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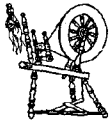
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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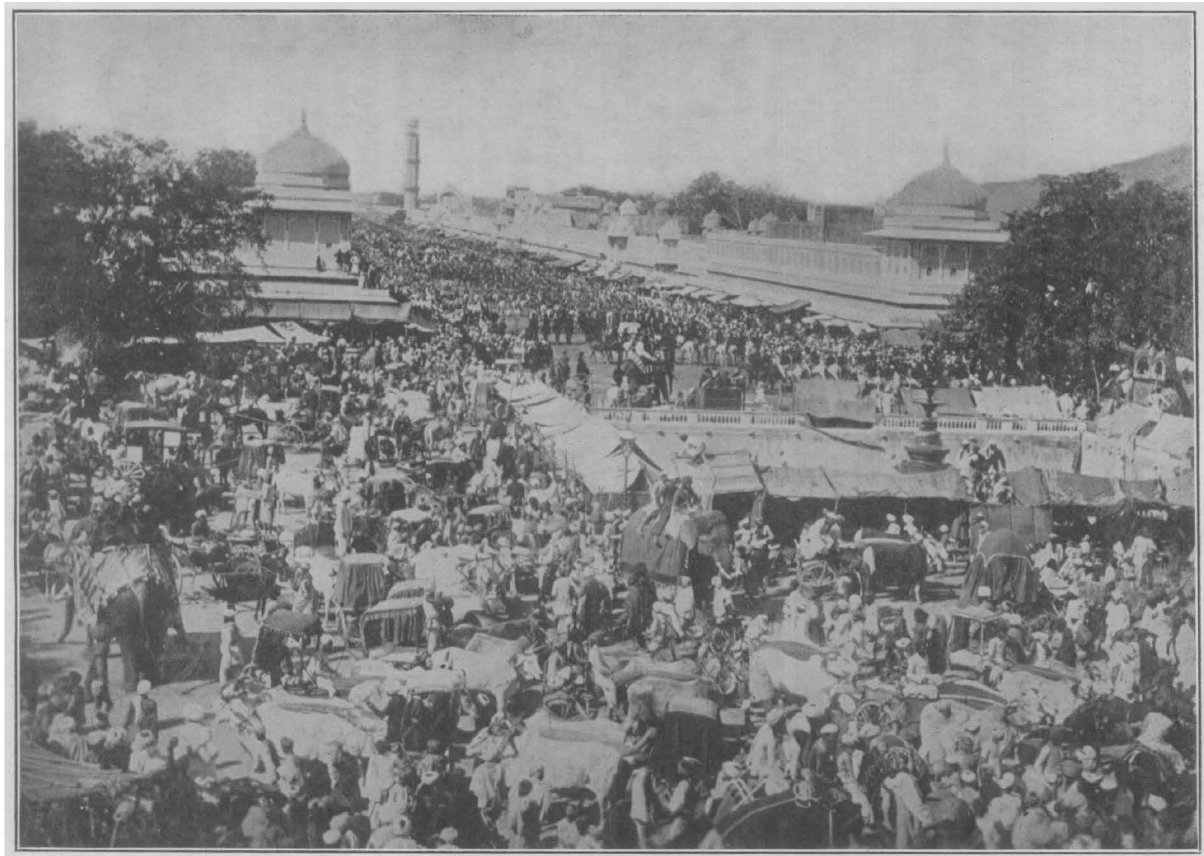
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A CROWD OF HINDUS AT A MELA IN INDIA

THE MISSIONARY REVIEW^{of} the WORLD

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LXVI

JUNE, 1923

NUMBER
SIX

RUSSIA'S RELIGIOUS CHAOS

CHRISTIANS in Russia are reported to be suffering from much opposition and persecution from Bolshevist rulers. While some reports are no doubt exaggerated, it is true that a large number of Russian church leaders have been put to death, the Patriarch Tikhon has been repudiated, the Roman Catholic Vicar-General Butchkavich has been put to death, and recently Mr. I. S. Prokhanoff, the leader of the All Russian Evangelical Christian Union, has been thrown into prison, apparently only for the reason that he has sought to unite Christians and has been preaching the Gospel of life and liberty in Christ. Some who have resided in Russia declare that the life under the Czars was liberty compared with the despotism under the Soviet government.

Mr. Francis McCullagh, in a recent communication to the *New York Herald*, states that the "Living Church," while nominally a reform movement in the Orthodox Church is, in reality, a political move inaugurated by the Bolsheviki on Soviet lines against the officials of the Church. The "Living Church" is now divided into six branches and has practically nothing in common with Protestant Christianity. Little or no good can be expected from it except as "the blood of the martyrs is the seed of the Church." Already, as a result of persecution, many Russians are led to examine the foundations of their faith; formal religion is proving inadequate and many are driven to choose between open infidelity and the vital evangelical faith that "the world cannot give and the world cannot take away."

The persecution and general antagonism to religion that does not bow down to the dictates of the Soviets is also arousing Christians all over the world to plan help for Russians who seek to follow Christ. A protest against the killing of some ecclesiastics has been signed by the Archbishops of the Church of England, Cardinal Bourne and the leaders of all religious bodies in England, including the Chief Rabbi and the head of the Salvation Army. It reads in part:

"The last few weeks have witnessed a portent which has filled generous-hearted men and women with horror. The ruthless warfare which the Soviet Government has long carried on against all forms of religious belief has come to a head. During the period of Soviet rule hundreds of thousands of religious people and ministers of religion of all ranks and creeds have been subjected to savage persecution, the express object of which has been to root religion out of the land. The central facts for which religion stands have been systematically outraged and insulted; the most sacred of religious festivals have been made an occasion for a blasphemous travesty, and at this moment the attack upon religion itself finds fresh illustration in the trial for their lives of the chief leaders of religion in Russia."

In the midst of this chaos there are many efforts made to lead the disorganized religious forces in Russia. The Vatican is endeavoring to win Russians to the Roman Catholic Church by allowing the use of the Russian language and ritual in its churches and by permitting the marriage of the clergy, but requiring an acknowledgment of the Pope. The Lutherans count 3,000,000 adherents in Russia, the Reformed Churches 85,000, the Anglican 5,000, Menmonites 66,000, and the Baptists about 500,000. Russian Baptists report a successful movement in Petrograd and numerous "prayer houses" in Siberia. The all-Russian Union of Evangelical Christians, having a membership about as large as the Baptist group, is also a living force in promoting Biblical life and faith.

But at present the Orthodox Church seems to be losing its hold on the common people owing to the inability of their priests to lead them out into a living faith. The peasants say that they believe in Christ and the Church but not in the priests. Most of the Soviet leaders are anti-Christian and many of them are anti-religious, except where the Church can be made to serve the ends of the government. The aim of the Soviets seems to be to stamp out the family and the Church and everything that does not submit to their control. It is reported that the "Living Church" has accepted the communist program of social revolution and the proletarian control of Christianity. The old Church is looked upon as the tool of the Czarists and of capitalists, while the new Church must conform to the new Bolshevik ideals.

The official declaration in regard to the Soviet attitude toward religion, as expressed by the Commissar of Justice, is as follows:

"The legal position of the Church in Soviet Russia and its allied republics is best illustrated by the fundamental regulations fixed by the decree of separation of Church and State in 1918. According to this, every citizen, first, may profess any religion or none at all; second, when the carrying out of religious rites does not interfere with public order and the rights of citizens, free performance of them is guaranteed; third, no church society has the right to own property; fourth, all property belonging to church societies in Russia is declared to be national property, but buildings and articles of service are handed over to religious societies for free use."

As to present opportunity for evangelical work in Russia, it is clear that fearless ambassadors of Christ, who preach the supremacy

of God and absolute faith in Christ and His Gospel of freedom, will meet with opposition and possible persecution. The Soviet authorities fear any power that they do not control—even Divine power. Bishop Nuelsen of the Methodist Episcopal Church declares, however, that "Russia is now open to large evangelistic and reform movements." He, himself, has preached freely to large audiences in Petrograd and the Russian pastors declare that in the towns where they minister the chapels are too small to contain the crowds who wish to hear the Gospel. Bishop Nuelsen goes on to say:

There are numerous evangelistic movements spreading throughout the country, and there are calls from all parts of the republic for teachers and evangelists. There is an evangelistic movement on within the rigid Orthodox Church of Russia. I wish to impress upon you that Russia is open for the Gospel, and that her people are hungry for the Gospel, and that the Church of Jesus Christ has an opportunity today with these 150,000,000 Russians as it was not thought possible a few years ago.....

The revolutionary leaders made the attempt to abolish the Church. But the mass of the Russian peasantry is intensely religious, and no efforts of the government could shake them. Now the government has given up this idea of blotting out in a short time the faith of the people in Christianity, and in some of their semi-official publications they call attention to the fact that radical measures against the Church would only create a stronger attachment of the people to the Church.

Dr. John S. Zelig, who spent last summer in Russia, recognizes the present need and opportunity for spiritual Christianity in Russia. He hopes that many evangelical sects will not seek to rush in but that there will be a concerted, organized movement by the Protestant Church representatives of America and England to give Russia the Gospel. An attempt has already been made by Mr. I. S. Prokhanoff to organize a "Free National Evangelical Church of Russia" that shall unite evangelical Christians on the basis of apostolic Christianity. Last autumn the General Council of the All-Russian Evangelical Christian Union issued an epistle to the Supreme Board of the Russian Orthodox Church, inviting them to accept the general Gospel principles as a basis for the reform of the Church. At the same time, the General Council announced that all the evangelical Christian Churches throughout Russia would arrange special prayer-meetings to pray about a general spiritual awakening of the Russian people, the realization of the Christian ideals in Russian life, and the uniting of all streams of the spiritual awakening into one great river of Russian reformation. These meetings were arranged throughout Russia and were marked with special blessing. At the Petrograd meeting, under the chairmanship of Rev. I. S. Prokhanoff, over four thousand people were present. Dr. Kolosoff, who has been for many years a leader in the religious temperance movement, and who has been converted and is a member of the All-Russian Evangelical Christian Union, gave an address as did Mr. Prokhanoff and other preachers of the evangelical Christians. At Moscow, the meeting was

accompanied by a special blessing and addresses were delivered by the representatives of all the new religious organizations. The Metropolitan and the priests spoke and prayed in an impromptu way, which is quite new to them. The evangelical Christians in Russia try to direct this movement in an apostolic channel with their work and prayers.

Clearly what is needed is the patient presentation of the teachings of Christ by those who live His life of loving service, not seeking to establish sects or to gain any recognition for themselves, but only to interpret God as Christ interpreted Him and to help men in need as the Son of Man helped them when on earth.

THE BIBLE AND PROGRESS IN GREECE

IT is well known that the law in Greece has prohibited the distribution of the Bible in modern Greek. The Eastern Orthodox Church uses the Septuagint Old Testament as translated into Greek about 2,100 years ago and the New Testament in the original Greek as the "inspired and unalterable Word of God." This Greek text is authorized and published by the Greek Patriarchate and other versions, translated into modern Greek, have been prohibited by the Greek constitution from importation, manufacture or circulation. As a result, ninety-five per cent of the people, says Rev. J. R. Brewster of Salonica, cannot read the Bible and are ignorant of its contents except as they hear it occasionally and imperfectly expounded in their churches. The natural result is general bigotry on the part of the clergy and a lack of spiritual enlightenment on the part of the people.

The Bible was translated into modern Greek some eighty years ago but the people of Greece have not been permitted to receive the benefit except for a short time during the European War, when the Venizelos Government permitted the importation and circulation of the Scriptures in modern Greek. Mr. Venizelos is reported to have said that the strength of the British is due to the fact that they have the open Bible. When Constantine was restored to power, the old laws were again enforced, the more liberal-minded priests who had been preaching practical sermons were exiled, and the Bible in modern Greek was prohibited. The office of the American Mission and the depository of the American Bible Society were searched by the police and copies of the New Testament were confiscated. Last year Mr. Brewster was given an audience with the King but on appealing for permission to circulate the Gospels was reminded of the "Gospel riots" in Athens some twenty-five years ago. The King and Queen favored the modern translation of the Bible but feared the Church leaders. At that time the attempt to change the constitution failed but since the second abdication of Constantine, last September,

the government has shown more willingness to permit the importation and use of Bibles in modern Greek.

The people who gave us the beautiful and expressive language in which the New Testament was written, the land in which the Apostle Paul labored and where the Churches were that called forth the epistles to the Corinthians, the Philippians and the Thessalonians—this land and people today call for material relief and for spiritual help from Christians in the West who have received the benefits of the Gospel of Christ. The Church and the State of Greece have thus far failed to produce great Christian leaders. Only an open Bible and a living Christ, intelligently understood and followed, can lead Greece to full liberty. The present Patriarch, Melitos, is the first Patriarch who has expressed himself in favor of giving the Bible to the people in their own tongue. He is also in favor of a better educated clergy, modern Sunday-school methods and other reforms. Here is a great opportunity for the Bible societies and for the evangelical missionaries in Greece.

THE POWER IN THE WORD

WHILE many are discussing the authority and infallibility of the Bible as the Word of God, there are hundreds of thousands of Christians scattered over the world who are not discussing but are discovering the truth of the Bible statements and promises and the vitalizing power of God's Word when believed and obeyed.

One of the most remarkable organizations or movements of the day is the Pocket Testament League.* Without elaborate machinery or the expenditure of large sums, a mighty work is being carried on among all classes of people in many lands. It was founded about fifteen years ago for the purpose of leading men, women and children to read the Bible daily and to carry a New Testament with them for ready use in time of need. Last year 32,000 people signified their decision to maintain this habit. In one small town in Pennsylvania four hundred joined the League and sixty united with one church as the result of a campaign led by a pastor.

A New York business man, crossing on a ferry boat daily to New York, enlisted twenty-five captains and as many engineers of the boats among daily Bible readers. A number of them have, in this way, become Christians. Another business man has made it a practice to talk with each of his clients about their relation to Christ and the Bible before talking insurance. He reports, as a result, many regenerated lives. A Hebrew proprietor of a shop found that his employees became transformed by the reading of the New Testament, the Bolshevistic atmosphere disappeared and a new spirit of brother-

* 156 Fifth Avenue, New York.

hood reigned. As a result, he has become a Christian and has distributed to others 3,000 New Testaments. In another Jewish shop, one girl began reading a New Testament given her by a customer, who also gave one later to the Jewish proprietor. He was so much impressed with it and with the effect on the girl that he secured copies for each of his employees.

These are only a few of the hundreds of authentic testimonies that indicate the living power of the Bible as the Word of God to lead men to Christ, to transform them and to enlist them in His service. The cost of conducting the work last year was only \$16,000, including the cost of over 32,000 Testaments distributed. There is probably no work that produces larger results at so little expense and with such simple machinery and methods adaptable to all ages and conditions.

The greatest proof that the Bible is the Word of God is the power of God exerted through it in the lives and hearts of those who obey its teachings. This is proved not only in America, where a materialistic civilization and worldly intellectualism has led many to dispute its teachings, but in such lands as China where the results of Bible study are seen in General Feng's army, in Africa where Chief Khama and others put to shame godless foreigners, and in every land where the Bible is taught as the Word of God and its truth and authority are not questioned. The Word is a living Word and produces life where men allow it to take root and grow.

THE BIBLE CHURCHMAN'S MISSIONARY SOCIETY

A NEW society has been formed in Great Britain is a result of the doctrinal disagreement in the Church Missionary Society, one of the truly great missionary agencies of the Protestant Church. The C. M. S. has had a long and remarkable history, having been established in 1799 by the so-called "evangelical" members of the Church of England who had been excluded from the councils of the High Church societies. The Church Missionary Society now conducts work in Japan, China, India, Africa, Persia, Palestine, Egypt, Canada and the Islands, and has been wonderfully fruitful. Its officers and missionaries have repeatedly expressed their dependence on God for power and their faith in "the Bible alone as the foundation and rule of faith. . . . divine from the first page of Genesis to the last page of Revelation."

Recently, a disturbing factor has entered the C. M. S. in the form of men of more modern views who desired a change in the position of the society on some matters of faith and practice. Nevertheless, the society adopted in 1918 a "concordat" which expressed definitely belief in the Scriptures as the "revelation of God mediated by inspired writers" and of "supreme authority in matters of faith."

Dissatisfaction with the position on this point, expressed by some members and missionaries of the C. M. S., caused the formation of the "Fellowship of Evangelical Churchmen" who adhered to conservative beliefs, and last year, after unsuccessful attempts to secure an official pronouncement as to the trustworthiness of the Biblical records and "the truth of all of Christ's utterances," an amendment was adopted to permit men of divergent views to be represented on the board of managers and among the missionaries. As a result, the members of the Fellowship formed, on October 27, 1922, the "Bible Churchmen's Missionary Society" for the purpose of carrying on work on the basis of conservative faith in the "final authority of the Bible in all matters of faith and practice, and the trustworthiness of all of Christ's utterances as recorded in the New Testament." The committee of the C. M. S. adopted a resolution expressing faith in the truthfulness of Christ's teachings but refusing to adopt the statement of belief "in the absolute truth of all Christ's utterances" on the ground that this would split the society and cause the resignation of some missionaries.

An effort is being made, thus far unsuccessful, to persuade the C. M. S. to turn over to the new B. C. M. S. the control of certain fields in order that the upholders of the more conservative views may continue to teach in harmony with their beliefs and that supporters who sympathize with them may not divert their contributions to independent societies. At the same time, the C. M. S. would be relieved of a portion of its heavy financial responsibility, which has caused it to consider the withdrawal from some of its mission fields.

The B. C. M. S. has been organized with the former Treasurer of the C. M. S. as its Treasurer. New missionary magazines have been started and a new training school for missionaries has been organized.

It is perhaps inevitable that Christians should be divided in their interpretations of Scripture and even in their beliefs as to the relative importance of different portions and teachings of the Bible but it is regrettable, and sometimes disastrous to the effectiveness of missionary work among non-Christians, that there should be a division among the ambassadors of Christ as to the final authority of all His utterances and the trustworthiness of the New Testament record of His life work and teachings. Uncertainty on those points cuts the foundations from under the Christian Church and gives the new converts in the midst of anti-Christian surroundings no sure basis on which to build. It is of first importance that we shall be assured as to the facts on which our faith is based; that we know the source of Life if we are to lead men from death to new life in Christ and that we have unshakable foundations on which to build a Church of God that will stand against the assaults of unbelief and the effects of human weakness and sin. Faith in the words of Christ and the spirit of love and loyalty to Him should unite all of His followers.

A NEW RELIGION IN CHINA

A SPIRITISTIC movement is reported to be rapidly spreading among the official classes in China. Its purpose is declared to be "the worship of the most holy primeval Father—the founders of the five religions (Christianity, Islam, Confucianism, Buddhism, Taoism) and the gods, saints, the worthies and Buddhas of the whole world throughout all generations."

The movement is said, by the Rev. F. S. Drake in the *Chinese Recorder*, to have begun by accident—the outgrowth of the Chinese planchette, a stick used for hundreds of years as a medium between men and the Taoist immortals. In 1920 an officer in the Chinese army was playing with this planchette when, as he reports, a book was delivered, entitled "The North Pole (or Pivotal) True Scripture."

About a year later (in 1921) the officer founded the Tao Yuan, of which the motive was to be the cultivation of the inner life by meditation, philanthropic work and revelations through the planchette. Two publications of the new sect are called: "Ethical Miscellany" and "The Philosopher." To become a member of the Tao Yuan (or Way of the Great Primeval Tao) none need forsake his own religion. Their "true scripture," which is to be completed in twelve years, teaches meditation and shows in diagrams "the true manner and origin of life," and contains the ten commandments.

In organization, the Tao Yuan has a special department for each of the five religions; each department having a president, an executive officer and students or devotees. There are six courts—of the President, of meditations, of planchette worship, of scriptures, of philanthropy and of preaching. The headquarters of the society are in Tsinanfu and it is said to be spreading over China. The membership grew in three months from six hundred to twelve hundred in thirteen centers.

The walls of the headquarters in Tsinanfu are hung with scrolls, quaint inscriptions signed by Christ (a triangle) and Buddha, and pictures said to be the work of the planchettes which are prominently placed in each shrine. These planchettes consist of a bent stick and a tray of sand in which the characters are traced.

As a religious movement, weakness is shown in the confused intellectual basis, the opportunity for trickery, and the fact that it caters wholly to the literary and aristocratic classes. "It will probably not be long-lived," says Mr. Drake, "but may lead members of the official classes to inquire into Christian teaching." The members seem to be sincere and unselfish and the teachings are ethical but it is a conglomeration, is animistic and contains no idea or plan of salvation or redemption from sin. It is another evidence of the desire of the Chinese for some way of life—if not for the only true and Living Way.

1

*Barukia bene bakogwa obu jesi Mkomoti wawe!
 tanghukumbilija kumimwata mukayo yansamido!*

*Kufima shikunungi naly amaboye mungi no,
 kuko la bupanga wane kufuxama. Na kufukanga
 ufi naka kikolola mistumhi sha miai. Naka kikola
 la mi kufumu, mi mbali, mlang'ala mi ngombe,
 mi madaamwa mi, mbugi, mi mhemba mi ngoki,
 giti imo nakalangua na batals bawe. Na kape
 nya shikolo shans shungi no, kuko la bupanga. Aho
 nalunatali kaitona mholo, juiti kirisithya moyo gwa
 ne gikong'ya kogoha no lapi. Naka kubano nala ya
 kirisithya na kufuxama, nakagaywa.*

Kene ndindo wingwe!

Paul Wamba.

Memi wa Shinyanga

A Letter from an African King

MR. WILLIAM J. MAYNARD, of Shinyanga, Tanganyika Territory, East Africa, has sent to the offices of the Africa Inland Mission, (Brooklyn, New York), an unusually interesting and impressive letter recently received from a Christian "King," Paul Wamba. A portion of the letter in the native language is reproduced herewith. In itself this letter shows the educational work of the missionaries who have not only reduced the language to writing but have translated the Bible into it and have taught the natives to read and write, and to appreciate and obey the Word of God.

