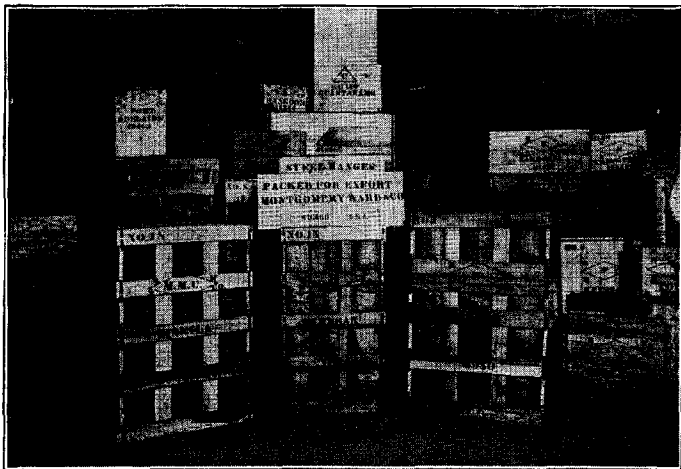


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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR AUGUST, 1923

| | Page |
|--|------|
| FRONTISPIECE A RECENT PORTRAIT OF GENERAL FENG OF CHINA | |
| EDITORIALS | 597 |
| POLITICS AND RELIGION IN ITALY | |
| RELIGIOUS PROGRESS IN EUROPE | |
| A WORLD CONFERENCE FOR WORKERS WITH BOYS | |
| THE IMMIGRANT—ASSET OR LIABILITY FRED H. RINDGE, JR. | 603 |
| <i>A study of why Europeans come to America and the influences that determine their relation to American and Christian ideals.</i> | |
| NEW LIFE IN OLD GREECE CHARLES T. RIGGS | 607 |
| <i>A very interesting account of the signs of progress in modern Greece and the breaking down of ancient prejudices.</i> | |
| THE RELIGIOUS SITUATION IN RUSSIA L. O. HARTMAN | 611 |
| <i>The Editor of "Zion's Herald," who has recently visited Russia and attended the All-Russia Church Congress with Bishop Blake, writes of his impressions of religion and the Soviet rulers.</i> | |
| SHALL WE SEND FEWER MISSIONARIES TO CHINA MILTON T. STAUFFER | 620 |
| <i>In view of the recent assumption of leadership on the part of Chinese Christians, the Editor of the centennial volume on the "Christian Occupation of China" discusses the question of the need of additional foreign missionaries.</i> | |
| WINNING AN ARMY TO CHRIST HWANG CH'ING | 627 |
| <i>A remarkable account of the evangelistic work in General Feng's Chinese army which resulted in the baptism of 4,000 Chinese soldiers in Peking.</i> | |
| THE GROWTH OF RELIGIOUS FREEDOM IN HUNGARY E. D. BEYNON | 631 |
| <i>A Hungarian pastor in America gives, from first hand knowledge, the story of progress toward freedom in his native land and the growth of the Church since the war.</i> | |
| CHRIST'S CAUSE AMONG THE JEWS J. S. CONNING | 635 |
| <i>An account of an important meeting in the interests of Jewish evangelization at Princeton in June.</i> | |
| WOMEN'S WORK IN THE METROPOLIS EDITH H. WHITE | 637 |
| <i>The story of one hundred years' achievement of the Woman's Branch of the New York City Mission Society.</i> | |
| BEST METHODS IN FEDERATED WORK MRS. E. C. CRONK | 641 |
| WOMAN'S FOREIGN MISSION BULLETIN | 646 |
| WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN | 650 |
| NEWS FROM MANY LANDS | 653 |
| THE MISSIONARY LIBRARY | 667 |

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PERSONALS

DR. JAMES HENDERSON, for many years Principal of Lovedale Institute, South Africa, who has been spending a few months in the United States, says that the Negro in America is in every way a hundred years ahead of the native of South Africa.

* * *

REV. CLELAND B. MCAFEE, D.D., professor of Systematic Theology in McCormick Seminary, and a member of the Presbyterian Board of Foreign Missions for eighteen years, has been commissioned by the Board to visit India, China, and Japan in the winter of 1924-25 as the first lecturer on the recently established Joseph Cook Foundation.

* * *

DR. WILLIAM BANCROFT HILL, chairman of the Board of Trustees of the American University at Cairo, Dr. Charles R. Watson, President of the American University at Cairo, and Dr. R. S. McClenahan, Dean of the University recently called on King Fuad I of Egypt and discussed with him the friendly relations between Egypt and the United States, with special emphasis on the Christian missionary effort in Egypt and the work of the American University at Cairo.

* * *

THE REV. T. H. DARLOW, M.A., has, after 23 years, resigned as Literary Superintendent of the British and Foreign Bible Society. He has been succeeded by the Rev. E. W. Smith of the Primitive Methodist Church.

* * *

REV. AND MRS. PHINEAS B. KENNEDY, for many years as missionaries of the American Board in Albania, sailed on July 11th to take up their work again as independent missionaries in that neglected field. For financial reasons, the American Board has not been able to continue the work and no other society has, as yet, entered in their place. Contributions to the work may be sent to The Albanian Mission Fund, c/o Guaranty Trust Co., 140 Broadway, New York City. Mr. and Mrs. Kennedy's address will be the American Mission, Korce, Albania.

* * *

DR. PAUL W. HARRISON received the degree of D.Sc. from Hope College in June, in recognition of his services in Arabia and Mesopotamia in the investigation of the cause and cure of disease and his important articles contributed to medical journals.

* * *

REV. E. E. CALVERY, of the Reformed Church Mission in Arabia, completed at Hartford his special studies through two furloughs and the period on the field between as a result of which he received the degree of Ph.D., *magna cum laude*.

* * *

OBITUARY

REV. D. L. SCHULTZ, the labor evangelist of the Baptist Home Mission Society, died at his home in Philadelphia on June 15th.

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A RECENT PORTRAIT OF GENERAL FENG YU-SHIANG
 (Photograph loaned by the Board of Foreign Missions of the Methodist Episcopal Church.
 See page 627)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
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AUGUST, 1923

NUMBER
EIGHT

POLITICS AND RELIGION IN ITALY

THE Fascisti seem to be carrying on the government of Italy with considerable success. Economies have been effected to the amount of several hundred million *lire*, political scandals have been cleared up, Bolshevist propaganda has been firmly dealt with, moral reforms have been enforced, the streets have been freed from many open seductions to vice, public service has been improved and a volunteer militia of 200,000 men has been organized for national defence. Premier Mussolini is apparently endeavoring to make Italy great in reality rather than only in name, to put nobility of national spirit before extension of territory and, as he says, to "transmute the forces of the Italian spirit into forces of life." There is still some signs of struggle between the Church of Rome and the State of Italy, but the Papacy is endeavoring to establish friendly relations with the party in power.

The government has recently decided to introduce religious instruction into public schools but the details have not yet been worked out. Prof. Gentile, commissioner of Public Instruction, desires to "graft the branch of historical studies on the stem of Christianity... The history of religion," he says, "presupposes two necessary factors which have been lacking to Italians: Religious liberty and the conception of the profound, essential value of religion. The Italian mind has oscillated, and still continues to oscillate, between the illiberal conception of Catholicism, which suppresses the individual and, as a consequence, the freedom for any scientific, speculative, or even rational inquiry in the field of dogma—which for the Catholic comprises the whole field of the religious life—and the untrammelled inquiries of philosophy which know of no limiting norm for the inquirer... pitifully small is our preoccupation with religion, and that assuredly is a great loss for our moral life and for our national fibre... The Idealism of today is under yoke neither to Catholic barriers

nor to rationalist abstractions; it is the first Italian philosophy which sets a high value on religion."

The religious instruction in the schools will be given by the regular staff, not by priests, and it will be historical in character. Gentile has abolished several holidays in connection with festivals of the Church which had been smuggled in to please the Popular (Catholic) Party.

An interesting light is thrown on Mussolini's attitude to the Church says a writer in *A Voice from Italy*, by a book he has written on *John Hus, the Truth-Speaker*. "The great corruption of the Church of Rome in the thirteenth, fourteenth, and following centuries has now been fully attested and brought into clear light by historic documents. No country of Europe can be said to have been immune from the moral scandals occasioned by the lives of ecclesiastics... The invectives of the Italian poets, Dante and Petrarch, are the cries of souls embittered by the spectacle of a degeneration which carried all before it... The ritual part of religion is an element of secondary importance. The priest is, perhaps, a useless intermediary between man and the divinity. The condemnation of the territorial power of the Popes and of the temporal power of the clergy in general could not have been more explicit. But the catholic clergy, five centuries after the preaching of Hus, have not changed their conduct... but what the priests of those days could not tolerate, what the priests of today cannot tolerate either, was the merciless, open, and documented denunciation of their scandals and their shames... the sale of indulgences, the scandalous merchandise carried on with regard to the remission of sins, the traffic in ecclesiastical offices, rekindled the heretical movement. John XXIII proclaimed a crusade against the King of Naples, promising great spiritual advantages to the crusaders. To find the money for this crusade the papal legates were commissioned to sell indulgences... The catholic historian never divests himself of his priestly character, and always is inclined to justify, if not to apologize for, the acts of the Church, even when barbarous... The heretic Hus deserved to be burnt, and the infallible Church of Rome, like the Divine Lamb, is pure from every sin, nor does remorse for offences committed disturb her rest. Happily there is another kind of history which does not lend itself to buttress up sects more or less false and dangerous, and in this history the figure of Hus, the Truth-Speaker, stands out pure and radiant in the divine light of martyrdom."

There are not wanting signs that the power and the claims of the unseen are being felt among large classes of the community. Mussolini's evocation of the name of God, in his opening address to the Chamber, does not stand alone. When the victory was secure the central committee of Italian Republics issued a manifesto which began: "Citizens redeemed by the power of God," and closed with

the prayer that "God would continue to illuminate him (Mussolini) in order that he may be a true interpreter of His law."

Journals which have gone out of their way to declare their anti-evangelical sentiments, now contain articles with affirmations which form part of the evangelical program. One such article, headed "Spiritual Crisis," closed as follows: "Our belief is that Christianity still retains within itself mighty forces, but these can only be liberated by a return to the primitive Christianity."

The *Voice from Italy* reports that some time ago a *referendum* was opened among the University professors, who were asked to state their impressions, from daily contact with the students, of the spirit that informed the cultured youth of Italy after the experiences of the war. Here are some of the replies:

"There is a much greater and more open adhesion to religious principles" (Genoa).

"The problems of the inner life, of the absolute and the transcendent, of religion, today awaken lively interest" (Rome).

"There are aspirations towards a more intense and thoughtful spirituality" (Padua).

"Moral and religious problems have the predominating place in their consciousness" (Turin).

"They feel the need of believing" (Padua).

As to the position of the great body of the Italians, a journalist of some note has recently written: "Italy is least religious of all the European nations and least Catholic of all the so-called Catholic countries. The Italian is much of an individualist in his religion. Above all, he loves his own freedom: when he believes it is in a manner of his own; he has no excessive love for those who would be mediators of his religious conceptions..."

"What is the situation today? Of the thirty-eight million Italians, how many are truly practising and convinced Catholics? One of the precepts of the Church is that he who does not hear mass on Sundays and on the other appointed festivals commits sin. How many Italian citizens go to mass on Sunday? Not more than one tenth do so. And how many, out of that tenth, attend mass with true Catholic conviction? Not more than a tenth of that tenth. The rest attend from habit, or because they are compelled to, or to have an opportunity of airing their fine clothes, or for still other motives which it is needless to further define, specially when one has in view the frequenters of the mass at mid-day in the towns. Another of the precepts of the Church is to believe all that the Pope declares as 'of faith.' I know not a few choice Catholics, who zealously practice their religion—advocates, members of parliament, and others—who, when I have pressed them closely, have smiled when I asked whether they believed in papal infallibility, in immaculate conception, in transubstantiation. Can such persons be truly called Catholics? Fifty per

cent of the priests themselves, specially those of a higher culture, follow a Catholicism which is certainly not that of His Holiness the Pope... Can it then be said that Italy is truly Catholic? Politically, it may be so; but religiously it is not so."

Here is the opportunity of the evangelical Christian faith. One of the most obvious forms of evangelical effort is the dissemination of the Scriptures, and this past year has seen a larger distribution than ever before. Opposition is not wanting. But the work advances despite the gainsayers. Of the deplorable Bible ignorance of educated Italians, the following instances may be given. Panzini, in two widely-read novels, several times refers to "the parable of the seven wise, and the seven foolish virgins." In another book he attributes to Moses the words: "Ye are the salt of the earth." Luzzati, Italy's greatest authority on political economy and a reader of the Bible, writes in a review: "St. Paul himself taught his converts, 'foxes have holes,' " etc. Professor Scherillo, in a learned study on Dante, Petrarch and Boccaccio, has occasion to refer to the law of retaliation, "an eye for an eye," etc., in use among the Hebrews, and adds that this law is also sanctioned in the Gospels. Another writer places Pharaoh's dream in the Apocalypse. A popular novelist writes: "Jesus said to St. John, 'Beware of marked men.' " This is a popular saying in Italy. A leader writer gets the length of saying "Potiphar was a woman—and what a woman!"

The translation of the whole Bible into Italian has recently been completed by Dr. Luzzi, of the Evangelical Church, and will undoubtedly reach a class of the community hitherto untouched almost. Recently Dr. Luzzi had the honor of an interview with the King, to whom he presented the first completed volume of his labors. His Majesty showed interest and, in conversation, proved himself to possess a knowledge of Biblical questions far from common.

The political, intellectual and spiritual awakening of Italy may have a wonderful influence not only on the Italians but on Europe.

RELIGIOUS CONDITIONS IN EUROPE

POVERTY, resulting from the war and from international distrust, has a powerful influence on the religious situation in Europe. Naturally, people most deeply concerned about their material welfare, neglect the support of religious workers. Consequently pastors and their families suffer, receiving little or no salaries. This is especially serious when prices are soaring and when, the price of a loaf of bread is sometimes more than equivalent to house rent for a year before the war.

Unrest among all classes, especially the youth, increases the problem of establishing life on a firm, Christian foundation. Nevertheless, visitors from America declare that there is evident a

deep heart hunger, especially among the student classes and that they respond readily to Christian instruction. Dr. Sherwood Eddy writes of recent meetings with Czech, Russian, Ukranian, Slav, German, Jugo-Slavic and other students in the ancient Austrian Castle at Prevov and of other services in Prague when many young men, including Roman and Greek Catholics, "free-thinkers" and Protestants enrolled in Bible classes to study the life of Christ.

In Germany, there is a revolt against the Church and at the same time there are some signs of religious awakening. Religious instruction has been barred from public schools and nothing has taken its place in the churches. The reaction against the Church, writes Rev. S. G. Ruegg, has been due largely to its domination by the State and its connection with the aristocracy. Those who worked for the common people were, by imperialists, called socialists. Today socialists have their "Sunday schools" but they teach atheism. Churches are having a difficult time but their freedom means new liberty and may mean new power. There are signs that trial is producing heroes of the Cross—men who speak the truth of Christ without fear or favor. A new Missionary Association has been formed to intensify spiritual life and to do Christian work. Young people are breaking away from conventional forms of religion and seek to express themselves in practical, social ways. They need strong, wise leadership to direct them in the Living Way of Christ.

In Czecho-Slovakia, Hungary, Poland and other countries of Central Europe, there are still strong religious reform movements and evidences that people are hungry for true religion and vital contact with God. People crowd the churches and will listen as long as a man with a vital message will preach. Multitudes are ready to respond to an invitation to accept Jesus Christ as Saviour and Lord.

Russia's suspicious attitude is indicated by the fact that when Miss Jenny de Mayer tried to take a box of Bibles into soviet territory from Persia, permission was refused on the ground that no religious literature, not printed in Russian, is permitted to enter. There are many evidences that the Bolshevik rulers have not learned a lesson from the Czar's regime and that while they objected to the State Church as a tool of the imperialistic party, they are determined to make the Church not wholly subservient to the Soviet Government or to cause its weakness and death. Russia is still starving—but more spiritually than physically. The children, the aged, the students and the Christian workers are now the chief sufferers from physical want, but all need the Word of God by which man must live. A ray of hope is expressed by Ernest Gordon who says that despite all the excesses of Bolshevism, in some places, a mighty movement is proceeding which is almost without parallel in the history of Christendom. Priests that are awakening to the need of preaching a vital Gospel

preach to crowded churches. In Siberia, whole villages have gone over to evangelical Christianity. In one town, three thousand were baptized in one day, and in the government of Khaskov, five hundred new Russian evangelical churches are reported.

All Europe is in the balance. Rival forces are pulling the people up and down, Godward and away from Him. Now is the time for Christian forces in America and elsewhere to cooperate with God and all His workers to give the Gospel of Christ in its fulness to the starving people of Europe. Especially do the children and young people need an opportunity for Christian training.

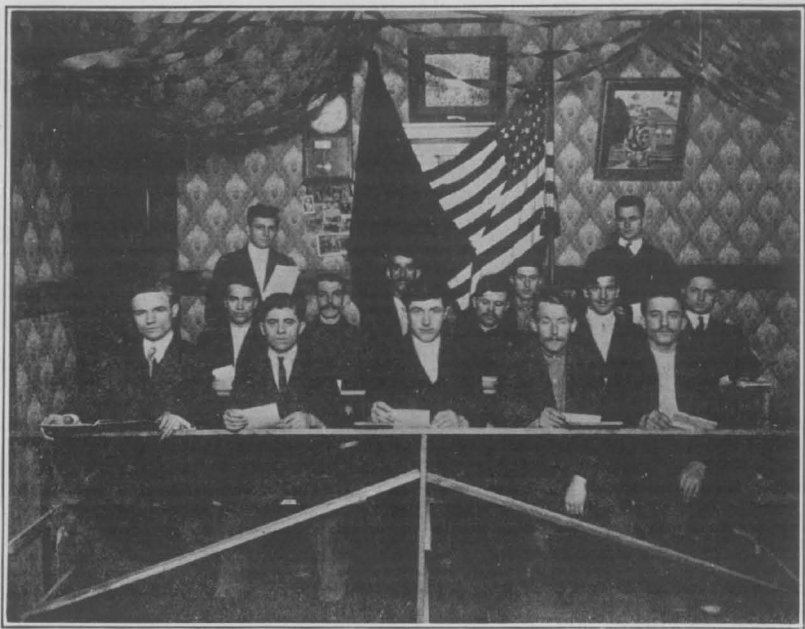
WORLD CONFERENCE OF BOYS' WORKERS

BOYS are simply men in the making, even as young shoots are trees or flowers, vegetables or shrubs in process of development. Boys inherit certain appetites and tendencies from their parents and are rich in possibilities for good or evil. They are especially susceptible to environment and to personal influence. It is, therefore, of the utmost importance to give them the most helpful leadership, the highest ideals and the best environment possible. The study of the boy and his problems calls for the finest mental and spiritual abilities and devotion by pastors and laymen. The Church and the State, as well as the home and the school, may well unite to do all in their power to develop the finest, strongest Christian character and ability in the boys of the world.

One sign of the growing consciousness of the importance of this problem is the number of organizations for boys that have been formed in Churches and communities—boys clubs, Boy Scouts, Knights of King Arthur, boys' branches of Y. M. C. A., etc. Another sign of progress is the number of books written on boys and how to deal with them. Many of these are the result of rich experience.

Still other evidences of interest in the subject are the conferences of boys and workers among boys that are held all over the world. One of the most recent and most important was the second World Conference of Workers among Boys, held for twelve days in June at Portschach, Austria, under the auspices of the Young Men's Christian Association. Delegates (many of them in picturesque garb of their native lands) came from forty-five countries, including twenty-three European nations, North and South America, India, China, Turkey, Hawaii and Iceland.

Frank discussions were directed by such leaders as Dr. John R. Mott, Sherwood Eddy, Carl Fries of Denmark and Dr. Jules Bovet, the noted Swiss psychologist. The delegates voted that the time is ripe to proceed with a comprehensive program for the boys of the whole world and pledged the support of six men for three years to direct and extend the work.



HELPING TO MAKE IMMIGRANTS AN ASSET—TEACHING TURKISH ALBANIANS ENGLISH

The Immigrant—Asset or Liability?

BY FRED H. RINDGE, JR., NEW YORK

Secretary with Industrial Department, International Y. M. C. A.

MANY have the idea that the emigrant, desiring to visit America, just packs his little trunk and comes! As a matter of fact, he probably has no trunk, but numerous large bundles, and the process of *coming* is a most venturesome and complicated undertaking.

He first applies for a passport, which may or may not be granted, according to the desire of the mother country. If he is wanted for war, or for some particularly needed form of labor, his request is generally unavailing. But if he is not seriously needed at home, if he answers innumerable questions satisfactorily and if he has completed his military service, has good health and has not been in jail recently, he may, after some delay, secure the precious passport. Then he must obtain an American *visé* from the nearest American Consul, who may, quite inconveniently, be farther away than our potential immigrant has ever traveled before. After some delay, the answering of many other questions and the payment of ten dollars,

he may secure his *visé*. He must also secure *visés* for every country through which he is to pass en route to the port of embarkation.

When he is reasonably sure of going, he returns to his little farm, sells his possessions, packs up and sets out on the greatest adventure of his life! At every frontier he must get out of the train, bag and baggage, and submit to annoying customs inspection regardless of the time of day or night. At last he reaches the port and is put up at the company hotel. Here he is thoroughly "deloused," whether he needs it or not, and examined—possibly every day. If delays have caused him to miss his ship, he must wait for the next one. If the monthly quota for his nationality is full, he must wait until next month, tired and discouraged and exploited all along the line. His final inspection is efficiently given by an American health officer.

After his steerage journey, and a thorough examination at Ellis Island, (of which he has mortal dread), if he is not one of the forty or more "excluded classes," passes the medical and literacy tests, has sufficient money and a real destination, he is finally admitted into the "Promised Land." If friends do not meet him, he is immediately set upon by grafting porters, taxi drivers, cheap hotel runners and crooks. This is his first real welcome to America! Small wonder that he is prepared to believe the *worst* about his new country!

Verily, a man who is ready to undergo so much deserves the best we can give him—after he arrives! There are over 14,000,000 foreign-born and 22,000,000 of immediate foreign parentage in the United States today. What a challenge! After visiting twenty-three countries from which emigrants come, I can no longer believe that they bring merely problems! They bring an appreciation of Old World history and civilization, art and literature, folk lore and music—as well as strong backs and willing hands—potential contributions to America's life, *if* we will deal with them in a Christian manner. Many have lived in attractive little straw-thatched cottages in South-eastern Europe. We allow them to crowd into stifling tenements, encircled by slums. Many have plowed fertile fields in God's out-of-doors. We shove them into mines and steel mills, sometimes under conditions which may well cause them to have doubts as to whether God still lives!

Much even of our "Americanization" work smacks of paternalism and compulsion—just what many left Europe to escape! The churches, missions and other Christian agencies have done much, but must do infinitely more. Christianization may well begin with us native Americans, who are so provincial, so cock-sure of our race superiority and culture, so stubborn in our refusal to bring out the *best* the immigrant has at the same time we cram English and citizenship down his already sore throat—*sore* from trying to make us understand that he doesn't like to take our pills that way!

There is a better method than that. A welcome smile and

hearty handshake are understood in every language. Even the immigrant appreciates *appreciation*, enthuses over an opportunity to contribute something, likes us better when we admire his handicraft, music and literature, welcomes our service when it is truly Christian and not selfish. Human nature is much the same the world over—even if it belongs to an immigrant in blue overalls who enjoys garlic!

The real Christian “Americanization” work is to help native and foreign-born to understand, appreciate and serve each other in the spirit of Jesus Christ. With that foundation, we may conduct classes in English and citizenship, lectures and entertainments, socials and cosmopolitan meetings, constructive celebrations of *foreign* as well as of American holidays, recreative and athletic activities, thrift and health campaigns, boys’ and girls’ clubs, and, most important of all, fundamental interpretation of Christ and of Christianity in action.

