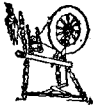


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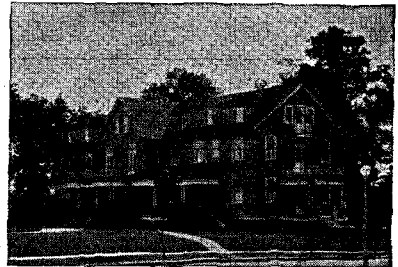
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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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## PERSONALS

STANLEY BALDWIN, the present Prime Minister of Great Britain, occupies an unique position as "a link between Downing Street and the foreign field," in that he is the grandson of a Wesleyan missionary, his mother's father.

\* \* \*

W. C. PEARCE, Associate General Secretary of the World's Sunday School Association, has been making an extended tour in South America, visiting, in particular, in the interests of Sunday-school work, important centers in Peru, Chile and Argentina.

\* \* \*

REV. E. M. POTEAT, D.D., former president of Furman University, Greenville, S. C., has accepted the chair of philosophy and ethics in the Shanghai Baptist College. His son, Gordon Poteat, holds the chair of New Testament interpretation in the same college.

\* \* \*

REV. SIDNEY L. GULICK, D.D., secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches, who has spent the past year in China, Korea and Japan, has returned to America where he will continue to work in behalf of international peace.

\* \* \*

DR. MACPHAIL, Principal of the Madras Christian College, has been appointed Vice Chancellor of the University of Madras for a period of two years—the first appointment since the recent reorganization of the University, and a striking recognition of missionary service.

\* \* \*

REV. D. A. SOUDERS, D.D., Superintendent of the Home Mission Board of the Reformed Church in the U. S., has completed twenty years of service as head of the Immigrant Department, having made an especial study of the Hungarians, as his book, "The Magyars in America," shows.

\* \* \*

REV. ROBERT LAWS, called "Builder of Livingstonia," missionary of the United Free Church of Scotland, received the order of C. M. G. in the latest award of the King's "Birthday Honors" from the British Government.

\* \* \*

REV. CHARLES W. ABEL, the Pioneer Missionary to British New Guinea (Papua), and the former companion of James Chalmers, has returned to America on his way back to his mission field. Mr. Abel is making addresses on his way westward and is seeking cooperation in the establishment of hospitals, schools and churches for the Papuans.

\* \* \*

DR. JOHN DIXON has retired from the Presbyterian Board of Home Missions after twenty-five years of service, and having reached his seventy-fifth birthday.

AT THE GRAVE OF ALEXANDER  
MACKAY

An African evangelist, now at Moody Bible Institute, Chicago, writes of a visit that he paid to the grave of Alexander Mackay, the famous pioneer British missionary to Uganda. The party consisted of the Rev. H. H. Zemmer, Mr. Reginald V. Reynolds, the writer, Isaka, and about fifteen native porters. Evangelist Isaka says:

"We followed the small native track for miles over hills and across swampy valleys until we reached the southern portion of Smith Sound, Lake Victoria. We crossed these crocodile infested waters in a native dugout and arrived safely at Msalala Mdogo just before sunset. Before retiring, we visited Chief Chasama, and he told us that when he was a small boy he used to know Alexander M. Mackay. He also sent for an old man who knew Mackay.

"The following morning we started out for Usambiro with this old man as our guide. For several miles, he took us over very hilly country and then, leaving the beaten path, turned off into the bush. We arrived at a graveyard in which were five stone mounds, overgrown with long elephant grass.

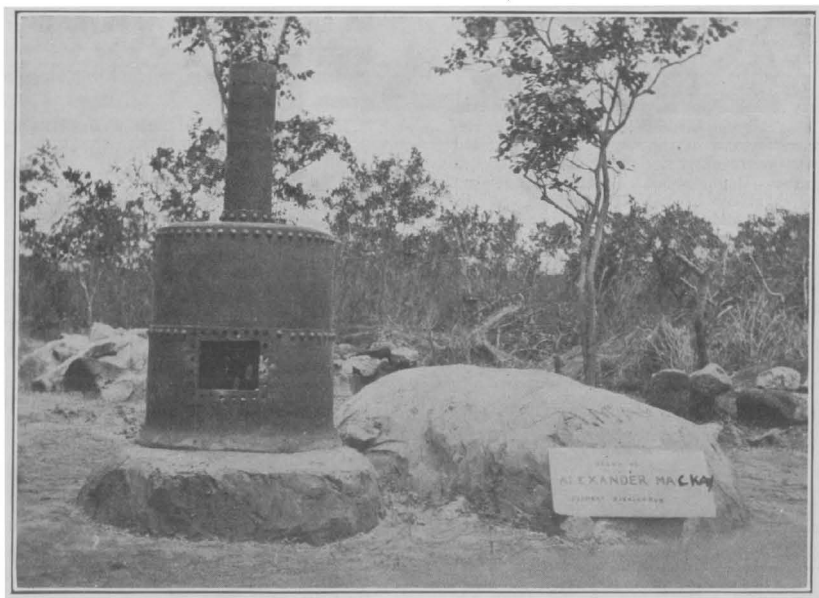
"Some natives from a neighboring village were secured to cut down the grass, while Mr. Zemmer and I went to look at the remains of Mr. Mackay's workshop and the mound on which Bishop Parker's hut was built. A little distance from the workshop, we found part of the boiler of Mackay's ship. This we took down to the graveyard, and set it near the great engineer-missionary's grave.

"When the natives had finished clearing away the grass, we mixed cement and built a simple tombstone overlaid with cement in order to preserve the grave from the torrential rains. The accompanying photographs show the grave as we found it and as it appeared after we had made the mound and had placed the boiler in position to mark the spot."

(See *Frontispiece*, Page 676.)



THE GRAVE OF ALEXANDER MACKAY IN UGANDA, AS FOUND BY THE MISSIONARIES



MACKAY'S GRAVE IN UGANDA AS IT IS TODAY  
(See over—page 675—for description)

# THE MISSIONARY REVIEW *of the* WORLD

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## PROGRESS AND POWER IN KOREA

**F**ORTY years ago, there were practically no Christians in Korea and no Protestant missionaries at work. Today there are 468 Protestant and 68 Roman Catholic missionaries. The former count 91,818 Protestant communicants and a total of 241,328 Christian adherents. Last year, one Church enrolled more than 16,000 new believers and organized 150 new congregations by means of special preaching bands that visited non-Christian villages.

The changes wrought in Korea in the past twenty-five years are nothing short of miraculous and can be accounted for satisfactorily only by the power of God working through missionaries and Christian Koreans.

“A Church has been established which is well-nigh to the goal of self-propagation, self-support and self-government, set before us by students of the science of missions. This is one of the wonders God has wrought. Schools have been established in all parts of the land and are attended by some thousands of boys and girls, young men and young women, born in Christian homes, and wanting a Christian education to fit themselves for service. This is another of the wonders He has wrought,” so writes Miss M. Best in *The Korea Mission Field*. Christian Korean men and women who were in utter darkness twenty-five years ago, or less, now rejoicing in peace and happiness, have gone to every corner of their own land, to the islands of the coast, to Manchuria, Siberia, and parts of China, carrying the Gospel to others; supported and followed by the prayers of their Christian brothers and sisters.

“Nowhere has the power of God’s Spirit working in the hearts of believers, been more clearly exemplified” says Miss Best than among the women of Korea. Wonderful has been the transformation in the life of the Korean Christian woman, and the change in her position in the family and in the Church. A generation ago, schools for girls were unknown in Korea but today there are many schools taught

acceptably by girls who received their education in mission schools. Within the memory of the oldest missionary, Korean women rarely ventured far from home, while now self-reliant women travel unattended by train, motor, pony-back and on foot to places far distant to carry the Gospel message or to teach Bible classes in country churches.

Less than a generation ago, woman's mental outlook was even more circumscribed than her physical outlook, while today thousands of women are trying to help their sisters in other parts of the country and for them they pray and work and raise money to send evangelists. Many have also an intelligent understanding of conditions in territories beyond the confines of Korea. "The Korean Christian woman in the last quarter of a century," says Miss Best, "through no ambitious effort on her part, but because of the transforming power of the Spirit of God in heart and life, has found a place of usefulness and honor unknown before, which is recognized in church and home, and will eventually come to be better appreciated by the community and nation. . . . It would be interesting to know how many young men who have graduated from academy, college, or theological seminary, owe their present equipment for service to some woman with vision broad enough to understand that righteousness exalteth a people and with heart generous enough to part with some of her worldly possessions in, order to give young people the inestimable privilege of a Christian education as the basis of their service to their people."

The recent political unrest in Korea and the influences of Japanese occupation have introduced new difficulties interfering with Christian progress. While persecution rather strengthened and purified the Church, national ambition has side-tracked attention, and material prosperity has drawn away some into worldliness. Nevertheless, there have been many revivals and signs of spiritual life during the past year. One of these revivals was among the theological students in Seoul. Special services were conducted by two Christian Koreans, Kim Chang Chun and Yi Phil Chu who had been greatly blessed in revival services held in the Pierson Memorial Bible School. Both men had been imprisoned because of their patriotic advocacy of Korean independence. Kim is a young man, and one of the most effective men in the ministry. Yi is much of the Moody type of man, past middle life, not much of a scholar, but earnest and spiritual. When the request came to Yi to come and help us he said, "An ignorant man like myself to go and speak to the seminary students? I will go to Jesus and see what He says about it." A little later Yi returned saying, "Jesus told me to go, saying, 'I will speak through you.'"

"God wonderfully used him," says Dr. E. M. Cable, "and the students were deeply moved every time he spoke. From the second service a deep conviction begun to steal over the student body and it was with great difficulty that they could be constrained long enough

to hear the message, so eager were they to go to prayer." All of the students experienced the influence of the revival and the next day a number of them asked to be excused, saying that the Spirit had made clear to them they must go home right away, and make everything right with their wives, parents, and those whom they had wronged. When they were asked to wait until the close of the term, the invariable reply was "I will have to do it now or I am afraid I will lose the blessing." All the students consecrated their lives anew to the service of God saying, let come what will, life or death, happiness or sorrow, cold or hunger, we will give our lives to the preaching of Jesus and the "cross."

Many evangelistic campaigns in Korea have brought thousands to Christ and have proved that the Gospel is the Power of God today as it has ever been.

### NON-CHRISTIANS IN MISSIONARY SCHOOLS

**H**AVE non-Christian pupils in Christian mission schools any religious rights that the missionaries are bound to respect? They certainly have; but we seriously question whether those rights include a right to refuse attendance on exercises or classes that are vitally related to the main purpose of the institution, or the right to demand a modification of those exercises or instruction in order to meet the wishes of those out of sympathy with the main purpose of the mission.

In Turkey, for instance, students have demanded the right to absent themselves from chapel and Bible classes. In some schools in India, pressure has been brought to bear on the missionary teachers to omit the name of Christ in songs and prayers, lest the mention of His name offend non-Christian students who were required to attend chapel.

This demand, which some missionaries are inclined to grant for fear of alienating those whom they desire to win, seems to overlook the main purpose for which the schools were founded. If a group of Hindus came to America for the avowed purpose of teaching Vedantic philosophy and if training in that and other subjects were offered free to those who chose to come or were sent by their parents, then it would seem unreasonable for pupils to absent themselves from classes where the Vedas were studied sympathetically or to ask that the teachers conform their mode of public worship to meet the prejudices of pupils and their parents. The same arguments would hold if the school were established to teach any kind of philosophy, science or religion that the founders believed to be essential and that was not disloyal to the government or against morality.