The "King," or Chief, who was converted a short time ago, wished to give his testimony to Christ and so wrote as follows (translation):

To my brethren, beloved in Jesus our Redeemer:

For many days I was in distress, seeking to save my life. And this life that I was seeking for, led me into many of the things of the earth. I sought it from our witch doctors; from the spirits of goats and sheep and cattle; from the spirits of my ancestors; from charms, from trumpets, from the entrails of chickens; from all the learning of our leaders. I spent very, very much of my substance seeking for life; but it brought me no peace or rest. My heart was only multiplied in its fear of death. I sought with much strength the path of life and rest, but I did not find it.

One day I went to visit at the Government Post, and met your missionary, Teacher W. J. Maynard. He invited me to visit his home, but I saw only hard work in such a visit, and I declined. Another day he sent me two loads of cassava, and I remembered my promise to visit his home, but my heart did not want to go there, because I knew that he wanted to talk to me about the words of God, and I did not want to hear those words, no, not even a little bit. In those days, if a man tried to tell me the words of God, I deafened my ears until he stopped talking. Also I had very great wrath towards all who preached the words of God, and tried hard to do them evil. I remained this way for many days.

One day I woke early, to consider what to do, because some teachers had come into my District to tell those words to my people. I thought to make them afraid by instructing some of my people to come to me and accuse the teachers of telling them to rebel against their rulers. They did this; then I went to the Government to have the teachers driven from my country. When I reached the door of the Boma my heart failed me; I remembered many things. I went home, and thought of my promise to visit Teacher W. J. Maynard. Next day I went to his house, and found that they were having a service in the church. I went in and listened to the words of God. At first it was like a man waking from sleep. My heart jumped and ran as I listened; then it was as though I was feeling glad to be hearing such words; and from then I began to listen and to understand.

When we left the church, he (the missionary) took me to his house and talked to me with understanding, about all the ways in which my ancestors had sought salvation through the things of the world. This was what I too, had been doing. When I reached my home I decided to test the truth of his words. I made medicine of witchcraft and put it over my door. I wanted to see if the words of my ancestors were true. Next day I called all my councillors and sub-chiefs and witch doctors, and told them to divine and tell me who had made medicine and tried to bewitch my house. For two days they killed chickens, and read the signs; then they called me and said they had found the man. My older brother had fixed that medicine to bewitch my house, and kill me, in order that he might seize the kingdom for himself. Then I knew that their words were idle ones, and there was no rest for me in their practices.

From the time I first believed in Jesus as my Master, I have had rest from these words of my ancestors. I have very great love and rejoicing in my heart. Now there is no fear of death with me, because I have a hiding place; my hiding place is in Jesus, and there is nothing that can remove me from Him. I am waiting with great joy for His coming to take me with Him, and to give me that crown of rejoicing that will last through all the days.

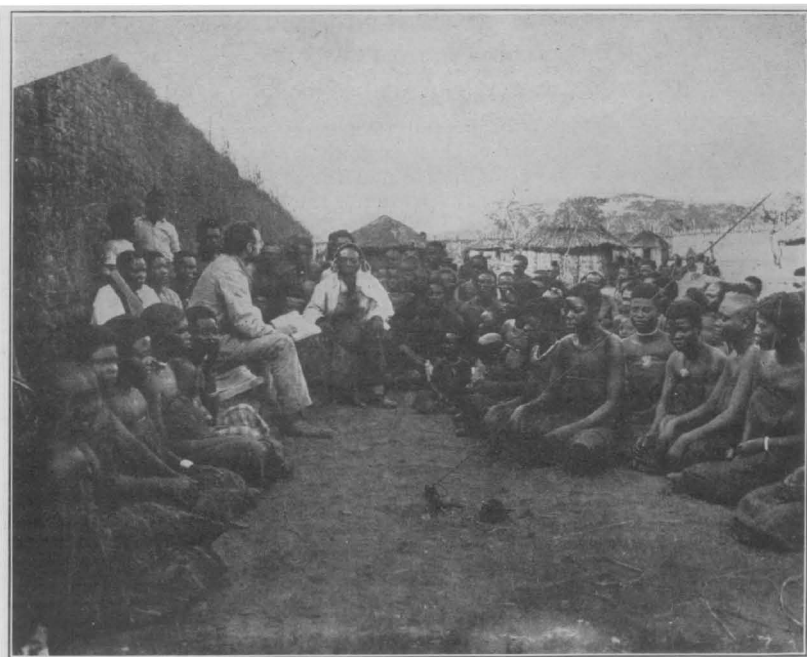
I praise God for the grace that redeemed me, with the blood of His Son. I was a thing of corruption and offense before Him; but now I am washed and am acceptable in His sight. I have sorrow that I have nothing more to give Him, but I have given Him all my heart, and all that I possess I count as His in my stewardship. I want to be ruled by Him all my days.

I am your child,

PAULO WAMBA,

King of Shinyanga.

Mr. Maynard, in sending the letter and translation, says that it is a joy to testify to the faithfulness, in Christ Jesus, of this man who only a few years ago was a bitter persecutor of any of his subjects that named the Name that is now the "Strong Tower" of



PREACHING THE GOSPEL IN CENTRAL AFRICA

his safety and peace. Since his conversion he has continued to grow in grace and in knowledge, and the witness of his life has penetrated into the regions beyond. Last year he sent 100 rupees as a thank-offering for what God had done for him. This year, on New Year's day, he sent 50 baskets of grain to the hospital patients in remembrance of what God had given him through the year.

This letter is a great encouragement to prayer for the sowing of the Word in these dark places of earth.

"It is also cheering to know that one of Wamba's brothers, and a son of one of his former slaves were baptized on January 7, 1923, while another younger brother is a candidate for baptism; last month his wife, the daughter of bitter Mohammedans, declared her desire to know and follow Wamba's God. This, of course, will result in her being outcasted by her people. Pray for her."—W. J. M.

A Lost Opportunity.—English Wesleyans rejoice over the way God has prospered their work at certain places on the Gold Coast, but they lament their failure in the same district a few years ago to take advantage of a mass movement, owing to the lack of men. In consequence, a crude mixture of Christianity and fetishism has sprung into being, and has created a situation very difficult to meet. The Wesleyan missionaries describe this movement as "a fungoid growth which is a hindrance to the coming of the Kingdom of God." Opportunities missed seldom return in the mission field.

THE BLOOD COVENANT IN AFRICA

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

ANCIENT customs still prevail to a very large extent in Africa. Not infrequently one of these customs is found to serve as a point of contact between the native and the missionary as he preaches the Gospel. A striking illustration is the "blood-covenant," which is the most sacred and the most binding oath the African of the Belgian Congo can take. In entering upon this covenant he solemnly binds himself to fulfil all the conditions in the agreement, at the same time calling down upon his head the direst of curses in the event he should break his oath.

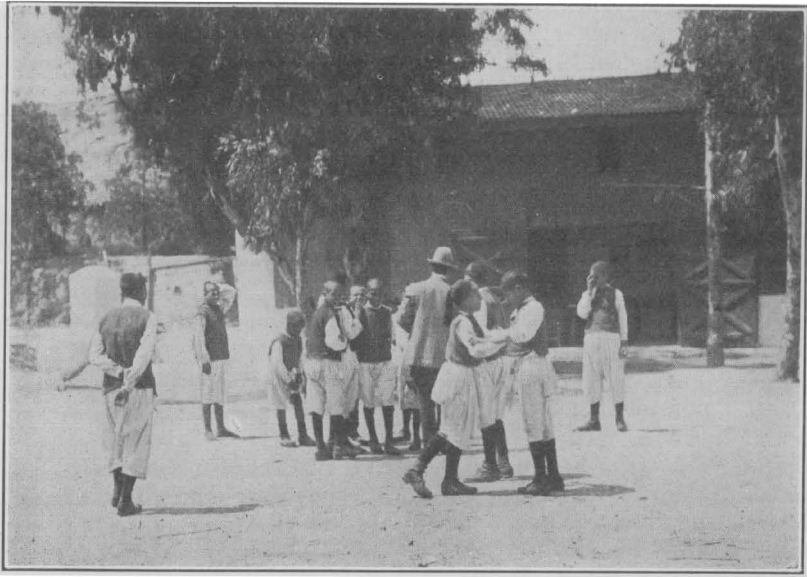
The covenant is made in this district in the following manner: When two tribes have been at war or at variance with each other and are seeking to make peace, the "treaty" is "signed" and sealed with this covenant. The "go-betweens" having arranged the preliminaries, a neutral spot is selected, where the ceremonies are to take place. On the chosen date the representative men of each tribe bring sheep which they exchange after breaking their legs.

A cup of water is brought and one of the representatives mixes a little Indian hemp with it. Each man then cuts a gash on his right wrist and adds a few drops of blood to the mixture. The contents are next poured through the muzzle of a gun barrel and caught in another cup as it flows from the other end. This signifies loyalty to each other in the event of war.

The contracting parties now take their stand upon a leopard skin and grasp the cup, containing the mixture, with their right hands, each holding his left hand under the thigh of the other. Standing in this posture they in turn drink equal portions of the contents of the cup. Having mingled blood with blood with the symbol of peace and the symbol of war, they thus pledge themselves loyally to protect their mutual interests in peace and war, even at the price of their own blood.

This part of the ceremony being complete the sheep are killed by cutting the throat, the blood flowing out on the ground. The carcasses are divided, each party taking half of his own and half of the other's. The meat is dressed and cooked in two large native pots and all the near relatives of the representative parties eat of it. This signifies that they also obligate themselves to fulfil the conditions of the covenant.

The analogy between this ancient custom and the Christian's covenant relationship with Christ must not, of course, be pressed too far, but the essential features serve as a vivid illustration of Christ's sacrifice for us in order to bring peace between God and the rebellious sinner. Christ Himself is at once the mediator of the covenant and the lamb of the sacrifice. We enter into the covenant relationship with Him and partake of His life through the symbols of His flesh and His blood. We pledge our loyalty to Him and He promises to sustain us. If we break the covenant we bring upon ourselves the fate of those who have "trodden under foot the Son of God and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace." Christ is the Mediator of a "better covenant" which is established upon better promises.



NORTH AFRICAN BOYS IN THE AMERICAN METHODIST SCHOOL AT TUNIS

New Opportunities in North Africa

BY REV. EDWIN F. FREASE, D.D., TUNIS, NORTH AFRICA
Superintendent of the North African Missions, Methodist Episcopal Church

THE situation in North Africa has radically changed, from a missionary standpoint, in the last five years. A few years ago this was one of the most difficult mission fields, but now it is one of the most accessible points of approach in the Mohammedan world. Here we find an extraordinary opportunity for Christian mission work.

The French Government extended war conscription in Tunis and Algeria to both the Arabs and the Berbers, so that the young men went by tens of thousands from the towns, the mountains, the plains, and the Sahara desert. Outside the walls of old Kairwan, the Moslem holy city of Tunisia, the simple nomads gathered in flowing, earth-stained garments to bid their men farewell, the women wailing them as already dead. Sturdy mountaineers, sedentary townsmen, loose-limbed herdsman, and stolid farmers, all went to the training centers without the first idea of order or of discipline. After intensive training these men marched along briskly, alert, disciplined soldiers of the modern type. In Europe they fraternized with French, British, Italian and American soldiers in an altogether new

world. The survivors returned to their homes in North Africa but their vision can never again be limited to the old horizon, their thoughts can no longer run in the former narrow channels, their ideals have escaped the old bounds. They are changed men.

In addition to the military conscription, tens of thousands were also recruited for industrial and agricultural work in France and came into immediate contact with European social and labor conditions. They too were changed in the process and their increased earnings and allowances have made possible a different style of living. The many forces already disintegrating Mohammedanism in North Africa have jostled the Moslem inertia of ages into movement. Exclusiveness, tradition, prejudice, and fanaticism have received a rude shock.

One of the great opportunities for Christian work in North Africa is that presented by hostels for children attending the French secular schools. Their religious training may be given in these hostels. This branch of work, thought a few years to be impossible, has so developed that there are now about one hundred boys and girls, mostly Berbers, in the mission homes at Algiers, Constantine, and Tunisia. Double the number could be accommodated if the support were provided. Mr. Townsend, in charge of the Berber boys' home in Algiers, was obliged to refuse fourteen boys from the mountains who were anxious to be received.

It is very important to begin with the children in Mohammedan lands, for Mohammedanism has a corrupting effect upon the moral nature, and it is exceedingly difficult to make over the adult Moslems into satisfactory Christian workers. Girls are more difficult to secure than boys, for among Mohammedans a girl has a commercial value. But even with them encouraging progress is being made, and at Constantine the difficulty has been in securing adequate support rather than in obtaining the girls as pupils in the mission schools.

In Morocco, Algeria, and Tunisia, and extending across the Sahara into the Sudan and the Congo, the French Government is developing an area larger than that of the United States and Alaska. They are doing excellent work in the development of these vast areas. Even in the last five years, one of the lines of railroad has been extended over 150 miles into the Sahara. It appears certain that the great Sudan region will be opened up by means of these railways across the Sahara rather than from the deadly West Coast, which is known as "The White Man's Grave." These facts indicate additional reasons for the development of mission work in North Africa. Christianity must advance with the railways into the black areas of the Sudan and the Congo if Africa is to be won for Christ.



HOMES FROM WHICH AFRICAN CHILDREN COME TO SCHOOL

Is Mission Education To-day Religious?

BY PROF. J. DU PLESSIS, STELLENBOSCH, SOUTH AFRICA

Author of "Thrice Through the Dark Continent," etc.

EDUCATION has been regarded by some as a process chiefly for intellectual purposes. This is the older ideal and largely prevalent even today in educational institutions modeled on the English and Scotch system. The teacher's duty is to impart as much knowledge as his pupil can profitably retain and wisely use.

To this succeeded another ideal, namely that education is regarded as a process to secure aims, cultural and political. It is the view first consciously adopted by Germany, then by other European nations, and finally by the United States. The teacher's duty is to make his pupil an all-round man and a good citizen. This is the governmental view of the purpose of education.

Finally we have the Christian ideal that education is a process to be utilized and controlled for moral and religious ends. The teacher, while endeavoring to impart knowledge and to qualify his pupil for the faithful performance of his social and national duties, is above all concerned with his character development and in secur-

ing his surrender to Jesus Christ, upon whom all lines of moral and religious teaching converge. The aims of these three systems are of course not so sharply divided in reality. An intellectual educational system cannot indeed be unethical; for ethics itself is a department of knowledge. A national educational system must almost necessarily be ethical, if not also religious. But the keynotes of the three systems are found in the words *academical*, *governmental* and *Christian*.

Missionary education falls under the third of these categories and its distinguishing characteristic is that it is Christian. The Master not only commissioned His followers to make disciples among all nations, but to "*disciple all nations*," which was more clearly defined as "*teaching them to observe all that I have commanded you*" (Matt. 28: 20). The instruction which Christ had in view was definitely religious and ethical; and the instruction which any given system of missionary education seeks to impart must be the same or it does not accord, either in the letter or the spirit, with the explicit command of Christ.

But is missionary education, as conveyed today not only in secondary institutions but also in primary schools, distinctively religious and moral? It will be difficult to maintain that it is. The secular element in the curriculum threatens to oust the religious element.

There are three factors which facilitate, if they do not compel, the adoption of a curriculum which provides for instruction in secular subjects. They are (1) the necessity for enlarging the mind as well as deepening the faith of the native converts, (2) the growing demand for an education which will enable the native to meet the more exacting economic conditions of the new civilization which is being thrust upon him, and (3) the intervention of the local government in educational matters. A certain amount of secular instruction in missionary schools is necessary but the part of the Government in directing and controlling the educational policy of our missions is a real problem.

The relationship between the local government and the various missions, with reference to the education in Africa, passes through three stages. In the first stage the mission is left to its own devices, to open schools, introduce a curriculum and develop an educational system, the Government standing wholly aloof. In the second stage the Government begins to interest itself in educational undertakings, and endeavors to coordinate the efforts of the several societies by laying down an official curriculum, to which the societies may or may not conform, it being generally understood that the adoption of the Government code secures the privilege of a State subsidy. In the third stage the Government assumes complete control of the whole educational enterprise. Missionary institutions receive scanty

grants-in-aid if any. Thus a contest arises which can only result in the extinction of the mission schools.

In the first stage, such missions as those in the Belgian Congo arrange their own curricula, and are therefore inexcusable if they fail to give its proper place to religious and moral teaching. The demand of the native pupil for more English, more French, more arithmetic or more science, at the expense of Scripture knowledge and moral training, must be resisted. Unless the missionary is able to vindicate the rights of the religious element in this stage, it is too unlikely that he will be able to do so in the next stages.

In the second stage, when the Government intervenes, in helpful fashion, as in the Union of South Africa, primary schools are established on the initiative of the missionary society; the curriculum is prescribed by the Government; the schools enjoy government subsidies, and submit to government inspection. The effect on the religious instruction is shown in the report of the Select Committee on Native Education to the Cape House of Assembly in 1908: "The necessity of moral and religious teaching in native schools is universally admitted, but it appears that this most important subject is *too frequently neglected* because it forms no part of the work tested by the inspector, on whose judgment the scholastic reputation of the pupil, the teacher and the school immediately depends." Another reason for this neglect is the overloading of the curriculum with secular subjects.

In the third stage, where the Government assumes complete control, religious and moral instruction is still more overlooked. In matters religious the Government is neutral. In countries where a variety of religions prevails, religious teaching can only be introduced by the adoption of a conscience clause, exempting pupils who so desire from attendance at religious instruction. The Government has often cut the knot by excluding religious teaching altogether as in India. The plea has generally been that moral teaching is retained and enforced but with primitive races no divorce between religious and moral teaching is conceivable. For the animist of Africa or the Indian hills as well as for the philosophical Hindu or Buddhist, there are no moral sanctions other than religious. "Religion is in fact the basic element of Indian life, and morality apart from religion is an almost impossible conception." (Sir Valentine Chirol.) To the neglect of religious education in India may be traced the failure of the system to reach the masses, and the increase of moral intractability and political disaffection in the student class as a whole. On the other hand, the regard for law and order which the natives of South Africa manifest, is largely due to the religious teachings with which the Christian (and dominant) section of the community has been imbued. Indeed, as the Native Affairs Commission of South Africa has so emphatically affirmed,

"for the moral improvement of the Natives there is available no influence equal to that of [Christian] religious belief" (§ 283).

Governments are assuming in ever larger measure the control of all educational undertakings since the chief assets of a country consist not in land or minerals or the rich products of a fertile soil, but in men. These men must be instructed before they can possess their full economic and moral value. Governments are responsible for the welfare of the peoples under their care.

What relationship, then, should missionary education bear to government education? In Africa, at least, I trust that we shall be able to secure harmonious cooperation of missions and governments. This scheme, though beset with serious difficulties in the East, is perfectly practicable in Africa (South and Central), where the native animistic beliefs are decadent, and Christianity offers the only religious instruction worthy of the name.

Governments cannot afford to dispense with the cooperation of Christian missions in their educational enterprises, since the latter supply *the religious motive*, which is acknowledged by all earnest thinkers to be absolutely indispensable, and which the Government cannot provide. They also supply *the personal equation* upon which educationists lay such great and necessary stress, and through which education must be saved from being the mere mechanical impartation of knowledge, and become what it should be—a personal influence, the intercourse of mind with mind, the communion of soul with soul. Again they furnish *private initiative*, education being "not wholly a matter of public concern; it lies across the boundaries which divide public functions from private initiative; wherefore it is desirable to seek for some new synthesis between State supervision and private effort" (Calcutta University Report).

This cooperation between missions and governments will naturally vary in different colonies and at different times in the same colony. Dr. C. T. Loram, in his "Education of the South African Native" (1917), urges that missionaries be allowed a larger share in the direction of native education in South Africa. "The existence of a system of Native education is due to the missionaries. They are today, and must for some time continue to be, the agency which is carrying on the work; they are charged with certain duties by the State; and yet they have no share in the administration of Native education. It is in the interest of all concerned that definite recognition should be given to the missionaries. This could be effected by the establishment of a missionary Board of Advice and by the recognition of missionaries as managers of Native schools."

It is urgently necessary that missionaries should have a voice in the determination of native educational policy, but it is even more necessary that they should safeguard the rights of religious teaching to a prominent place in the government curriculum.



PEOPLE AND THEIR HOMES IN A COUNTRY VILLAGE IN CHINA

Home Life in China

BY PAULINE ERNST HAMILTON, SHUNTEFU, CHINA

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

IMAGINE the average Chinese, like Alice in Wonderland, dropped down one of his own wells and continuing his course until he arrived in one of the villages or cities of America. Righting himself with his usual placidity, he would take furtive glances at the high buildings, wide streets, rushing automobiles, and pay a mental tribute to the ingenuity of the "Outside People"—as he designates all who are not of the Middle Kingdom. But that which would excite his greater curiosity—even disapproval—would be the openness and freedom of American life: glass windows, large doors, spacious comfort, light, companionship. All about him he would note with disapproval the door yards and lawns, turned from their utilitarian purpose of providing grain into flower gardens and pleasure plots. When he sees the sidewalks as wide as most of his Chinese streets, the boys and girls talking and laughing together—his verdict of Americans as an ignorant and immoral people is clinched!

It is a truism that as the cell is the unit of the body, so is the home the unit of the nation. With a civilization centuries older than that of America and Europe, what are the influences in China that have yielded a people inert and unwieldy, and houses that are not homes but are mere shelters from the storm? While the physical, the moral and the spiritual elements are all inherent in complete

family life, it is the first of these elements that claims instant attention in the most casual survey of the average Chinese home. Viewed from some slight elevation, distance may lend enchantment to the appearance of a village in China, but a closer view reveals not a gem set in the expanse of green, but a canker on the face of the earth. There is the unbroken row of low, brown houses; the squalid, narrow streets; the ox feeding from a trough at the door, the pigs and chickens foraging in the piles of refuse; the ashes and decaying vegetables; the snarling, wolfish dog, like *Æsop's*, barking defiance from the roof, behind ambush of fodder and brush. Looking for some redeeming feature, one's eyes are drawn to the sunlit space against the wall, where a white haired grandmother holds her infant charge while the younger woman turns her spinning wheel and from time to time admonishes the children who are eating their bowl of millet from the family breakfast pot. Through the gate or door set in the wall, one sees a screen of brick or adobe that answers the double purpose of shutting out the gaze of the curious, and providing a niche for the little clay god before which is an offering of several half-burnt sticks of incense. On one side is an entrance leading into a rectangular court that is used in common by the inmates that call the rooms surrounding it home. One court may house a patriarchal group, the parents occupying the main section and the sons, as they marry, taking each a side room. If it be a polygamous family, each wife with her children will occupy a separate portion. One court leads into another by an angular passageway, in order that the evil spirits, which can travel only in straight lines, may not enter. A succession of these courts, with their surrounding rooms make a village a veritable honeycomb. Sometimes a dwarfed, gnarled tree pushes its way up through a corner of the court, and a starved love for the beautiful expresses itself in the discouraged blossoms that feebly try to prolong a dusty existence in a flower pot. The Chinese love song birds, and the tragedy of a beautiful lark penned in a tiny cage is voiced in its plaintive cry for freedom.

