions and secure another split. On the same basis, it will be ready, no doubt, to welcome American denominations. May the American Churches have a higher aim than that of Rome. May they, instead of desiring additional power and numbers, sounding statistics, be interested only in the development of real, practising Christianity in Russia. In short, may they be Christians enough to forget themselves as they approach Russia."

#### **Waldensian Work in Rome**

**W**ALDENSIAN work in Rome is going on satisfactorily in spite of a strong campaign against it by Roman Catholic authorities who attack Protestants and their work.

In Rome the attacks only served to attract more people to the services to see and hear those "horrible Protestants." In the country where the population is more ignorant and almost completely in the hands of the priests, the effect was more serious. A correspondent writes:

"When I went with a divinity student to Lubraco on the first of January we were received by the population (excited by the priests) with shouts and insults, and the police and the fascisti had much to do to protect us against hundreds of people. As a result I had to spend a rather unusual New Year's day in the police station with people shouting outside. But I had thus a very good opportunity of explaining the Gospel to the authorities of the "fascisti" and

"nationalisti" and even to some young men belonging to the Catholic club who came in to see me expecting to frighten me so that I would never come again to Lubraco. I spoke seriously and with great charity to them and when they left they shook hands and each accepted a New Testament and promised to read it with attention. I went back to Lubraco last week and was able to go across the village alone and unprotected. They were so surprised to see me alone that they looked after me wonderingly. It is almost impossible to get a hall to rent because the priests forbid it. Those who talk about Romanism, knowing it only through a few who are often half Protestants should come to Lubraco and to thousands of other places in Italy or Spain or France or Austria, to see what is done and said by priests with the approbation of the Vatican. Anonymous letters, inspired by the priest, promise death and destruction if the people receive again the Protestant pastor. This is true Romanism, which must be intolerant in order to be real Romanism! We feel more and more the absolute necessity of our work in Italy. God is with us and the people are kept in ignorance by the priests. We must make them free by giving them the Gospel of liberty."

#### **MOSLEM LANDS**

##### **Christian Schools in Turkey**

**A**T a gathering called by the Federal Council in New York City February 7th, Secretary James L. Barton of the American Board reported on his experiences at the Lausanne Conference. The policy which he suggests for the missions is to work in behalf of the Turks as well as for the nominal Christian population left in Asia Minor.

Henry Morgenthau, former Minister to Turkey, held that America should refuse to make any treaty with Turkey under present circumstances. He discounted the professed willingness of the Turks to support American education in their own territory and said that information had come to him

that already the Turks have notified Robert College at Constantinople of the conditions under which the institution will be permitted to continue its work. Mr. Morgenthau declared that the stipulations are so rigid as to reduce the college to the status of a purely Turkish school, working on an Oriental plane of education.

#### Kemal and Mohammed

**A**S a by-product of their reports of the Lausanne Conference may be regarded the articles which the newspapers have been carrying about Mustapha Kemal and his views. One item tells how, when he was speaking at Brousa, a man in the audience demanded to know whether the proposed statues to national heroes were not in contravention of the Islamic law. Kemal replied in the negative. "Since the prophet founded our faith," he said, "some 1,300 years have passed. When he was teaching his principles idolatry was still in existence, and it was necessary, at the time, to correct this tendency by forbidding statutory." Kemal went on to say that it was impossible that idolatry should return, and asserted that all civilized peoples should erect statues and cultivate the art of sculpture, inasmuch as a nation without art had no place in the world of progress. Another describes the impressions of some newspaper reporters who were entertained at afternoon tea by Kemal and his wife, both of whom expressed various opinions which would certainly have astonished Mohammed. The *New York Times* raises the question of how thin Kemal's "veneer of civilization" may prove to be.