Attendance at mission schools is voluntary; instruction is usually free and the schools are founded with the avowed purpose of instructing pupils in the Christian religion and of preparing them for

useful lives by teaching important secular branches. It would be better, in our opinion, to close the schools or to limit the attendance to those interested in Christianity rather than to fail to present Christ and His Gospel sympathetically to all comers or to keep in the background the main aim of the school.

There are acknowledged difficulties in the conduct of the high grade mission schools and colleges in non-Christian lands. Among these difficulties is the inability to secure adequately trained Christian teachers for all branches. In order to maintain the required standard and to secure government support, some mission schools employ more non-Christian than Christian teachers. We could scarcely expect a Christian atmosphere in such a school. It is no wonder that in too many mission schools there are few if any conversions to Christ and that some graduates or former students go out equipped to be more formidable antagonists of Christianity.

The "Bangalore Controversy" in the India Mission of the London Missionary Society has threatened to disrupt the supporters of that society. The cause was the printing of hymn books, for use in the Bangalore Mission Schools, in which the name of Christ and references to Him were omitted. Also the masters in the schools decided to refrain from praying in the name of Christ in their compulsory chapel services. The reason for this action was a desire to avoid making hypocrites of worshipers or alienating those whom the missionaries desire to win to Christ. There is indeed good reason to question the advisability of compelling anyone, young or old, to join in outwardly worshiping Christ against their will. Where, however, there is no overruling desire to secure government support or to build up a numerically great institution, the spirit and purpose of the schools may be so avowedly and dominantly Christian that those antagonistic to this spirit and purpose will not attend the school.

The China Inland Mission has for many years, because of the difficulties involved, refused to establish any schools for non-Christians except primary schools. Now they have decided in favor of a policy of establishing higher grade schools also, but only for the purpose of training those who are avowed Christians or come from Christian homes.

The London Missionary Society, after having sent a special deputation to India to investigate the Bangalore case, have finally adopted resolutions which they hope will avoid a split in the Society and, at the same time, will establish clear-cut Christian policies in the mission schools. Their resolutions include the following points:

1. The Society stands firmly for strictly evangelical and evangelistic mission work in all of its schools and hospitals as well as in its preaching.
2. The Society expresses its confidence in the loyalty of its missionaries to Christ and His Gospel.
3. While there must be allowed a certain amount of liberty to the missionaries as to the methods adopted on the field, the Society expresses dis-



approval of the omission of the name of Christ from the hymn books or from public worship. If some religious services are held that are not avowedly Christian then other distinctly Christian services must also be held for the students at frequent intervals.

4. The Society lays down the general policy that nothing is to be printed with the Society's funds or imprint without the express permission of the Council.

Already the Society has received the resignation of the Hindu Headmaster of the Boy's School at Bangalore, where he had been for some years and where only one third of the teachers are Christians. This school has 756 boys on roll, of whom only one in twenty is a Christian. It was here that the incident occurred that gave rise to the controversy. The Society is adopting the policy of strengthening the evangelistic features of its work in India and of emphasizing the Christian instruction in the schools, even at the cost of discontinuing some of them.

The chief question in all mission work is—do we consider as our essential motive and method the fulfilment of our Lord's command to "make disciples of all nations" and to "preach the Gospel to every creature," teaching them to observe all that Christ has commanded, depending on His Holy Spirit for guidance and for power? In order to do this we must believe that faith in Christ and His work is essential to life and that the records of Christ's life, teachings, death and resurrection, as recorded in the New Testament are trustworthy and have the authority of God.

#### CHURCH UNION IN CANADA

**M**ANY Christians cannot see any great advantage in organic Church union, but few will fail to acknowledge the disadvantage of a lack of cooperation and spiritual unity. It may not be necessary or best for all members of a united family to bear the same name, to live under the same roof, to be engaged in the same kind of business or to wear the same clothes, but all should be sympathetic in ideals, should cooperate in their great life aims, and should be harmonious and friendly in their loyalty to the clan and its highest interests. An army need not be uniform in its dress, its name, its special form of service or its method of drilling; but it must be unified in its allegiance, must have one great plan of campaign and must cooperate harmoniously in carrying out the orders of its commander-in-chief.

There may be, in a united Christian Church, difference in practice as to rites and ceremonies, in organization and form of government, and in beliefs as to minor matters, but all Christians should be truly united in spirit, in loving loyalty to Jesus Christ as Lord and Saviour, in full acceptance of their Book of directions and Manual of tactics, and in harmonious, sympathetic cooperation in carrying forward the great campaign to win the world to Jesus Christ.

There are, however, frequently advantages in corporate union for the sake of economy, unity and closer cooperation. These advantages have led many sister denominations to unite and in Australia, Canada and elsewhere even different denominational families are taking steps to join forces at home and abroad.

In Canada, the Methodists, Presbyterians, and Congregationalists are taking steps to unite as the result of a movement that has been going forward for the past twenty years. It is expected that this union will be consummated in spite of some opposition, as soon as the necessary legislation can be secured in provincial and federal assemblies.

The details of the organization and the work of the new Church are not yet, of course, complete, awaiting the meeting of the first "general council," which is to be held six weeks after the Government has passed the act of incorporation. Plans, however, have been decided upon, in general outline. Provision has been made in the agreements for the withdrawal of congregations in any of the denominations which do not care to become part of the new Church. One observer estimates that the new Church will be launched with virtually the whole of the present Congregational and Methodist Churches and from seventy-five to eighty per cent of the present Presbyterian Church as the nucleus of its membership. The General Assembly of the Presbyterian Church of Canada, Port Arthur, Ont., on June 11th, by a vote of 426 to 129, ordered her commissioners to proceed at once to consummate organic union with the other two denominations. The uniting bodies represent a total of 2,498,120 persons, or 29.56 per cent of the people of Canada. The leading denominations still outside of the union will be: the Anglicans, Baptists, Lutherans, Greek Church and Roman Catholics.

There has been strong opposition from the Presbyterian minority party who believe so intensely in their doctrines that they are unwilling to compromise what they deem essential matters of polity, faith and tradition. "While the great majority of the liberal and progressive men are for union," says *The Congregationalist*, "the lines of cleavage are not between liberals or progressives, and conservatives. Some of the leaders who are most liberal theologically are in the anti-unionist group. The cleavage is rather between those who believe that unity and cooperation are the new duty and privilege of the Church, and those who are either sheer denominationalists, or who believe that denominational integrity should not be destroyed by effecting new cooperations." The opposition has been carefully organized, and as soon as the decision of the Assembly was announced a protest against the action of the Assembly was registered; even its right and power to enter into such negotiations for union were questioned. The opposition is so determined that the battle

will now be transferred from the Church to the civil courts, and it may be some time yet before the United Church of Canada is born.

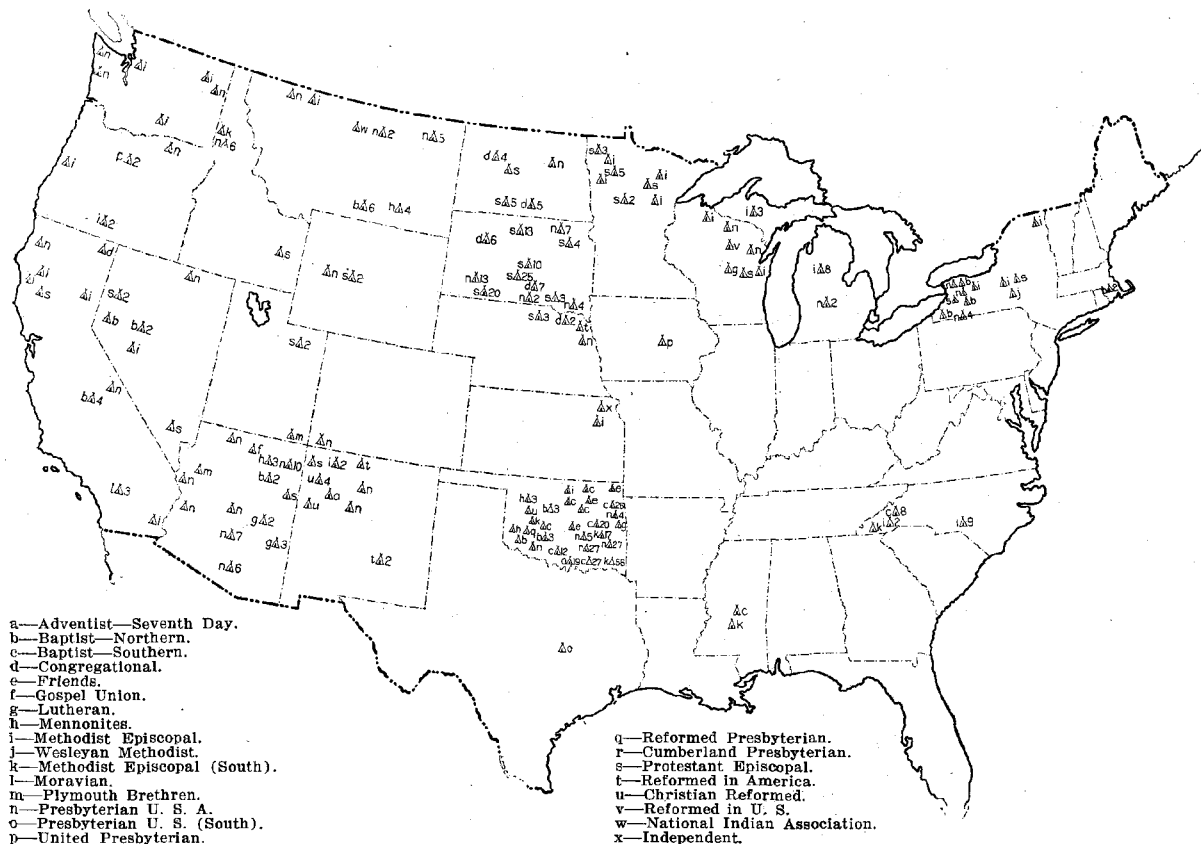
It is earnestly to be hoped that no opposition to organic union will prevent the growth of the unity of spirit in the Church of Christ. The place of emphasis should be on closer union with Him, in fuller obedience to His teachings and on more complete and effective co-operation in the work He has commissioned His Church to do on earth.

### WHENCE COME NEW MISSIONARIES?

**I**N the early days of American history, colleges were founded expressly to train students for the Christian ministry and most of them had denominational affiliations. Today, comparatively few of the students from larger colleges become preachers and not a large proportion enter any profession. A few years ago, most of the foreign missionaries came from the Church institutions and very few from state universities. This may still be true in some denominations, but the analysis of the outgoing missionaries of the Presbyterian Church (North), as given by Dr. Wm. P. Schell at the missionary dinner in New York last June, indicates that such is not the case in that Church. His analysis shows that out of 132 newly appointed missionaries, less than one-third (42) came from Presbyterian institutions, while almost as many (32) came from state universities. Only seventeen of the (53) men came from the large eastern colleges such as Harvard (1), Princeton (2), Yale (2), and Cornell (1), and none came from Amherst, Williams, Dartmouth or Lafayette. Of the 79 women, only one each came from Smith, Wells and Mount Holyoke, while none came from Bryn Mawr, Wellesley or Vassar.

It is interesting also to note that most of the (30) ordained men came from Princeton and McCormick Seminaries (12 each) and fifteen of the missionaries studied at undenominational Bible institutes. No missionaries came from Union, Auburn, or Lane Seminaries.

It seems evident that the modern religious teaching and influences in our educational institutions are not conducive to the stimulation of Christian missionary zeal. In many cases, faith in Christ as the Son of God and the one Divine Saviour is shattered by unbelieving teachers and there is consequently no sufficiently impelling motive to lead young men and young women to devote their lives to preaching the Gospel of Life through Christ. For this there must be a full surrender to Jesus Christ and loyalty to His teachings. Social service may attract temporarily, but seldom as a sacrificial life work in the more difficult fields. Modern materialism, with its lure of wealth and creature comforts, is more attractive to those who are not constrained by the love of Christ and by a sense of indebtedness to Him because of His sacrifice for men and His desire that all shall be saved for time and eternity.