“Why you teach us for *nothing?*” was a recent question in one of our classes. No explanation was satisfactory until the leader said, “Because I am a Christian.” There was a thoughtful silence. Then the foreign leader asked, “What you mean by that?” What an opportunity! There are countless other opportunities—are they being made the most of by our Christian organizations? Answer this, and I will tell you whether our immigrants are to become assets or liabilities.

For years we have been raising difficulties and making excuses. One of our main excuses has been that immigrants were coming too fast to be assimilated. True, we averaged about 1,000,000 a year in the decade before the war. Then immigration practically ceased for several years. Did we solve the problem *then*? Now we have a restriction law, limiting each nation’s yearly quota to three per cent of the number of its natives who resided in the United States in 1910. Only 357,803 can come this fiscal year. Last year so many returned home that we had only a small net increase. Are we solving the problem *now*?

Our churches and other Christian organizations are accomplishing far more than ever before, but the problem is still unsolved. Therefore we must all do *more*. The Christian Associations as arms of the Church, have made encouraging excursions into this whole field. Hundreds of “Y” secretaries help the emigrant in countries of origin and fifteen special secretaries are at as many ports of embarkation. Others work on the ships and several render welcome service at Ellis Island, Boston, Philadelphia and other ports of entry. All of this helps introduce immigrants to reliable Christian agencies in cities of destination in America. The “Y” has several hundred special industrial and Americanization secretaries who are promoting a large variety of activities in churches, settlements, factories, mines, foreign clubs, boarding houses and many other places. They are holding meetings of foremen and others who deal with foreigners in

order to awaken a fairer, more sympathetic attitude. They are enlisting several thousand college men and others as volunteer teachers. Through such work the leaders themselves develop a new sense of social responsibility and go forward to still larger fields of Christian service. Many leaders decide to give their lives to Christian work, largely as a result of such experiences.

Many of the foreign-born themselves have caught a new vision of Christianity by contact with self-sacrificing volunteer teachers who have been treading in the Master's footsteps of service. Some have entered definite religious or social service work as a profession. Others are "following the gleam" in the course of their everyday lives. Said a young Slav to me recently, "When I first came here everybody cheated me. My money was soon gone. I could find no job. I was ill. I grew so discouraged I wanted to kill myself. Then came to me a real man. He invited me to his English class. I did not care to go but *he was so kind I could not help it*. I learned so much I wanted to help others. My new friend gave me the chance to start other classes and interest new men. Later, I became a proud citizen of America. A church settlement offered me a job as one of its Americanization workers. Now I have the privilege of interpreting to my fellows the real spirit of Christian America!"

Such work should be greatly multiplied. Some of our immigrants turn out to be real assets, like this man, while others land behind prison bars. Foreign names like Jacob Riis, Edward A. Steiner, Carl Schurz, Louis Agassiz, Andrew Carnegie, Stephen Girard, Joseph Pulitzer have become honored household words in America. On the other hand, the daily papers picture many murders and other misdeeds by aliens. Nine times out of ten immigrants who have become assets have been given a real chance, have been helped to secure education and an opportunity for self-expression; while those who have become liabilities have been mistreated, ground down and encouraged to absorb ideas of Bolshevism.

It is for us, very largely, to decide whether our future citizens shall be assets or liabilities! And there is much cause for encouragement. Thousands of immigrants have made good in industry and agriculture. Without their labor America would not be as great as she is today. Kosciusko and Lafayette served Washington in the American Revolution, and thousands of "foreigners" served faithfully in the late war. One third of the celebrities in "Who's Who in America" are of foreign parentage! On the other hand statistics prove that the criminality of those of foreign parentage in America is not only greater than that of the native-born but nearly three times as great as that of their parents! What a challenge! It is within the power of the Christian organizations to *decide* this tremendous issue now and for the future. What more are we going to do about it?



A TYPICAL FARM HOUSE IN SOUTHERN GREECE

New Life in Old Greece

BY CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary of the American Board, 1900-

THE "Great Idea" has suffered a shock. The dream of another Emperor Constantine and his Empress Sophia being crowned in the ancient Church of St. Sophia, Constantinople, has been rudely shattered. Constantine is dead, and, which is very much to the point, he died in exile. Out of the ashes of these hopes rises a new and more hopeful moral life in old Greece. The inner soul of the nation has been stirred as never before by the disasters of the past months.

And that soul has proved itself receptive. Not every nation of our day has been so well-disposed toward the multitudes who, abandoning homes, furnishings, possessions—even food and clothing—and their business prospects, have fled from dangers, known and unknown, in Anatolia. Not only their fellow-Greeks, but Armenians as well, and many Turks, are among these refugees. Of the total of about a million, some sixty thousand are Armenians; and out of a hundred and twenty thousand in and near Athens, one fifth are Armenian refugees. Great credit is due the Greek Government for its Herculean labors in providing this horde of unfortunates with at least shelter and a minimum of bread. Had a proportionate problem faced the United States, and been accepted, it would have involved finding asylum for twenty millions, as compared with America's population today. Greece did this in the wake of a terrible disaster, and in the throes of a revolution and a change of government.

This receptiveness on the part of the Greeks has shown itself in another interesting way. In the awful conflagration of Smyrna last September, the American Collegiate Institute for Girls was burned out of house and home; and the faculty and about a hundred girls found refuge west of the *Ægean*. The problem of resuming academic work was relegated to the background by the more urgently immediate one of relieving the distress of the refugees; but in course of time it became evident that such an institution, if it could be resumed in Athens, would be a great blessing to many besides the remnants of its former constituency. Representations were made to the Greek Government, that such an institution was homeless, and might be induced to open in Athens. This suggestion met with immediate and cordial response. The Government, through its Ministry of Education, has urged the American Collegiate Institute to open its doors in this new home, and has voted the sum of two hundred thousand drachmas, equivalent at present to \$2,200, for the rent of suitable quarters. It further offers to adjust its educational laws so that there may be no obstacle to the functioning of an American School on American lines under American leadership. The Collegiate Institute expects to take advantage of this eagerness, and to open immediately intensive preparatory work in the *English language*, and in September to start the full college work, with many of their former students as a nucleus.

In further proof of Greek eagerness to welcome American education, the Government has also sent word to the American Colleges that have been obliged temporarily to close their plants in Asia Minor, urging them to resume work in Greece, and offering every possible facility as to location, equipment and favorable treatment. Anatolia College, which for nearly forty years has done such splendid work at Marsovan, is seriously studying the advisability of locating somewhere in Macedonia, near Salonica. It is assured of a warm welcome both by the Greek Government and by the people. For existing educational facilities are decidedly poor, from primary schools up to the University; and American ideals of character-building are not only needed but are eagerly desired.

The Greeks welcome the cooperation of the American Red Cross and of the Near East Relief, in the care of the refugees. The latter organization is caring for the orphanages, where Greek and Armenian boys and girls are being housed, fed, and trained. General relief and the critical matter of health are the staggering problems being undertaken by the Red Cross.

But the moral regeneration of a people cannot be accomplished simply by relief measures and by higher education. It is therefore encouraging to note hopeful signs in the Church life in Greece.

The present Ecumenical Patriarch of the Greek Orthodox Church is well known for his modern and liberal spirit, and his emphasis on

the value of the Scriptures. Previous to his elevation to the Patriarchal throne, he had been Metropolitan of Athens, until the return of King Constantine forced his withdrawal. For a time it seemed doubtful if an equally able successor would appear; and the Metropolitan who immediately succeeded Meletios was not a worthy man. But recently Archbishop Chrysostom became Metropolitan and is perhaps the ablest exponent of this new life in the Orthodox Church. Born in Madytos, on the Gallipoli Peninsula, he studied in Constantinople, Athens, Jerusalem, Kieff, and Petrograd, receiving at the latter place his Doctorate. He is an able scholar, and has successively occupied positions as Professor and later Principal of the Orthodox Theological Seminary at Jerusalem; Principal of the Rizarion Seminary at Athens, and at the same time Professor of Divinity in the University of Athens. In 1919 he accompanied the Metropolitan Meletios to the United States, and came in contact with many of the American ecclesiastical leaders. At the Preliminary World Conference of Faith and Order, at Geneva in 1920, he was elected one of the executive officers; and he is the Chairman of the Greek Commission in the World's Alliance for Promoting Peace through the Churches. A man of broad vision and of unblemished private life, he comes to the office of Primate of all Greece at the vigorous age of fifty-five. Very much is expected of him in the right sort of leadership of his clergy.

Until the present year, both Church and State in Greece have stuck to the old-style or Julian calendar, which is thirteen days behind the Gregorian calendar used in Western Europe and America. The new Government has already taken the step of abandoning this out-of-date institution; and in civil life the modern calendar is universal. The Orthodox Church in General Council has since also adopted the Gregorian Calendar.

Still more important is the attitude of the present civil and religious leaders in the matter of the Scriptures in the modern Greek. It will be remembered that more than twenty years ago, an ill-directed effort produced a translation, under Orthodox auspices, which was in so common a grade of language as to be practically slang, and so very offensive was it to the better citizens, that it drove them to place in the national Constitution an amendment forbidding the sale or circulation of *any* translation of the Scriptures into Modern Greek. The absurdly mediaeval attitude of Greece, as the only country in the world to forbid its people the use of the Word of God in their own spoken tongue, has repeatedly been pointed out; but the article in the Constitution still stands. Today, however, Government and Church have agreed to allow this to be a dead letter. And in the middle of March some nine cases of Scriptures in the modern Greek belonging to the British and Foreign Bible Society, which had been held up in the custom house for nearly two years, were delivered

over freely to the agency in Athens, with not even storage charges to pay. It was a timely triumph, for the increasing demand resulted in the sale and distribution of 120 copies during the first day.

There is another element in the new life now being shown in the religious atmosphere of old Greece. It is an instance of a silver lining to a very dark cloud. In the terrible deportations by the Turks in Asia Minor, eight evangelical Greek churches have been destroyed, and their pitiful remnants tossed over into Greece, among them the two strongest churches that had existed among Greeks anywhere. These eight were those of Ak Hissar, Ala Cham, Derekeuy, Fatsa, Magnesia, Ordou, Samsoun, and Smyrna. Lesser numbers also fled from smaller communities; and these evangelical Greeks have found refuge in many towns of old Greece. Together with these have gone over to Greece a large number of evangelical Armenians, who are similarly scattered. While statistics are not yet available, it is perfectly safe to say that the evangelical population of Greece has more than doubled. No one can tell how permanent an element this will be; but of one thing we may be certain: the effect of this new life stirring in old Greece will have lasting benefits for the country. With these fugitives have come a half-dozen or so preachers, who are being set to work even before any decision is made as to permanent location, and many others are being pressed into service in religious and educational work. To see these new schools springing up, privately supported, with no government grant, among the poverty-stricken but eager refugees, is in itself a lesson to the old residents. And such infusion of new blood, even for a limited time, is bound to benefit the country.

Herein lies the hope of the future. To meet the challenge of this present suffering, and with such open mind that the old residents will see that they have some things to learn from these guests of theirs, may prove the regeneration of Greece. But it is the privilege and responsibility of America to see to it that the best moral tone of this new population is conserved. Mentally and spiritually, they cannot expect help from the country that has so generously opened wide its gates to shelter them. America, on the other hand, has closed her doors to all but an infinitesimal fraction of these sufferers. Does this not of itself impose on us as Americans all the greater obligation to make amends for our exclusiveness by every possible Christian cooperation along the lines of their higher nature?

Greece of today stretches out her appealing hands to America. She needs material help. She craves intellectual help. Above all, she should receive spiritual help, in this her hour of reverses and remorse, but also of receptiveness and renewed hope.



"RELIGION, THE OPIATE OF THE PEOPLE"—AN INSCRIPTION AT THE ENTRANCE OF THE "RED SQUARE," MOSCOW

The Religious Situation in Russia

BY L. O. HARTMAN, BOSTON
Editor of *Zion's Herald*

Dr. Hartman has recently returned from Russia, where he attended the "All Russian Council" of the Orthodox Church, held in Moscow last May.—EDITOR.

PROBABLY the most profound changes in modern Church history are taking place in Russia. Here, for nearly ten centuries, the Russian Orthodox Church has held sway over the religious aspirations and beliefs of fully one twelfth of the human race, and the history of this period abounds in incidents and movements that throw a flood of light on the Muscovite reformation already well under way. Some writers have tried to make it appear that the beginnings of Christianity in Russia go back to the time of the apostles, but no valid reasons can be adduced in support of this view, for it was not until about the middle of the ninth century that the southern Slavs began to hear definite preaching of the Gospel of Christ. Princess Olga, at the age of sixty-seven, it is said, made a trip in 955 to Constantinople and there accepted Christianity. After her return to Kief, she endeavored to spread the faith and finally her grandson, Prince Vladimir, was converted in 987. The following year has been generally accepted as the date when Christianity took

definite root in Kief, with the baptism of a large number of men of that city. The newly organized Church in Russia, on its administrative side, remained linked with the Greek Catholic Church, more or less dependent upon the patriarch of Constantinople, until in January, 1589, when Metropolitan Job of Moscow was consecrated patriarch. The Church thereafter continued under the rule of patriarchs until the time of Peter the Great who felt that that type of Church administration was an obstacle in the way of some of his cherished reforms. Upon the death of Patriarch Adrian in 1700, he refused to nominate a successor, and assigned the patriarchal duties to the metropolitan of Ryazan. A little later the monarch published an edict providing for the foundation of a "clerical college" or synod, through which the Church was to be governed. As this plan of Church administration developed, a procurator was appointed as the personal representative of the Czar with powers so great that the Orthodox Church came practically under the sway of a monarchical dictatorship. At the time of the first revolution in 1917, after the abdication of Czar Nicolas II, a new procurator was appointed, who became a member of the Kerensky Cabinet. He served, however, for a very brief time, for a Council of the whole Church was convened and the office of procurator of the Holy Synod was abolished. In November, 1917, the Council voted the revival of the patriarchate and Tikhon was elected to this office.

The Greek Church in Russia has not been without its internal dissensions. The most notable and far-reaching of these perhaps was the schism of the Old Believers. During the patriarchate of Nikon, who died in 1681, certain corrections and reformations in the service-book and ritual were undertaken. These reforms stimulated a division in the Church. The Old Believers adhered to the letter of the service book and proclaimed their faith in the saving power of the rites themselves without any reference to their sense and meaning. The Church condemned the sect and its followers had to hide in secret cells in the forests of inner Russia. Nevertheless, the movement continued to spread until the synod made certain concessions, about the beginning of the nineteenth century, which brought back many of the Old Believers into the fold.

The Russian Orthodox Church, however, was called upon to face the greatest crisis in all its ten centuries of history with the abdication of the late Czar. The two revolutions of 1917 were so far-reaching in their effects upon the religious life of the people that a total reorganization of the Church and a restatement of its beliefs and objectives became a necessity. Under the Czarist regime, the Church had come to be largely a tool of autocracy. When one reviews the outrages perpetrated by Czarism, including the suppression of free discussion, a most rigid censorship of books, surveillance by a secret service organization whose machinations have no parallel in

history, unjust imprisonments, the cruelties of Siberian exile, and other violations of human rights, and considers that these wrongs had the practical endorsement of Church leaders, he does not marvel that the Bolsheviks, upon the overthrow of the Czar, erected a tablet on one of the large buildings near the main entrance to the Red Square upon which was inscribed a legend based upon a famous saying of Karl Marx. The tablet reads: "Religion—the Opiate of the People."

The Orthodox Church, after the second revolution, found itself without property or resources, inasmuch as its belongings were taken over by the Soviet Government. It was also under suspicion because of its close affiliation with the Czar. Nor could any ecclesiastical organization fail to be affected by the profound changes going on simultaneously in every other department of human life. Conditions were ripe for a reformation, and it was not long before various factions began to emerge until there were formed four or five more or less distinct groups in the Church.

First, there were the followers of Tikhon, known as the reactionaries, who desired that no changes whatever be made in doctrines, liturgy, organization, or administration.

Second, there was a large section of the "white clergy" under the leadership of Krasnitzky, dean of the Church of Christ Our Saviour at Moscow, who stood for the emancipation of the Church from the monastic traditions, but refrained from espousing drastic measures of an iconoclastic nature.

Third, there was a considerable group headed by Metropolitan Antonine, who wished to maintain the monastic power in the Church but to come to some readjustment with the new political and social order of Russia. This group declared itself as in favor of a minimum of reform in cult and doctrines.

A fourth, liberal, evangelical wing of the Church, under the leadership of Vedensky of Petrograd (now Archbishop of Moscow) broke with the old traditions entirely and stood for a progressive religion, something like that of the more liberal evangelicals of America.

Lastly, there were the Tolstoians, the most prominent of whom was Bulgakoff, secretary to Tolstoi until his death and one of his most faithful disciples.

These five groups of the Russian Church represented the leading factions when the All-Russian Territorial Council of the Orthodox Church of 1923 opened on April 29th.

There was still another development of importance in connection with shifting circumstances and changing conditions in the midst of which the Church endeavored to carry forward its work. As was to be expected, numerous leaders, even those prominent in the councils of the Church, desired to see the old Czarist order once more reinstated. Some of them were accused of going so far as to participate in plans for a counter-revolution. This, of course, aroused the Government, already over-sensitive to anything like treason. Bishops and priests were apprehended and a number of them, after court

process, were executed on the charge of plotting against the Government. Moreover, the Soviet leaders, who are all atheists, were particularly intolerant of customs and rites that form no part of genuine religion but must be classified as superstitions. Nevertheless, religious freedom was proclaimed by a decree which became a part of the Soviet constitution, and later provision was made whereby congregations could hold property in their collective capacity. These Soviet leaders have repeatedly reiterated the declaration that men are free to worship God as they please in Russia, provided religion is not used as a mask to cover counter-revolutionary activities. There is reason to believe that the Soviet authorities are sincere in their attitude toward the Church.

On April 29, the second All-Russian Territorial Council of the Orthodox Church was convened in Moscow. The meeting was opened in the Moscow Cathedral of Christ Our Saviour, and the ensuing sessions were held in the former Graduate Theological Academy. Inasmuch as many newspapers and some religious journals have reported that this Council was under the domination of the Soviet Government and not a *bona fide* gathering of Church leaders with proper authority and responsibility, we may note some of the considerations that indicate that this Council actually represented the will of Greek Catholicism in Russia.

1. The Council of 1923 was constituted exactly as that of 1917 except that provision was made for a slightly larger number of delegates. All adults who had taken communion during the previous year were eligible to take part in the elections. Each parish elected representatives from both the priesthood and the laity to the district synod. Each district then chose its delegates of both classes to the diocesan convention, which, in turn, sent representatives, both priests and laymen, to the Council. Metropolitans and bishops were *ex officio* members. The total number of delegates that gathered in Moscow was about five hundred. While there was considerable pressure brought to bear by various factions in order to gain large representation in the Council, there was no proof of governmental coercion upon the meetings in the parishes, or even in the districts or dioceses.

2. We were present at the meeting of the Moscow diocese held in the Patriarch's palace just previous to the opening of the Council, and witnessed the discussion over the Tikhon issue. There was every appearance of freedom both in utterance of opinion and in action. The reforms adopted were not such as would be dictated by a government seeking to destroy all religion.

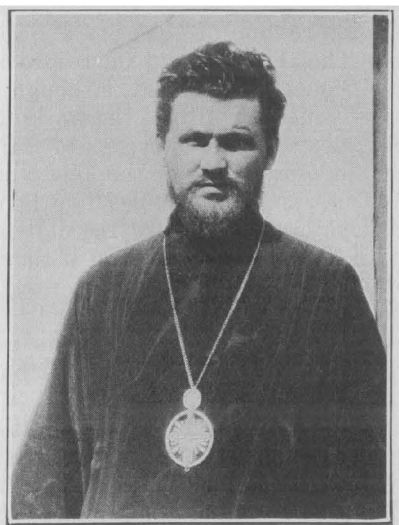
3. The proposal to hold the Council of 1923 was endorsed by Tikhon himself, and by Lvov, the procurator of the Church under the Kerensky regime.

4. The delegates to the Council represented every section of

Russia, including Siberia, the Ural, Black Sea, and Ukraine regions, the far north, and all the great cities.

5. The leaders of the Council were the outstanding ecclesiastical representatives of Russia. Among them were Metropolitan Antonine, head of the Church in Moscow; Metropolitan Tikhon, head of the Church in Kiev; Metropolitan Peter, head of the Church in Siberia; and Vedensky, the strongest leader in Petrograd. Besides these, theological academy presidents and professors, and some of the most eminent laymen in Russia were members of the Council.

6. All factions were represented in the Council and finally united in a working agreement. The "Living Church," led by Krasnitzky, controlled a good-sized delegation; the Vedensky followers, clamoring particularly for revision of theological doctrines, were strongly in evidence; Antonine showed some strength fathering a reform not overly progressive in its nature; nor were the reactionaries absent, for the Tikhon adherents made themselves heard again and again in the diocesan conference and in the Council. There were also some Tolstoians among the delegates. For the new Administrative Committee, ten members were chosen from the "Living Church" group, six from the "Apostolic" group, and two from the followers of Antonine.



PETER, METROPOLITAN OF SIBERIA
Chairman of the All-Russian Territorial Council
of the Orthodox Church

7. The election of Peter to the chairmanship of the Council—a position of more importance and influence than a similar office in America—came as a surprise. Krasnitzky, located at the capital, and the guiding spirit in the "Living Church," was looked upon before the election as the one man most likely to win the leadership. Instead, the chairman selected came from far-away Siberia, thousands of miles distant from the seat of the Soviet Government.

8. We had opportunity in personal conferences with Chicherin, the Soviet minister of foreign affairs, and other leaders to inquire as to the Government's attitude toward religion and were assured that the constitutional provision granting religious freedom was in full force and that there would be no opposition whatever to the worship of God, except where it was used as a cover for counter-revolutionary efforts.

9. The Council's attitude toward the Government was in general one of loyalty, but decided exception was taken to the atheism of the Soviet leaders.

10. A number of leaders of the reform movement in the Russian Church suffered imprisonment and exile during the monarchist regime for denouncing the wickedness of autocracy, impurity in high places, injustice to the poor, and other crimes and sins like those opposed in other days by the prophet Amos. But these heralds of a new day for the Orthodox Church create in personal contacts the impression of sincerity and genuine Christian zeal.

The Council went on record as in favor of the social ideals of the Soviet Government, although it repudiated the Marxian philosophy which constitutes the working theory of the Bolsheviks. Veden-sky, dean of the Churches of Saint Zacharias and Saint Elizabeth in Petrograd (one of the ablest men in Russia today), voiced in an address, which consumed two hours and a half, the attitude of the reform element toward the old Czarist Church and pointed out the path that must be followed if the work of Christ is to go forward in Russia. "Turn away," he cried, "from the Church of Tikhon and back to the religion of Christ!" He declared that the Church had become "the concubine of the reactionary political powers," and that from its very inception it had been too closely connected with the crown. Even in the ritual, Vedensky pointed out, the name of the Czar appeared in capital letters while that of Jesus Christ was printed in small type. The Patriarch was designated in the old liturgy as "Most Holy Patriarch," while Christ Himself was addressed only as "Holy Christ." In a word, declared the speaker, the Czar had become the end and the Church the means in the period before the revolution of 1917.

Those who heard this pale, nervous orator will never forget his discussion of the challenging question, "What is Christianity?" With a wide sweep of scholarship Vedensky outlined the views of Strauss, Renan, and other critics, and then expounded the Gospel of Christ in both its individualistic and its social aspects. Marxism, he asserted, is materialistic, atheistic, and wrong in its philosophy of life, but he maintained that the Soviet Government, dominated by the thinking of Karl Marx, is striving actually to enthrone the principles of Christ.