✓ The interior of the Chinese home is what bare necessity has decreed as essential to existence. The rough, uneven earthen floor is rarely covered even by bricks. The plastered walls and rough beams are of one dull color, blackened by the smoke and ashes from the open fire. Against the wall opposite the one door a small, high table, with a narrow chair on either side, is set primly to hold the ancestral tablets, a tea pot and perhaps a piece of cheap pottery. One end of the room is occupied by the black family chests, and in the poorer home by the jars of grain and winter supplies. Across the other end of the room is the platform of brick and earth, covered with felt mats, that answers for both bedroom and bed for all the family. The bright figured calico coverings add color to the dullness, and the guest sitting cross-legged on this elevated divan views the surround-

ings with more complacency. The immovable window—a wooden framework over which is pasted translucent paper—gives the only light that enters the room, but never a breath of air comes in unless some accident has fortunately punctured the paper. Seated on this oasis in the desert, one may forget for the moment that generations of tuberculars have expectorated unhindered on the floor; that on this “kang” the sorrowing mother has tried to warm the cold body of her son, a victim of the plague; or the grandmother has crooned over the little child dying of typhus or smallpox. Disease is to the Chinese an intangible thing, something to be accepted as decreed by an evil fate, therefore there are no preventive measures against contagion. Frequently along the moat outside the city walls are strewn bundles of ragged clothing, all that remains of the bodies that had been lightly covered in the loose sand and have been dug out by the ravenous dogs that devour them. A brilliant sunshine does what it can to render harmless the open cess-pools and sewers, but after seeing it all one ceases to mention the survival of the fittest in his wonder that any are fit to survive.



RESCUED CHINESE GIRLS

Is this a typical picture, and does it truly represent the better class homes? The structure may be of brick instead of mud, the entrance more pretentious and the rooms may contain some really beautiful wood carvings, but in a city of 20,000 there is only one house with a wooden floor, and that is in the home of an official educated in the United States. Highly polished tables, and art vases in lacquer cabinets may be in evidence in the homes of wealthy Chinese, but there is the same disregard for contagion, the same lack of comfort, cheerfulness and ventilation. There are no comfortable chairs; or if there be any books at all, they are wrapped in cloth; of music there is no thought at all.

Someone has said that the Chinese home literally reeks with immorality. How could it be otherwise, when infanticide, marriage contracts by a conscienceless “middle man,” and polygamy play into each other’s hands like hideous monsters gloating over their victims? It is not only in time of famine that babies are denied their birthright of life. Said one old woman: “Yes, this daughter has been a comfort to me, and to think that at her birth I tried to persuade the midwife to choke her to death, as I did not want any more daughters.” In the home of an official when inquiry was made con-

cerning a little child that had been expected, the answer was: "We did not want the trouble of bringing up another girl, so she was strangled at birth."

Every sort of fraud is practiced by the middle man in arranging marriages. An intelligent man may be told that he is getting a prize, and find that he has paid for an insane woman. Or a woman, after the fatal contract has been made, may find herself the property of a worthless opium sot, too filthy and loathsome to associate with human beings. At its best, what can such marriage arrangements be expected to produce in mutual respect and other essentials of true home life?

A merchant took two wives; both bore children. There were rivalries and jealousies between the mothers, and these furnished ample cause for the disrespectful, immoral conduct of the luckless sons and daughters.

Mr. Chang had a wife who he proudly asserted was a direct descendant of Mencius. She had three promising children, but Mr. Chang felt that he was not living up to the full dignity of his class as an official and announced his intention to take a second wife. Mrs. Chang pleaded and became very ill, but as soon as she was well enough to travel had to go to Tientsin to welcome the new wife.

Mrs. Chen is the first of five wives. "You may wonder," she said, "why I have aged. When my husband married the second wife I told him that love and confidence between us were over." Now as a widow she is making of her suffering a cruel rod with which she rules the other four unfortunate women. She was childless, but exacts obedience from the children of the others. The woman who is mother of the only son in the family cannot allow her boy to call her by that term, as the first wife claims that title for herself.

It is difficult for even the careful observer to learn much of the home life of the Chinese, because it is largely a negative quantity. This statement seems almost a paradox since it refers to a people whose national existence has been little more than an aggregate of family units. The real bond of this people, whose antiquity is their pride, has been this patriarchal system. Reverence for parents and the worship of ancestors have linked one generation with another in unbroken succession.

Poverty in the lower classes, polygamy in the upper classes and woman's inferior position in both, are effectual barriers to the development of affection and companionship among the members of a Chinese family. To the average peasant, life is a mere existence, the sole aim of which is to find enough food to "fill the mouths." Home is the place where he unrolls his mat and sleeps on the hard brick *kang* or platform that answers for bedroom and bed. Twice or three times a day he takes his bowl and chopsticks, and with his portion of boiled millet and cabbage, dipped from the family pot, he finds a

sunny place in the little court, or a stone outside the doorway, and there eats in ruminative silence and enjoyment. The children and last of all the mother, finds each one a favorite corner or leans against the mud wall to enjoy the repast. The merchant's meals are served in his shop, where he eats with his business partner and employees. In very few homes is there a family table, or the pleasant gathering about the evening lamp.

In villages and towns the boys attend school in the local temples. The girls, until they are married and have borne children, are recluses in the home, where they take care of their younger brothers and sisters, keep the pot boiling and learn to sew. Once betrothed, a



THREE GENERATIONS IN A CHINESE CHRISTIAN FAMILY

girl's life is determined by her mother-in-law. In this way the tie between mother and daughter is weakened at an early age and, as the proverb has it, "a daughter-in-law is closer than a daughter."

Because the very imaginings of men's hearts are evil, girls over ten or twelve years of age are not permitted to be seen on the streets, and must live secluded lives until married. The daughter early knows that she is to go to the home of her mother-in-law, and from the time of the betrothal is subject to her wishes. The mother, deprived of so much that makes life worth while, has only the grim satisfaction that she will some day be a mother-in-law. If the burden of life becomes too heavy, she takes the opium route to oblivion. Small wonder that where these three monsters—infanticide, child marriages and polygamy—are not only unpunished, but even unrecognized as evil, there should be no foundation for the building of a home.

Marriage contracts are made by a "middle man," and the most

interested parties have little or no choice, so that inevitably natural ties are stronger than the marital. Maternal and filial affection often brighten an otherwise dark picture, and nature is stronger than repressive custom. In a hovel, a daughter aged seven soothes the last days of her aged mother; the little tubercular child clings with her fast ebbing strength to the love light in her mother's face. At a feast, a mother, a woman of culture, may refuse to touch either the meats or the sweets because she has vowed this sacrifice to the gods in return for their protection of her family; one in poorer circumstances may never taste salted food for the same reason. Filial reverence is so inculcated, especially in the youth of the better classes, that the son must remain standing as long as his father is in the room. Young people have no interests outside the home.

In many families the children early learn deceit and evasion from their elders. The lips give a polite acceptance to a statement, but behind the impassive face the experienced reader of Chinese character sees an unperturbed dissent. When asked a question by a stranger, the child watches its mother's face and takes its cue from her. Children are frightened into obedience by threats of the tiger that is always waiting to devour little ones. When the child becomes old enough to realize that the tiger is only a bugaboo, obedience and honesty—even as the best policy—make no appeal.

Chinese students boast of Confucius' moral code, but often become so arrogant that pride overcomes virtue. In such an atmosphere little lives are molded, so that one more highly appreciates the boys and girls who, in spite of these hindrances, are trustworthy.

The Chinese bows in superstitious obedience to the shades of ancestors, disguising his devotion in the mask of reverence. The votary offers his gift to crave the forbearance of the Powers that Be, and ignorant women come many miles on bound feet to *ke tou* and burn incense. A devoted mother vows that if the gods will protect her family she will taste neither meat nor sweets. But of comfort in sorrow, of acquaintance with One who is the Way, the Truth and the Life, and who blessed the home with His presence both in joy and in sorrow, the Chinese have no knowledge, save as His Message is brought to them by Christians.

Child Labor in Hong Kong.—Child labor is one of the worst features in the economic situation in China today. The National Christian Conference went on record against employing children under twelve, and an act was recently passed by the Hong Kong Legislature providing: (1) That no child under ten shall be employed in a factory, or any child at all in dangerous trades; (2) that no child under twelve shall be employed in carrying coal, building material, or debris, or any load over fifty-six pounds; (3) that no child shall work in any industrial undertaking for more than nine hours out of twenty-four, and not more than five hours continuously; (4) no child shall be employed between 7 p. m. and 7 a. m., and one day's rest in seven is compulsory.

The Bible and China's Renaissance

BY REV. G. CARLETON LACY, SHANGHAI, CHINA

Secretary of China Agency of the American Bible Society

THE whole world is talking about China. Famines, floods, earthquakes, banditry, student strikes, labor unrest, civil war, political disgrace, and international complications—it is a tragic tale.

Yet that is not the whole tale. These stupendous calamities are but the black clouds through which has broken the sunshine of glorious facts. Out of the depths of despair multitudes have turned toward Jesus Christ. From far Kansu, rocked by earthquakes which threw down mountains and shattered whole villages as though they were but children's toys, to Fukien with her unrestrained brigands, and Canton with her political aspirations; from the northland scourged with famine, to the flooded valleys of the Huai, the true Light has shone. Last year more copies of the Christian Scriptures were sold than in any of the most prosperous of preceding years. In 1921 over 2,362,000 Bibles and portions were circulated in China—over 605,000 more than in 1920. And yet at this rate it would require nearly 200 years to give some portion of the Bible to all the Chinese.

The literary renaissance demands that the Bible shall be presented not merely as a book, and therefore as an object of respect, but as a book of practical, vital worth that has molded history, revolutionized society, transformed life. Because the Bible can be presented as the Book of Life we need not fear for the place it will hold in the seething currents of national events. That such presentation may be effective calls for the most intelligent cooperation of all Christian forces. Scripture distribution, as never before, becomes a fundamental part of the task of the Chinese Church.

The renaissance demands that literature shall reach the common man. When Christianity first assumed that position in China and translated the Bible into the vernacular it was jeered and discredited. Even Christians protested that the Sacred Book was being degraded and the door of approach to educated China was being closed. Today a man who writes not in the Peh-hwa ("plain words" or spoken form) is almost without standing in literary circles. Chancellor Tsai, of the Peking (Government) University, has become the champion of this movement to put the written language of China into such form that the countless millions of people may learn to read.

The National Phonetic Script is aiding this movement and it has been adapted to the several principal dialects of the south. The entire New Testament has been published by the Bible Societies in

China during the past year. Altogether since the beginning of Bible distribution in China over 30,800,000 have been scattered.

In North China in spite of the increased sales the demand has far exceeded the supply so that the society agents dare not exploit the field as a whole. As the number of Christians grows and new centers of Christian activity are established, the non-Christian population will discover what is that Central Power that is making inexorable claim upon the conscience of man. And the more methodical our distribution of the Word of God is, availing to reach every village, hamlet, and home, the sooner will the Living Truth be known to the millions in China who have as yet but a perverted idea of this new religion in their midst, the adherents of which they now meet in all walks of life. The Chinese Christians are well aware of this power and are anxious when preaching the Gospel far and wide to be able to leave their message behind them in the form of the written Word.

In South China, Canton, and the province of Kwangtung, after a long period of civil strife, are feeling the benefits of a more efficient and righteous government. There has been an honest attempt to model the municipality on most approved American lines; in fact, most of the city higher officials are men who have been educated and trained in the best colleges and institutions of America and Europe. Not a few of them are pronounced Christian men. Those who have lived long in China have become so accustomed to the corrupt, incompetent, happy-go-lucky way in which the Chinese have for centuries muddled along, that it is a real and gratifying surprise to see things being done with despatch, probity and efficiency. Vice is being restrained, justice administered, and health conditions improved, with the result that the people, as a whole, seem to be prosperous and happy.

Of these favorable conditions, the Christian churches in the city have not failed to take some advantage. At the end of last year there was a combined evangelistic campaign when the principal meetings, about sixty in number, were held in a huge mat-shed tabernacle, built of bamboo and with palm-leaves for the roof. Neither nail, brick, nor mortar were used in the construction. It was 225 feet long by 124 feet wide, and had a seating capacity of 3,600, with standing room for 500 more. On every evening except one there was not a vacant seat; and on several evenings all standing room was occupied, and some could not gain admittance. It is estimated that the total attendance was considerably over 100,000, and resulted in 2,298 decisions for Christ, besides 1,020 more who signed cards for Bible study. All the churches received large accessions of new members, and were greatly encouraged and strengthened. Before and during the campaign, the Bible Societies circulated many thousands of Scripture portions, and at the close there was a considerable demand for Bibles and New Testaments for the new converts and for those who

wished to study the Word. This winter the churches are engaged in an extensive Social Purity Campaign, which it is hoped will accomplish much in elevating the moral tone of the city.

In Central China the year commenced with the great famine in the North when thousands died of starvation, and there was little circulation of the Scriptures in the famine area except in connection with relief work. Undoubtedly, however, the service of the missionaries has done much to extend the knowledge of the love of God, and to open doors closed through superstition and prejudice to the Gospel. People are responding and now their famine-stricken souls may be fed.

When war broke out at Weihwei, in Honan Province, the train service was interrupted and from April up to the present time there have been military operations in progress. The Secretary of the Sub-Agency writes: "We are very favorably situated in Hankow for alarms. Unpaid soldiers' revolts; earthquakes; famines, north or south; children kidnapped; thieves; and the wrecking, at the bund, of a missionary's houseboat; are some of the surprises we have had this year."

Nevertheless the circulation of Scriptures was the largest in the history of Central China—810,281 volumes—more than double that of the preceding year.

In West China missionaries and their helpers have put forth great efforts in the way of accentuated evangelization of their districts and this has led to a great demand for gospels. Bible distribution has received much emphasis, and over 20,000 portions have been sold. During the great idol procession that occurs in Suining City every spring over fifteen preachers and workers from all over the Suining District spent ten days in hard work, preaching and selling Scriptures. One student of the Boys' School sold over 2,200 copies in ten days.

The Ch'iang highlanders are a sturdy race of aborigines who live to the west in Szechwan, to whom the American Bible Society first brought the message of Christ. Our native worker, Chen Ping-ling, won these men to Christianity and brought them down to Chengtu for Bible study. They are now about to return to their highland homes as ambassadors of the Cross. Their own religion is a monotheism with a ritual closely resembling that of the Old Testament. At length they realize it has found its fulfilment in Jesus Christ. The opening of Christian effort among this people calls for further effort to reach other untouched parts of West China. They are so vast and so needy that it is appalling to think of them. The marvel of the results of this work can be explained, only by realizing that it is the work of the Holy Spirit of Him who said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."



THE FLOURISHING LOWER SCHOOL AND DELAPIDATED SCHOOLHOUSE AT SIN CHOW

Starting a Pioneer School in Korea

BY MRS. E. H. MILLER, SEOUL, CHOSEN

Presbyterian Board of Foreign Missions, 1903—

ABOUT two weeks before last Christmas, some of the Christian teachers of Chosen Christian College started a school in the near-by village of Sin Chow, where there were no Christians, and where no one in the village could read or write. Parents of the children were anxious to have their children learn, and from the first more children wanted to come than could be accommodated. We repaired a tumble-down house to use as a school, and as there were no college funds that we could use for this purpose, the five families of missionaries at the college clubbed together and engaged and paid the teacher. She is a fine, capable woman, one of my own pupils at the girls' school at Yun Mot Kol in Seoul.

All of the children attend Sunday-school, and some of the parents have begun to attend church services. The whole village is responsive, and may be reached through the children. If we had adequate quarters we could have a hundred children in attendance.

Never have I seen brighter or better behaved children anywhere. They drink in every word from their teacher's lips.

We hope to begin a night school soon for the young married women. The teacher says that there are about thirty waiting to begin.....Do you know of anyone who would like to give something for this work?

India's Need for Christian Education

BY REV. BENSON BAKER, MEERUT, INDIA
Missionary of the Methodist Episcopal Church, 1904—

WISELY or unwisely, a section of the people of India have refused to accept the offers made by the British Government for a larger measure of self-government without entire independence. Gandhi, a real Indian of the Indians, a mystic of the mystics, visionary of the visionaries, secured a most remarkable following by his appeals to the finest traits of the Indian people and by preaching "India for the Indians." But many Indians discovered that in following Mr. Gandhi they would not reach the desired goal.

For many years mission work in India has been largely away from European centers, out in the villages among the people. We have been profoundly impressed by the fact that the village people seemed to know nothing and to care less about the outside world. They scarcely knew by whom they were ruled, and furthermore they were not interested in the matter at all. This condition has changed tremendously in the last few years.

A short time ago in a village in the interior we were approached by an old man who could not read. Probably not more than three or four in his village could read, and yet this old man began to ask us about America, and about democracy. In the farthest village the simple unlettered people are interested in the new day. Whatever the immediate outcome of the present unrest may be, we believe that out of it all there is sure to come a better India.

The first thing that strikes the casual observer in India is illiteracy. One is astonished to find that a scant ten per cent of the people can read. Underlying this are facts about which we are more concerned. Many a time I have started a village school and for a few days the attendance would be excellent and then the boys would begin to drop off one by one until only perhaps two or three would be left. When we would ask the parents why the boys did not come to school, the father would reply, "If that boy is going to eat, he must work," and it was true. The father was earning such a small pittance that by no possibility could he support the boy in school unless the boy worked and in India one must work hard all day in order to get enough food to sustain life. Before anything much can be done in India, the economic situation must be improved.

In India as in most other countries agriculture is the basis of industry. At least ninety per cent of the people of India are directly concerned with farming. This means that when the rains fail and there is no farm work, there are countless millions of people who can find no employment. Add to this the fact that farming is as primitive

as it was when Abraham lived and one can see at once where the problem lies.

To meet this need, missionaries seek trained agricultural men to go to India and revolutionize farming methods. The Government of India is recognizing what missions are doing along this line and in some places much has already been accomplished. If we can give the Indian a decent plough for his field, if we can show him something of seed selection, rotation of crops, proper fertilization, and then can help him market his crops, much will have been accomplished. Not only is his method crude, he is also at the mercy of the village money-lender. When he wants to plant a crop he must borrow money from the native banker. Most exorbitant rates of interest are charged, sometimes even as high as seventy-five per cent. The missionary can organize groups of farmers into cooperative societies who can borrow money from government banks at a reasonable rate of interest, and these farmers can thus become independent.

Better methods of farming alone will not solve the situation. If India is to avoid famine, there must be some sort of an economic balance, hence the missionary is establishing industrial and manual training schools in which young men and young women are taught trades other than farming, by which they can earn salaries that to them seem to be wonderful.

Shoemakers who work fourteen hours a day in their village homes can earn only enough to sustain their bodies. We can train the sons of these men in modern shoe shops so that in eight hours they can earn three times as much as their fathers earn in fourteen hours. The man not only works less hours and has more food but he is taken out of a dreary round of drudgery and has a little time for self-improvement. No man can advance very far unless he has time to read and to think. A man who works fourteen or sixteen hours a day can not be much interested in the government of the land in which he lives or in anything else outside of his mere existence. The missionary is helping to change all these things.

But change in her economic condition alone will not solve India's problems. An illiterate people can never progress very far. It is hard for people in America to understand the difficulties in the way of primary education in India. There is not only the economic barrier but in addition to this there is the difficulty of caste. People of different castes are not willing to attend the same school. The Government has attempted to open primary schools for the depressed classes. In one province the plans were all made, the budget was granted, the course of study laid out, and they asked school teachers to teach these depressed class schools. Every one of them, being high caste men, said they would give up their positions rather than teach "low caste dogs."

In India *dastur*, which means "the customs of our forefathers,"

always faces anyone who attempts a reformation. "Our grandfathers did so and so, why should we change?" This, together with certain superstitions in connection with religion, makes the introduction of primary education very difficult. Then when we remember that there are three times as many folks in India as there are in the United States and that India is only half as big as this country, we realize something of the size of the task that confronts us.

It is also very difficult to create a desire for education. "What's the use of my boy getting an education if it doesn't help him to fill his stomach?" says the ordinary father in India. Such education as they have in India is almost altogether utilitarian. The whole family will scrape and save so that one member can attend school, and then they will expect him to support the whole family for ever afterwards. People in India are very slow to strive to educate their children unless they can see some direct financial benefit from it.

Then we have no normal schools from which to draw teachers, and it is very difficult to solve this problem. It thus becomes a vicious circle—you have no schools because you have no teachers and you have no teachers because you have no schools. One must begin in a small way and train the teachers he wants to use. The missionaries are approaching these problems in a very real way. There was a commission sent out from England and America to study the whole question and their report is now in the hands of the missionaries and every effort is being made to see that at least the Christian youth of India have an education. Without doubt the Christian colleges and high schools in India have been a large factor in bringing to India new and higher ideals. The graduates may not formally accept Christianity but their whole lives have been influenced in a very large measure by the Christian colleges and high schools.

Under the new home rule movement in India, the entire matter of education has been turned over to the Indians. This movement is so recent that we are not able yet to know the outcome, but everyone is hopeful that somehow out of this new movement there will come to the consciousness of India a *need* for education and that India will be on an entirely new educational basis.

