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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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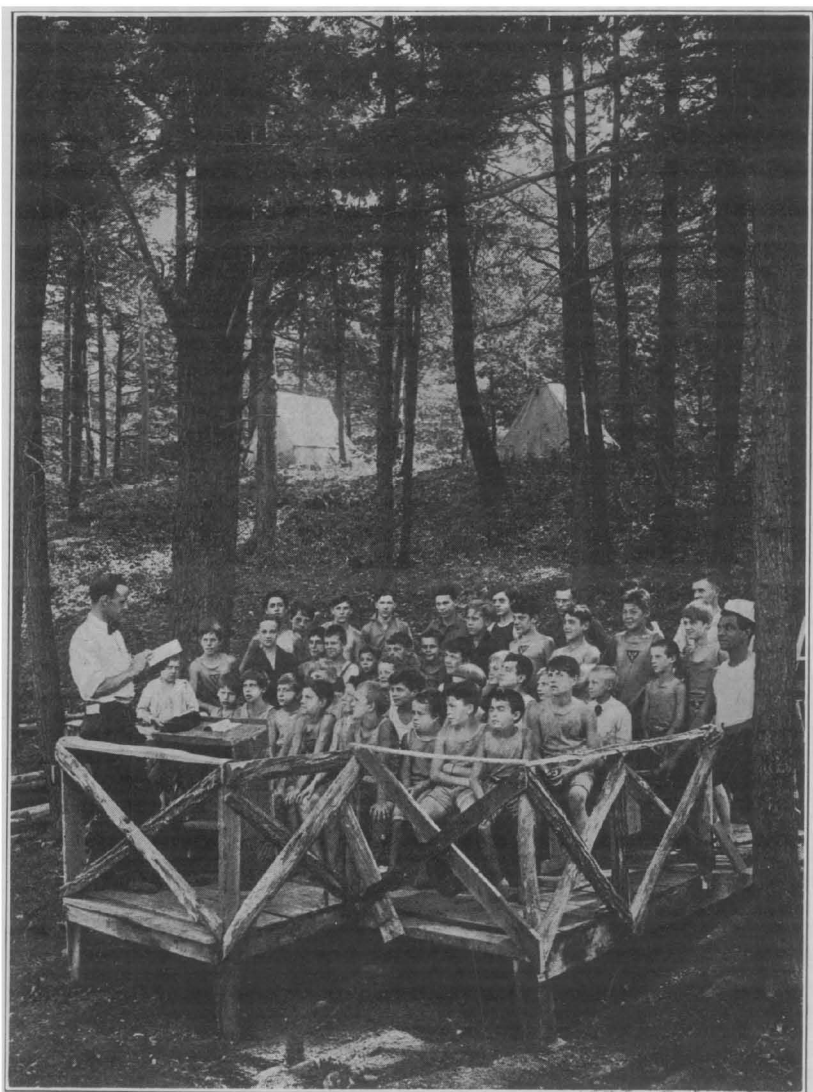


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BRINGING CITY WAIFS INTO TOUCH WITH GOD

**A Young Men's Christian Association Service on Sunday Morning in a Fresh Air Camp
Near New York**

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVI

JULY, 1923

NUMBER
SEVEN

AMERICAN BOYS AND GIRLS

IT is estimated that fifty million youth in the United States are under twenty-one years of age. That means that there are fifty million young people, still in the formative period, whose future is yet to be determined by the education they receive and the influences that surround them. They are to make up the coming state, the future social and industrial forces, and the Church that is to be! Or, they may make up the criminal classes, the paupers, the mental and physical weaklings and the atheists that will menace the Church and State of the coming generations.

It is possible to count the units that compose the population but who can determine the power for good or evil that lies bound up in even one boy or a girl? It was with a great depth of meaning that Jesus said: "Suffer the little children, and forbid them not to come unto Me, for of such is the Kingdom of Heaven." Not only is the childlike, teachable spirit necessary in order that we may be disciples of Christ, but in the child we see potentially the coming man and woman. Yet how many of these boys and girls are allowed to grow up like weeds, sometimes with their bodies neglected, more often with their minds untrained and most frequently with their immortal souls stunted and starved! Many a man pays more attention to the cultivation of his strawberries than of his children; many give more time and thought to the raising of fine hogs, horses or cows than to the raising of ideal boys and girls. Good parentage, proper food, suitable clothing, regular exercise and wholesome habits are necessary for healthy bodies. But how much more important are right spiritual parentage, good mental and spiritual food, high ideals, and the development of character and moral strength and ambition for eternal welfare and for sacrificial service!

For these reasons, it is especially fitting that the churches of America are to take up this year, as the subject for their home mission study, "Saving America Through Her Girls and Boys." We

have, therefore, devoted the present number of the *REVIEW* to this subject and have secured articles from a large number of experts who have had experience in training American youth. Probably two or three hundred thousand American Christians will be studying the subject this coming year. Good results should follow. No one, who has noted the many dangers that threaten our young people and the evils that are rife today, can question the need for a careful study of conditions and causes and an application of adequate remedies. While we cannot hope to save America *by* boys and girls alone, America and the world must be saved by *saving* the youth and training them to know, love and obey God as revealed in Jesus Christ.

The forces that may be counted on to save and train the coming generation are, first of all, the Christian home—one in which both parents, by teaching and example, train their children in the way they should go. Second comes the Christian school, not sectarian, but one that gives mental training, develops character and prepares for life by teaching obedience to the laws of God, loyalty to the spirit and standards of Christ, and service to mankind. Third, we must have the training of the truly Christian Church. This, in the Sunday-school and other organizations, will not supplant but must supplement the home and the state school. It is before the age of twenty that 80 per cent of conversions to Christ are recorded, and that lives are made or marred. The Sunday-schools are not a failure but they have not accomplished all they should. Most of the great Christian statesmen, educators, industrial leaders and other human forces for righteousness (men and women) acknowledge their great debt to their Sunday-school training. Now is the time to perfect this arm of the Church.

The time for "splendid isolation" is past. America must take her part in international affairs. The world cannot remain half slave and half free, half "wet" and half "dry," half militaristic and half altruistic, half materialistic and half theistic; or part Christian and part anti-Christian. In America must be trained coming ambassadors of state, business and Church; and from America must go members of the present generation of boys and girls to heal, teach and preach the Gospel of Christ to their brothers and sisters in other lands.

Jesus Christ put the child "in the midst." He loved the children and blessed them. He set them free from the bondage of superstition and ignorance. It is the teaching of Christ that has transformed the pagan or Moslem home; that has established schools in Africa and Asia; that has rescued the sick and crippled and starving children of Russia and Armenia. Saving the boys and girls, we work out our own salvation as God works in us to will and to do of His good pleasure.

YOUTH MOVEMENTS IN EUROPE AND AMERICA

SOMEONE has said that the trouble in many homes is "not that there is no control in the home but that the children are in control." Whether it is because the adults have failed to rule well in home and state, or because there has developed a general spirit of lawlessness, it is true that today, as a rule, youth is in the saddle or rather his hand is on the steering wheel and his foot on the gas. The brakes are only used as a last resort—often after the accident has occurred.

In Europe, a widespread "Youth Movement" has sprung up. Recently the Student Forum Movement has spread to America and is endeavoring to win recruits in American colleges. The causes may be said to be twofold. First, a dissatisfaction with present conditions in industry and politics, and second, a consciousness of power and a desire to steer the ships of commerce and of state. The war set loose tremendous forces that had been gaining power for years. The young Turkey party, the young China movement, the revolutionary forces in Russia, Persia, India, Japan, Korea, Egypt and Latin America are all signs of young life and most of these movements are protests against ancient evils. Youth has grasped the steering wheel in order to choose a new and better course. If a wreck does not result because of the struggle, the lack of experience and headlong speed, then better progress may result. The great danger is that the new forces in control are too prone to disregard the lessons of the past, and neglect to look to God for guidance.

Communism, socialism, radicalism, unionism, bolshevism, internationalism of all sorts and degrees are seeking to enlist the youth and to train them in materialistic socialism without regard to God or His Way of Life. The leaders aim at pacifism—after they are in control; they teach brotherhood—among all who cooperate with them; they frequently advocate principles that would destroy the home, do away with private property rights, and ignore the Church of Christ.

This year, representatives of the European Youth Movement, which had its rise in Germany, have been visiting American colleges, under the auspices of the National Student Forum Movement which claims 250,000 adherents. The purpose of the visit is declared by its sponsors to be the interpretation of Europe to America and the advocacy of higher ideals in social, industrial and political life. By its opponents, the leaders are said to be advocates of a false freedom and general dissatisfaction with modern industrial conditions. In different places, the Movement takes on political, economic or religious forms of revolt against existing conditions. In many instances, this revolt has taken the form of student strikes against professors or in favor of student control. In the University of

Havana, for instance, 2,000 students endeavored thus to secure student representation on all governing organizations. In China and India student revolts have been numerous and in America they have not been unknown. At times they may be justified and based on a desire for truth and righteousness but they are a sign of the times and are fraught with danger. In Germany the Youth Movement has in some instances been coupled with a return to primitive simplicity in clothing (or lack of it) and in loose sex relationships. Mr. Bruno Lasker, writing in the *Survey* on the Youth Movement in Germany, speaks of it as "one continuous joy ride....introducing new and stimulating elements, one of which is the cult of nakedness and the belief in the healing power of sunlight....The promiscuous mixing up of the sexes, *sans* clothes, led to trouble."*

The "Youth Movement" should not be charged with all the faults of individuals, as it is not an organized institution but, like other revolutions, has its weaknesses and its dangers. There is danger that they will follow in the way of Rehoboam, the son of Solomon, who refused to follow the advice of the elder statesmen and chose as his counsellors the headstrong youth of his own age. The leaders of the Youth Movement lack knowledge and experience but are striving after ideals. They need the friendly sympathy and council of older and saner heads and, above all, they need the steadying influence of faith in God and loyalty to Jesus Christ. It is not by public and general denunciation that the evils will be remedied and the leaders be brought to their senses, but the youth of today must be faithfully trained in home, school and Church to take a sane Christian view of the basic principles of character, of man's responsibility to God and of his debt to his fellowmen.

RAISING DENOMINATIONAL STANDARDS

NATURALLY, with the changing ideals, new forms of expression, and growth of knowledge and experience, the standards and convictions of former years must be brought to the bar of the judgment of the present generation. This is true in science and history, politics and ethics, and it is true in religion. Christians acknowledge only one perfect divine revelation of truth in regard to God and His relation to man—namely that received through Jesus Christ. They believe that other religions are, at best, human searchings after God and the Way of Life.

Even among Christians, however, there are decided differences of opinion as to the true view of God, the way of salvation and the authority of the sacred Scriptures. On these fundamental questions members of Christian churches, Protestants and Roman

*See article by Bruno Lasker in *The Survey Graphic* (March, 1923); also a pamphlet by Ralph M. Easley on "The Youth Movement," published by the National Civic Federation, 1 Madison Avenue, New York. 25 cents a copy.

Greek Catholics and Oriental churches, hold many and diverse views. Most of the Christian articles of faith were written centuries ago and men's thoughts have changed with the times, though truth and God have not changed.

The great national denominational Assemblies recently held in America have found it difficult to maintain unity and harmony in view of the conflict of convictions as to the final authority in matters of faith and practice.

The General Assembly of the Presbyterian Church (North), which represents the highest human court of ecclesiastical authority for nearly two million Christians in the United States, again put itself on record (at its annual gathering in Indianapolis) as holding firmly to the authority of the Bible and as requiring its ministers and missionaries to remain true to the doctrines of the Church. In spite of some strong opposition, the Assembly voted, in answer to an overture presented by the Philadelphia Presbytery, that the teaching and preaching in its pulpits must "conform to the system of doctrines taught in the Confession of Faith...."

The General Assembly also called the attention of Presbyteries to the deliverance of the General Assembly of 1910, which deliverance it reaffirmed and which is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

This is a clear and emphatic statement of some of the beliefs that the Presbyterian Church holds to be essential, not all of them essential to personal salvation, but each of them deemed an integral part of the truth of God as revealed through Christ and His apostles, as interpreted by the Presbyterian Church. It remains to be seen whether those who have opposed these conservative views and who have been expressing a desire for loyalty and unity in the Church will accept this declaration of the General Assembly as binding and will avoid teaching or preaching beliefs not in harmony with it.

The General Assembly of the Presbyterian Church (South), in its May meeting held in Montreat, North Carolina, was quite as

emphatic as the Northern Assembly in upholding the system of doctrine expressed in the Confession of Faith, but the question was not brought to a vote. The Foreign Mission Secretaries declared that, on investigation, they had found their missionaries "orthodox" and in full accord with the standards of their Church. This Assembly rejected the advances made by the Northern Church Assembly looking toward organic union of the two communions. They expressed a desire to continue cooperation and fellowship through the General Council of Presbyterian and Reformed Churches and voted to continue cooperation through the Federal Council of Churches.

The Northern Baptist Convention, in Atlantic City, avoided the recurrence of doctrinal controversy which divided their Convention recently. After an attempt had been made early in the session to bar "liberal" or "modernist" views and speakers, several of the leading conservatives withdrew from the field. The President of the Convention, Dr. F. E. Taylor, declared that his investigation had convinced him of the orthodoxy of Baptist missionaries, colleges and seminaries. An amendment to the constitution was passed providing that "any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided that the church, during the preceding year, shall have cooperated in the financial support of the work of at least one of the cooperating organizations of the Northern Baptist Convention." This resolution will prevent non-contributing churches from voting in the annual Convention. It was voted to leave with the Church boards the decision as to the acceptance of certain large gifts to which conservative doctrinal conditions were attached, and donors were advised to trust the loyalty and integrity of the denominational boards. There is a possibility that Baptist "Fundamentalists" will launch a campaign to support separate missionary and educational agencies.

The question is becoming more and more insistent as to whether loyalty to Christ involves first of all, loyalty to His teachings as presented in the New Testament, or whether we must put first the manifestation of brotherly love among professed followers of Christ. These two should not conflict but a difference of conviction has divided Christians into separate camps.

These are days when denominational standards are being tested. Followers of Christ are in danger of being divided because they do not agree on what is the true test of loyalty. The tests set up by Jesus Christ Himself are "to believe on Him whom He (God) has sent," "to do the works of God," to take up the cross and follow Christ, to love one another as Christ has loved us and to abide in Him. It is not important to follow any man-made standard but it is of supreme importance to bring our human standards up to the standard of Jesus Christ. God's truth is eternal and must prevail; it is not necessary that we attempt to defend it but it is all important that

we know it and follow it as revealed by Christ. Faith in God includes faith in His victory over all opposition.

WORLD-WIDE SUNDAY SCHOOL PROGRESS

THE World's Sunday School Association which is to hold its next world convention in Glasgow, Scotland, next year (June 18-26, 1924) has secretaries and field-workers in North and South America, Egypt, Syria and Palestine, the Philippines, Korea, Japan, China, India and Ceylon. The affiliated Associations have representatives also in South Africa, New Zealand and Burma. The World Sunday School statistics for 1920 were as follows:

<i>Grand Divisions</i>	<i>Sunday Schools</i>	<i>Officers and Teachers</i>	<i>Pupils</i>	<i>Total</i>
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495,159
Grand Totals	287,426	2,586,825	27,709,706	30,296,531

The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceania. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America was more than 2,000,000. The statistics which are to be reported at the Glasgow Convention are being gathered.

No one can estimate the extent of the influence of the Sunday-schools in the past. In them most of the Christian leaders of today were taught and in them millions have first confessed their faith in Christ. Europe must be reconstructed by rightly training its children and youth and every other land must be built up through the same means—for peace, brotherliness, godliness and Christian service.

Reports from Europe show new and increasing interest in the work of the evangelical Sunday-schools. In Hungary, public schools are offered freely for this purpose and in Budapest they are filled at every session. In Czecho-Slovakia, similar interest is reported and the great need is for Bibles and teachers. The French evangelicals have a special Sunday School Secretary who is soon to visit America to study modern methods and literature. Spain has just had the first National Sunday School Convention and Portugal reports well organized work and many children in attendance.

From Egypt, the field secretary, Sheikh Metry Dewairy, has translated thirty Christian books into Arabic, nine of them for Sunday-school workers, and the work is growing rapidly.

Sunday-schools are being conducted among the Armenian refugees and in Erivan, recently, in one session there were present 587 pupils under 14 years old and a second session was held for 250 more. They memorize many passages of the Scriptures. There is hope that before long evangelical Sunday-school work may be started in Russia.

In China, Japan, Korea, India and the Philippines the work is progressing steadily, with special emphasis on the training of native Christian Bible teachers and the production of more adequate Sunday-school helps.

In South America, Argentina has had its second National Sunday School Convention in Buenos Aires and over 400 were present.

It is fitting that the home mission studies for the year will be on "Saving America Through Her Boys and Girls." It is of supreme importance that boys and girls be won to Christ for their own sake and for the sake of their country, but it also must be borne in mind that boys and girls who are not interested in Christ's program for the world are not truly educated and that His program includes the saving of the boys and girls of all nations and training them for godly life and service.

A CAMPAIGN FOR AMERICAN YOUTH

THE conferences recently conducted by Dr. John R. Mott, cooperating with the City General Secretaries' Commission on Religious Work, took the form of a continent-wide evangelistic campaign among boys and young men. Dr. Mott's main theme in his 170 addresses was "The Living Christ," and over 1,200 young men and boys, scattered over 34 states, pledged themselves to study the life of Christ. Over 2,000 Association members accepted definite service tasks. Christian laymen and special groups had nearly 6,000 attendants. Dr. Mott reported that in all the years of his connection with the Association he had never before had such a wide exposure to the boyhood and young manhood of the nation. Dr. Mott sounded the summons to men and boys to confront the Living Christ and to go out and call on other men and boys to stand before Christ that He might make His own impression. The note of service was always emphasized with the duty of augmenting Christian leadership.

The results of this continent-wide campaign should prove of great value not only to the Associations, but to the Christian forces of the communities. Pastors have seen the work in new relations, and closer cooperation will now be possible. This tour revealed a rising tide of interest in the religious work of the Associations, expressing itself in the fact that the secretaries and directors are putting a definite emphasis on the religious character of all their work, as well as stressing special religious activities, and that young men and boys are responding as never before to the spiritual appeal.

Youth and Some of Its Perils

BY OWEN R. LOVEJOY, NEW YORK

General Secretary of the National Child Labor Committee

“**L**AY not your hand on the child to his hurt.” This commandment to Israel implies the place every child should hold in the life of the family and the community. In him transmitted qualities once awakened give the aspirations and ideals of his people’s realization. Recognition of this gives childhood its sacredness and beauty—and its dignity.

Tomorrow the family life of the nation will depend upon him, the world of affairs will lay claim to him, the nation itself may call upon him, and the temple shrine will lack inspiration if he be lacking in veneration and faith. Our hopes for childhood may be hope deferred. In the rush and whirl of our modern days, in our eager quest of gain, in insatiable ambition which threatens to consume us—the voice of childhood falls upon ears deafened by the roar of a factory-made civilization.

The child is too often the slave of an autocrat in the family. In the family he has no voice; no independence. Our school standardizes and turns him out in wearisome pattern; industry presses him into a mould by means of monotonous tasks; the state makes for conformity and servile obedience; religion holds out an angelic future for a life of blind acceptance.

Once we begin to understand that the human mind is quite as important as the hand—that a hurt to the former is a wound as grievous as amputation to the latter; once it is borne in upon us that education should be something as big as life itself—in fact that it should be life; that governments are created by people living among them and that God asks for courageous love of His Creation—we shall then open to youth the way toward noble living.

The perils to youth lie without his circle—more than within it. Adults who impose their own thoughts on institutions, and their worn out interpretations of life, may be his greatest peril. The youth sees through and hates hypocrisy and weak complacency. Youth characteristically is aflame with earnestness. He is the rebel—the eager questioner. He loves life and the people in it. And he loves God because he sees God in beauty and bows before Him in adolescent purity—in the spontaneous love that gives us hope for the future. So in a family life enriched by the presence of childhood; in an education not for life but an education which is life; a political faith which proclaims firm belief in people; an industrial life which recognizes fully and completely the human factor which its harshness continually threatens, and a religion which seeks the Kingdom of God and His righteousness and feels God a presence in all things—in these directions lie the paths to a better world.

THE MAKING OF CHRISTIAN CITIZENS

The Goal

The Program of Association Work
with Boys in the United States
was planned -

"To win boys to Jesus Christ and to
His Standards of personal and social
living; to enlist them as individuals
and as

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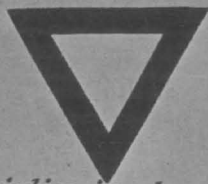
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*The Association is always striving
toward that lofty and worthy goal.*



By courtesy of the Association Press.

Home Missions and the Child

BY REV. JAY S. STOWELL, NEW YORK CITY

Author of "The Child and America's Future," etc.

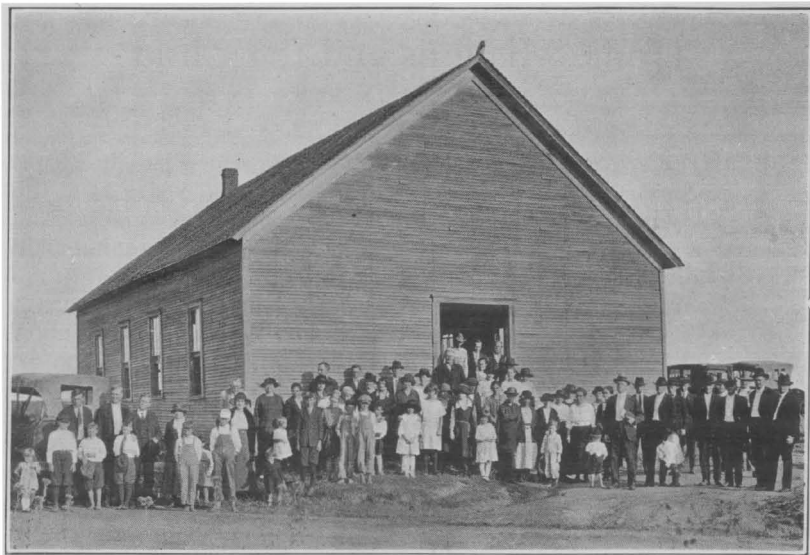
THE discovery of the relics of Tut-Ankh-Amen is helping us to reconstruct the social life of three thousand years ago. Possibly in the year 4900 A. D. an archæologist yet to be born will unearth a nineteenth century home mission church. If so, his deductions might be somewhat as follows:

"Four walls, a roof and a floor—evidently a protection against the weather. Cheap construction—apparently built hastily and at lowest possible cost. One room, fixed seats, prominent platform desk—without doubt a community building where people came to listen to addresses of some sort. No seats for children—clearly an adult institution. No extra rooms—functions limited to one type. No educational equipment—evidently no educational program. No gymnasium or place to play—further proof that the building was not intended for children and that a recreation program was not included."

This characterization could readily apply to tens of thousands of home mission churches which were erected all over America during the nineteenth century, and which dot the horizon from the Atlantic to the Pacific and from Canada to the Mexican border. There they stand with the accumulated infirmities of the decades which have passed. Often innocent of paint, with windows gone and loosened weatherboards swaying in the breeze, they serve to remind us of the distance which we have traveled and to bring back to our attention a worthy past to which we would not care to return.

The money spent in erecting those churches was not wasted—far from it. They have paid for themselves over and over again. Rarely has an investment of similar size yielded us so large a return. It does not dishonor the past when we say that those churches are no longer adequate to our needs and are no longer representative of our program.

The home mission church of the twentieth century is of a different type. Instead of one room it contains two, three, five, seven, ten—yes, sometimes thirty or forty rooms. One such building often costs as much as fifty or a hundred home mission churches of the past. These new churches contain department rooms for graded work, class rooms, club rooms, cafeterias, game rooms, assembly halls, gymnasiums, clinics, rest rooms for farmers' wives, dormitory rooms, and even swimming pools. They are equipped with a variety of furniture, tools and educational materials which make them seem very unlike anything which the past has produced. The twentieth century home mission church must meet many demands never made upon the home mission churches of an earlier period.



A PRIMITIVE PIONEER NINETEENTH CENTURY CHURCH IN RURAL OKLAHOMA

Why all the change? The answer is not hard to find—home missions has discovered the child, and, in attempting to minister to his needs, the necessity for new types of buildings and new equipment has become insistent.

The same forces which have been at work in the creation of new buildings have also been drawing out and developing a new type of home mission worker. The preacher himself has changed. New ideas are stirring within him. Training institutes and contact with new programs have enlarged his vision. He preaches the old Gospel in many new ways. He understands better than did his predecessors what it means to be "workers together with God." And he does not stand alone. By his side are other workers with varied abilities, varied training and specialized responsibilities. The home mission pastor, who was formerly the parish pack-horse, now may have a staff ranging from two upward to eight, ten, twenty, yes, one home mission church, at least, has fifty people on its regularly paid staff. These helpers in home mission fields are consecrated, college and university trained young men and young women; they are devoted individuals who have caught a vision of need and have felt the call to Christian service.