#### Missions in 'Iraq

**O**N October 10, 1922, a treaty was concluded between Great Britain and the king of 'Iraq (Mesopotamia). This is of considerable importance to those interested in Christian missions since in a definitely Mohammedan state, under British mandate, full religious freedom is guaranteed. Articles III and VIII of the treaty read in part as follows:

"His Majesty, the King of 'Iraq agrees to frame an organic law for presentation to the Constituent Assembly of 'Iraq. \* \* \* This organic law shall insure to all complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals. It shall provide that no discrimination of any kind shall be made between the inhabitants of 'Iraq on the ground of race, religion or language, and shall secure that the right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Government of 'Iraq may impose, shall not be denied or impaired.

"ARTICLE XH. No measure shall be taken in 'Iraq to obstruct or interfere with missionary enterprise or discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."

#### AFRICA

##### A Teacher's Devotion

**M**ANY a native worker in mission lands feels the urgency of his calling in a way that we hardly realize at home, and says with Paul, "Necessity is laid upon me." Such an one is an African teacher in the Kenya Colony, who a few years ago was the painted and feathered tribal retainer of the local chief. When told by the missionary in charge of the district about the deficit in the funds of the Church Missionary Society, he said: "Sir, if I don't receive one cent for my work, I'll never give up teaching. Do you think I can let my people live in darkness while I have the light?"

##### Starting a Second Century

**A**S a part of the centennial celebration of its founding, which was referred to in the January Review, the Paris Evangelical Mission-

ary Society is planning for new work in Africa.

During the World War, the French Government asked the Board to take over the work done by the German missionary societies in the Cameroon; some young missionaries who, at the time had had to leave their mission fields to fight in the trenches, were demobilized by order of the Government and the Society sent them to the Cameroon. At the present hour the Board has to consider a proposal of increasing its activity in West Africa, some doors being opened in Togoland, French Guinea, and Dahomey. The task is a great one for a society which represents a body of not more than 600,000 Protestants in France and perhaps another 100,000 of French speaking Swiss Protestants, and on the occasion of its hundredth Jubilee, the Board has asked the home Christians to make a special effort and to provide a sum sufficient to allow it to consider the possibility of extending its activity to those new fields. The native Christians of all the Society's fields have been asked also to join in this subscription.

—*South African Outlook.*

#### New Plans for Lovedale

ONE of the great names in educational missions has been that of Lovedale, the institution in South Africa established by Scotch missionaries in 1841. This honored school has recently taken a new step in evolving its organization and policy. Under a constitution, approved by the United Free Church of Scotland to which the Institution belongs, and embodying safeguards of control for the Church, whereby the missionary character of the work is fully conserved, the administering of Lovedale has passed over from its late Education Board, an entirely internal body, to a Council, largely external and representative of South Africa. On this Council, the Union Government is represented through the Native Affairs Department and the Cape Education Department.

Other members include Principal Kerr of the South African Native College, Rev. John Lennox of the U. F. C. Mission Council in South Africa, and representatives of women's work, of the native Presbyterian Church, and of the alumni body, both European and native.

—*South African Outlook.*

#### GENERAL

##### The Greatest World Religion

THE National Geographic Society reports that there are more than ten times as many non-Christians in the world today as there are people in the United States. The followers of Jesus Christ throughout the world however, number 576,000,000. These constitute the largest group of followers of any one faith. Confucianism and Taoism number more than 300,000,000 of the world's peoples. The followers of the Prophet Mohammed, numbering more than 227,000,000, stand next in order among the largest religious sects. Hinduism prevails over India and numbers in its fold more than twice as many people as there are in the United States. One important religious group which for thousands of years has held a prominent part on the world's stage, is the Jews, which number only 14,000,000. There are nearly 200,000,000 animists, found for the most part in Africa, the islands and Malaysia.

##### Some Jewish Statistics

THE Jewish Year Book for 1923 reports the present total number of Jews in the world as 15,400,000. This is a conservative estimate; others run as high as 17,000,000. A writer in the *American Israelite* calls the increase in number of Jews phenomenal. He says that in 1790 the total was 3,000,000; in 1881 it was 7,500,000; in 1914 it was 14,000,000; and now, eight years later, it is certainly over 15,000,000. "Whereas the European population increased during the corresponding period only threefold, Jewish expansion has been fivefold."