The numerals indicate the number of mission stations for the Reservation or Tribal Community.  
 PROTESTANT MISSIONS TO INDIANS IN THE UNITED STATES



RAW MATERIAL—HOPI INDIAN BREAD MAKERS

## The Red Man in the United States\*

BY THE REV. RODNEY W. BOUNDY, NEW YORK

Associate Secretary of the Home Missions Council

**A** CHEROKEE INDIAN, Miss Ruth Muskrat, was one of the speakers at the World Conference of Christian Students in China last year. This appropriate selection was a significant symbol of the meaning of the Christian life to American Indians. She frankly recognized the great sufferings which her people had, in the years past, undergone at the hands of white Americans, yet her emphasis centered on the fact that the white man had brought to her people the best possession that they had, namely, the Christian religion.

George E. E. Lindquist's study of "The Red Man in the United States" is a thorough and comprehensive appraisal of what Christianity has done for the Indians, of the crying need for Christianity by groups still neglected, and of its promise in future achievement. For the first time the whole field is covered from the point of view

\* *The Red Man in the United States*. By G. E. E. Lindquist. 8 vo., 461 pp., \$3.50. George H. Doran, New York, 1923. The illustrations in this article are used by courtesy of the Publisher.—EDITOR.

This masterly study was initiated by a group of Protestant missionaries representing several denominations in a conference in Wichita, Kansas, in 1919. The Interchurch World Movement provided for the original study of the several tribes and reservations by Mr. Lindquist, who is thoroughly familiar with the fields and the personnel of missionaries working under the Protestant boards. He had been for a number of years Student Secretary to Indian Schools of the Young Men's Christian Association and had the "feel of the job." Many other hands and minds have tolled in the making of the book, yet there is unity in diversity, one mind and one spirit bringing comprehensiveness and completeness. Missionaries, government superintendents, board administrators, workers in welfare agencies have poured forth of their best in information, suggestion, service. The result is a work which for the first time in the history of Christian work for Indians gives an adequate portrayal of what God has wrought among the original Americans and what must still be done to Americanize and Christianize those not yet reached.—R. W. R.

of Christian accomplishment. What a story it is! The names and deeds of John Eliot, Jonathan Edwards, David Brainerd, Count Zinzendorf, David Zeisberger, William Penn, Samson Occum, the first great Indian preacher, Roger Williams, Isaac McCoy, Stephen R. Riggs, Dr. Thomas S. Williamson, Marcus Whitman, Bishop Whipple and Bishop Hare constitute a new chapter of Heroes of the Faith among the Red Men. No wonder that Hon. Charles H. Burke, the present Commissioner of Indian Affairs writes in his annual report of the "helpful missionaries," or that the following tribute is found in a bulletin of the Bureau of American Ethnology:

"In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that offered by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort."

#### PROTESTANT MISSIONS

The book is primarily a study of Protestant work, though the heroic sacrifice of the early Jesuits is not overlooked nor the present faithfulness of many Roman Catholic priests unrecognized. The finding of the "Jesus Road" is primarily a Protestant responsibility. Among the 340,000 Indians there are approximately 80,000 Protestant and 60,000 Catholic adherents. The force of Protestant missionaries has been doubled during the last twenty-five years and the present program of the Protestant Church, while no less spiritual in its emphasis, is now inclusive also of health, recreation, better homes, and education.

#### THE GOVERNMENT AND THE INDIAN

This study puts first things first. It plainly recognizes the far-reaching constructive part which the Government has taken with increasing wisdom and thoroughness in the development of the Indian. For the writers in some of our great metropolitan newspapers, who have recently discoursed with more heat than light concerning Indian dances, Pueblo land rights, and California Indians, the book is too well poised and builds too solidly on correct information and constructive programs. It voices the balanced judgment of those Christian missionaries and benevolently minded individuals, white and Indian, who realize more fully each year the potency of the policies of the Indian Bureau. As instruments of progress and righteousness and as constructive forces for good are to be reckoned the defensive power of the Bureau in preserving the Indian's prop-

erties against individual and corporate encroachment, the prevention of alienation of individualized land holdings until after a term of years, the responsible enforcement of laws among the Indians themselves and between whites and Indians, both on the reservation, and at times off the reservation, the encouragement of Indians in methods and means of agriculture, the provision of school facilities by the Government itself, or through public schools, the maintenance of hospitals, the furnishing of physicians, nurses and matrons. The Bureau is handicapped in its attempts to get teachers, superintendents, nurses and other workers, because of insufficient salary appropriations by Congress. Yet the accomplishments are outstanding. "The Bureau's function has been to stand between the Indian and the white man in the capacity of a guardian, and to impress the



A HANDICAP OR AN OPPORTUNITY?—A RETURNED STUDENT AT HOME

Indian with an understanding of the white man's civilization in order to prepare him for full citizenship. Presiding over this Bureau is the Commissioner of Indian Affairs. Associated with him are some 5,000 employees, most of whom are now under the Civil Service, though some are political appointees. Approximately one-third of the employees of the Indian Service are Indians."

Chief of the civilizing agencies under the direction of the Indian Bureau is the school system which must be maintained until the time of ultimate enrollment of all Indian children in the public schools. "At the present time the Government maintains 268 schools for Indian children. Of this number, 166 are day schools, fifty-two are reservation boarding schools and twenty-one are termed non-reservation, because they are not on any particular tribal reservation, but admit children from various tribes, and provide vocational training. Of these non-reservation schools, two are sanatoria where in-

ipient tubercular children are treated and educated, and nineteen are known as "contract schools," fourteen of them being Roman Catholic. There are also eight tribal schools in eastern Oklahoma now under Federal supervision. The capacity of all these schools is 30,766. There are 90,448 Indian children of school age. Of these 6,815 are not eligible for attendance for one reason or another, leaving 83,633 who are eligible. Of these, 64,943 are in school."

#### HISTORY OF THE INDIANS

The book is historically sound. It traces developments from the beginning and puts succinctly into proper place each group and tribe of Indians from the time of the Fathers until now. In organized form the data on each group of Indians is carefully compiled and appraised in successive chapters entitled: "The Northern Colonial Area," "The Southern States," "The Great Lakes," "Indian Territory," "The Prairie," "The Southwest," "Rocky Mountain States," "The Pacific Coast."

A typical illustration of the historical method is found in the interesting story of the Stockbridge Indians of Wisconsin. "The Stockbridge tribe of Indians has had an interesting history. They gave their name to the village of Stockbridge, Mass., which was established for them in 1736, and there John Sergeant continued the ministry to them which he had started in 1734. In 1751 Jonathan Edwards became pastor of the Stockbridge church. Between 1785 and 1787 the tribe migrated to New York. Later, at the invitation of the Miamis and Delawares, they went along with these tribes to Indiana, and thence to Wisconsin, where they settled down in the vicinity of Green Bay. A missionary was sent to them by the American Board, and the first Protestant church in Wisconsin was organized among these people in 1827. Citizenship was bestowed on the tribe by Congress in 1843. Following 1871, allotment in severalty was made to members of the tribe, and in 1906 patents in fee were issued. Today there are about 300 members of this tribe left, living in the vicinity of Gresham.

"Originally their land possessed valuable timber, but this has become exhausted, and farming and dairying are now the chief sources of income. All the Indians are poor. Their economic and social status is similar to that of the non-reservation groups in Michigan, their scale of living being on a par with that of the white tenant class. Three public schools are open to the Indian children. . . . . It is only a matter of time when the Stockbridge Indians will become part and parcel of the organized communities in which they live."

The economic, social, moral, and religious facts relating to each group of Indians are discriminately summarized. Each summary is based on information obtained through survey statistics carefully



interpreted through a series of conferences meeting in strategic centers throughout the country and attended by missionaries from the field, outstanding Indian leaders, missionary secretaries, and state administrators. A good illustration of the method is found in the account of the "romantic" Seminoles of Florida.

"The name means 'wild wanderers,' and the tribe was presumably so called from the fact that in Colonial times they broke away from the Creeks and drifted south. This was in 1750. Since then the Florida Seminole has served as a cat's-paw for the white man, both Spanish and American. The first negotiations of an official character took place with this tribe in 1923. The attempt to force the Seminoles to remove to Indian Territory brought on the longest and bloodiest of Indian wars, which lasted from 1835 to 1842. Through duplicity on the part of the whites, the famous chief, Osceola, was captured, and the spirit of the Indians was broken. The remnants of the Seminoles who escaped have been living ever since in the Everglades. Today they are still unconquered and unsubdued and since they have never acknowledged formal allegiance to the national Government, their status is strictly that of outlaws. In 1892 a United States Agency was established near Fort Myers. Since then, 26,000 acres have been set aside for these people by the Government and approximately 100,000 acres by the State of Florida as a game preserve.

"Hunting and fishing still furnish the means of livelihood for these people. Until recently alligator hides, and formerly otter skins, also, and the plumes of the egret, found a ready market. There is a limited amount of yellow pine and cypress and some of the more progressive Indians have cattle, hogs and poultry. These Seminoles have clung tenaciously to their Everglade homes, asking no favors from friend and foe. Their constant dread has been that of removal. With the closing in of the white man and the drainage of the Everglades the Seminole must enter upon another stage of development. Although the small reservation set aside by the Government is still in process of organization, it is proposed to make the raising of cattle the chief industry and to teach the Indian by means of experimental methods how to farm. The year in which the survey was



RUTH MUSKRAT—A CHEROKEE INDIAN MAIDEN

made (1921) was a season of distress among the Seminoles. Floods swept away their garden truck and most of their cattle perished. Some of the adult Indians were, therefore, furnished with rations as needed. As a general rule these Indians are self-supporting and have sufficient to maintain themselves according to their low standards of living.

“Although practically all marriages are by Indian custom, these are more binding than among western Indian tribes. The woman is a companion, not a slave. The palmetto shacks serve as homes. In the camps the men and women occupy separate quarters in designated places in the circle. The standard of morality is high, and when the white man’s laws are once explained the infractions are negligible. As regards health, the Seminoles are conspicuous for their freedom from such diseases as tuberculosis and trachoma, although quite susceptible to measles. All sick Indians are cared for in white hospitals at Government expense. Seventy-five per cent will use intoxicants if available and a certain amount of home brew is manufactured. Two official dances are held annually, the shotcatan in June and a hunting dance in November, a sort of thanksgiving festival. In recent years the Indian dances have been commercialized in tourist centers, such as Miami and Palm Beach.

“Religiously, the Florida Seminoles may be classed as non-Christians or pagans. Superstition has a firm hold on them and there are known to be only ten professing Christians among them. Their antagonism to Christianity has been largely due to their identifying the white man’s perfidy with the white man’s religion. Intermittent missionary effort has been attempted among them for a number of years. As early as 1891 the National Indian Association had work under way which continued for three years and was then transferred to the Episcopalians. Since 1913, the Muskogee Creek Baptist Association of Oklahoma has been sending native missionaries every year on a part-time basis. Their work has centered among the Cow Creek band, near Indiantown. Camp work was carried on and attempts at Sunday-school work and the organization of sewing classes were made. The difficulty has been to overcome the Seminoles’ distrust and dislike of strangers (even of their own race) and the fear of having their children taken away from them. It has seldom been possible to get the same group together twice.

“To date no regular mission with permanent buildings has been established. Nevertheless, the Oklahoma Creeks have agreed to continue their work among the Seminoles, voting funds out of their own treasury. Better results might be expected if the workers stayed for longer periods and lived among the Seminoles as their friends, giving a practical demonstration of Christian life.