The natural accompaniment of new buildings and a new leadership has been a new home mission program. In fact it has been the demands of a new program which have brought the new buildings into existence and called forth the new workers. A schedule which included services on Sunday and a mid-week gathering has been ex-

tended until it is in truth a "seven-day-a-week" schedule. The fires in the new home mission church are never allowed to go out in winter and the doors are never closed during the waking hours of the summer. The emphasis of the new program is upon education. Specialized leadership is remaking the church school. Daily Vacation Bible Schools are becoming characteristic, rather than exceptional, in the home mission program. Week-day religious instruction is developing. Already our home mission boards have become our greatest national agencies for religious education. Boy Scouts, Camp Fire Girls, Girl Scouts, and scores of other groups of young people are



A MODERN TWENTIETH CENTURY CHURCH IN RURAL OKLAHOMA

organized for educational and character building purposes. Basketball teams, sewing classes, cooking classes, hikes and social functions are all connected up with the program of the home mission church for bringing in the Kingdom of God in the local community.

All of this is, of course, but the expression of the new spirit and the new ideals which are permeating the entire work. The home mission program of the present is fundamentally and increasingly an educational program. As such it centers about the child. That does not mean that adult life is neglected. Never was the program for adults so effective in our home mission churches as it is today. In some cases, particularly among foreign-speaking groups, the children can be reached only through the adult members of the family; but there is a growing recognition of the fact that the home mission success of the future must be built out of the young lives of our local

communities. The home mission church of the twentieth century is essentially and pre-eminently an educational institution, and the educational emphasis seems likely to increase rather than decrease.

Through the employment of trained nurses, home visitation, mothers' classes, clinics for children, noon-day lunches for school pupils, milk stations, the supplying of free milk, and in other ways we are making a place for the child in the program of the Church of Him who said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." The list of welfare activities carried on in the new home mission plant is very long, and this is as it should be. So long as Mexican babies are dying at a rate three times greater than that of white babies in the same community the question of the relative value of beans and milk in the baby's diet will continue to be a home mission question. This work must not, however, keep us from giving first attention to our major assignment, that of building the Kingdom of God through educational processes, through the lives of the youth in home mission communities.

Naturally the dawn of the new day has been somewhat slower in rural fields, but the day is actually dawning, even there. The large task of remodeling or building our rural churches to meet the needs of a new day is under way. New ideas, spread through summer schools for rural pastors and through other agencies, are creating a new program of rural church work. Rural directors of religious education with responsibility for groups of churches are being employed. Both the Daily Vacation Bible School and the plan of week-day religious education are spreading rapidly into the country and prove to be well adapted to the needs there found.

Yes, the new day has arrived, or is rapidly arriving—the day of the child in home missions. The dawn has been appearing gradually for some time, but now, like the sunrise which Browning describes, it is breaking bonds and millions of neglected American youth in our cities and our rural regions will have occasion to thank God for it. No other agency is so strategically located to meet the needs of the girls and boys in our most neglected communities as is the home mission church. If that fails—*but it must not fail*.

Home Missions has a new task. It is a far bigger and more costly task than it has ever had the courage to face before, but it is one within our ability to master. It is insistently demanding skilled and devoted men and women and very many consecrated dollars. Any community in the United States worthy of the services of a public school teacher is also worthy of the service of a trained and skilled teacher of religion, be that community in our congested city centers, or on our sparsely populated frontiers. Some day, when our vision has enlarged, we shall find our resources equal to the needs. It will indeed be fortunate for America's tomorrow if the demands can be met with reasonable promptness.



TWO "LITTLE MOTHERS" OF MIGRANT WORKERS' CHILDREN

Neglected Children of Migrant Workers

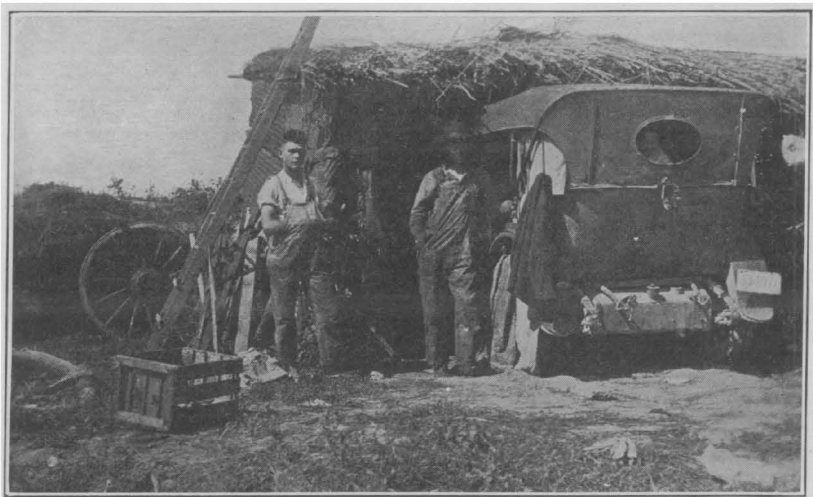
BY SARA A. BROWN

National Child Labor Committee, New York

LARGE armies of boys and girls, with their parents, migrate annually to the open country to do hand work in specified farm crops, in truck gardens and small fruit areas, without regulation as to age, daily working hours, kind of labor required, its conflict with their attendance upon school, and other factors affecting their development. These children do not belong to the "tramp family" well known to social workers, nor the "crop follower,"

leading a nomadic life with little or no desire for a permanent home. They belong to the high-type laborer family, unafraid of adventure, unafraid of hard toil or of life in the open.

East, west, mid-west, north, and south they are to be found in all parts of the United States. Two widely different groups furnish illustration of what in general seems to be the experience of all. They are the children of native born parents who migrated from rural and urban districts in 1922 to the "onion-marshes" of Ohio; and children of foreign born parents who, during the same season, migrated largely from urban centers, to the "sugar-beet fields" of Michigan. Who are they? How old? Why do they migrate? How



THE MAN AND HIS WIFE AND HER COUSIN ALL LIVE IN THE AUTO

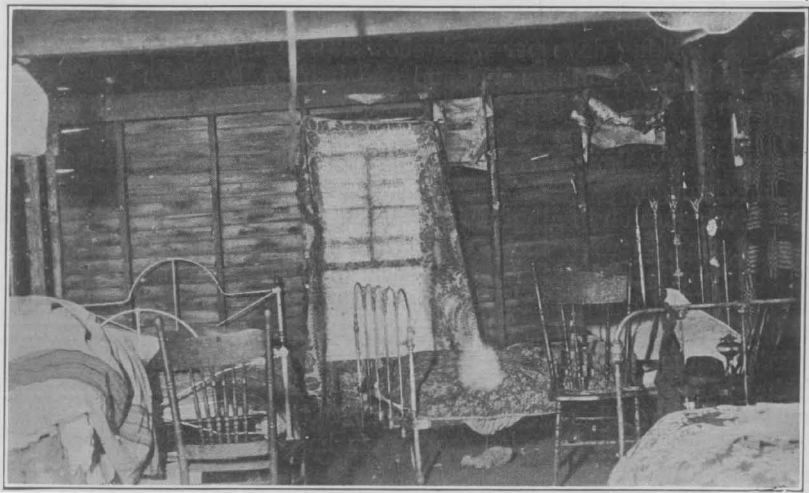
long do they stay? What of their work and their life in the neighborhood? Are they deprived of essentials for proper development, and where does responsibility rest?

The children are largely American born. In crops depending almost exclusively on contract labor recruited from immigrant sections of large cities, the children are predominately American born. In 274 contract beet-laborer families there are 1,300 children living at home, of whom 1,116, or 86 per cent, are native born. Of their fathers, only 17, or 6 per cent, are native born, while the foreign born fathers represent a dozen or more nationalities. In the onion group, there are 276 children, of whom 172, or more than 62 per cent, are natives of Ohio, and 104, or more than 37 per cent, largely natives of Kentucky, while their parents are all native born.

Parents take children of all ages to the country, though the largest number are from five to sixteen and most of them work. Little "tots"

under five go with their mothers into the fields or remain at the house in charge of another child acting as "little mother."

The major reason families migrate to the open country is work: work with its contribution to the family income; work without restriction for all members of the household, young and small, old and large. Unhesitatingly fathers say they would not go without the children to do the work: "In the city jes' me and the woman works, chillins' go to school; in the country chillins' work too, more money, go to school jes' after work." Mothers after many years as migrants frequently say, "Me no more come to fields mit the kids when they is big enough to work in the city." The



NO CHANCE FOR FAMILY CULTURE—INSIDE A HOME OF MIGRANT WORKERS

work children may do in factories and mills is regulated by school and child-labor laws, not so for children of migrant workers.

However, the factory has made its way into the open country and *industrialized agriculture* is reproducing factory conditions involving child workers in large numbers. The "onion marshes" and "beet fields" are but examples of many industries operating in the open country, each in a slightly different way depending upon children to do much of the hand work in the production of the crop. "The beet farms are huge factories without roof or walls, but factories nevertheless. The crop and its finished product are in the hands of comparatively few men and they have organized its production and distribution on a factory basis."

As soon as the work is done in the fall, the family is ready to move again, usually at the end of five or six months. About twenty-five per cent stay in the country. They come to the fields and

marshes early in the spring, often six weeks or more before they begin work. Families of 199 contract beet laborers, who migrated from urban centers, arrived twenty-three days before they began work the first of June. Many were still in the fields after the middle of November. They have been doing this year after year from five to ten years in succession. Movements of the "onion workers" are very much the same.

The hand-work done by children, generally, is weeding, hoeing, harvesting or gathering in the crop. It is estimated that a child topping beets handles on an average between two and three tons daily. As in other farm work during any season, the work-day is from "light to dark." For 276 children in the onions it ranges from ten to four hours, with more than half working ten hours or more.

The working days per week show 181 or more than two thirds worked six days; others five and one half to five days per week. Children of contract beet laborers work as high as fifteen hours a day during the three to six weeks pressure of "thinning" and "harvesting," though from eleven to twelve hours, average the season through.

Work goes on in all kinds of weather, in the hot sun, hot winds, dust storms, in rain, snow, cold winds, and freezing temperature. A family of six children from seven to fifteen years of age, and three adults (including the mother with a baby) worked 111 acres of beets. Allowing 37 acres for the adults, the children earned two thirds of the \$1,998.00 income for seven months of the year. A father with one worker, a girl 16, said "with the three little kids we work 40 acres; 18 is 'ge-nuf' without 'em." The three were seven, ten, and twelve and earned more than half the family income for seven months of the year.

The matter of suitable living quarters is always difficult. Every available shelter is used, good farm houses, others long since discarded, barns, garages, shanties, shacks and "company houses." Many have one room, others have two, three or four. Many are unpainted and unkempt, with leaking roofs; more than half without screened doors; nearly two thirds without screened windows; more than two fifths without water at the same place as the house; nearly two thirds without garden space enough to supply the major part of the family living including vegetables.

Overcrowding is common. "Shacks for the housing of onion laborers and families are in most instances unfit for human habitation." For example: three families lived in one garage; fifteen families of fifty persons, in five houses with only thirteen rooms used for sleeping; thirty-two families of one hundred and thirty-six persons living in sixteen houses with sixty-four rooms, thirty-six rooms used for sleeping.

The contract beet laborer family, in most cases, fares somewhat

better. For instance, ten persons lived in a garage; six, with two additional child helpers, in two rooms, "living" on 75 square feet floor space, sleeping on 120 square feet, with only one window 3x3 feet in each room and one outside door; six in a two-room shanty as the father said "fit only for pigs or chickens; in cities health laws would prosecute a man if he put a family in a house like that."

The most deadening influences are, however, found in the life of the family and the uncertain place it holds in the neighborhood. The family has no sense of belonging to the community—no interest, no responsibility, no part in its government. Residents of the com-



HANDICAPPED—COUPLE WITH EIGHT CHILDREN LIVE IN A ONE-ROOM SHACK

munity hold the migrant worker in scorn. He and his children are dubbed "hunkies," and the like. His position is menial. Nothing in the community belongs to him. A fifteen-year-old girl for nine years migrating to the beet fields, begged her father not to contract again for she said, "What chance have I ever to be anything but a 'beet hunkie'? What else can I ever know? What can I ever do but marry a 'beet hunkie' and be a 'hunkie' all my life?" Never, in the nine years, did the family have a neighborly neighbor.

Children of migrant workers are deprived of essentials for proper development: First, by being set apart from natural community associations of home, of church and school; by being cut off from participation in and responsibility for things pertaining to their own and their neighbors' welfare. It is little wonder that children and their parents develop bitter feelings of hatred; that many

believe every man's hand is against them, except for what he can get out of them.

Second, they are deprived of opportunity to attend school and of educational training. Those migrating from cities leave six or eight weeks before schools close in the spring and do not enter rural schools. The majority return eight or twelve weeks after schools open in the fall. At least seventy-five per cent do not attend rural schools at any time. This means each child misses four or five months of school every year. School attendance as affected by migration is not the matter of one or two years, for these families have been migrants an average of six years, many as long as twelve and fourteen. Irregular attendance, among other things, contributed to retardation. Of 913 nearly two thirds are retarded in their grade standing, and of 276 seven per cent never attended school in any place; while more than two thirds are in the fourth grade.

It is hard to determine where responsibility rests. Those who defend the working of children of migrant laborers, maintain that the industry deals with the parents under contract, and that he is free to move where and when he chooses. Without doubt, preference is given parents with large families of children, for the amount of work a family undertakes depends on the *number* of children who are big enough to help. Industries cannot justly remain indifferent to their responsibility for the system as it pertains to children, to conditions under which they are required to live and work, and to the part they take in producing the crop.

The school and work life conflict. This places upon the school in each locality where the children live a definite responsibility. Because they move twice a year or more between school districts, or even between states, as someone recently put it, "the business of schooling for migrant laborers' children is nobody's business."

Back of the family, the industry, the school, each community into which the migrant family moves is very definitely responsible for the family group: responsible for its attitudes, the evaluation it places on life's experiences and relationships; its ideals for children, their education, their religious and moral training, their play, their work, their health. The community, in this sense, is not necessarily confined to the immediate neighborhood; it reaches far enough to embrace the nearest church of the family faith; far enough to counteract attitudes of children who call other children "hunkies"; far enough to reach the nearest person with qualities for leadership, with sympathetic and understanding mind for the migrant laborer family, its intricate and difficult family and social problems. In so far as the family fails for any reason whatsoever, it becomes the responsibility of each of us, the state, the nation, to secure to every migrant worker child in America a happy, healthy, educational childhood in his home, his neighborhood, his church, his school.

Neglected Children of the City

BY REV. KENNETH D. MILLER, NEW YORK

The Jan Hus Church and House, 347 East 74th Street

IT is often difficult to tell which are more neglected—the children of the very rich or the children of the very poor. Thousands of parents with every advantage of wealth and education commit their children to the care of ignorant nurse maids, and later farm them out to boarding schools and summer camps for their training, so that our little rich children are often far poorer in things that make for character and life than those who are born into abject physical poverty.

A New York pastor who called in a home of wealth in New York was astonished to hear the mother say: "Oh, Mary goes to your Sunday-school, does she? I didn't know. I instructed the governess to select the most fashionable Sunday-school for her to attend!"

The most heinous sins against childhood are being committed by those who know better and could do better. It might be profitable to take some immigrant mothers "slumming" among some American "society" folk in order to demonstrate to them how the other half lives and how children should *not* be brought up.

If the children on the avenue are neglected, it is, in nine cases out of ten, the fault of selfish parents.

If the children of the crowded tenements are neglected, in nine cases out of ten it is attributable to unfavorable economic and social environment which the parents are powerless to change. To these innocent victims of our inhuman social system our sympathies go out. It is over this multitude that the heart of Jesus yearns. These "little ones" He would have us save at all costs.

The very physical surroundings in these congested sections of our great cities operate against the children. With all of our "tene-



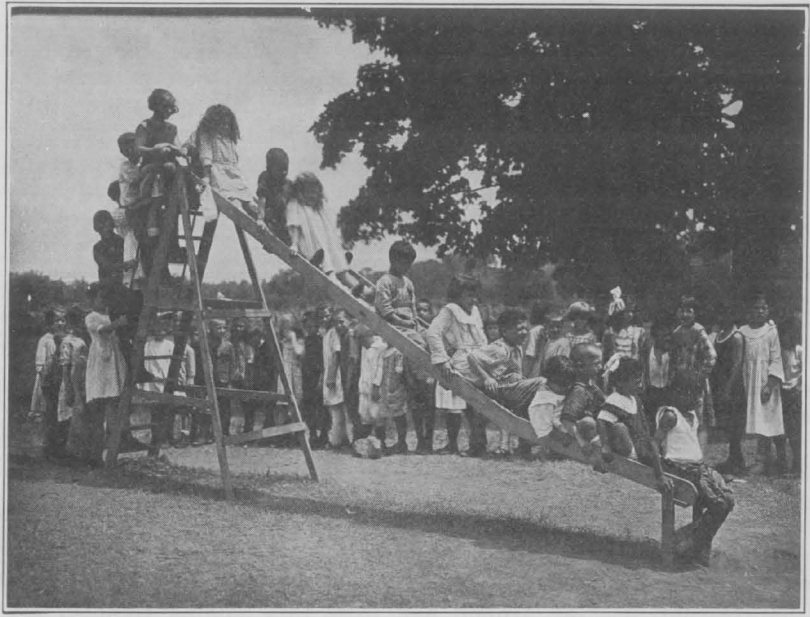
ONE CLASS OF NEGLECTED CITY CHILDREN

ment house reform," we still have tenement houses—dark, ill-smelling and unsanitary—and, as a result, we still have pale-faced boys and girls, whose cheeks never know the glow of health as long as they live in such houses. For thousands upon thousands of children, the street is still the only convenient playground, and there the automobile is becoming daily a greater and greater menace to life and limb. Traffic regulations keep heavy trucks from the streets where the rich abide, and speeders are summarily arrested, whereas in the poorer sections of the city where tax valuations are low, heavy trucks and pleasure cars tear along at break-neck speed endangering precious human life. Let a child be run over on Fifth Avenue, and a squad of motorcycle policemen is immediately put on special patrol duty. But children are run down on First Avenue with scarcely any notice from the police.

The recreation parks in our great cities have proven a boon to the children of the poor, and higher wages have enabled more and more people of the working class to provide their children with an outing in the country during the summer. But it is still possible for an East Side youngster on a Fresh Air expedition to gaze in wonder at a cow chewing her cud and to exclaim: "Where does she get all the gum!"

The "American home" calls to mind the picture of a detached single house with lawn and shade trees, and it is hard for many of us to realize that literally millions of children in America know such homes only through the "movies." The economic demands upon the time and energy of parents often prevent anything like a normal home life. Where both father and mother are away all day, the younger children must be left with the grandmother or a neighbor, or must shift for themselves. Even when the mother is home, she is so over-burdened with the care of a large family that she has little time or energy for that patient and loving attention to which every child has the right. In such homes the strange thing is not that some children go wrong, but rather that so many go right.

Most pitiful of all is the spiritual neglect of our children. Due to an old world conception of religion as a form and ceremony unrelated to life, or to the constant grind of the struggle for existence, there are few homes among the poorer working people where religion is taught to the children either by precept or practice. The effect of immigration has been to lead millions of people to discard religious faith and practice altogether, and, as a result, a larger proportion of the present generation of children are to all intents and purposes godless. Religious workers in our cities and industrial centers cannot take religious background or training for granted, but must start just as we would in a foreign missionary field. It is time that Christian leaders in the field of religious education realize this fact



GIVING THE CITY CHILDREN BETTER BODIES IN THE PLAYGROUNDS

and provide a program and a curriculum designed to teach the A. B. C's of religion in all grades.

Neglected by their parents from force of circumstance, and carelessly neglected by city, state, society and the Churches, it is a cause for wonder that some of the best types of American manhood and womanhood come out of such unsatisfactory conditions. If the product is good, it is not due to our effort but to their own; if it is bad we have only ourselves to blame.

In America we have depended too much upon the public school to remedy these evils and to care for the neglected children. But admirable as is its work in its own field, the public schools cannot take the place of the parents of whose society our economic order has deprived the child. No other person and no institution can fully supply this lack, but the Christian settlement house and the Church can do it better than any other institution.

The essence of Christian settlement work or church work is the personal touch upon the child. In our heartless city life, friendship, sympathy and love are greatly needed and the moral training, the comradeship, the loving understanding, the wise advice which so many parents are prevented from giving their children may be given by the Christian worker of the settlement house or church. That is his reason for existence, and he can have no other.

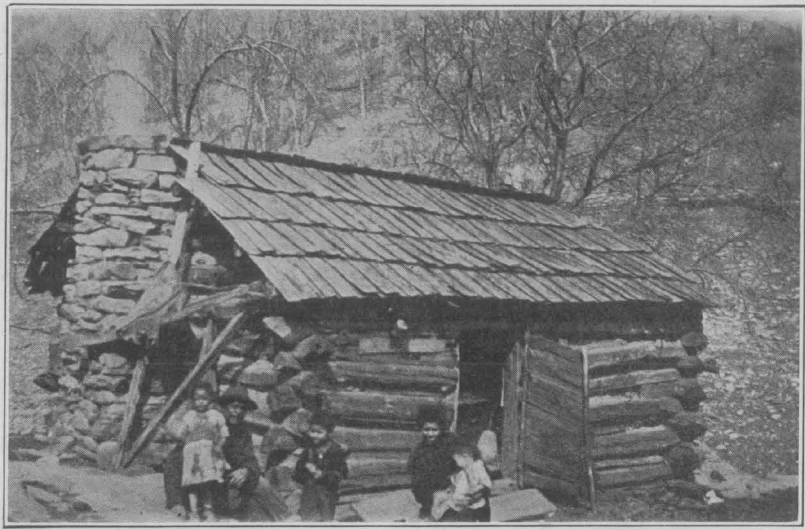
With all of our emphasis upon organization, budget, equipment

and program, it is well for us to remind ourselves that the success or failure of church or settlement work depends upon the persons to whom it is committed and upon the nature of their personal interest in the children and their influence upon those to whom they minister. Many evils of our social order, which handicap and cripple child life, should be obviated by legislation; but the most flagrant evils, those which cripple and starve the hearts and souls of little children, can be abated only by consecrated personalities that incarnate the love of Christ for these little ones. Too much of our religion is expressed by proxy instead of by proximity. Often we seek to bring in the love of God by purse instead of by person. Children need to be loved, but one cannot love them satisfactorily at long distance. Love cannot be broadcasted from some spiritual sending station. It must be lived and expressed in vital heart-warming contacts with the boys and girls.

Thousands of young men and women all over America have learned this lesson and are giving of themselves to the boys and girls of the land. They are living witnesses to the power of Christian love and the joy of such service. In our Sunday-schools, clubs, classes, Daily Vacation Bible Schools and kindergartens, wherever you see children looking up in trust and affection into the face of their teacher, flocking around her, little tots holding tight to her hands, and older ones making her their confidant and adviser, you may be sure that these children, no matter what their home life may be, are not neglected. Their Heavenly Father, through His human representative, "careth for them."



SOME ORIENTAL CHILDREN IN AMERICA--IN TRAINING



ONE TYPE OF HOME FOUND IN THE KENTUCKY MOUNTAINS

Overcoming Handicaps on the Frontiers

BY REV. W. KNIGHTON BLOOM, D.D., NEW YORK

Extension Secretary of the Congregational Sunday School Extension Society

A TERRIBLE blizzard was raging over the prairies of the great northwest. For thirty-six hours it continued in full force. In one of the rural districts seven miles from a little town on the railroad, two school children went home to dinner, a distance of a few rods only, and when they started back, blinded by the storm, they lost their way. The teacher thought that they had remained home and the parents were sure that their little ones were at the schoolhouse. Several hours later, the children were found, a mile and a half from home, badly frozen and unconscious. Happily, they recovered, but several others in different parts of the state were frozen to death. Over the telephones many anxious parents were enquiring: "Are the boys in?" "Are the children safe?"

This is a pertinent question for us to ask concerning the moral and spiritual condition of our boys and girls of the American frontiers, among the mountaineers of the south and west, on the western prairies, and in other isolated districts. Large numbers of children are deprived of the normal opportunities that help to educate and prepare for Christian life and service. These frontier children, in still undeveloped districts, have a real claim upon those who are more fortunately situated.

These isolated districts represent some of the unfinished business of the Church. The frontier line of great need and strong endeavor, with its tremendous opportunities, challenges the Church and calls for action. There are children eager for Christian instruction, but often there is no one to teach them who appreciates the place of the child in the eternal order of things.