# THE MISSIONARY LIBRARY

**The Missionary Heroes of Africa.** By J. H. Morrison, M. A. Map, 267 pp. New York. George H. Doran Co. \$1.50 net. 1922.

The author's personal knowledge of Africa and its missionaries enables him to combine picturesque background, strenuous deeds, and apostolic accomplishment in a very satisfactory way. He expresses doubt as to whether the nine heroes here pictured most fairly represent the large company of worthies who have made that continent their land of desire and later their grave—with the exception of Dr. Laws who is still hale and able in his seventy-first year. Perhaps James Hogg, "Master-builder of the Nile," and Fred Arnot, apostle of Garenganze, might have been substituted—but for whom?—or added; but no one will question the worthiness of these "mighties."

Mr. Morrison prefixes a chapter on the continent as it was before the coming of the missionaries; though it is too fragmentary to supply the reader with anything like an adequate view of the Dark Continent as it was and is. His dismissal of religion as almost wholly fetichistic is not true to all the facts, as Nassau, Dennett, Roscoe and Junod would claim.

But the author's main object is attained remarkably well, especially considering space limitations. Moffatt lacks, almost, his Mary; and Africaner awakens an appetite for still more. Livingstone, from Blantyre mill to the dual graves at Chitambo's village and Westminster Abbey, is altogether too heroic for thirty-five pages, finely as the author has painted the canvas. Too little known John Mackenzie here proves his right to be called "missionary statesman"; and his deeply spiritual life and love for the Saviour are not obscured thereby. "Stewart of Lovedale" appears in due perspective at

Lake Nyasa and at Kikuyu; and he is always the "Pathfinder" of his eighty-foot monument on the Lovedale kopje. Laws is colossal, and appears even more versatile than Cyrus Hamlin of Turkey. Mackay of Uganda shows himself "the great Spirit" of Lake Victoria, and he is a true Christian as well. George Grenfell carries us on board the "Peace" in his wonderful explorations of the Congo, father of waters, and as he pathetically fights the Belgian rubber atrocities octopus. Coillard flits from Central France to Basutoland and then onward to Northern Rhodesia, where he alights and allures savage Barotsi to the love of Christ. The final actor on the scene is Mary Slessor, the factory lassie who, in Old Calabar, became "the white queen of Okoyang," and then fell asleep and lies in Mission Hill cemetery, Duketown—a miracle of physical endurance and loving devotion to Africa's sons and daughters. As the curtain falls, we cannot forbear to say to Mr. Morrison, "An excellent piece of work; thank you!"

**African Adventurers.** By Jean Kenyon Mackenzie. Illus. 12mo. 182 pp. \$1.25 net. Geo. H. Doran Co., New York. 1922.

Already many are familiar with these stories about the children of West Africa and the influences of Christian missions upon them. The "adventurers" are missionaries, chief of whom in Miss Mackenzie's charming volume was David Livingstone, whose story as told by an African boy will especially delight and inspire children of the "teen age."

**At the Master's Feet.** By Sadhu Sundar Singh. Pamphlet. Christian Literature Society for India, London. 1922.

These experiences and messages of the Christian Sadhu are translated from the Urdu. There are visions and

parables, Oriental in imagery and style, but simple and spiritual in their teaching. Many of the truths have been given in addresses in Europe and America and any Christian should be blessed by reading these revelations on God's presence, prayer, service and suffering that have deeply affected the Sadhu's own life.

**The Inevitable Book.** By Lynn Harold Hough, 12mo. 160 pp. \$1.25. The Abingdon Press, New York. 1922.

In a simple way, the author describes how various types of people were influenced by the vital truths of the Bible. The stories of a criminal, a soldier, a salesman, a business man, and others may not be life histories but they give a true picture of how thoughtful men and women are strengthened by reading the "Inevitable Book."

**Topsy's Day.** By D. Y. Batley. Booklet. Society for Promoting Christian Knowledge, London. 1922.

A simple story told by a Bengali girl to describe a day in her life in a mission in India.