The case of Tikhon, who is under arrest in a monastery near Moscow, took up considerable time and attention during the opening days of the All-Russian Council. When the recent famine was at its worst, a delegation of peasants appealed to the Patriarch to allow the superfluous jewels in the cathedrals of the land to be sold in order that food might be provided for the hungry. He failed to respond and the appeal was carried to Kaminev, head of the Moscow Government, who immediately issued the famous decree for the con-

fiscation of these treasures. Tikhon and others exercised their influence to stimulate resistance on the part of the peasants and in consequence was arrested and certain documents came into the possession of the Soviet leaders which seemed to show that Tikhon had had relations with the Karlowitz monarchist group which sought to further plans of counter-revolution. The Council considered the Patriarch's case first of all in the Board of Bishops, which recommended that he be deposed. This paper from the Board of Bishops was signed by over fifty of the seventy-five active bishops. The



WHERE THE CHURCH COUNCIL MET—CATHEDRAL OF CHRIST, OUR SAVIOUR, MOSCOW

Council, however, not only deposed Tikhon from his office, but also reduced him to "the primitive state of layman," and declared "from now on Patriarch Tikhon is the layman Basil Baliavin." They also annulled the action of 1917, creating the patriarchate, thus bringing the Church back on its administrative side to the general plan inaugurated by Peter the Great. Hereafter all power of authority is vested in the Council itself.

The actions of the Council of 1923 have brought the ecclesiastical and religious life of Russia into still closer contact with the free Churches of the West. In the first place, the delegates went on record for the complete separation of Church and State and for a return to the "actual commandments of Christ, our Saviour." The entire Karlowitz monarchist group, with its eighteen bishops, including Eulogius Platon was excommunicated. This action is believed to

indicate that the reorganized Church intended to purge itself of counter-revolutionary elements and to serve notice that it is no longer under the control of those who favor a restoration of Czarism. The Council also called upon "every honest Christian citizen of Soviet Russia to go forth with a united front under the leadership of the Soviet Government to struggle against this world-wide evil of social injustice."

Another move made by the Council was the abolition of the old monkish type of episcopate in which marriage was prohibited. Heretofore, members of the "black clergy," the more aristocratic order, were not allowed to marry, and those of the "white clergy," or village priest class, were permitted to marry once only. The delegates passed the resolution that permits a clergyman of either class not only to marry but to do so more than once in case he survives his wife.

With regard to the worship of relics, the delegates in Moscow realized how wide-spread and deeply rooted is this custom, and therefore were conservative in seeking to abolish it. They expressed their conviction that it is wrong to allow this folly to go on, and decided that hereafter bones and other so-called religious relics could be displayed openly provided only that they were shown without camouflage and were honestly labeled.

After many centuries, during which the historic Julian calendar, established by Julius Cæsar in 46 B. C. and officially adopted by the Council of Nicæa in 325 A. D. has been in force, the Council abolished the old method of reckoning time and accepted the Gregorian calendar, thus doing away with the thirteen days' difference in time between Russia and the West.

One of the most serious situations precipitated by the second revolution of 1917 was the closing up of the theological schools and academies. Before the World War there were four graduate theological academies and in every diocese one or two other institutions for training clergy. For more than five years, no candidates for the priesthood have been graduated, although it is estimated that 3,500 new recruits are needed annually if the churches of Russia are to be adequately manned. The total number of priests is now about fifty thousand. Before the war there was an annual budget for the Church of about five hundred million rubles (then equal to \$250,000,000), one fifth of which was needed for educational purposes. Of this budget, one third was contributed by the Government and the rest came from endowments, estates, free-will offerings, and the profits of the candle factories. Today there is practically no income except from the offerings of the people and there is only one institution for the training of Christian workers, a night school in Petrograd, in which are enrolled two hundred and twelve students, men and women. This year's class will number twenty-three, twelve of

whom are women. The professors in the Petrograd school are all volunteers.

The præsidium of the Council of 1923 sent to Bishop Blake of the American Methodist Episcopal Church, who had addressed the Council, a letter requesting advice with respect to the problem of training the future priesthood of Russia. After a committee of three had outlined their plans, Bishop Blake promised for this purpose fifty thousand dollars during the next three years. It was then decided by the Council to launch a project of ministerial training through a number of carefully selected faculties by the "correspondence system," these professors agreeing to serve at the salary of twenty-five dollars each per month.

An adjourned meeting of the Council is to be held next fall, when numerous items of business will be considered. In response to the request of certain religious leaders that, in addition to the decree granting religious freedom, definite legislation be enacted covering the rights and privileges of the Church, the Soviet Government replied asking the Council to draft such a set of laws for presentation to the All-Russian Executive Committee, promising to give the matter sympathetic consideration. The preparation of this suggested legislation had to be postponed for lack of time. Likewise there was no opportunity for formulating a restatement of the theological position of the Church and for the revision of doctrines desired by the Vedensky group. Liturgical and ritualistic modifications also had to wait. Nor was there time to undertake the reshaping of the fundamental constitution of the Church.

It is to be hoped that the actions taken by the Orthodox Church Council will mark the beginning of a great reformation in the religious life of Russia. It succeeded largely in purging the organization of the counter-revolutionary elements within its ranks and espoused the American principle of separation of Church and State. It repudiated the old time-serving, autocratic ideas of religion. It reorganized its priesthood in such a way as to emphasize, as it has never done before, the sanctity of marriage. It struck a blow against superstitions in its action against the veneration of relics. It changed its calendar to conform with the Western way of measuring time. Last, but not least, it stretched forth its hands in fellowship to Western churches. These accomplishments may have far-reaching influence and may forecast the coming of a world-wide Christian unity.

Shall We Send Fewer Missionaries to China?

MILTON T. STAUFFER, NEW YORK

Educational Secretary of the Student Volunteer Movement

DURING the past six months, the assertion or suggestion has frequently been made that the time has come when the Christian Church in America and Europe may well send fewer recruits to China and may trust the future evangelization of that land to the Chinese Christians themselves. Is this true?

The type of missionary recruits acceptable in China today is manifestly different in some ways from that of ten years ago. Their position upon arrival on the field will be different from that which faced the pioneer workers. The service that new missionaries today will be called upon to render, especially in areas where churches and institutions are well developed, will be specialized service and will increasingly demand intensive preparation.

In many parts of China, more particularly in the older fields of the seacoast and the Yangtze valley, small groups of consecrated and able Chinese Christians have risen above their equally consecrated but less highly endowed brothers. These few are leading the Church forward. They command the admiration and confidence of every missionary who loves China and believes sincerely in a truly indigenous Chinese Church. They present an inspiring challenge to the young Church of China to stand upon its own feet and assume increasingly heavy responsibilities for the evangelization of their country.

But while all this is full of promise, and almost automatically affects the type and position of future missionaries in relation to their Chinese fellow workers, it furnishes no sufficient premise for the assertion that from now on fewer new foreign missionaries are needed. Judging from recent remarks of a few over-enthusiastic missionaries, it might appear that all China is at last practically evangelized, and that from now on the chief concern of mission boards should be to transfer their responsibilities as quickly as possible to the rapidly maturing Chinese Church and then to withdraw. Most Chinese Christian leaders, however, do not share this view. They realize that the Chinese Church is still in its infancy. Its greatest strength is in its faith, "the substance of things hoped for." Korea reports two hundred Christians for every ten thousand inhabitants. China can hardly muster eight. There are more Christian converts on the Island of Ceylon, numbering four and a half million people, than are reported in all China among a population exceeding four hundred millions.

China as it is, not idealized China, stands in urgent need today of as many missionary recruits annually as have landed on her shores in any single year before or since the World War. These new recruits must, however, be of such spiritual and intellectual quality as the Chinese Church will both welcome and can profitably use in this critical transition period of her history.

1. Practically every worker, Chinese and foreign, will agree that during the next five or even ten years *the present number of missionaries in China should at least be kept constant.* The largest number of new missionaries entering China in any single year is between four hundred and fifty and five hundred. This high figure was reached just before the United States entered the European conflict. Now, no one knows how many new recruits are required if the above ideal is to be realized. Death, sickness, resignation, and forced withdrawals are continually making big gaps in the ranks. One large mission in South China, from careful study extending over a long period of years, has concluded, that it takes at least five new missionaries to leave two on the field after ten years. Experienced observers estimate ten years as the average length of service in China. If the present strength of the missionary force is to be maintained in China, then between four and five hundred men and women must go out each year. On the basis of almost 7,000 missionaries in China, this constitutes a conservative estimate.

The following resolution unanimously adopted by foreign and Chinese members of Commission II on the Future Task of the Church and presented to the National Christian Conference, Shanghai, May 1922, supports the general conviction that during the immediate future the numerical strength of the foreign missionary force in China should not be reduced. *Resolved:*

“That to answer the challenge of the unoccupied areas and to make possible an effectual entry by the Church into these open doors, the preparation of Chinese leaders be stressed during the next few years and the foreign missionary force be maintained *at least* at its present strength.”

2. *We must increase the number of evangelistic missionaries.* Facts revealed by the China Survey confirm the wide-spread observation that the most serious weakness of the Christian movement in China today lies in its undeveloped powers of direct evangelism. A net increase in Church membership of less than one convert each year for each full time worker both Chinese and foreign since 1915 is no convincing argument for any decreasing emphasis on the need of men and women who will pour their lives into direct evangelistic ministries.

The larger cities have suffered much from the transfer of former strictly evangelistic missionaries to institutional and administrative work. During the decades preceding 1910, the proportion of missionaries in the larger cities who devoted their full time to direct evan-

gelistic work was fairly high. More recently, the rapid development of large educational and medical institutions has temporarily lowered this proportion, although at the same time greatly increasing the total number of missionaries concentrating in larger centers. From some points of view, the growing number and ability of Chinese pastors assigned to large cities have seemed to make this direct evangelistic work on the part of the missionary less necessary. On the other hand, it is generally conceded that Chinese pastors still need the daily example of their foreign fellow-workers preaching in chapels and on street corners, visiting non-Christian homes, spending and being spent in personal evangelism. Who will say that new missionaries with the evangelistic fervor of Griffith John are not still needed in many sections of China today? Needed for what they will mean inspirationally to foreign missionaries and Chinese ministers alike.

We are just beginning to appreciate as we ought the great advantage of missionaries residing in smaller towns and rural districts as a means of hastening evangelism. Eighty-eight per cent of China's millions still live in relatively small cities and rural communities. On the other hand, forty per cent of the entire missionary force resides in twenty cities. We mention this fact only to raise two questions: (1) Are we keeping in mind the possible mobility of these missionaries to less developed areas as powers of leadership within the Chinese Church develop? (2) What about the evangelization in our generation of that great hinterland of China only indirectly and slightly influenced as yet by the Christian Church and Christian institutions in these larger cities? Forty-six per cent of China (819,900 sq. m.) still lies beyond the ten-mile limit of any evangelistic center. Over 430,000 square miles included within the fields of Protestant missions and for which these missions and their churches have evangelistic responsibility for years are still relatively unoccupied. Some day—and it cannot come too soon—the Chinese Church may be strong enough spiritually, numerically, and financially to carry the full burden of her unevangelized millions of brothers and sisters. But what during the interval? The King's business requireth haste. Are we not losing the note of immediacy from our evangelistic programs both at home and abroad? To Christ's command and love's appeal, "Go ye," is our reply to be, "Let the Chinese Church do it"? Can we not both do it? Surely the trouble cannot be that the harvest field is not great enough. What then is the rock-bottom fact as to foreign reapers in China's evangelization today? Too many foreign reapers or too few of the right quality who can lose themselves—their very identity—their western prejudices—everything except their Christian characters, and reap by the sides of their Chinese reapers in self-forgetful loyalty to a common Lord of the Harvest?

If the recent Survey of China reveals anything it is that China—

place your finger wherever you will—is still desperately in need of evangelists, regardless of race. Less than two hundred miles north of Shanghai there still are scores of villages in the field of the Southern Presbyterians where as yet Christ has never been preached. As for the great interior provinces the workers, Chinese and foreign, are hardly scratching the surface. In one of the oldest and best worked Methodist districts in Szechuan there are over 2,500,000 people. The foreign missionary force is ten, only two of whom do any traveling. The seventy churches and chapels and the forty schools are not beginning to meet the need. Each chapel has its preaching service once every few weeks, but the rest of the time it has nothing to offer. Many of the schools are not very different from the ordinary Chinese school at which the students drone their lessons from early morning until dark without any recreation. There is not a vehicle of any kind in the district, no light brighter than a wick in bean oil, no library, no playground. Only one Chinese pastor has ever studied outside the province. Yet this is one of the best worked areas in West China.

The supreme challenge before the Chinese Church is to increase the *momentum of evangelism*. Not arithmetical but geometrical percentages of increase must be besought of God and labored for with singleness of purpose and at any cost. The thought of the increasing population in China when added to that of the tremendous numbers still to be won among the present population should lead every Protestant communicant in China and every foreign missionary to stress evangelism as it has not yet been stressed. An annual net gain of six per cent in church membership will not win China for Christ in this or the next generation.

3. *We must relieve the present strain on our medical and educational workers by sending specially trained recruits in greater numbers than are now available.* The ideal set by the China Medical Missionary Association for every mission hospital of fifty beds is two foreign doctors and one foreign nurse. Were mission societies throughout China to attempt to reach this standard, and were provision to be made for filling places temporarily vacated by those on furlough, China would need three hundred additional physicians and two hundred additional registered nurses immediately. One half of the hospitals in China are still without the services of any foreign registered nurse, thirty-four per cent have no trained nurses, Chinese or foreign. Eighty per cent of the mission hospitals reported only one foreign or foreign-trained Chinese doctor in charge in 1921. Moreover, there are extensive mission fields in China, not to speak of the unoccupied areas, where the work of evangelism is going forward accompanied by little if any emphasis as yet on other forms of missionary endeavor, such as education and the amelioration of physical ills.

The recent report of the China Educational Commission, particu-

larly in those recommendations which concern the future, neither anticipates nor encourages any immediate decrease in foreign educational workers—rather, the reverse. Any decrease in highly trained educational missionaries at this critical period in the establishment of an adequate and efficient Christian educational system for China is inconceivable, and would, in the judgment of many, amount to nothing less than a calamity.

4. *The advance programs of missions and churches extending over the next five years cannot be realized with a decreasing number of missionary recruits.* The Survey volume contains a list of ninety cities where missions have officially voted to open new mission stations within the next five years, and thirty-nine cities where new hospitals are to be erected. These plans have been officially approved by the home boards. One great American church missionary society recently completed a most careful survey of future needs and plans calling for decided increases in Chinese workers and missionaries in Chinese and foreign funds. On the basis of this survey and its appeal, an advance program has been set up to which the entire Church in China and in America is enthusiastically committed.

Now, granted that half of the new stations and hospitals referred to above never materialize, we still face the problem of supplying enough men and women missionary recruits to man such new mission stations and hospitals as do materialize.

In reply to the question of the Survey Committee, "If certain areas of your fields are unevangelized, to what reasons or difficulties is this fact due?" by far the majority answered that it was due to the inadequacy of staff—Chinese and foreign. This significant testimony from over one hundred and fifty carefully selected correspondents residing in every part of China supports the impression that more and not fewer missionary recruits are desired. The recent words of Professor Timothy Lew, Dean of the Theological Seminary at Peking University, clinch the whole matter: "Do not stop sending missionaries but send us better ones."

5. *The areas still relatively or wholly unoccupied call with the "eloquence of silence" for more pioneer missionaries.* One fourth of the total area of China's eighteen provinces remains uncared for by any Protestant missionary or Chinese home missionary agency. In addition, an area exceeding in extent the whole of China's eighteen provinces and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet, still remain neglected and practically unentered. To these great stretches of unworked territory we must add the cities of Indo-China, Formosa, the East Indies and other places where Chinese, estimated at over 8,000,000, reside, and where as yet comparatively little evangelistic work is done. Eighty-six per cent of Kansu, seventy-seven per cent of Manchuria, and seventy-five per cent of Kwangsi (if greater definiteness be

needed to press home the point) are still outside the acknowledged responsibility of any Christian evangelizing agency. Two thirds of all the counties of China (1,704) average less than five communicants per ten thousand inhabitants. One fifth report not a single evangelistic center. The missionaries giving full time service to the evangelization of China's ten million Moslems can be counted on the fingers of one hand. There are approximately twelve million tribespeople in Western and Southwestern China. (These simple people are eager for the gospel message.) Missionaries are welcome where Chinese Christian workers might find it difficult to work among them. Wherever the Gospel has been preached, mass movements have resulted. Only the missionaries are too few—hardly one among 200,000.

In the Chinese province of Sinkiang (Eastern Turkistan) a small company of Swedish missionaries have been working since 1892 in four mission stations. Medical and orphanage activities have gone hand in hand with direct evangelistic efforts. As yet the converts do not number fifty. These missionaries, believing that they might be able to state the needs of Central Asia through the recent Survey of China, passed a resolution in their Eastern Turkistan Conference, held at Kashgar, October 18-28, 1919, in which they called attention to the unentered areas of Turkistan declaring that "here is so big a field, there is room for a number of other societies in addition to our own."

From Mongolia, one of the hardest and most neglected fields in the Far East, came this postal card appeal to the Survey Committee, written by a continental missionary in a lonely station. "The Christian Churches and mission societies have left the whole of Mongolia to us. We cannot get even one missionary to relieve us (for furlough). If you can do anything for Mongolia, please do it and do it at once."

From Kansu, that distant Moslem stronghold in Northwest China, a young English worker recently wrote as follows: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay from our private rooms through innumerable districts and towns out into the desert silences of Sinkiang and Tibet. It is no sudden, spasmodic, individual business that will solve the problem; only a prayerful united effort, in which we all share heartily and to the full."

The most convincing answer to this question—has the day come for fewer missionary recruits for China—issues and can only issue from the Chinese Christians themselves. For this reason, the words of Dr. C. Y. Cheng, executive secretary of the China Continuation Committee for over seven years, and chairman of the National Christian Conference, Shanghai, May, 1922, spoken in an address delivered before the Foreign Missions Conference of America at Bethlehem, Pa., January 10, 1923, are full of significance.

"The Church is seeking *more missionaries*. It is far from our purpose to give the impression that the coming forward of Chinese means that the missionaries are to retire from the scene, and that more of them are not needed. . . . There is a real need of, and room for, more new missionaries in China. In a sense, they are needed today more than ever before. But a word is necessary regarding the missionaries who are needed in China under the new conditions that have arisen. In addition to possessing spiritual and intellectual qualifications the missionary of today needs thoroughly to understand that his task is to assist the Chinese Church, and to be willing to help, not to boss, his Chinese fellow workers. We need, therefore, those who possess a broad and sympathetic heart, and are able to form real friendship with the Chinese. We need those who can see and appreciate all that is good, and beautiful, and true, wherever it is found. We need those who are willing to learn as well as to teach, and who are prepared to work with the Chinese or even under them. We need those who have a real understanding of, and desire for, international brotherhood, and the spirit of tolerance with those who differ from them. In a word, we need missionaries who are after the heart of God to 'Come over and help us'

"The present situation is certainly different from that of former days, but the need is just as great and urgent, if not more so. We want friends; we desire partners and comrades; we seek for cooperation and sympathy. The work has never been so interesting and full of promise as it is today. All its problems and difficulties are but so many attractions, that draw the men and women of vision and of a daring spirit to answer this magnificent and worthy call from afar."

THE FUTURE TASK OF THE CHINESE CHURCH

Extracts from the Report of Commission II at Shanghai

The most important and *vital needs* are such as call for:

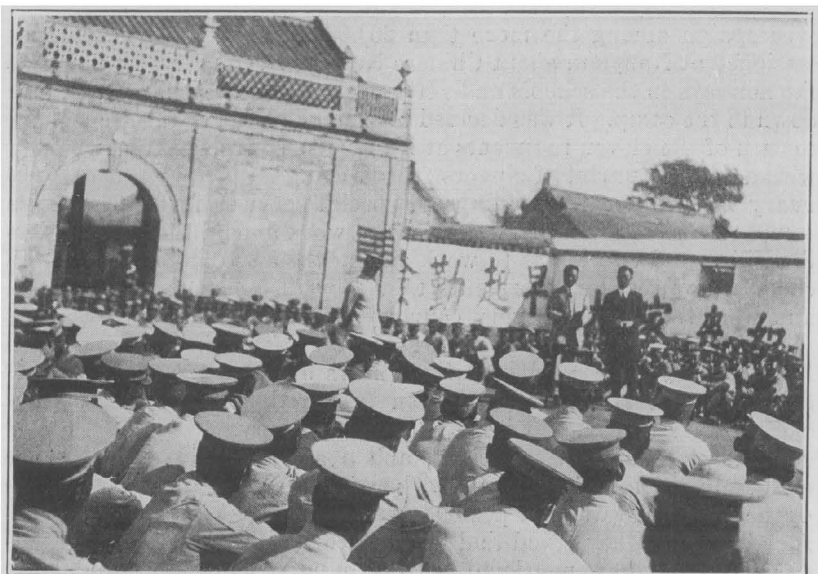
(1) The discovery and training of leaders, foreign and Chinese, for the work of religious education. (2) Creating an adequate literature and necessary equipment for carrying out a program of religious instruction.

No member can possess a healthy and vigorous spiritual life who is not engaged in some form of voluntary service.

The church ought to be the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian.

* * *

A closer coordination of our educational and evangelistic work would be of immense value. The day school pupils not only effectively open doors into many non-Christian homes, but if their religious instruction is given with the family in view as well as the child, they at once become strong missionary agents. The day school teacher if fired with true evangelistic zeal, could be a source of enlightenment to the women of the neighborhood in such matters as hygiene and child welfare.



A KOREAN CHRISTIAN ADDRESSING GENERAL FENG'S SOLDIERS AT A DAILY RELIGIOUS SERVICE IN KAIFENG, CHINA

Winning an Army for Christ*

BY HWANG CH'ING

EVER since the arrival of General Feng Yü Hsiang's army in the neighborhood of Peking the Christian forces of the city have been trying to cooperate with the chaplains in this army. Shortly after General Feng's arrival, Rev. Hau K'un Shan of the North China Conference, who has been with the General as chaplain for several years, was appointed chaplain-in-chief and stationed at headquarters. There are four other chaplains working with him among the men.

A plan was worked out whereby ten preachers representing all the denominations in Peking have gone every Sunday to the camp. The General sends up one of his big automobiles to the Methodist Mission business office and takes the preachers to the camp. The size of the audience varies from 500 to 2,000 men on clear days, while on stormy days classes of from 100 to 150 meet indoors. After the services the preachers are again brought back to the city.

In January a committee was formed representing the Peking City District, Peking Academy, Peking Theological Seminary, and the Theological Department of Peking University, to form plans for

* From *Zion's Herald*, Boston, Mass. According to a press despatch of July 17th from Peking, General Feng has been sternly rebuked by Chinese Christians for putting to death two Chinese Christians and for deposing President Li Yuan Hung.—EDITOR.

a campaign among the more than 20,000 soldiers of General Feng stationed at Nanyuan about Chinese New Year, to take advantage of the holidays in the schools and get professors and teachers in Peking down to the camp. It was decided to send one team of three speakers to each of the eleven regiments at Nanyuan; so thirty-three speakers with a double quartet of singers from Peking Academy went on February 10th to spend four days in special services in the General's camp. An additional team was sent to work among the 2,000 cadets in Peking and two teams to work among the 5,000 soldiers in Tung-chou. The preachers were entertained by the colonels and generals and were treated with every courtesy.

The first meeting started at seven o'clock in the morning when Bible classes were conducted for officers and non-commissioned officers. A special course had been prepared, and the thirty-three classes were held at the same hour every morning. The preaching services were at eleven o'clock, and a second service was at one o'clock in the middle of the day, because they were held out in the open and all the warmth possible was needed to keep the men comfortable while they stood and listened to the preachers. It put the preachers on their mettle to see the hundreds of men standing in solid ranks listening eagerly. The services were opened by the officer in charge of the meeting, who called upon another officer to pray, and then gave the preachers opportunity to say all they wished.