In all history, there is no chapter more thrilling than that which tells the story of the onward march of missionary service on the part of those Christian workers who have laid foundations strong and sure. The service rendered has a romance that clings to it. Consecration has been matched only by opportunity. The magnifi-



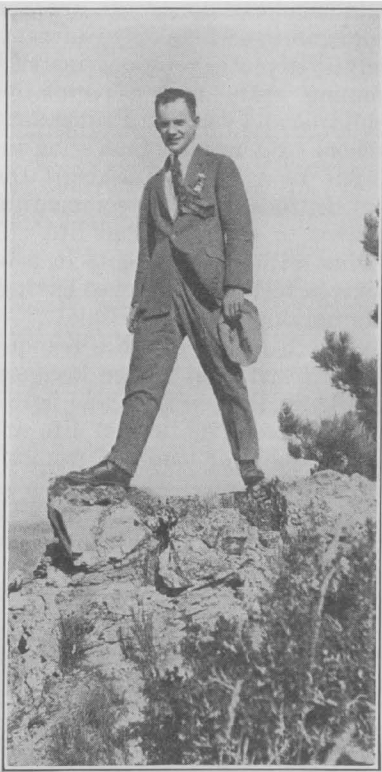
SERVING A CHURCHLESS COMMUNITY ON THE FRONTIER BY AUTOMOBILE

cence of missionary zeal and sacrifice thrill us. These messengers of Good Tidings, going forth on their mission and living with and for others, understand human needs, and have discovered the power that makes for permanent strength and for patient self-sacrificing service. With unswerving purpose these pioneers must lay Christian foundations and, therefore, they commence with the children. The Master's philosophy "not to be ministered unto, but to minister," has found a large place in the workers' lives and theirs is a wide and varied ministry, calling boys and girls to become all that they have the capacity to be. Like David Livingstone, they say, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ." With Alice Freeman Palmer, they say, "I am trying to make girls wiser and happier. It is people that count. You want to put yourself into people; they touch other people; these touch others still; and so you go on living for ever."

The greatness of the life of actual doing characterizes these cathedral personalities. In them we see Christ's program unified for they live to produce Jesus Christ. The world needs more Christlike men and women. In this day of imperative need and golden opportunity, we must not neglect the children.

How great is the need as God sees it! One worker on a frontier of the great northwest has eighteen counties under his care, and in that territory there are 724 school districts *without any religious organization*. In another part of the northwest, in a territory as large as Massachusetts, with a population of 6,000, only two communities have church organizations. In another section of the same general territory, there is one Sunday-school parish, comprising a territory one half the size of Connecticut, with a group of Sunday-schools and only one missionary worker. There are parishes that amaze us because of their size, and thrill us by their challenge to give young people a real chance. One isolated territory is sixty miles in length and fifty in breadth; another is sixty by thirty miles; a third is one hundred miles long and in a radius of fifty-eight miles has a population of 5,000. Each of these sections has only one missionary worker. A fourth comprises 3,240 square miles with its only worker living 110 miles from the railroad; while in a fifth the leader is located seventy-one miles from the railroad and caring for the religious needs of 3,500 people while thirty school teachers are employed to care for their educational needs. In these great areas, the pioneer Sunday-school is often the only ministering Christian force, but in thousands of communities even this work is lacking.

In the rural regions of Georgia and Alabama, the mountain sections of Tennessee, Kentucky, and the Carolinas, multitudes of children and youth of the best American ancestry who deserve the finest opportunities possible in the way of religious education and training, have almost no facilities for training in Christian leader-



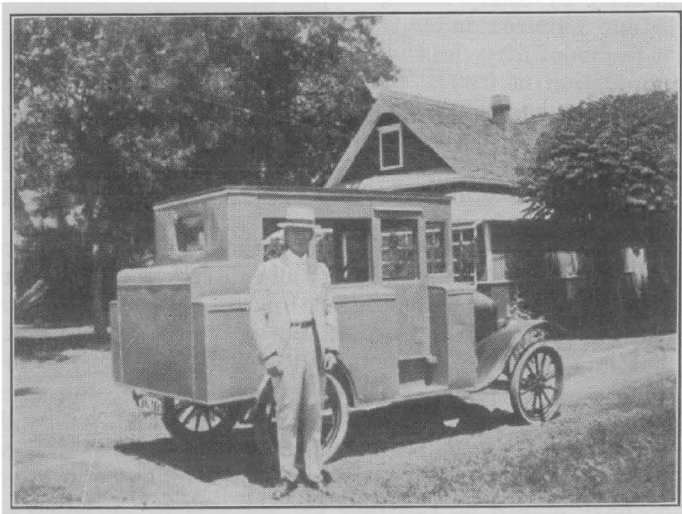
A "SKY-PILOT" REVIEWING HIS PARISH OF 300 SQUARE MILES ON THE FRONTIER

ship. Such rural communities furnish not only initial purpose along Christian lines, but an adventurous spirit that inspires young people to seek the paths of difficult service.

One Christian leader in the southwest wrote, "When I find that in Oklahoma and Texas, there are 1,200,000 children and young people without regular religious training, I feel something very definite should be done." In another southern state there are 900 rural communities where only itinerant preaching services are held, without any systematic religious instruction for boys and girls. In an adjoining state with a population of 2,300,000, there are 1,091,340 children and youth in Protestant communities who are not in Sunday-school. No wonder that a lad in that state, listening to the story of "The Lost Sheep," asked, "Did they fix the hole in the fence?"

In these frontier communities, young people do not have half a chance to make good in life. Think of a family of nine children, living with their parents in a house consisting of one room about sixteen feet square, never having attended Sunday-school and knowing nothing about the Bible!

Such needs, and the response of which they are worthy, make one's heart beat faster because of the glowing life pictures that challenge the brainiest and best of our college men and women. Out in the great frontiers of life are the biggest tasks that life has to offer; jobs for men and women with dynamic personalities, powerful and winsome, who can master a man and win a child. We still face the frontiers of service where there are lives to grip and lead to God; where youth can be touched with its noblest passion, and won to its highest ideals and enlisted in service for others.



A BAPTIST COLPORTEUR AND HIS AUTOMOBILE ON THE FRONTIER



INDUSTRIAL SCHOOL FOR MEXICAN GIRLS, HOLLYWOOD, CALIFORNIA

Rescuing Mexican Children in the Southwest

BY REV. VERNON M. McCOMBS, D.D., LOS ANGELES, CALIFORNIA

Superintendent of the Latin American Mission of the Methodist Episcopal Church

“**Y**OU young people will never know what it is to be born a Mexican baby. From the first moment of your life, you look up into eyes of confidence and Christian trust. It is not so with our Mexican babies.”

Francisco, the speaker, had come from Mexico's night in search of light for mind and soul and we helped him in his education. At an Epworth League convention, he made the above startling statement. A prominent governor of one of the Mexican states said to us: “Our people are ignorant, and therefore superstitious. In the mountain valleys and among the ignorant, probably half of the men and most of the women at some time attend the Roman Catholic church in Mexico. But in the towns and cities, where there is more education, probably one half of the women and none of the men attend mass. It is our aim to enlighten our people.”

In reaching the Mexican children from over the border, we are touching a far-reaching opportunity at its very center. The leading evangelical denominations are establishing practical training schools for tots in the day nursery, and for others reaching through junior high, especially to help belated, illiterate, proud, overgrown youth,

to train exceptional types and particularly to develop Christian leaders.*

A visit to Hampton and Tuskegee Institutes revealed what can be done for a race, and by that race for themselves. Somewhere, possibly, there rocks the cradle wherein lies a Mexican Booker T. Washington or Lincoln or another Juarez for the deliverance of the sixteen millions of Mexicans, every tenth one of whom lives within the borders of the United States.



YLIDIA—BEFORE TAKING

Results of this work are real and definite. One poor boy in New Mexico, who was encouraged to go to the mission school, and then to public school, was later graduated from the University of Southern California, with a gold medal in oratory; at Harvard Law School, won a *cum laude*, was Y. M. C. A. Secretary in Mexico City until his health failed and is now Attorney General of one of our states. Another case has resulted in producing a great preacher who is a State Senator.

Recently, a pastor told me how he was born in a little town of benighted, superstitious people. A plague became epidemic and the people put crosses over their doors to keep away evil spirits. This town came to be called "Las Cruces." In the Plaza School, later organized, Luis learned to adore the Christian missionary lady teacher, was converted, and is now a successful pastor on the

border at Tia Juana and Mexicali. The influence of such leaders as these helped to make the largely Spanish and strongly Catholic state of New Mexico a "dry" state long before the days of national prohibition.

Occasionally parents say that they do not want their children to have any particular religion until they become men and women. Doctor Lozada brought his two girls to our school, saying, "I have

* The Methodists South have very fine schools at El Paso, Laredo and other border points. The Presbyterians have schools at Santa Fe, Albuquerque and Los Angeles. The Congregationalists have a co-educational school at Albuquerque where the Methodist Episcopal Church, also, has two schools for the two sexes; and, also, girls' schools in Tucson and Hollywood, the Spanish American Institute for boys at Gardena, and the Christian Training School for Racial Leadership at the Plaza Community Center in Los Angeles. The Friends, Nazarenes and other denominations have smaller schools, including the Plaza or day schools which are popular along the border.

heard that you read from a Book each morning and have prayer. If you would not read from that Book, I would like to bring my girls to your school." The superintendent said, "We would appreciate greatly having your high-class children in our schools, but we cannot leave out the Bible. General Grant, whom you greatly admire, said, 'All the progress made by our country in Christian civilization we owe to the influence of the Book called the Bible.'" The girls came and were converted. At her father's birthday party, I asked Mina what we could take. She clasped her hands and said, "Oh, take him 'La Biblia.'" With some trepidation, we took him a fine copy of the Bible, in Spanish. As he opened the package Señor Lozada's eyes sparkled and he said, "A thousand thanks! How long I have wanted this Book. I shall read it daily as I go to my law office." Thus, through the children, we reach the homes not only of the ignorant, but of the cultured and the free-thinkers, who make up a vast majority of Latin American peoples.

It is wonderful to see the Gospel Teams, Nurses' Training Groups, Athletic and Literary Clubs which are being promoted under the leadership of the young people trained in mission schools, or those we have aided to attend a Christian college. One young Mexican among ten thousand students a year ago won a Phi Beta Kappa key, and is now studying at Drew Theological Seminary, where he is also a teacher in Spanish while securing his Doctor's degree at Columbia. His father is Doctor E. M. Sein, pastor of the Plaza Community Center Church, Los Angeles.

In no place does Christian training show such wonderful results as in raising up pastors. One brilliant student in the Christian Training School was a captain under the bandit Villa. Now he has a fine mission-style institutional church, and has three points on his circuit. Another student, who did not know how to read or write ten years ago, has led about one hundred twenty-five Mexicans to Christ. This lad, up from peonage, is pastor of the Long Beach Mexican Church,



YLIDIA—AFTER TAKING

and a cultured wife and university graduates assist him. It really breaks the heart of the missionary to move around among the beautiful little boys and girls with their eyes of midnight, surprisingly plump and promising, though coming from homes of poverty, still neatly dressed, especially if they attend Sunday-school, and to think what their future would be without Christian education to give them character and to find them suitable life mates.

It is sad to notice marks of inherited disease from social vice, rather common even among our mission school children, and to realize that the little girl, seen in her humble adobe home looking so bonnie, may all too soon wither into some pain-racked, prematurely-old grandmother. Little "Queenie" was brought by her parents seven hundred miles to be baptized and to be in our Christian surroundings. Her father had been a godless machinist, and her beautiful young mother a Roman Catholic. Queenie has led them both to Christ. Out of the squalor, vice and diseased conditions of the "Valley of Sorrows and Sighs" on the border, a few weeks of Christian culture raised up these "flowers of the border" who brought these tokens on Easter morning. The mission schools afford opportunities for discovering the evil physical conditions often of serious character. One crippled newsboy, with a heavy iron on his leg, was taken to a Christian surgeon who removed two bits of bone from the ankle. The lad is now about to enter the University after being captain of his high school track team.

It would require a great library to analyze the far-reaching effects, international, social, political, in our own nation and, most of all, relations to the realities of eternity. We met Colonel Mena staggering under the influence of drink in San Francisco. When three of his boys were put into our Spanish American Institute, the Colonel and his family came to church. The boys are now star students, athletes and orators. The last time I saw Colonel Mena, he was a respected and clean government officer—official inspector in the frightful resorts of Tia Juana. He and his family are members of a recently organized mission on the border.

Over and over come to me lines, as I look a million miles into the eyes of some sweet Mexican children standing at the parting of the ways:

"They are idols of hearts and of households,
They are angels of God in disguise;
The sunlight still sleeps in their tresses,
His glory still gleams in their eyes.

"Ah, those truants from home and from Heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The Kingdom of Heaven to a child."

Home Training as Citizenship Insurance

BY REV. WILLIAM BYRON FORBUSH, LITT.D., MEDIA, PA.

Managing Director of the National Honesty Bureau

“**I** NEVER had any father,” complained a boy who was in trouble. “When did he die?” inquired the sympathetic judge. “Oh, he isn’t dead, he’s a Shriner,” the lad explained.

There are thousands of orphans and half-orphans in America whose parents are not dead but are delinquent. Not all careless fathers by any means are Shriners, although many a father fails because he has seemingly “joined” everything fraternal except his own home. The principal occasion of wrongdoing on the part of children is that they had the misfortune to come from a non-functioning home. Carelessness in the home has produced as many criminals as has criminality.

Some children perish for lack of knowledge. Children are not born in possession of the Ten Commandments. Too few receive definite ethical teaching at home. If they are going to develop moral lives, they need to receive some moral “exposures.” They need to have goodness explained clearly enough to recognize it when they see it. They must learn how to give things their right names. When a recruit goes to war, we arm him and instruct him how to fight. When a young traveler is about to take a journey, we warn him of the perils by the way and give him a guidebook to his destination. Too many parents take a moral consciousness in their children for granted, and suppose that the child will know by instinct that which has never been mentioned at home. If they think about it at all, they seem to think that a child can learn to be good merely by sitting in Sunday-school fifty minutes a week. After a hundred business and professional men had been interrogated as to the lawless acts of their boyhood they were asked what they thought was the wisest way to deal with such infractions of right and justice. The great majority expressed the opinion that reasoning on the part of adults was most affective. This conclusion was arrived at because it was largely their own ignorance of right that had led them astray. Being good today requires brains as well as conscience. Never was it more true that children need “line upon line, precept upon precept, here a little and there a little.” Precept is the nozzle on the hose of conscience. Intelligent goodness implies an instructed mind.

Example of course is more potent than precept. Of late there has been a noticeable increase of dishonesty among the young. The age of criminals is rapidly lessening, and crime is becoming a boy problem. The testimony is that in 999 cases out of 1,000 of juvenile theft the first occasion was some real or fancied injustice suffered

at home. Children go wrong because no attention is paid at home to their childish deeds of dishonor, but they transgress much oftener because of home examples of dishonesty. Laxity in paying bills, borrowing without repaying, living beyond one's means, doing cunning tricks in business and boasting of them at home—all these constitute schools of dishonesty for children. Children are usually what their parents are. A group of youngsters was asked how many of them thought it right to avoid paying street car fare if the conductor did not notice the omission. Half of them thought it was right. The same questioner asked a woman's club its opinion. Half of these too thought it was right. The children agreed with their mothers.

Careless conversation in the home has much to do with juvenile delinquency. If a child hears his parents use such expressions as, "Oh, everybody's doing it," or "You can do anything that you can get away with," that child is almost certain to have a low code of honor.

On the other hand, the privileges of the careful home are unmeasurable. The conscientious parent may actually preempt his child for goodness. Even the prodigal cannot go irretrievably from his father's house into the far country if from early childhood he has received explicit precept and consistent example. He is fighting against the fibre of habit and the sinew of knowledge. Feed a child constantly with good ideas, good habits and good ideals, and you will not nourish a moral monster. The home that has always been a school of integrity and a field of honor is America's best citizenship insurance. Such homes today have certain powerful auxiliaries, some of them new, some of them old with new aspects.

The writer was much surprised to be told lately that, out of a certain Bible class of fifty wholesome young men, not one ever spent an evening voluntarily at home. The social gathering or, failing that, the street, was their invariable playground. This is too often the situation in our cities, where small living rooms and lack of opportunities for entertaining guests make the home unattractive to young people. But there are tendencies and opportunities that are beginning to be centripetal to the fireside. New and attractive games, the mechanical piano, the phonograph, and especially the radio, suggest new opportunities of bringing the old and the young together in the household. There is also a refreshing new situation in that old people are younger and—curiously enough—young people are older than ever before. The generations mingle more pleasantly and naturally. The Father and Son Movement, the Big Brother idea, the Boy and Girl Scouts, have all done much to help the young to like the older and the older to understand and enjoy the young. Actually sharing life between parents and children means much for moral opportunity.

The cheapness and abundance of reading matter today gives the home a new attractiveness, and suggests a new peril. Young people have, in the current papers and magazines, in the Sunday press, and in popularized books of knowledge access to a wider range of information and inspiration than ever existed before. The reading habit is becoming more nearly universal, and no habit has in it more resources and consolations. The new peril in books is not in juvenile literature, but in some of that which is supposedly written for adults. The nickel novel has almost been driven out by the more exciting movies, but the erotic novel of the hour is a pernicious peril. The Clean Book Campaign is a needed one. It is easy to put forth the special plea that a too rigid censorship of books might debar portions of certain highly esteemed classics, but the plea is fallacious. Though the Bible refers occasionally to subjects tabooed in conversation, it does not linger upon them with gusto, but sternly rebukes their iniquity. The argument that many works of fiction are, outside their lascivious passages, dull and dreary may be met by the consideration that these deserts of dullness only tempt to the discovery of their oases of pruriency. Their chief mischief however is not their clever descriptions of sensuality but their extra-Freudian emphasis upon the fallacy that resistance of desire is calamitous and that all passions are imperative. To permit any modern novel except by certain well tried writers to enter the home without examination by the adults is as dangerous as to welcome an unknown and unvouched for stranger into the bosom of the family.

The modern church, especially the well equipped and forward-looking city church, has become a mighty reinforcement to the home. It introduces the young child to his first social life, often is the earliest to interpret to him what "a party" means, and skillfully and wholesomely guides, entertains and inspires a graded series of social fellowships that follow the youngster from early childhood to manhood and womanhood. So wisely does the church interpret religion as a social matter that to him the church is, reverently speaking, as one youth called it, "God's gang," and the Christian faith is known as an enlightened and unselfish friendship, with the Divine Companion and with all His children.

We live under new and untried circumstances. We occupy drawers in twenty-story bureaus; we sleep on beds built against doors; we gather around radiators instead of open fires, but the home may persist even in flats; monogamy is still successful when really tried; children come into the world bringing love with them, and Christian homes with old-fashioned virtues and new-fashioned understanding, skill and consecration are still the best guarantees of a citizenry of integrity and faith.

Scouting and Camp Fire Work

BY RAY O. WYLAND, NEW YORK

Department of Education, Boy Scouts of America

THE awakened interest and resultant mobilization of several hundred thousand men and women who have accepted responsibility for providing leadership to boys and girls is the first and probably greatest service accomplished by such movements as Scouting and Camp Fire. It is only in recent years that the Rotary, Kiwanis, and other men's clubs, women's clubs and Parent-Teachers Associations, have taken up this important Big Brother and Big Sister work. A generation ago a boy enthusiast was often treated as a freak. Today we are proud to profess a nationally-awakened conscience in regard to our responsibility to provide young people with wholesome leisure-hour diversions of character and citizenship training value.

America's greatest asset is her youth, and her greatest need is an effective means of character-training, going far beyond the public school curriculum in bringing up a generation of citizens, who regard citizenship as an obligation, as well as a privilege, accepting service as the corollary of liberty. We must raise up a generation of youth worthy, and capable under God, of being trusted with the destiny of this Nation—a generation which makes no distinction of class or creed in relation to the common responsibility to stand together as one people under one flag, guaranteeing liberty and justice to all men.

Scouting and Camp Fire both recognize the fundamental relation of the Church in any program of character development. It is the only institution which travels along beside the home in the life of the individual from infancy to the grave, throwing a protective arm around the sanctity of the home and the sacredness of the marriage bond, generating the moral and spiritual power necessary to maintain high standards of social conduct.

Boy Scouts, Girl Scouts, and Camp Fire Girls, have therefore prepared their programs not as a substitute for, but as supplementary to the program of religious education provided by the Church; and it is intended that these programs shall be so correlated with the religious instruction of the Church school as to provide the recreational, expressional and social club life necessary to make a well-rounded program of spiritual, social and physical development for the youth of the Church.

THE BOY SCOUTS

Ask the Scoutmaster, "Where is the lad in khaki first made a Scout?" and he will answer, "In his heart." Passing tests and



BOY SCOUTS LEARNING TO ENJOY MORE ABUNDANT LIFE

donning badges and the Scout uniform no more make a Scout than cap and gown make a college graduate. In becoming a Tenderfoot, the Scout takes the following Scout Oath or promise:

"On my honor I will do my best:

1. To do my duty to God and my country and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake and morally straight."

The Scout motto is "*Be prepared.*" A Scout does a good turn daily, for which he does not expect and will not accept pay. The twelve Scout Laws are:

"A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

Except a boy has embodied these worthy principles in his daily life, he is not in reality a Scout; but with these he is a true Scout, and a high type of future citizen.

Let us assume that we have a first class Scoutmaster, and dwell for a little while upon what he will do for the boys.

"1. Since it is presumed that a Scout is worthy of being trusted, he is placed on his honor. There is no spying on the actions of a Scout. If there is anything that will inspire boys as well as men to be noble, it is to be constantly conscious that good people are expecting them to do their best.

2. Boy Scouts are taught loyalty to country and the significance of patriotism. They learn the history of The Flag, and the meaning of every star and stripe, as well as the ideals for which it stands.

3. The Scout is inspired to be helpful at all times, and in all places.

4. A Scout is taught to be friendly to all, and a brother to every other Scout.

5. Scouts are courteous and refined, especially in the presence of women and older people.

6. A Scout is kind.

7. A Scout is obedient not only to Scoutmaster, but to his parents, teachers and others having authority over him.

8. A Scout is cheerful. He obeys with a smile. He will not nurse a grouch.

9. A Scout is thrifty. He is taught to care for property, and to save money, pay his own way, and be generous to those in need.

10. A Scout is brave. He faces dangers fearlessly. He has convictions and maintains them, in spite of the coaxings of friends and the jeers of enemies.

11. A Scout keeps clean in body and thought. He stands for clean speech, clean sport and clean habits, and travels with a clean crowd.

12. A Scout's attitude toward God is that of reverence. He has a religion, to which he is devoted, and he shows all due respect for the religion of others."

More than two million Boy Scouts have had the training since the Boy Scouts of America were organized in 1910. The present enrollment is 600,024 Boy Scouts and Scout Officials. The great majority of these Scouts are enrolled in church groups, or community troops meeting in church buildings, and all of them are directed by Scoutmasters who have pledged their allegiance to God and their loyalty to the Church.

THE GIRL SCOUTS

The aim and method of the Girl Scouts is very similar to that of the Boy Scouts, but it is an entirely separate organization. Their activities center about three main interests: home, health and citizenship—and are designed not only to give to girls essential information in these fields—but more important, to develop habits of service and healthy living.

The Girl Scout program is available to girls 10 years of age, but the great majority of its members are girls from 11 to 15, with the highest number of enrollments at 13. The greatest number of Merit Badges is awarded in the home-craft division, in which the leading subjects are: laundress, cook, home maker, hostess, needle-woman, dressmaker and child-nurse. In the health-activities division

the leading subjects are: health winner, first aid, home nurse and health guardian.

The membership of the Girl Scouts has had a most remarkable development in the last six years, mounting up from 8,455 in 1917 to 128,000 active members in 1923. In ten years' time the Girl Scouts have trained more than three hundred thousand girls. They are organized in all the States, in Alaska, Hawaii, Philippine Islands and Panama.

THE CAMP FIRE GIRLS

The active enrollment of the Camp Fire Girls at present includes more than 160,000 girls and girl leaders. About 40 per cent of these belong to groups organized in the churches while 50 per cent is found in groups with the home as a basis. This suggests the basic Camp Fire principle that a girl's interests during adolescence center in



(Photo by Publishers' Photo Service)

CAMP FIRE GIRLS AROUND THEIR COUNCIL FIRE

the home and in home circle relationships. Camp Fire Girls are organized in all the states, and in 17 other countries.

The aim of the Camp Fire program is not only to conserve leisure time, but also, through leisure time activities, to build up ideals that will find expression in the cheerful performance of home duties, in love of nature and the out-of-doors, in unselfish and patriotic service, and in various kinds of craft work.