The problem of India's womanhood is age-long. There is no doubt but that a new day has dawned for the wives and daughters of India. A soldier returning from France where he had been wounded was riding on a train in the Panjab was asked what most impressed him in France. He replied, "When I was in the hospital there came into the ward someone wearing a long white robe with a little red cross on her forehead. She waited on me, she dressed my wounds, she read to me and in a thousand ways helped me to bear my pain. I said then, 'When I get back home I am going to see that my wife and daughters have an opportunity such as that woman had.'"

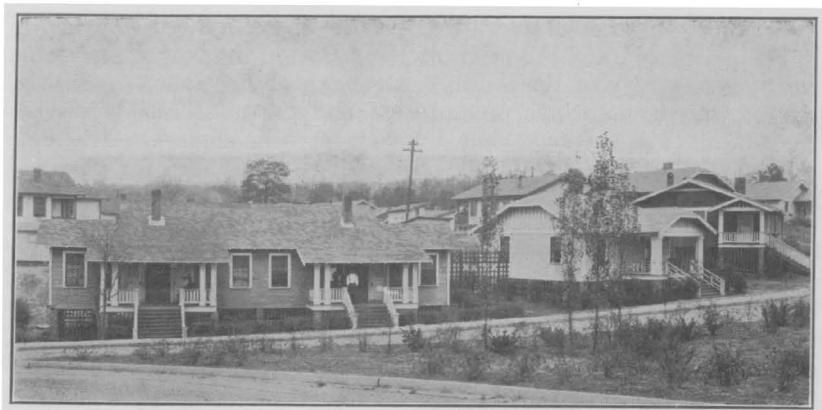
All over India there is the feeling that India can not advance

very far without its womanhood. The influence of Christianity, especially as the people of India watch the Christian educated woman taking her place in the life of the village, is having a wonderful effect, but it will be a long, hard struggle. The women themselves, living behind the purdah, are slow to adopt these strange new doctrines and customs. It is here that the Christian missionary has opened the way.

The first colleges in India for women were established by missionaries. The Government has now opened medical colleges for women and almost all the students in these medical colleges are Christian women. India needs today a large number of women doctors. When one speaks of doctors in India, he is at once confronted by the awful harvest the Great Reaper gathers in India. The country is almost without sanitation, there is every form of disease, and because of superstition and ancient customs it seems difficult to do anything. The missionaries are attempting to teach sanitation to boys and girls who go through their boarding schools and colleges and give them a definite knowledge of how to face some of these things. The Government is trying to solve the problem but there are many obstacles.

Everyone knows that caste retards India more than anything else. In nothing has the war changed India more than in relation to its caste system. Before the war if a Hindu crossed the "black water," as the ocean is called, it meant that he was an outcast, and when he returned home he had to go through all sorts of degrading ceremonies and pay large sums of money in order to be reinstated. A million soldiers returning from across seas have seen the folly of all this and are laughing at their priests. Street cars and railroads have done much toward breaking down the outward barriers of caste. Reform societies among the Hindus are making a great effort to do away with the caste system. The Brahmans, or priests, alone stand against the new movement but they are losing ground.

All India's great need for the solution of her problems is a trained Indian Christian leadership. If we can train young men and young women in India in large enough numbers, these problems will be very largely solved. Every educated Christian young man who goes out into the life of India, every educated young woman who helps to build a Christian home helps to solve the problems of India. The missionaries plan to have enough village schools to educate every Christian boy and girl. Out of these primary schools will be selected the brightest boys and girls, and these will be sent to centers where they will receive further training in middle schools. Out of these schools will come a large number of the future leaders of India, and from them will be selected the most capable boys and girls who will be sent to high school. Again from the high schools, selected ones will be sent finally to the colleges, and out of these Christian Colleges are to come the men and women who are to help solve the problems of India. Spiritual-minded Christians alone can solve them.



A MODEL NEGRO VILLAGE IN THE SOUTH

Negro Contributions to American Life

BY RODNEY W. ROUNDY, NEW YORK CITY

Associate Secretary of the Home Missions Council

THE Negro is an intimate part of our American history. Increasingly it has become clear that America cannot do without him. He is one of her great assets. He came here early, arriving in Virginia only twelve years after the Cavaliers and one year before the Pilgrims landed on the "bleak New England Coast." True, Negroes constitute only eleven or twelve per cent of the present population of the nation as against nineteen per cent in Revolutionary War times; yet they occupy the largest place they have ever held in American life since the Dutch "Man of Warre" came into Jamestown harbor and sold to the planters "twenty Negars," three centuries ago.

Despite high sounding phrases of "Africa for the Africans," coined by Marcus Garvey and men of his ilk, the Negro could not be colonized from America into other lands. Regardless of handicaps, he is better off in America than anywhere else and he is in America to stay.

As a part of the accepted economic system of the so-called civilized countries in the seventeenth and earlier centuries he was the victim of the methods of exploitation of those days and so was first landed in Virginia a slave at a time when even white persons were indentured for periods of service. The 6,000 slaves of Virginia at the beginning of the eighteenth century had multiplied to half the population of the colony in 1760. The widely extending tobacco culture was the cause of this increase. Production of rice and indigo rose so rapidly in South Carolina that in three decades succeeding

1730 slaves outnumbered whites, two to one. With the invention of the cotton gin and the reign of King Cotton the Negro's position in the aristocracy of the South became rapidly, if not permanently, fixed. Only generations of agitation and the most bloody war in the nation's history could change his status from slavery to freedom.

The Negro has a deserved reputation everywhere for personal and domestic service. Moreover, his labor has been a large factor in making and maintaining America. From early days until now in raising fundamental products—cotton, sugar, tobacco and rice—Negro labor has been indispensable to the South. In the nation as a whole Negroes supply one seventh of the workers. They operate a million farms in this land where agriculture must always remain our chief national resource. Forty thousand of the three hundred thousand members of the coal miners' unions are Negroes. One third of the workers in America in iron and steel, as well as a large percentage of the workers in the packing industries, are Negroes. Negroes form one half of the employees in the Chicago stockyards. They are also largely represented in building trades. One tenth of the railway workers in this country are Negroes. In the manufacturing and mechanical pursuits for the twenty years between 1890 and 1910 Negroes increased 165.3 per cent. It is significant that the Negro has a large place in the basic industries necessary to American civilization; namely, the production of fuel, foodstuffs, materials for machinery and transportation.

Self-denial and thrift are at basis moral qualities and have financial expression in the accumulated economic resources of a country. Among the evidences of these virtues in the Negroes of America are the seventy-eight Negro banks and their capitalization of \$100,000,000. The increasing number of successful business concerns financed and run by Negroes bear testimony to their developing powers of organization of their economic life in keeping with the standards of American business. The \$20,000,000 of accumulated wealth in 1866 has become \$1,500,000,000 in 1920.

In the pages of the world's history it is written that they who work the land eventually own the land. Gradually land ownership is becoming the rule and of the million farms now operated by Negroes, a quarter are owned by them, an area equivalent in size to the entire state of Alabama or to the Republic of Ireland. In a single decade the number of owners increased seventeen per cent. In his agricultural and business experience the Negro is, decade by decade, identifying himself with those who really make America great—the self-reliant common people.

Dr. Carter S. Woodson, the Negro historian, has recently made notable contributions to the place of the Negro in America, in his books on "The Education of the Negro Prior to 1861," "A Century of Negro Migration," "A History of the Negro Church," and last

of all "The Negro in Our History." The latter book will be even more widely used than the others. It will become a textbook in Negro schools and colleges, a reference book on American history in school and college libraries. In masterly fashion we are led step by step to the complete realization of the fundamental inconsistencies of slavery in a civilization of free men and women.

In a half century of freedom the Negro's achievements have been remarkable. At the commencement season of 1922, five hundred and twenty-three Negroes received the degree of Bachelor of Arts and twenty Masters' degrees, besides the three hundred and thirty-two graduates with professional training including seventy-five lawyers, sixty-one physicians, seventy-three pharmacists, seventy-five dentists and forty-eight ministers.

Negroes have made contribution to American welfare through their own great characters. An informed white man of the South says that Professor Carver of Tuskegee has contributed more scientifically to the agricultural life of the South than any ten white men in the last twenty-five years. No wonder that a committee in Congress sits spellbound in a long session while this Negro scientist explains the varied commercial possibilities of the common peanut.

The Negro's religious nature and generally Christian characteristics of patience, forgiveness and faithfulness make him an asset in American life and entitle him to a "square deal" from his white neighbors.

As a great human, social, religious fact the presence of the Negro has forced America at her best to realize that "a man's a man for a' that." Such appeals the Anglo-Saxon has been too slow in hearing but he has eventually heard. As an able Negro speaker and writer of the Southland has just said: "I have been much cheered. I have made my appeal to large numbers of Southern white men and women that I trusted them to do what is right and they must not disappoint me. These white men and women brought me assurances that because I was willing to trust them they mean to prove that I have not trusted in vain." The Negro has contributed to America's life through his challenge to greatness of soul among white men and women whose lives are cornerstones of American character. The Lincoln Memorial in Washington which stands as an enduring reminder of those whom the Negro has forced into higher realms of American character and the promotion of American ideals.

Said Principal Moton, as spokesman of the Negro race, at the dedication:

"The claim of greatness for Abraham Lincoln lies in this, that amid doubt and distrust, against the counsel of chosen advisers, in the hour of the nation's utter peril, he put his trust in God and spoke the word that gave freedom to a race, and vindicated the honor of a nation conceived in liberty and dedicated to the proposition that all men are created equal."

American Lutheran Missionary Work

BY REV. GEORGE DRACH, D.D., BALTIMORE MARYLAND

Literature Secretary of the Board of Foreign Missions

THE United Lutheran Church of America is doing a work which encourages every friend of missions to pray more earnestly and labor more abundantly for the fulfilment of our Lord's great commission. The amount received from all sources during the past two years for foreign missions work is \$1,113,840, and the total expenditure \$1,304,423. Special gifts received during the biennium, apart from the apportionment amounted to \$423,919, over \$300,000 of which was contributed by the Women's Missionary Society. The balance was received from the cooperating Swedish and Danish synods and the Reformation Diamond Jubilee Fund.

There are 176 missionaries, including wives, in the service of the Board in its fields in India, Japan, Liberia, British Guiana and Argentine. The total increase in the staff since the merger in 1918 is 47.

The war and its aftermath drew all Lutheran Foreign Mission Boards in America closely together in an effort to preserve former German Lutheran Missions. Under the impetus of the National Lutheran Council, a Lutheran Foreign Missions Conference was organized through whose medium relief measures were inaugurated and maintained. Several former German mission fields have been transferred to the temporary or permanent care and control of American Lutheran Boards. The Lutheran Foreign Missions Conference forms a hopeful bond of union in common missionary effort and harmonizes the world-wide missionary interests of the Lutheran Church in America. It is also cultivating close relations between the foreign missionary societies of Europe and America.

One of the encouraging signs of the special foreign mission interest of the Church is the long list of foreign mission pastors supported by individuals and congregations. Thirty-two are supported in India, eleven in Japan and one in South America. In addition, there are 715 proteges in the foreign fields supported by patrons in America contributing from \$25 to \$500 a year. The Young People's Societies in the United Lutheran Church are sharing in the support of the Sattenapalli district in India as their parish abroad.

The most serious problem of the mission in Japan is financial, and the mission appeals for one million dollars for institutions and station equipment. The comparatively meager sum which the Board is able to furnish enables the mission barely to make headway against the strong, steady current of adverse conditions.

Africa, with its crying needs, makes a strong appeal to the

United Lutheran Church. Its mission in Liberia, begun in 1860, is making plans for an advance movement into interior territory, inhabited by Kpeles and allied tribes. A fine hospital building has been erected at Muhlénberg station on the St. Paul River, and a new building is being erected for the girls' school. Doctors and nurses are imperatively needed.

The mission in British Guiana has all the marks of an organized church at New Amsterdam, where a Lutheran congregation has existed for 180 years, and all the characteristics of a mission in its evangelistic and educational work at stations along the Berbice River.

Interest in the Argentine field has been increased during the past two years on account of the vigorous and successful efforts of Dr. and Mrs. E. H. Mueller. Dr. Charles L. Fry, as the Board's special representative among the churches, is undertaking to raise \$65,000 for a chapel, school-house and missionary's home in Villa del Parque, a section of Buenos Aires.

Among the Hausas in Tunis

BY A. V. LILEY, TUNIS, NORTH AFRICA

A Member of the North Africa Mission

A LITTLE colony of Hausas have found their way to Tunis, most of them from countries around Lake Tchad. As Islam permits slavery a great business was carried on by the sale of these people all along the North African coast before the French occupation. Though professing to be Moslems, the Hausas have many heathen rites and ceremonies.

On one of our itinerating days I set out, determined if possible, to visit the people in the little settlement which we had gathered around the tomb of one of their most venerated saints, Sidi Saad. On the way we had many opportunities to speak a word for Christ and to distribute gospels and tracts.

At the "marabout" we found a long building two stories high with a courtyard which led to the dome-shaped tomb. A company of Negroes and Arabs soon gathered around me outside the little café and all listened attentively as I read part of the first chapter of John's Gospel. They could not deny that the Lord Jesus Christ is the Word as their own Koran teaches that doctrine. I explained to them how the "Word became flesh" in order that the Lord Jesus might be tempted in all points like as we are yet without sin, that He died and rose again for our justification. No objection was made but many said, "That is the truth."

I was told by one of the leading Negroes that Sidi Saad was taken captive with a number of other Negroes by a Moslem raider,

After crossing the Sudan and Sahara they were eventually brought to Tunisia where Sidi Saad was sold to an Arab who lived near Tunis.

One day, Sidi Saad was sent out with a pair of bullocks and a plough to plough a certain field but wishing to give himself up to holy meditation in the shade of a tree, he set the two bullocks going and they went on ploughing the field alone. A man passing by the field, stopped to inquire what this unheard of thing meant. He saw Sidi Saad in holy meditation and understood at once all this was done by the power of the "Marabout." He went to his master, related what he had seen, and said, "How is it you send this holy man to plough?" Sidi Saad's master immediately went to the holy man and explained that he did not know who he was and at once gave him his liberty. Sidi Saad went to his room and was found dead next morning. There was great mourning for the holy man and a "koubba" or sepulchre was built over his remains. This has become a center of veneration, often visited by pilgrims, especially those in distress. Every year the Negroes hold a semi-heathenish orgy around the "koubba" in honor of Sidi Saad. After a procession of flying banners, beating of drums, shouting, clapping of hands and burning of incense, a young bullock is brought near the "marabout." The "outh-dou" or ablutions are performed on it in the same way that a man would perform his ablutions before prayer, followed by many incantations. The sheikh takes a knife, cuts the animal's throat and allows it to run free. If the animal runs in the direction of Mecca that is a sign that the year will be one of blessing, if not it indicates misfortune. The people however, stand around the animal so that the only way for it to run is in the direction of Mecca. The bullock is skinned, dressed, the flesh cooked and given to the poor, if there is any left after the sheikh and his friends have helped themselves.

Sidi Saad is still thought to have such power that no one will dare to swear to a lie over his grave without being overtaken by some fearful catastrophe. My informer told me that a man who had been robbed came and poured out his complaint over Sidi Saad's grave. That night Sidi Saad told him who the thieves were and where he would find his stolen cattle. The thieves were glad to give them up after having heard of the revelation made by Sidi Saad.

One day during a fete at the grave of Sidi Saad, an Arab woman placed her ear-rings and other jewels in a handkerchief by her side. While her attention was attracted by the singers and dancers, the handkerchief and its contents were stolen. She invoked the aid of Sidi Saad and that night the sheikh was informed in a dream that a certain woman was the thief. He found the woman on her knees unable to rise or touch the handkerchief which was in front of her. This was another example of Sidi Saad's power.



MR. LILEY EXPLAINING THE CHRISTIAN SCRIPTURES AT THE GRAVE OF
SIDI SAAD, NORTH AFRICA

Si Hadj A, the man who told me this, informed me that he was born at Gourbout "somewhere in Nigeria." He was a leading young man in their heathenish rite called "bourri" though professing to be a Moslem. Si Hadj A, with many others, were taken prisoners and sold as slaves by the bey of Tripoli. He passed from one slave owner to another until he was bought by an Egyptian. His master was present one evening when the Hausas were going through their "bourri" performance, and after much drum beating, shouting, and dancing, the "djinnns" (spirits) took possession of Si Hadj A who in the moment of ecstasy told his master that he would perform the pilgrimage to Mecca that year. It came to pass as Si Hadj A had said and on their return his master gave the slave his liberty.

Si Hadj A acknowledged that it was wrong for Moslems to war against Moslems in order to get captives and then to sell them as slaves since before God we are all equal. But the minds of these Hausas seem as dark as their skins, for while professing to be Moslems they are as heathenish and superstitious as the natives on the Congo. Islam does not change the hearts of the people or raise them from their heathenish inclinations. Here in the very center of so-called Moslem light and learning are a people as dark and as ignorant as any heathen. Only the Light of the World, Jesus Christ, will awaken them to godlikeness.

Nosirel L'Herisson, the Apostle of Haiti

BY REV. CHARLES S. DETWEILER

Supt. for Latin America; American Baptist Home Mission Society

THE life of Nosirel L'Herisson of Jacmel, Haiti, is one of the marvels of modern missions. Long before his birth, the English Baptists determined to establish a mission in Haiti and selected the town of Jacmel on the south coast as their station. Today it has a population of only 12,000. In 1845, when the first missionary landed, it probably had no more than 5,000 inhabitants. A succession of missionaries maintained the station until 1885, when it was turned over to the Jamaica Baptist Missionary Society. This Society sent two missionaries to Jacmel for short periods, but since 1895, Nosirel L'Herisson has been in charge.

Born in 1856 of Roman Catholic parents, of mixed Haitian and French ancestry, he was in early life destined for the priesthood and sent to Paris to complete his education. In the broader horizon of the French capital he decided to be an artist. His father gave a reluctant consent, and for a while supported him while he studied painting in the Paris salons. Finally he insisted on a business career for his son and young L'Herisson took a mercantile position in Liverpool where he continued his education for two years in an English environment.

Early in the eighties he was back in Haiti, gradually becoming embroiled in the stormy political life of that struggling republic. His father was cast into prison and an epidemic of smallpox carried him off while he was still in jail. The son carried on the business and the political interests of his father until he was forced to flee to Jamaica where he began to turn his thoughts toward religion for consolation.

A turn in the political wheel made it possible for him to return to his native land, and in gratitude to God he promised to paint a picture for the Roman Catholic church. For his subject he chose Christ at the well with the Samaritan woman. While he was at work on this picture a young Protestant Christian came to him for lessons in drawing. He took advantage of the opportunity to ask the young man if he could find out from his Bible at what hour the Saviour talked to the Samaritan woman, as he wanted the lights and shadows of the picture to be correct. The young man loaned him a Bible and told him to read it for himself. L'Herisson commenced to read the Bible and found springing from it a new joy in his heart. One day he discovered the commandments in Exodus 20, and was brought to a sudden stop. Here he was engaged in a task condemned by God's law, painting a picture that was to be hung in the church for people to worship. At once he took his brush to destroy the painting, when

his young Protestant pupil detained him. "Don't spoil it. Give it to me." So the picture was preserved in his pupil's home. From that day he gave up Romanism. He became attached to a young doctor, who had gone into atheism. The two commenced to study the Bible together, and through their study became converted without attending a Protestant service. Then they proposed to go to the Baptist chapel to hear the preaching. The pastor, Mr. Papingouth, the last missionary to be sent to Jacmel by the British Society, met them as they entered and gave them seats. From that day they continued in regular attendance.

They were baptized December 22, 1885. That night when L'Herisson returned home and told his wife of the step he had taken, she would not believe it, until he told her to feel his hair which was still wet. She was so angry that she left home, but after her anger had cooled she came back. Though openly she resisted him when he tried to tell her of his faith, in secret she commenced to read the Bible and finally she was brave enough to follow her husband's example.

When converted he was a distiller of rum and official interpreter in the customs house. At once he began to go about with the missionary and to preach in the country. God called him to give up his business and go into the ministry. Finally after a long struggle he gave up his business, content to live on his scant earnings as an interpreter. That was in 1895; and shortly thereafter the missionary from Jamaica was compelled to leave, and the full responsibility of the work fell upon L'Herisson.

How well he has discharged his trust let the following record declare. The present membership of the church in Jacmel is 809, with 187 names on their list of candidates for baptism. There is a still larger following of some 2,000 professing believers, who because of the desperate nature of their entangled domestic relations, growing out of the times of their ignorance, cannot be admitted to church membership. There is a yet larger number of adherents and attendants. The greater part of these members, believers, and adherents live in the country and are ministered to through fifteen out-stations. Nine of these out-stations have their own chapels, of which five have been built within the last five years. Two chapels are now in process of building. When we consider that the daily wage of a laboring man is twenty cents, we can appreciate the consecration involved in the collection of funds for these chapels. They are built of stone, collected and prepared by the unpaid labor of the members. The plans in each case are drawn by Pastor L'Herisson. It is his aim to have a day school for each out-station and already there are ten such schools in addition to the two schools in connection with the town church. In these country schools the parents are expected to pay as they are able, and the charges range from nothing in some cases up to fifty cents per month per pupil. In addition to the minimum wage

of \$4.00 to \$5.00 per month paid to the teacher by the pastor, he receives the amounts collected from the children, and consequently the teacher winning more pupils is rewarded by larger earnings. All of these accounts as well as the accounts of church funds are carefully inspected on each visit.

We recently accompanied Pastor L'Herisson on a visit to one of these out-stations on a Sunday morning. After a toilsome horse-back ride of two hours and a half, along a narrow trail, crossing and re-crossing a mountain stream many times, we came to a large stone chapel, seating as we thought about 500 people. The service began shortly after nine o'clock and lasted till eleven o'clock. By actual count there were more than 700 present, crowded into a dense mass, with the one aisle almost obliterated. The first row of young people sat with their knees against the pulpit. It was a sight never to be forgotten to look down upon that sea of reverent, upturned faces. There were no audible responses from the audience. When the service was ended, the people quietly dispersed, as if under the spell of the sacred occasion. Most of the congregation carried their own chairs to and from the meeting.