The bugle blew at six o'clock, and the men, who had already been awake for half an hour, were in their places at once when the roll was called, and from then on until night, except when attending the services, they were busy either at work or at play. During the last two days they were free from drill so they might have more time to attend the meetings, and it was certainly marvelous to see the admirable discipline and fine spirit of the men when one recalled that they had not been paid for ten months. On the last day they received a month's pay, but since the privates are not allowed out of camp, the money was not given to them personally but was either sent to their parents at home or credited to their account in the regimental bank.

The preachers soon learned that a command from headquarters could upset any plan made in any particular regiment. One pastor was at the very height of his eloquence when the major in charge of the service stepped up and said, "You have just been called to headquarters; please do not speak any more than ten minutes longer." How many audiences throughout the world would be relieved if there was some friendly major to tell the pastor, when the audience was cold or tired or worn out, that he had been called to headquarters.

The majority of General Feng's officers have been with him for many years, and they are earnest Christians, being interested in Christianity not simply in order to curry favor with the General but

because of their own experience and their realization that China's only hope is to be found in belief in the Lord Jesus Christ.

The singing by Professor Liu of Peking Academy and his students, making a double quartet, and the solos by Rev. Horace E. Dewey were most popular among the men, and the musicians were on call from early morning until late at night. They sang not only to small groups but out in the open. One evening General Li of the Eighth Brigade had them train his own special singers for several hours, and after that each of the nine visiting singers rendered a solo. This so inspired the General that he sang a solo himself. From early morning until late at night groups were practising hymns and national airs, and it was indeed inspiring to go along in the dark and hear the Christian melodies. The enthusiasm of the students and workers was great, and in spite of the hard work they were wonderfully cheered as a result of the interest and enthusiasm displayed by the men.

On the last day of the meetings, being the twenty-ninth of the last month of the old year, it was found that there was such a large number who wished to be baptized and enter the Church that it would be necessary to have these baptisms on another day; so the thirtieth of the last month of the Chinese year was selected, and several of the leaders stayed in order to perform this ceremony. The soldiers were not baptized carelessly or just in order to satisfy the demands of the General, but they had been carefully watched and trained for months and had to be of good character and must have been under Christian instruction for several months. When all the candidates had been examined it was found there were more than 4,000 who should be baptized. These were divided into six groups and on Feb. 15, 1923, were brought into the Church. There were no rooms large enough, so it was necessary to have the men in the open. They were formed into long lines and after answering the questions and hearing solemn addresses either by their own officers or by the preachers, they were baptized. Those who had been invited by Rev. Hsu K'un Shan and Rev. Liu Fang, the chairman of the visiting group, to spend the last day of the old year in this great work were



THE WIFE OF GENERAL FENG—A MEMBER OF METHODIST CHURCH, PEKING

Dr. Chen Heng Te, Rev. Tsou Chin Ching, Dr. W. T. Hobart, Rev. Yang Jung Shen, and Dr. G. L. Davis. Dr. H. H. Lowry and Dr. C. A. Felt came down to see the baptismal service and were invited to take part, and it is doubtless true that Dr. Lowry baptized more men in that one day than he had during any twenty years of his career as an active missionary. The men were certainly in earnest, and the whole ceremony was gone into with the greatest care. General Feng said: "The most important duty of any soldier this day is to be baptized, if he has passed his examinations; and all men, whether they are on guard duty or have been placed on special work, are to be relieved and sent to the services." So almost none of those who had passed the examinations were absent when the roll was called. It is very doubtful if anywhere before has a baptismal service been conducted by two generals, the actual work being done by the clergymen, assisted by majors who carried the bowls for them.

For many years our Chinese leaders have prayed for a day when some of the great Chinese officials should be Christians but we had not expected to see a Chinese officer as earnest a Christian as General Feng. He works not only among his own soldiers but among a great many outsiders, and is doing everything in his power to bring the Lord Jesus Christ to those with whom he comes in contact. Again and again he ordered the word sent around among all the men that no one was to seek baptism who did not earnestly wish to become a Christian and believe it was his personal duty.

Some people wonder what the common people around the army think of these soldiers in comparison with those of Chang Tso Lin, who occupied Nanyuan last year. One old rickshaw man, who had known the various soldiers who have encamped in Nanyuan since the first days of the republic, said: "Last year none of us were safe. General Chang's soldiers came into our homes and took what they pleased and did what they pleased. *But no one ever heard of soldiers like these.....*"

It is impossible to calculate the benefit of General Feng's influence among these men. Although discipline is very strict and they are kept at their work all the time, yet the men love him devotedly, because of his honesty, fairness, and willingness to share alike with them. His fare is the most simple, and it is true that many of his officers live in better style than he does. The difficulty in securing funds at this time for such a great army is tremendous, and the General has many extremely hard problems to solve in endeavoring to do his best to put China on her feet. He firmly believes that the only hope for China is to be found in the Lord Jesus Christ. May all the churches in China and America unite in the most earnest prayers for the General and his officers and men who are striving so hard to live active, earnest Christian lives every day among this great group.

Growth of Religious Freedom in Hungary

BY REV. E. D. BEYNON, DETROIT, MICHIGAN

Pastor of the Centenary Methodist Episcopal Church

AS MIGHT be inferred from the Asiatic and Mongolian origin of the Hungarian people, the course of religious development in Hungary has been very different from that of other European countries. Elsewhere in Europe there were in any one state only one State Church. The Hungarian system, however, was more like that of Japan and China. A number of churches was recognized and regulated by the State, the door being firmly closed against all others. Thus we find the curious situation which existed within the memory of men now living, whereby two great Protestant Churches were recognized by the Government of Hungary along with the Roman and Greek Catholic Churches, while the door of entrance was closed against all other Protestant denominations almost as effectually as Lamaism has for centuries closed the door of Tibet against all forms of Christianity.

Within the boundaries of Hungary were found great numbers of Serbs and Roumanians, adherents of the Greek Orthodox Church, so that the Government recognized this along with the Roman Catholic Church. Later a secession took place when the Magyar members of the Greek Orthodox Church wished to come into the fold of Rome, with certain conditions. They were willing to acknowledge the supremacy of the See of Rome, but opposed a celibate priesthood and the celebration of the mass in other than the national tongue. Accordingly these Uniates were formed into a third Church, the Hungarian Greek Catholic Church. While acknowledging the Pope, they were in all other respects quite separate from the Roman Catholic Church. The recognition of all three Churches dates back to the early Middle Ages. The King of Hungary was officially head of all the Churches within his dominions, and was accustomed to exercise a large amount of control over their internal management.

The Reformation and Counter-Reformation led to a still more peculiar situation. In the first outburst of Reformation enthusiasm, Protestantism almost entirely conquered Hungary. The dreary years of struggle known as the Counter-Reformation greatly reduced the numbers of Protestants but did not entirely eliminate them. In fact, the Roman Catholics, who controlled the Government, came to realize that Hungary could not afford to destroy her Protestants without the most lasting injury to herself; and a Hungarian, whether Catholic or Protestant, is a Hungarian, before he is a Churchman. Accordingly the Government adopted the policy of including the two prominent Protestant Churches—the Reformed and the Lutheran—

among the number of those recognized and regulated by the State. All other Protestant Churches were rigorously excluded. These two were privileged to remain, but they must live to themselves. It was also made very difficult for a person born in one denomination to go over to another. Before making such a change, the minister or priest of the man's former denomination must be notified weeks in advance, and his consent must be obtained before the man could be enrolled in the denomination of his choice. Such was the old law which, happily, today is abrogated. The appointment of all preachers to their charges had to be confirmed by the Minister of Public Instruction and Religion, who was always a Roman Catholic. While tolerating these recognized forms of "heresy," the Roman Catholic bishops insisted that the Protestant preachers remain faithful, each to his own recognized heresy. Hence, when a new Protestant preacher came to his charge, the Roman Catholic bishop of the diocese in which the charge was situated claimed the right to examine the new clergyman, and, if he found him unsatisfactory, to demand that a change be made.

Every citizen of the kingdom was compelled to register at a religious census as an adherent of one of the recognized religions. Though he never went to church, and his sympathies might be elsewhere, yet he had to put his name down as Roman Catholic, Greek Catholic, Greek Orthodox, Reformed, or Lutheran. If he lived in Transylvania he was granted the additional privilege of being allowed to enroll as a Unitarian. The assessment for the support of each of these Churches came to those who had registered as belonging to it. Thus if a man registered as Reformed, he was assessed so much for the support of the Reformed Church. It was a state tax and if he did not pay, the bailiff had the right to seize his property.

This state of things led to a most unsatisfactory condition within the Protestant Churches of Hungary and all the old Reformation enthusiasm died out. Additions to church membership came only from the confirmation classes. It has frequently been said that nothing would horrify a Hungarian Protestant preacher more than to witness conversions taking place under his preaching. The greatest words of praise wherewith a Hungarian Protestant commends his preacher are: "He does *not* speak to the heart."

The only thing able to save Hungarian Protestantism from ultimate extinction—the thing its friends feared and its enemies expected—was a renewed intercourse with the more vital Christianity of the Protestant Churches of the West. This the Hungarian Government was determined to prevent at all costs. New denominations were prevented from entering and people were not allowed to change their church connections without the consent of the preacher or priest. The state assessment to the support of one of the recognized denominations was also a barrier.

In spite of these regulations, certain forms of unrecognized religion entered Hungary and maintained a more or less precarious foothold. Such were the Sabbatarians (Seventh Day Adventists), and the Nazarenes. The latter sect, made up of people who in beliefs and practices are very similar to the Quakers, has existed in Hungary a long time. At first, it was bitterly persecuted. Later, it became unofficially tolerated. The toleration went so far that for some time the Army authority has refrained from placing Nazarenes in a combative corps. Yet the revival of Christianity in Hungary could not come from a sect which was weak and despised.

Finally, two strong Western Churches braved all the penal edicts and entered Hungary. These two Churches were the Baptists and the Methodists, both of which entered by way of Germany. Today they are closely linked with the American Churches of the same denominations. The Baptists were the first to enter, commencing their work in 1842, but for many years their beliefs had to be held more or less in secret. When the first Methodist missionary, Robert Möller, sought to land from the boat at Pozsony, in 1870, the authorities forced him to return to Austria, whence he had come. The Methodists were obliged to wait until 1895 before they found an opportunity to enter. In that year the Hungarian Government made its first real advance toward religious freedom. Two vexed questions had been debated for many years—the status of the Jews, and the conversion of members of one Church into another. Along with these two, there arose the question of mixed marriages. The civil marriage law of 1894 provided that marriages celebrated by civil authorities were legal. The Jewish law of 1895 admitted the Jews to the status of a recognized religion. Finally, the religious liberty law of 1895 assured the free practice of religion.

While the Government no longer officially persecuted members of the unrecognized denominations, still it did nothing to save them from private persecution. Many were the attacks from mobs in the small villages, where the rule of the priest was absolute. Yet, in spite of this opposition, both the Baptists and Methodists rapidly gained ground and before the outbreak of the European War, there were 20,000 Baptists and about 600 Methodists. The Methodist work was mostly in the Bácska in the south. The Baptist work was largely in the large and rich county of Bihár. Through the Peace Treaty, both Baptists and Methodists lost their strongholds. The greater part of the Baptists came under the sway of Roumania; the Methodist preaching places now belong to Jugo-Slavia. Hence, in 1919, both Methodists and Baptists had practically to start all over again. Then came the Bolshevik misrule, when preachers of every denomination were persecuted. During the Roumanian occupation, there was another period of suffering. Yet, somehow, as a result of all these

hardships and sufferings which Methodists and Baptists had to endure along with all other people who called themselves Magyars, the attitude of the people toward these denominations changed.

In 1905, the Baptists received from Premier Count Tisza some sort of quasi-official recognition. It was arranged then that Baptist preachers need no longer be compelled to serve in the army in any other capacity than that of Chaplain. For fifteen years this question of recognition made a great cleavage in the ranks of the Baptists and hindered their growth. In 1920 three bishops of the Methodist Church, visiting in Budapest, were entertained by the Premier, Huszár Károly, and shown the devastation in the city after the Bolshevik rule and the Roumanian occupation. When they gave him a present of 300,000 korona for use in reconstruction work, there was a tremendous outburst of popular enthusiasm over the American Church which had come to help them.

In spite of the lingering handicaps from the old system, both Methodists and Baptists report a phenomenal increase since the war. In 1920, there were but 100 Methodists in Hungary, with one preacher and one church. Today the Methodists are spread over more than five counties, their number runs into the thousands, and they have many preachers and churches. It is the Mass Movement of India over again. A new and vital religion has come into the land. The people are heart-hungry and flock to every preaching service.

In conclusion, let me quote a few words from Bishop Balthasar of Debreczin, the head of the Reformed Church of Hungary. He was discussing the danger which all classes in Hungary have through the spread of Bolshevism. He said: "Neither the Catholic, Reformed, Lutheran, nor any other Church established in Hungary can reach the mass of the people any longer. Not only are we losing them, but they are flocking into Bolshevism and becoming a menace. If you can do anything to save them to Christianity, may God bless your efforts. Churches which have had no connection with the past in Hungary can do what we cannot."

SPARKS FROM THE HOME MISSION ANVIL

Adapted from Rev. B. C. Henning, D.D., in *Home and Foreign Field*

Affinity is a good thing only when it is affinity for the right thing.

There is a world of difference between doing a thing because it is right and claiming that it is right because we are doing it.

It is better to seek help to do what we ought than to seek an excuse for doing what we wish.

To claim faith in the teachings of the Scriptures and not to disseminate them is hypocrisy.

Men need not be of our race to harm us if we neglect to give them the Gospel.

If people are willing to see only what they wish to see, then good eye sight is of little use to them.

God's sun, soil and showers are of little value to produce a harvest if there is stunted sowing of good seed.

Christ's Cause Among the Jews

Notes of a Recent Conference Held in Princeton, New Jersey, in the Interest of Jewish Evangelization

BY JOHN STUART CONNING, D.D., NEW YORK

NO ONE acquainted with the Jewish situation in America can doubt that the Jews are now entering upon one of the most critical and eventful periods in their whole history. Their numbers and wide distribution, their increasing influence, the decline of the synagogue, the growth of materialism and irreligion among them, the distinct lowering of moral standards within recent years, the rise of anti-semitism—all remind us that the Christian Church in America can no longer ignore the Jews. While individual Christians have kept alive the sense of obligation to the children of Israel, no thoroughgoing effort has been put forth by any denomination in this country, and no definite, thought-out program of Jewish evangelization has been projected.

The Conference on Jewish Evangelization, therefore, recently called by the Presbyterian Board of Home Missions for the discussion of important problems, and to confer as to the best methods of approach to the Jews, was significant mainly in that it indicated the desire of a great body of Christians to write work for the Jews into their missionary program. The fact that other denominations are enlisting in similar service may be regarded as a common recognition of responsibility and an earnest purpose to make the evangelization of the Jews an integral part of the denominational activities. The Conference at Princeton had a varied program with speakers eminently qualified to present their subjects in a vital and practical way. Among these were Professor Charles R. Erdman, of Princeton Seminary; Drs. John A. Marquis and John McDowell, of the Presbyterian Board of Home Missions; Dr. H. H. McQuilkin, of Orange; Dr. Max Reich, president of the Hebrew Christian Alliance; and others engaged in work for Jewish people.

The fact that there are now about 4,000,000 Jews in the United States—a larger number than is estimated for any other land—challenges the attention of the Christian Church. Though the majority are poor, yet the race as a whole is making progress in many lines of activity, and they wield an influence out of all proportion to their numbers. On the bare ground of self-interest the Church may well consider the importance of enlisting this adaptable, resourceful and masterful people in the service of Christ.

All Christian work must face difficulties, but it is generally agreed that there are special obstacles to be overcome in seeking to

win the Jews for Christ. There is the traditional Jewish attitude of opposition to Christianity because its teaching seems to conflict with the fundamental doctrine of Judaism concerning the divine unity. Orthodox Jews also have received a distorted conception of Jesus which closes the door to any Messianic claims which may be presented by Christians, while Reformed Jews, who have been taught a nobler view of Jesus as a prophet, yet repudiate the idea of His Messiahship, and claim for Him the place of a loyal Jew who sought only to exalt Judaism and never intended that His followers should establish another religion. The main difficulties, however, are historical. The Jew is antagonistic to Christianity chiefly because the persecutions he has been called upon to endure at the hands of nominally Christian people have put a veil between him and Christ. This ill-usage has had the effect of driving the Jew in upon himself and making his Jewishness more Jewish, and in developing a communal consciousness which interprets acceptance of Christianity as treason to the Jewish race. Many a Jew has come to believe in Christ, but lacks the courage to confess Him openly and thus let loose upon himself a storm of communal wrath.

In the Princeton Conference, it was also brought out that the difficulties in the way of Jewish evangelization are not all on the side of the Jew. There is a deep-seated prejudice, even among those who profess to be followers of Christ, which imposes barriers difficult to surmount. Such an attitude robs the Gospel of its meaning and nullifies the work of the missionary. Varied explanations were given for the rise of anti-semitism in America—racial prejudice, the disagreeable characteristics of some Jews, Jewish exclusiveness, religious antipathy, the place of the Jews in the rejection of Christ, the unscrupulous methods of certain Jewish business men, alarm at their growing influence, the international character of Jewish activities, etc. But while all agreed that Jews, as individuals, must bear the burden of their own misconduct, it was held to be both unjust and unChristian for us to lay upon a whole race responsibility for the sins of the few. The Christian Church, moreover, is under obligation, by every Christian motive, to oppose all propaganda directed against the Jews and seek to defend them from all unfair and false accusations.

A questionnaire was sent out by the Department of Jewish Evangelization of the Presbyterian Board of Home Missions to 120 Hebrew Christians in this and other lands concerning the best method of approach to the Jews. The replies brought out the fact that ninety-eight per cent of those who responded had been led to open their minds and hearts to Christian truth through the kindness and sympathetic interest of some individual Christian. This fact consequently must largely determine the methods to be employed in the work of Jewish evangelization. For Jewish neighborhoods it was agreed that community work is more fruitful in results than the con-

ventional Jewish mission, as the Jews resent being singled out as the object of Christian effort. The varied ministries carried on in a community center furnish manifold opportunities for personal approach through which the Christian spirit is revealed, prejudices are broken down, and a way is opened for the Gospel. These ministries make more effective the distinctly evangelistic services which are an essential part of the program. As an evidence of the fruitfulness of such methods, a speaker at a recent Conference of Conservative Rabbis was quoted as saying that while the old-fashioned missions succeeded in demoralizing a few individuals, the new method of community approach demoralized whole neighborhoods. While community work in neighborhoods predominantly Jewish meets an essential need, and should be greatly extended, yet the majority of Jews in the United States do not live in ghettos, but in American residential neighborhoods and within the parishes of Christian churches. For such Jewish people, the way of approach must be through the local church. There are thousands of churches that have Jews in their community and the work of Jewish evangelization will never be overtaken until such churches are enlisted in a ministry to these Jewish neighbors.

The subject of appropriate literature for Jews also received consideration. It was recognized that conditions in America demand a new type of literature to meet the need of the American Jew who has broken with the synagogue but who is under the spell of atheism, socialism, and modern cults, or is frankly materialistic.

The Conference was characterized by the spirit of hopefulness, and those who attended recognized, in the present situation, a call of God to interpret to the Jew the Gospel in terms of sympathy and good will and seek to lead him out of his mental and spiritual ghettos into the freedom of Christ.

Women's Work in the Metropolis

One Hundred Years of the Woman's Branch of the New York City Mission Society

BY EDITH H. WHITE, EXECUTIVE SECRETARY

ONLY those who have been in intimate touch with the Church and problems of a great cosmopolitan city can realize the need for bringing the light and life of the Gospel of Jesus Christ to bear on the individuals and the home life of these masses of humanity. Social and industrial life, amusements, employment, education and health, as well as Church life, are all affected by the religious ideals and habits of the people. Social evenings, musical organizations, gymnasium, bowling, sewing-school, cooking and kitchen gar-

den are a part of the work of the Woman's Branch of the New York City Mission and every summer about 6,000 people are sent from the city into the country for outings, as well as 800 children for two weeks in the fresh air.

The City Mission Society employs twenty-two visitors and nine nurses who make an average of 50,000 visits during the year in the homes of the poor. The nurses make about 4,000 calls a year in the homes of the people and some 6,000 treatments are given in the first-aid rooms of three of the Children's Aid Society schools, the Virginia Day Nursery, Lincoln Home and Hospital.

In 1873 a missionary was appointed to visit the sick poor, and this work was found so valuable that a member of the first graduating class from Bellevue Hospital Nurses' Training School was secured to attend the sick poor in their homes—the first district nurse work. The following year five trained nurses were employed, and as the work has increased according to the funds available, the foundation principle of a society has been maintained that as the nurses minister to the body, instruct the mothers or daughters, they also minister to the soul.

A training school was established in 1895 to give instruction in the mornings and practical experience in the afternoons. After a year of study and practice many of the young women become Pastors' Assistants, Church Visitors or leaders in Church activities, community service or missionary work.

The society has been a pioneer, not only in district nursing but in sewing schools (established in 1866), employment bureaus and benevolent aid. Out-of-door services were held in 1873 for persons of all nationalities and shades of complexion, and in 1875 Olivet Church started a "Helping Hand Auxiliary" for women who were paid by the hour for sewing. Mothers' meetings were started in the same year. The Virginia Day Nursery was opened in 1878, the same year that fresh air work was begun. Visits to prisons, accompanying delinquents to court, cooperation with old Five Point's Mission, with hospitals and dispensaries, have also been included in the activities. In the year 1822, \$606.37 was spent in the work; fifty years later the budget was \$3,466.00, and last year, the one hundredth year, \$108,774.80 was spent. At the fiftieth anniversary it was reported that during the half century \$94,166 had been raised and expended by ladies, but in the second half of the century \$2,050,224.25 was raised.

The five churches conducted by the society are interdenominational and gave to the society last year \$8,230 from voluntary offerings. Over two hundred and fifty of these church people are helping in the City Mission Churches, and two hundred and seven united with them on confession of faith during 1922.

Twenty years ago a city mission worker noticed the leadership of a West Side boy who was a member of a street gang. One day,

as a bait, the missionary asked him to get her a piece of cheese at the corner grocery store. When he brought it back she asked him to arrange the chairs for an evening meeting. He complied with her request, attended the meeting and afterwards went to the gymnasium. Later he said: "For ten years I fixed those chairs before and after the meeting; I entered into the educational, industrial, social, physical, and spiritual life of the Church. I got a job through the Church: I found my wife there; our children are now members of the Cradle Roll. Thank God for that piece of cheese!"



A VISITING NURSE TREATING AN INJURY

Was it worth while? A city mission district nurse has a picture of fourteen young men who were members of her Sunday-school class, recruited while nursing in their homes of poverty and ignorance. These young men have now gone into other parts of the great city as successful physicians, teachers and business men. One is the superintendent of a large Sunday-school and all are a credit to the manhood of America. This nurse recently met a young man holding a place of trust with a well-known city architect. She first met him as a lad of seven years, walking with his mother, five sisters and three brothers a few days after they had landed. She spoke with them in their own language, invited them to church and they all came—father

included. They suffered hardships, living in cheap rooms with bad air and limited food. Now, years afterward, the young man said to the nurse with a great deal of emotion: "I want to tell you that I have been made a member of the firm and I owe it to the day when you met that immigrant boy and invited him to the church where he got started right. I will pass it on."