The Camp Fire Manual is a veritable storehouse of interest and practical suggestions of things that girls of 12 to 20 years of age like to do. Honors are awarded for more than 800 subjects and distinct types of work. In 1922 more than two million honors were won by the Camp Fire Girls of America alone. The subjects for which the highest number of honors were awarded were: home craft, health craft, hand craft, citizenship, nature lore, business craft and camp craft, in the order named.

The Camp Fire slogan is "Give Service." Its watchword is "Wohelo," formed from the first two letters of the words "work," "help," and "love." The tasks which the girls perform to win their ranks are classified under six crafts, namely: home, health, hand, nature, camp, business and citizenship. Each craft has a symbolic color, and for each honor the Camp Fire Girl is awarded an honor bead having the color of the craft under which the honor appears.

Three ranks open to the Camp Fire Girls are entitled, "Wood-gatherer," "Firemaker," and "Torch Bearer." It takes a long time, real desire and faithful effort to *learn* and to *be* the things required of the Torch Bearer, and to be able to say, when she receives the symbol of the rank:

"That light which has been given to me, I desire to pass undimmed to others."

Each of the above named organizations fits into the program of a local church school and recognizes the importance of religion in the character development of the boy and the girl. They sound a distinct spiritual note but each religious group must provide the special training which it desires its own boys and girls to receive.

By affording wider contacts of national and international fellowship Scouting and Camp Fire become a uniting influence in a divided world. They travel arm in arm with every church which believes in God, and through individual and group service they become a strong arm of the Church in fulfilling its commission to establish the Kingdom of God among all peoples of the earth. Scouting and Camp Fire need the Church and the atmosphere which the Church and the Church school alone can provide. The Scout and Camp Fire programs, also enrich the Church programs in the recreational and expressional life of boys and girls.



PLAYING ON THE CHURCH LAWN TO MAKE HEALTHY BODIES

What One Church Is Doing

BY REV. ARTHUR HENRY LIMOUZE, CLEVELAND, OHIO

Minister of the Glenville Presbyterian Church

IN a community on the outskirts of Cleveland where twenty-five years ago a handful of people picked their way over dirt streets by the light of barn lanterns to the church services, today we find the bustling traffic of one of the busiest sections of Cleveland. Farm lands have been cut up into building lots and banks, stores, theaters, offices and other structures of a well defined community life tell the story of the change that has come over Glenville, once famous for its race track.

With the changed conditions such as are experienced in so many cities where residential districts have given way to business, there has come a new and different type of population. This newer type is predominantly Jewish, mainly of Russian and Central European stock. One of the grade schools in our parish, which cares for 1,064 children, reports one third of that number to be Jewish, while a quarter of a mile south of the Church is a population which is practically all Jewish. In this area within the past five years, synagogues have arisen as if by magic, while one of the finest and best equipped Jewish centers in America, costing a million dollars, with swimming pool, gymnasium, restaurant, ball room, and a synagogue seating 2,500 people, has recently been erected. Today, in this neighborhood, there are Kosher chicken venders, odds and ends shops, and all the other evidences of a Jewish community of 25,000 people where once Protestant leaders looked for strong churches.

The Glenville Presbyterian Church is working out a program with definite objectives. Realizing the fact that churches die in

changing communities because they are unready to face the new conditions, the church's leaders are trying to foster a sense of community responsibility by attempting new approaches, especially through the children. An expanding program of contacts with the homes of the community has been put into operation for the purpose of making its opportunities indispensable to the children and their parents. The approach of the church to its community task is based upon the conviction of the need of the whole neighborhood of the Gospel of Christ, and the response which comes from people when that Gospel is lived out by those who believe in its message.

The church has the usual societies which are adjuncts to the public service of worship and the Bible school, such as young people's organizations, and women's and men's groups in missionary and church interests. It has also graded and grouped the children of the congregation and community into small organizations which meet during the week and in this way is endeavoring to bind the homes from which they come more closely to Christ and His Church.

The groups range in age from four or five years to sixteen or seventeen, and are led by volunteers working under the leadership of a well trained, full time director. The special expenses are met by the children's dues or offerings, each class and club being self-supporting. The only cost met by the church is for the director's salary, and the maintenance of the building. The effort has been not only to develop the groups, but also to cultivate a leadership for them within the church. Among the volunteer leaders are several high school and college students who a few years ago were members of younger groups in the church. It is significant that a few of the older boys and girls have, as a result of this experience, been discussing their life work in the light of the missionary enterprise.

The activities of the children center in a few definite interests: missions, Bible instruction, and service are placed in the forefront. There is also the social outlet through which in games, outings, camping trips and other forms of recreation, opportunity in happy self-expression is given to the boys and girls.

The missionary program focuses itself in the two missionaries supported by the church, and is widening to include a third living link. Two of the girls' groups have named themselves after these missionaries, and all cooperate in projects which bind them to the task afield and enlighten them as to the larger world need of the non-Christian peoples. The children take great pleasure in making articles, or purchasing things out of their spending money to be sent to the mission fields. Nothing cheap, trashy, or useless is sent.

The missionary interest is tied up with the spirit of worship, Bible study, and music. From the girls, a Junior Choir has been

organized, to assist in worship in the Bible school. Honors are given for Bible reading, church attendance, and other similar activities. All this is done in a perfectly normal way and into it the children heartily enter.

The social activities revolve about things that children like. As the church has no gymnasium, its Men's Bible Class engaged the high school gymnasium for one night a week and secured a physical director to train the boys from twelve to twenty years of age. Some members of the church place their summer cottages on the lake front at the disposal of small parties for short outings. The Presbyterian Union of Cleveland conducts each year a large camp on Lake Erie fifteen miles from town. Just prior to the Daily Vacation Bible School as many children who wish to go to camp are sent off for ten days with the understanding that on their return they will attend



TRAINING THE CHARACTER AND SKILL IN THE HAMMER AND SAW CLUB

the Daily Vacation Bible School for four weeks. Representative young people, whom we hope to develop into leaders, are also sent to one of the Summer Institutes, the church paying half, or all of the expenses.

It is a happy work in which the church finds pleasure. At the last annual meeting of the congregation, each class and club was represented by its officers, one of whom made the report of his class or group work for the year. The children were made to feel their oneness with the larger organizations of the church, and at the same time the church people saw what the future can be if we care for the present. Thus, in a quiet way, children and homes are being brought under the influence of Christ. This program works in a church that is just like hundreds of others in America. It is not spectacular, and doubtless is deficient in many things which others may feel important. It is an honest and fruitful effort, in the name of Him, on Whose great heart rest the needs of the boys and girls of the world, to do something for "the least of these."

Why Burns Gave Up Business*

Team Work for the Rural Community

BY COE HAYNE, NEW YORK

Author of "Race Grit," "For a New America," etc.

THAT Burns should give up a good business connection and calmly choose a pastorate on what the Home Mission Board of his denomination considered the toughest field in Pennsylvania rather mystified some of his friends. They judged that his young wife and two promising boys deserved somewhat better of him. But he was not long a mystery to the people he came to serve. Everybody understands friendliness in a neighbor and Burns first of all was a good neighbor. If his efforts during the first few weeks in the little town which for the purposes of this record will be called Middle Grove, resulted in any permanent good, the fact that he convinced a fair majority of his church members that he was glad to live in their town should be registered as not among the least desirable accomplishments.

The Middle Grove people were of average intelligence at least. While they were unconscious of some of the disadvantages under which they were living, they knew that as a community Middle Grove was not meeting certain needs. The constant desertion of the place by their young people told them so.

Burns was sincere. He loved the community for what he hoped, by the grace of God, it might become. He loved the little, old ramshackle of a church building because it had been a place of worship for people who, during the past generation or two, had found God there and whose lives had been a blessing to the town. That the building had ceased to meet community needs did not cause him to condemn it. On the other hand his reverence for the ancient building as the house of God brought to its pews some people who had not entered the church door for many years. But this is not to say that he was at all satisfied with the equipment for the upbuilding of the Kingdom in Middle Grove.

Burns came upon the field with no rash notion of transforming the community at once. But he possessed what Professor Edwin L. Earp calls the "engineering skill to keep folks at work without friction." He had the sense to find out first of all what were the needs of the community. The result of a scientific survey was presented in a pleasing way to the people. He made a chart of his parish and in graphic style showed how and why the church could

*Reprinted by permission from Mr. Hayne's new book, "For A New America," published by the Council of Women for Home Missions and the Missionary Education Movement, copyrighted 1923.

and should function in its relation to other saving agencies in the community. He had the ability to wait as well as to work.

While Burns could be read like an open book by his parishioners and neighbors he began after a time to talk in a way that puzzled many. What did he mean when he said that the church must relate itself to every legitimate community activity—including the planting of corn and potatoes—or the community itself would die of old age? What could the church do besides support a pastor whose duty it should be to guide folks to heaven?

"We should so organize our work as to render a wholesome service to the entire community," he said in substance.

Generalities were not a part of this young workman's mental and spiritual operating plant. He soon called his people together to consider a means of supplying wholesome recreation for the young people who were seeking unwholesome social enjoyment elsewhere. When he made a plea for a community hall scarcely a person could look ahead that far; nevertheless the women were ready to back him in the project. They had eighty dollars in hand, accumulated as a result of chicken-pie suppers and bazaars. Somebody made a motion that a building committee be appointed; the motion was carried by the women. Then a brother thought he saw a way to shelve the whole proposition.

"Seeing that the pastor is the person most interested in this subject I move that he be a committee of one to carry it out."

Burns did not dodge. On the other hand, he considered that a fine start had been made. The following morning a farmer was driving past the church lot on his way to the county seat with produce when he saw his pastor with pick and shovel digging a trench.

"What are you up to, might I ask?"

"Excavating for our community hall," replied Burns.

"I don't quite understand."

"This is the committee our people selected and it has commenced to function."

As the farmer drove on he indulged in a bit of constructive thinking as a church member. That real enlightenment was granted him from some source was evidenced by the rapidity with which he drove back to his barn and threw a scraper and a shovel into his wagon. While this record must remain incomplete as to what was done with the produce, it can be stated with authority that the entire day, in addition to several subsequent days, was spent by this farmer with his pastor on the site of the proposed community hall. Others came to the lot and fell to with an enthusiasm which furnished one more proof that the desire to express genuine love for one's community is contagious. There ensued no lack of labor, lumber or cash to bring this first building project to a successful conclusion.

There were three other communities included in Burns's parish and one after another put up a building to house the social activities of young and old.

The road to the county seat, over which the Middle Grove farmer was about to take a load of produce the morning he discovered his pastor in overalls, was a poor one. During certain seasons it constituted a serious barrier to community progress; it prevented the ready transportation of crops to city markets; it isolated Middle Grove as a rural trade center; it kept people home from church. For people to ignore a poor stretch of road is both uneconomic and unChristian. Therefore Burns attacked the road evil as he would any other public nuisance. The organization of a Road Improvement Association was the first step; when four fifths of the farmers in the parish joined the association, a united appeal was presented to the court to enforce its own ruling concerning this same piece of swamp road. The court told the road supervisors that delay would no longer be tolerated. The road was macadamized.

Burns, it has been intimated, found a community that was underestimating its own possibilities and living far below its privileges *without knowing it*. As a minister he considered it his duty to make some of these privileges his own. He did not disregard the saving agencies outside of the Church designed to help him and his neighbors. Some of the folks were not opening the doors to the representatives of these agencies. There was the Farm Bureau for example. The agent had been having a hard go of it in the promotion of better farming methods. The preacher struck hands with the agriculturist. Quietly the man of the pulpit began work with the hoe and within two years was known as the champion corn raiser of the county. He plotted his own garden and demonstrated the value of the application of nitrates, potash or lime to poor soil and the practicability of seed tests. This took but a little more time than the raising of corn of a less regal grade would have done. In the meantime the agent of the Farm Bureau found open doors that formerly had been closed.

Team work for the community became a recognized slogan in Middle Grove. That it became an inter-community ideal is the opinion of people in the county who know anything about the entertainments held in the four community halls built under Burns's supervision. The young people at each place prepared one program which they gave four times; thus there were held during one winter sixteen entertainments—four in each community. In addition to the "home crowds" there were visiting parties to increase the audiences. Accordingly the social life of a large country area was raised to a higher level. Acquaintanceships were widened under wholesome influences. The somewhat boisterous public affairs, promoted for commercial reasons only, which had been patronized by the young

people because they had no other place to go, gradually lost for them their attraction. In the course of a few months these same young people were rallying about the young minister when he inaugurated his training classes for religious workers. They offered themselves for baptism and membership in the church. They became the Sunday-school teachers and leaders of groups for Christian service of various kinds. They are to be found there today carrying on in His Name.

The reconstruction of church life in the open country will continue or the virility of American life in many urban as well as country communities increasingly will be impaired during the generations immediately ahead of us. Declared Hon. Gifford Pinchot at the first conference held by the Commission on Church and Country Life: "The permanent strength of any civilization is best measured by the soundness of life on the land. It was the failure of agriculture far more than the decadence of the cities that sapped the power of ancient Rome. The farmer feeds and clothes us all. From the country comes the strong new blood which renews the vigor of the towns. The tenacious spiritual ideals of the open country constitute our most resisting barrier against the growing laxity and luxury of our social organization. It is the country church rather than the city church which is in fact our best defense against the advance of the evils of our time."

Burns believes that the Church, under gracious and determined leadership, may rank as the most attractive force in any community. There is a growing company of young men and women in America who, like Burns, are facing the rural problem without seeking an alibi for themselves. If country life is not what it should be they are determined to cease blaming their progenitors for the situation. On the other hand, by no false optimism are they blinding themselves to the actual difficulties connected with rural church work. If the country places are among the lost home fields then they will be reclaimed when as definite life enlistments are made for the rural work in America as are made for the foreign work. The same type of Christian manhood and womanhood, the same devotion, the same courage are required for the one field as for the other.

BUILDING FOR ETERNITY

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on those tablets something which brightens all eternity."—*Daniel Webster.*

Overcoming Spiritual Illiteracy in America

Some Results of the Week-Day Church School Movement

BY REV. WALTER ALBION SQUIRES, B.D., PHILADELPHIA, PA.

Director of Week-Day Religious Instruction, Presbyterian Board of Publication and Sabbath School Work

THE growth of the Week-Day Church School Movement is a striking religious phenomenon. It began less than a decade ago and its growth has been largely within the past three years. In 1920 there were less than fifty schools; in 1923 there are approximately one thousand schools with nearly a hundred thousand pupils enrolled. Since some of these schools have been carried on for nearly ten years, it seems timely to attempt to discover what the week-day church school movement has thus far revealed.

1. *The movement has revealed a growing appreciation of the importance of religious education and a consequent discontent with the ordinary educational program of the Church.* A flood of inquiries is pouring in to every denominational agency having charge of religious education. These inquiries come from all parts of the United States, from Canada, and from foreign mission fields, showing that there is an awakening interest in religious education which is not only nation-wide, but world-wide. It would seem that churches everywhere are awakening to the fact that their greatest opportunity for service is offered by the child life of their constituencies and that the approach to child life must be the educational approach. Many churches have taken to heart the alarming statement that our religious educational agencies are not reaching half of the children of America and are holding less than half of those they reach for a long enough period to bring them into lasting fellowship with any religious organization.

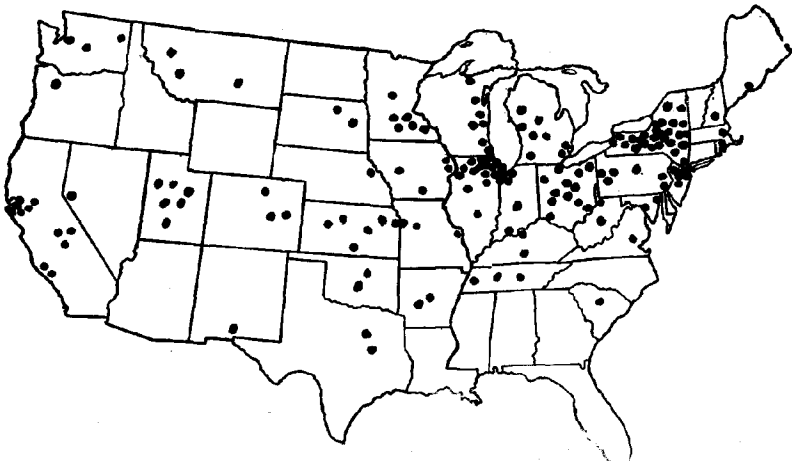
Of course there are church members and sometimes whole congregations on whose ears statistics like these fall without apparent result. There are churches characterized by prophetic vision and progressive methods and there are churches of a wholly static type. The former must lead in a movement like the one we are considering. The others will ultimately follow when the movement has demonstrated its worth and its efficiency and is passing over into the realm of methods deemed traditional.

Church people sometimes appear to be less interested in the week-day church school movement than are other people whose connection with the Church is uncertain or non-existent. The movement for week-day religious instruction began with public school people and they have been, almost without exception, its hearty supporters. Judges of juvenile courts have seen the tide of adolescent crime and

juvenile delinquency rising higher and higher and they have said that the underlying cause is spiritual illiteracy. Business men have felt the ground-swell of social upheavals in other lands and have turned preacher-prophets, proclaiming that unless our American children and youth are grounded in the principles of righteousness our civilization will crumble into ruin at no distant day.

2. *The movement has shown that it is practical.* Week-day church schools have been organized in nearly all the great cities of America. They have demonstrated that they can live in the city slum and in the great church of the fashionable suburb. Week-day church schools have flourished in the smaller cities and towns and in the country villages and have been organized in the open country. In

COMMUNITIES WHERE WEEK-DAY RELIGIOUS INSTRUCTION HAS BEEN ORGANIZED



one township of Michigan where three Sunday-schools were reaching only about fifty children with a low average attendance, week-day church schools were organized and soon enrolled more than a hundred children with an average attendance up to public school standards. Communities that have been unable to keep up a Sunday-school for more than a few months in summer, if at all, are now able to maintain a week-day church school throughout the public school year and to enroll practically all the children.

The movement has a way of reaching the spiritually neglected children of the nation. Sixty per cent of the children of America are not in Sunday-school, or in any school where religious instruction is given. This army of children growing up in spiritual illiteracy is *twenty millions strong*. The week-day church school has shown its

ability to gain recruits from this menacing army of spiritually neglected children. In some communities of Hammond, Indiana, ninety per cent of the children who came into the week-day church school classes were not attending Sunday-school. Many of them did not know what a Sunday-school was.

It has been shown that the children will attend a week-day class of religious instruction, even when they must give up playtime to do so. In one city a thousand children were enrolled in week-day church school classes, meeting before public school hours in the morning. In most communities where efficient teaching has been provided the problem has not been how to get the children to attend, but how to take care of those who wish to enroll.

It has been demonstrated that week-day religious instruction is financially possible in practically every American community. Of course, week-day church schools cannot be put on the right basis until the people of a community get over the notion that religious education can be given adequate financial support through penny offerings of the children. Part-time paid teachers, good housing and equipment, attractive lesson materials, and adequate supervision for two hours a week of religious instruction can be secured usually at a cost of about five dollars a year for each pupil.

The public schools can cooperate with the week-day church schools by granting public school time for the meetings of the church school classes, and this cooperation is a distinct advantage to the public schools. An efficient church school supplies that element of education which is lacking in the American public school. It helps public school teachers to maintain discipline, and to grapple successfully with those moral problems which are ever an important phase of public school education. The church school courses are, moreover, in themselves possessed of a high cultural value, so that the time given up by the public school for the use of the church school is by no means so much time lost from the educational preparation of the child for life and citizenship.

3. *The movement has developed three types of organization and has demonstrated the particular values of each.* Week-day church school plans vary widely. They may, however, be grouped into three fairly well defined types. There is what has come to be called the Individual Church Type. Under this plan an individual church carries on week-day religious instruction as a part of its regular educational program and without cooperating with any other church. Sometimes all the churches of a community have their own week-day classes for religious instruction, but they unite in an overhead organization which has advisory relationships with the week-day church schools. This overhead organization attends to such matters as securing public school time for the church school classes, advertising, the preparation of teachers, and other like matters. This plan has come

to be called the Denominational Community Type. When the churches of a community create a community council of religious education or similar body and delegate to this council the week-day religious instruction on an interdenominational basis, the plan of organization is called the Interdenominational Type.

Since the Individual Church Plan and the Denominational Community Plan both provide for week-day religious instruction on a denominational basis, the issue is logically between these two types and the Interdenominational Type on the other hand. One of the live questions of the day is concerned with these week-day church school types. Shall week-day religious instruction be placed on an interdenominational basis or on a denominational basis? The Interdenominational Type has the advantage of being in line with a growing spirit of friendliness among denominations and is often urged strongly on these grounds. Moreover, its creation of one course of study and one supervisory organization for a whole community makes for efficiency. It, however, has one or two grave defects which have not as yet been remedied. The pupils of week-day church schools of the Interdenominational Type are apt to go out from these schools without having formed any lasting relationships with any church organization. Under this plan also the week-day religious instruction is not correlated with the Sunday-school instruction and the other educational influences which the children receive in the churches. The two schools, week-day and Sunday-school, often overlap and common goals are lacking.

The Denominational Community Type of week-day church school has the advantages arising from the fact that under this system the week-day religious instruction is a part of the regular educational program of the individual church and can thus be built into a correlated program where all overlappings and consequent lack of efficiency are eliminated. It thus enables an individual church to conduct a church school which is unified as to its program, and is correlated in all of its activities; a church school efficient beyond anything thus far known in America. It has made possible for the individual church the Correlated School of Religious Education in which the work of the Sunday-school, the week-day church school, and the expressional organizations such as Christian Endeavor Societies are merged into one educational agency with a common course of study, a common supervisory and administrative organization, and common goals.

In the opinion of the writer the first responsibility for the religious nurture of the child rests with the home and the individual church with which the child's family is connected. If the individual church can delegate a part of its task to an interdenominational agency of religious education and thus encourage interdenominational friendliness, well and good; provided that the educational needs of the child are as well cared for under interdenominational oversight as

they are under the other arrangement. The spiritual need of the child is the end we must keep constantly in view. Week-day religious instruction ought not to be degraded into an agency for promoting denominationalism, neither ought it to be made into a life preserver for floating interdenominational agencies overwhelmed by financial embarrassments.

4. *The week-day church school has produced valuable religious educational results.* Pupils have gained a grasp of Biblical and spiritual truth comparable to the understanding they usually attain in public school studies. Public school teachers and principals have said that the conduct of pupils has undergone marked improvement as a result of the organization of church school classes cooperating with the public schools. Parents have borne similar testimony concerning better conduct of their children in the home. In some intermediate week-day church school classes every pupil has made a decision for the Christian life and has united with the Church.

5. *The week-day church school movement has brought within sight an all-American system of religious education for all the children and youth of the land.* In nearly a dozen communities every child in the public schools has been enrolled in classes for week-day religious instruction. The movement is fair to all religious bodies. It puts them all on exactly the same basis. It makes possible a public school system for all the children of the nation and an equally extensive and efficient church school system wherein each child attends the class where the kind of religious instruction is given which is in harmony with the wishes of the child's parents. When perfected the week-day church school will make parochial schools unnecessary and will remove the excuse for any complaint concerning "double taxation."

THREE THINGS YOUNG MEN NEED

I pray that your love may abound yet more and more in knowledge and in all judgment.—*Phil. 1: 9.*

The sort of men needed today is well expressed by old Dr. John Brown, of Haddington, who spoke homely Saxon to the students who applied to him for instruction. He would say, "Young gentlemen, ye need three things: ye need learning, grace, and common sense. As for the learning, I'll try to set ye in the way of it, as for grace ye must always pray for it, but if ye have na brought the common sense with ye, ye may go aboot your business!" These three weighty things will be good ballast for a ship, and enable a man to outride many a gale that would otherwise capsize him.—*Henry Dening.*

Results of Religious Work for the Young

BY REV. HERBERT W. GATES, D.D., BOSTON, MASSACHUSETTS

Missionary Secretary of the Congregational Education Society

SOME years ago, in one of our large Western cities, a business man often found it necessary to drive through a section populated largely by people of foreign birth. He did not drive an automobile in those days, but even the steady mare, that shared something of her master's love for children, had to be driven with care to avoid running over the youngsters who thronged the streets. Being both a lover of children and a far-sighted Christian citizen, this man made inquiries into the religious education of these children and found it to be worse than none. The result of his thinking was a mission Sunday-school that later grew into a church, from which young people have gone out to become Christian leaders in scores of communities throughout the Middle West.

This Christian business man believed heartily the words of Phillips Brooks: "He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their life can possibly give again."

Dr. Russell Conwell, in his book "Manhood's Morning," gives a list of 147 names of men distinguished in practically every line of human endeavor—science, invention, music, art, literature, statesmanship, commerce and religion—every one of whom achieved enough to demonstrate his power and ability before the age of twenty-eight and most of them while yet in their teens.