After the service there followed the long ride back to Jacmel through the heat and dust of mid-day. Then after a brief rest came the evening sermon in the town chapel. This is the way Pastor L'Herisson spends most of his Sundays, visiting a different out-station each week. A corps of volunteer leaders maintains all services in his absence, and some of the deacons in the Jacmel church help him in visiting and superintending the work of each station. And this is the work of a man now sixty-five years old!

For this large work his sole support from outside has been a grant of £120 per year from the Jamaica Baptist Missionary Society, and a grant of \$1,000 per year for his school work from the Lott Carey Foreign Mission Convention of American Negroes. He writes no stirring accounts of this work to interest friends of missions in other lands. Unostentatiously he goes about his daily work, and walks with God.

Pastor L'Herisson has planned a training school to receive the more promising of the children when they are through their course in the country stations. He has seen the danger elsewhere from ministers trained as a professional caste, out of sympathy with the lowly life of the rural laborers. He showed us a small farm of about ten acres on the outskirts of Jacmel, which he hopes to purchase, and where the young people can largely support themselves from the soil while they are getting book learning.

Since, by agreements among the different denominations, Baptists have been assigned a large responsibility for Haiti, the American Baptist Home Mission Society is planning to extend its operations in the West Indies to embrace this needy and inviting field.

BEST METHODS

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

ONE WAY OF LIFTING UP YOUR EYES AND LOOKING ON THE FIELDS

NOTWITHSTANDING the fact that modern methods of travel have brought all lands of earth close together, comparatively few people make world tours. The vast majority who would lift up their eyes and look, must have earth's harvest fields brought within the range of their home-staying vision. A Missionary Exhibit offers one of the best opportunities for visualizing world-wide missions to the people who stay at home. The exhibit may be given by a single church or by a group of churches. In some cities all of the churches have cooperated in preparing a week's exhibit program. The Young People's Societies in a number of towns have arranged a World Friendship Week with the various features of exhibit each in charge of an organization.

THE WORLD IN ONE CHURCH

The Congregational Church of East Weymouth, Massachusetts, introduced its members and friends to the world in its church, for four days in February. More than one hundred and fifty persons worked together to present the mission work of the Boards to about 1,500 people who came to see the exhibit. The following facts about this exhibit are taken from *The Congregationalist*.

The Beginning

The exhibit program opened on Sunday with special services in the auditorium of the church. Sixteen large banners hung from beams, arranged on either side of the aisle to form a lane, at one end of which hung an illuminated American flag. There were missionary addresses at both morning and evening services.

Exhibits in Church Rooms

In church parlors and other rooms of the church were classified exhibits of various mission fields, and of dif-

ferent types of work. Members of different organizations helped to collect and arrange the material, with the result that those who prepared the exhibit, as well as those who come to see it, were interested and instructed.

The Negro Work

was presented under four divisions: (a) The Negro in America, (b) The Negro in Slavery, (c) The Negro Freed, (d) The Negro Educated. Young men of the Christian Endeavor built the models of the church, schoolhouse, and bed displayed on the table at the left of the picture. Pictures of mission schools and pupils were hung on black screens around the room, and articles of interest were placed on six tables.

India Booth

Mission pictures and pictures illustrating the customs and life of India were hung on screens. Curios were borrowed from missionaries and displayed on table. Statuary, vases and mats were borrowed locally. The

women of the church built and decorated the India booth and attended it. They wore costumes of India and gave information about India as they served delicacies peculiar to the country.

The Turkish Booth

The Near East Relief loaned some unusually delicate handwork of refugees from Armenia. The Red Cross also sent a large and varied collection of material from the Washington Museum of the Society for display. Dolls dressed in costumes of the country were loaned by the Near East Relief. The medal in the center of the picture was one presented for bravery by Sultan Hamid. The Mohammedan prayer rug on the floor, the Persian rug on the wall and saddle bags were loaned by a dealer in Oriental rugs. A young woman artist of the church drew the large hanging at the right in addition to the picture of the local church in the circle. The mission work of the American Board was told in pictures on the screens at the extreme left. The women in Turkish costumes served Turkish coffee, lokoum (Turkish paste) and pasklava (Armenian pastry).

The Japanese Booth

The Japanese booth has a sloping thatched roof. In addition to the material loaned by missionaries there were shawls, vases, frames, etc., loaned by people locally. Pictures on the screen not shown in the photograph told the story of mission work.

The African Exhibit

While no booth was erected for the African display, the committee had the largest and best collection of materials to show. A returned missionary from Africa attended the exhibit and talked about missionary work to the many visitors to the booth and explained the curios.

The Chinese Booth

The women built the booth in the form of an arch and covered it with

red paper and printed Chinese characters around the sides. An unusual display of dolls, each typifying life and customs of the Chinese, can be seen on the table at the left. The Chinese phonetic script posters hang in a row against the wall. A large collection of curios of China were loaned by the Woman's Board. At the booth, "Chinese" women served Chinese tea. The picture display of mission work is shown on the screen at the extreme left.

Sand Table Studies

One room in the church was devoted to the sand table studies of foreign villages, and to the display of sixty large colored, framed pictures of mission work such as hang on the wall. In the sand table work the committee utilized the sand table in the Primary Department and four other tables constructed for this purpose. Ordinary tables with low wooden sides were covered with common sand sifted fine. The American Board loaned the large framed pictures with booklets describing the pictures, giving an account of the story of each. Very impressive and appropriate were the strips nailed upon the sand tables reading: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you."

Plays and Tableaux

were given with good results. A John Eliot Tableau showed John Eliot surrounded by seven Indians, representing the seven praying villages which he visited every week. The names of the villages were printed on cards hanging above the heads of the seven Indians. In one part of the tableau Eliot was shown translating the Bible. Later he was seen preaching to the Indians. The story of the Board's missionary work among the Indians was told in dialogue. Further information was given by one of the home mission secretaries, and by the exhibition of handwork done by pupils in an Indian school. A number of other tableaux



were shown. On the second evening the work of the Foreign Board was presented. Five young men were seated around a haystack as a reader at the desk told the story of the work of the Board beginning with the famous Haystack Prayer-Meeting. The African work was presented by a tableau showing an African witch doctor contrasted with a Christian

hospital as a missionary from Africa spoke of the practices of the witch doctor and the need for Christian hospitals.

A zenana scene from India and a Hindu shrine were used as the basis of presentation of India's needs and the work being done there. The exhibit closed with the presentation of the pageant, Tasks and Talents.

How It Was Done

Rev. K. A. Handanian, pastor of the church in which this exhibit was given, tells how it was done.

Exhibit committees were organized as follows: General Committee, with chairman, assistant, corresponding secretary, treasurer, Home Mission Committees on Pictures, and Hand Work. Foreign Mission committees on Curios and Pictures. Then there were committees on Booths, Tableaux, Sand Table Exhibit, Oriental Supper, Music, Lighting, and Publicity. Most of the work was assigned to organized groups in church and Sunday-school. The Friendship Class built and attended to the booths. A King's Daughters' Circle arranged for the Oriental Supper; the Christian Endeavor girls gave the pageant; the boys of the Baraca class built the shrine, and other organizations provided various features. Curios and pictures were obtained from Board offices and from various other sources. A large lantern transparency showed several hundred lantern slide pictures arranged on a glass frame.

The Near East Relief loaned a splendid collection of handwork done by refugees, and dolls and models of people of the Near East. The American Red Cross at Washington, D. C., has an interesting traveling collection of Near East curios which were borrowed. A dealer in Oriental rugs furnished a collection of prayer rugs, Chinese rugs, saddle bags, and Persian rugs. A music house loaned records of foreign songs, in Chinese, Turkish, Arabic, Japanese, Armenian, and American Indian. The National Geographic Society of Washington sent a large collection of its colored pictures of foreign countries.

The sand table villages were made from patterns obtained from the Pilgrim Press. Letters were sent out to members of the church asking for the loan of curios and other articles of interest. The number offered was so great that the committee had to make a selection of those best fitted to the

exhibit. A missionary program was presented each evening.

The campaign for benevolences followed the exhibit and missionary education was further extended by the gift of a year's subscription to a missionary magazine to the contributors who wished to have it.

Opportunity of State and County Fair

Many State and County Fairs have an educational building. Few of them have ever had a missionary education exhibit. The Federation of Women's Missionary Societies, the State or County Sunday School Association or any other association of evangelical churches might plan such an exhibit. Let the background be a showing of the entire missionary work of the county or state as a whole. A large map of the world may be displayed with names of missionaries of the various cooperating churches who have gone from the county or state, and their location, indicated. Charts may show number of missionaries, fields and total contributions.

In addition to the general exhibit, churches may make individual exhibits of their missionary work and methods of work. Booths representing work in various mission stations may be arranged. Frequently furloughed missionaries may be available for several days to explain to visitors the articles of interest and to emphasize the importance of the work. If no missionaries are within reach, missionary leaders from various churches can do this. Entries of handwork of children of different grades may be made, including villages of many lands. Exhibits of dolls of different countries are always sure to draw a crowd of interested visitors. Tableaux, and short demonstrations of missionary methods are full of possibility. Missionary literature should be provided in abundance for sale and for free distribution. If the exhibit is in charge of earnest men and women and young people who are on the lookout for opportunity they will find it here.

AN ANNUAL MISSIONARY EXHIBIT

Many churches have a policy of missionary education which includes an annual missionary exhibit which, instead of being hurriedly prepared is wrought out during an entire year of work. Such an exhibit should have many features of a general character but should center around the year's special theme for mission study. There should be the maps and charts showing location of mission stations, and presenting facts and figures of the work in general and of the gifts of the congregation. Booths or sections may be devoted to the presentation of work in various fields. The Home Mission Theme for the coming year is "Saving America Through Her Girls and Boys." The Foreign Mission Subject is Japan. Begin to plan now for an exhibit to go along with your study. Charts of child life and child possibility offer matchless opportunity. Facts may be gathered about institutions for children, laws affecting childhood, the Church and the children, and other phases of the subject.

A Japanese exhibit is full of possibility. Have all the organizations of the church that are studying Japan help to make it. The children can make Japanese villages. The older girls and boys will add the charts and posters, and everybody can help make booths and decorate them with pictures and curios gathered during the year. If girls and boys and men and women know months in advance that they are to be in charge of certain features they will study Japanese life and customs more carefully and be on the lookout for interesting materials. Every section of an exhibit should be in charge of custodians who not only take care of their section, but also give information concerning it.

A NATIONAL EXHIBIT

Visitors to the Kansas City Convention of the International Sunday School Association declared the Chil-

dren's Division Exhibit one of the best that has been presented in America.

Mrs. Myron T. Settle, in *The Church School*, explains some of the careful planning which made its success:

Source of Exhibit Materials

Several months before the Convention date, the International Association invited the Kansas City schools to accept the responsibility for the entire display of local school exhibits in order to lessen quantity and avoid duplication. State and Association material was sent from state and international headquarters, and this was hung in a room devoted to just that subject, and was a source of interest to many who were studying district, county and state promotion programs. States and territories were listed as contributing valuable displays.

Methods of Assembling the Exhibit

The Chairman of the Exhibit Committee, who had accepted her position about ten months before the Convention date, spent about six months studying the possibilities of the exhibit and the probabilities of realizing her aims. Four months in advance committee members were selected, all from the faculty and membership of the Kansas City Graded Union of Children's Division Workers, an organization of about one hundred and fifty members meeting weekly throughout the school year. The committee included about four persons working in, or familiar with, each department of the Children's Division. Its first duty was a study of the conditions to be met by exhibitors.

Conditions to be Met

One of the sources of favorable comment during the display was the uniformity and harmony in appearance of all work entered. The effectiveness of the entire exhibit, composed as it was of great masses of differing materials, was due to the rules laid out in advance and understood by every

superintendent who contemplated assisting the plan. It may, therefore, be helpful to enumerate briefly the points covered in the Bulletin printed and issued in March:

1. Material must be educationally up to standard (censored by the local committee, and by Mrs. M. J. Baldwin of the International staff).

2. Material must be on uniform card mounts. (Size and source of supply indicated. The Committee had made arrangements with the local kindergarten supply house to carry needed matter.)

3. Material must be made up with only one general subject to a card, that all displays might be hung under classified subjects; that is, one birthday calendar, one illustrated lesson, etc., to a card.

4. All cards entered must carry a uniform label, hand-lettered, supplied by the committee at a nominal cost for material only.

5. All exhibits entered must be *fresh* material (that is, not worn, though not necessarily entirely new) and brought *flat*, not rolled, to the headquarters building on the date specified.

6. All material was returnable after the Convention, if called for by the exhibitor. Material not claimed became the property of the City Association for future educational use.

Kinds of Material

The March Bulletin listed the kinds of material desired for the big exhibit and a survey showed at least a small amount of each kind called for. The classification follows:

Posters—Special Day, Seasonal, Lesson Illustration, Bible, Story, Hymn Illustration, Missionary, Temperance, Patriotic, Department and Class Activities, Birthday, etc.

Booklets—Of various kinds made by individuals or by groups.

Objects—Models and industrial handwork, week-day activities; maps, both flat and relief.

Handbooks—Both the publishers' books filled out by pupils and original notebooks.

Miscellaneous—Including attendance records, lesson or story handwork, special day souvenirs, pre-session activities, and gifts for sick and shut-in children. Small objects were mounted in groups on large card mounts.

Points of Special Interest

One point of special interest was the large number of original birthday calendars. Among the posters entered

were some of almost every possible method of construction, those illustrated by large colored magazine pictures, with effective phrase or slogan—the kind everybody, even without artistic talent, can make; those made of cuttings from the effective crepe papers now on the market; those of torn paper, after the plan used in many kindergartens; silhouettes, both black and white, and others in color combinations; as well as the original drawing or painting possible only where special talent is available. In the first three departments, the interest in every case centered in the picture; in the Junior Department greater importance was attached to the word-message and the picture became more a means of catching and holding the attention until the message could be assimilated.

The objects or models included some very interesting features—a synagogue, made of light wood, painted and sanded; a peasant home, similarly made; a plan of the temple drawn by a junior boy with his father's co-operation; a case of Bible books, wooden blocks of differing thickness, appropriately painted and lettered, made by junior boys under their manual training teacher's direction; a whole collection of interesting cardboard dolls, jointed with paper fasteners and dressed attractively, to be sent to the sick child; baskets of many sizes and shapes to carry home special messages, and missionary scenes in relief and in miniature.

The entire four room exhibit came from one hundred and twelve departments of forty-eight schools and included almost one thousand pieces. It was visited by a large percentage of Children's Division delegates, as well as by many other interested church-school workers. No one can estimate the far-reaching influence of the messages carried away from the Exhibit as a whole, and all who inspected the work expressed themselves as greatly impressed by the enthusiasm and service of the Kansas City schools and the committee in charge.

Woman's Home Mission Bulletin

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

INTERRACIAL COOPERATION BY WOMEN

BY MRS. DAISY MCCLAIN BULKLEY

The mission study of the year has given many a new vision and inspired to service with and for the Negro in America. Suggestions that will help in transmuting interest and emotion into constructive action are contained in this article by Mrs. Bulkley, Field Secretary of the Woman's Home Missionary Society, Methodist Episcopal Church, who is herself a well-known Negro speaker.—*Editor.*

Probably as far back in the history of the United States as the advent of the first Negro slave-women there were individual cases where white women felt and dared to reveal an attitude of pity and sympathy for the Negro woman. They felt the wrongs of involuntary servitude and sought to express this kindly feeling by giving sufficient food and clothing. In some communities Bible talks were given to teach humility to the slave. As a race, Southern white women have always felt that the bringing of the Negro slave to America was missionary work. The slave, however, was considered a means to an end, only, and valued simply as a servant.

When the Negro race entered into citizenship it was hard for the white woman to see the Negro woman in her true relation to society, to recognize her economic value, her value as wife, as mother, as a real factor in the community. The white woman was tied to her unfortunate traditions. Northern philanthropists, sent out by the various churches made a different appraisal of the new citizens which, in time, changed the perspective of Southern white women although their traditions and public sentiments kept them passive with but few individual exceptions. In times of flood or other disaster wherein both groups suffered white women have always sought to relieve the sufferers regardless of race or color.

The World War gave the impetus for interracial cooperation. Negro men were denied the privilege of

volunteer service, but soon the American Government realized the value of man-power and that the War was not to be a white man's struggle but a human struggle, and Negro men were conscripted. From every section of the country was heard the S. O. S. cry: "Women get together; our boys must be kept warm and their morale strengthened." In every town of every section Negro women responded and made hundreds of sweaters and bandages. Red Cross auxiliaries were organized among Negro women and they took the course in First Aid nursing wherever given opportunity.

How quickly Red Cross auxiliaries of white women responded when information came that a group of soldiers would pass through a town at a certain hour! They were there with steaming coffee and sandwiches. Somehow, however, the women usually expected white boys and were sometimes perceptibly disappointed when the faces of happy, laughing, black boys shone from the windows of the incoming train, and all because we think too much in terms of race and not enough in terms of humanity.

Negro women, although responding to every call, frequently went with misgivings because there was not already a bond of sympathy and they did not know how the white women would approach them; at the same time white women were trying to find an approach that, to their minds, would be suitable for Negro women. Negro women were frequently addressed as "You people" and some particular Negro woman was designated as "You with the pink dress on."

The World War extended and intensified the interest of women in women.

The Commission on Interracial Cooperation was one of the by-pro-

ducts of the war and in many sections of America are to be found these interracial groups. The existence of these organizations is a protest against present conditions.

How can Negro women and white women cooperate in a community? The ways are legion if the attitude is Christian. There must be the mind that sees human relations as one, and not the race mind or group mind. What a happy slogan this: "All that are human interested in everything that is human." In all religious, economic, and social organizations there must be sympathy, patience, toleration. A local or national problem resolves itself into a human, and therefore, an individual problem. The trouble between the Negro and white races is identical with the trouble between two individuals of any race who do not understand each other. It is my belief that nothing short of the application of the principles of Jesus Christ will meet the need in interracial cooperation. "Love thy neighbor as thyself" is an all-powerful command. Many suggestions have been made and many programs tried. All have failed and the world, writhing in agony, is still waiting for the remedy. Women, are we equal to the task? Will we fail Him?

There is no wealth of substance or happiness without life. Every question involving human life is vital to womankind. In every section of America is this life, white and black. Our problem, then, is to give this life every opportunity for growth, development and self-expression. Life is the divine element in human existence. We must keep before us the sacredness of life and realize that what is necessary to bring the individual life into full fruition is also necessary to the group life for, as Browning says, "A people is but the attempt of many to rise to the completer life of one."

The most intimate contact between the women of the two races is in domestic service and white women must realize that improvement in the phys-

ical, moral and spiritual life of the employed increases the efficiency of their service. White women are conscious of the part Negro women must play in any effort to adjust conditions which distress the hearts of all lovers of right and justice and threaten the welfare of our nation. White women should know the physical conditions which surround Negro women and individually and in groups emphasize "*clean up*" and see that real estate men "*patch up*" and "*paint up*" until the physiological and psychological effects are seen. Negro women are frequently ashamed of the huts in which they live but have no power to change the hearts of men who think only in terms of dollars and cents. The Negro woman is the projector of her group life and America wants better citizens; better living conditions are a step in that direction. See to it that Negro communities are not made dumping grounds for the refuse of the town.

Several years ago the late Booker T. Washington advocated a "National Negro Health Week" to precede Easter. The suggestion was heralded far and wide by ministers, school teachers and other race leaders, and this "Health Week" or "Clean Up Week" is annually observed. In some sections of the South Civic Leagues offer prizes at certain seasons of the year for the best looking or best kept yard.

White women should take the initiative in regulating working hours. A race leader has well said that Negro women *know to work* but few have been trained and therefore few *know how to work*, how to get results and save energy, how to mix brain with brawn, how to make provision for recreation.

Economic responsibility results in prolonged absence of Negro women from the home causing neglect of their children. Child Welfare agencies should be established in cooperation with Negro churches and Federated Clubs of Negro women. These latter are already rendering invaluable

service through advocacy of Day Nurseries, playgrounds, recreation centers, probation officers, reform schools and home and school visitation.

When Negro women lack initiative, mothers' clubs should be organized and lectures given on the causes and prevention of diseases and the treatment of infectious and contagious diseases. Clinics and dispensaries should be open to Negro people. Visiting nurses wherever practicable, and especially when diseases become epidemic, would be helpful. White and Negro women should come together for the purpose of discussing subjects which vitally concern all mothers and thus help to decrease friction, to remove distrust and suspicion, and to lay the foundation for a sympathetic relation.

Frequently Negro citizens are not given lights and water even when their payment of taxes entitles them to such modern improvements. Often their homes are destroyed by fire because there are no water-mains in their vicinity. A few Sundays ago in a Mississippi town, during the morning service at which the writer was giving an address on Home Missions, the parsonage, a new bungalow representing the pride and sacrifice of a struggling people, burned to the ground because there were no water-mains in *that* section of the town. Negro and white people witnessed the tragedy and finally, when the sorrowing members of the church started home, heavy-hearted because of the payment then due on the house and because their pastor's family was now homeless, a white man said, "Well, the show is over." That afternoon white citizens in their prayer service subscribed one hundred and twenty-five dollars to help the sufferers. Why does charity appeal to us more than justice? Is it a "show" to see the people of any group made homeless? Is it Christian to allow them to be made liabilities because the municipal government lacks

interest? If a water-main had been located in the next block the money collected at the prayer-meeting might have gone for missions. Vigilant white women could avert such tragedies.

A Day of Prayer called to urge obedience to law would give wholesome contact between white and Negro folk, especially when sentiment runs high and a criminal is in danger of mob violence. A silent parade of white and black women with their hearts lifted to God would change, as it were, the demons in hell, to say nothing of dispersing a mob, saving a soul and giving a criminal a chance before the law.

The harvest season gives opportunity for interracial contact. Negro and white might, together, count common blessings and lift voices in praise to the Giver of all good and perfect gifts.