“The problems of the Florida Seminoles are industrial, educational and religious in character. The Government is assuming re-

sponsibility in increasing measure for the first two; it is for the Christian agencies to provide a vigorous program to meet the last-mentioned need."

### THE UNFINISHED TASK

The author states with truthful discrimination the failures, neglects, and oversights of Protestant Christian missions, or rather he epitomizes the testimony of those who have weighed the facts. On two or three of the New York reservations there is "urgent need for the churches of different denominations to unite their forces to grapple with the situation." The Eastern Cherokee people of North Carolina have reached the stage where they "need not so much physical help as a widened horizon and the inspiration of intelligent leadership."

"A distinctively Indian missionary program among Michigan Indians at this late date is hardly called for. What is needed now is an awakened social consciousness on the part of the white churches located in communities where these non-reservation groups are to be found, some of them unchurched and unbefriended."

As early as 1700 the Minnesota Chippewas were visited by Jesuit missionaries though it was Father Baraga who in the thirties of the last century did an "epoch-making work which religiously and linguistically was comparable with that of Dr. Riggs and Dr. Williamson among the Sioux." Protestant missions began about that time and there are now thirteen Protestant churches. Yet the "general church program is far from meeting the needs of the situation. . . . The average church attendance is twenty-four. Only six churches report Sunday-schools. None of the churches are self-supporting. Apparently little effort is made to emphasize any recreational or social features in the church program and a great opportunity is here presented for work along the same lines as are recommended in the case of the Rosebud reservation in South Dakota."

The responsibility is now laid upon the Christian churches of the United States to finish the job of Christianizing the Indians by a more adequate and better supported personnel, by a modern program not one whit less evangelistic in spirit and results but more social and recreational in scope and practice. "These ought ye to have done and not to leave the other undone."

Particularly is the Protestant Christian Church challenged to minister to the unevangelized 46,000 and to the neglected groups and areas. Of the 32,000 Navajos only 400 are now members of Protestant churches. "The Navajo tribe is the last great stronghold of paganism among the Indians, with all that that implies in the way of non-adjustment to modern conditions of life. Probably an additional fifty years or more of missionary work will be needed to reach these scattered nomads of the desert. Sound judgment has already been



ONE WAY OF PRODUCING CHRISTIAN AMERICANS--A Y. M. C. A. CAMP

exercised in occupying the strategic centers. There is need now for the careful selection of other centers for the construction of well-equipped community houses with provision for sewing, bathing, cooking and similar conveniences. Such houses would serve as the logical centers for a wholesome social and recreational life for the returned students."

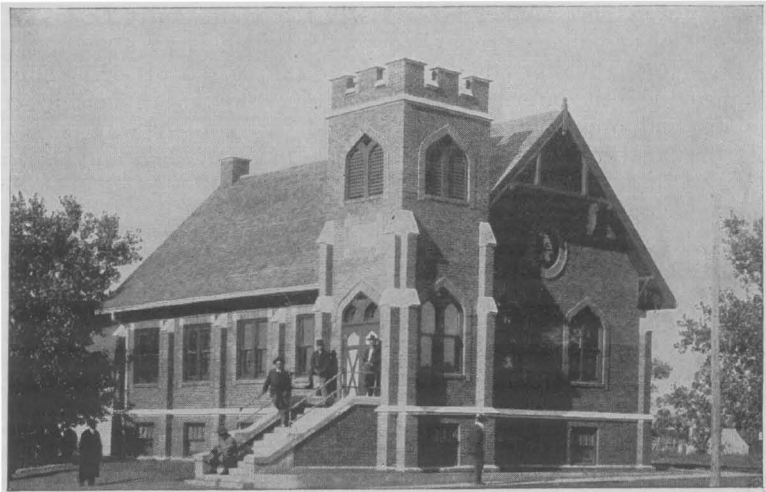
Protestant mission work must be extended from the two or three points already occupied to the twenty or more pueblos and 8,240 Pueblo Indians of New Mexico. The land question should be equitably settled by courts of justice authorized by Congress. The hearts, consciences, and wills of the people themselves should be reached by the Christian Gospel in effective and adapted presentation.

The author does not fail in appreciation of the moral qualities and virtues of the original American. Yet he never makes the mistake, all too common among the sentimentalists and those superficially acquainted with the Indians, of exalting pagan modes of life. The superstition of Indians is one thing; the practice of the religion of Jesus Christ among Indians is quite another. The religion of Jesus among Red Men has produced fruits of religion and character infinitely more satisfying than the dry leaves of paganism.

The Indian has had his own weaknesses and vices, and he has been the victim of the white man's vices. Firewater has been used and with disastrous results up to the time of state prohibition and the eighteenth amendment. Gross sexual immorality has accompanied many of his native dances. Gambling has had and still has

its day. Worst of all evils in dire effects on body, mind, and soul has been the menace of the drug, peyote, which has been magnified by some groups of Indians in Oklahoma into a religion and has even become "the cult of death." Good is it that the Indian Bureau has now an appropriation for the suppression of this evil and that several states have passed laws prohibiting its transportation and use. The one thing now needful is a national law effective in areas not yet reached by other means.

Through the genuine lives of white missionaries patient in teaching and in all well doing Indian people have turned to walk in "the Jesus Road." The story of Indian Missions has proved the success not of physical force but of the powerful force of love. Today the moral standards of Indians are the standards of Christian homes and the Indian is becoming a real factor in Christian community life. In accelerating the walk in the Jesus Way a bright day dawned for Indian missions with the organization of the Home Missions Council and its Indian Committee, joined later by the sister organization known as the Council of Women for Home Missions. This Joint Committee presently took up "the question of the allocation of unreached Indian tribes, and the overlapping of missions on certain reservations. . . . Plans are now going forward for changes, the carrying out of which will require wise insight and unselfish devotion to the Church as above all denominational differences, in order that the Indians may be brought to see that such differences are but secondary."



A PRESBYTERIAN CHURCH ON THE YANKTON RESERVATION, BUILT ENTIRELY FROM FUNDS CONTRIBUTED BY THE INDIANS

## THE FORWARD LOOK

Wisely does Mr. Lindquist emphasize the outstanding elements of "a statesmanlike program" as follows:

1. A Gradual Advance from Virtual Wardship to Full Citizenship.
2. The Suppression of Disease and An Effective Health Program.
3. Emancipation from Harmful Practices — Alcohol, Peyote, Gambling, Immorality.
4. Adequate Educational Facilities.
5. Evangelization of Pagan Tribes and Portions of Tribes Heretofore Unreached by Christian Agencies.
6. Sufficient Missionary Personnel.
  - (a) A reasonable increase in numbers to supplement those now at work and for fields where no white missionaries are now in service.
  - (b) Maintenance of a quality on par with the appointees of the past and provided with a training which includes the requirements of the modern rural church.
7. A Program of Applied Social Christianity.
8. Care for the Returned Students.
9. Religious Education.
10. Cooperation of Government, Social and Religious Agencies, and of Religious Denominations in Occupancy of Territory and Methods of Common Work.
11. Native Christian Leadership. "The way of the swiftest approach to a people is through the native Christian leader."

"State and denominational colleges, normal and agricultural schools, nurses' training courses, Bible schools and theological seminaries in various parts of the country are open to Indian young people. What is lacking, however, is the opportunity to take the high school or college preparatory work which is an essential preliminary to the higher education. Few Indian schools or communities provide this intermediate course of study. Scholarships for Indians and opportunities for them to 'work their way' through both preparatory school and college are much needed, and the provision of these should receive serious consideration by the churches which are looking for adequate native leadership."

# Nuranie Pulls Her Blinds Up

BY AMY WILSON CARMICHAEL, DOHNAVAR, INDIA

Author of "Things as They Are in South India"

"AIYO, Aiyo."

"Look Acca, it's dead, and it was naughty and it never prayed to be forgiven."

Lola looked down into the little upturned face and met the puzzled sorrowful eyes, and for a moment she herself was puzzled. What could the child mean? Then love lent wisdom.

"But why should it pray to be forgiven?"

"See, it stung me, that was naughty. And then it flew straight into the lamp, and it's dead."

"But it didn't mean to be naughty." Lola explained things a little, and Nuranie was relieved and forgot her theological distresses in the more pressing trouble of the sting of the departed bee.

"A genuine glimpse into a child's mind is priceless," said an ardent educationalist. Here then is a genuine glimpse. Did ever a little child pull its blinds up more innocently than did Nuranie when she all but cried for sorrow over the impenitent bee?

As a rule she keeps her blinds down. See her sitting listening to a gramophone record, "Home Sweet Home," by Madame Z., bought in a misguided moment entirely for their delectation. The children know the song and are charmed to recognize every syllable, but there is no hint of her inward opinion in Nuranie's calm little face. She looks quite uninterested. Bored perhaps? Not at all.

A week or so passes, you hear rumors of one and another "doing" Madame Z., but life is more or less crowded and there is not time to enjoy everything, so it happens that some months lie between that gramophone evening and a hot hour towards the end of May when sun and sky blaze with almost equal fervor and the soul within you has forgotten what it is to be cool.

Sitting on the sand on one such evening with a mass of teddies round you (teddies is short for teddy bears, and means anything in *cumusus*, the small single garment very little people wear with us. Below the teddies come the tedlets, a still smaller edition of humanity, and these are clothed in knickers and nothing else) you feel hotter than hot, for every separate teddie wants to sit on your knee, and one and all they are exactly like animated hot water bottles. When one such lays itself along your back you almost reach the place where endurance gives way. For this is our hottest season and can leave soul and body limp.

There is some scuffling and a good deal of "No, not you," (this to Jumbo, a very fat heavy thing who had all but precipitated her-

self on you), "you're too big." "And not you," (reasons adduced), "or you." "Nuranie will do, she's little," all this from the ruler of assemblies, an energetic person who has refrained from unselfish reasons from the best place and wants to see that the right one gets it. Finally you receive with relief Nuranie who is small and light. "Now please listen," remarks the small President, "and Nuranie will do the gramophone."

For a moment there is a pause of blessed breathless silence and you have time to wonder what Nuranie will "do," this small slim thing, with a shy sweet smile. The demurest of little violet flowers she seems, with her slender neck and drooping head, drooping because just at this moment she is glancing sideways at her "chief friend" and coadjutor, a brilliant little Rajput called Rajakumarie, (King's daughter) who is breathless waiting for her to begin.

And then she begins: poor Madame Z. Poor all, who with high soprano essay upon a gramophone, up and up goes the tiny treble at certain points carefully nasal, terribly so, never a quiver of an eyelid while all around on the sand the impious children roll and wriggle in convulsions of smothered mirth. Right through the first verse the violet child proceeds and with full intent to go on to the second but you have borne all you can; weak with the effort not to laugh and end it, you break in between the last wail of the trailing refrain, "An exile from home splendor dazzles in vain," with a question which turns the family's thought another way, and you wonder as you listen to the babel around you what Madame Z. would say.

"Please, please listen to Varatha, she's taken a song, a Tamil one, she's taken it herself." For in Dohnavur we don't make songs, we *take* them; up in the forest you see a spray rainbow and are commanded to "*take*" a song about it. Here in the garden a new flower blooms, "Take a song, please." And now we have begun to take music. A Sittie "takes it" as she sits by the waterfall, "nowhere else it comes," and Rajama, another little Rajput in our midst, takes tunes for various words which have struck her fancy and the music she "takes" is Indian; but I did not know that the teddies were "taking words."

The song begins as a Tamil adaptation of one of the nursery songlets about blue skies and green trees, and so on, but the last verse is a new invention, a new "taking." It tells how God having created the flowers "blessed them and kissed them."