Studies made twenty years ago showed that the great majority of all those who join the Christian Church do so in this period of youth. The first high point in the curve, according to those studies, came at 13 years of age, the next at 17, and the last at 20. From this point the line descends rapidly. More recent studies, made by Professor Athearn, covering 6,194 persons of five denominations and in 43 states, show the median age at which these persons joined the Church to be a little over 14. Note that this is not the average age, but the middle point in the entire series. Nearly one half of all these persons joined the Church at from 9 to 14 years of age.

Seventy-five per cent of all Church members are received into the Church before the age of 21. This justifies Professor Athearn's statement that the chances are three to one against a person joining the Church after 21 years of age.

On the other hand, criminal statistics inform us that a very large majority of the arrests, convictions and commitments to prison occur during this same period of youth.

Here is at once a challenge to the Church and a demonstration of her opportunity. These are the formative years during which fundamental ideas, attitudes and interests are being established. Character is largely settled by the later teens. Even though, through some powerful influence, the trend of life may be altered in mature years, the contrary pull of these earlier habits and modes of thought is seldom if ever eradicated.

All this emphasizes the immense importance of the results of our educational work during childhood and youth. There is ground for serious thought and some concern. More than half of our pupils are dropping out of Sunday-school before later adolescence. While one cannot so accurately measure the results achieved with those who remain, no thoughtful leader can feel satisfied. Few churches would claim that we are turning out anything like a due proportion of aggressive, loyal, resourceful leaders in Christian activity.

There are some signs of a trend for better things which suggest the way out and up. Slowly, but surely, the tide of educational consciousness in the Church is rising. Trained leaders are being called into service, skilled in teaching methods and able to train others. Church buildings, planned and equipped for religious educational purposes are becoming more numerous. It is true, as a writer in *The Ladies' Home Journal* has recently pointed out, that many of our schools use a system of lessons from which the best results cannot be expected, on the other hand, better methods and materials better suited to the needs of the growing child are gaining ground.

Missionary education is making a distinct contribution to this advance. Leaders are recognizing it as an essential factor in a Christian program of religious education and are discovering in the various missionary activities of the Church the finest sort of material for project work. The pupils are gaining more of a world vision, establishing attitudes of respect and sympathy toward other peoples and are being led into a larger share of participation in the activities of their own church and school.

In a New England church where a monthly missionary program, more or less mechanically conducted, was the rule, it was decided to give the young people more responsibility for the preparation of their own programs. A class of high school boys studied the work of one of their mission boards and dramatized its appeal for funds in so interesting a manner as to secure from the school one of the largest missionary offerings it had ever given. Better still, they started new lines of interest. Other classes took up the work and, within a short time, had produced three programs of such merit that they were published by the respective boards whose work they presented and widely used throughout the denomination. More significant still, the members of that class of boys joined the church within a few months. When asked for their reasons they referred to that

missionary program, saying: "That was the first chance we ever had to do something really our own that seemed to count with the church." This had given them a sense of partnership in the enterprise which they now wished to make more complete.

A teacher in another school had been seeking some means of creating real interest on the part of her class of girls. She finally suggested that they make some good booklets, illustrating Bible stories or teachings, to be sent to mission schools at home or abroad. Here was an immediate, practical, and interesting motive for their Bible study. They responded to it at once. One girl produced a booklet on "Jesus as a Healer." The cover bore the title and a picture of Jesus healing the sick. On the first page was a picture and the narrative, in the words of the New Testament, of the day at Capernaum. Then followed a series of pictures, each with its brief descriptive note, illustrating how Jesus heals today. Here were a Red Cross nurse, a mission hospital with doctors and nurses at work, a Boy Scout giving first aid and so on. Think of the value of such an interpretation in the mission school in India!

Another class of high school boys chose as the theme for a service of worship, which they were to lead in their department, the work of the Home Mission Board of their church. They sent for copies of the printed report and other literature, studied these with a thoughtfulness that many an older person might well imitate, and gave a report which held the attention of the department from start to finish. The subject had been divided up among the members of the class, each taking his turn. They told of the organization of the Board, the various types of work carried on, the different races and classes of people served, the value of this service to our nation, and wound up with a definite and clean-cut expression of their conviction that such an organization should have loyal support.

In a number of schools groups of boys and girls are taking as a project their own church budgets including that for missions and benevolence. The immediate purpose in such projects is the preparation of posters, and other pictorial forms of presentation as their share in educational publicity connected with the Every Member Canvass. More than one parent has been taught more about his church by his own youngsters than he ever knew before.

These examples, chosen at random from a variety of schools, are evidence of a new day in religious education. As one superintendent put it: "It has changed the attitude of my school from that of passive non-resistance to that of active interest." It is giving a strong motive for study and real learning. It is making God a real presence and the Christ-like, brotherly life an experience rather than an abstraction. It is leading boys and girls to share in such experience instead of merely hearing someone talk about it. Here lies our great hope for a Christian America.

Education—Religious vs. Christian

BY REV. HAROLD McA. ROBINSON, D.D., PHILADELPHIA, PA.

Secretary of the Presbyterian Board of Publication and Sabbath School Work

ALL sorts of people tell us that if a child does not receive a religious education he will grow up to be a menace to society. If we admit this, does it make any difference whether the child receives a Protestant religious education (evangelical or non-evangelical), a Roman Catholic religious education, or a Jewish religious education (orthodox or reformed)? The form of the question may be open to the criticism of intolerance, since it excludes from consideration other great historic religions and confines itself to types of Judaism and Christianity current in the United States. Thus narrowed, the question admits of two unequivocal answers.

The first unequivocal answer is "No." This answer may arise out of the bewilderment of the man on the street with the religious confusion of the day. His confidence in this or that religion may be shaken while at the same time he retains a vague feeling that religion itself is a good thing. He may be anxious that his children should receive some religious education without at the same time caring what kind it is, so long as it is up-to-date.

Or this answer may arise out of a reasoned conviction that the specific characteristics of Christianity (either Protestant or Roman Catholic), Judaism or any other respectable religion, are negligible. The deeper things, which all respectable religions seem to have in common, or ought to have in common, are the essential things. In the old-fashioned days these deeper things would have been called the truths of natural religion—God, freedom, and the immortality of the soul. In those days a general religious education, which would underlie education in any specific religion such as evangelical Christianity, would include in its curriculum instruction in these fundamental realities.

But today the tendency is to regard such truths as the existence of a God who is both transcendent and immanent, and a soul which is not only a unitary personality but also an immortal one, as not only too deep for assimilation with the new knowledge, but of too little practical value in the midst of pressing social problems. According to the newer view, God is only a name for the great human values which adorn life; religion is a life in the social order, motivated by love; religious education has as its aim the development of persons who can live without friction in a democracy, regarded not as a form of government but as a spirit of life. According to this view, it is better that children should not be taught Protestant or Roman Catholic Christianity, or Judaism, since these historic re-

ligions are held to be overloaded with a metaphysical machinery which obscures the true function of any religion, namely, to take eyes of men down from the hills, and keep them on the solid ground where the jostling throngs go to and fro until they die.

One concrete illustration is all that space will allow. Dr. Charles A. Ellwood, in the April number of *Religious Education*, declares "that the motives to which religious education should primarily appeal...are the love of truth and the love of right or justice... The motive of love of fellowmen, which is the foundation for the passion for redemption, is the motive which above all others should be appealed to in religious education."

"Teacher, which is the great commandment in the law?"

"And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

Obviously, according to Dr. Ellwood's declaration, a child ought not to receive a Roman Catholic religious education, since that Church has always been unenthusiastic, not to say reactionary, about new knowledge. Protestantism is somewhat better, for one of the fundamental principles of Protestantism is freedom of inquiry and encouragement in the search for truth. But for Protestantism, the seat of authority is in the Bible, and Biblical religion is certainly not mere humanism, in which God plays the rôle of a name for the sum of human values. Biblical religion, as Dr. Luther A. Weigle intimates, in the same number of *Religious Education*, is the religion of the divine initiative. It is a religion of redemption by the grace of God in Christ, which is a very different thing from the religion of social redemption by human effort, motivated by a love of truth and a love of our fellowmen. According to this view, a child ought not to receive a Protestant religious education unless the distinctive features of historic Protestantism are eliminated. Orthodox Judaism would be less satisfactory than Protestantism, but liberal Judaism might, perhaps, be more adaptable in general, with certain disadvantages.

Those who hold this view believe that what is really required is a new religion, a syncretistic religion, a religion built up out of the new conceptions and emotionalized by the new democracy. A curriculum might be built up—as in certain interdenominational types of week-day schools for religious education it has been built up—out of Old Testament stories and extra-Biblical material which would be unobjectionable in what it contained, though very objectionable in what it omitted, to old-fashioned Protestants, Roman Catholics, Jews and ethical culturists. Textbooks might be written—as textbooks have been written—which present the new religion of democracy in such a way as to give no offense to anyone except those who still believe in the old views of God and the world. Democracy as the end

and process of religious education might become the guiding star of a new day, suspiciously like the old positivism in its theory, in which all men should love one another without knowing and loving the God and Father of our Lord and Saviour Jesus Christ.

The question with which the article opens admits of another unequivocal answer. It does make a difference whether a child receives a Protestant religious education, a Roman Catholic religious education, or a Jewish religious education. Further, it does make a difference whether a child receives an evangelical Christian education, that is, a New Testament religious education, rather than a non-evangelical Christian education.

It makes a difference, for truth's sake. Love of truth is, indeed, as Dr. Ellwood says, a fundamental motive in right living. Love of truth is the genius of evangelical Christianity. And the truth which evangelical Christians love is the truth about God, as revealed by Him in nature, in the Bible, and most of all in Jesus Christ; and the truth about man, as an individual and in society, as seen in the light of the truth about God as revealed in Jesus Christ.

Dr. Ellwood's "Reconstruction of Religion" among similar attempts from the sociological point of view, recognizes the necessity of redemption, but in Dr. Ellwood's view that redemption is a social redemption and it is brought about by forces resident in human nature. Evangelical Christianity not only brings the person directly into contact with the living and real God, the God and Father of our Lord and Saviour Jesus Christ, but it brings about that communion by squarely facing the problem of sin, with its corruption and guilt, and solving it by the initiative of God in Jesus Christ. The motives of all moral action, whether individual or social, arise out of this living relationship between the soul and God. Moreover, evangelical religion, while it seeks with all its heart for the realization of the Kingdom of God in the present social order, lifts the horizons until another world is clearly descried, so that a Christian is a citizen of two worlds, and lives in this world as a citizen of Heaven.

It is not too much to say that the contributions which evangelical Christianity has made to civilization, to put the question on a ground congenial to modern thought, have arisen out of the immediacy of the relation between persons and their God, known as holy love and acting as holy love in Jesus Christ. The freedom, the high morality, the invincible courage and zest which are characteristics of historic Christianity arise out of the doctrines distinctive of Biblical religion. For a child to be educated in any other kind or degree of religion is for him to miss the richest and purest heritage of the race, that heritage which is associated with civil liberty on the one hand and the freedom of the soul on the other hand.

BEST METHODS

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

DO WE KNOW HOW RICH WE ARE?

Fifty years ago the average man or woman who wanted to prepare missionary programs had access to less than a yard of books. Now each year brings new books with pictures of today, supplanting or supplementing the pictures of yesterday.

Yet even now do we know how rich we are? Scores of leaders prepare their programs and their plans for the year's work without adequate knowledge of the new materials which are available. The Educational Secretary of the Missionary Education Movement and other leaders suggest materials which will be most helpful.

NEW MATERIALS FOR MISSIONARY EDUCATION

By FRANKLIN D. COGSWELL

Educational Secretary of the Missionary Education Movement

Home Missions

"Saving America Through Her Girls and Boys"—the theme around which the new study books for 1923-1924 have been written—is one that has never before been presented for study to the Christian people of America by the home mission agencies. For several years the Joint Committee on Home Mission Literature, representing the Home Mission boards through the Council of Women for Home Missions and the Missionary Education Movement, has been considering the need for a study of American child life. The Committee now offers a series of books¹ that present in a challenging manner many problems that are of the deepest significance for the America of tomorrow.

Dr. John H. Finley says in the first

¹ All of the books mentioned in this summary are published at seventy-five cents in cloth binding and fifty cents in paper binding unless otherwise stated. All orders for books should be addressed to the denominational mission boards or publishing agencies.

chapter of "The Debt Eternal," one of the adult study books:

"We have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds.

"So I have called this book 'The Debt Eternal.' It is to help us to feel that responsibility to those who come immediately and even remotely after us, and then to suggest ways in which that responsibility can be met through the home, the school, the church and other institutions and agencies of our Christian civilization."

Dr. Finley has made a unique contribution to the cause of child welfare in the highest and finest sense of that term. In a single volume he has brought together a great amount of material on child life and child needs which has not been hitherto accessible in such convenient form for those who are not students of the technical literature on the subject. But Dr. Finley has done far more than furnish a handy book of study topics; he has interpreted the whole subject from the Christian point of view. In his

treatment of such subjects as the religious backgrounds of American life, Christian influences in the home, and the child and the Church, he has made a contribution to the literature of our day that is not only charming in style but of spiritual power.

Dr. Finley's experience has been one that fits him to be a helpful guide to all students of child life and education. A professor at Princeton, president of the College of the City of New York, then Commissioner of Education of the State of New York—he is known as one of America's great educators. During the World War he served as head of the American Red Cross Commission to Palestine, and his record of that experience—"A Pilgrim in Palestine"—has had a wide reading. He is an elder in the Presbyterian Church, Vice-chairman of the Near East Relief, and Chairman of the Commission on International Justice and Good-Will of the Federal Council of the Churches of Christ in America. As one of the editors of the *New York Times*, Dr. Finley is wielding a large influence in the public life of the nation.

Groups of adults and young people desiring a somewhat shorter and simpler treatment of the same theme will find an admirable book in "The Child and America's Future" by Jay S. Stowell. The same general topics are treated—health, recreation, child labor, public education, religious education, and the assets America has in her child life. The book contains six chapters and is designed to treat in a definite way the particular work of the Home Mission boards in the education and care of children. Mr. Stowell challenges the Church people of America to give heartier support to the many Home Mission enterprises that are responsible for a great variety of service to children, especially in the "marginal" communities. The extent to which the welfare of children in great sections of the country rests upon the Home Mission boards has never been sufficiently recognized by the general Church public.

Mr. Stowell is well prepared to interpret these facts. For many years he has been traveling throughout the country in the interests of the Home Mission work of several denominations and is the author of a number of other volumes—"The Near Side of the Mexican Question," "Home Mission Trails," "J. W. Thinks Black," etc.

The junior book marks a departure from the type of children's Home Mission material heretofore produced. In response to the increasing demand for lesson courses providing a more fully-rounded educational program than that possible through the use of stories alone and also to meet the demand for courses planned for the use of junior groups in Sunday-schools and week-day and vacation schools as well as in mission bands, the Joint Committee on Home Mission Literature has inaugurated with this volume a three year cycle of books for junior leaders to be known as "The Better America Series." The first book bears the title "Better Americans" by Joyce C. Manuel, one of the children's division workers on the staff of the Congregational Education Society and author of "The Junior Citizen." The purpose of the course is to enlist boys and girls in the enterprise of making a better America. The subjects of the twelve lessons are:

Better Americans,
A Land of Plenty,
Thrift,
Education,
Regard for Things Beautiful,
Getting and Using Money,
Justice,
Reverence,
Respect for Law,
Loyalty,
Being True to God,
Who Are Good Americans?

Each lesson contains suggestions for worship, stories, topics for discussion, and lists of sources for other useful materials; in addition there are suitable projects of service involving study, dramatizations, handwork, etc., which run through the course and which relate definitely to the work of the Home Mission boards.

A set of primary picture stories on a related theme is in course of preparation.

There will also be an extra book, general in character, entitled "For a New America," by Coe Hayne. This volume serves as a much needed introduction to the Home Missionary enterprise as a whole for use with students and other young people's groups. It points out the many varied phases of Christian life service that Home Missions offer today. The chapter titles indicate the scope of the treatment:

- I. Country Life Work,
- II. The New Frontier (City work),
- III. The First Americans,
- IV. The Negro in America,
- V. Mexicans North of the Rio Grande,
- VI. Some Spiritual Forces in Industrial Reconstruction.

Each chapter is followed by questions and topics for discussion. Dr. Alfred Williams Anthony has contributed a helpful introduction and Dr. Charles Emerson Burton's practical statement on home mission service, "Life Investment in America," is carried as an appendix.

Foreign Mission Study Books

It has been many years since a thorough study of Japan has been undertaken in the American churches and most of the previous study books on Japan have been long out of print. The new books of this year are, therefore, especially welcome and the interdenominational literature on this theme represents the joint planning of the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement.

"Creative Forces in Japan" by Galen M. Fisher will not only be useful for study and discussion groups of adults but it will take its place in the current literature on Japan for general readers as an authoritative and balanced book on that country. Mr. Fisher's experience has brought him into very close touch with many phases of Japanese life and has given him a wide acquaintance that makes him well equipped to serve as an in-

terpreter of the Japanese to Americans. For twenty years he was Senior Secretary of the International Committee of the Y. M. C. A. in Japan. In that period he served at different times as president of the Federated Missions of Japan, as Secretary of the Japan Continuation Committee, and as editor of the *Japan Evangelist*.

For use in women's program meetings and in classes desiring a book treating especially of the life of girls and women in Japan, Central Committee has published "The Woman and the Leaven in Japan," by Miss Charlotte De Forest, the daughter of one of the distinguished pioneer missionaries of the American Board. Her opportunities for intimate acquaintance with the life and spirit of the people have been unusual and her book shows a deep insight into significant movements and trends of thought among the Japanese. As president of Kobe College she is one of the leaders in Christian education in the Empire—a subject treated with thoroughness in her book. At the same time she gives many interesting pictures of the life of those classes of women in Japan, not touched by the educational work of Christian agencies, and makes a strong appeal for the strengthening of the Christian witness to them.

"Japan on the Upward Trail" by William Axling, published by the Missionary Education Movement, is planned especially for the use of middle and upper teen-age readers. In simple and graphic form it presents the facts regarding the history of the Christian Movement in Japan and its present problems; but its chapters are mainly devoted to a series of sketches of outstanding Japanese Christians and missionaries. Mr. Axling has been, for about twenty years, a missionary of the American Baptist Foreign Mission Society and is in charge of the Misaki Tabernacle in Tokyo, a great institutional church that is outstanding among the Christian agencies that are pioneering in

the extension of the Christian message among the industrial classes in the new Japan.

For leaders of boys and girls of intermediate age there is provided a new course of lessons entitled "Young Japan: A Handbook for Leaders of Intermediate Groups" by Mabel Gardner Kerschner, formerly on the staff of the Department of Religious Education at Teachers College, Columbia University, and well known as a leader of classes in methods of missionary education in summer conferences. The handbook contains stories, suggestions for worship, instruction, dramatization, class or group projects, service activities, etc. It may form the basis of a series of lessons on Japan with a minimum of additional material. It also includes references to other publications for groups that wish to expand the course.

The Missionary Education Movement has also prepared a new series of maps of Japan, one of which, showing the mission stations, appears in the study books and has been enlarged for wall use.¹ There are also outline maps for class use; one for the wall² and one for individual use.³ There is a variety of books, stories, pictures, and handwork for children of junior and primary grade, described elsewhere in this issue.

ENGLISH BOOKS BY JAPANESE

By GEORGE GLEASON

Americans would not be satisfied if teachers and lecturers who are speaking on the subject of America obtained all of their information from books written by people of other lands. Every Mission Study leader who is in charge of a course on Japan should read some of the best books by Japanese authors. Mr. George Gleason, formerly Y. M. C. A. Secretary in Kobe, and now of Los Angeles, California, the author of "What Shall We Think of Japan?" has prepared the following list of books by Japanese authors. They may be had at public libraries, at Mission Board Headquarters, or from the publishers.

With a few exceptions the following are selected from a list of 58 books by Japanese authors mentioned by Dr. S. H. Wainwright

(see "The Christian Movement in Japan, Korea and Formosa," 1922 edition, page 30).

1. *The Japanese Nation.* By Dr. Inazo Nitobe. pp. 348.

Exchange lectures delivered by Dr. Nitobe in the United States. This circumstance accounts for the popular style and treatment characteristic of the book. The land, the people and the life of Japan are discussed with special reference to the relations between Japan and the United States. Dr. Nitobe has contributed in this work to a better understanding between the nations on the opposite shores of the Pacific.

2. *Real Japanese Question.* By K. Kawakami. pp. 269.

American-Japanese Relations. By the same author. pp. 370.

What Japan Thinks. By the same author. pp. 237.

Japan in the World Politics. By the same author. pp. 300.

Mr. Kawakami is a propagandist in the good sense of the word. His writings have had as their aim the clearing away of misunderstandings between Japan and the United States. He has presented to the American readers the viewpoints of Japanese thinkers and he has interpreted the attitude of the Oriental towards the white race as no other Japanese writer has done.

3. *Japan and the California Problem.* By T. Iyenaga and K. Sato.

Prof. Iyenaga, of the University of Chicago, like Mr. Kawakami, has done much to interpret the Japanese point of view with reference to American-Japanese problems. According to Prof. Iyenaga, and we think he is correct, "the question of assimilation is the heart of the California problem."

4. *Press and Politics in Japan.* By K. Kawabe. pp. 190.

The author of this book is a professor in the University of Chicago. What he has to say about the formation of public opinion and the struggle for the freedom of the press in modern Japan is interesting to the foreign reader.

5. *The Voice of the Japanese Democracy.* By Yukio Ozaki, M.P. pp. 108.

1 Price: Paper only, 40 cents.

1 Price, 60 cents. 2 Price, 25 cents. 3 Price, 25 cents per dozen.

Mr. Ozaki was Minister of Justice in the Okuma Cabinet and the introduction to this volume is written by Marquis Okuma. The book is an Essay on Constitutional Loyalty and seeks to show that democratic principles may accord with the monarchical form of government.

6. *Representative Tales of Japan*. Translated by Asataro Miyamori, of the Keio University, and revised by Edward Clarke, of the Tokyo Higher Normal College. Sanseido, Tokyo.

"Little masterpieces" reproduced from present day Japanese writers. The aim of the translator is to include "almost all the authors who have contributed in some way or other to creating and enriching the new literature of the present era." The spirit of literature in modern Europe breathes in these stories by Japanese authors, especially the realism which insists upon "truth to nature."

7. *Namikō*. By Rokwa Tokutomi. pp. 392. Translated by Mr. Shiōya, with introduction by I. Goldberg.

The Japanese title of this popular story is "Hototogisu," a story of war, intrigue and love. The interest to the foreign reader will not be so much in the story itself, however impelling, as in its portrayal of the conflicting forces at work in present-day Japanese society. The oppressive nature of the old family system is shown in conflict with new ideals from the West.

8. *Nichiren, The Buddhist Prophet*. By Prof. Anesaki. pp. 171.
Buddhist Art of Japan. By the same author.

Prof. Anesaki, of the Tokyo Imperial University, is an author in Buddhism. He has written in English on wider subjects than matters relating to Japan. His book on "Nichiren" is a mirror of the life and teachings of one of the most interesting characters in Japanese religious history.

The large volume on the Buddhist art of Japan contains four lectures given at the Museum of Fine Arts in Boston, besides numerous illustrations. The author discusses Buddhist

art in its relation to Buddhist ideals and with special reference to Japan.

9. *Sermons of a Buddhist Abbot*. By Shaku Soyen. Translated by D. T. Suzuki. pp. 227.

These discourses contain expositions of Buddhist doctrines, including an interpretation of the celebrated sutra of forty-two sections. The Abbot spoke at the Parliament of Religions at Chicago.

10. *The Faith of Japan*. By Dr. T. Harada. pp. 119.

Excellent expositions of the historic religions of Japan written by a well known Christian leader.

11. *How I Became a Christian*. By Kanzo Uchimura.

Representative Men of Japan. By the same author. pp. 187. Keiseisha, Tokyo.

The first book here mentioned is widely known. The earnest, though somewhat eccentric faith of the author is described, in its origin, when he was a student at Sapporo, and in its subsequent development.

In the second volume, Mr. Uchimura gives, in his characteristic and interesting style, sketches of some of the men in Japanese history. As a writer, he is incisive and always instructive.

12. *Across the Death-line*. Japan Chronicle Press. Kobe.

A translation of the famous novel by Kagawa Toyohiko, which has sold by the hundred thousand in Japanese. Unique as a picture of the seamy side of life in modernized Japan and the struggle for a higher life persisting in the grimmest surroundings.

13. *Social and Religious Problems of the Orient*. By Anesaki, Masaharu. The Macmillan Co., N. Y. 1923.

Earl Lectures. Fresh and penetrating discussions by an authority on Oriental religious and social conditions.

14. *A Gentleman in Prison*. By Ishii, Tokichi. George H. Doran Co., New York. 1922.

The conversion of a confessed murderer, simply, but movingly told by himself and translated by A. Caroline MacDonald.