When we see one living man or woman, a vital element and a constructive force for good, instead of a destructive and evil influence



WHERE THE CITY MISSIONARY WORKS

in his community, we realize the value of such regenerative work. When we think that if we reach even as few as ten people a year, we have in one hundred years reconstructed 1,000 lives and have helped them to become forces for good in home and business, in Church and State, then statistics become athrob with life!

Cities are strategic centers, for from them go out influences that affect the whole nation. Today the thirty-one women workers of the Woman's Branch of the New York City Mission speak in many tongues and touch the lives of

white and colored, of Italians and Germans, Spanish and Czecho-Slovakians, Syrians and Spaniards.

Four City Mission Churches are supplied with a staff of five to eight workers. Within a year the following results were recorded: 269 gathered into church schools; 35 children gathered into day schools; 45 adults gathered into church schools and home departments. Ten mornings devoted to canvassing from Houston to Fifth Streets on Avenue B, included visits to 253 families, among whom were Italians, Poles, Russians, Ukrainians, Germans, Slavs, Hungarians and one American. About half of them were Roman Catholics, a third of them Jews and thirteen were connected with Olivet Church.

The officers of the Society are: Mrs. A. F. Schauffler, First Directress; Miss Eleanor deGraff Cuyler, Second Directress; Mrs. William S. Edgar, Secretary; Miss Eleanor G. Brown, Treasurer; Mrs. A. W. Halsey, Treasurer Christian Workers' Home; Mrs. Henry R. Cartwright, Jr., Treasurer Christian Workers Training School; Miss Elizabeth Billings, Treasurer, Benevolent Fund; Mrs. L. S. Bainbridge, Honorary Superintendent; Miss Edith H. White, Executive Secretary. The Headquarters are located at 105 East 22d Street, New York City.

BEST METHODS

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

FEDERATED POSSIBILITIES

The "I can't" of isolation gives way before the "we can" of cooperation. The impossible of the individual becomes the possible of the group.

Bent the grass blades to each other,
Whispered each unto his brother,

"Let's combine!"
"Let's combine!"

Then the tiny blades, upspringing,
Sent these words with voices ringing:
"See the fruit of combination—
Emerald carpet for a nation!"

Once the stars said to each other,
Signaling a far-off brother,

"Let's all shine!"
"Let's all shine!"

At the word their lamps were lighted,
And earth's wandering feet were righted.
Oh, the power of combination
For the world's illumination!

Said the churches of a city,
"We work alone. That's such a pity.

Let's combine!
Let's combine!"

Strength has come to men wherever
They have faced a task together,
Let us try cooperation
In the world's regeneration.

—Adapted from Sarah L. Stoner.

There are things in the missionary work of the world that must be done by individuals. There are some things that must be done by a single congregation or denomination, but there are some things that require group cooperation for successful accomplishment.

WORLD KINDRED WEEK IN CHICAGO

A missionary achievement of one city, which enlists the participation of fifty thousand young people of various denominations, inspires editorial comment of Chicago papers, wins commendation from the President of

the United States of America, and helps tens of thousands of people to better race relations and missionary interest, is worthy of the attention of all other cities.

Such are the accomplishments of World Kindred Week in Chicago. World Kindred Week did not just happen. It was not a sudden, spectacular and meteoric flash. It was the climax of months of careful, painstaking missionary education.

Fifty thousand young people, members of various denominational young people's organizations, determined to set themselves to the task of aiding in the solution of the race problem in Chicago and of developing greater interest in home and foreign missions. They worked through the Young People's Commission of the Chicago Federation of Churches. Following the line of the mission study themes for the year, they centered on India and Inter-Racial Relations. Beginning in December, five months before their final World Kindred Week, they planned careful study and preparation to culminate in the production of two great religious dramas, "Finger Prints," a drama play on race relations, and "Tides of India," a pageant play portraying, with a cast of five hundred young people, India's religious destiny. Natives of India took part, and real tropical animals were introduced in some of the episodes.

The play told the story of a rajah who threatened to turn a tiger loose on the Christians near his palace, but who was finally won over to Christianity through his brother and his brother's wife whom he had previously imprisoned when he learned of

their acceptance of Christianity. Modern conditions in India were vividly portrayed.

One of the difficult accomplishments was the singing of native Indian songs. The enthusiastic determination of the young people refused to accept the statement of the Washington representative of the Government of India that it would be impossible to get the music of the Indian National anthem, *Bande Mataram*, *Hail Motherland*. They found a Hindu who could sing the anthem and had the music written down note by note. The chorus of one hundred voices was then trained with this musical score for the first occasion on which a group of Occidentals had ever sung this difficult Oriental music.

One of the most valuable educational features of the pageant was the study and preparation made by the five hundred young people who produced it. The impression made by its two productions in *Medinah Temple*, the largest convention hall in Chicago, with the second largest stage in the world, will abide with thousands of spectators. The play was written by Helen L. Willcox, and directed by Ruth Worrell.

"*Finger Prints*," the play on race relations, was written by Charlotte C. S. Chorpenning, a Chicago woman, for an equal number of white and Negro players. The dialogue is made up of word for word quotations from conversations between the author and interested members of both races, and was based on some four hundred interviews and forty group discussions.

The study concerns the attempt of both white and colored people to improve their community, and shows how Christianity makes possible right inter-racial relationships.

The *Chicago Daily Journal* made the following comment editorially: "World Kindred Week is a splendidly ambitious and high purposed enterprise. Aside from the particular interest inherent in the themes of these two plays, the enterprise deserves more than passing comment. The

enterprise is worth while as a demonstration of the spiritual unity which transcends sectarian lines when the Gospel is considered in its broader aspects as a solution for vexed problems underlying the relations of races and peoples. Here denominational differences are submerged by the youth of the Church for a common cause, and the stage and the drama become a means for conveying to Chicago a message of fundamental oneness in the service of mankind. To our thought, this undertaking marks a new era in religious work."

President Warren G. Harding, in a letter to the Young People's Commission commending their effort to contribute to the solution of the race problem, urged the development of greater cooperation between the white and black races. He said in part: "Racial amalgamation there cannot be. Partnership of the races in developing the highest aims of all humanity there must be if humanity, not only here but everywhere, is to achieve the ends we have set forth."

The mission study themes for 1923-24, "Saving America Through her Girls and Boys" and "Japan," challenge the cooperation of the churches of the cities and counties of America for similar presentation.

PLAYGROUND POSSIBILITIES

It was only a small town—too small to have many of the improvements that are common in larger towns. It was large enough, however, to have houses crowded together on narrow streets and children playing in alleys.

A man who had studied the playground work of larger cities spent a summer vacation in the small town. One day a child playing in the street was run down by an automobile.

"Why don't you give your children a playground?" he asked of the small town.

"We never thought of a playground for a little town like this," answered a woman resident.

"A child was killed because you

never thought," said the man quietly.

Then the woman had to think. She had to make other people think. They found that more than half of the children of their town had no yards in which to play. A playground was purchased. The churches each furnished a representative to serve on a playground committee. Each church was responsible for the playground for one day a week. Young people of all the churches were quick to volunteer to help. College athletes at home on vacation became interested. Special features were arranged and special contests staged.

The Town Council became interested and made an appropriation for a trained playground director to work under the committee of the churches and to have general charge of the large staff of volunteer workers who were eager to help.

A WORLD VOYAGE

How It may be Made without the Expense of a Steamship Ticket

Six groups in one church or six or more churches may combine in a voyage around the world. Assign a country to each group or church. Allow several weeks or months for study and preparation. Let each group or church prepare for effective presentation of missionary work in the country assigned them. Exhibits of maps, charts, pictures, products and articles showing life and customs may be planned. Dramatizations, readings and stories may be employed.

An entire day, or an afternoon, or an evening may be spent in each country, or a month may be devoted to each with a varied program for presentation.

FEDERATED SCHOOLS OF MISSIONS

A well equipped, well attended school of missions may be an impossibility for one church or for one denomination in a town or city, but almost any city may have a successful school of missions if the people of all

the churches will cooperate in it. A score of cities now have fall schools of missions. Each cooperating church selects its mission study leaders for the year and sends them to the school for their training.

The result is that thousands of leaders are being prepared for their work every year.

* * *

Baltimore, Maryland is one of the cities that has, through the federated work of the missionary women of the city, given an annual school of missions to the workers of all the churches.

The president tells two stories of results in individual cases:

"May I join your mission study class?" was asked by a bright, energetic young woman. The pastor's wife answered, "No, but you may teach it." The idea was immediately taken up by the members of the missionary society and they agreed that the coming school of missions promised the needed aid.

It was decided that the prospective teacher should attend the school and the society meet the expense. This arrangement proved satisfactory.

The school, with its capable instructors for the adult, young people, and junior books, the many missionaries home on furlough, bearing with them the very atmosphere, needs, and opportunities of the fields they represented, the splendid Christian women and men zealous for knowledge, and enthusiastic in giving expression to their faith, and the pleasant fellowship attracted and enthused this young woman.

She attended all sessions and contributed to the music with her well trained voice. Later she entered into the Christian activities of the winter with zest.

When a camp leader was wanted by her denomination for Wilson College and Mountain Lake Summer School of Missions, she was chosen. At the latter she taught the young people's book and again gave expression of her

consecration to a life of service through her songs.

The complete giving came when she responded to the call for workers in Japan. There she labors and is grateful that she attended a school of missions.

* * *

A young mother, busy with home duties, yet not too occupied, attended the school of missions. She began to realize the needs of her own church. She saw the great number of young people in their teens not enrolled for service. These she has steered through two seasons of mission study. But, the testing of her interest was expressed when asked if she would be willing for one of her daughters to go to the foreign field. "What! after all I have said to others about life service? Yes, wherever God chooses to use her, I am willing."

* * *

Winter schools of missions in Florida are proving most successful. Schools at Deland and St. Petersburg have become regular features of the January and February program for Florida. The 1923 schools enrolled delegates from more than thirty states, and from foreign lands. The number of men in attendance was a matter of comment. Prominent business men, with whom it is difficult to get a five minute interview in New York, sat for hours in the school of missions. Women, who are driven by home cares so that they could attend few meetings in their own cities, sauntered leisurely from tourist hotels to spend the day at the school of missions.

Other winter resorts will do well to learn from Florida the advantages of winter schools of missions.

WHY NOT?

WHY NOT ENTERTAIN RESIDENT JAPANESE? As we are studying Japan this year, why not have all the churches in cities or towns in which there are resident Japanese give a special reception at which Japanese are the honor guests?

WHY NOT SAVE AMERICA THROUGH HER BOYS AND GIRLS? Not all of us live in such cities, but all of us live in cities and towns with resident children. Our home mission theme is Saving America Through Her Boys and Girls. Why not have all the churches plan an affair or various affairs—with the children as guests of honor? The women's missionary societies of a town or city might entertain the children's societies at a story hour or a reception.

There should be federated plans for children of the Juvenile Court, for orphans and neglected children, and for the entire child life of the community.

WHY NOT MAKE A COMBINED APPROACH TO YOUR PUBLIC LIBRARY? A Library Committee may do far-reaching work for a city federation by getting from librarians or mission study leaders of various churches, a list of missionary reading or reference books they would like to have added to the library for their year's study and making out from them a list to be presented to the librarian with the request of the federation that these books be added to the library. Any public library will give respectful attention to such a request if it bears with it the assurance that the churches of the city unite in making it.

THE NECESSITY WHICH MOTHERS INVENTION

She had no blackboard, no crayons, no large sheets of paper, but she had all outdoors around her. She wanted to teach a lesson on India to her children. The day was hot. The shade of the trees was cool and inviting, so the meeting was held on the lawn. Instead of a wall or blackboard map, there was a lawn map of India, outlined by white tape held in place by long nails or pegs.

Instead of stars or circles to locate mission stations the boys and girls themselves stood on the map to give the proper location. A pilgrimage to the great shrines was given and a missionary journey. A similar plan

might be used for indoor meetings by drawing a chalk map on the floor. A sand map on the beach is another possibility.

* * *

There was no auditorium. There were no electric lights, no aluminum screen, no seats—only a man who wanted to reach some of the unreached people of the mountains with a missionary message.

He put his screen up between two trees and adjusted his lantern with its gas tank. The people sat on the ground, and with earnest interest, unspoiled by an overdose of movie films, looked for more than an hour at the first pictures they had ever seen of lands across the ocean.

* * *

"Will you illustrate the use of a missionary curio or object lesson at a special demonstration meeting?"

"Haven't any curio with me," answered the young man.

"Find one," suggested the leader.

"That will be a second feature of the demonstration."

That afternoon the young man was out for a hike with the Boy Scouts on an old Indian trail. They found a number of arrow heads.

The next day at the demonstration meeting he displayed an arrow head as his point of contact and introduction for the story of the Red Man's search for the white man's Book of Heaven.

HOW TO GET MISSIONARY BOOKS READ

By MRS. THOS. D. GORDON

Librarian of the Missionary Society of the First Christian Church of Oklahoma City

One of the very best means of interesting people in missions is through the reading of live, truthful missionary books. But you say, How are we going to get the books? Do as we did—by raising a special book fund.

We now have a librarian and three assistants, using a card index system to keep a record of our books and those who read them. Two years ago we had fifteen books with very little read-

ing done, because anyone who wanted a book had simply to ask for it, but very few asked; now we have over a hundred well selected books and as soon as funds are available, we will purchase the latest books. In fact, we must do this to supply the ever increasing demand. Last year over four hundred books were read and this year we will undoubtedly double the number.

In order to accomplish this, the librarians must be on the alert all the time. They cannot wait until the books are called for. No indeed; our librarians attend the monthly meetings of the missionary society, take an armful of books and mingle with the women as they assemble, suggesting books they would not only enjoy reading, but that they would find helpful; then they are on hand at the aid and circle meetings doing the same thing, persuading many to read one of the books who never read any books along missionary lines before, and, too, husbands enjoy reading them. We also see that the expressional societies of the church school have books suited to their needs, and it is surprising how many of these books they are reading and the eagerness with which they are called for.

We find the intensely interesting books like, *Bells of the Blue Pagoda*, *Sita* and *Revolt of Sundarang*, are splendid for giving out first and creating a desire to know more of conditions in other lands and among other peoples. You must have a variety of books to suit the different tastes. Our books are in great demand for the various programs of the church societies.

It is surprising, the increased missionary spirit that is aroused through the reading of the many books to be had and the informing of our people on this phase of our work in other lands. A genuine interest in the work has developed which could have been gained in no other way and those who formerly took a passive interest are now enthusiastic for missions—*World Call*.

Woman's Foreign Mission Bulletin

Editorial Committee:

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

MEETING OF EXECUTIVE COMMITTEE OF THE FEDERATION JUNE 14th

Among matters of interest discussed at the meeting were the organization of the National Committee of One Hundred for Law Enforcement, with which the Federation is affiliated; reports from many of the Boards approving a plan for the Federation of the Christian Women of the World; a report by Mrs. William Waters on the Commission of International Justice and Good Will; suggestions sent by the Woman's Foreign Missionary Society of the Methodist Episcopal Church that stewardship be made a topic for discussion at summer schools, and that resolutions be passed in sympathy with the action of our Government in recognizing Mexico. An interesting visit from Rev. Adolph Keller of Zurich, Switzerland, helped the Executive Committee to visualize the serious situation of Protestantism in Europe as the result of war and after-war conditions. A committee of men has been appointed to consider this situation. Dr. Keller also appeals for interest and sympathy from Christian women. Literature on this subject can be secured from the secretary of the Federation, Miss Sarah Polhemus, 25 Madison Avenue, New York City.

The Committee on Publications reported that owing to illness Miss Thompson would not be able to write the junior book on China and Mrs. Henry Meyers had been secured in her place.

COLLEGE NOTES FROM INDIA

MISS A. B. VAN DOREN

Tree Day, Daisy Chain, Ivy Planting, Step Exercises, Last Will and Testament—all these are rites and

ceremonies peculiar to the clan of the American college girl. Their first recorded introduction into the college life of South India took place in March last year when the Vellore Medical School sent out its first class of fourteen to take their places in the world of professional women.

It was Dr. Ida Scudder's idea that these fourteen girls should know something of the fun and frolic, the heritage of tradition, the links of dear association that characterize commencement week. In this case, however, the tradition must needs be newly made, the associations freshly formed. It makes one wonder whose brain first devised the Tree Planting at Wellesley, the first Daisy Chain at Vassar, the first passing over of the Senior Steps at Mount Holyoke.

The June heat of many American commencement weeks seemed concentrated into that blazing March afternoon. At four o'clock the sun was still shining with undiminished force and the roof of the great white tent pitched in the site of the town maternity hospital was vibrating with light and heat.

At 4 o'clock, the Vellore police band burst into a lively march, and the junior class entered as advance guard. After them, came the freshmen carrying the product of many hours of loving toil—not a laurel rope or a daisy chain but a rope woven of tiny white flowers of the Indian jasmine. It is the flower beloved of every Indian girl. She has always a fragrant spray tucked in the glossy braids of her hair; jasmine garlands, heavy with sweetness, encircle the neck of the bride; no other flower is so woven into the life-history of the people, none so rich in memory and association.

The other ceremony, characteristic

in its setting, was the planting of the mango tree. As the jasmine is green among Indian flowers, so the mango stands green among her trees. Its great size, its glossy leaves, and spreading branches make it an oasis of green on the barren plain, a shelter from the sun's glare and heat. Its fruit is found on the tables of Governors and in the lunch of the little unclad herdboy who rests his cattle under its shade. There could be no more fitting symbol of that "tree whose leaves are for the healing of the nations," whose power is to be exemplified in the lives of these fourteen.

One wishes that every donor to the Vellore Medical School might have been a spectator at their first commencement day. Even more, one covets for them and for oneself, the privilege of being a visitor at the fiftieth. Who can prophesy to what our institution will have grown? Who can picture the lives of these first fourteen, the network of their healing contacts with Indian women, the possibilities of their Christ-like ministry, alike to tortured bodies and to sick hearts? He who plants a mango tree leaves a gift to his children and grandchildren. What shall we say of the Christian women of America and India who have planted this Tree of Healing?

A Senior Class Prophecy

That the Indian college girl is witty as well as wise is seen by this class prophecy, written by Elizabeth Julian, one of the graduating class at Vellore Medical School. The following are extracts:

"Darkness was falling, nature was retiring to rest, and I lay on my couch thinking of the past and dreaming of the future. A sadness crept over my soul as I realized that my college days were no more, and it was to cheer my drooping spirits that I turned my gaze into the future with a view to discovering what it held for me and my companions, for, had I not been the seer of the class since its begin-

nings four long, long years ago?....

"A whistle sounded across the valley, and I turned to see approaching in the distance a khaki clad group, headed by another familiar figure. The leader whose face literally shone, as she led her class of Junior Girl Guides on their evening march, was discoursing in animated tones. To my delight I recognized dear old Ebenezer on an excursion with her hygiene class. I was led to pity them as I heard her announce in her usual enthusiastic way, 'We can visit the slaughter house first, then the filter beds and sewage farm, and we will aim also at the reservoir, and then end with the municipal office, where I want to examine the last consignment of rat traps and flea catchers, for, girls, believe me, my latest inventions in this line are going to banish the rat, the flea and plague for ever more. I shall in this way get a gold bar to my Kaiser-i-Hind medal. Come along.' Yes, it was the same old Ebbie Gnanamuthu, but her name was writ large as a public benefactor in the annals at the District Sanitary and Medical Office, for she had invented a trap that was guaranteed to catch and keep rats, mice, fleas, bugs, acarus, scabies, or a common cold.

"Up the steps of the surgical department I wandered and was told that Dr. Devavaram would see me when she had finished operating on a freshman into whose brain she had been grafting a memory for anatomical terms. In a few minutes out she hopped, literally hopped, for the dress she wore in the interests of science forbade any attempt at walking. The latest thing in operating gowns, evidently, was a large bag encasing the whole of one's anatomy from the soles of the feet to the crown of the head. The openings were three in number, one at each side of the arms, and one in the region of the face at the right hand corner to allow of vision by one eye only. To such a pass had Asepsis come. I guessed from the curl on the fifth eyelash inferiorly that this was my old friend Miss Devavaram and I

guessed from what she mumbled through the bag that she was well and happy and frightfully busy.

"My little biplane took me in 15 minutes to the China Bazaar street, Madras, and I landed at the door of the office of the Minister of Medicine, Dr. Thai Samuel. I was told by the peon that I would have to wait a considerable time, as there were 203 people to be attended to before me, but, by announcing the fact that I was an old friend, I persuaded him to let me in on the 109th without bakshish. I was ushered into the Minister's office, and there, seated in state, sat Dr. Thai Samuel, clad in cloth of gold. She was talking ardently to no less a personage than Dr. Navamoni David whose dungery saree contrasted in strange manner with her richly gowned neighbour. But Dr. Navamoni David had chosen her cloth to suit her simple tastes. She was now a valued member of the Legislative Council and adviser to Government on all subjects pertaining to village life. She had reduced the death-rate in villages from 10 in 1000 to 1 in 100. Small-pox, chicken-pox, scabies, plague and cholera were diseases now only of the large towns, thanks to her.

"Dr. Samuel urged me before leaving Madras to step up to the floor above and see our old friend, Miss Borges, now Surgeon-General and every one said that such a one had not been since the days of General Giffard. I entered the lift, and was whizzed up to the office in question and there I found her, but it was after a thorough search, for she was hidden behind stacks and stacks of papers which she told me afterwards were most of them grants for the Medical School, Vellore. 'You know, Dr. Julian,' she said, 'these women are never satisfied. They have everything a medical heart could desire and now they want half grant on a funicular railway to climb the Jail hill on their half holidays. They are never satisfied until they get what they have asked for.' With that she bowed me

out, for, like her predecessors, she had a passion for work.

"She called after me, 'Go to the Viceregal Lodge and look up Dr. Asirvatham; she is private physician to the Vicerene.' I got to Simla in time for dinner, and found the good doctor examining the dinner cards. I heard her say as I entered 'Too much carbohydrate and not enough vitamins. Look up my last work on the "Efficacy of prickly pear thorns as a gland digestive"' and tell the Vicerene if she objects that one thorn in the stomach is better than two in the flesh.' Dr. Asirvatham had but little time to spare from her practice, which was a busy one, and she too had added lustre to the name of the 1922 class. Before leaving, she gave me a letter to read from Arabia in the well-known handwriting of Dr. Kruppa Abraham who wrote but seldom, she said, because her work in Arabian palaces kept her so busy.

"Having come so far north I determined to push on to Tibet where I had been told I would find Drs. Lawrence and Joshua. These two ardent students of psychotherapy had invented an apparatus for X-raying the mind but had been much disappointed to find that with it they 'could not see through each other.'

"I asked about Mrs. Thomas for I knew that she too had sought Tibet in order to have a suitable atmosphere in which to bring out her 'Poetry of Medicine and Surgery' in 59 volumes. She had become a poet, they said, and when not occupied with her children or cooking for her husband she wrote everything she knew in verse.

"Calcutta was my next destination, for there I expected to see Dr. Kanagam Stephens, the Principal of the School of Tropical Medicine. I found Kanagam well but very busy as she had just discovered that the cause of elephantiasis was not the bite of the mosquito but the sting from the proboscis of an elephant and she was now busy teaching a corps of ardent workers to deal with their extermination."

Dr. Ida Scudder, in closing her address to the graduating class, said:

"We have watched you during the past four years with interest; we have rejoiced as we saw you developing, becoming stronger, more self-reliant and finer women. Your characters have been moulded and deepened, your sympathies widened. You have been prepared for what lies before you, and we rejoice with and for you and offer you our loving congratulations and we trust that you may go on developing and that your future holds much of usefulness and joy...."

"Have gentleness, forbearance and courtesy when dealing with the sick. May the blessings of quietness, of assurance and of a wisdom which is pure, peaceable, gentle, full of mercy and good fruits be yours always."

"And last and greatest of all, may you follow always and closely in the footsteps of the Great Physician, Christ who went about doing good, healing the sick, outpouring His wealth of love upon a sinning, sorrowing world, encouraging, uplifting and carrying joy wherever He went."