The Day of Prayer for Missions should bring the two groups of women together, at which time world conditions and world needs could be emphasized and the principles of Christian stewardship stressed, the stewardship of property, prayer and personality.

The Lenten season, which commemorates the sufferings of Christ to redeem a lost world, giving us the perfect example of unselfish sacrifice and self-surrender, should bring Negro and white women into close fellowship, to renew their vows to go forth to help redeem a lost world through unselfish service.

The water-main in the Mississippi town was too far away and therefore the house burned; the hose was too short and folks were made homeless. But the great main of love flowing through the lives of Christian women will correct these physical conditions. The spirit of the Christ will give the right approach to any task and supply the dynamic for interracial cooperation North or South, East or West.

"There is destiny that makes us sisters;
None goes his way alone;
All that we send into the lives of others
Comes back into our own."

Woman's Foreign Mission Bulletin

Editorial Committee:

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

A FEDERATION OF THE CHRISTIAN WOMEN OF THE WORLD

Is It Desirable and Possible?

Among the matters discussed at the meeting of the Executive Committee of the Federation held in New York, March 29, in which much interest was expressed is the possibility of a federation of the Christian women of the world. There are many international organizations of women. In India there is a Trades Union of 500,000 women, many of them illiterate, but eager to express themselves on this important question. There are other international federated movements, but thus far there has never been any possibility of the *Christian women of the world* uniting with one voice to ask for what all women want. Little groups of Christian women are scattered throughout the nations, oftentimes weak and almost alone, without means or power of expression. Would it be possible to federate in a very simple way all these groups in order to be of mutual benefit? Some of the lines of cooperation are obvious.

The following statement has been sent to the various international and national Christian organizations of women. It is open for discussion and since we believe that only God through our Lord and Saviour Jesus Christ can save the world today in its desperate need we would seek His guidance through united prayer and expression along the lines suggested and others which might well take their place in any Christian program. There is no thought of a divisive movement between men and women. The Church of Christ is the one great organization for the evangelization of the world. Women have found, however, need of organizations in which they may develop initiative and expression and have given an immense

amount of voluntary service to the education of women in missions, community service, temperance, etc. So Christian women throughout the world might well be strengthened by connection with the Christian women of other nations.

Professor Jacks in his remarkable article in the February *Atlantic Monthly*, "A League of Nations or A League of Government," regards a political league, even if desirable, impossible to secure, and suggests a league of religion. We believe that beyond and above all human agencies we need Divine help and a vast company of Christian women through intelligent cooperation might bring a new day for the world. Can we not establish a fellowship among the nations through womanly means and methods depending on Christian education and literature, prayer and Bible study, with better acquaintance which will honor Christ?

The following extracts from the "Inquiry" give a suggestion of the idea as it was discussed in the Federation. No action whatever has been taken. There is no desire to secure a great over-head organization entailing expense and effort not needed, but rather a simple joining together of agencies that already exist for more effective service through intelligent cooperation.

Inquiry Concerning a Federation of the Christian Women of the World

I. Reasons for the Proposal.

1. Today as never before the women of the whole world and the world as a whole are facing national and international crises.
2. There is an awakening consciousness among the women of the world that needs guidance and direction. Five hundred thousand women of India are organized in a trades union.
3. Conditions pertaining to the home, the family, the Church and to social and

educational welfare, industrial and economic problems that never have been nor ever can be met until women are prepared by an intelligent comprehension of their significance from a Christian standpoint based on the only adequate program—the spirit and teachings of Christ.

4. The many movements which have been organized by men and women for political, economic, industrial and social betterment and for peace and the increasing number of international organizations being formed by women along similar lines, each of which emphasizes in the main only one segment of the great problems of the day, such as
 - (1) An international labor group;
 - (2) An international W. C. T. U.;
 - (3) An international Y. W. O. A. Student Federation;
 - (4) An international College Federation;
 - (5) A new international organization called the Friends of Peace and Freedom.
 - (6) International Suffrage League.

Why Not a Federation of Christian Women of the World?

Is it not time for all the Christian forces of the womanhood of the world to unite? Does not our truest and highest and fullest Christian and missionary program include all these objectives and others and provide spiritual forces which would bring a permanent solution of the world's problems?

Have not our great missionary organizations of women, with their vast investment of millions of dollars and thousands of lives in Christian internationalism, prepared us to consider these allied questions which may possibly decide the continuance of missionary work in its present form?

We are today using largely the same methods, the same phraseology that we used five decades ago. Should we not translate these into activities and terms which women today can understand? Recent discussions in China and at the Foreign Missions Conference and present-day thinking in Japan and India, lead us to believe that we must meet the Churches of other nations in a spirit of equality rather than of patronage.

We believe, too, that the wider view would attract many women not now interested in what they consider the narrower forms of Christian service represented by our Foreign Missionary Societies. In the recent campaign for the Women's Christian Colleges of the Orient, many women not before interested in missions responded to the appeal with enthusiasm, giving large sums of money because of the international emphasis, not realizing that this educational work is an integral part and result of our missionary program into which God led our mothers fifty years ago.

II. Objectives.

The general objectives of such a World Federation might be:

1. To work *together* for the coming of the Kingdom of our Lord and Saviour, Jesus Christ, and to glorify Him, through the united efforts of Christian women along the lines of common effort.
2. To stress our common Christian ideals.
3. To emphasize unity rather than differences.
To present a united program of prayer and Bible study.
5. To further the propagation of the faith;
 - a. Through the Church in all its relationships;
 - b. Through the home and Christian training of children;
 - c. Through needed reforms in every country along the lines of temperance, marriage and divorce, economic and industrial justice, social and moral issues such as decent amusements, literature, art, dress; child welfare and protection, physically, spiritually and morally;
 - d. To make the Christian women of the world acquainted with each other in a great world sisterhood, all striving for the same ends.
6. Perhaps the greatest service the Christian women of the world could render in the present crisis is to stand together firmly for peace on earth, good will among nations, a determined opposition to war as the method of settling difficulties. Tennyson prophesied a "Parliament of Men, the Federation of the World." A Parliament of Women may be needed to secure the Parliament of Men.
7. This would be a *non-political* organization but would accomplish its ends through the Christian appeal, through wide publicity, Christian literature, educational institutions and would depend largely for success on the co-operation of Federations of Church Women's Boards who have made possible these groups of Christian women all over the world, groups often separated and alone in the midst of opposing or unsympathetic forces of evil. What would not such a World Federation do to strengthen and encourage these isolated groups?
Should not the united voices of the Christian women of the world be heard on all these important issues? We are getting united expression from smaller groups not always working on the highest plane. Could we not, by bringing together in a loosely federated body all Christian women of the world, honor Christ and aid mightily in bringing about His will on earth?

WOMEN AND PROHIBITION

At the same meeting of the Executive Committee of the Federation of Women's Foreign Missionary Societies the following resolution was unanimously adopted and has been sent to all Women's Foreign Mission Boards. It has gone, also, to the Council of Women for Home Missions, asking for favorable action. The determined propaganda of the liquor men, strengthened by a strong organization of women, must be met by every Christian organization. The plea for light wine and beer is a specious one. It is through these alcoholic drinks that our youth may be led astray. It is for the women of the country to rise on behalf of the entire world for the enforcement of our prohibition laws and for safeguarding against modification or repeal. We are dealing with a powerful and deadly foe but we have right on our side and the promises of God which are stronger than the evil forces at work.

If everyone who reads this will take action in her own community and church and send such action to the state legislature and national congressman public opinion will be felt. We are not yet safe but the Christian women of this country can quietly and effectively protect our own nation and other nations from this deadly evil.

Resolution

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the

Women's Liberty League, to bring back wine and beer.

The Committee deprecates this strongly organized propaganda in certain localities on the part of special interests, which is being forwarded by women, and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The Committee believes the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants.

Therefore, the Committee urges the Woman's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the Temperance Departments of many church boards and from the Anti-Saloon League headquarters in each State. We would especially recommend that all Christian women read:

- (a) The speech of September 22, 1922, by Senator Morris Sheppard, published in *The Congressional Record* of that date.
- (b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.
- (c) The special article in *The Outlook* (New York City), of March 21, 1923, entitled, "Three Years of Prohibition."

While the advocates of light wines and beers make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands urging the Church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

Great Sayings of Missionary Leaders

- "God wants your obedience, not your patronage."
 "We are leading a crusade, not to take a sepulchre, but to take a world."
 "To have what we want is riches, but to be able to do without is power."
 "We must preach or perish, teach or tarnish, evangelize or fossilize."
 "A man may be a blot or a blessing, but a blank he cannot be."
 "Only consistent giving keeps the soul from shrinking."
 "Doing nothing for others is the undoing of one's self."
 "He is likeliest to Christ who, like Him, holds all the world in his heart."

NEWS FROM MANY LANDS

AFRICA

Facts About Abyssinia

THE United Presbyterian Church has now been carrying on medical and other types of missionary work in Abyssinia for four years. In July, 1919, an entrance was made at the invitation of Dedjaz Biru, ruler of western Abyssinia, and since that time work has been undertaken at three stations, Sayo, Gore and Adis Ababa.

Abyssinia is an independent monarchy, ruled over by Ras Tafari, about as large as France and Germany combined. The capital, Adis Ababa, has a population of 100,000. The population of the entire country is about 12,000,000. About 2,000,000 of the population is Coptic Christian, about 8,000,000 is pantheistic pagan, and the remaining 2,000,000 people are animists belonging to the slave class. The majority of the people live scattered over the country or in small villages and live by tilling the soil. They raise corn, potatoes, wheat, barley, peas and beans. They also raise a goodly quantity of cotton, from which the women spin and the men weave a coarse fabric worn by the people. Great herds of cattle are raised, also the short-hair, fat-tail sheep. The Amharic is the written and official language, though only a small proportion of the people can read and write. The Galla is spoken by the vast majority of the people.

What Abyssinia Seeks

DR. THOMAS LAMBIE, a United Presbyterian missionary, has recently been in the United States on a variety of errands. In the first place, he was entrusted with the education of three sons of the king, Ras Tafari, of Abyssinia, successor to King Menelik, who entered Muskingum College at New Concord, Ohio, to receive an

American education. They came in furtherance of the king's progressive program for promoting industry and modern thought. Dr. Lambie desired also to obtain a typewriter equipped with 245 Abyssinian characters, and to negotiate for farm and other machinery.

Tracts for Moslems

MISS I. LILIAS TROTTER writes from Algiers to the Secretary of the American Christian Literature Society for Moslems:

"The tracts for French-speaking native lads, for which your Society's most kind help gave the impetus last spring are printed. I hear they are eagerly received at our out-stations; and here in Algiers they have enabled us to start two fresh methods of circulation—one by posting up a copy of a fresh one each week in a frame at the door of our Book Depot, telling the passersby that for the week it can be had gratis within—the other that on Sunday morning we keep back the little band of convert men after the service and get each to take a few for distribution of the same story during the ensuing days. Being a series makes a good opportunity for both these new departures and we shall hope after to continue the same with our old stock. Algiers is a town where a great stream of natives from the whole land pours in and out continually and literature sold or distributed here reaches the recesses of the mountains and far into the desert."

Development in Ashanti

A VERY successful work is being carried on by English Wesleyans on the Gold Coast. Between 1913 and 1922 the number of baptized Christians in Ashanti has increased from 32,000 to 105,000—an advance at the rate of many thousands a year. The expansion of the work called for the foundation of a new Training College, and the Governor of the Gold Coast Colony made a special journey of 200 miles to lay the foundation stone. His Excellency commended the labors of the Mission, and bore testimony to its

readiness to carry through necessary work. The days when missions were considered a "nuisance" has long since passed, and today governors are prepared to acknowledge publicly their work for the benefit of the people among whom they labor.

Training Evangelists

MRS. T. A. HOBGOOD, writing in *World Call*, says of conditions in Lotumbe, Africa: "Our evangelists are a fine lot of men but we have been unable to give them the proper training. Our great need is a real training school. We are keeping the evangelists in now for a month's strenuous school work. Just imagine me with about eighty men, most of them older than I, trying to teach them to handle aright the Word of Truth. It seems rather tremendous when I think of it, but I remember how little chance they have had and how long they have been in darkness and the opportunities I have had. I enjoy the work and they are such good listeners and so eager to learn. Mr. Hobgood has them in the morning and I have them at night."

Christians and Polygamy

COMMENTING on a report from Rev. Mr. Pakenham on polygamy as a present-day problem in Nigeria, the *C.M.S. Review* points out how experience has justified the famous decision of the C.M.S. in 1856, sanctioning the baptism of the wives of polygamists, but refusing it to the polygamist himself till he put away all but one wife.

"The most experienced and most earnest Africans have always been the foremost in their contention for a strict adherence to monogamy... and every African missionary can tell some story of how, when a case of discipline has arisen upon a moral issue, the Africans present have caused surprise by taking a stronger line than the Europeans... Judged by results the policy adopted by the Committee has been marvelously successful, especially considering the complexity of the marriage problem. Even in Eng-

land the question of divorce is by no means simple. And in West Africa, where British officials have had to draw up a code of laws which shall regulate marriage and divorce for a people chiefly pagan, yet emerging into Christianity; and where the missionaries have to work with Africans in framing church rules and giving decisions and advice in the light of Christian principles, government regulations, present conditions, and past customs; it is no slight achievement that order is being evolved out of chaos, and that all Christian men—Africans, missionaries, and government officials—are striving together in hearty cooperation to purify social life."

Africa Inland Mission

THIS mission, founded by Rev. Charles E. Hurlburt about twenty-five years ago, now conducts missions in ten stations in Kenya Colony, British East Africa, in three stations in Tanganyika Colony, and in twenty-two stations in the Congo Belge. It has 192 missionaries, of whom 161 are American and the remainder British. Their receipts for last year amounted to \$149,000, of which a little over 11 per cent was used for home expenses.

The headquarters are in Brooklyn, New York, where the mission maintains a missionary home for missionaries on furlough. It is located at 241 Henry Street.

The reports from Africa show large opportunities and encouraging results. The baptisms last year numbered 357, the catechumens 2,157, the native teachers and evangelists 437, and church members 1,428. There are also 2,590 children in day schools.

Governing Khama's People

AN EDITORIAL writer in the *South African Outlook* comments as follows on present governmental conditions in Bechuanaland:

"The body of Chief Khama has hardly been allowed to grow cold before cries have arisen over the spoils that the anticipated removal of the

protectorate form of government and the merging of the territory in the Union will lay open in what is called developing the country. But the protectorate has not yet been done away with. On that point the imperial authorities have a responsibility to the Bechuana people that they must discharge, at the cost of their honor if they fail. The Union Government is certainly not the body with which Khama treated. It is a new entity, relationship with which opens up entirely new questions. We do not doubt that union of all the elements of South Africa is what we should ultimately look forward to and work for in the interests of all; but we are not satisfied that the day has arrived when the Union of South Africa, not to say the elements at present outside of it, is ready for all-embracing union. At any rate, should a question of the continuance of the protectorate form of government in their territory be raised, the Bechuana people themselves, as much as the Basuto people, must be consulted, and must be carried with the Home Government in any decision taken."

MOSLEM LANDS

A Palace for an Orphanage

REV. S. D. JESSUP, of the Syria Mission of the Presbyterian Board, who is now engaged in the work of the Near East Relief, wrote from Sidon, Syria, early in April: "The Near East Relief is at present negotiating for the rental of a fine large palace belonging to one of the Druse princes, which stands on a hill just outside the city of Sidon. This Druse prince died less than a year ago and his heirs prefer the life and gayety of Beirut to a quiet place like Sidon, and so do not care to live in this beautiful palace, which explains why we may be able to get it with its surrounding gardens for a small nominal rental. Our plan is to use it as an orphanage for Armenian babies, of whom we have about 300. When these children get down here, we shall have in all over 2,000 orphan children

in three centers in or near the city of Sidon, about 1,200 up on the hill in the former mission property, 700 girls down by the seashore and about 300 babies in the new palace."

First Moslem Graduate

ONE of the Presbyterian missionaries in Tripoli writes: "Our great joy last year in the Tripoli Girls' School was in giving our first diploma to a Moslem girl. Great was the stir it made in the Moslem community, and fortunately a favorable stir. It happened that the particular girl who received the diploma was unusually brilliant, as well as a member of a prominent family and gifted with great personal charm, so that we have reason to be proud in every way. From now on we expect to have at least one girl in every class from her sect. We have no students more interested, earnest, and promising than our Moslem girls. If not one of them should ever make a profession of Christianity, they will nevertheless change the life of the community in which they live, and their daughters will have greater opportunities and happier homes, as well as great liberty."

"Being Punished"

AN EXPERIENCED American worker in Turkey, who has had charge of a Near East relief orphanage, wrote when she reached a Mediterranean port, with "the fifteenth and last caravan" of Armenian and Greek orphans which she had brought from a station, 250 miles inland: "I have never in my whole experience in the Near East witnessed such human sorrow, distress and death. We were marching through the historic gates of Cilicia in the Taurus Mountains when I saw a long thin column of people coming toward us. As they came closer I saw there were a thousand in the line. Ninety-five per cent were women and children, the remainder old men. A solitary mounted Turkish soldier rode in the middle of the column. In answer

to my questions my Turkish guide almost startled me with the information that they were from Smyrna and were being deported to Cæsarea. 'They are being punished,' he said, 'for excesses committed by Greek soldiers against our people.' They had walked from Smyrna, 500 miles away. They had been on the road two months, a column of agony. There were three thousand in the column when they started. Groups had at intervals been diverted to other roads and many weaker ones had died by the roadside."

An Opening in Shiraz

FOR many years medical missionaries of the Church Missionary Society in Persia have wished to enter Shiraz, a former station of the Society, though never a medical mission. Shiraz is an important commercial center in southern Persia, with a population of about 60,000, ever associated in missionary thought with the name of Henry Martyn. By an agreement just concluded between the Indo-European Telegraph Department of the India Office and the C. M. S., the medical missionaries of the Society are appointed to attend the members of the Indo-European Telegraph Department staff and their families, and it thus becomes possible for the Society not only to enter Shiraz, but to take charge of the free dispensary, hitherto carried on under the auspices of the Indo-European Telegraph Department in that town.

Moslems Persecute Jews

ACCORDING to a newspaper report, coming through the Jewish Telegraphic Agency, early in April, scores of Jews have been killed in almost uninterrupted warfare launched against them by the Moslems of Yemen, southwestern Arabia. Many Jews, in order to escape death, have nominally accepted Mohammedanism and many Jewish children have been seized and received the alternative of death or conversion.

Several persons were arrested near Jerusalem on the occasion of an Arab procession in celebration of the "Nabi Moussa" (the prophet Moses), in which Zionism was hooted and cheers given for Kemal Pasha. "Palestine is our own country," "Down with Zionism!" and "Long live Mustapha!" were some of the shouts of the marchers. On account of the procession Jews were prohibited from approaching the "wailing wall" for prayers during the Passover, as has been the custom of Palestinian Jews through the ages. The denial of this privilege, never before refused, has created great indignation among the Jews.

Value of Mesopotamia

REV. S. M. ZWEMER, D.D., sees in Mesopotamia today "the key-stone of the arch" of Moslem missions. In that region, where not only did Abraham hear God's call but in which Islam arose, plans for future work are now being made in cooperation by the Southern Presbyterian Church, the Northern Presbyterian Church, the Reformed Church in the United States, and the United Presbyterian Church. In this connection, Dr. Zwemer calls attention to the resolution passed at the Pan-Presbyterian Council, Western section, held at Toronto: "*Resolved*, That the Western Section of the Alliance in session at Toronto has been gratified to learn of a proposal for the establishment of a Mission in Mesopotamia, under the joint auspices of some of the Churches of the Alliance. The delegates to the supreme judicatories of all our Churches appointed at this meeting are requested to bring this enterprise to their attention, with our cordial commendation of it as a fitting expression of our common life and of the spirit of Christian unity that binds us together, and as designed to meet one of the most urgent needs now existing in any part of the non-Christian world."

INDIA

Missions and Social Reform

MR. K. NATARAJAN, editor of the *Indian Social Reformer*, has a strong position of leadership. His remarks, therefore, at a meeting of the Mid-India Missionary Association will have a wide influence. He said that, though he was not a Christian in the sense that we consider ourselves Christians, he would have to say that if in the management of Indian affairs those from the West who served India in other spheres adopted the attitude of the missionary and worked as co-operators with India and with Indians rather than insisting upon Indians cooperating with them, a few foreigners, nearly all the perplexities of the Indian problem would disappear. He readily gave utterance to a conviction that the status and prestige of Christian missionaries in India never stood higher than it does today. He suggested that the American missionary can take the lead in pushing the Indian prohibition movement; in fighting for the removal of prostitution; in caring for the outcastes and destitute; in elevating and emancipating the depressed classes; in community service, where Christians and non-Christians, men and women interested in social and humanitarian work, can meet together, live together, and thus practically demonstrate the entire compatibility of Christian with national ideals.

The "Krist Ashram"

SADHU SUNDAR SINGH has had in mind for some time the establishment of an *Ashram* (a religious place of abode), as a part of his great ideal of developing Christianity in India along purely Indian lines. Preliminary steps have now been taken in this direction, and the name Krist Ashram has been adopted for the institution. Sadhu Sundar Singh has agreed to take part in the Ashram, but as his path of service does not admit of his staying in one place, he declined the position of resident Mahant, but promised to help in every possible

way; that is to say, he will, in a way, hold the position of traveling Mahant, and when it may become necessary will serve in the Ashram as instructor and religious teacher, and take a part in counsel. Padre Wa'z Sahib (of Clarkabad, Lahore District), is entrusted with the clerical and miscellaneous work, so all correspondence about the Ashram should be addressed to him.—*Record of Christian Work.*

Native Guides for Masses

THE mass movements among the Indian outcastes are still in progress, and the Indian churches are realizing their duty in connection with them. For example, in Haiderabad the chairman of a Methodist district reports "4,500 baptisms. Many thousands waiting." Indians are proving themselves ready to accept the responsibility of taking charge of these new Christians, who require very careful tending. It is vain to expect missionaries to be always at hand to undertake all expanding work of this description, and it is a cause for deep thankfulness that in India there are now in connection with all the mission churches, devoted ministers who are prepared to lead their fellow-countrymen in worship and teach them the truth in Jesus Christ. Very few who have not followed closely missionary work realize the great changes that have occurred during the last ten years.