FIRST HAND INFORMATION

The year's Home Mission theme should challenge local as well as national groups to gather first-hand information. Federations of churches and missionary societies will be sure of interesting and fruitful meetings in the fall, if they begin now to make their programs. Such a statement as the following, made by a prominent judge of the Juvenile Court and the Court of Domestic Relations, might be sent to a representative of each cooperating group:

"Day after day I am consigning to Roman Catholic institutions children of Protestant parents because there is no door of a Protestant home for children open to them. When will the Protestant Church learn the value of a child as Rome knows it?"

With the statement, send a request that each group make investigations covering the possibilities which face a child who must be placed in some home by the court. There should be careful study of the Juvenile Court; of the possibilities for play and recreation; of the schools; of child labor laws and conditions; and of the child and the Church.

In planning for speakers, introduce some new voices this year. A doctor or a nurse from the children's ward in a hospital; a policeman who knows something about the conditions that should be remedied; a judge of a juvenile court or one of his associates. Rural societies may make a community or a county study. Amazing discoveries have been made by earnest people who have set themselves to the task of studying the problems and possibilities of child life in America.

THIS IS CHILDREN'S YEAR

The Home Mission theme places the child in the midst. "Better Americans" by Joyce C. Manuel, gives the plan for a twelve weeks' course, which admits of adaptation to local groups. The subject for the new Home Mission Primary Picture Stories is "Helping Uncle Sam." Six stories each, with a large picture to be dis-

played as story is told, are included in the set, priced at 50 cents. In addition to their place in the regular study periods or programs, these stories may be told at story hours or in Sunday-school classes, or day schools. There is a wealth of picture material in the two picture sheets, "America at Home" and "Children of the City," priced at 25 cents each.

A year in Japan fills the hearts of the boys and girls with keenest anticipation. Miss Applegarth's Junior book, "The Honorable Japanese Fan" is so full of the most fascinating stories of Japanese life that it will be eagerly read by the children. Two missionaries representing different Boards say that it contains the most remarkable collection of stories of Japan they have ever seen and that the stories are wonderfully true to Japanese life. Miss Applegarth has prepared also the Manual for Leaders.

The Japan Primary Stories Set contains six pictures, 9x14 inches, and a pamphlet with six stories. There are two picture sheets with pictures of "The People of Japan" and "Boys and Girls of Japan." Price 50 cents.

Each sheet is a twelve page folder with descriptive text, so that they may be used as materials of missionary education in scrap-books, posters, charts and other forms of handwork. Among the handwork materials is "Directions for Making a Japanese House." On a sheet of paper is outlined a cut-out of a Japanese house with correct furnishings. Instructions are given for coloring. The pattern furnishes materials for making an interesting project. The price is 25 cents.

"Taro" is a book of primary stories of Japan which is published by the United Council for Missionary Education in Great Britain. It is illustrated in colors and will be a delight to the little folks and to their teachers who are on the lookout for simple stories for the little folks. Price 75 cents.

"Leaves from a Japanese Calendar" is a delightful book for boys and

girls by Emma Gerberding Lippard. The twelve chapters of the book center around the flower calendar of Japan and present the life of Japanese children throughout a year with the festivals and ceremonies of the various months beginning with "Taro Takes His Age, In the Month of the Pine." This book gives Japanese home life as only a woman who has gone in and out of Japanese homes for many years can picture it. Price 50 cents. Published by Literature Headquarters, 844 Drexel Bldg., Philadelphia, Pa.

Dramatizations

The dramatic program for the year promises to be good. "Sunlight and Candlelight" by Helen L. Wilcox has been given by many churches but is of new interest this year. Price 25 cents.

"Alice Through the Postal Card" is one of the best of the many good dramatizations for Juniors written by Anita B. Ferris. Price 15 cents.

"The Way" is a new pageant of Japan by Laura Seherer Copenhaver, and Katharine Seherer Cronk. Price 15 cents.

"America's Unfinished Battles" by Fred Eastman is one of the most elaborate and effective pageants published recently. It requires a cast of from sixty to one hundred and fifty people and urges upon America the importance of not losing her ideals in her pride of achievement. Price 25 cents.

The Department of Missionary Education of the Baptist Board of Education, 275 Fifth Ave., New York City, is publishing a series of Dramatic Missionary Sketches. The first is based upon "Japan," and is prepared by Mrs. Daisy Earle Fish (25 cents). This includes five sketches and one short pageant entitled, "The Winning of Japan." The second series of six sketches, based upon "Saving America Through Her Boys and Girls," and is prepared by Mrs. Daisy Earle Fish (25 cents).

THE WOMAN WHO DIDN'T HEAR

We have read much of "The Woman

Who Saw;" a fitting companion piece would be *The Woman Who Heard*.

It is *The Woman-Who-Didn't-Hear* however, who saved the day for a convention and furnished a good missionary method. The first speaker was a charming little woman with a gentle voice that scarcely threw sound waves to the occupants of pews six feet away. In the rear of the church no one could hear a word the speaker was saying. A deadly listlessness began to settle upon the meeting. Then the *Woman-Who-Didn't-Hear* quietly arose and walked out. In a few moments she returned with a large piece of cardboard in her hand. On the cardboard was printed in clear twelve inch letters the word "LOUDER." She held it up until it caught the speaker's eye. Suddenly she became aware of the fact that she was speaking to people who were not hearing her message. She began to speak to the woman who held the card and her voice filled the church. Thereafter during the three convention days, *The Woman-Who-Didn't-Hear* quietly raised her poster when speakers seemed to be unconscious of the audience in the rear seats. Always she was rewarded by clearer, more forceful tones, easily heard by all. The method was more effective and less embarrassing and explosive than calls of "louder" from various parts of the auditorium.

Announcement and Invitation

Among the topics to be presented in the coming months in the Best Methods Department are:

Effective Missionary Publicity,
Reaching the Unreachable,
To Have and to Circulate Missionary Libraries,

Best Methods from Summer Schools.

Readers of the *REVIEW* are invited to send to the editor methods or suggestions on any of these subjects or on any other subjects, and to suggest other topics they would like to have discussed.

Woman's Home Mission Bulletin

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

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the girls, the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love.
And purity.
God wants the girls.—*Selected.*

HOME MISSION LITERATURE

THEME FOR 1923-1924—"SAVING AMERICA
THROUGH HER GIRLS AND BOYS"

*The Debt Eternal*¹—This detailed study is by Dr. John H. Finley, one of the editors of the *New York Times*. In 1910-11, he was the Harvard University exchange lecturer on the Hyde Foundation at the Sorbonne, and recently, for his distinguished services to the intellectual world, he was crowned by the Académie Française. Before the war he was Commissioner of Education for the State of New York, and was appointed as Special Envoy by the Regents of that state on the Educational Mission to France in 1917. During the war he served on the American Army Educational Committee. Previous books by Dr. Finley, "The French in the Heart of America," "A Pilgrim in Palestine," and others, besides his contributions to American reviews, have placed his conclusions as authoritative in the minds of the reading public.

The theme of the present book, as the author states it, is "The Eternal Debt of Maturity to Childhood and Youth." Our splendid heritage of art, of all literature and especially the Bible, and our own national inheritance, America—the wonder of the land, its wealth, and the spirit of our pioneer ancestry—must be transmitted to all our children "in a language in which all can understand one another." Every child, no matter where he was born, must have "his spiritual inheritance and see America (as Abraham saw the Land of Canaan) as a land of promise but a land in which all shall confess themselves as strangers and pilgrims on this earth, desiring (as Abraham) a better country, that is, an heavenly."

The most important factor in a child's training is his home, but the community may determine the kind of environment which it is possible for the home to have. When everyone realizes that a child may be malnourished, although he seems well; that play, far from being only a pastime, is the real business of childhood; and that there are thousands of children in America who, through poverty or ignorance, are missing the normal rights of children to health and recreation—then the community may fulfill its duties. Obviously, it is the place of the Church to lead in this awakening. "The Debt Eternal" cannot fail to stimulate thought and action.

*The Child and America's Future*¹—For groups desiring a somewhat less intensive survey of the theme, Jay S. Stowell, author of "Home Mission Trails," and other books, has written a practical and readable book, which may also be used as a basis for program meetings. The topics of the last chapter summarize the author's desire—a healthier, more intelligent

America, better provisions for using leisure time, and better religious training for American youth. In all parts of the country, children are in need of the very basis of citizenship, physical care, and in need of definite religious training such as cannot be effected through the three quarter-hour Sunday-school class. Convincing statistics prove that juvenile delinquency decreases where religious instruction by competent teachers is made an adjunct to the public school curriculum. We have the opportunity to keep America a nation of Christian character through her future citizens. Mr. Stowell defines the important place the Church should play in the community life of young people, and states the means to be employed to attain that place.

*Better Americans*² by Joyce Constance Manuel, is the first volume in a three-year cycle to be called "The Better America Series; Junior Home Mission Courses." It is intended for leaders of groups between the ages of nine and eleven, and is a complete twelve weeks' program. The topics include: Thrift, Education, Love of Beauty, Justice, Reverence, and Loyalty. The author says: "The course aims to give training in Christian citizenship, and to give a chance for the group to do some 'good citizenship' work. This is accomplished by representing America as one of the caretakers in God's world, and that it is our 'job' to make America a good caretaker, so that she will be able to hold that position creditably. Then we proceed to find out how this can be done, both finding out what we must do and getting others to help."

The method of study is through games, stories, conversation, and lantern slides. The book is full of concrete suggestions as to how the chil-

dren may put into practice the ideas gained.

*For a New America*¹—As an inspiration to college students and other young people, Coe Hayne, author of "By-Paths to Forgotten Folk," "Race Grit" and other books, in this new volume presents the varied possibilities of the home mission enterprise through stories of young men and women serving in difficult places. The first chapter, that on country life work, relates the experience of a pastor in a small Pennsylvania town. The citizens were deaf to all appeals for progress. In his effort to get a new community hall he found himself appointed a committee of one to begin construction. The next morning with pick and shovel, "the committee commenced to function." His spirit electrified the townsfolk to such a degree that they came to the rescue and completed the building. Other chapters tell of life among the Indians, Negroes and Mexicans north of the Rio Grande and in cosmopolitan centers. The stories have a real appeal through the personality of the characters and the description of the work. Suggestive questions and topics for discussion are placed at the end of each chapter.

*America's Unfinished Battles*³—A general home mission pageant has been prepared by Fred Eastman, author of "Playing Square with Tomorrow," and "Unfinished Business." It shows America hesitating between smug patriotism that clings only to the glories of the past and real patriotism that meets the needs of a new day with progressive ideals of service.

There will be *Suggestions to Leaders of Study Classes*⁴ to accompany "The Debt Eternal." Ralph A. Felton is the author of *Suggestions to Leaders of Study Classes*⁴ using "The Child and America's Future." "Better Americans" and "For a New America" contain in the books themselves the suggestions for study and need no supplement. "Helping Uncle Sam"⁵ is the title of the six new Primary Picture Stories collected and edited by Mrs. H. N. Price. No new picture

NOTE:—All the material mentioned, with the exception of the picture sheets, is published jointly by the Council of Women for Home Missions and the Missionary Education Movement and may be obtained from the Council, Room 1123, 156 Fifth Ave., New York City.

1 Price: Cloth, 75 cents; paper, 50 cents.

3 Price: 25 cents. 4 Price: 15 cents.

2 Price: 60 cents. 5 Price: 50 cents.

sheets have been published as "America at Home"⁷³ and "Children of the City,"⁷⁴ published in previous years by the Missionary Education Movement, are each well adapted to use in connection with the theme of this year.

RUTH T. MELCHER.

BOOKS! BOOKS! BOOKS!

Books! Books! Books!
And we thank Thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach!
For the maze of them,
And the blaze of them,
For the ways they open to us,
And the rays that they shoot through us!

Books! Books! Books!
And we thank Thee, God,
For the light in them;
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throngs of folks they bring to us,
And the songs of hope they sing to us!

Books! Books! Books!
And we thank Thee, God,
For the deep in them;
For the rhythmic swing
And sweep of them;
For the croon in them,
And the boon in them;
For the prayers they pray
And the doubts they slay;
For the *do* in them
And the true in them;
For the blue skies they shew us
And the new stars that they strew us.

—*Wm. L. Stidger.*

* * *

Prepare us, Lord, for this great work of Thine
By Thine own process; we know not the way
To fit ourselves; we only grope; the day
Is thine; its light a ray from Thee divine,
Illumes the path where Thou wouldst have it shine;
And in Thy light our own poor struggling ray
Gets new encouragement until we say,
With longing hearts, "Thy will be done, not mine."
Then we are ready; then Thou wilt use our powers
To spread Thy Kingdom and build up Thy Cause;
And Thou wilt make our consecrated hours
Our sunniest: nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be.—*Selected.*

RECRUITING THE HOME MISSION FORCE

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions for 1922, William S. Beard, chairman.

There has never been a time in our history when it was so easy to direct the lives of young people in general and the student classes in particular into Christian service as it is today. Not only the students in our colleges and preparatory schools, but also the young people in our churches are ready and waiting, provided someone will furnish them with a program of activity. Concrete evidence of such tendencies is furnished by the experience of one Board. Forty-six appointments were made for temporary Christian service during the summer months. Over two hundred young people offered themselves. The Board in question dared not undertake any campaign for workers because of the fact that numbers way beyond its capacity would have offered themselves. The Boards have only to make known opportunities for service and there will be an abundant response. The question is how long the young people will be of this mind, unless the churches are able to utilize in full measure the resources available.

* * *

Rev. Raymond Calkins, D.D., of Cambridge, Mass., well known for many years as a religious force in student communities and conferences, is preparing a publication in which the Church will be constructively considered in its challenge to college students and young people generally.

Woman's Foreign Mission Bulletin

Editorial Committee:

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

AN EXAMPLE TO UNBELIEVERS

Why should a Federation of Women's Foreign Missionary Societies be interested in law enforcement in the United States? This is a natural question in view of the fact that the Executive Committee of the Federation passed a resolution in favor of the law enforcing the 18th Amendment and took the initiative in calling together the great organizations of women at a meeting held at 25 Madison Avenue, May 17th, when a National Committee of One Hundred was organized for "Enforcement of law and allegiance to the Constitution."

The women's organizations that have appointed representatives on this Committee are:

General Federation of Woman's Clubs,
National Congress of Mothers and Parent-Teacher Association,
Daughters of the American Revolution,
Young Women's Christian Association,
International Order of King's Daughters,
Federation of Women's Boards of Foreign Missions,
Council of Women for Home Missions.

Others will follow, making a united body of fifteen millions of women.

The Executive Committee will undertake investigation, education, publication of facts, with suggested remedies, and a practical program for states and communities needing direction.

It is of vital interest to our foreign mission societies and their missions on the fields of the world that our own country be not discredited as a nation of law-breakers. What have we to say to a bandit-ridden country of Asia if our own Government breaks down in laws affecting the morals and well-being of 110,000,000 of people with every advantage of education and enlightenment? What impression is made on foreign students who have come to

study our institutions and civilization, when certain legislators, governors and courts attempt to disregard or break down righteous law? Not only must we prevent the former legalized liquor traffic, which has now become a crime, from locating itself in nations like China, but we must prove our sincerity in supporting all law and abolishing evils through regular process of law.

It is not easy for our missionaries to meet the taunts of those who know our shame in some of these matters, for there are no secrets in the world today. What is done in New York and Chicago and San Francisco is known the next morning in Tokyo, Shanghai and Rio Janeiro. The women of California, led by Mrs. Paul Raymond, Kathleen Norris and other loyal Christian women, through their March of Allegiance in San Francisco, helped to turn the tide for enforcement of the Volstead Act in California. We need such demonstrations in other cities of our land, with thorough mastery and presentation of facts, so that all women's organizations in every community may get together for patriotic service. A program and literature will be prepared and sent out through the affiliated organizations in the early fall. Without great expense, we can by voluntary service do what politicians have thus far failed to do, not only for national but for world welfare. We must unite as Christian women to keep our own country above reproach in the eyes of the nations.

The women of the Presbyterian Board of Foreign Missions in the U. S. A. represents 600,000 voters while the Methodist Episcopal Church enrolls 400,000 women. With the other Boards in our Federation, the Council of Women for Home Missions and

the Young Woman's Christian Association, Christian women, if they take their responsibility seriously, can secure righteous law and complete enforcement. A pamphlet will be issued in the early fall giving a program and material for educational work.

SUMMER SCHOOLS AND CONFERENCES OF 1923

MRS. J. HARVEY BORTON, *Chairman*

Nearly every month of the year has at least one Missionary Conference, but not all are affiliated with the Federation. Attendance and interest have steadily grown and we are expecting the 1923 conferences will be the most fruitful ever held.

Increased emphasis upon the securing of subscriptions to the MISSIONARY REVIEW OF THE WORLD at the 1922 conferences resulted in about 400 subscriptions and renewals. (There may have been more which were not reported.) Two hundred and one subscriptions to *Everyland* were reported.

A room was set aside for prayer in some of the conferences, and many problems were solved through united prayer. This prayer fellowship and quickening of community consciousness and responsibility create a desire for such fellowship when the delegates return home. Thus the work of local Federations and Church Secretaries is stimulated.

The following is the list of the affiliated schools for 1923. In addition to these schools there is a large number of denominational missionary conferences which are attended by representatives of different denominations:

1. Baltimore School of Missions, Baltimore, Md., November. Chairman, Mrs. B. A. Hellman, 3017 Baker St., Baltimore, Md.
2. Boulder School of Missions, Boulder, Colo., June 20-27, 1923. Chairman, Mrs. A. A. Reed, 670 Marion Street, Denver, Colorado.
3. Chambersburg School of Missions, Chambersburg, Pa., June 27-July 5, 1923. Chairman, Miss Mary C. Peacock, Torresdale, Pa.
4. Chautauqua School of Missions, Chautauqua, New York, August 26-September 1, 1923. Chairman, Mrs. T.

- E. Adams, 2033 East 88th Street, Cleveland, Ohio.
5. Dallas, Texas, Sept. 23-28, School of Missions. Chairman, Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Texas.
6. Deland, Florida, School of Missions, Deland, Florida, Feb. 4-9, 1923. Chairman, Mrs. J. W. Smock, 320 North Boulevard, Deland, Florida.
7. Dixon, Illinois, School of Missions, Dixon, Illinois, August 6-11, 1923.
8. Greenville, Ill., School of Missions, Greenville, Ill., July 17-21, 1923. Chairman, Mrs. J. D. Bragg, Webster Groves, Mo.
9. Houston, Texas, School of Missions, Houston, Texas, Oct. 1-5. Chairman, Mrs. C. C. Weaver, 6907 Sherman Ave., Houston, Texas.
10. Kerrville School of Missions, Kerrville, Texas, July 31-Aug. 4, 1923. Chairman, Mrs. J. L. Brock, Box 411, Bryan, Texas.
11. Lake Geneva School of Missions, Lake Geneva, Wis., June 25-July 2, 1923. Chairman, Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.
12. Lakeside School of Missions, Lakeside, Ohio, July 22-27, 1923. Chairman, Mrs. F. I. Johnson, 515 Clinton Bldg., Columbus, Ohio.
13. Los Angeles School of Missions, Los Angeles, Calif., June 4-9, 1923. Chairman (Prog. Com.), Mrs. A. W. Rider, 612 St. Paul Ave., Los Angeles.
14. Minnesota Summer School of Missions, St. Paul, Minn., June 4-9, 1923. Chairman, Mrs. Elijah Barton, 2811 Second Ave., S., Minneapolis, Minn.
15. Mt. Lake Park School of Missions, Mt. Lake Park, Md., August 1-7, 1923. Chairman, Mrs. May L. Woodruff, Allendale, N. J.
16. Mt. Hermon, Calif., School of Missions, Mt. Hermon, Calif., June 24-30, 1923. Chairman, Mrs. Paul Raymond, Santa Monica Way, San Francisco, Calif.
17. New Orleans School of Missions, New Orleans, La., November, 1923. Chairman, Mrs. W. B. Sommerville, 1718 Palmer Ave., New Orleans, La.
18. Northfield School of Missions, Northfield, Mass., July 13-21, 1923. Chairman, Mrs. W. E. Waters, 126 Claremont Ave., New York.
19. Oklahoma City School of Missions, Oklahoma City, Oklahoma, June 4-9, 1923. Chairman, Mrs. F. H. Fox, 1946 W. Park, Oklahoma City, Okla.
20. St. Petersburg School of Missions, St. Petersburg, Florida, Jan. 28-February 2, 1923. Chairman, Mrs. G. W. Cooper, St. Petersburg, Florida.
21. Winona Lake School of Missions, Winona Lake, Indiana, June 18-25, 1923. Chairman, Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.

The Delegate to the Summer School

It matters much whether those who attend our summer schools are practical and effective in their ideas and methods. No one should go to a summer school for her own personal enjoyment and benefit alone. She will not fail to get personal benefit and blessing, but she has no right to hold it as an individual. If she is inarticulate, let her invite some one to accompany her who can translate the experience into action, in her own church, society, branch, association or synod. There are so many helpful classes and suggestions, such a wealth of literature, such uplift from addresses, such a building up through Bible study, all to be taken and shared with those who can be channels of distribution through voice or pen or by means of a children's group, a young woman's class, a half-asleep woman's society, or through one's own personal friends. If you go, take home literature and order more. This is your one opportunity to select from the rich stores of other Boards and supplement your own. We study Japan this year. Let us become specialists in things Japanese in their relation to the Kingdom of God.

Student Bulletin No. 3

The third number of the "News Bulletin" has just been sent out to a thousand of our colleges here in the United States. These little eight-page folders bring to the students the latest news notes from the Union Christian Colleges of the Orient. They are published spring and fall each year. No. 1 showed the needs and urged the Building Fund. No. 2 was called "Foundations," having pictures of buildings in construction and what

our colleges were doing to help. No. 3 is "The Campus World" and all through rings out the challenge, "You have built—will you maintain?" There is a picture of the New Hostel at Madras on the front cover and the new Social and Athletic building at Ginling, built by one of its sisters, Smith College, on the last page. Inside are "Exchanges"—pictures of two of our girls who are teaching there and two of their girls who are preparing here. Over one hundred colleges have adopted a "sister college," giving annually to its support and more are constantly coming into this great sisterhood. The Building Campaign coming to a successful close adds only a greater responsibility; with new equipment and larger dormitory space, more girls are entering and we must maintain. The Bulletin is primarily "Students for Students," but we have much demand for it from the women as well, who want to keep in constant touch with the students of the Orient, and to all who have generously given and learned to know and love comes this challenge, "You have built—will you maintain?"

* * *

The Joint Committee of the Union Christian Colleges of the Orient has made a remarkable financial record. Through careful management, the funds have been invested so promptly that the interest accruing even for a few months has met every dollar of expense. These were slight at most, as so much of the service rendered was voluntary, but the 2% of the fund of \$3,000,000 expended for office, printing, postage and travel during the two years of the campaign is entirely covered by the interest and every cent of every dollar given will go to the Colleges.

Plans for the Coming Bulletins

August.—Some features of Federation Work.

September.—Report of the International Missionary Council, Oxford.

October.—Letters from Students in Oriental Colleges for Women.

NEWS FROM MANY LANDS

NORTH AMERICA

A New Appeal to Students

THE Brethren, or Dunkards as they are often called, are conducting a campaign to enlist large numbers of college students in the cause of religious idealism. The recruits for foreign service represent one class, but students are also recruited for the home field on the basis of practicing the same self-denial as that on the foreign field. The unique feature of the challenge is that students are also invited to pledge their lives as money-makers for the support of the Church, and are asked to promise to live on the same scale as missionaries and to devote their surplus to religious work.—*Christian Century*.

Prayer in a Mine

DAILY prayer services in a coal mine are something unusual, but why should not such services be held in other mines than in those of the Valier Coal Company, near Duquoin, Illinois? There each morning, before the men go to their work, a short prayer service is held at the bottom of the shaft, while the miners stand reverently with uncovered heads. This is a recognition of God, and a looking to Him for protection in their perilous life, that cannot be without its effect. The miners themselves conduct the prayer service, sometimes as many as six of them taking part. Among these miners there is very little rowdiness and other evils generally associated with this class of workers.

Board of National Missions

HOME Mission work of the Presbyterian Church in U. S. A. has now been reorganized under a Board of National Missions, which includes the old Board of Home Missions, the

Women's Board of Home Missions, the Board of Church Extension, the Freedmen's Board, the Missionary Department of their Board of Publication and Sabbath School Work, and their Committee on Evangelization and on Chaplains. The new Board has elected Dr. John A. Marquis its general secretary, and as president Dr. Joseph A. Vance, of Detroit, whose brother, James I. Vance, is chairman of the Executive Committee of the Southern Presbyterians' Board of Foreign Missions. Mrs. Fred S. Bennett, who has been president of the Women's Board of Foreign Missions, is the first vice-president. The Board will not completely organize until September. The present boards will probably continue to function until the end of the calendar year.