STUDYING MISSIONS FIRST HAND

By MRS. E. C. CRONK

The Travel Department of the Missionary Education Movement is offering a best method of missionary education that should be a part of the program of all the churches. Tours of mission fields are being arranged under experienced leadership.

Several tours have been conducted in past years. Now the Travel Department has been made a regular department of the Movement, with Dr. John Cobb Worley, secretary in charge. Dr. Worley is an experienced missionary and traveler and has conducted a number of successful tours.

Many Church members visit the Orient every year. Comparatively few of them see anything of missions and missionary work. The usual travel tours do not make it easy to visit mission stations.

The Travel Department will combine with the best accommodations in travel, carefully arranged visits to mission stations. Travellers will be relieved of all the business details of the trip. The Travel Department will take care of all transportation and hotel reservations, arrange for the handling of baggage, and make the best plans for their parties to see as many places of interest as possible, including mission stations.

There are many tourists who will want to avail themselves of such congenial fellowship in travel and such experienced guidance for their tours.

There should be many churches that will select people of present or potential leadership and send them on one of these tours. In some cases, individuals will be able to bear a part or all of their expenses. In other cases, various organizations will find they can make a good investment by paying part of the expense.

This comparatively new method of mission study should meet with prompt endorsement and cooperation.

The first party will sail from San Francisco on October 4th, with the following schedule:

| | |
|----------------------|-----------------------|
| Oct. 4—San Francisco | Nov. 23-Dec. 2—Peking |
| 10—Honolulu | Dec. 3—Chofu |
| 19—Yokohama | 4—Nanking |
| 20-21—Nikko | 7-10—Shanghai |
| 22—Lake Chuzenji | 13—Hongkong |
| 23-24—Nikko | 14-17—Canton |
| 25-28—Tokyo | 18-19—Macao |
| 29—Kamakura | 20-21—Hongkong |
| 30—Miyashita | 24-27—Manila |
| 31—Lake Hakone | 30—Hongkong |
| Nov. 2-8—Kyoto | 31—Sail for America |
| 9—Nara | Jan. 3—Shanghai |
| 10—Osaka | 5—Inland Sea |
| 11—Miyajima | 6—Kobe |
| 12—Shimonoseki | 7-10—Yokohama |
| 14-18—Seoul | 13—Honolulu |
| 19-21—Pyongyang | 22—San Francisco |
| 22—Mukden | |

The second party sails from San Francisco on October 10th, with stops as follows:

| | |
|-----------------------|----------------------|
| Oct. 10—San Francisco | Nov. 18-19—Pyongyang |
| 16—Honolulu | 20—Mukden |
| 27—Yokohama | 21-27—Peking |
| 28-29—Tokyo | 28-30—Nanking |
| 30-31—Nikko | Dec. 1-3—Shanghai |
| Nov. 1—Kamakura | 6-10—Hongkong |
| 2-3—Miyashita | 12-15—Manila |
| 4-9—Kyoto | 18-19—Hongkong |
| 10—Nara | 22—Shanghai |
| 11—Osaka | 25—Kobe |
| 12—Miyajima | 27—Yokohama |
| 13—Shimonoseki | Jan. 4—Honolulu |
| 15-17—Seoul | 10—San Francisco |

Woman's Home Mission Bulletin

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

MORMONISM

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions for 1922, Frank L. Moore, Chairman.

Mormonism has been active throughout the country this past year, as in previous years, with its missionaries going two and two into many communities and to almost every house. Inquiries for literature show that this propagating activity is pushed in Maine, Florida, Alabama, England, and even in India. So far as we can gather information, however, the number of converts is not commensurate with the efforts made. Practically all literature about Mormons falls into two classes:

The first class, which is the most common and most easily prepared, is of the alarmist type. It is adapted to people who are not Mormons, and who need to know what Mormonism is. This literature does not convert Mormons, nor does it persuade those who have come under the influence of Mormon propaganda. It frequently angers Mormons, and makes them more set in their views. It serves the useful purpose, however, of arousing the Church to the menace of Mormonism, and of enlisting allies in resisting its approaches and its dangers.

The second class of literature is irenic and persuasive in character. It undertakes to reason with Mormons and those who are under the influence of Mormonism. There are but few pieces of approved literature in this group. A little pamphlet which was first published in 1912 by the Right Rev. F. S. Spalding, late Bishop of Utah, entitled, "Joseph Smith, Jr., as a Translator," shows very plainly that the claims of Joseph Smith to have translated correctly the Egyptian hieroglyphics, which he found upon two mummies, are altogether un-

warranted. The pamphlet has been known to shake the confidence of intelligent Mormons in the validity of all of the prophesying of their prophets. This pamphlet has been reprinted by the Protestant Episcopal Board, and is available at 10 cents a copy from the Department of Missions, 281 Fourth Avenue, New York City.

Another piece of literature of the irenic character is the book entitled, "The Foundations of Mormonism," by Rev. William E. La Rue. The author carefully reviews both the doctrines and the so-called prophetic utterances upon which Mormonism rests, in a fair and impartial way. This is published by Fleming H. Revell Company, 158 Fifth Avenue, N. Y. City, at \$1.50 a volume.

A third is the pamphlet entitled, "Ten Reasons Why Christians Cannot Fellowship the Mormon Church, and Answers Given by Brigham H. Roberts, with a Rejoinder." The Rejoinder is the product of a dozen or fifteen men of different denominations who have lived long in Utah, and know Mormonism in a very intimate way. This pamphlet has attracted considerable attention from Mormons. Protestant Christians who are surrounded by Mormons are procuring copies for circulation in their communities. It is on the whole the best document of the rational and persuasive kind which has been published. It may be obtained from the Council of Women for Home Missions, 156 Fifth Ave., N. Y. City, at 10 cents a copy, \$4.50 per hundred.

Preliminary steps have been taken for the preparation of another document, smaller than the Ten Reasons, more popular in character, but in a similar way setting forth the serious objections to Mormonism. This is intended to be put into the hands of less

educated people who are assailed by the propaganda of Mormonism.

There have been several conferences participated in by representatives of Mission Boards and Church Boards of Education, to consider cooperation of Christian churches in education in Utah. The problem of education has been looked upon both from the technically educational point of view, and from the missionary point of view. It was easily apparent that in a state, whose population is only about four per cent in sympathy with Protestant Christian institutions, single churches or denominations could not expect to inaugurate and successfully carry out separate educational programs, but that cooperation must be the policy pursued. A study has been made of the educational situation in Utah. This study gives full credit to the admirable public school system of the state, culminating in the University of Utah; and shows also the importance of maintaining an institution under Christian auspices, which represents the convictions of the Protestant Christians of the country. The study makes plain that the wise policy for all denominations in the state to pursue, is to cooperate with the authorities of Westminster College in making this an institution which can serve the interests common to all.

Fortunately, Westminster College has, from the beginning, been unsectarian in character, and wholesomely evangelical. At the time the investigation was made, of the eighteen trustees of the College, seven were Presbyterians, while the other eleven were distributed between the Congregationalists, Methodists, Baptists, Episcopalians, and Disciples of Christ. The church affiliation of the faculty and students is inclusive also of these and other Churches. Overtures looking toward cooperation of the different denominations in Westminster College, by the appointment and support of members of the faculty, or by contributions to its resources, have been received favorably by most of the denominations concerned.

These indications of favorable interest and cooperation give promise of a united Christian program of education for the youth of Utah. There has been held a profitable conference of the principals and other representatives of the secondary schools in Utah, under Protestant Christian auspices, for the realization of common responsibilities and the formation of a common cooperative program.

The Utah Home Missions Council maintains regular meetings, gives fellowship and the sense of solidarity to the Protestant Christian forces of the State, and continues the policies of cooperation, which have been in successful operation since 1914, when the Council was formed.

August 28 to 31, 1922, the Utah Home Missions Council held the eighth annual session of "The Inter-Mountain Christian Workers' Institute" in the Emery Memorial House, Salt Lake City. These sessions are attended by from fifty to seventy-five Christian workers, who, through lectures and discussions, consider the current problems which arise in their churches and in the state.

In September, 1920, a representative and well-attended conference of the Christian workers in Utah was held in Salt Lake City. The need of improved work was then pointed out in five directions: (1) better equipment in material and personnel of the churches in Utah; (2) the preparation of literature particularly fitted to persuade the Mormon mind; (3) a better and more effective system of colportage for the small communities of the state; (4) the delivery of courses of lectures, particularly upon the person of God, which would command attention; and (5) a plan of cooperation in education.

It is gratifying to note that already substantial gains have been made in each one of these directions. A means of great usefulness would be found if some Board or Boards, or some persons of wealth, would furnish the funds necessary for a chapel car to be used interdenominationally, in

Utah, and in the parts of Wyoming, Idaho, Nevada, and Colorado into which Mormons have spread, and where Mormon doctrines are effectively proclaimed. An automobile, suitably constructed could also be the means of carrying the common Christian message into the smaller communities and hamlets away from the railroad. For the largest success such undertakings as these should be carried on in cooperation.

ALASKA

From the report of the Committee on Alaska of the Home Missions Council and Council of Women for Home Missions for 1922, Paul de Schweinitz, *Chairman*.

The Government has taken action with a view to protecting the salmon fisheries interests so that the food supplies of the Alaska Indians will not be so seriously menaced and curtailed as in the past. On September 12, 1922, the Alaska Agricultural College and School of Mines was formally dedicated. This is the first college to be established in the last frontier of the United States; it is the last of the land grant colleges of the nation, and it is the farthest north institution of higher learning on the Western hemisphere. This institution is located three miles from the town of Fairbanks. It is equipped with ample lands and an able faculty, and promises much for the future to the homesteaders and their children and to those who develop the mineral resources of the territory.

Ten different denominations, through their various agencies, are carrying on work in Alaska. There are 113 mission stations with 170 missionaries, conducted at an annual expense of about \$250,000, not including money contributed by the people in Alaska. Certain independent bodies, the Greek Catholics and Roman Catholics, also maintain missions.

There are fifty or sixty salmon canneries and fishing camps in southeastern Alaska where natives spend the summer. They are exposed to many temptations in these camps, and often

the work of the winter is undone during the summer months.

As a whole, missionary investments in Alaska have not accomplished what they might and could accomplish if sectarian propaganda could be submerged in a cooperative process of Kingdom building. The effective ministers in Alaska are earnest men who would like to do community service in a large and undenominational way. The people would rally to a guaranteed single-church-for-each town program. This is as fine a field for home mission demonstration of unity as China is for the foreign workers. If a practical federation of churches in Alaska were worked out in the principle of one church with a resident pastor for each place, and only one until that church was self-supporting, a new spirit would be put into the ministers.

Denominations doing work among the native tribes of Alaska should pay more attention to the establishment of schools for the training of a native ministry. There should be more emphasis placed upon the medical work of our different denominations, especially among the natives. Trained missionary physicians and nurses should be sought for, and the natives taught cleanliness, sanitation, and the care of the sick. Hospitals should be established for the combating of tuberculosis and other diseases.

TODAY

With every rising of the sun
Think of your life as just begun.
The past has shriveled and buried deep
All yesterdays. There let them sleep;
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but today,
Woo it and teach it to obey
Your will and wish. Since time began,
Today has been the friend of man;
But in his blindness and in his sorrow
He looks to yesterday and tomorrow.
You and today! A soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain;
Go forth, I say; attain! attain!

—Sel.

NEWS FROM MANY LANDS



EUROPE

Sunday-schools in Europe

DR. W. G. LANDES, General Secretary of the World's Sunday School Association, after his recent trip, reports that the Sunday-school movement is growing among the Protestant churches of Europe. In Czecho-Slovakia, where the new national Church should develop Sunday-schools in due time, he found one village school of seventy-five pupils with only five Bibles for the entire school. In Czecho-Slovakia, as in Hungary, the great need is for workers, literature, and especially Bibles. In Austria, a good Sunday-school committee is planning to open a number of mission schools in Vienna. In Budapest, the magistrates grant the use of classrooms in public schools free of cost for Sunday-school purposes. The classrooms are filled with children at every session. In Spain the Protestants have just organized a national Sunday-school Union, bringing together seventy schools, with over 4,800 pupils. Portugal, too, has recently organized a national Sunday-school committee, which has applied for recognition as a section of the World's Sunday School Association. A goodly delegation from the Continent may be expected at the next World's Sunday School Convention, to be held in Glasgow in June, 1924.

The C.M.S. Faces Forward

READERS of the REVIEW are familiar with the recent experiences through which the Church Missionary Society has been passing, and will be interested in the following statement from the *Church Missionary Review*: "The C.M.S. Committee humbly seek the divine forgiveness for any share of responsibility they may have

had in connection with the whole controversy, and they take this opportunity of making it known that they for their part are determined to close it, so that their energies may no longer be diverted from the enthusiastic prosecution of their proper work of proclaiming the eternal Gospel. They have no hope that further discussion in committees will throw more light on such theological problems as have been distracting them during the last few months. They believe that those who have doubted God's acceptance of the work of the Society and the reality of His blessing upon it will be convinced, not by further argument, but by the manifestation of the fruit of the Spirit, and by the demonstration of His operation through signs following. This being so, the Committee of the C.M.S. are determined henceforth to concentrate all their thought and prayer and energy upon the work of world evangelization, and at the same time they call all the members of their great constituency throughout the world to a new dedication of their lives to the same object. They believe that in the further and more intense prosecution of this work God will clear away any misunderstandings and misconceptions that remain, and that He will show more and more light upon all their problems at home and abroad in response to a more unreserved trust in Him and His revealed truth, a more wholehearted resting upon Him, and a more fearless utilization of His power in the work He has entrusted to them."

Not Devils but Angels

OST ROSEBEKE is one of the centers of La Mission Belge Evangélique, and the worker in charge there recently wrote: "We

now have 27 truly converted people in our branch of the work, all of these having been brought to a knowledge of the Lord since we came here. At Hulste, a neighboring village, the people were told that in our meetings real devils were to be seen. One Sunday a woman from that village came out of pure curiosity, as she very much wanted to see a devil. But what was her surprise when she heard us talk about Jesus Christ the Saviour of the world, who died a'so to save her. Upon her return home, the neighbors gathered around her and naturally wanted to know what she had seen at our meetings. But, she told them that instead of devils she had seen angels! She told them she intended in future to come every Sunday to our meeting. Shortly afterwards she was converted. She had a very bad husband who made life more miserable then ever after her conversion. She immediately started praying for the conversion of her husband and at last he could not refrain any longer from accompanying her to the meetings, and on the 18th of last month he too gave his heart to the Saviour."

French "Junior Republic"

"AN English boy, with the suggestive name of Dash," says the *Outlook*, "has just been elected president of the first Junior Republic is France. In that Republic there are not only French and English boys and girls, but also some other nationalities—in all thirty-two to forty. The constitution for their Republic is based on the French Constitution. The Republic has been founded at Chavagnac, in the department of the Haute-Loire. Chavagnac was Lafayette's birthplace, and hence is a peculiarly appropriate region in which to start the American endeavor. More perhaps than any one of his day, Lafayette would have sympathized with the ideal of a Junior Republic—to place the duties, privileges, and responsibilities of citizenship on boys and girls for a period of, say, five years before

they grow into manhood and womanhood."

Preaching in Bulgaria

A LETTER quoted in *The Friend of Russia* indicates present conditions in Bulgaria.

"I have left Rumania for Bulgaria. At the frontier all my things and all my clothes have been taken away by the Rumanians. In spite of this, my soul is full of joy because there is full liberty for preaching in Bulgaria. Even in the streets we may preach freely. Among the population there is a desire for God's Word, and I have many an opportunity for explaining the Holy Bible. Several souls are already awakened; conferences have been organized. I intend to visit with Brother Balan some other towns where there are many Russians who, till now, have not heard God's Word, while Brother Gusatschenko remains still in Rose to continue the work he has begun. We have another missionary here who exclusively works among the Bulgarians. There is a church in the place which can comprise 500 persons, but till now nobody went there. In Bulgaria the seed is ripe for the harvest, but there are very few workers."

Baptists in Esthonia

ESTHONIA, which has received recognition by the United States as a sovereign nation, is one of the Baltic provinces of the old Russian Empire. The people are ninety per cent Esths, a Finnish people, speaking a language of their own. German and Russian are also generally spoken in Esthonia, which has a population of 1,700,000. Most of the Esths are Protestants, and for centuries they have been powerfully influenced by Germany and Russia. Through the ministry of Swedish brethren a revival took place there forty-two years ago, but evangelicals were persecuted by the Greek Orthodox and the Lutheran Churches, and by the Russian Government. Dr. Charles E. Brooks visited Esthonia three years ago, and

as a result a Baptist seminary has been opened, with the united help of American, Canadian and British Baptists, under the presidency of Adam Podin. Mr. Podin writes of the many evidences of a spiritual revival which seems to be general in Esthonia, and of successful meetings which he has held in prisons and other unlikely places. There are some 5,000 baptized church members now in Baptist Churches alone.

Boy Scouts in Russia

AMONG Russian boys, like those in other countries, Scouting ideals have become popular, but the Soviet authorities cannot tolerate those features of its rules and practice which come in conflict with their economic, social and anti-religious ideas. On the occasion of the founding of the so-called "Children's Movement" Moscow scoutmasters made the following statement: "The basis of the organizing of the 'Children's Group' must be the system of 'Scouting' provided it is purified from its 'bourgeois' aims and filled with new social-work ideas. In adapting this system to the organization of the Children's Movement, one must learn to throw out of it not only its typical bourgeois ideas, such as militarism, religion, middle-class morality, but also its superficial anti-political ideas, such as theories that one can do away with poverty by thriftiness or with unemployment by hard work, and also its purely outer characteristics entirely connected with the capitalistic past, without, however, abolishing symbolism and the following of ideals, which appeal to the child. Our aim is to develop the social work and activities in children and not to bring them up in anti-political ideas. Of course, the old idea of 'Scouting' with its 'bourgeois' tendencies as already explained above, is entirely opposed to the new 'Children's Movement,' so naturally our present aim is to fight for a 'Freed Scouting.' As the old name of 'Scout' is a symbol of the old ideas, it can be replaced by the new name

of 'Young Pioneer.'"—*Christian Advocate*.

AFRICA

The Coming of the Bible

IN countries where the Bible in the language of the people is taken for granted, Christians would perhaps appreciate their privileges more if they read the following letter, received by the National Bible Society of Scotland from a missionary in Rhodesia:

"I enclose herewith £4 towards the funds of your worthy Society. Many thanks for the advance copy of the Nyanja Bible. What joy amongst our Nyasaland Christians its appearance in this town brought! I kept the arrival quiet till Christmas morning, when a service was held. The table was covered with a beautiful cloth, and on this the precious Bible was laid and was covered by another cloth. No one but myself knew what was underneath. When the upper cloth was removed the eager eyes of the people saw the Bible. A portion of Isaiah was read from it as the Christmas Scripture Lesson. The service over, the Book was inspected, and on the table thank offerings were laid. That is where I got the £4 from. Please accept this small offering from a most grateful missionary and members of the mission congregation. These members are all from the societies working in Nyasaland. We are now looking forward to the arrival of the four boxes with the Bibles."

Social Life in Nigeria

IN THE Ondo District of Nigeria," writes a missionary of the Church Missionary Society, "there is a firmly rooted system according to which every adult male belongs of necessity to a group, or company, called *otu*. These *otus* are governed by rules, many of which date from the distant past, and they are a powerful and effective organization. When a man becomes a Christian he leaves his *otu*, because membership would involve him in heathen practices, and joins a Christian *egbe*, or company. Practically all the Christians belong to an *egbe* now, and they are so numerous and influential that their *egbes* are accorded the same recognition in the social life of the district as the old-established heathen *otus*."

"Kikuvu Is Praying"

KIKUVU is an African chief, one of the first converts of the African Inland Mission, who in the last few years has "turned away from the things of God." He had many wives, and when he found he could not put them away without driving them into grievous sin and dishonor and make it hard for them to be Christians, he said, "I cannot put them away without sinning against God; I cannot keep them without being a lame Christian." So through recent years he has devoted himself to gaining wealth and influence in his tribe.

Rev. Charles E. Hurlburt writes: "During the last year, as a result of the work of native evangelists and teachers in or near his village, several of his wives, some of whom were deeply interested years ago, have attended the services, professed their faith in Christ, and brought their charms to be destroyed. Then the message came to us, 'Kikuvu is praying!' And then a further message, 'My wives have turned to God and I will not be left behind.' And the last word is that Kikuvu says, 'Now the whole Akamba tribe will soon turn to God.'"

Cannibalism in the Kamerun

COMMENTING on the press report that the French, having taken over the Kamerun, before the World War a German possession, find themselves obliged to do something about the cannibalism which is wide-spread among the native tribes, the *New York Times* says: "As almost always, the man-eating there is done, not because other food is lacking, but as the result of local religions or superstitions, and this makes the practice the harder to extirpate. It cannot be stopped without making what will be regarded as martyrs, and of course argument will not convince a savage that by eating his enemy he cannot acquire such desirable qualities as that enemy possessed. It was long ago noted, too, that the cannibal tribes in Africa were

among the more stalwart and intelligent—certainly not the lowest. And the carrying on of an established 'folk-way' cannot be treated exactly as if it were criminal, whatever might be our right to regard it as abhorrent."

A Large Unworked Field

THE American Presbyterian missionaries in West Africa, reporting on the smallness of their force to meet the opportunities confronting them, write: "The work which centers at Oyem in French Gabun was barely mentioned in the annual reports for the reason that four months ago it had scarcely become a work. At that time we had sent but three native evangelists or Bible readers into that region. Now we have fourteen men there occupying points on the main roads of a section one hundred miles long and seventy-five miles wide, and with no boundaries on the east and south. The native in charge of the work gives the following estimate of its scope. He says, 'The people of the towns are demanding Bible readers. The country is immense. Even though you should send one hundred Bible readers, they would not be sufficient. When I look at this country it seems that here you have the territories of Elat, Foullassi, Metet and Efulan stations all combined.' Oyem is our responsibility. It has been waiting for us for ten years. It is a fallow field. Neither Roman Catholic nor Protestant is there. The French Mission to the south find it too far from their field. It is at our very door."

Christians in Nigeria

NINETEEN years ago a young Irish doctor who went to Southern Nigeria to take up government service, while traveling in the Owerri district, was set upon by the natives, stripped of his clothing and made to march, naked as he was, in the hot tropical sun to a large market-place some miles away. Here he was put to death. Early in the present year Bishop Lasbrey visited the stations of the Church Missionary Society in this

neighborhood and found eloquent proof of the change which a few short years of gospel influence had brought about. The Bishop visited a place which is less than a mile from the market where the doctor met his tragic fate. No threatening mob of infuriated enemies escorted the white man on this occasion, but a band of earnest Christians, rejoicing that they were workers together with him for the Kingdom of God. There are now more than 13,000 adherents of the Church in this district.

MOSLEM LANDS

More Moslem Women Drop Veil

ACCORDING to a newspaper message from Cairo, the movement among Moslem women in Egypt to discard the veil enjoined by the Koran, is spreading to Syrian and Palestine communities. There are rumors that it has even penetrated to Mecca, the stronghold of Islam, with the result that the semi-official organ of King Hussein's Government there strongly denounces the tendency which it declares is a violation of Koranic injunction. This interpretation is now denied in Egypt. Women there are anxious to follow the precedent in Turkey, where most Mohammedan women of the higher classes go unveiled.