CHINA

Activities of Brigands

VARIOUS reports have appeared in recent months of the looting of Chinese cities by brigand bands. This has involved the China Inland Mission in serious property losses, and in addition typhoons and floods have caused considerable destruction of property. James Stark, secretary of the C. I. M. Council in Shanghai, writes of a telegram from Philadelphia, announcing a special gift of \$7,500 gold for rebuilding destroyed mission property, which came just as the Council was discussing its inadequate financial resources to meet this

serious need. Another letter from Mr. Stark says: "Lawlessness still prevails throughout the provinces, making traveling impossible in some districts and preventing the giving of necessary oversight to many of our outstations. The inactivity of the provincial authorities encourages brigandage, and there is need of continued prayer that such steps may be taken as shall restore order and secure protection for the suffering people."

Training Chinese Leaders

REALIZING that the greatest need of the Chinese Church is trained leaders, the missionary forces on the field—Presbyterian, Congregational, United Brethren, Methodist and Anglican—American, English, Colonial and Chinese have united in the support of the Canton Union Theological College, of which Rev. J. Stewart Kunkle is President. In eighteen years this institution has prepared eighty men for the Christian ministry. Some of them are in the large churches of Canton, Hong Kong and Shanghai. Already they have raised the standard of preaching in South China. "They make the work of us all more difficult," was the way one old preacher put it. "He preaches like that every Sunday," said a missionary of one of these graduates to a visitor who had heard what seemed to him a remarkable sermon. One of these young preachers is leader of Sunday-school work in Canton. Another is secretary of evangelistic work for the city, enlisting all the Christian forces in a united effort to reach that great city with the gospel message. One campaign resulted in 3,000 decisions.

Shall Opium Be Legalized?

VARIOUS approaches are being made to China's great problem of the reappearance of the opium evil. The National Christian Conference in May, 1922, called upon "all the churches and missions to do whatever they can to help create a strong public sentiment against the selling, smok-

ing or eating of this harmful drug" and requested the National Christian Council to appoint a committee to deal with this matter. Sir Francis Aglen, of the Customs Service, has suggested that the opium trade in China be relegalized, in order to gain control of it. This suggestion has not met with much approval. The *Chinese Recorder* points out that legalization of social evils, no matter with how worthy a motive, has always resulted in their expansion. The Board of Directors of the International Anti-Opium Association in Peking, after deliberate consideration announces the conviction that "legalization besides being retrograde in character would seriously endanger the welfare of the Chinese people."—*Chinese Recorder*.

General Feng's Army

REV. E. STANLEY JONES, of India, who accompanied Sherwood Eddy on his recent tour in China, writes in *The Christian Advocate*: "The greatest thing I saw in China was the Christian army of General Feng. I would gladly have come all the way from India to meet the man. Truly he is a great man and a great Christian and has the most remarkable army in the world. It is certainly the cleanest. He has 20,000 men in his army and as far as anyone knows not one man smokes, drinks, gambles, loots or has a venereal disease. This is certainly the most Christian army since Cromwell's time and I think it is far more Christian than Cromwell's. We had meetings each morning with his officers and at 7:30 a. m. there would be a thousand officers out, every man keen and nearly all, from the generals down, taking notes. They would respond by applause at the most spiritual things you could say. In the midst of all this moral earnestness and spirituality there is a tremendous discipline. There was no idleness anywhere. General Feng was the one man at the mention of whose name we could get applause from non-Christian audiences. The people be-

lieve in him as an unselfish man in the midst of so much 'squeeze' and public loot. Nine thousand of his officers and men have become Christians and there are many hundreds more on the waiting list."

Christian Chinese Club Woman

MRS. AU BEN, an energetic Christian, the wife of the late manager of The Sincere Co., Shanghai, who maintains an industrial school with a silk filature and who is much interested in bettering industrial conditions in China, sent a letter to the Shanghai Chinese Woman's Club stating that she had received many letters from different associations of women silk-workers complaining that their hours of labor were too long (14 hours), that part of the work, dipping their hands into boiling water, was very painful; and that the system of making deductions from their wages against possible future absences was a great hardship.

Mrs. Au Ben confessed that alone she could do little but with the endorsement of the different women's organizations she felt that much could be accomplished and she asked the Shanghai Woman's Club to endorse her letter to the Manager of the Silk Guild, requesting that the leaders in this industry take steps to remedy the present conditions. This letter was approved by the Club, with the additional statement that the Club stood for the principles enunciated by the National Christian Conference of China and by the Chambers of Commerce of Peking and Tientsin, namely: No child under 12 allowed to work in factories; one day's rest in seven; safeguarding of health by equipping machines with safety devices, proper hours and sanitary conditions.

Opium Officially Protected

ALTHOUGH the Hunan provincial constitution declares that those who use opium shall be deprived of their vote, it is patent to the least observant onlooker in Hunan that the

very organization and officials established to prevent traffic in opium are themselves secretly encouraging if not promoting the trade. The following two proofs of government complicity in the opium traffic are cited by the *North China Herald*, January 13, 1923.

On the 20th of September at 6 a. m., officers reported that a boat had arrived at Changsha with 60 odd loads of opium. Examiners with their attendants went on board to inspect, but only found a few members of the crew. They asked them from where they had come, what cargo they had and what permits. Suddenly a soldier appeared and leveling his rifle, ordered the examiners to leave. They immediately left the boat having seen nothing on board except certain leather boxes, which probably were full of opium.

On October 18th, Mr. Roberts, secretary of the Famine Relief Committee, was on the road between Siangtan and Siangsiang (where the Relief Committee are building a motor road). He came across a dozen or more soldiers escorting 80 loads of opium. Ten li further on he came across 120 more loads, also escorted by soldiers. Next morning, he came across yet a few more. Each time, the loads were labeled for the "Chang Chi Company." The coolies all said the opium was going to Changsha en route for Hankow.

More Boxer Indemnity Plans

THE *March Review* stated that the British Government had notified China of its decision to apply the balance of the Boxer indemnity funds to "purposes mutually beneficial to both countries." Word now comes from Japan that generous-minded Japanese believe the island kingdom should pursue a similar policy, and a measure having this in view has been introduced into the diet. Its passage is reported to be virtually assured. Like the American and British plans, the Japanese propose to use the remitted funds for educational pur-

poses. There is considerable speculation as to just what Great Britain will ask China to do with the remitted funds. It is known that British missionaries are in close touch with the situation in the British foreign office, and their influence undoubtedly will carry much weight in any decision that is made. If it is decided to establish only one educational institution, it is not improbable that Hankow, 600 miles up the Yangtze River, will be selected as its site.

Gift to Y. W. C. A. in China

TWO American organizations have been invited by China to Tsingtao, formerly occupied by Japan and restored to China by the Peace Conference. These are the Young Men's and the Young Women's Christian Associations. Tsingtao was originally owned by Germany. The formal invitation comes through the Shantung Rehabilitation Committee, which has taken over the occupied territory. Sites for the new work are included in the offer. The National Committee of the Y. W. C. A. in China maintains on its large staff sixty-one Chinese women already trained for leadership among their own people. Nearly 10,000 young Chinese girls have already become members. These include the rich girls who arrive in their limousines for classes; girls working twelve to fourteen hours daily in factories and the often illiterate, wistful little Chinese maidens married before their girlhood has well begun.

JAPAN-CHOSEN

Many Students Baptized

A REMARKABLE evangelistic campaign has recently been conducted in the Doshisha University at Kyoto, Japan, by Rev. Paul Kanamori. During a single week of preaching 227 Japanese students professed conversion and were baptized on February 4th by Mr. Kanamori. The Doshisha University was founded by Neesima, a Japanese convert who was educated in the United States. The accession of this large number of stu-

dents to the Christian faith at one time must profoundly affect the spirit of the entire university. Mr. Kanamori will be remembered as the man who preaches the three-hour sermon. When in America, he had already preached this sermon to over 300,000 persons, of whom about 50,000 had indicated a purpose to accept Christ as their Saviour. Mr. Kanamori felt quite sure that Japan can and should be evangelized in this generation.

New Business Conditions

MERLE DAVIES, until recently a social worker of the Y. M. C. A. in Japan, points out that the revolutionary change that is coming in Japanese life through the industrial factory system is revealed in a new vocabulary of social and industrial terms that has appeared. He says that "Many of the words are taken bodily from English to express ideas that are not common in Japanese thought, for example, 'efficiency test,' 'survey,' 'clinic,' 'settlement,' 'welfare work,' 'infant mortality,' 'birth-rate,' 'turn-over,' 'industrial democracy,' 'strike,' 'labor union,' 'sabotage.'" Another sign of the new day is the new place taken by women in business and in public life. Mrs. Hiraoka, the banker, and Mrs. Yajima, the teacher and reformer, have been followed by a great company. The business offices are full of girl clerks and stenographers.

Japan and the Vatican

THE foreign office in Tokyo is asking the Government for an appropriation of Yen 114,000 to send and maintain a Japanese diplomat at the Vatican. Opposition to this proposal was launched by 3,000 Buddhist priests early in January in the prefecture of Horashima. This opposition has since extended to every part of the Japanese empire.

Despite the popular outcry the foreign office recently issued a long statement putting forth its side of the case and asserting that the bill appropriating expenses for such an envoy will be pushed at the present

session of the Diet. The statement points out that there will be no religious connection between Tokyo and Rome, that whereas but 14 nations were represented at the Vatican in 1914, this number has increased now to 27 and that many of the nations so represented are not primarily Catholic countries, that it is necessary from a diplomatic point of view to establish as many important contacts as possible, and that it affords one more chance for Japan to make herself and her aims known to the world, that it is not the first time diplomatic recognition has been accorded the Holy See by Japan although never before has there been an exchange of permanent representatives, that the envoy who comes to Japan from Rome will not propagate his religion but leave that in the hands of the missionaries as at present and that in no way is it a slight to the religions of Japan nor will Japanese Catholics be forced to submit to Papal taxation. The widespread opposition to this proposal for official recognition indicated how deeply the whole matter is affecting the Japanese people. Doubtless it is looked upon as a dangerous step by the whole Buddhist Church as well as others.

Religious Education in Korea

AN embryonic Sunday-school Association executive committee was organized in Korea about 1909. This year a more complete organization has been effected with a committee of thirty-three, thirteen from the Korean General Assembly, eight from the two Methodist conferences and two missionaries from each of the six cooperating missions. Religious education courses of various sorts are being introduced into the theological seminary at Pyenggang. In addition, a plan has been made to have each of the nineteen presbyteries of the country elect one man, either elder or pastor, who will become its Sunday-school expert, either receiving a salary for that work or doing it along with his own parish work. These nineteen men are to

come to the seminary one month each year for intensive training in methods and for the remaining eleven months of each year are to be trained by correspondence courses taken in the dozen or so Sunday-school books now being published in Korea. The Christian Literature Society of Korea publishes a bimonthly Sunday-school magazine for the teaching of methods.—*The Continent*.

NORTH AMERICA

Korean Church in New York

THE first Korean church was dedicated in New York, on Sunday, April 22nd, by Bishop Herbert Welch of Seoul, Korea. The Koreans in the city of New York, who are mostly students and merchants, have held church service in connection with the Madison Avenue M. E. Church for some time. This organization has grown until it has a membership of sixty out of the less than a hundred Koreans in the city. The time came when it seemed wise for the Koreans to have a church center of their own. It is called the Korean Church and Institute of New York City. Property was secured by the New York City Missionary Society, at 459 West Twenty-first Street, opposite the campus of the General Theological Seminary of the Protestant Episcopal Church. Under the direction of the native Korean pastor, the Rev. C. S. Lim, this property has been renovated and adapted for religious services and a social center. By a very fortunate circumstance, Bishop Welch, whose episcopal area includes Korea, was present in New York and dedicated this new property.—*Christian Advocate*.

The Huguenots and Walloons

NEW YORK CITY is to celebrate in April, 1924, the three-hundredth anniversary of its founding, and one of the bodies that will take part in the ceremonies is the Huguenot-Walloon New Netherland Tercentenary Commission, which has been organized by the Federal Council of Churches to see that the occasion is

fittingly observed. The churches are specially desirous that the religious significance of the settlement should not be overlooked and have designated the last Sunday in April, 1924, for special services commemorating the landing of the Huguenot and Walloon pilgrims under the auspices of the Dutch West India Company.

Consent to serve as honorary presidents of the commission has been secured from President Harding, Queen Wilhelmina of Holland, King Albert of Belgium and President Poincaré of France. In accepting honorary chairmanship of the Commission President Harding wrote as follows:

"It is with much gratification that I have received your notification regarding the forthcoming tercentenary celebration of the settling of the Huguenot-Walloons in America, and of my own selection as an honorary president of the Commission which is arranging for the observance. I have the greater pleasure in accepting this most honorable position because of my deep appreciation of the contribution of this splendid people to the founding, the development and the present state of our common country."

For Jews in New York

THE Christian and Missionary Alliance is carrying on work for Jews not only in Jerusalem, but in that other Jewish center, New York City. Since August last, Rev. J. R. Lewek, a Hebrew Christian, who has had twenty-five years' experience among his people in Chicago, has been at work in a well-equipped building in the Bronx. He reports: "The gospel services Friday night and Sunday afternoon and night have been well attended by the Jewish people of the neighborhood and have been blessed of God. At the close of almost every meeting the people linger, sometimes for hours, to inquire more closely. . . . The questions they ask are not foolish, but they are intelligent; the people desire to know whether the things they hear are really so. Some of them, even though they have not confessed their faith in the Lord Jesus Christ, are suffering persecution because they come to the Mission, and are reading

missionary literature. A shirtmaker, living across from the Mission, was caught by one of his customers reading a Bible, which he had received from the Mission. The customer immediately canceled his order, and has seen to it that this man is losing his trade. When the Devil is opposing, it is a proof that God is working."

—*Alliance Weekly*.

Presbyterian Board Reorganized

FOLLOWING the vote in May, 1922 of the General Assembly of the Presbyterian Church in the U. S. A., to consolidate the sixteen boards and agencies of the church into four major boards, the Board of Foreign Missions was reorganized in April. The new board is a merger of the former Board of Foreign Missions, the Woman's Board and the Committee on Work in Europe of the Presbyterian Church. One of the new features will be a Publicity Department, and of this a woman and a man will be in charge. The former Women's Board will be represented in the personnel of the Treasury Department. The Young People's Department, the Home-Base Department and the Candidate Department will each have a woman as well as a man as secretary.

The Rev. Dr. George Alexander who is seventy-nine years old, and who for fourteen years has been President of the old board, was elected President of the new board. The two vice-presidents are James M. Speers and Miss Margaret Hodge, formerly head of the Woman's Board.

An Important Merger

AN advance step in the combination of religious forces for more efficient action is the merger on April 12th, which is reported in the *Congregationalist*, of the New York City Sunday School Association and the New York Federation of Churches. The Sunday School Association will function in the Department of Religious Education of the Federation, in which department all activities having to do with religious education will

be carried on. This department is under the supervision of an experienced committee. Among the forty directors are such men as Rev. William Adams Brown, Rev. J. Howard Mellish, Rev. Nehemiah Boynton, Rev. Henry A. Atkinson, Fred B. Smith, etc. The office of the Federation is located at 71 West 23d St., New York City, and the General Secretary is William B. Millar. Frank Goodman is the Secretary for Religious Work.

Religious Liberals Federate

AT a recent meeting in Baltimore of the Federation of Religious Liberals it was voted to form out of certain religious groups which are not accepted for membership in the Federal Council of the Churches of Christ, a permanent organization with executive officers functioning through the year. A church federation comparable except in size to the Federal Council of Churches will be formed. The following are reported as favorable to sending delegates to such an organization: The Universalist General Convention, the General Conference of the Religious Society of Friends, the Central Conference of American Rabbis and the American Unitarian Association. Jesse H. Holmes, Ph.D., of Swarthmore, Pa., is president and Rev. Curtis W. Reese, secretary of the Western Unitarian Conference, is to be the active executive officer for the Federation and offices have been secured in Lincoln Center of Chicago.—*Christian Century*.

To Prevent Suicide

THE SAVE-A-LIFE LEAGUE, founded seven years ago to help keep people from suicide, is said to have on its board of directors some of the most prominent ministers and physicians in New York. About 12,000 persons committed suicide in the U. S. A. in 1921, one-third of them women and girls. The oldest suicide was a centenarian great-grandmother and the youngest a child of five years. One of the great insur-

ance companies estimates the number of suicides in 1922 as 13,530. If the number included the unknown suicides and those who made a deliberate but unsuccessful attempt to destroy themselves it would be doubled. In New York City alone 839 persons ended their lives last year. The League has proved that people tempted to end their lives will first come and "talk it over," and that in most cases they can be saved. It believes that with proper equipment it could save thousands every year. "The weakening of religious belief in many persons," says the League's report, "is to blame for many suicides. The lack of the understanding of life's true value and a lack of communion with God and obedience to God's laws is the whole trouble."

A Revival in Mississippi

IT is reported that a remarkable wave of religious revival is spreading over Mississippi. The editor of the *Manufacturers Record*, commenting upon it in a "Lay Sermon," which is quoted in the *Congregationalist*, says: "If the revival which is wide-spread in Mississippi, stirring to the very depths the social and business life of that state, is genuine, it will lift Mississippi to a better relation between the whites and the blacks, between employers and employees, between the sellers and the buyers, between the producers of foodstuffs and the consumers of them. If it is genuine it will make cleaner and more wholesome the legislation of the State and will drive out of office by an open fight any corrupt men who may have used their public trust for their private gain. The influence of such religion will be felt in a higher sense of honor in business matters, in cleaner lives, in a new consecration in men and women toward the development of those things which make for the betterment of mankind, which bring help to the sick and the poor, which speak the kindly word and do the loving deed every day and every hour."

The African Student Union

THE AFRICAN STUDENT UNION, which was organized in 1914, has held several successful student conferences. Its spokesman in *The Student World* states that the Union believes "that Jesus Christ should rule in every African student's heart. Let the Spirit of Christ rule in Africa. It will bring about tribal fellowship for all, will make possible the introduction of medical science and scientific agriculture, and will stop the Europeans from shipping liquor into Africa. Such is the belief of the African students. United in Jesus Christ they will, through the cooperation of all the Christian students of the world, be able to make Africa a happy land where the natives will live in peace and prosperity.... Through the help of the African student conferences, many African students have been influenced to take up medical, agricultural, educational, theological, and industrial courses to meet the needs of the native tribes of Africa. Through the appeal of African students to the American people many American Negro students have decided to spend their lives in Africa doing missionary work among their people."

Some Mormon Statistics

THE following statements about Mormonism are made by Rev. John D. Nutting in the *Record of Christian Work*: "Statistics show that last year 7,118 converts were made to it outside Utah, with 15,666 additions by birth, making the net increase to Utah Mormonism alone of 22,779 in one year; while eastern or 'Reorganized' Mormonism shows a larger rate of increase, though recent figures are confused by revision of rolls—the total gains of both being perhaps 28,000. With over 2,000 emissaries out seeking converts all the time, why should not growth be expected? It goes without saying, however, to one who knows the facts, that very many of the converts would not have become such had they known at the beginning

the real facts, whether as to doctrines, practices or history. And the growth by converts seems to be far less than formerly, especially from foreign lands. For instance, in Great Britain, with double or triple the missionary work done by them (143 workers), they report a net gain of 123 converts, and membership 849 less than a year before. Some of this loss is doubtless due to emigration, which is likely included in the gains in United States."

Brotherly Advice to Indians

COMMISSIONER CHARLES H. BURKE of the Indian Bureau has recently sent an important message to all the Indians of the country, in an effort to curb the extremes of the Indian dance evil. He says:

"Now, what I want you to think about very seriously is that you must first of all try to make your own living, which you cannot do unless you work faithfully and take care of what comes from your labor, and go to dances or other meetings only when your home work will not suffer by it. I do not want to deprive you of decent amusements or occasional feast days, but you should not do evil or foolish things or take so much time for these occasions.... You do yourselves and your families great injustice when at dances you give away money or other property, and then after an absence of several days go home to find everything gone to waste and yourselves with less to work with than you had before. I could issue an order against these useless and harmful performances, but I would much rather have you give them up of your own free will and, therefore, I ask you now in this letter to do so."

LATIN AMERICA

Christian Strategy in Panama

DR. W. E. GILROY, editor-in-chief of the *Congregationalist*, who has recently visited the Canal Zone, says: "If any group of Christians face to face with peculiar difficulties ever needed and deserved the support of the whole Christian people of

the United States it is these devoted and self-sacrificing believers who are endeavoring to establish the institutions and influences of the Christian Church in this strategic area upon a broad, sound and permanent basis." Two great ends, among others, these Christian men and women have in view: First, to help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, isolated from the normal life of the homeland, in a tropical climate and environment, where in spite of all that science and sanitation have accomplished the moral and spiritual tendencies are mainly downward, and at the same time to serve the larger constituency of those whose stay is more transitory but who live around the Zone long enough to be permanently influenced for good or evil. Second, to build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

Colombia as a Mission Field

W. REGINALD WHEELER, Assistant Secretary of the Presbyterian Board of Foreign Missions, who has recently visited Colombia, writes that that country is unique in missionary interest. Colombia has its Concordat, which gives the Roman Catholic Church complete ecclesiastical freedom and a guarantee of governmental protection as the state church. But there is also a liberal element in Colombia. The Constitution, despite the Concordat, provides for tolerance of religious worship, and liberal leaders are increasing in number and influence. From the standpoint of the Presbyterian Church, the work in Colombia has a special appeal. The work was started in 1856 at the express request of a group of individuals in Bogota, who were convinced that the Word of God as much as the sword of Bolivar was needed in Colombia to bring in true justice and

freedom. It is the oldest Presbyterian work in South America. There are now thirty missionaries, two thirds of whom are women, trying to meet the needs of 6,000,000 people in a country whose area is as great as that of Germany, France, Holland and Belgium combined, and in which there are less than 800 miles of railroad, and practically no roads. The ratio of missionaries to a parish is as 1 to 200,000. After his visit in 1909, Dr. Robert E. Speer said of the Colombia field, "There is none needier."