Church Union in Cleveland

MEETING on May 7th in joint session, the Cleveland (Ohio) Presbytery and the Congregational Union voted unanimously to carry on their local church extension and missionary work in complete cooperation. The two bodies separately ratified the action of the joint session. The method of cooperation will consist of quarterly joint meetings of the Executive Boards of the two bodies, in which the budgets, church extension proposals, subventions and readjustments of aided churches shall be discussed and acted upon together, subject to ratification by the Boards meeting separately. At the joint meeting it was further unanimously voted to memorialize the National Council and the General Assembly, requesting those national bodies to take immediate steps toward complete organic union, and a committee was appointed to outline a plan of union for the consideration of these two bodies.—*The Congregationalist*.

U. S. Army Chaplains

AT the recent meeting of the Federal Council of Churches, Bishop McDowell and Rev. John T. Axton, chief of chaplains of the United States Army, reported on the significant advance that has been made in the chaplains' service. Probably in no army of the world do so many men voluntarily attend divine worship, the records being better than in the average town or village. The Federal Council recommends that each denomination provide its own chaplains with an allowance of three hundred dollars a year with which to procure the equipment necessary to worship, such as hymn books, communion sets and Bibles. The Presbyterians have recently cooperated with their chaplains in Texas in Evangelistic Meetings. No chaplain is now appointed without the approval of his denominational leaders and of the Federal Council Committee.

Chicago's Methodist Temple

THE Chicago Temple, the new First M. E. Church, the corner-stone of which was laid last November, will be the highest structure in Chicago. Located in the heart of the "Loop," on a site occupied by a Methodist church for eighty-four years, it is to have twenty-one stories, with a tower, the latter to be surmounted by a spire.

The first three or four floors will be devoted to religious purposes. A place of worship, a place of prayer, adequate rooms for the department of religious education, the offices of missionary enterprises and the various activities of a modern Christian church will be found here. The expectation is that it will be in fact a Protestant center, other denominations probably taking space in the office rooms on the upper floors.—*Christian Advocate*.

Church for American Lepers

GROUND has been broken for the new Protestant community church at United States Marine Hospital, at Carville, La. This means that the

Protestant inmates in the government leper asylum at Carville are at last going to have an adequate house of worship, and two thirds of the \$30,000 which the church will probably cost is already in hand. Other friends of lepers are asked to send their gifts to The American Mission to Lepers, 156 Fifth Ave., New York, Fleming H. Revell, Treasurer.

The Catholic lepers at Carville have long had a church building, with a house adjoining for the resident priest, but the Protestants—who far outnumber the Catholics—have had to be content with a very inadequate little wooden building into which they could barely crowd for their regular services. The new building will also provide rooms for Dr. and Mrs. Cousins, and will also contain a suitable room for recreation and entertainments—a vitally important factor in alleviating the monotony of life for the leper. One of the most touching gifts to this new church came some months ago from a group of lepers in the mission asylum at Chiangmai, Siam, who, in the happiness of having their own church, sent a spontaneous freewill offering of \$46 when someone told them the American lepers did not have a suitable church building.—*The Continent*.

Negro Migrations

IN view of the increasing migration of Negroes northward to obtain higher wages and better opportunities, the work of the Committee on Race Relations assumes increasing importance. The Negro population of southern birth in the northern states has increased at the rate of about 10,000 per year, except in 1910 to 1920 when the average increase was over 34,000 per year. Shortage of labor due to restricted immigration points to a greater influx from southern to northern states this year.

Church leaders from eighteen cities in eight northern states met recently to discuss ways in which the problem of housing, employment, social betterment and religious needs may best be met. They recommended:

1. That local church federations, councils and other religious organizations cooperate to form strong interracial committees.

2. That these committees and the Christian churches study the situation in order to promote better understanding between the races.

3. That in each city one or more Negroes be appointed to aid Negro travelers in cooperation with the Traveler's Aid Society and the local churches.

4. That churches encourage movements for improving housing conditions among colored people, including Building and Loan Societies.

5. That the Interracial Committee interview employers, help to solve labor disputes, hold meetings for Negro laborers to increase their efficiency and morale, and discuss the subject with white people in meetings and through the press.

6. That the religious problem be studied and met by providing proper facilities for wholesome recreation, social centers, schools, church worship and young people's activities.

7. That training classes for colored leaders be formed in Y. M. C. A., Y. W. C. A., churches and other Christian centers.

Cooperation in the West

THE Committee on Cooperation in States and Other Areas of the Home Missions Council and the Council of Women for Home Missions joins with local administrators of church work of the different denominations, this summer, in holding conferences for a better understanding of the common problems and the religious needs of the people. These conferences will be as follows: Idaho, June 10th to 19th; Northern California, June 21st to 30th; Wyoming, July 12th to 20th. Secretaries of national home mission boards will accompany bishops, superintendents, secretaries and field men in seeing typical conditions and needs and then in shaping programs for better work and fuller cooperation. These conferences will repeat, it is hoped, the very successful experiences in the state of Montana in 1919, in carrying out what was known as the Every Community Service Endeavor. Briefer conferences of two days each will also be held in Seattle, and Spokane, Washington, and in Portland, Oregon.

Reindeer for Labrador

DR. WILFRED T. GRENFELL is accomplishing great results as the economic deliverer of the Labrador. The success which has attended the experiment of Sheldon Jackson, in introducing 1,280 reindeer into Alaska thirty-two years ago—there being now 200,000 in 100 herds, and the venison bringing a higher price than beef—led Dr. Grenfell to plan a similar scheme for the Labrador. Mr. Frederick R. Lawrence has started a corporation named the American Reindeer Corporation which will begin by importing a thousand reindeer from Lapland, with Lapp herders to instruct the Labrador natives.

LATIN AMERICA

Cuba's Educational Needs

WHEN Protestant missionary work was begun in Cuba, not only did the Church come preaching redemption from sin by means of her ministers in the pulpit, but believing firmly that no nation can be a real factor in the world's progress, morally, financially or otherwise, if the mass of her people are illiterate the Church sought to help Cuba to climb into a position of usefulness by helping solve the great educational problem. The school census gives 750,000 children of school age on the island, while the statistics furnished by the Secretary of Public Instruction in January of this year showed that only 176,000 actually attended classes. Only one high school for each of the six provinces is provided by the government, and no municipality has seriously undertaken to supplement the efforts of the central government to provide high school education. Cities of thirty and forty thousand inhabitants are entirely without facilities for training of this nature, save as given by church schools or private individuals.

Missions in Santo Domingo

PROGRESS has been made during the past year in Protestant evangelistic work in Santo Domingo—a

comparatively neglected field in the West Indies. The growth in these stations is shown in the following table:

	1921	1922
Church members,		
Santo Domingo	0	75
San Pedro	48	82
La Romana	5	52
Total	53	209

Sunday-school pupils

Santo Domingo	125	225
San Pedro	95	135
La Romana	75	100
Total	295	460

Young people in societies

Santo Domingo	0	70
San Pedro	35	56
La Romana	0	45
Total	35	171

Rev. N. H. Huffman, Superintendent of the work, says:

"The pastors report splendid interest everywhere. Santo Domingo offers exceptional opportunities for evangelistic work, if we had the resources to occupy the field..... San Cristobal, a small center near the capital, where no church has yet been organized, is an example of the opportunities awaiting us. Mr. Prat reports 92 in the Sunday-school last Sunday and the hall is crowded at every preaching service."

The hospital work in charge of Dr. Horace R. Taylor, is conducted with a medical staff of one physician, three American nurses, four native student nurses and a native pharmacist, with the assistance of a Dominican dentist. They treated last year 222 patients in the hospital and 7,938 in clinics, besides 1,012 surgical cases and 2,975 dental cases. The total number of all cases treated was 12,080.

Education for Mexico

ACCORDING to a report from Rev. Samuel Guy Inman, quoted in *The Congregationalist*, the Minister of Education in Mexico is planning a determined campaign against illiteracy and ignorance. Among other methods, he is employing missionary

teachers to go from village to village starting day schools and evening schools, where reading and writing are taught. Equally important is the reported use of government printing plants for the publication of ancient and modern classics, to be furnished at low prices to public schools and libraries; an enormous edition of the Bible is to be issued.

New Station in Guatemala

THE Presbyterian missionaries in Quezaltenango opened at Christmas time a new out-station among the Mam Indians, in the little village of San Juan Ostuncalco, where low adobe houses, nestled at the foot of the hills, shelter some eight thousand people. The new workers will be located within nine miles of the mature experience of the Quezaltenango missionaries, medical aid, and supplies. The village is centrally located, with roads in all directions, in the midst of fifty thousand Mam Indians in the northwestern section of the Department of Quezaltenango. A work thoroughly established here will facilitate an advance among the two hundred thousand Mams in the country, all of whom have until now been without a missionary.

The Task in Central America

DR. SAMUEL G. NEIL of the American Baptist Home Mission Society summarizes his opinions gained during a recent visit to El Salvador and Nicaragua: "The task in Central America is not one of polemics: the people are too illiterate; nor to correct differential theology: this involves controversy and opposition; but to convey the truths that Christ gave to mankind. The two words which seem to sum up our campaigns are prayer and Calvary, for there has been a deep spirit of prayer upon our people, and an intense desire to know more of the meaning of Calvary, which our missionaries and native pastors feel is the place of power in the spiritual life.... We need buildings for school purposes,

with accommodations for the training of native pastors and missionaries. We realize the need of greater and more efficient witness to the old, permanent and ever-effective truths of the Gospel. Such training and school buildings would be of inestimable value to our work in the coming years."—*Record of Christian Work*.

Friendliness in Chile

"AN encouraging note," reports a Presbyterian missionary in Chile, "is the friendly attitude of the people in the conservative towns, formerly so hostile to everything Protestant. There was a general interest in the church building in Curico. From its beginning to its completion visitors were frequent and opportunities were presented and improved to explain what the Gospel is to city officials and persons of all grades of society. When it was dedicated the building was filled to overflowing. Two daily papers published favorable accounts of the service and expressed their best wishes for the success of the Evangelical church. All this occurred in the same town where eighteen years ago on the occasion of a visit to Curico the meeting conducted by the missionary was almost broken up by a mob and he returned to the hotel amid a shower of stones and followed by hisses and insults."

EUROPE

Modern Ignorance of Bible

IN many parts of England there are signs of an evangelistic movement that may bear rich fruit. Mission preachers complain with sadness that "their congregations consist of two classes—those who are already members of the Churches and come to be refreshed, and those who are ignorant of the A. B. C. of religion. The congregation will respond to an emotional appeal, but the emotion soon passes as there is no depth of knowledge to sustain it. In the days of Moody audiences knew something of their Bibles but today preachers have to begin at the beginning and tell the

simplest facts of revelation. "This is a terrible indictment," says *Evangelical Christendom*, "of the teaching in our Sunday and day schools, but it may be explained by the difference between now and a generation ago. Today everybody reads all sorts of papers and books with the intention of forgetting their contents. Reading passes the time without adding to knowledge. In the past the Bible was read as a Book that had to be remembered, revered, and used for meditation and application to life."

Lloyd George on Sunday-schools

LOYD GEORGE was the chief speaker at the 120th annual public meeting of the National Sunday School Union at the City Temple, London. The *Watchman-Examiner* quotes the following from his address:

"The Sunday-school is the university of the people. The quality of the knowledge they obtain there is higher and deeper than anything they get elsewhere. For imagination, vision, exaltation of purpose and inspiration there is no national literature in the world like that which is studied in the Sunday-schools. . . . We are groping in the fog at best and I would rather trust the destiny of a people to a nation with its children trained in Sunday-schools than I would to a nation that had not. . . . In the year 1800 the greatest warrior Europe had produced since Julius Caesar fell on the Austrian armies, shattered them, and, for the moment, altered the history of France, Italy and perhaps of Europe. The same year—I am not sure it was not the same month—a little Welsh peasant girl marched over the hills of Merionethshire in quest of a Bible. That started the Bible Society giving new life to the Sunday-school. Napoleon's work will get feebler and fainter. That little story of the Welsh girl will get more powerful, more thrilling, deeper and more permanent in its influence as the centuries go by."

Young Bolsheviks in England

THE "Communist Sunday-schools" now being conducted in England were referred to in the May REVIEW. *Evangelical Christendom* says in a recent issue: "The most fruitful training ground for Bolshevism is its Sunday-schools. Happily Parliament seems to be awakening to this danger, a bill to put down seditious teaching

in Socialist Sunday-schools having been introduced into the House of Commons. There are two classes of Socialist Sunday-schools. One type teach open Bolshevism and the class war. Even life is not sacred in their teachings, and the admitted statements of their leaders include one that 'the best way to enhance education is to pull down the churches, burn the Bible and assassinate the parsons.' If it is true that these schools publish a journal called *Red Dawn*, whose young readers are supplied with articles on such subjects as 'Communism and Free Love,' 'Virgins in Antiquity,' and similar immoral reading, it will be still more clearly realized that the subject of Bolshevism and the Bible affords food for solemn reflection."

Mission Study at Lausanne

A translation into French of "Islam, a Challenge to Faith," by Rev. S. M. Zwemer, D.D., was finally published two weeks before the opening of the Peace Conference in Lausanne last December. The French title is *L'Islam, Son Passe, Son Present, et Son Avenir*. The book was exhibited at once in the book stalls of the city and immediately attracted attention. Before the conference was over, practically the whole edition had been sold out. It was known that even members of the Turkish delegation purchased copies. Providentially, therefore, this book has gone to responsible people in all countries that are concerned with the settlement of peace with Turkey.

Reformed and Presbyterian Conference

ON July 21, 1923, the next continental conference of the world alliance of Reformed Churches holding the Presbyterian system will be opened in Zurich, Switzerland, the town of Zwingli. It was in 1519 that Zwingli began his ministry in Zurich, but not till 1523 did the great council of the city take the important step of arranging a public discussion that

decided the future ecclesiastical constitution of the community, and eventually began the work of church reform in the Alpine republic—only six years after Luther's nailing of his ninety-five theses to the door of the Castle Church in Wittenberg.

The Swiss Federation of Evangelical Churches, which recently joined the Alliance, has its headquarters in Zurich. All the Churches of the Alliance are invited to send delegates, and arrangements are being made for the delegates to travel together from London on Thursday, July 19, so as to attend a reception offered by the Reformed Churches at Basel on July 20 on the way to Zurich.

Moslem Propaganda in Berlin

THE Berlin Islam Association was founded at Wuensdorf in June, 1922, as a station for Islam propaganda, following a series of lectures by Dr. Ahmed Waly on Egyptology and Arabic at the Oriental Seminary. His assistant is Professor Kheiri from Delhi and their first publication is edited with a zeal worthy of something better than misrepresentations of Christianity.

Helping Themselves and Others

THE European Student Relief work of the World's Student Christian Federation has continuously held to the principle of self-help as far as possible. Word has recently come of the completion in Prague of a new student workshop. In this building will be housed the student cooperative store, a shoe repair shop, a tailor shop, and other self-help activities, all of which give employment to several hundred of the most needy students and which reduce very appreciably the living expenses of the thousands of refugee and native students now gathered in the national capital.

The Czechoslovak Government has been very liberal toward the refugee students who have fled to this country for various reasons. To show their appreciation of this liberality the

Union of Russian Students in Prague recently gave a musical concert in behalf of the children of Prague's unemployed workmen. All proceeds were used to help these children despite the fact that some of the students who gave the concert are themselves living fifty and sixty to the room in all kinds of barracks and dilapidated buildings.

AFRICA

Cure for Sleeping Sickness

DR. SIMON FLEXNER, of the Rockefeller Institute for Medical Research, is quoted in the *New York Times* as stating that a new drug tryparsamide, an arsenic compound, which has been used with considerable success in treating paresis, has also been found to be the best cure for African sleeping sickness, the disease which has done so much to hinder the economic development of Africa. The African sleeping sickness is not similar to the malady of a similar name known in America. It is caused usually by the bite of the tsetse fly, which spreads the trypanosomes, as the irritant germs that cause the disease are called.

Slave Trade Revived

THE traffic in human beings now going on in certain parts of Africa, says the *Continent*, will be brought to the attention of the League of Nations when it meets in September. Abyssinia seems to be the center of the most active slave trade, large numbers of natives being exported to Arabia, where they are held in servitude by wealthy Moslems. Persia and Baluchistan also afford a market for slaves, and many of them eventually find their way to those countries. The French have discovered that monthly shipments of slaves pass through the port of Ladjourah in French Somaliland and farther to the south between the island of Madagascar and the mainland. Great Britain and France, which control the east coast of Africa with the exception of Eritrea (Italian), have been aware of the slave traffic for years and have made

sporadic efforts to stop it. Prior to the war small British naval units were maintained in the Red Sea to search vessels suspected of carrying slaves.

Sherwood Eddy in Egypt

A RECENT visit to Egypt by Dr. and Mrs. Sherwood Eddy has been marked by wide spread interest in the evangelistic meetings that they conducted. The Cairo audiences were composed chiefly of Coptic, Moslem and Protestant students and graduates of schools and colleges to whom tickets had been given and the new Y. M. C. A. auditorium was crowded afternoon and evening. Many signed cards to indicate their desire to join Bible classes. In Assiut also large meetings were held in the ancient Coptic and the modern Protestant churches. The people of Egypt are awake politically and intellectually and intensely desire independence but they are not yet aroused to spiritual realities and have not moral and spiritual leaders capable of guiding the people to God's ideals. To understand and to apply the message of Christ is Egypt's greatest need.

An African Internationale

IN THE coast towns of southwest Africa pamphlets have been scattered about by the Universal Negro Improvement Association. An article signed by Marcus Garvey, pleads for an organization of all the colored peoples throughout the world, which is to be discussed in detail at the meeting of the association in New York in August of 1923. It is feared there that the movement is to be a Colored Internationale, and is but another manifestation of the self-determination principle, which in turn is being felt in mission development, as well as in purely political spheres. This movement will, for the present, have a purely harmful effect upon the native. If the United States Government has no means of influencing this "Africa for Africans" movement, it will soon have free hand in southwest Africa.—*Barmen Missionsblatt*.

A Changed Town

THE Bishop on the Niger, Dr. Lasbrey, recently visited Achi, a town in Southern Nigeria. Of this place he writes: "Three years ago the place was a byword for barbarism, but to-day there is to be found a congregation of three or four hundred worshippers...delivered from the dread of evil spirits, and rejoicing in the blessed hope of everlasting life. It is not through any very wonderful or up-to-date methods that these results have been achieved. The church is a mud building with a mat roof, and the seats and other furniture are all of mud; the evangelist is a young man with just a smattering of training, and the only books he possesses are a Bible and prayer book and one or two school primers."

New Work in Nigeria

THE General Mission Board of the Church of the Brethren sent last December two men, A. D. Helser and H. Stover Kulp, out to Nigeria to investigate the possibility of opening a mission in that territory. They have received very courteous treatment on the part of the English Government as well as the natives, and have made a beginning by establishing themselves at Garkida. There is also a medical man completing his internship this year, who will sail this fall. The two men on the field report that they are preaching Christ to the natives there both by the spoken message, and the demonstration of the hand. Mr. Helser took the Livingstone College medical course, and is able also to bring relief to a great many of the suffering sick.

MOSLEM LANDS

Non-cooperation in Palestine

A MOVEMENT has been started in Palestine by the non-Jewish population, similar to the non-cooperation and self-determination movement in India. It is in protest against the British declaration favoring a national home for Jews in their ancient land.

The recent census gives the Arab or Moslem population as 79%, the Jewish as 11% and the Christian as 9%. The recent elections were boycotted by large numbers because fifteen places in the administrative assembly were given to Jews while only ten places were assigned to Gentiles. Jewish money and British military power are opposed by Moslem and Christian numerical superiority.

The Jews in Palestine are divided into the Orthodox, who are in the minority, and the Nationalistic Hebrews who are usually rationalistic and materialistic but are "wiser in their generation than the children of light." Palestine may yet be the area for non-political, racial and spiritual conflicts.

Harnessing the Jordan

ONE of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests, much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description "flowing with milk and honey." The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there, no doubt, that the first extensive irrigation project will be carried out. The water of the Jordan on its way to the Dead Sea has a descent of more than six hundred feet in the seventy-five miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals look to the creation of an industrial Palestine.—*Zion's Herald*.

Secret ex-Moslem Believers

CONSIDERABLE interest has been aroused by an article in *The Moslem World*, describing the underground Christianity which has come

into being in recent years in Islam and which is actually organized with a supreme head in a certain city. These converts from Mohammedanism have their password and secret meetings, forming a veritable Christian freemasonry scattered throughout the Moslem world. The writer, Mary C. Holmes, when attending one of these meetings at which the communion was being celebrated behind locked doors, was accosted by a rug merchant with, "Of a truth thou art our sister. Thou art the first to understand us. We are *Christian* Christians." She says: "I sat in that meeting scarcely able to credit my senses and witnessed a fervor of devotion rarely seen, an orderly type of worship, hymns, Christian hymns used only by themselves and sung from memory, throbbing with love for the Saviour of men. And women were there, Moslem women addressed as 'sisters' and unveiled. 'Are there others like you?' I queried, incredulous. 'Many,' was the reply. 'And where?' I next asked. 'Everywhere,' was the answer."

Bigotry Breaking Down

REV. JAMES H. NICOL, missionary of the Presbyterian Board at Beirut, Syria, says in a recent letter:

"We have just begun to work in one of the most bigoted districts of Syria. A colporteur, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely. Another striking fact is new in our work in Syria and that is that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have thirty-five or forty per cent of non-Christians. You will readily understand the great influence that will go out into the Moslem communities when these children have been trained for

several years in the missionary schools. It was very interesting last month to see two Moslem girls from the mission school here in Beirut attending a course of lectures to the theological students on Mohammed. They expressed themselves as desiring to find out exactly what the truth was about their prophet."

An Armenian Sunday-school

DR. CLARENCE D. USSHER, one of the missionary heroes of war years, who during the siege of Van was the only physician among 45,000 Armenians, is now in America. He gives this interesting account of Armenian enthusiasm for Sunday-school work:

"The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend Sunday-school each week are so many that they cannot be cared for at the same session. On a recent Sunday there were 587 pupils under fourteen years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places. The church service followed and the young people had literally to be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the régime of that school. The report just came that 130 had committed about ten selected chapters to memory."

British Treaty with Irak

A CABLE dispatch to the *New York Times* in May, shortly before Stanley Baldwin became Prime Minister, quoted his announcement in the House of Commons that a protocol had been signed by which the British treaty with King Feisal of Irak would cease to be effective when that country joined the League of Nations, and, in any event, within four years of the signing of the peace treaty with Turkey. The treaty with Irak, which was signed Oct. 10, 1922, provided for the establishment of an independent

constitutional government in Irak, that country to have a certain measure of advice and assistance from Great Britain.

Importance of Mesopotamia

REV. JOHN VAN ESS, of Busrah, writes that there are many reasons why the Presbyterian and Reformed Churches of America should unite to establish missionary work in Mesopotamia, as stated in the June REVIEW.

1. The Reformed Church in America is already working in Busrah and Bagdad, while Presbyterians are in Syria and Persia.

2. Americans are more heartily welcomed by the people and government than those of other nations.

3. The Church Missionary Society of England has withdrawn and has asked American churches to occupy the field.

This field is of special interest and importance as being the cradle of the human race and at a crossroads of the nations. Bagdad, the capital, has had a great past and should have a great future. This field will have a great influence on the future of the Near East and possibly of the Far East as well. Other important centers are Mosul, a great city; Hillah, the site of ancient Babylon; and Kerbela, a sacred shrine.

The Irak Government has already made a treaty with Great Britain, guaranteeing religious liberty and freedom to open schools and conduct missionary work.

INDIA

An Indian Mission Board

THE increasing responsibility being placed upon the native Church in all the principal mission fields is one of the significant tendencies in the missionary movement today. A new instance of this is found in a report in the *Dnyanodaya* that the nine principal stations of the Marathi Mission of the American Board are transferring to various Indian organizations some portions of their work. The most im-

portant Indianizing action has been the formation of an *Indian Mission Board* of six Indian leaders and only two American missionaries. In time, this Board may take over a very large part of the entire Mission's work. Its duties are to conduct Christian work in its area; administratively to train, appoint and supervise workers, and to secure and administer funds. As its special field it has taken over from the American Mission five considerable areas around Ahmednagar City. In this field there are thirty churches and forty-one schools, with 1,008 pupils. In this effort, the Board employs seventy workers of different grades. Already it conducts some medical work, and desires to do more, and to carry on various lines of social service. To this Board the Mission has transferred all the funds that come from America for the work in those five areas. But, in order at all adequately to carry on its important work, the Board needs to secure in addition at least three thousand rupees from various Indian sources.