**The Wonderland of India.** By Helen M. Rokey and Harold B. Hunting. Illus. 12mo. 126 pp. 65 cents (cloth), 50 cents (paper). Missionary Education Movement, New York. 1922.

These short chapters for children give facts and incidents relating to everyday life and work in India. They are more adapted to thoughtful children than to those that wish to be entertained for they tell of play and school, of missionary healing and the evangelistic work. The stories of Sita, of Henry Dutta, of the professional thugs, the Christian Sadhu and others will impress older children but some of the facts and incidents of the book fail to grasp the child's viewpoint.

**Program for Leper Mission Meetings.** Prepared by Wm. M. Danner, Secretary of the American Mission to Lepers, New York. Five leaflets. 20 cents. 1922.

Here is an excellent set of leaflets that will enable any church or society

to put on an attractive and effective program in the interests of the world's lepers. There is a program outlined on the subject: "The Church in United Action for the Lepers of the World," and with it are four leaflets giving well prepared material for four talks on their alleviation, segregation, evangelization and final eradication. A map and pictures add interest and vividness to the presentation. Other leaflets issued by this interdenominational society give thrilling stories of the work.

**The Gospel and the Plow.** By Sam Higginbottom. 12mo. 146 pp. The Macmillan Co., New York. 1921.

The romance and the reality of missions in India are here set forth in a story of the relation of the Christian message to the need of the poverty stricken farmers of India. Mr. Higginbottom has already made many in America and in India see the vision of future greatness for these people, if Christianity and practical farming go hand in hand. The story of his work at Allahabad and in the native states is fascinating and encouraging.

**J. W. Thinks Black.** By J. S. Stowell. Illus. 12mo. 179 pp. 75c. Methodist Book Concern, Cincinnati, Ohio. 1922.

The race problem in America is receiving very serious attention and the Negro is the Home Mission study topic for this year. In the form of a story centering around J. W. (short for John Wesley Farwell, Jr., a fictitious character), Mr. Stowell describes the work of the Methodist Board of Education for the Negroes in the South and gives much helpful, general information. The story is well told and will create sympathy for the Negro in America.

### NEW BOOKS

**Knights of Healing.** M. H. Debenham. 63 pp. 9d. S. P. G. London. 1922.

**Myths and Legends of China.** E. T. C. Werner. Illustrated. 454 pp. 25s. Harrap, London. 1922.

**Secret Sects of Syria and the Lebanon.** Bernard H. Springett. 351 pp. 12s, 6d. Allen & Unwin. 1922.

(Concluded on 3d cover page.)

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## NEW BOOKS

(Concluded from page 326.)

**Buddhism in the Modern World.** K. J. Saunders. 83 pp. 3s. S. P. C. K. London. 1922.

**Answers to a Jewish Enquirer.** Theodore Ratisbonne. 48 pp. 6d. Catholic Truth Society. London. 1920.

**The War Against Opium.** The International Anti-Opium Association. Peking. Map. 250 pp. 4s. Tientsin Press. Tientsin, China. 1922.

**Bishop James W. Bashford, Pastor, Educator.** George R. Grose. Illus. \$2.00. Methodist Book Concern. New York. 1922.

**Henry Martyn: Confessor of the Faith.** Constance E. Padwick. 302 pp. 5s. Student Christian Movement. London. 1922.

**The Beloved Physician and Others.** Edited by J. Peill. Illus. 159 pp. 1s. London Missionary Society. London. 1922.

**The Making of Modern Japan.** J. H. Gubbins. 316 pp. 21s. Seeley, Service. London. 1922.

**The Priest and His Disciples.** Kurata Hya kuzo. Translated by Glenn W. Shaw. 246 pp. ¥ 2.50. Kyo Bun Kwan. Tokyo. 1922.

**China Today Through Chinese Eyes.** T. T. Lew, Hu Shih, Y. Y. Tsu and C. Y. Cheng. 144 pp. 2s. 6d. Student Christian Movement. London. 1922.