"Blessed them and kissed them," echoes Nuranie content, while the others murmur appreciative things and Varatha, Nuranie's opposite, a sturdy four-square-to-all-the-winds-that-blow sort of child of the frequently naughty type, beams joyfully, for is there any joy among the many common joys of life like the joy of giving pleasure to your own people?



And I sit and rejoice in my good fortune, and think what dear little looks one gets when the blinds go up into dear clean little rooms, and wonder if there are any rooms anywhere more worth looking into than the minds of little children brought up under open skies. Or any questions like their questions: What became of the dove after the Holy Spirit went back to heaven? was one which interrupted a lesson on our Lord's Baptism not long ago; but the questions are legion and always very earnest.

"How dull Christianity is!" It was the Elf who said it. She was seven and a half then and had just come from the whirl of festival-going Hinduism into what I too felt to be a very dull type of our holy religion. And I sympathized with her.

But we never hear that kind of remark now. This whole big compound is a nest of singing birds, or rather each little flowery nursery is a nest, and proceeding round the garden in which are a dozen of such nests you catch a most varied assortment. Here is a faithful transcript of yesterday's progression: "Send him victorious, happy and glorious," pealed loyally from the first I passed; the singer, aged six, was deep in her minute housework, but she sang and her nursery joined in. From the next separated by a fence of flowering creepers came a stanza from St. Patrick's breastplate to a glorious tune:

"I bind unto myself today  
The virtues of the starlit heaven,  
The glorious sun's life-giving ray,  
The whiteness of the moon at even,  
The flashing of the lightning free,  
The whirling wind's tempestuous shocks,  
The stable earth, the deep salt sea,  
Around the old eternal rocks."

And so on till I came to the next where the last word of a forest song wandered in and out among the flowers.

Then came a Tamil lyric and then "Jesus lover of my soul." It was Sunday, or there might have been a rollicking scamper through some of the nonsense rhymes of which Dohnavur possesses stocks, but it really was delightful to go from room to room and find everywhere this spontaneous promiscuous singing.

Our happiest functions are our Coming-day celebrations. Then every lover of the child or the nurse or teacher-sister who is being fêted as for a birthday, brings her flowers till the room is a bower. Every rose is counted, every bud loved. There is generally a rose table in the center of the room and the roses stand together, and long sprays of jasmine and blue jaquesmontia and passion flower are sure to be somewhere.

But to return: "When will it be Jesus the Lord's Coming Day?" (By this Nuranie meant His Second Coming.) "I don't know," said

Lola. "I want to know because I want to put flowers ready for Him," said Nuranie earnestly. "But no one knows," said Lola.

Then Nuranie pondered: "When the sky is very bright I shall watch, I think it will be bright before He comes. Shall I not have time to run round the garden and pick flowers?" Lola doubted there being time. Poor little Nuranie was disappointed, "I wanted to have many flowers for Him," she said, "vases and vases, roses and all the flowers," and one saw what she had in her mind, even a nursery sweet with flowers and the Lord Jesus led in to look and smell each single one, "and bless them and kiss them," as the song Varatha took has it.

Lola comforted her, told her that even if she hadn't time to get flowers for Him it would be all right, He would understand. "But," Nuranie said still unsatisfied, "I shall watch. I think surely there will be time to gather some," she said hopefully; and when Lola told me this I could only think of the words the children say every Easter Morning,

"I got me flowers to strew Thy way,  
I got me boughs from many a tree;  
But Thou wast up by break of day  
And brought Thy sweets along with Thee."

Such is this little Indian girl, Nuranie.

\* \* \* \*

"Man-child or woman-child?"

"Woman-child."

"Ah!"

There was silence then for awhile, as the barber's wife did her work of anointing and bathing the creamy wax thing that seemed almost too small to hold and too doll-like to be mortal. An older child played on the floor, glancing with interested eyes at the various ceremonies attendant upon the first bathing. An old grannie pattered about and saw to the day's cooking, and the girl mother lay in her corner, the darkest and stuffiest in the dark and stuffy little house, and she thought of the husband whom the silence of this great India had swallowed up, thought of him, longed for him, planned the great plan that was to lead to the finding of him, took patiently every nauseous compound offered her in the hope of soon being strong enough to go on pilgrimage and win the favor of the reluctant gods who could help if they only would. He was not dead, she would not believe he could be dead.

Life was hard on her now. Her relatives, her husband's people, had no use for a husbandless woman, mother of two daughters. Who would be responsible for the marriage expenses? or what if they were married and widowed—these babies that would grow up so quickly? Thus they crossed their bridges years before they came to

them as do some in other lands, and this matter of marriage and widowhood was constantly heavy on the mother's heart. One day as she thought over the future that lay without a glimmer of hope in it, save this one poor hope of perhaps being able by pilgrimage to many shrines to win help from the distant gods, a whisper came.

"The mother of a temple child is favored of the gods."

"Much merit is hers."

"No marriage expenses oppress her."

"Her little one can never be deserted wife, or widow."

With loathing the mother turned from the tempter, "Never," she said, "Never."

But she was not wanted, and as soon as she could drag herself from her corner she was up and with the old grannie, her little daughter who could walk, and her baby whom she and her mother carried in turns, she set off on her long journey, tired in spirit, tired in body, but brave as an Indian woman can be when love inspires.

Day after day, week after week they wandered on, till the young mother's strength failed and the baby in her arms hardly wailed, it was too tired. Three months old and too tired to cry.

Then they came to a town. In the heart of it was set a great temple, sacred to Siva, the third of the Hindu triad. Round about were the Brahman streets where the priests lived, close by them were the houses never far from the greater temples of India. Through the huge gates and porticoes the little party passed with their offerings of fruit and flowers and what silver coins they had left. They prostrated themselves before the shrines. With hands outstretched they worshipped, and with a little sign, a kind of "Amen" shown in sign, they ended their prayers and turned away, worn out, almost penniless, uncomforted.

And now the mother's strength quite failed her. Near by were those houses sacred to the god she had served. There would be food and shelter there. A widow or one all but a widow with a pretty child by her side and another in her arms is always sure of a welcome in those houses. The old grannie knew this, the young mother knew it too; but they turned from the thought of help from such hands, and being directed by some compassionate passer-by to the hospital they went there.

The baby was all but dying by this time. The mother, true to her training, thought first of her husband, the pilgrimage could not be interrupted and there were still more shrines to visit. But the baby would die if she took it with her. Then the nurse offered to take it and care for it as her own. And the mother, seeing in this the only hope for its life, consented. But she did all she knew. On a thin slip of palm leaf she had the conditions written with an iron style and the sacred words were rubbed over with saffron to make them indelible. These set forth that the little one was to be cared for

in loving fashion, educated, and never never given to the Temple or to any other evil.

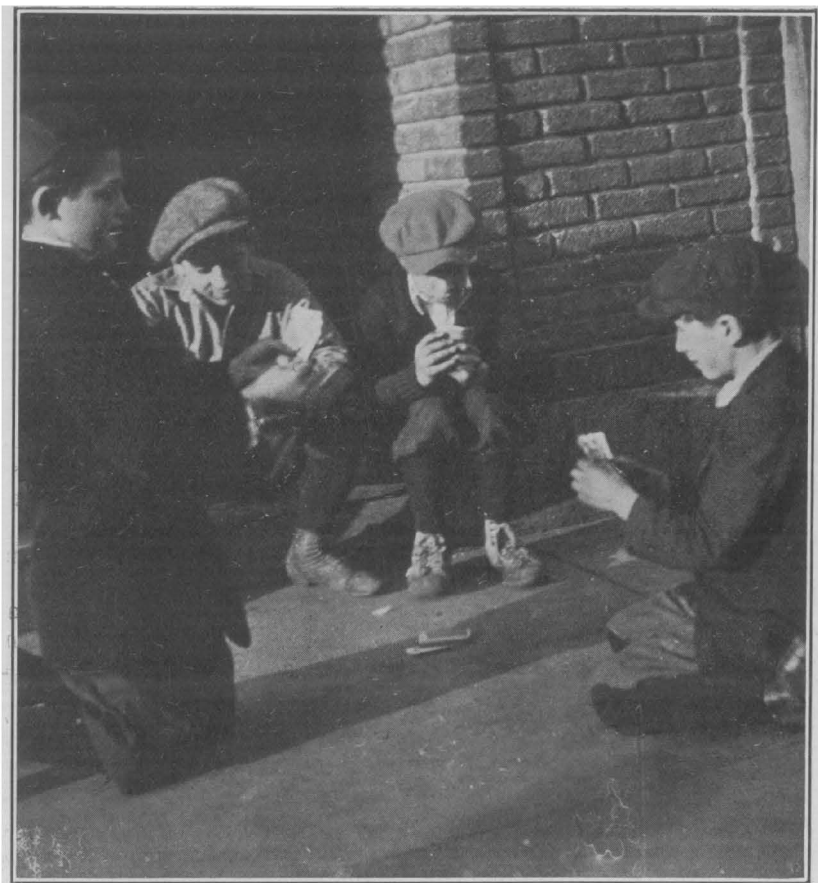
There is no record of what that mother felt. There are some things that cannot be put into words. But we who have seen one like her compelled by the strange unwritten laws of her land to choose between two evils and know no other choice, we who have seen her raise her hands to heaven in one last mute protest, one dumb plea, we know how it must have been with that mother as she turned and went.

The nurse watched the group of three as it faded down the road, she measured the time it would take to make all safe, and then she broke her promise. And the cold gods looked on with their cold stone eyes, or was it not rather that the powers behind them looked on, while the pledge was broken, the child was made theirs. And the mother went on her way knowing nothing.

“Whom therefore ye worship though ye know Him not,” “Not far from every one of us”: the words flash past; there is life in them and soul; heard at home in the clear calm atmosphere of a Christian church how beautiful they are; heard out here in the murk of this present darkness, oh, they are fire, they are wind, there is power in them indeed.

And the God who is not far sent to that house a man who as he looked into the white swinging hammock where the baby lay and noted the sensitive little mouth and the innocent smiling eyes felt ashamed that this thing should be. And God said, “It shall not be.” And within a week that little child was in our nursery.

This then is Nuranic, which means Brilliance, Radiance; strong and merry, albeit a little bud of a girl, keen on all manner of little house-works: “Much more than lessons she likes work,” is Lola’s description, for Lola who used to be the scamiest of scamps is now Sister to a group of her own duplicates, each dearer than the other. “Picture numbers she likes and drawing (such pride-ful drawings), but better still house work,” though till you see her at it you can hardly believe this dainty creature could do “house work” at all. And as you watch her with her diminutive garment of washed-out blue most carefully tucked up, carrying with another mite’s help a bucket of water for the flowers, or sweeping with a grass broom of South Indian pattern withered leaves from the path, or down on her knees scrubbing the red washing tiles of her nursery floor, you think of that mother and of her prayer to the Unknown God and everything in you is glad that He is not far from every one of us.



FOREIGN CHILDREN AT SCHOOL IN THE CITY STREETS

## The Child of the Foreigner

BY DOROTHY McCONNELL, PHILADELPHIA, PA.  
Methodist Board of Home Missions and Church Extension

**H**AVE you ever tried to talk to children who do not understand one word of your English? They watch your lips—often they repeat after you absurd imitations of your words—brokenly, delightfully. But there comes a day when they launch out in the new tongue and that is the day they make a start toward becoming Americans.