More Hope of Lepers

"THE work in the Leper Asylum is most encouraging," wrote Sam Higginbottom in February... Under the good treatment of Dr. Douglas Forman we have two cures; six cases noticeably improved and eighty per cent of all those taking the chaalmoo-gra oil derivative treatment showing noticeable improvement. We feel that we can really accomplish something in curing the lepers. We have fourteen children ranging in age from eight to fourteen who are afflicted with the disease, but who have so far lost no fingers or toes. They are all undergoing the regular treatment and we have high hopes of saving every one of them." Microscopic tests are now being made to discover whether the lepers are also suffering from any of the various diseases which are so common among the poor of India, and so have not a fair chance to respond to the treatment for leprosy. Several of them have been cured of these other

diseases, and now there is much more hope of their recovering from leprosy as well.

A Veteran's Service

SIXTY-THREE years ago Rev. W. F. Johnson, D.D., and his wife, of the United Presbyterian Church, sailed from Boston to begin their missionary service in India. Dr. Johnson, who is now 82 years of age, has contributed very largely to the literature made accessible to Indian Christians by translation and also by authorship, and in this field, perhaps, he has achieved his greatest success as a missionary. Of this part of his work he says, "My notion is that, counting pulpit, classroom, and press work, the ten most useful years of my life as a missionary were those *between the years of seventy and eighty*. During those ten years the simplified Hindi version of the four gospels was prepared and published, and fifty-three thousand of these have already been put into circulation. During this period, too, I prepared and printed several textbooks in Roman Urdu."

Converted Devil Priests

REV. CHARLES W. POSNETT, of South India, relates this story in *The Missionary Link*: "Cholera had been raging through the village, but every man and woman who could walk had come to watch the drunken devil priest tear the living sacrifice to death with his teeth. Then, dipping his long whip in the warm blood of the dying goat, he danced round in a frenzy, beating the crowd and assuring them that he was driving the cholera goddess away from the village. Meanwhile the little Christian community had gathered at the teacher's house to pray, and continued in prayer the whole night, while the air was rent with the cries and shrieks of the priest and his followers. Suddenly the word came that the chief priest himself, who had made the horrible sacrifice, was down with cholera, and he sent to beg our evangelist to come and save him. He went and the man was saved.

We have now many converted devil priests in our Christian Church witnessing for the Great Healer."

Bible Lessons in Schools

THERE have been various allusions in the REVIEW to the "conscience clause" enacted in several provinces in India to the effect that no pupil shall receive Bible instruction against the wish of his parents. There is special interest, therefore, in the report of the Church Missionary Society that in no school under its care has "any considerable advantage been taken of this rule. In one school of 450 boys the school wrote a letter to the head master stating their appreciation of the Bible lessons. Not one has applied for exemption from religious instruction; in addition, many come on Sunday to a Bible class in the mission bungalow. As members of the schoolboys' League of Prayer, many of the boys promise to pray to God sincerely once a day; the secretary of the League is a Hindu."

CHINA

An Overwhelming Opportunity

THE distressing conditions caused by the floods in Shantung Province have brought the American missionaries in Tsinanfu even closer to the people than they were in the preceding "dry famine" days. One of them writes: "We are embarrassed, even distressed, with the great opportunity that is ours, because of inability to meet it. Our evangelistic force cannot begin to cope with the training of these hundreds of inquirers, there being 500 in one flood section of Chang Ching County alone... Never before have we been able to touch the village headmen. All are now friendly. At a word of invitation they gather for a friendly chat; they listen interestedly to the Gospel preached and take home tracts and Bible portions to read. New schools have been started among these famine inquirers, they paying part of the cost... Repeatedly members of the gentry and government school teachers have been inquirers, not be-

cause they were among those in want and receiving assistance to food, but because they approve of this 'foreign religion' that, unsought and sympathetically and without 'squeeze,' has come to the rescue of their distressed countrymen."

An Inspired Interpreter

AN English missionary who attended some of Sherwood Eddy's meetings in China, pays this striking tribute to the interpreter:

Dr. Eddy was favored with an excellent translator, a Mr. Chu, a Szechwanese. He translated with the greatest facility and speed. Dr. Eddy is a rapid speaker, but the translator was equally rapid. He imitated the Doctor in every way and was so one with him in spirit that the Chinese got the message perfectly. Never have I listened to such excellent translation before. No labored round-about way of expression, but just as terse and incisive as the speaker's. No translator at the great Conference in May could approach Mr. Chu—a very earnest Christian who became interested in the Gospel when studying engineering in England, and later, when he came in touch with General Feng, was baptized. No one was wearied with the meetings: oftentimes translators make it tedious for those who know both languages, but it was a treat to listen to Mr. Chu rendering Dr. Eddy's address.

Another Christian Official

LATE last fall the Commissioner of Police for Chekiang Province, an office which corresponds roughly to our Lieutenant-Governor, became a Christian and was baptized. Later, he was elected to membership on the Board of Directors of the Y. M. C. A. He has made a fine record in politics, having held his present office in spite of changes in governors every few years, since 1911. Because of his strength of character, and long service he is easily the most influential man in the province. Humanly speaking, there was nothing for him

to gain in becoming a Christian. His clear-cut stand means much in Christian circles.

The "Greatest Living Chinese"

THE April REVIEW referred to the voting competition carried on by a newspaper in China to determine the twelve "greatest living Chinese," and the prominence of Christians in the resulting list. A paragraph in *The Life of Faith* gives further details: Sun Yet Sen heads the list, but he has beaten General Feng by only ninety-eight votes. Next comes Dr. Wellington Koo, who has been Chinese Minister in London and at Washington, and is extremely sympathetic to Christianity, although not an acknowledged Christian. He is an alumnus of St. John's University, Shanghai, as is also the next on the list, Dr. C. T. Wang, formerly vice-president of the Senate, who represented China at the Versailles Conference, and is a prominent Y. M. C. A. leader. Another is Dr. Wang Chung-hui, the son of a Chinese pastor of the church in Hong Kong, who for a time was Prime Minister, but is best known for his codification of the laws of China, while Minister of Justice. General Yen, the model governor of Shansi, is an ardent supporter of Christianity. He has been particularly active in tackling the re-growing of opium poppy; he has appointed a large number of Christian officials, and has circulated hundreds of thousands of copies of Christian books and leaflets. Tenth on the list comes Dr. David Z. T. Yui, the senior secretary of the Y. M. C. A. in China.

Prayer Meetings for Officials

SINCE General Feng Yu-hsiang has been in Peking, he has kept up sympathetic relations with the students and graduates of Peking University, recognizing them as a Christianizing force in China. For instance, he has asked Rev. Liu Fang, an alumnus of the university, to conduct a prayer meeting for high officials at his home. It is quite a new sight in China to have automobiles belonging to

such men crowded around the entrance to the humble home of a Christian pastor, and for such a purpose. General Feng also has asked Dr. Liu and Rev. G. L. Davis to organize an evangelistic campaign of five days at his camp at Nan Yuan. Fourteen Peking University students have been asked to take part, eight from the theological school and six from the college.

Church Growth amid Brigandage

WHEN Chinese brigands, comprising some twenty bands of armed men, entered Kweilin, a town in the province of Kwangsi, their first act was to break open the prisons and turn loose nearly 2,000 criminals. The brigands walked the streets fully armed, and behaved as they pleased, practicing a one-sided communism. A missionary of the Church Missionary Society in describing the above incident says that, in spite of all the strain and actual danger, God in His goodness has given a greater advance in the growth of His Kingdom than during any previous year. The congregations in every place have grown in number; the number of children in the schools has increased; the evangelistic services have been better attended; and the Christians themselves have taken a fuller part in the work of preaching the Gospel.

Christian Women Organize

MISS JUNIATA RICKETTS, who has been engaged in evangelistic work since 1901 in the American Presbyterian mission in Hangchow, China, writes: "The most important and strategic event of the year was undoubtedly the organization of our women into a presbyterial society." Some fifty regularly appointed delegates from the city and country fields of both Northern and Southern Presbyterian Missions were present at the first meeting. The society seeks "to get every Christian woman to do four things: First, To read the Bible; many must learn to read. Second; To pray for objects beyond their own immediate interests. Third; To con-

tribute something. Fourth; To work to bring some one else to Christ. Whenever women have thus banded themselves together to pray and work there has been results, so we may hope that in the not too distant future there will be a great forward movement in which the women will have no mean part."

Bible Institute in Hunan

IN CHANGSHA, Hunan Province, the city where "Yale in China" is located, Dr. Frank A. Keller has been at work for several years under the auspices of the Bible Institute of Los Angeles. He now is assisted by Rev. Walter T. Stevens, the son of a China Inland Mission representative. Their work is summarized as follows:

A Bible Institute at Changsha, with 117 enrolled students (eighty-five men and thirty-two women) in 1922.

The autumn Bible School and Conference at Nanyoh (one of China's three sacred mountains). Many remarkable conversions have resulted among the thousands of pilgrims who journey thither every year.

Ten colportage boats (floating Bible Schools), thirteen men on each boat, who devote the mornings to Bible study and the afternoons to distributing gospel literature in native homes.

Mr. Stevens tells in *The King's Business* the story of the conversion, as the result of the efforts of one of their evangelistic bands, of an old Chinese scholar, Mr. Huang, who had been an opium slave for many years, and the subsequent turning to God of several of his relatives.

Dr. Dugald Christie Resigns

AFTER forty years of service in Manchuria, Dr. Dugald Christie, Principal of the Mukden Medical College, has resigned on account of ill-health. The following tribute is made to him by the Foreign Mission Committee of the United Free Church of Scotland:

"The period of Dr. Christie's service was marked by great crises in Chinese history, in all of which crises he found opportunities of service which were signally used by him. Epidemics of cholera and plague, floods and famine, also marked these years, and in all these he rendered eminent service to the

Chinese Government and people. He was the recipient of many decorations from the Chinese Government, as well as from the Japanese and Russian Governments, and after the plague epidemic of 1911 he was made a C.M.G. by His Majesty the King... By the devotion of his genius and many-sided powers to the service of Christ, in the interest of the Chinese, he has left behind him work of the utmost importance, and an imperishable memory in the regard and affections of the Chinese of Mukden."

JAPAN-CHOSEN

Juvenile Courts for Japan

THE opening of 1923 in Japan brought into operation a law passed by the last session of the Diet, establishing a code of law, courts, procedure and other machinery for coping with the problem of child delinquency in Japan. Miss Caroline MacDonald, who has been engaged in Christian work in Japan for the past eighteen years, became particularly interested in the children's problem about seven years ago. It is largely due to her efforts that juvenile courts have been established. In the actual making of the laws Miss MacDonald's advice was often sought and again in the carrying out of the plans which are going to be tried out, her intimate knowledge of social conditions in Japan and her understanding of children and human nature will be of great service to those in charge.

Japanese Bishops

SPECIAL interest attaches to the action taken the last of April by the general synod of the Nippon Sei Kowai, in creating two new dioceses, which are to have Japanese bishops, whose financial support is to be carried by the Japanese. One diocese is to comprise the City of Tokyo and its environs, the other the City of Osaka and its environs—territory of which for sixty years American bishops have been in charge. The property under consideration includes twenty-one American and English churches in Tokio and eight in Osaka. Hospitals and schools are not included in the transfer. *The Living Church* comments on the significance of this step:

"After a century of fully organized Anglican missions in other lands, this is the first instance in which the beginning of a self-sustaining episcopate has been made. There is, indeed, a missionary diocese in India with a native bishop [Azariah] at the head of it, but he and his work are supported by the English mission. There are also suffragan bishops from native races serving under foreign bishops in several missionary lands. But Japan has the honor of being first of all Anglican missionary countries to take so long a step toward national autonomy."

Korean "Topics in Brief"

THE following scattering items throw light from various angles on the missionary work being done in Kwangju, Korea: In the Girls' School, one hundred of the students earn all or part of their expenses through school by lace making. The *Seoul Press*, a daily newspaper conducted by Japanese, prints a Bible verse at the head of the editorial column each day.

In Kwangju recently, sixty-six lepers were baptized in a single day. All were Bible students and passed the required examinations with credit.

One of the missionaries requires that his helpers pass an examination on an assigned book of the Bible each month before he will give them their salary.

A called meeting of the Soonchun Presbytery ordained as a minister, Cho Sung Hak, the man, who as a peddler of medicine, won the first converts in all that section sixteen years ago, before he was baptized. He was also instrumental in building the first church in that section.

One Evangelist's Audience

PREACHING to blind sorcerers and magicians is the special task to which blind Paik Sa Kyum, a former fortune teller, now an evangelist, is devoting his life in Korea. Some years ago Paik was making a great deal of money in his business of deception, but

being converted he gave it up and started out to travel around the country preaching the Gospel, supported only by his faith that he will be fed and lodged by his Master, working through the kindness of the strangers to whom he preaches. This past year he has been preaching mainly to the blind sorcerers whom he knew in his former life, and among some of his recent converts is a distant relative of his, a confirmed drunkard. Paik has already converted enough Koreans to Christianity in the district to make possible a little group of twenty who meet at Yangjinmal each Sunday. His sons are all talented, one of them being a student in Columbia University in America. *The Continent.*

ISLANDS OF THE SEA

Winning Filipino Students

REV. FRANK C. LAUBACK, missionary of the Congregational Church in the Philippines, writes:

"Great things have happened for Christ in Manila during the past few months. We took a survey of the students of Manila to discover their addresses. There are seventy thousand students, or one fourth of the population. We then held evangelistic meetings in the various churches of the city, inviting the students to come, and had several hundred decision cards signed. At the close of this campaign we held a mass meeting and had seven thousand present, packing the largest theater and the largest church in the city of Manila. After this we had ninety-two Bible classes in various parts of the city in a three-months' course. Our only trouble was the lack of good teachers. The profound need of the Philippine Islands is a spiritual and educated Christian leadership. We have student volunteer bands in about eight places and hope to extend them to every province of the Islands. These students volunteer to be either home or foreign missionaries. . . . I have just returned from speaking to the students of several high schools of northern Luzon and I am thrilled and

amazed at the openness and hunger of these men for Christ. I am sure that before this year, 1923, passes you will hear of a great religious awakening among the high school students of the Philippine Islands such as this nation has never before experienced."

A Center of Helpfulness

IN five languages, English, Japanese, Chinese, Korean, and Filipino, there is written over the door of a building in Honolulu the title "House Helpful"—a worthy summing up of the activities being carried on by the Y. W. C. A. in Hawaii along the lines which its International Institutes have made familiar in several cosmopolitan centers. One of the special channels for helpfulness is the desire of the Oriental women to learn English. Though the men came first to Hawaii as contract laborers on plantations, many of them, as their contracts expired moved into the city, and found employment in commercial lines, on the wharves, or in civic improvement. They had acquired a knowledge of the English language. The children in school learned it. English was spoken in the home by the father to his children, and by the children.

GENERAL

The Opium Question

IT IS reported that the United States has decided to send an observer to be present at the next meeting of the Opium Advisory Committee of the League of Nations. This is a very significant step, and shows that America is at last awake to the seriousness of the drug menace which is spreading over the world. Since the closing of the Third International Opium Conference at The Hague in 1914 this Government has but indirectly concerned itself in a movement for which it was so directly responsible. This has resulted in the leadership gradually slipping from us. The opium question is not at base a domestic but an international question, and if it is to be solved it must be approached from this angle.

THE MISSIONARY LIBRARY

CHILD TRAINING BOOKS FOR PARENTS AND TEACHERS

List prepared by MRS. MARY FOSTER BRYNER

A Study of Child Nature. Elizabeth Harrison. \$1.25. The Macmillan Co. New York. 1921.

Child Nature and Child Nurture. Edward P. St. John. 85 cents net. The Pilgrim Press. 1911.

A book for parents' classes, training classes for teachers of young children, and for home study.

The Unfolding Life. A. A. Lamoreaux. \$1.25 net. Fleming H. Revell Co. New York. 1907.

Training of Children in the Christian Home. Luther Allen Weigle. 221 pp. \$1.50. Pilgrim Press. Boston. 1922.

Discovers for all parents and teachers the fundamental problems in the Christian training of children. Written in a simple, interesting way, this is one of the most valuable books picturing the conditions in the home, setting forth the ideals for the training of children, and outlining the steps to be taken to approach these ideals.

The Dawn of Character. E. E. R. Mumford. \$2.00. Longmans Green Co. New York. 1920.

Parenthood and Child Nature. Edna Dean Baker, President of National Kindergarten and Elementary College. \$1.50. The Macmillan Co. 1922.

For expert guidance of the parent or teacher, and for group discussion in a Parent Training Class this summary of the facts of child development during the period from birth to eleven years will be found admirably adapted.

The Parent and the Child. Henry F. Cope, D.D., LL.D. \$1.50 net. Geo. H. Doran Co. New York. 1921.

What Professor Weigle has done for the teacher in his widely used text-

book, "The Pupil and the Teacher," Dr. Cope here does for the parent in this admirable analysis of the problems of child training. Each chapter is followed by questions and a list of books for supplementary reading and reference.

Childhood and Character. Hugh Hartshorne. \$2.00 net. Pilgrim Press. Boston.

Every parent, teacher, or social worker whose interest lies in the religious growth of children will gain new insight from this book.

Mothers' Problems. Harriet Bailey Clark, M.D. 75 cents net. Judson Press. Philadelphia.

This book provides ready help for the physical, mental, and religious care of the child. It is designed for rapid reading by mothers and also as a textbook for mothers' classes in the Sunday-school and for mothers' and parents' associations.

The Girl in Her Teens. Margaret Slattery. \$1.10. Pilgrim Press. Boston.

Brothering the Boy. W. Edward Rafferty, Ph.D. Cloth, \$1.00 net. Judson Press. Philadelphia. 1913.

Out of knowledge and sympathy, Dr. Rafferty interprets the genius of brothering. Equipment of the brother; growing the normal boy; meeting the needs of the other boy; agencies and instruments through which brotherliness finds expression and helps itself to achievement—these are the chief topics of this manual.

The Psychology of Adolescence. Frederick Tracy. \$1.50 net. The Macmillan Co. New York. 1920.

The purpose of this work is to make an all-around survey of the time called "Youth" and set forth the results of a great amount of research recently done in this special field.

Missionary Stories for Little Folks. First Series—Primary. Margaret T. Applegarth. New Edition. Illustrated. \$1.75 net. Geo. H. Doran Co. New York. 1917.

These fifty-two brief stories cover the world of missions both home and foreign. Told in simple language and illustrated with fifty-two drawings and verses.

Missionary Stories for Little Folks. Second Series—Junior. Margaret T. Applegarth. New Edition. Illustrated. \$1.75 net. George H. Doran Co. New York. 1917.

Like its companion volume for Primary children, this book contains fifty-two brief stories of both foreign and home missions worked out on the graded plan. These stories are illustrated in a suggestive and original way.

Next Door Neighbors. Margaret T. Applegarth. Thumbnail sketches from home mission literature. 160 pp. \$1.25. Fleming H. Revell Co. New York. 1922.

A delightful series of stories, written for children, setting forth the many curious and interesting traits which distinguish the little folks of various races and nationalities who rub shoulders in our hospitable, cosmopolitan land. A notable addition to home mission literature.

Work and Play in the Grenfell Mission. H. P. Greeley, M.D., and Floretta E. Greeley. \$1.50 net. Fleming H. Revell Co. New York. 1920.

With Introduction by Dr. Wilfred T. Grenfell. New light on the work of the Grenfell Mission in Labrador.

OTHER RECENT VOLUMES

The Revolt of Youth. By Stanley High. 12mo. 222 pp. The Abingdon Press. New York. 1923.

The Youth Movement of Europe and America furnishes much food for serious thought. It is for the most part due to the failure of older heads to govern wisely. Many forces were let loose by the war that are not yet under control. The Youth Movement is full of idealism, but is untempered by experience. It is impulsive and some of its leaders, whose impulses are mainly animal, bring disgrace upon it.

One great lack is the failure to put God first and to be guided by His revealed will.

This study is informing even though we may not wholly sympathize with the Movement. Mr. High writes on Europe and China; S. G. Inman on Latin America and A. D. Berry on Japan. The way to guard against the dangers is to be informed and to give sympathy for right ideals and guidance in face of dangers.

Father and Son. Philip E. Howard. 12mo. 132 pp. \$1.00. Sunday School Times. Philadelphia. 1923.

A Christian father shares with other fathers these intimate studies based on his own experience, observation and study. They are plain talks about boys and cannot fail to help and stimulate earnest parents. Mr. Howard deals with all sides of boy life in a virile and Christlike way, using many facts and experiences drawn from life. This is one of the books that fathers should read.

Child Garden in India. By Amelia Josephine Burr and Louise Clark. 16mo. 28 pp. Central Committee. West Medford, Mass. 1922.

Very little people who like to look at pictures while they learn easy rhymes with a meaning will enjoy this book that tells of Jesus, children, God's villages, elephants, toys, flowers, monkeys and other interesting persons, animals and things related to picturesque but pagan India.

A Pioneer Doctor and Other Stories from Doctors, Nurses and Others in India, China and Africa. Illus. 8vo. 61 pp. Paper. Church Missionary Society, London. 1923.

Missionary doctors and nurses have wonderful experiences and come into contact with all sorts of humanity. Some of these experiences are here gathered, with attractive pen and ink sketches, especially to interest young people. There are also acrostics, buried names, traveling pictures and models to make—verily, a treasure house for children on a rainy day or for a teacher or parent who is looking for ideas for work among children.

Parents and Teachers will find much help in **Teen-Age Tangles**

By MRS. LEORA M. BLANCHARD

Author of "The Intermediate Girl," in the "Best Ways" Booklet Series; and President of the Emmet County, Michigan, Sunday-School Association

A book that deals with the very heart of Sunday-school work. It grapples fearlessly with the real social problem, and the true stories told are from actual experience. Here is a warm-hearted book that will help to make it easier for every worker among Intermediates and Young People.

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NEW BOOKS

- The Great First Work of the Church Missions.** Wilbur B. Stover. 112 pp. Brethren Publishing House, Elgin, Ill. 1922.
- The Apostle Paul and the Modern World.** Francis G. Peabody. 285 pp. \$2.50. The Macmillan Co., New York. 1923.
- Christianity and Economic Problems.** Facts, Principles, Programs. A discussion group textbook. Prepared by Kirby Page and others. 50 cents per copy, cloth. Association Press, New York.
- On the Trail of the Pigmies.** L. J. Vandenberg. 12s 6d. T. Fisher Unwin, Ltd., London. 1922.
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- Education and Chinese Agriculture.** Kenyon L. Butterfield. 62 pp. China Christian Educational Association, Shanghai. 1922. (Concluded on third cover page.)

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PERSONAL

DR. SAMUEL M. ZWEMER, the well known missionary to Moslems, was recently elected President of the General Synod of the Reformed Church in America—a position of honor similar to that of Moderator of the General Assembly of the Presbyterian Church. Dr. Zwemer expected to sail for England on June 25th and after attending meetings of the International Missionary Council, planned to visit the Continent and to return to Cairo in September.

DR. AND MRS. R. A. THOMPSON, American Baptist missionaries in Japan since 1888, arrived on the Pacific Coast on April 21st. Dr. Thompson has done some notable pioneer work in Osaka, the Inland Sea, and the Liuchiu Islands, but in recent years has been in Kobe.

* * *

DR. IDA S. SCUDDER, of Vellore, India, sailed on May 12th, returning to her field. Dr. Scudder's addresses, all over the country, during her furlough, were a large factor in the success of the campaign for the Women's Union Colleges.

* * *

DR. ADOLF KELLER is in the United States as a representative of the Central Bureau for Relief of Evangelical Churches in Europe, to bring to the attention of American Protestants, in a concrete and personal way, the results of the survey of European church conditions and needs which has been made under his direction.

* * *

MR. C. A. DANA has resigned on account of his health the position he has so long and so honorably held as Manager of the American (Presbyterian) Mission Press at Beirut, and his place is being taken by Rev. Paul Erdman.

* * *

REV. W. PATON, an English Wesleyan missionary, and the Indian Y. M. C. A. leader, K. T. PAUL, are the two secretaries elected by the National Christian Council of India, an organization similar to the National Council of China.

* * *

DR. AND MRS. SHERWOOD EDDY AND DR. STANLEY JONES began their evangelistic tour of India about January 18th after very encouraging meetings in China and the Philippines. Dr. and Mrs. Eddy left India on March 7th to return to America by way of Europe.

* * *

OBITUARY

DR. JAMES A. MACDONALD, one of the prominent Christian leaders of the Canadian Presbyterian Church, and for thirteen years editor of the *Toronto Globe*, died on May 14th, aged sixty-one.

* * *

REV. ARTHUR H. ALLEN, a devoted supporter of the missionary work of the Reformed Church in America, and synodical secretary of the Presbyterian Church in New York State, died recently after a long illness.

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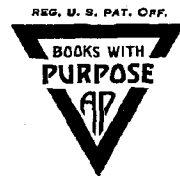
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