New Courts in Palestine

THE British Government has confirmed the Balfour policy in Palestine. It has, however, been made clear that a Jewish state is not contemplated, and that the status of all citizens will be equal before the law. Courts dealing with Jews, Moslems and Christians are being established, and we shall see in the Holy Land diversity of administrations of justice, which probably is the only means by which good will can be permanently won. In considering Jewish missions in Palestine it must be remembered that there are only 80,000 Jews out of 700,000 inhabitants of that land, and that today the Christian population outnumbered the Jewish. The societies

working among Jews suffer from lack of funds, and there is also a deficiency of Hebrew Christians for mission purposes. British candidates for spreading the truth among the Jews are forthcoming in sufficient numbers, but with a people of the strong racial type of the Jews the more Hebrew Christian missionaries the better for the growth of the work.

Difficulties in Palestine

IN "A Galilee Doctor," the life of Dr. D. W. Torrance, missionary in Tiberias since 1884, W. P. Livingstone describes the difficulties of work in Palestine during the last generation. "The soil," says Torrance, "is hard and stony and thorny, almost beyond imagination. We have to overcome the legal and ceremonial mind of the Jews, the proud satisfaction of the Moslem, and the sickening superstition of the Oriental Christian." Nothing could be more unpromising than the Jew of the older settlement in Palestine—pallid, neurotic, inefficient, with his carefully trimmed curl, his fur cap brought over from Poland and retained in the blaze of sunshine, and his ill-suited dark robe. His very aspect speaks of a mind fixed and fossilized, with little power of adapting itself to changing circumstances. And then, in an overwhelming proportion of five to one, there is the dominant Mohammedanism, which again is a religion at its worst, for, so far as the peasants are concerned, it is an aboriginal paganism thinly masked by Moslem forms.

Foreign Advisers for Turkey

ACCORDING to an Associated Press report early in June, the British, French and Italian Governments having approved the formula for judicial guarantees relating to foreign residents in Turkey, the Lausanne Conference accepted it formally.

Turkey will make a public declaration agreeing to appoint four foreign advisers without interfering with the functions of the magistrates. The advisers will be authorized to follow-

all cases and make recommendations to the Turkish Ministry of Justice; they will receive complaints and must be informed promptly of all arrests and domiciliary searches. In deference to Turkish susceptibilities the Allies have agreed that there shall be no special mention of foreigners in the declaration, which applies to all residents in Turkey. The Allies originally demanded that the advisers have the power of veto in connection with the arrest of foreigners; but Ismet Pasha insisted that the declaration as a spontaneous act of the Turkish Government showed how far Turkey was prepared to go to insure justice; she was doing it for her own sake, as well as for foreigners, and was not according to foreigners any special rights.

INDIA

Missionary Service in India

DR. J. N. FARQUHAR'S summary of the seven outstanding services rendered by Christian missionaries to Indian vernaculars has been widely quoted, as follows:

(1) The Bible already exists in every Indian vernacular of any real importance. Of the value of this vast piece of work for the Kingdom of Christ and for the uplift of India, I will not speak. I simply wish to call your attention to this fact, that, in order to be able to put the Bible into the vernaculars, missionaries have, in many cases, reduced the language to writing for the first time.

(2) Not only in these backward languages, but in many of the great vernaculars also, the missionaries wrote the first grammars and compiled the earliest dictionaries.

(3) In most parts of India modern vernacular education was created by missionaries.

(4) Modern vernacular educational literature was created by missionaries. Other men took up the task at later dates; but throughout the country the work of writing textbooks was started, at almost every point, by missionaries.

(5) Through their vernacular educational books missionaries formed, in almost every language area, modern vernacular prose, the language which is now the vehicle of ordinary writing in every vernacular.

(6) In many cases, missionaries were the first to produce printed books in the vernaculars. Here also they were soon followed by men of other faiths; but in the beginning, they were usually alone.

(7) The last of the seven services is this, that in several places, missionaries created vernacular journalism.

Exorcising Evil Spirits

THE police in Amritsar, North India, have brought to light an extraordinary case of torture in which a faqir is alleged to have caused the death of a man who has been lying on a sick bed for several months. It is alleged that the man with his brother were seriously ill, their friends and relatives thought that spirits had entered them and were causing the disease. It was decided to summon a faqir who tried his skill in removing the evil spirits by beating one of the sick brothers with hot irons and by forcing smoke into his nostrils. The man wailed in agony but the faqir described his cries as those of the spirit within. After nearly an hour or more of this torture the patient succumbed to his injuries. The faqir is at large and the police are after him. Medical examination reveals that the man received as many as eighty serious injuries, and as a result of the smoke passing through his nostrils his brain was affected. The practice of exorcising spirits and jinns by such methods is not uncommon.

The "New Woman" in Bengal

BENGALI Christian women of education and ability fill responsible posts all over the Presidency, as Assistant School Inspectresses. This involves traveling alone, with only a servant or two; nights and days at dak bungalows, and the meeting of much that Indian women as a rule shrink from. It speaks well for this "new woman" that thus far she has been found fully worthy of her trust.

"The new forward look of our women in general," writes Miss Katherine Blair in the *Indian Witness*, "is evident in the attitude of the girls in our boarding schools. No longer are they so pliant in the hands of parents or guardians; yielding meekly, when commanded to give up their aspirations for an education, because they

have reached the marriageable age. Now, new avenues of work are opening up to them, and often they prefer to enter them, rather than to go to homes of their own. The attitude of men who seek wives is also greatly altered: they now want educated women who will be companions to them; and a few more years at school do not interfere materially with the prospects of young women who may wish to marry."

Sundar Singh in Tibet

ON May 18th Sadhu Sundar Singh was to start out on an evangelistic tour in Tibet. His plans were thus described in the *Dnyanodaya*: "After speaking at meetings in Sonawar, Simla and Kotgarh he will spend a short time in preparation and reconsecration for the time that lies ahead; then with Bible and blanket he will turn his back on civilization and friends, and with his Lord will pass from our sight." A few weeks before, his father, Sirdar Sher Singh, died at his home in Rampur in the Punjab. "In writing of this event the Sadhu records that his father 'passed away as a Christian'—a source of deep comfort to him which enables him to say: 'I am not sorry, because I shall see him in glory, and my separation is only bodily and for a short time.' This blow, falling as it does just on the eve of his departure for Tibet, one would naturally suppose would depress him, but the Sadhu's faith burns brightest in darkest hours."

CHINA

Anti-Christian Propaganda

IN reply to an inquiry from the British and Foreign Bible Society in China, Dr. Timothy Lew, a leading Chinese Christian, states that the anti-Christian movement in China is publishing considerable literature and is finding its way to "the seriously-minded people." He continues: "The Association for the Advancement of Education, which is the most progressive and the most influential organization in the country today,

held its first Annual Conference in Tsinan last July. The Conference appointed some thirty commissions to study various educational problems. One of the Commissions was on elementary education, and that Commission has sent in a resolution which was passed by the Conference to inform and urge all the people who are engaged in elementary education not to teach any religion in any form or content in any elementary school, and especially not to teach the children such a belief that there is a Supreme Being in the universe, a thing which has not been proved and cannot be proved. The resolution is being published by the Association and sent out broadcast. It has tremendous influence over the educational workers of the country, because the organization as a whole is under the direction of able men, men who really know modern thought and education. I quote this as an instance to show that the anti-religious movement, especially in its attitude towards Christianity, is persistent and violent, and very active and aggressive. To think that it has spent its force is a mistake."

Getting Used to Bandits

DR. J. A. FITCH, of Weihsien, China, responding to inquiries from the Presbyterian Foreign Board in New York as to how much the banditry in Shantung was affecting the work of the mission, wrote: "I suppose we get so inured to a situation that seems to be always with us that we may fail to write about it. If we refrained from going into bandit-infested areas, we would simply cease from doing mission work." Most of the missionaries, the *Continent* thinks, feel that the Chinese are friendly toward them, even though in some outlying districts missionaries have been attacked and carried away captive for awhile. But the native members of the Christian churches have suffered from the brigands' demands. In one village seven men of the leading Christian families of the place—all wealthy—were carried off one Sunday in

broad daylight and held for \$35,000 ransom.

Increase in Secret Societies

AMERICAN missionaries in various parts of China report that the growth of secret societies arising out of chaotic conditions existing during the past two years has been phenomenal. These secret societies resemble the Boxers of 1900. The movement which began in Shantung has now spread across Honan and into Shensi. Other provinces, notably Chihli, Northern Kiangsu and Anhwei are affected to a lesser degree.

The most common of these secret societies is known as the Hung Chang Hui, literally the "Red Lance Society," but variously translated as "Big Sword," and also colloquially known as "Ying-To," literally "hard-belly," and sometimes as "Hard-Fisters." Hence the more common name of Boxers.

The ceremonies of initiation are coupled with sorcery and incantations. The novitiates are told that they bear a charmed life and that bullets will not harm them. They are assured that through the incantations they are made strong in the chest and abdomen and impervious to lead or steel.

Every village westward of Hsueh in Honan seems to have a society, some of them meeting in sight of the mission stations. The members of the society are impressed through the agency of the village headman. They are given bits of paper upon which a magic prayer has been inscribed and instructed that when they go into battle they are to swallow a bit of this paper on which the sorcerer has written. This they are told hardens the abdomen and makes it impervious to rifle-shot or knife-thrust.

—*The Weekly Review.*

Chinese Home Missions

A CIRCULAR letter, sent out by the Chinese Home Missionary Society in an effort to increase its present membership of 10,000 to 30,000, is quoted in the *Christian Intelligencer and Mission Field*: "Looking outside,

we become more and more aware of the crying need for the Gospel in the 'regions beyond,' of the opportunity to strengthen the purpose of evangelization; and the necessity to plan together as a whole in furthering the occupation of Mongolia, Sinkiang, Kokonor and Tibet. Looking within, it has been realized that the Home Missionary Movement is God's grace bestowed upon the Church. It has been shown the evangelization of China, and the growing consciousness that God's power can manifest itself through the Chinese Church is coming to be the great vision of many Chinese Christians."

China Inland Mission Growth

IT was just seventy years ago, *China's Millions* reminds us, that Hudson Taylor first sailed for China as a young man of twenty-one. Unrecognized by the Churches and unsupported by any well-known organization, he went forth to what was then a closed land.

Just twenty years have passed since he resigned as General Director of the China Inland Mission. "When Mr. Taylor retired there were 763 missionaries connected with the Mission, whereas today that number has increased to 1,086. Twenty years ago the total income of the Mission received from the commencement had just exceeded £1,000,000; whereas, during the last twenty years alone no less a sum than £2,000,000 has been received in answer to prayer, making the total of more than £3,000,000 from the commencement of the work. Or again, when Mr. Taylor was compelled to lay down his burden, the total number of converts baptized by the Mission was 15,000, whereas today that total has increased to more than 93,000, for which figures and facts we give God praise.

JAPAN-CHOSEN

New Bishops of Tokyo and Osaka

THE creation of two dioceses in Japan, which are to be entirely under the control of the Japanese Church and administered by Japan-

ese bishops, was reported in the July REVIEW as a striking step toward autonomy on the part of the Nippon Sei Kokwai, which was organized in 1889 by the representatives of the Episcopal Church in the United States, acting on behalf of the Domestic and Foreign Missionary Society, and the representatives of the Church of England, acting on behalf of the Church Missionary Society and the Society for the Propagation of the Gospel.

Word has now come of the election of the Rev. J. S. Motoda, Ph.D., D.D., as the first Bishop of Tokyo. A student of St. Paul's School in his earlier years, he embraced the Christian faith, then he came to the U. S. A. for his academic training at Kenyon College and at the University of Pennsylvania, from which he received the Ph.D. degree. Dr. Motoda is now Japanese president of St. Paul's University, which is the fine flower of the little St. Paul's School in which he was once a student. Not only is he recognized as a great Christian leader and as one of the foremost educationists of the country, but he enjoys to an unusual degree the confidence of all the forward-looking Japanese publicists and statesmen. Dr. Motoda's see city is one of the great capitals of the world. The population of "greater Tokyo" is about 5,000,000. It is the gateway to the Orient. It is the center of Japan's educational and moral development. In each of the wards or sections of Tokyo there is at least one congregation of the Anglican Communion. Eight of these are entirely self-supporting and are manned and managed by Japanese.

Rev. Yasutaro Naide, under whose long and faithful rectorate Christ Church, Osaka, has built up the largest self-supporting Episcopal congregation in Japan, has been chosen Bishop of Osaka.

Lepers Learn to Read

IN the leper colony at Kwangju, Korea, writes Rev. J. Kelly Unger, "the Church is the center of all the life of the colony. Many lepers come

to us who cannot read or write, and the Church takes them in hand and teaches them the simple principles. Last November there were thirty-three who passed the usual test, and received as their reward a New Testament and a hymn-book. The reading was taken from any portion of the Bible that I happened to select and they had to read that portion practically perfectly before I passed them. It was an interesting sight to see them, ranging from about nine to sixty years of age, all anxious about the result. Most of them had spent months of hard labor on preparation, and now the hour had come. Some trembled, others looked distressed, and all showed how important they considered the occasion. There were over forty who attempted the test and thirty-three came out victorious. Today, they are the proud owners of New Testaments and red-backed hymn-books, which they take to church and use to the best of their ability."

Work for Tokyo Derelicts

IN a certain slum district of Tokyo, where day laborers and men out of work congregate, successful relief work has been carried on by Rev. Yoshimichi Sugiura, of the American Episcopal Mission. His efforts soon drew the attention and sympathy of others. The first one who was aroused to the need of further help in saving these unfortunate men was the head of the gamblers in this quarter who is feared for his dominating power but beloved because of his generosity. Through the assistance of this man a large shed was erected with accommodation for at least 200 men. The necessary furnishings were secured, supplies of rice, charcoal and other necessary articles being secured by Mr. K. Hanashima, a rich shipping agent, who was also attracted by the work. The Tokyo government and municipal office also joined in assisting the workers making contributions totaling Yen 4,000. A master barber voluntarily came to the relief station and gave his services to the unfor-

tunate men in making them presentable as far as tonsorial efforts could avail. The wife of a police detective, Mrs. K. Mizuno, who is a physician, has offered to visit the creche and examine the children once or twice a month—for the main work of Mr. Sugiura is to furnish asylum during the day for the children of working mothers.

Theological Training in Korea

THE theological seminary at Pyongyang, Korea, which is carried on jointly by the Australian, Canadian, and U. S. Northern and Southern Presbyterians, has a three years' course of seven months each year. The grade of seminary work is being steadily raised. Last year of fifty-eight men who entered for the first time, thirty-eight were either college or academy graduates and the rest had a good Chinese education. Stiff entrance examinations in six subjects are given. In order to enter the applicant must have been baptized at least five years, have been a church officer at least three years, must be able to compose in either English, Japanese or pure Chinese in addition to the ordinary Korean, must have been a soul winner and worker; must be approved by his presbytery, not only once but at the beginning of each year.

NORTH AMERICA

School Bag Gospel League

AN organization among school children, called the School Bag Gospel League, has grown out of the work of Thomas E. Little, recently a missionary of the National Bible Institute among foreigners in the Bronx, New York City. Its members sign the following promise: "I promise to carry in my school bag and read through the Gospel according to John. When *finished*, I agree to pass on the Gospel of St. John to some boy or girl, thereby securing a new member; I further agree to notify the League, which promises to send me a second Gospel; when that is *finished*, I am to

get the third Gospel, then the fourth. When I *finish* the last Gospel, the League will give me a New Testament as a prize for my reading through the four Gospels." One school girl, a Jewess, has signed up forty-six boys and girls, another a Roman Catholic, has secured 110 children, sixty of whom have already read through the four gospels and passed them on to others.

Community Church Conference

THE delegates of the first national conference of community church workers, which met in Chicago, May 22-24, came from twenty-eight states. They numbered about two hundred and included a Hindu, a Chinese, a woman delegate from Porto Rico and two Negroes. California, Montana, New Jersey and Connecticut were represented. The plan of the conference involved not only addresses by men who are at the everyday tasks of the local churches, but also contributions by Christian leaders of larger fame. Several great national organizations maintained representatives throughout the conference. In the matter of relationship with the constituent denominations, it was shown from the reports that the churches tend rapidly in the direction of independency, but the consensus of the discussion showed an increased tendency to tie up the ministers to the denominational organizations. The missionary and evangelistic reports of the churches in the movement, according to the *Christian Century*, gave the lie to the much heralded announcement that the motive in the organization of community churches was to escape from these responsibilities.

City-Wide Campaign in Chicago

A RECENT evangelistic campaign in Chicago resulted in the addition of 40,394 new members to the Protestant churches of that city. The campaign was conducted under the auspices of the Chicago Church Federation through its Commission of

Evangelism, of which Dr. C. K. Carpenter, pastor of Ravenswood Methodist Episcopal Church, is chairman. Six months ago when the campaign was inaugurated the goal was set at 40,000 new members, which was slightly exceeded. The Lutheran denomination, with 175 churches, had the largest increase—approximately 10,000. The Methodist Episcopal churches, which number 217, reported an increase of 9,099; the Presbyterian churches, 105 in number, reported an increase of 5,880. Other denominations reported substantial increases. Practically 1,000 Protestant churches took part in the campaign. Dr. Carpenter testifies that there has been a remarkable spiritual revival in all these churches.

United Presbyterian Women

ONE of the questions before the Sixty-fifth General Assembly of the United Presbyterian Church, at its meeting in May, was the proposed consolidation of the woman's work with the other boards of the denomination. An interesting account of the women's activities was given. During its forty years of history, the Women's General Missionary Society has contributed \$500,000 to Church Extension by building over 200 parsonages. The thankoffering has amounted to \$1,886,923. They have contributed \$428,841 to Home Missions and \$150,000 additional to work among the Indians. To Freedmen's Missions they have contributed \$604,792. To Ministerial Relief \$50,267. and to Foreign Missions \$2,600,000. The total amount contributed to home agencies, is \$1,896,130. They pay no salaries to their secretaries, and have never had a deficit. They never make an appeal for money, and do not permit any of their missionaries to do so. They support 146 unmarried women missionaries in the foreign field. Their weapons are prayer, faith, service and love. After considering the proposal from every angle the Assembly decided not to include the women's work in the regular budget of the Church.

A New Baptist Program

THE Northern Baptist Convention, at its recent annual meeting, emphasized the following points in its proposed program:

(1) The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor and its verdict should be sought in determining denominational objectives.

(2) A program of cooperation should be continued.

(3) The cooperative plan should allow a large measure of freedom to the participating organizations in securing funds.

(4) While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly for one year.

(5) Budgets should be concrete and indicate in separate classes askings for regular operating expenses; and for specifics, askings shall fall into three groups, the national societies, state and city missions, schools and colleges.

(6) Churches and individuals should have entire freedom in the designation of their gifts.

(7) Organization essential to effective cooperation ought to be maintained. The present organization should not be discarded but modified as the experience of the past four years may suggest.

(8) Schools and colleges, approved by the state conventions of the territory in which they are located, may be included in the cooperative program in the segregated budgets.

—The Congregationalist.

Southern Baptist Finances

FEW denominations in the United States, according to the *Christian Century*, show a better ratio of growth than do the Southern Baptists. Since the inauguration of their national financial campaign four years ago there has been registered an increase of 881 ministers, 3,068 churches, 3,287 Sunday-schools, and 460,827 Sunday-school pupils; 762,980 baptisms are reported. During the campaign period the Southern Baptists have given \$9,376,927 more each year for local causes than for a corresponding period prior to the campaign, and the annual increase for missions has been \$4,938,751, making a total annual gain of \$14,315,049. The value of local church property in

four years has been increased \$45,872,868.

This is one side of the picture. On the other hand comes a report that the "financial situation among the Southern Baptists is serious. The \$75,000,000 campaign was a success in the matter of securing subscriptions, but only a little more than half the amount has been paid in. The leaders want and expect all of it by Christmas. The home and foreign boards each carry practically a million dollars of indebtedness."

Mexicans in Los Angeles

LITTLE Italy and Little Hungary may be in New York, but Little Mexico is surely in Los Angeles." So writes Percy J. Knapp, an Episcopal lay field worker, in the *Spirit of Missions*. He continues: "In this district there are hundreds upon hundreds of homes in which a word of English is never spoken and a beautiful school building where hardly a word of English is heard upon the playground. And this is only one of many Mexican districts in the thriving city of Los Angeles, and one of at least a dozen public schools in which practically all the pupils are Mexican. It is in this particular neighborhood that the Episcopal Church has its only work among the Mexicans in Los Angeles..... The Neighborhood House is a true social settlement with its head worker, its paid assistants and volunteer workers who live at the settlement and give generously of their time for the betterment of the neighborhood. There are ten residents in all. The head worker is a deaconess of the Church. Daily services change the character of the work from being merely social to truly missionary."

The Indian Dances

THE letter which Commissioner Charles H. Burke of the Indian Bureau addressed to the Indians of the United States about the evils connected with their dances, which was accurately quoted in the June REVIEW,

seems to have given rise to misleading press reports that the Commissioner had prohibited the Indian ceremonial dances. The *Outlook* comments on the indignation that was aroused thereby in certain quarters, and M. K. Sniffen, secretary of the Indian Rights Association, writes in the *Southern Workman*:

"When a public official is making an earnest effort to eradicate practices that are immoral and degrading, it is almost incomprehensible that he should be severely condemned for so doing... This action of Commissioner Burke has raised a storm of indignation among certain groups of artists and archæologists, who protest against governmental interference with the 'ancient and sacred rites' of the Indians. Evidently the objectors have little real knowledge of what these dances really are, or they would hardly term them 'a national asset of unique historic value,' and 'as of inestimable worth to artists, scholars, writers, and all thinking people.' There is an abundance of evidence on file in the Indian Office (which can be examined by anyone wishing to know the facts) that show these secret dances to be of a bestial and revolting character, too filthy to be described in public print, which would not be tolerated for an instant in any civilized community by local police authority."

Church Figures from Canada

THE last bulletin issued by the Dominion Bureau of Statistics deals with the religions of Canada as recorded by the sixth (1921) Census. Of the total population, 8,788,483, no less than 8,572,516, or 97.6 per cent, are classified as belonging to some Christian Church, denomination, or sect; 173,133, or 1.9 per cent, belong to non-Christian religions, including 15,190 Jews, 40,727 of Oriental religions, and 7,226 Pagans. Only one-half of one per cent of the people of Canada profess themselves to be without religion. The Anglican Church in Canada is increasing more rapidly than any of the other great religious

bodies, a fact for which immigration is largely responsible.

LATIN AMERICA

Progress in Santo Domingo

THE March REVIEW spoke of the significance of the union missionary enterprise, the Board for Christian Work in Santo Domingo, and the appointment of Rev. Nathan H. Huffman as Field Superintendent. The latter now reports the first fruits of the work. "Evangelistic work has met with most encouraging response, exceeding by far our most sanguine expectations. For example, in the capital city a hall was fitted up as an assembly room, large enough, it was thought, for at least four years. After the first six months it was too small and now we are distressed to know where to put the people who attend services and we are anxiously awaiting construction of the auditorium authorized by the Board. Similar interest is noted at the other stations also, and the successes achieved in the cities where we are operating could be duplicated in any city of the Republic, had we the means with which to open work." Porto Rican pastors are stationed in Santo Domingo City, San Pedro de Macoris, and La Romana, all important cities on the south coast. A fourth station has recently been opened at San Cristobal with a Dominican pastor. Dr. Horace R. Taylor has been appointed superintendent of medical work and has under his direction three American nurses, several nurses in training, a druggist, a dentist, and other helpers.

Bookstores in Brazil

DR. JAMES W. MORRIS, of the theological seminary conducted by American Episcopalians in Brazil, in exploring the bookstores in Brazil, found "some Roman Catholic books of controversy, and what they tell of the besotted wickedness of Luther, Calvin and our Saint (as he is called) Henry VIII, is a plenty. I asked the man in this store to sell me a Bible. He was sorry, but he had no copy in the house.

He had written frequently to Rio for Bibles; but he could get none. And yet he had frequent requests for Bibles. I asked why he couldn't get the books and he declared that authorized copies of the Bible were not in print. Only the Bible authorized by the Roman Church can be bought by good Romanists, and there is no available supply of such Bibles. But things are moving. In our principal morning paper there is published each Sunday the Gospel for the day in Portuguese, accompanied by a comment."