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

## PERSONALS

REV. WILLIAM IMBRIE, D.D., has now retired after forty-seven years in Japan, forty of which have been under the Presbyterian Board as a professor in the Union Theological Seminary in Tokyo. Japanese Presbyterians adopted resolutions expressing their cordial appreciation of his "invaluable service."

\* \* \*

REV. MARK C. HAYFORD, founder of an independent Baptist mission in the Gold Coast of West Africa, is in America seeking an endowment of \$500,000 for educational work.

\* \* \*

BISHOP LOGAN H. ROOTS, of the American Episcopal Mission, has returned to China after furlough and will take up his duties as one of the full-time secretaries of the National Christian Council of China.

\* \* \*

BISHOP TUCKER, of Kyoto, Japan, who is now in America, has been offered the chair of pastoral theology in the Virginia Seminary at Alexandria. The health of his family makes it impossible for him to return to Japan.

\* \* \*

DR. S. K. DATTA, well-known as one of the younger Christian leaders in India, was unanimously elected president of the All-India Christian Conference at its last session.

\* \* \*

PROFESSOR SHUSHI HSU, who is now taking his doctor's degree at Columbia University, New York City, is to return to China as a representative of Princeton at Peking University.

\* \* \*

REV. S. B. ROHOLD, who has been engaged in work for the London Jews Society among the Jews at Haifa, Palestine, is to return to the United States this spring on furlough.

\* \* \*

HON. JUSTICE J. J. MACLAREN, of Toronto, Canada, has been elected President of the World's Sunday School Association, succeeding the late John Wanamaker.

\* \* \*

DR. W. G. LANDES, General Secretary of the World's Sunday School Association has been spending three months in Europe, meeting with Sunday-school leaders in the various countries and preparing for the coming Sunday-school convention in Edinburgh.

\* \* \*

MISSSES SUSIE MEER, ELLA DELORIA and RUTH MUSKRAT are the three college-trained Indian secretaries of the National Board of Y. W. C. A.

\* \* \*

REV. ARTHUR J. BROWN, D.D., is President of the American section of the international committee appointed at Geneva in 1920 to call a conference of Christian Churches in 1925.

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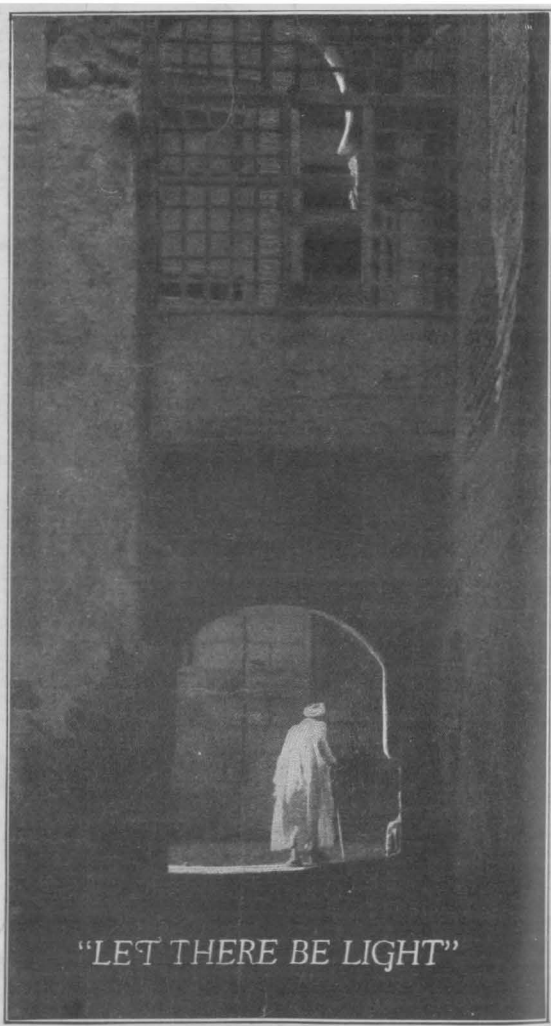
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