I was down one day in Lower New York during a story hour. There had been a little Polish girl coming to the story hour day

after day. Generally she looked at one book—a beautifully illustrated book of Cinderella. If the teacher paused to ask her questions about the story she shyly drew back and the other children would explain, “Oh, she is a Polack! She doesn’t understand English.” Yet she always joined the group if there was any hope that that particular story might be told. She would sit there, her small Polish face immovable, gazing round-eyed at the story-teller. Occasionally the teacher would say to her, “Olga, perhaps you would like to tell the story,” and was met by the blank stare of little Olga. On this particular day the teacher looked around her circle and said, “Is there anyone here who would like to tell me a story?” For a moment there was silence—then the strange little voice took up the story of the beloved, old tale of Cinderella. The children sat charmed, listening. But it was not until she had come to that thrilling point—you remember it—when Cinderella’s hour draws near, that she forgot herself and, rising, said dramatically, “And Cinderel’, she look at clock—she say, ‘My, twelf o’clock!’”

As far as the story teller knew, this was the first time that Olga had ever tried to express herself in English.

This is just one example of the many things that help to change little Poles and little Italians, little Greeks and little Russians into Americans. Many are attracted into the downtown centers by play. Such tiny, wistful things as some of them are with their faces pressed against the windows waiting for an invitation to come in and play. Nearly every little girl carries in her arms “my baby.” When at last they are invited in they dance, they sing, and, oh my painful memories, they scream with joy.

It is far from my thought to assert that teaching English is Americanization. But many persons engaged in work with immigrants seem to think just that. Christianization expresses better what we are trying to accomplish. True many of the children come from nominally Christian nations to a supposedly Christian nation but what little pagans they are!

I can never forget standing on First Avenue, New York, under the elevated railway, watching a group of bare-footed men and women pass carrying a statue of St. Joseph. Little boys and girls trailed after carrying lighted candles. They were doing penance for their sins.

What can we do with these children with such varied backgrounds? What are the first steps in Christianization? It is my personal opinion that the first step should be a sympathetic understanding of the other religions. Saints irritate me! I do not like to have these dead and departed worthies held up as models. But I must not show my irritation. You cannot build up a worth-while religion by ridicule of another faith. Many of our Christian workers in the immigrant sections find that the best way is to say little

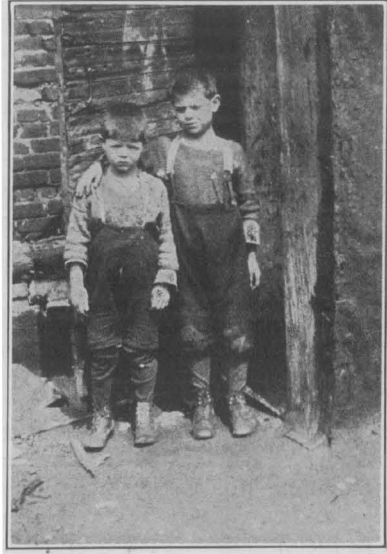
about formal religion but to open the doors of the church, and to invite the children in for play. There is play that is merely for selfish enjoyment but there is also play that is Christian cooperation with others.

In addition to play there is the opportunity that comes for Christian development, as well as the chance to take Christian responsibility, in the clubs that are being fostered by many churches. I wonder if the church public understands just what these clubs are. They are made up of groups with a leader and every child has the opportunity to develop himself through various activities. As long as every child has a portion of the responsibility, as long as every child is working for the club, it is worth while. Public opinion develops rapidly in these clubs and the child who does not live up to its ideals is severely reprimanded. Through his club the child may be awakened to the work of the center and through the center he takes an interest in the neighborhood, and thus an ever widening circle grows.

But where will this child get his religious training? Fortunately Christianity is life, and a child may become Christian from working and playing with others while at the same time a church settlement offers the child an opportunity to participate in worship.

I wish you might see some of the services of worship I have seen at which little Russians and little Chinese and little Italians took part. One child's prayer was simple direct thanksgiving. She arose and said, "Dear God, I thank you we got our baby and it weighs thirteen pounds."

In these sections of the cities there is more talk of Christianity than of the Church as such. If we teach the love of Jesus Christ and live it out simply and unprofessionally in the neighborhood, perhaps we can help this new generation to become Christian and to enlighten and revivify their own churches. Jesus Christ said that the greatest evidence of our Christianity is love. What I ask for these small strangers is the right to become Christian through love.



CLUB BOYS AT HOME IN NEW YORK

# Leprosy in South America

BY WEBSTER E. BROWNING, MONTEVIDEO, URUGUAY

SOME reader may think of leprosy as an Old World disease, in some way especially related to Bible lands and times, and safely distant from the fortunate beings who dwell in the United States of America. But the disease has already made its entrance into the United States and lepers are reported in New York, in Chicago, and scattered throughout the country—probably a thousand in all. The United States leprosarium is now located in Carville, Louisiana. The lepers found in Mexico, Central America, the West Indies and South America form a much larger percentage of the population and, since they are at our very doors, constitute a permanent and very real menace to our own people.

## ORIGIN OF LEPROSY IN THE NEW WORLD

As to the beginnings of the disease in the Western Hemisphere, but little can be definitely stated, although it is known that there is no record of its existence before the coming of the white man. The Indian tribes of Mexico, whose empire, at the time of its conquest by Hernán Cortés, included much territory that is now within the borders of the United States, had never known the disease, and the same is true of the great empires that lay to the south and included the lands that now form the modern republics of South America. But the disease became known soon after the coming of the Spaniards, and it must be supposed that they were responsible for its introduction into America.

Brought into Spain shortly before the beginning of the Christian era—probably by the armies of Pompey on their return from Syria—it had spread over the entire Iberian peninsula and, due to the conquests of Spain and Portugal in the New World, was brought across the seas by soldier and civilian and found conditions favorable for its propagation.

Later on, slaves caught on the western shores of Africa, where leprosy was prevalent, communicated it to others who were crowded with them into the indescribably filthy holds of the slave vessels, and, distributed here and there throughout the New World, this black population quickly contributed to the spread of the disease over a large part of what is now Latin-America, as well as through our own Southern States.

This paper will deal only with the states of South America, including Panama, leaving those of the other divisions of Latin-America for a later article.



No exact statistics can be given of the leper population of South America, but the number of persons tainted with the disease or well along in the different stages of its progress is very large. One republic, alone, is declared by foreign physicians to have at least thirty thousand lepers, although the local authorities deny the reliability of this estimate and reduce the number to five thousand. Only one country, the republic of Chile, seems to be free from the disease on the mainland, and even this one reports that a good proportion of the two hundred inhabitants of one of its islands, descendants of Polynesian savages, are lepers.

The exemption of this country is probably due to its geographical situation, since it is shut off from the infected countries of the north by arid and uninhabited deserts, and from those on the east



THE FRONT OF A LEPER ASYLUM, CABO BLANCO, LA GUAYRA, VENEZUELA

by the high cold ranges of the Andes. The entire absence of a Negro population has also contributed to the unusual freedom of Chile from this disease, among all others of the continent.

Although the disease is distributed all over the continent, with the sole exception noted, certain regions are especially infected. Colombia, on whose shores hundreds of thousands of black slaves were landed, and within whose territory a large proportion of the Spanish settlers who followed in the path of the *conquistadores* established themselves, undoubtedly has the largest proportion of lepers to its population of all the countries around the Caribbean Sea. Brazil has also a very numerous leper population. In Sao Paulo, according to information furnished by a resident missionary, there are more lepers than in any other city of the world, outside of a leprosarium. Venezuela, Ecuador, the Guianas and the various colonies along the shores of the continent have large numbers, in

comparison with their population, while further south, where it is much colder, and where there is but a scant Negro population, the disease is but little known. In Argentina there are probably a thousand lepers, but they are found in the warm districts of the North and Northwest, and Patagonia, which extends down to the cold waters that surge about Cape Horn, is practically free of lepers. In Uruguay, there are less than two hundred lepers, in a population of a million five hundred thousand, and these are centered in a certain region which was settled by immigrants from a district in Spain where the disease is very prevalent. Peru has many lepers, but its medical fraternity does not consider the disease one of its problems. The same is true of Bolivia and Paraguay.

#### FEAR OF THE DISEASE AND PREVENTION

In general, the people of the various countries have little or no fear of the disease, and even where there are laws that make it notifiable and provide for the segregation of those who are leprous, it is difficult to secure information as to its existence.

The writer has often met lepers on the country roads of South America, and seen them mingling with the crowds in the railway stations and in the streets. Naturally, the disease is rapidly propagated and some of the governments are beginning to recognize the necessity of taking extreme measures to insure seclusion.

Members of influential families are often attacked by the disease, but true to Latin-American respect for position, such are not molested. A President of one republic is reported to have died of leprosy, and two evangelical missionaries in the same country contracted the disease while engaged in their ordinary work. One of these returned home to die; the other threw himself into a campaign to combat a plague of yellow fever and died of this disease.

A number of countries provide leprosaria, but in no one of them are all the lepers segregated. In Colombia there are three such asylums, one of them with three thousand inmates. Venezuela maintains two, with a total population of seven hundred and fifty. Panama has one, under the control of the health authorities of the Canal Zone, with about seventy-five patients. Ecuador reports two, there is one in Argentina, one in Uruguay, one in British Guiana, and others in Brazil and in the colonies that line the coast of the continent, especially in the Leeward Islands.

In general these leprosaria are under the care of Sisters of Mercy and Roman Catholic priests. The one in Panama is an exception, the Chaplain being an Episcopalian clergyman. Little or no attention is given to providing the patients with any form of distraction, either as work or diversion. Marriage between inmates is not, as a rule, allowed, but is permitted in the asylum in Panama,

under certain conditions. Women and men generally occupy the same building, but are kept in separate wards. Little children are secluded with their elders of the same sex.

Venezuela, Panama and Ecuador have laws that make the segregation of lepers obligatory, though they are not rigidly enforced, while a few other countries limit their efforts to urging the lepers to enter the asylums, but do not make such reclusion obligatory.

In most countries, as in Argentina, Paraguay, Bolivia, Peru, Brazil and Uruguay, lepers may come and go as they will, are married and given in marriage, and raise up children who may or may not become lepers.

#### COMBATING THE DISEASE

Chaulmoogra oil is the remedy most generally used in combating the disease, and is given either in the form of capsules or as an intramuscular or subcutaneous injection. Other remedies have been tried, but with little or no permanent result. Among these are salicylate of soda, caustic potash and bichromate of potash in the form of an ointment, arsenic, salol, intramuscular injections of calomel, and carbolic acid taken internally.

A number of spontaneous cures have been reported, most of them credited to the results of some concurrent and recurrent disease, such as erysipelas and smallpox, but most dermatologists would claim that the patient could not have originally had leprosy.

There is need of help from without if this terrible disease, which is yearly spreading, is to be stamped out in South America and the United States saved from the danger which lies in its gradual introduction into the country from these neighboring and infected nations. While no exact figure can be given, estimates place the total lepers in South America at one hundred and fifty thousand. The prophylaxis of the disease has already passed beyond the power of the local authorities, due to financial limitations and the spread of the germ through sparsely settled regions to which the arm of the law does not reach, even were these authorities awake to the danger which threatens their own and neighboring peoples. Help, if the problem is to be solved, must come from abroad, and, in all probability, from the United States of America.

Any attempt on an extensive and scientific scale should be made through some strong organization that is favorably known in South America because of its work for the prevention of disease.

But a large number of local leprosaria, on a distinctly missionary basis, could be established in every country, should the evangelical boards decide to undertake this task, and there can be no doubt that they would be quickly filled with the unfortunates who, under present conditions, must die in utter neglect.

Mere segregation is not sufficient for these suffering fellow-men and women. Some form of employment should be provided, literature chosen for such as can read, and entertainment given in the way of moving picture films and similar distractions of a helpful nature. Nourishing food and clean quarters are necessities, but seldom provided by the State, but which would be a part of the missionary program. In addition to the above, the leper of South America needs instruction as to the Way of Life.