Believers in Brazil

THE term "Crentes," which is Portuguese for "believers," is almost invariably used by Brazilian Protestants to distinguish themselves from others. How earnest some of these Brazilian laymen are, is shown by the following incident, reported by the M. E. Church, South: One Methodist moved to a place where there were no others, and for a couple of years lost touch with the central work. Finally a preacher looked him up and found that he had not only remained faithful but had gathered quite a group of "believers" and was holding regular services. In the beginning he had continued regular services for his family, but gradually his neighbors had begun attending and accepting his faith. Mr. C. A. Long, presiding elder of the Cataguazes District, in Central Brazil, tells an interesting story of a certain church in his district, which is a part of a circuit, so large that the pastor can only touch it here and there. This church resolved to help the pastor. So regularly, every month or so, they meet and after prayer and deliberation select two of their number to tour the circuit, doing personal work, holding prayer-meetings, and distributing good literature.

Brazilian S. S. Teachers

A THIRD edition of the teacher training course by Rev. Charles A. Oliver, of York, Pa., has been issued in Portuguese for Sunday-school

workers in Brazil. The title is "Preparacao de Professores," and there is a complete bibliography which includes nearly all the desirable books for Sunday-school workers now available in Portuguese. Each chapter has selected references to these books and also suggestions for original work on the part of the pupil. There are many teacher training groups in Brazil which have been organized under the stimulus of the Brazil Sunday School Union of which Rev. Herbert S. Harris of the World's Sunday School Association is the General Secretary. A large number are studying "Preparacao de Professores" as individuals. In Sao Paulo Mr. Harris recently attended the sessions of the "University Federation," an organization of educators in evangelical schools and colleges of Brazil which is seeking to coordinate and standardize the educational work. At his suggestion, a half day was given to the discussion of the teaching of the Bible and of religion in the denominational schools and to the methods which the schools may employ for the training of leaders for religious work.

EUROPE

Protestantism's Sore Plight

W. J. STREET, Vice-Convener of the United Presbyterian Church of Scotland Assembly's Continental Committee, writes:

The actual state of affairs in Europe is alarming. Churches as well as States have everywhere been crippled by the War and in countries devastated by the actual operations of war, the evangelical churches are finding the replacement and restoration a task far beyond their means.¹ But throughout Eastern Europe, also from the Baltic to the Balkans, *Protestantism is in many places threatened with extinction*, and everywhere is fighting for existence. In the dire distress spiritual forces are stirring, yet everywhere there are terrible difficulties.

By the Peace Treaties old States

were cut up, new States were erected, new boundaries laid down. This involved two things: *the dividing up of Churches* as well as of States; and *the transference of bodies of Protestants to new States whose policy is, to state it mildly, unsympathetic.*

Manifestly the problem is too big for Europe alone. The Churches of five European countries—representing 15 million Protestants—have been giving aid. But the Churches of 16 countries are needing aid, and they represent 50 millions of people. So America must help. The practical measure determined on was the establishment of a modest bureau in Switzerland, which the Swiss Federation of Evangelical Churches has kindly undertaken to manage, for the purpose of collecting and disseminating accurate information from and to all quarters, and of administering the funds secured. This bureau is under the direction of an International Committee.

Temperance Work in France

ACCORDING to official statistics quoted in *Christian Work* by George Gallienne, General Secretary of the French Blue Cross Society, the principal religious temperance organization, France spent last year 13,273,561,200 francs for spirituous liquors, as against 1,200,000,000 for public education, 166,000,000 for agriculture, and 320,000,000 francs for hygiene and hospitals. A small but rapidly growing army of men and women is earnestly fighting the evil which these figures represent. Among the railway and postal men, exist various temperance societies; the Federation Ouvrier Antialcoolique has also organized in the trade unions and syndicates a very strong campaign against liquors. In the center of the anti-alcoholic forces stand the Union des Francaises contre l'alcool, which is trying hard to get the members of Parliament to understand that if the commercial interests of wine growers are to be considered, there are also other vital interests—the wel-

fare of women and children who are always the victims of the drink traffic. The Ligue Nationale contre l'Alcoolisme, which is a federation of all the temperance activities in France, is doing a very good propaganda in the government schools, in the army and navy and in the general public.

Outlook in Spain

UNDERLYING the events in Spain which from time to time attract attention, there is a strong current flowing in support of religious liberty. Spain has recently, on more than one occasion, escaped a revolutionary movement which might have changed all its institutions. Prominent politicians see that the country cannot be considered in line with modern ideals as long as religious liberty is denied all its citizens, and intolerance takes its place. The Roman Church has made up its mind to fight against the repeal of the Article in the Constitution that limits freedom, but the Spanish public is no longer so ready to be led by the dictation of Rome. When the issue is joined there will be a great fight which can have only one ending. Spain cannot deny in Europe what it grants its subjects in Morocco. Meanwhile, the Spanish Evangelical Alliance is working hard. *Evangelical Christendom*.

Plain Speaking in Greece

THE new Metropolitan of Athens, Chrysostom Papadopoulos, has numerous connections with ecclesiastical circles throughout the world, being president of the Committee of the Union of the Churches, dealing with the union of the Greek and Anglican Churches; also a member of the Continuation Committee of the World Conference of Faith and Order; president of the local National Council of the World Alliance for Promoting International Friendship through the Churches, and a founder of the Athens Young Men's Christian Association. "A model of plain speaking" is the description which a secretary of the American Y. M. C. A.

in Athens gives of the address made by the new Metropolitan of that city on the occasion of his recent enthronement. Believing that Greece's greatest weakness lies in the extreme centralization of power in the hands of the Government at Athens, he struck a blow not only for the liberty of the Church but for education and community life which have been well-nigh strangled in recent years.

Work for Russian Refugees

PAUL PETERSON, writing in the *Friend of Russia*, says: "A large percentage of our gospel and relief work is being carried on among the Russian refugees in Poland, Bulgaria, Roumania and Germany. There are several million such refugees scattered throughout these countries, and most of them have left Russia for political reasons. They represent the most intelligent people of Russia and as many of them are in great distress, we are giving them material help and also bringing the Gospel to them. They expect to go back to Russia some day, and if they go back with the Gospel they should prove powerful instruments in the hands of God. At present they are suffering keenly, and if some of our good friends hesitate to help the Russian people for fear that they might aid the Soviet Government, they can safely assist us in preserving the lives of these refugees."

ISLANDS OF THE SEA Australian Aborigines

THE Anglican Bishop of Northwest Australia, whose diocese includes one of the settlements for Australian aborigines, writes in an Australian paper that these aborigines are not savage and degraded—but the very reverse. In their wild state they are most inoffensive and gentle and full of kindly and tender feeling. A mission to some of these aborigines who have hitherto escaped blasting contact with the white man was started at Forrest River, in the far north of Western Australia, about nine years ago. It began under very difficult

conditions, with very scanty means and a scanty staff. The results have surpassed all anticipations, and show the innate goodness and teachableness of the despised and cruelly-treated Australian black fellow. The Bishop who recently visited this mission station, writes as follows: "Altogether, there are about 110 adult aboriginals and sixty children on the station, and even in Nyasaland I never experienced such a happy, alert family feeling as at the Forrest River Mission."

General Wood and the Lepers

ONE of the outstanding achievements of General Wood in the Philippines has been his work for the lepers on the island of Culion. First he sent a first-class small investigating committee, doctor, bacteriologist and engineer; next he persuaded Miss Embrey, the dietitian of the Rockefeller Foundation in China, to go and work out a balanced ration that would build them up physically. He has put on more boats so that supplies may be sent regularly, more doctors and nurses, and he plans better sanitation and water supply somewhat adequate to their needs, also a home for non-leprous children. Best of all, the treatment with chaulmoogra oil is being extended, so that more and more lepers have a chance to be cured. It is said that one of the big factors in leading General Wood to decline the post of Provost of the University of Pennsylvania and to decide to remain in the Philippines was an appeal from the leper colony, which referred in touching fashion to "the Star of Hope" which he had brought into the lepers' lives.

MISCELLANEOUS

British Limits on German Missions

THE *Allgemeine Missions Zeitschrift* (Berlin) quotes from some correspondence of the International Missionary Council:

"The limitations imposed upon German missionaries in all parts of the British Empire during the late war have been somewhat modified.

Their return to Palestine is permitted; likewise to Gold Coast, Nigeria and Hong Kong. The ban against German missionaries continues in effect for one year in the African territories of Nyasa, Kenia and Tanganyika. The term of exclusion for India has not yet expired. In all these territories, the British Government is willing to make personal exceptions and such German missionaries have practically the same political status as other non-British subjects if connected with societies having no recognition."

Why Not a Labor Church?

AN article by Bishop Francis J. McConnell in the *Locomotive Engineers' Journal* for March is being widely quoted, particularly the paragraph in which he says: "The laborers claim to be followers of Christ—even though they are outside of the Church. If they are followers of Christ, why can they not organize that fact into a Christian organization? Let the organization stand at first outside of all relationship to the other ecclesiastical organizations until mutual fear and suspicion can be overcome. Let a labor Church start at first with only a laborer's Christ. We could trust both Labor and the Christ soon to advance to a Christ of all men."—*Congregationalist*.

The World's Best Seller

THE Bible is still the world's "best seller," the demand last year being so great that about 30,000,000 volumes were printed and distributed by all agencies in various parts of the world. One of the outstanding achievements of the Christian missionary program is the extent to which Bible translation has been advanced. The British and Foreign Bible Society has compiled a list of 770 languages and dialects into which some part of the Word of God has been translated. This represents the work of the various Bible Societies and other missionary organizations throughout the centuries.

THE MISSIONARY LIBRARY

Back to the Long Grass. By Dan Crawford. 8vo. 373 pp. \$4.00. George H. Doran Co., New York; Hodden and Stoughton, London. 1923.

"Thinking Black" created considerable stir in the missionary reading world a few years ago and is now followed by "Back to the Long Grass" which tells us of the later experiences of the remarkable missionary, who has accomplished more constructive work in Central Africa than many a Minister of State.

His style is replete with alliteration and with plays on words and subtle thoughts that are sometimes full of meaning but which make the narrative less easy to read. These characteristics, however, give to his writing a truly African flavor for the Bantu uses alliteration as easily as we resort to slang. For example, Mr. Crawford talks of a prospector who "prefers minerals to cereals; likes stock but not farm-stock; prefers shares to ploughshares; and prefers high dividends to high ends;" and he tells us that the first murderer's offense made him build a fence for defense; or, becoming personal, he records that "all the trouble begins when you try to recollect the thing you failed to collect in your notebook. 'Down with it and done with it' is his good old rule." Now a common expression is illuminated, now a shaft of light shows how near the Old Testament is to the African of the twentieth century.

Mr. Crawford gives us hundreds of shrewd sidelights on the native character. From the breadth of his experience, the extent of his reading and the depth of his thought he unearths valuable treasures and scatters them before us with profusion. "Was prohibition not forced on by the presence of millions of Africans in America?" he queries. Is there not great food for reflection on our civili-

zation in the jibe of an old native that "When God twisted out his rivers so 'serpentine,' he seemingly did not ask the White Man's advice, for the White Man would have told God to make them straight!" For compensation, we can crow over the self-confident chief who sneeringly permitted the missionary to talk to his people, since a candle and a green log are safe companions, not realizing that the candle had the hidden power of a roaring fire.

The man or woman who is interested in Africa, in missions, in pioneer colonizing, or merely in robust manhood and self-sacrificing womanhood will read this new work with a feeling of gratitude. On his model station at Luanza on Lake Mweru, Dan Crawford is busy with his daily tasks and at the same time his book speaks with the authority of nearly forty years in the heart of Africa.

Rock-Breakers. Kingdom Building in Kongo Land. By P. H. J. Lerrigo. Illus., map, 200 pp. Philadelphia, The Judson Press. \$1.25. 1922.

Secretary Lerrigo has prepared this volume primarily for the mission study classes of American Baptists whose Congo Missions have been an inspiration from the days of the Banza Manteke Pentecost of 1886. It has a wider interest, however; for few books deal with that particular section of Africa from the missionary viewpoint. Fewer still have been written freshly after field visitation by an official who has himself been a missionary. Dr. Lerrigo has done his work well, and the record and appeal is excellently printed and beautifully illustrated.

The story of "getting there" is a fireside talk for winter, or a tale to be retold in summer camp. It makes one wish to start immediately for Congo Belge. "Creating a Station" tells of

work in the pioneer stage, but it also ushers one into the fields and work of twenty missionary societies; and a map and descriptions tell where they are working and with what success. This chapter and one entitled "The General Conference and Congo's Bitter Cry" make the book interdenominational and widely usable for other bodies of Christians. In chapters three and four are fascinating and alluring pictures of the Negroes, primitive and unredeemed, and then transformed by the Christian love and the old Gospel. "The Church of Christ in Congo," and its molding influence on men fill two other interesting chapters. Chapter VII makes the doctor and the reader happy; the author deals with his old profession, and the medicine man is his rival. Throughout, vividness of narration, choice of facts, and strength of appeal make the book enjoyable and stimulating.

China's Crossroads. By Elliott L. Osgood. Illus. 229 pp. Cincinnati, Powell & White. \$1.00. 1922.

Dr. Osgood is an "old China hand" and is not writing for the American public for the first time. Secretary Corey, of the United Christian Missionary Society, says that he "thinks Chinese;" and he openly does this in the first chapter of introduction to the people who are his theme. His avowed habit of looking at China through the physician's eyes and in the spirit of a profession which is always studying weaknesses and defects with the object of helping eradicate them indicates the leading characteristic of this volume.

"Breaking Down Old Walls" is an echo from his first book on China, though extremely brief and brought up-to-date. The Gibraltar of prejudice has been stormed and has largely become a stone pile. "The Transition Period" is a continuation of the same theme, but with a fuller measure. As a physician the author delights in the passing of the opium curse, but he does not tell adequately of the recrudescence of the habit. The missionary is shown to have been prominent in the

Revolution, but the doctor is too modest to let us see how much he himself counted. In the period following, missionaries are still at the front, as the author indicates, healing wounds of a two-fold character. "The Doctor's Job" shows how versatile a medical missionary must be, and chapter IX gives illustrations of what missionaries do to "lift up men who had failed"—a simple story of work in his station serving as a specimen case. "The Missionary Doctor and Chinese Woman" will especially appeal to women readers and should lead some young women to go to China as physicians and nurses. Two chapters tell how medical missions aid engineers and lay missionaries of the Occident who sicken in China; "A Ranch" gives a glimpse of agricultural work as a new phase of missionary endeavor; the final chapter is an appeal to American Christians to come to China's relief. "We must enter deeply into the sufferings of the world...if we are true to the visions we have seen."

A Short History of the Near East from the Founding of Constantinople (330 A. D. to 1921). By William Stearns Davis, Ph.D. Maps. xvii, 408 pp. \$3.00. New York, The Macmillan Company. 1922.

As a boy the author was brought up on the Bosphorus and, sitting at his father's feet heard stories which, as less interesting material, were served up to classes in the American college. The fruitage of long years of later study is a real contribution to the history of the Levant. It speaks well for the University of Minnesota that students in Professor Davis's classes are favored with such a superlative *Wegweiser* to later studies of the subject. It is not at all a record of the romantic aspects of the Near East; it is a solid mass of well arranged historical material. Some portions of it are of general interest (as pp. 103-116), where the personality of Mohammed is described and his rise to power is narrated. One interested in the faith which he gave the world will also seek far for so satisfactory an account of Islam in so few pages as we find in

chapter X. The material will enable the historical student of the Near East to thread his way through the centuries down to the present time, with some sense of mastery of all essential facts. It also interprets changing phases of that part of the world, as it has been variously ruled and is now conditioned. Maps speak more clearly than text sometimes, and Dr. Davis has given his readers many of them. We wish that there were fewer personal names, unrememberable by the average man; and perhaps *multi* dominate over the *multum* which the casual American appreciates more. But we do not know of any better volume relating to the subject.

Beasts, Men and Gods. By Ferdinand Ossendowski. 8vo. 325 pp. \$3.00. E. P. Dutton & Co. New York, 1922.

Missionaries and missionary boards having work in northern Asia have had occasion for many years to note the influence of Russia, which has directly or indirectly affected their work. The change in the Russian Government from the autocracy of the Czar to the Bolshevism of Lenine and Trotsky has made the shadow of Russia still more ominous, for the Bolsheviks conduct a systematic propaganda the evidences of which are observable in several of the countries of Asia in which American missionary work is conducted.

This fact lends additional interest to one of the most extraordinary narratives of recent times. For nine years the author was Secretary for Industries to Count Witte. He was a member of important Economic Committees of the State Department, editor of the mining journal, *Gold and Platinum*, Professor of Chemistry and Economic Geography in the Polytechnic Institute of Petrograd, and author of scientific books of high authority. After the Bolsheviks seized power, he vainly hoped, by becoming a Professor in the Polytechnic Institute at Omsk, to be able to live a secluded life of usefulness to the Siberian Government. He was, however, like many other educated men,

on the black list of the revolutionists and, while the assassins were searching for him, he escaped into the forests of the Yenisei in winter, with only a rifle, a few cartridges and what little food he could carry in his pockets. His story is an astounding Odyssey of wild adventure, told with sincerity, with modesty and precision that prove the truth to be literally stranger than fiction.

Midst Volcanic Fires. By Maurice Frater. Illus. 8vo. 288 pp. \$2.25. The Pilgrim Press. Boston. 1922.

Dr. John G. Paton put the New Hebrides on the missionary map and the missionary of the John G. Paton Fund here tells the interesting story of his recent missionary tours in these islands. The awesome beauties of nature are graphically pictured as well as the progress of Christian missions. Some exciting adventures enliven the narrative and spiritual interest is stirred by the stories of human need and the response to the Gospel. Mr. Frater tells some remarkable stories of native converts, such as those of Rebecca, a leper and James Kaum, an evangelist. There are plenty of heathen in the islands and the missionary is still young there but the fields are ready.

Cannibal Land. By Martin Johnson. Illustrated. 8vo. 193 pp. \$3.00. Houghton, Mifflin Co. Boston. 1922.

In missionary circles the New Hebrides are chiefly famous as the scene of the life and labors of John G. Paton. In motion picture circles, where Mr. Johnson and his wife move, they are famous for savage life and cannibal customs. Mr. Johnson has written graphically of his adventures in search of pictures and shows clearly the great need of these savages for the new life and ideals that come from Christ. The New Hebrides are far from being Christianized or even civilized, although some of the islands are evangelized. The camera clearly pictures the unregenerated barbarians—including the so-called "Monkey people."

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PERSONALS

HON. JOHN J. MACLAREN, D.C.L., Judge of the Court of Appeal, Toronto, Canada, President of the International Sunday School Association, who is in his eighty-first year, has been elected President of the World's Sunday School Association, to succeed the late John Wanamaker.

DR. ROYAL J. DYE, once a missionary of the Disciples in the Congo, and in recent years a missionary lecturer in this country, has just returned from a trip to the interior of Africa, on which he was sent by his society. He traveled 3,000 miles on the Congo and its tributaries.

BISHOP W. F. OLDHAM, of the Methodist Episcopal Church, has returned from his trip to South America.

DR. W. E. BIEDERWOLF, the evangelist, Mr. Homer Rodeheaver, the gospel singer, and Miss Grace Saxe, formerly the Bible teacher in the Billy Sunday campaigns in many cities, are planning a world tour at their own expense, to various mission fields.

DR. DUGALD CHRISTIE, O.M.G., Principal of the Moukden Medical College, has been compelled by ill health to resign after forty years' service in Manchuria.

BISHOP HERBERT WELCH, of the Methodist Episcopal Church, has sufficiently recovered his health to return to his field in Japan and Korea, and he and Mrs. Welch were to sail from Vancouver on May 3d.

DR. W. W. PETER, whose remarkable health work in China under Y. M. C. A. auspices has become famous, was invited to Siam for a series of health demonstrations. These impressed Sir Claude Hill, a former official in India, so greatly that he secured an invitation from the British Government for Dr. Peter to give demonstrations in ten cities in India.

BISHOP BLAKE of the American Methodist Episcopal Church, visited Moscow recently and attended the all-Russian Church Congress which he was invited to address.

PROFESSOR T. S. HSU, of Peking University has been appointed one of four Missionary Fellows of Union Theological Seminary, New York City, for the year 1923-4, the other three being American missionaries.

REV. EARLE H. BALLOU, American Board missionary in Tientsin, China, and Rev. C. Y. Cheng, D.D., of Shanghai, formerly Secretary of the China Continuation Committee, have been awarded missionary scholarships in Union Seminary.

DR. ALFRED WILLIAMS ANTHONY has resigned as executive secretary of the Home Missions Council.

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NEW BOOKS

- Ragland—Pioneer.** Amy Wilson Carmichael. 167 pp. 3s. 6d. Diocesan Press, Vepery, Madras, India.
- The Partition and Colonization of Africa.** Sir Charles Lucas. 228 pp. 12s. 6d. Clarendon Press. Oxford, England. 1922.
- The Sudan in Evolution.** Percy F. Martin. 558 pp. 42s. Constable, London. 1922.
- Congo Missionary Conference.** 214 pp. Baptist Mission. Bolobo, Congo Belge. 1922.
- Barotseland.** D. W. Stirke. Illus. Maps. 136 pp. 21s. Bale and Danielsson. London. 1922.
- With Grenfell on the Labrador.** Fullerton L. Waldo. 189 pp. 6s. Oliphants. London. 1922.
- The Hill Tribes of Fiji.** A. B. Brewster. 308 pp. 21s. Seeley, Service. London. 1922.
- Pearls of the Southern Seas.** V. A. Baradale. Illus. Maps. 95 pp. 1s. Livingstone Press. London. 1922.
- The Christian Movement in Japan.** Edited by Samuel J. Umbeit. 12mo. 546 pp. Federation of Christian Missions. Tokyo. 1922.
- In the Heart of Savagedom.** Mrs. Stuart Watt. 422 pp. 5s. 6d. Pickering & Inglis, Glasgow. 1923.

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