ISLANDS OF THE SEA

Sacrifices of Filipinos

OF the city of Batangas in the Philippines, where Presbyterians have been at work since 1917, an observer from another denomination, writes: "Six years ago Protestants were stoned and hated. Today the entire town is friendly to the Protestant church, even—outwardly—the Roman Catholic priest. This change was wrought by the courage of one Filipino pastor and the consecration of his members. When they needed a new church building they gave as I have seldom heard of people giving. One man gave his only carabao and now cultivates his little farm with a hoe instead of a plow. A woman who had saved up five pesos for a pair of shoes gave the five pesos to the church and went without shoes. If you knew how these people love to dress and what it means to give up shoes for coming to church you would appreciate this sacrifice. Others sold their jewelry, others furniture from their homes in order to make that church possible. And now, although they still have a debt and the church is unfinished they are contributing toward a missionary in Mindoro."

GENERAL

Aim to Spread Atheism

THE Associated Press report of the meeting of the Executive Committee of the Third International, held in Moscow in June, indicated some uncertainty among the delegates as to

future tactics, owing to international complications. J. T. Newbold, member of the British House of Commons, asked what the English Communists should do in the struggle against British capitalism. Alexander Trachtenberg of the United States said the time had arrived when the Executive Committee should show ways and means of carrying on the struggle against "American imperialism." From official press reports, it appears that less emphasis was placed on the necessity of an immediate struggle for world revolution than at previous conferences. The Swedish and English delegates objected to anti-religious propaganda. Zinovieff replied: "In our program we do not declare war against honest but religious workmen, but our program is based on scientific materialism, which includes unconditionally the necessity of propagating atheism. Certainly, however, anti-religious propaganda must be carried on wisely."

Do Jews Become Christians?

THE magazine *Our Jewish Neighbors* calls attention to "the fact that the Jews are by no means as unresponsive to the Gospel as most Jews assert and many Christians believe. . . . Following the Great War there has been a great upheaval among Jews in those European lands which have suffered most in the conflict. The trend toward Christianity has here and there become a mass movement. It is estimated that in Hungary alone since the war 30,000 Jews have become Christians. The United Free Church Mission in Budapest reports between 600 and 700 Jewish baptisms during the past four years. . . . While the work of Jewish evangelization in America has been left almost wholly to Independent enterprises, often very inadequately supported, and it is only within the past few years that denominational work has been inaugurated, yet enough has been accomplished to justify the claim that the work of evangelism among Jews is more

fruitful than that undertaken for any other non-Christian peoples."

Jewish Persecutions and Feasts

POBJENDONOSTOW, a persecutor of the Jews in Russia, once asked a Jew what he thought would be the result of the persecutions if they continued. The answer was: "The result will be a feast." Pobjendonostow could not understand the answer, so the Jew illustrated it from history. Pharaoh desired to destroy the Jews, but the result was the Passover. Haman desired to destroy the Jews, but the result was the Purim (Esther 9:26). Antiochus Epiphanes desired to destroy the Jews, but the result was the feast of the dedication of the Temple. Thus it has always happened in the history of the Jews. Shall the trials of the Jews be a feast of reconciliation between Israel and their eternal King, Jesus, the Son of David, and the Son of God? —*Dansk Missionsblad*.

An Important Tribute

THE name of Dr. William Lyon Phelps of Yale, one of the foremost literary critics of America, carries such weight in educational and literary circles that his recent tribute in *Scribner's Magazine* may well be widely quoted. He says: "It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease and sickness; it would be interesting if the brown, yellow and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic."

THE MISSIONARY LIBRARY

The Ins and Outs of Mesopotamia. By Thomas Lyell. 8vo. 236 pp. A. M. Philpot Ltd. 69 Great Russell St., W. C. London. 1923.

One hopes that this book may have the widest possible circulation and reading. It is written by a late member of the British Administrative Staff of Mesopotamia, who had unusual opportunities for observation and who was still more unusually qualified to use them. His book is as interesting as any novel, and brief enough to be within an ordinary man's capacity and at the same time gives one a good working knowledge of the essential problems of Mesopotamia.

The outstanding virtue of the book is the fact that it gives not simply the superficial detail of Mesopotamian happenings, but enough of the underlying causes to make matters comprehensible. The holy cities Kerbela and Nejef, the nerve centers of Shiah Islam are described, together with the enormous influence of the religious leaders or Mujtahids, who reside in them. The power of the Shiah system is clearly pictured, as also the faithfulness of the people in their religious observances.

The problem of Mesopotamia is a religious problem. Personal character is inferior, society is stagnant, because of ignorance, intolerance, avarice, and degraded sex relationships. The source of the maladjustments the author finds in the religion of the people. Such testimony from a government official is exceedingly valuable. Possibly Mr. Lyell has not seen the Arabs at their best, nor even Islam at its best and he would not be so puzzled to account for the strength of Islam if he had resided among the Puritan Wahabees of Central Arabia.

In his discussion of the political aspects of Mesopotamian problems, the author is not as cool-headed and judicial as in the rest of the book. He

was a member of the staff of that very brilliant administrator Sir Arnold Wilson. As an "out" he has difficulty in speaking peaceably of what has followed Wilson's regime. Sir Arnold believed in giving the Arabs what was good for them whether they liked it or not, and his successors have believed in giving them what they liked whether it was good for them or not. It is too soon even for statesmen to be sure of the outcome of these policies, and others are scarcely competent even to express an opinion. Even a layman from outside however must be permitted to protest against advancing the danger of an alliance between the decadent Bolshevik power of Moscow, and a nonexistent Pan-Islamic confederation, as a reason for the continued occupation of Mesopotamia on the part of Great Britain. Real reasons for the continuation of that occupation are many and powerful, but the case is not strengthened by bringing forward such a bogey.

While the book is not written by a missionary, the author nevertheless has much sympathy for missionary work, and even advances some interesting ideas as to methods of carrying on such work. It is not always possible to agree with him but even so the ideas are suggestive. The book however is of great value to those interested in missions, for it gives an extraordinarily vivid and adequate picture of the situation in Mesopotamia. Every one interested in the occupation of Mesopotamia for Christ should read it.

Sunrise in Aztec Land. Being an account of the mission work that has been carried on in Mexico since 1874 by the Presbyterian Church in the United States. By Wm. A. Ross. Illus. Map. 244 pp. Richmond, Presbyterian Committee of Publication. 75 cts. cloth. 1922.

The sub-title states the contents of the book, and suggests its special in-

terest for Southern Presbyterians, but it is also worthy of the attention of all interested in Mexican missions. The introduction calls attention to striking contrasts that are valuable and interesting. Part I has to do with Mexico's darkness, pagan and papal. Part II, entitled "The Dawn," deals with the pioneers, especially Miss Rankin and the Graybills. Then follow all phases of the Mission's history and modes of work, told in illustrative form, with an abundance of life, much of it Mexican. Rarely does a missionary writer succeed in putting into a paragraph, or a page or two, so satisfactory a sketch of a person who illustrates a given section of the narrative. The final chapter, "Noonday Prophecies," gives a summary of the Southern Presbyterian work in its accomplishment. In an area equal to Georgia or North Carolina, near Mexico City, this board has a force of 261 missionaries with 773 Mexican fellow-workers, and 22,274 full communicants, in 661 places. They seem to have had the duty of giving impressed upon them, for in various departments the Mission contributed \$699,001.55 in the year reported. Even the Revolution which most affected the American reader, did not quench this remarkable financial zeal. The book is full of sidelights such as the illuminating view of the Revolution and its causes (pp. 110 to 124), that makes such uprisings seem more reasonable as well as more deplorable.

The Russian Immigrant. Jerome Davis. 12mo. \$1.50 The Macmillan Co., New York. 1922.

According to the recent census, there are 392,049 foreign-born Russians in the United States and 340,000 others of Russian parentage. These people are employed largely in coal mines and in the iron and steel industry.

Dr. Davis, Assistant Professor of Sociology at Dartmouth College, gives a clear picture of the Russian immigrants in their American environment and shows the failure of Americans to develop them as a whole into useful,

intelligent citizens. Instead, they are usually exploited by unprincipled men and become prejudiced against American ideals and institutions—especially toward the police and the administration of the law. The breakdown of the Russian Church has loosened the hold of religion on many of the members of the Greek Church and has, at the same time, opened the way for more enlightened educational, social and religious work among them by evangelical forces in America.

Dr. Davis shows the great need for more constructive Christian work in behalf of these people who have sought a home and new opportunities in America.

Willibrord, Missionary in the Netherlands. 691-739. Including a translation of the Vita Willibrordi by Aleuin of York. By the Rev. Alexander Grieve, D.Phil. 139 pp. Society for the Propagation of the Gospel in Foreign Parts. 4s. London. 1923.

Though practically unknown to us, nearly a hundred churches in Holland, Belgium and adjacent areas bear the name of this missionary, who for almost half a century laid there the foundations of the Church among a heathen people. Brought up and educated at the Monastery of Ripon and later studying in Ireland, where he was a recluse, he went in the "full age of Christ," thirty-three, at the head of an apostolic band of twelve to their field, making Utrecht their main center of operations. The book is written somewhat like a Ph.D. thesis and deals with main facts and disputed data. The material is so meager that the author could not do otherwise, perhaps.

India and Its Missions. By the Capuchin Mission Unit. Illus., maps, xxiv, 315 pp. New York. Macmillan Company. \$2.50. 1923.

Rarely has a volume of this sort been reviewed in this periodical—perhaps never before. But it is a proof of the newly awakened foreign missionary movement among the American Roman Catholics. Hitherto practically all the missionaries sent forth to Catholic mission fields have

been Europeans; but within a decade, and especially since the organization of "The Catholic Students' Mission Crusade," an outgrowth of the Student Volunteer Convention at Des Moines, that great missionary Church is rapidly developing a sending spirit. This volume is written as a help to missionary candidates, as well as to inform the American branch of the Church of the conditions and needs prevailing in one of their earliest fields, the scene of some of Xavier's faithful labors. As its authors say, it is intended not merely for Roman Catholics but for others interested in India also.

Like much of their work, this volume has had a large measure of cooperation from Indian laborers and also a careful criticism by authorities. It is written much like the earlier mission study textbooks of the Volunteer Movement's series and gives a fine background for the more strictly missionary aspects of India. Its chapter upon "Pioneer Missionaries, 52?-1498" cannot be paralleled by Protestants, nor do we have another entitled "Modern Missions: 1700-1886." All of that preparatory work our textbooks do not even suggest. Nor are we familiar with the Portuguese schism and the "Hammer of Schismatics," Anastasius Hartmann. Hardly more than a whisper of the work of Robert de Nobili, who announced himself as a rajah and a Brahman and whose course met Roman criticism, nor of the Malabar Rites Controversy of the eighteenth century, which was a scandal in the eyes of Rome, has been heard by Protestants except those who are students of India. The textbook takes an impartial position when compared with that of other Catholic writers.

But apart from the confusing and rapid entry of Orders and their varied work, and one or two misstatements in the otherwise admirable chapter on "Protestant Missions," one must commend so valuable a volume, full of little known items of Christian work

in India. One statement, quoted from Joseph Carroll, O. S. F. C., that in spite of Protestant industry, our endeavor to convert India is an "acknowledged failure," we must unqualifiedly deny. Possibly one may find in print some Protestant testimony to that effect; but surely no such volume of despair can be found in our literature as the reader may see in Abbé Du Bois's implied criticisms of his own Church in his "Letters on the State of Christianity in India, in which the Conversion of the Hindoos is Considered as Impracticable."

The Triumph of the Gospel in the New Hebrides: The Life Story of Lomai of Lenakel. By Frank L. Paton. Illus., map, xii, 315 pp. New York. George H. Doran Company. \$1.50 net.

Owing to the saintly character and wonderful story of John G. Paton as he lived and labored in the remote New Hebrides archipelago, few parts of the missionary world have been so attractive as those islands which are no larger than Rhode Island and Connecticut. In 1903 the third son of this modern Apostle John wrote a remarkable volume entitled "Lomai of Lenakel, a Hero of the New Hebrides," which was republished in 1908 in a popular edition. The present volume is the same as the first edition, except in its title, an appendix relating to the needs of the Mission, and in having fewer illustrations. We agree in the estimate of the book which appeared nineteen years ago in this Review, except that in our judgment the inclusion of many minute details makes all the more realistic the story of this remarkable Christian convert.

Geschichte der Evangelischen Mission in Afrika. Prof. Dr. Julius Richter. Pp. 813. Paper, \$3.00; cloth, \$3.40. Gütersloh. 1922.

The third volume of Dr. Richter's monumental *Allgemeine Evangelische Missions-geschichte* is devoted to the history and work of the Protestant missions in Africa and constitutes the most important as well as the most

recent presentation of this subject. It is characterized by the well-known thoroughness of the learned author, as well as by an eminent spirit of fairness throughout.

The Introduction is a masterly essay on the history of Christian missions in Africa, beginning with Apostolic times. It gives a general view of the various people of Africa and discusses the reasons why the progress of Islam from the beginning was so very marked.

The body of the work is divided into the four great divisions, corresponding to the geographical areas of the African continent in the order of West, South, East and North Africa. The lion's share of the presentation falls to South Africa with 300 pages, while North Africa has the smallest space, with no subdivisions. The reason for this is the amount of missionary effort and result in each part.

Several features about the book are outstanding: the discussions of ethical characteristics with special regard for the language groups, the descriptions of the religious views and practices as they exist in the larger groups and the statistics of the field.

As the German missions had reached a great extension all over the continent, not only in the former German possessions, but in other colonial territories as well, it is natural that the great war should have exercised its blighting effect on missions. The conditions, so far as German missions are concerned, have not yet reached a final settlement. It is natural that a historical perspective should here be out of the question, hence Dr. Richter proceeds under this head to chronicle the events in their order of occurrence, without indulging in a discussion of the political background. Though in several instances sorrow over the destruction of Christian works breaks through with some bitter expression, still we feel that even those on the opposite side will not take issue with the author on the ground of unfairness.

There is a fine characterization of

the life and work of Livingstone, who is described as "the overtowering figure in the missionary history of Africa in the 19th century and as it were, its letter of commendation in the civilized world as well as in Central Africa."

One of the most valuable portions of the book is the final section which is of a general nature. We know of no other work which gives such a clear insight into the part borne by missionary labor in the exploration of the African languages. The bibliography listed is enormous and does credit to the research of the author. The same might be said of the chapter on the history of Bible translation in African vernaculars. The mere list of versions, with the statement of the parts printed and the area of circulation occupies four full pages. According to Richter there are translations of the entire Bible in 22 African languages, of the New Testament in 36, and separate parts in 92, making a total of 150 translations.

A chapter of about twenty-four pages is devoted to the Negroes of America, including the continental and insular areas.

The conclusion points out the many great and varied problems that arise in carrying the Gospel to the colored people in the world and contains a fine tribute to the heroism and undaunted activity of the missionaries who have done such a magnificent work on the *Dark Continent*. This book is a splendid contribution to missionary literature, of exceptional value to those who desire an accurate and up-to-date presentation of all the facts pertaining to the subject and an inspiration to all who truly desire to bring the gospel light to the multitudes of this *Dark Continent*.

Unfinished Tasks. By Homer McMillan. 12mo. 192 pp. 50 cents, paper. Presbyterian Committee of Publication, Richmond, Va. 1922.

Home mission tasks in America are dealt with in this textbook—the tasks for Indians, Negroes, Mountaineers, Immigrants and Mexicans. It is of

special value to Southern Presbyterians and sets forth clearly the missionary objective.

God's Prophetic Program. By J. C. Steen. 12mo. 121 pp. 2s 6d. Pickering and Inglis, Glasgow. 1922.

The visions of Daniel and of the Apostle John are the basis of this prophetic study. They are a prolific source of debate but deserve the attention of devout Bible students. The "image" is taken in its usual historical interpretation but the time of its destruction is held to refer to the "League of Nations." Signs of the times are noted but there is no attempt to fix dates.

Dramatized Missionary Stories. By Mary M. Russell. 12mo. 124 pp. \$1.00. George H. Doran Co., New York. 1922.

Dramatization has become a fad. The appeal through eyegate is strong but wrong impressions are easily given and youth are in danger of demanding dramatic presentation as the chief method of instruction in religious or missionary history. This type of instruction is being overdone. Mrs. Russell has selected such outstanding heroes as Carey, Livingstone, Mary Reed, Robert Moffat and Keith Falconer, but has failed to produce dramatic scenes that inspire or dialogues that make a deep impression. In the hands of an expert, the material may be made more effective but the really dramatic life stories of these men and women are more inspiring than any fictitious dramas.

The Story of Grenfell of the Labrador. By Dillon Wallace. Illus. 12 mo. 237 pp. \$1.50 net. Fleming H. Revell Co. New York. 1922.

The Labrador is a land of pioneers and of perils. Dr. Grenfell is a man of many adventures and achievements for the benefit of his fellowmen. Dillon Wallace is a writer of forceful and picturesque literary style. The combination produces an excellent book for boys. Mr. Wallace begins with Dr. Grenfell's boyhood in England, tells of his school days, his early adventures, his college life, his exper-

ience as a doctor and worker with boys in East London, his service with deep-sea fishermen, his conversion and finally his call to the Labrador coast and the thrilling life and noble service there on land and sea. The story is full of action, of high ideals and unselfish service. It is excellent for boys—and girls also.

The Ministry as a Life Work. Robert L. Webb, D.D. \$1.00. 96 pp. 199. The Macmillan Co. New York.

Dr. Webb is a capable recruiting sergeant. The call to the ministry, its claims, and qualifications, as well as its usefulness, are set forth with admirable clearness, and fresh vigor. Nothing better could be put into the hands of the younger clergy, or seminary students and for an earnest lad thinking of the ministry as a life work it will be most encouraging.

World Dominion. 6d per copy, 2s 6d per year.

The first issue of this new quarterly review, edited by Dr. Thomas Cochran, C.M., has come from the Livingstone Press of London. The magazine is the organ of the London Missionary Society Laymen's Movement and its object is "to think in world terms and to review the distribution of the forces and resources of the Christian Church in the light of the world need." It will deal with missionary principles, policies and methods. The first issue contains an article by the editor on "Hope for the Leper," and others on Indo-China, Central China, the Near East, Japan, and Africa.

Christian Endeavor Missionary Programs. Prepared by Julia Lake Skinner. Executive Committee of Home Missions and Executive Committee of Foreign Missions, Presbyterian Church in the U. S. 1923.

These are carefully prepared, useful illustrated programs for young people, covering both home and foreign missions. They have poster suggestions, songs, Scripture selections, questions and domestic parts. The fields and the missionaries mentioned are those of the Southern Presbyterian Church.

NEW BOOKS

- Nyasa, the Great Water:** Being a Description of the Lake and the Life of the People. By W. P. Johnston, D.D. 204 pp. 7s, 6d net. Oxford University Press. New York.
- The Black Man's Place in South Africa.** By Peter Nielsen. Juta & Co. Cape Town, South Africa.
- A Burmese Arcady.** Major C. M. Enriquez, Kachin Rifles. 21s net. Seeley, Service & Co. London. 1923.
- Father and Son.** Philip E. Howard. 132 pp. \$1.00. Sunday School Times. Philadelphia. 1922.
- Problems of the Christian College Student.** J. A. Morris Kimber. 48 pp. Sunday School Times. Philadelphia. 1922.
- Every-Member Evangelism.** J. E. Conant. 202 pp. \$1.50. Sunday School Times. Philadelphia. 1922.
- The Religion of Lower Races.** Edwin Smith. 82 pp. \$1.00. The Macmillan Co. New York. 1923.
- Buddhism and Buddhists in Southern Asia.** Kenneth J. Saunders. 75 pp. \$1.00. The Macmillan Co. New York. 1923.
- The Religious and Social Problems of the Orient.** Masaharu Anesaki. 77 pp. \$1.00. The Macmillan Co. New York. 1923.
- Principles of Interpretation.** James H. Todd. 62 pp. 30 cents. Bible Institute Colportage Association. Chicago. 1923.
- The Ideals of Theodore Roosevelt.** Edward H. Cotton. 325 pp. \$2.50. D. Appleton & Co. New York. 1923.
- Indian Tribes of Eastern Peru.** Wm. Curtis Farabee. 194 pp. Peabody Museum. Cambridge, Mass. 1922.
- Alexander Duff.** William Paton. 234 pp. \$1.50. Geo. H. Doran Co. New York. 1923.
- Christianity and Industry Series.**
9. **The Economic Order—What Is It? What Is It Worth?** John H. Gray. 52 pp. 10 cents. Geo. H. Doran Co. New York. 1923.
 10. **Why Not Try Christianity?** Samuel Zane Batten. 57 pp. 15 cents. Geo. H. Doran Co. New York. 1923.
- Christianity the Final Religion.** Samuel M. Zwemer. 109 pp. Eerdmans-Sevenama Co. Grand Rapids, Mich. 1920.
- The Debt Eternal.** John H. Finley. 231 pp. 50 cents, paper; 75 cents, cloth. Council of Women for Home Missions and Missionary Education Movement. New York. 1923.
- Congo General Conference Report.** 214 pp. Baptist Mission Press. Haut Congo, Congo Belge, Africa. 1921.
- Home Lessons in Religion.** A Manual for Mothers. S. W. and M. B. Staggs. Vol. II. 172 pp. \$1.00. Abingdon Press, New York. 1922.
- The Church at Play.** A Manual for Directors of Social and Recreational Life. Norman E. Richardson. 317 pp. \$1.50. The Abingdon Press, New York. 1922.
- The Child and America's Future.** Jay S. Stowell. 178 pp. Cloth 75 cents; paper 50 cents. Missionary Education Movement. New York. 1923.
- Creative Forces in Japan.** Galen M. Fisher. 248 pp. Cloth 75 cents; paper 50 cents. Missionary Education Movement. New York. 1923.
- The Woman and the Leaven in Japan.** Charlotte B. De Forest. 224 pp. Paper 50 cents; cloth 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.
- The Honorable Japanese Fan.** Margaret T. Applegarth. 135 pp. Paper 40 cents; cloth 65 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.
- Japan on the Upward Trail.** Wm. Axling. 178 pp. Missionary Education Movement. New York. 1923.
- The Red Man in the United States.** Committee on Social and Religious Surveys, under the direction of G. E. E. Lindquist. 460 pp. \$3.50. Geo. H. Doran Co. New York. 1923.
- The White Fields of Japan.** Lois J. Erickson. 207 pp. 50 cents and 75 cents. Presbyterian Committee of Publication. Richmond, Va. 1923.
- Scientific Christian Thinking for Young People.** Howard A. Johnston. 238 pp. \$1.25. George H. Doran Co. New York. 1922.
- Cave Boys.** H. M. Burr. 200 pp. \$1.75. Association Press. New York. 1923.
- Toto and Sundri. From a Heathen Home to Christian Service.** Emma A. Robinson. 16 mo. 103 pp. 40 cents. The Methodist Book Concern. New York. 1923.
- Contacts with Non-Christian Cultures.** Daniel J. Fleming. 185 pp. \$2.00. Geo. H. Doran Co. New York. 1923.
- Christian Education and the National Consciousness in China.** James B. Webster. 323 pp. \$2.50. E. P. Dutton & Co. New York. 1923.
- Paths of Peace.** John Gray. 196 pp. 2 s 6 d. Pickering & Inglis. London. 1923.
- The Great Seal of the Gospel.** Alexander Marshall. 2 s 6 d. Pickering & Inglis. London. 1923.
- Ethics of Capitalism.** Judson G. Rosebush. 196 pp. \$1.50. Association Press. New York. 1923.
- Henry Martyn, Confessor of the Faith.** Constance E. Padwick. 304 pp. \$1.50. Geo. H. Doran Co. New York. 1923.

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