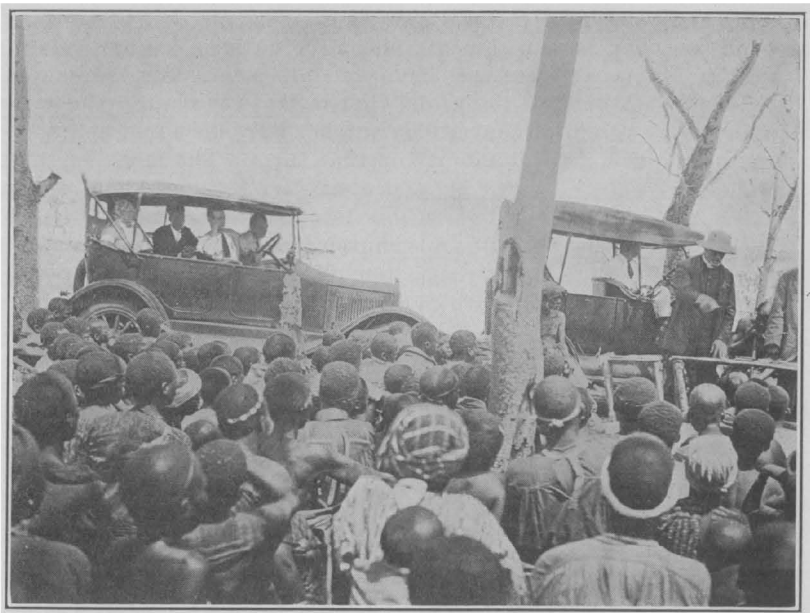
This has been lacking under the ministrations of both Church and State, except as it has consisted in the fulfillment of certain rites which the average leper has not understood and whose senseless repetition has but added to his despondency and deepened his despair.

So far as the writer knows, the only organized work for lepers, under Protestant auspices, is that which is carried on, in the city of Buenos Aires, on behalf of the Mission to Lepers, by the pastor of the English-speaking congregation of the First Methodist Episcopal Church. A similar work is conducted by Moravians in Dutch Guiana to which the Mission to Lepers makes an annual grant. This is necessarily restricted in amount and method, since segregation in the leprosarium is voluntary.

An attempt was recently made to reach a number of lepers who are secluded in one of the leprosariums of Colombia, but the Protestant missionary was refused admission. A small group of evangelicals among the patients insisted on their right to hold a service of prayer and song, but this service was suppressed and the patients punished by a reduction in their rations. One of this group was cured of the disease and is now a leader among the evangelists in his local church.

Missionary work, in order to give permanent and satisfactory results, would have to be carried on in properly constructed and equipped mission buildings, and by workers especially prepared and selected for this purpose.

The present and increasingly appalling need is a startling challenge to the evangelical forces in the United States. The offerings for work among lepers on other mission fields should not be reduced; rather, let them be increased many fold. But—what is Evangelical Christianity going to do for these one hundred and fifty thousand fellow Americans who are lepers?



DR. SPRINGER ADDRESSING A CROWD OF FIVE HUNDRED AFRICANS IN RHODESIA. The work at this outstation was opened only a year previously and is now flourishing. All of the fifty or more stations can now be reached by motor car.

## A Tale of Rent Profiteers in Africa

*The Relation of Christian Missions to Farming in Rhodesia*

BY MRS. JOHN M. SPRINGER, UMTALI, RHODESIA

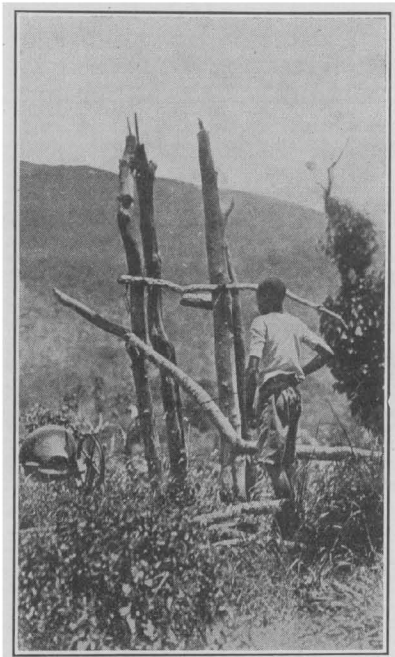
Missionary of the Methodist Episcopal Church

**T**HE rent profiteer is not a strictly American product any more than the great American hog. We can raise hogs in Africa, likewise rent profiteers. Here is one concrete example. Four years ago, a little community of natives living on poor, sandy soil in the mountains twelve miles from here, asked for a pastor-teacher. The so-called "farm" is guaranteed to raise a new crop of stones each year. No white man has ever lived on it and probably none ever will. But the natives liked the place because the soil was easy to work with a hoe and because it is isolated. They obtained a lease from the government and built a neat little church of burnt brick, a comfortable parsonage, guest house, and the other buildings of a well ordered out-station. There was a thriving school and church services.

A year ago, this land passed into the hands of a company buying for speculation. Most of the members of the company live in

England and employ Mr. Sic Bytum as their agent. His commission depends on what he can squeeze out of the natives; so he demands a rent of £1 a year from each man and £10 a year for the church.

This meant but one thing and that is that the church had to be abandoned as several other native churches have been and now there is neither church nor community on that farm. The amazing thing is that Mr. Bytum cannot see in his unreasonable demand for the church that he will lose twice that amount in hut taxes before another year rolls by. If the natives remained they would constitute a source of native labor.



RESULTS OF RENT PROFITEERING IN AFRICA

This church bell was mounted and a chapel of burnt bricks was begun. But a refusal from the owner caused a year to pass so that the walls were washed down by the rains and the bell fell. The native Christians remounted it on the ground and its mellow tones now sweep up and down the narrow valley calling those who hear to come and worship God.

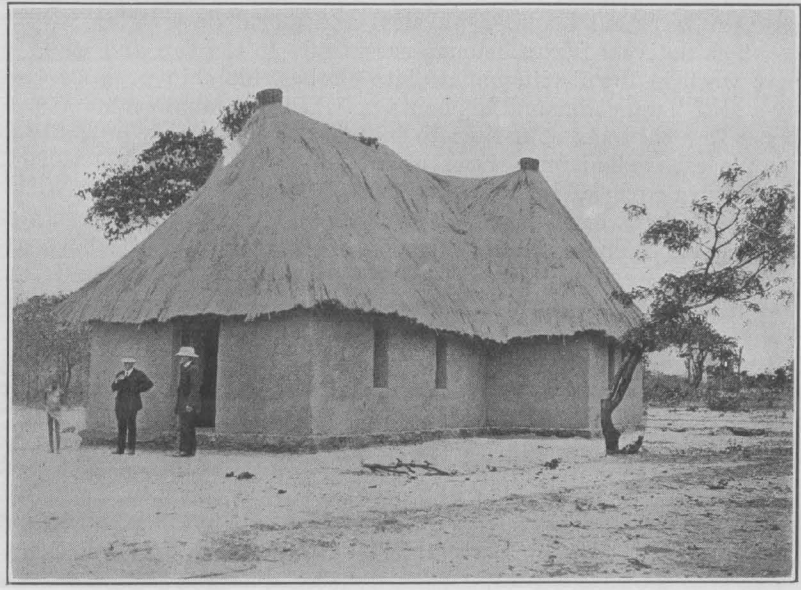
fool. "Once bitten, twice shy."

At another farm, the hostess was alone, her husband being away. She began to complain that the only natives on their farm were two men and two women. "And how can we farm with one man to herd the cattle and another to herd the donkeys and only the two women to do the milking and help in the house?" she asked bitterly. There were many natives living on that farm when her husband first took it, but they had all moved away because they were expected to work hard fourteen to sixteen hours and be sworn at in the bargain, receiving only a small wage. The woman's husband

Not long ago, we hitched our two sturdy mules to the buckboard, and drove over the many mountain ranges and through the intervening valleys to Mt. Selinde which lies 150 miles south of us. We made the trip to study the native situation all along the line. The first farm we visited was one where a year or so ago, the Englishman had decided that he would make the hymn-singing "niggers" on his farm pay the piper. Today he is trying to get natives to move back on to his farm, but in vain. We have a native pastor-preacher on an adjoining farm to whom he sends milk and tries his best to coax his people to move back to his farm. He finds himself marooned for native labor. Whatever else may be said of the primitive African, he is no

had no use for religion and wanted no church or community center on his farm.

We stopped at another farm house where the mother, nearly eighty years of age, remarked that she was tired as she had been ironing all day. Her daughter apologized for having to do all of her own cooking because she could get no native help. On this large farm, that should have at least twenty servants working all the time, they were only able to hire one native girl and two or three men to herd the cattle.



A COUNTRY CHURCH IN RHODESIA, BUILT BY AFRICAN CHRISTIANS  
This building, in the form of a Roman Cross, was erected by church members and is used for services on Sunday and for school during the week.

The early pioneers and *voortrekkers* came and occupied these rich, well-watered valleys in 1889 or thereabouts. The natives at first welcomed the white men, whom they called gods because of their color, it being a tradition among them that the gods were white. Soon, however, the native was informed that the land which he and his ancestors had occupied for countless generations was no longer his and that he must pay a rental of a pound sterling a year or work three months for the white man to live on his land. Such conditions made the native a large asset to any farm. The farmer gathered in his shekels and the native accumulated his grievances till the inevitable happened. There was a native uprising. The struggle was short but when we arrived there were still many stories told by the white men that would not look well in print as a picture of the

doings of a "superior" race. Many farmers hit on another plan of economy and thrift. It was their practice to wait until the end of a month when a native's wages were almost due, and then on some complaint, to give him a fearful beating. As a result the native ran away and did not ask for his pay. Soon these men could not secure any labor.

Since the Government opened up Native Reserves, the natives have been steadily drifting into them. Thousands of young men have gone to the towns and mines to work and thousands of young women have gone to escape work. Many are taking the broadest, steepest way that leads to physical and moral destruction.

The native African belongs essentially to the soil and while he may work in town with immaculate clothes, his chin propped high by a stiff linen collar and his boots polished like mirrors, he is sending a few shillings at a time to buy cows, sheep, pigs or goats at the place he calls home. Eventually he harbors the hope of settling down on a farm of his own.

But where can he go? The Government is giving grants to schools for industrial and agricultural training and the boys are eagerly taking these courses. The great difficulty is to find land to put their learning into practice. Many will help the white farmers but many more would if these farmers gave them a chance.

There are, of course, some farmers in the country who do not belong to Bytun's class. These men recognize the native as an individual with rights and ambitions of his own. They deal fairly with their workmen and pay them what is right. These men have little trouble in getting the faithful service and help they need. Some farmers are farseeing and wise. They recognize the needs of the natives socially and let them have their church as a community center. More farmers of this type are needed in Africa.

## Dan Schultz, Labor Evangelist

BY REV. COE HAYNE, NEW YORK

**T**HROUGH the recent death of Rev. Dan Schultz, labor evangelist of the American Baptist Home Mission Society, the Christian forces of all denominations have suffered a great loss. He was peculiarly fitted for the work he carried on so long and successfully, having been a glass-worker early in life and possessing an understanding of working people and a rare gift in reaching their hearts with the help and hope of Christ's Gospel.

The early Christian activities of Dan Schultz are described by a daughter and only child of the evangelist, Mrs. Ruth Haines, who is completing a missionary training course in Philadelphia. She wrote as follows:



“After father’s conversion in Philadelphia, his soul burned with the desire to lead others to Christ, so he set out, penniless, but with great faith, enthusiasm, and a good voice, to answer His call. He felt called to the West and there he was given a tent and under the shelter of that canvas he held his first revival meetings which resulted in many conversions. While preaching there father was persuaded to go to school and prepare for larger work for his Lord and Master. He went to New York and attended the Missionary Training School, then to Kalamazoo College; later he was ordained in Pella, Iowa. During the school years he spent most of his time preaching and many times his studies were neglected for revival meetings and the work in the Kalamazoo Home for Unfortunates.

“In his work he seemed to thoroughly understand the laboring man, perhaps because of his early experience in the glass works. He realized that the laboring men represented the greater group of men in our country and the most neglected by religious organizations. He knew that if the Gospel was not brought to them by a brother, many would not be reached. As a pastor he was limited and not able to come in contact with many of these men, so he was willing and glad to answer the call to go to the men instead of waiting for the men to come to him or the church.”

During his pastorate in Pittsburgh, Pa., in 1911, a strike occurred in the mining field called the Westmoreland County Coal Field, or as the United Mine Workers of America term it, the Greensburg, Irwin and Latrobe District. He read of the suffering of these people who were thrown out of their houses, which were company property, and was immediately interested in their struggle. He went to investigate, in order that he might be intelligent on the strike. When he saw the suffering his heart was stirred; he began at once to pray and work for their relief. His church sympathetically granted him all the time he wished, and aided him in every conceivable manner, paying his salary and providing for extra expenses to assist these poor miners and their families.

The United Miners of America passed a number of resolutions concerning his work and the Pennsylvania State Federation made him the advisor to their Federation and also made him a fraternal delegate. They also helped him materially to aid the striking miners and their families. The United Miners not only made him an honorary member of their organization, but requested the American Baptist Home Mission Society to call Mr. Schultz out of his pastorate to lead the Church in its work for the working men and women. This request was endorsed by several other labor organizations. The Home Mission Society, realizing that this request meant much, gave heed and immediately requested Mr. Schultz to leave his pastorate and take up the work, which he continued until his victorious Home-going on June 13, 1923.

# Elder Tu and the Stolen Church Money

BY REV. CHARLES E. SCOTT, TSINANFU, SHANTUNG, CHINA

Author of "China From Within"

**A**FTER a three-days' series of evangelistic meetings in a heathen village, I was continuing my itinerary escorted on the way by a small group of Christians. As we were saying our final farewells we saw a man running towards us. As he came near he gesticulated wildly and when we recognized him we exclaimed: "Deacon Liu!" "What can be the matter?"

When he came up with us, he was bathed in perspiration, and could hardly speak from exhaustion. His face showed anxiety, even terror and he gasped out:

"Oh, I have lost it! I have lost it!" and sank on the ground. Then he moaned: "Stolen! Stolen!"

Briefly his story was this: Deacon Liu had been collecting an installment of the Chinese pastor's salary and partial payments on the wages of several school teachers and evangelists and Bible women. It was no small task because this pastor presided over three churches, each in a different county, and extending through many villages. Deacon Liu had stopped in his own home overnight, expecting the next day to pay the parties concerned what was due them. He had collected in all some \$200 Mexican, a small fortune in rural China. The pastor was receiving the munificent sum of \$15 Mexican a month, the school teachers \$4, the evangelistic \$8, and the Bible Women \$5 a month. On such salaries there was no margin to waste and the loss of the money was a real calamity. That very night a thief had "dug through the wall" and stolen the money and had left no trace behind him.

Our little group of Christians understood the situation only too well. Probably most of the families represented had suffered from a thief digging through the mud wall of their homes. A ladder, by the connivance of the village watchman, put up against the outside of the high wall that surrounds every yard, the light hand ladder then pulled up and let down on the inside of the wall; a cautious unlocking of the wooden bolt of the yard gate; the tossing, if necessary, of a chunk of poisoned meat to the yard dog; and then the swift and comparatively noiseless making of a hole in the house wall.

The Deacon's first impulse had been to rush off to the county seat, where was the yamen of the magistrate, to whom he might present his case without paying out too much "entrance money." But his experience told him that it was improbable that the thief would be captured, and if he were the over-officials and the underlings and

the hangers-on, the henchmen would "squeeze" a large proportion of the original sum, before any would be returned to the owner. The Deacon, therefore, hurried to us, to seek help from a group of praying men and women.

Consternation reigned on the faces of all—all except Elder Tu. Now Elder Tu, though so different from Paul, in education, race, natural ability and accomplishments, often reminded me of that great saint. He was short of stature and slight of frame, his features thin but suffused with kindness. He was a prosperous business man who honored the Lord. In his long brocaded silk gown, his feet dainty and well-shod, his fingers slender and delicate, he hardly looked the man of iron will. But he was. Smiling and winsome, yielding in non-essentials, but not opening his business doors on Sunday; filled with zeal for Christ, and always bearing the care of the churches daily with him; he was a leader to tie to, a man of God, an intercessor of power, in faith as simple as a child. He was experienced, stood on his own legs; had Scripture principles of conduct, and trusted the Lord directly, not through the medium of a foreign missionary.

While Elder Tu was concerned, and looked grave and sympathetic, he was not frightened or distracted. He illustrated in his life and conduct, almost as well as any individual I know, that state which Paul describes in Philippians 4: 5, where he exhorts his Christian friends to let their "moderation (self-control) be known unto all men."

That very morning we had studied together Isaiah 26: 3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." He had anew responded to this thought, as he had many times before in circumstances of perplexity and danger. Heathenism is an awful hell and is always troubling everybody upon whom it infringes. Elder Tu knew that he had a refuge in the midst of it.

At last he spoke: "Shepherd Scott has to go on to his appointments. He cannot linger with us for he has Holy Communion dates all set for his itinerary and the candidates will be waiting to be examined. He can pray as he journeys, but we will turn aside and give ourselves to prayer here. This kind cometh not out but by prayer and fasting."

Elder Tu returned to the village where he was a guest; betook himself to Bible study, meditation and prayer for three days. Early the morning of the third day, *as he was praying*, just as the dawn was stealing over the earth, he heard a shout outside the yard wall and a slight rattle, as if a package had been dropped in the yard. Going to the door, he saw a paper roll before him at his feet and picking it up, read as follows: "I could not keep it." Inside was *the roll of stolen money, intact.*



AT THE FORTIETH ANNUAL MISSIONARY UNION CONFERENCE, CLIFTON SPRINGS, NEW YORK, MAY 30 TO JUNE 3, 1923  
(See Key to photograph, page 731)

# The Heart of the Missionary Message

BY MRS. WALTER FERGUSON, XENIA, OHIO

*A Report of the International Missionary Union Conference, Clifton Springs, New York, May 30 to June 3, 1923*

At the fortieth annual Conference, of the International Missionary Union, nearly one hundred representatives of about twenty denominations or organizations gathered to discuss the vital missionary message of the present day. This Conference, which has become so much of an institution that Clifton Springs is a household word in almost every mission home, is unique in that it is the only open forum for the foreign missionary which meets in North America, other mission conferences being conducted by Board Secretaries and officials of the home base.

The address of welcome was given by Dr. Schoonmaker at the opening session, and by way of response the missionaries present rose and gave simultaneously the word of welcome in the language of the countries they represented. After a few brief greetings from India, China and South America, the word for farewell was likewise given in unison.

Dr. Harlan P. Beach of the Yale School of Missions, delivered the opening address on "The Central Emphasis of the Missionary Message," which he defined as a simple following in the footsteps of Jesus Christ, and the imitation of His methods so far as is possible in our dealing with non-Christian peoples. Christ stated the missionary message in both general and specific terms: "Repent, for the Kingdom of Heaven is at hand," and "I came not to judge the world, but to save the world." The central thought in all Jesus' teaching was expressed when He said: "I came that ye might have life, and have it more abundantly,"—glad tidings, a kingdom, life, but not life as we commonly interpret it. He referred to a life outside the realm of common ex-

perience, a life which is not to come after one has served God for fifty or sixty years, but which begins at once after the soul has accepted Him.

Christ proclaimed this message of life in a *winsome* way. He called His disciples to be with Him, and through their intimate association with Him came their dynamic.

Just as the physician must suit his medicine to the needs of the case at hand, so must the missionary adapt his message. The central emphasis may differ materially when dealing with Buddhists from that which appeals to animists. China is almost the antipodes of the prepared soil of India, and Roman Catholic countries present a still different problem. The one thought to be held in mind is to see the other's point of view, to take the little good there may be in all these sad religions and add to it what Jesus offers.

A very interesting feature of the Conference was *the open forum* held each morning from 9:30 to 11:30 on the missionary message which most deeply impresses the people of non-Christian lands. The religions thus taken up were Confucianism, Buddhism, Hinduism, Mohammedanism, Roman Catholicism and the faiths of primitive races. The first of these discussions was in charge of Dr. E. W. Simpson, of the Presbyterian Board in India. Dr. Beach stated that Confucianism is not much alive in China today, though still to be reckoned with. The missionary should take his remedy to those who are striving to make over that ancient religion, and see that it is made Christian. The oldest Book of History of Confucianism is full of ideas of God. Some regard Confucianism as ranking next to the Bible in its system of

ethics. It has also a complete system of civics, slowly being supplanted by the present system of the new republic. Sociology and economics are also present in Confucianism—not quite Bolshevism, but a system which brought men close together. A wonderful opportunity is offered the Christian missionary to reflect Christ's life among those who are looking for a religion that will supply China's need. A prominent Chinese scholar, a Confucianist of the old school, testified to a missionary that the New China, in studying the nations of the world, is taking Jesus' own estimate: "By their fruits ye shall know them." "When we look at Western nations," said he, "we are far sighted enough to know that they are largely non-Christian, but as we study the nations that are most advanced we must acknowledge that they are dominated by the principles which Christ taught. We care nothing about your denominational distinctions, but when we compare Spain and Italy with England and America we find less of good in Roman Catholic nations. Now we believe that, so far as historical study can prove, if China is ever to be a great power in the world it must have some of the things that have made America and England powerful. The difference is mainly due to religion. We know, as well as you Christians know, what is right or wrong, but in Confucianism there is no dynamic to determine action. Christianity has this power, it is a dynamic doctrine."

A Chinese writer of prominence said: "I have made a vow never to give up Confucianism. I still believe it is fundamentally true in its conception of society and the state, but in Jesus Christ and Christianity there is a certain life and power, and if it gains headway in China it will spread like wild-fire. The Chinese students are not much interested in Christianity as an ethical system, but see in it a force which creates in man a more sensitive conscience."

Among the Chinese, it was noted,

is a tendency to go through the formal expression of religion, with little heed to its import. It is possible that Confucius recognized the psychological truth that outward acts, oft repeated, mold the inner life. A missionary working in what he called the fringe of the current said that Confucianism as a religion is on the ebb that Confucius' birth is celebrated merely out of respect to his memory. Confucianism was described as a religion of the head, with no power to develop strong character or deep spirituality, but its noble background makes it a stepping stone to Christianity.

### Buddhism

Buddhism was characterized as one of the three great missionary religions of the world, the others being Christianity and Mohammedanism. For almost 2,000 years it has profoundly affected 500,000,000 people. It has passed through what appears to be atheism to theism and polytheism. No other religion has passed through such widely different phases.

Mr. Robert P. Wilder led the discussion on this topic, and said that there are two great divisions in Buddhism, one the "little way of salvation," the other the "great way of salvation." The first is conservative, ethical and rationalistic; the other liberal, mystic and speculative. The practical effect of Buddhism appears to be atrophy of personality. An outstanding characteristic is pessimism; the only hope of release from suffering is to lose consciousness. Extinction is their only goal and it may be reached only after endless years of misery. There is also the doctrine of metempsychosis and of salvation by works. Buddhism strives to produce sages, rather than saints. Its devotees are meditative and passive rather than active. In this contemplative state they attempt to dissociate themselves from all sense perception, and get into relationship with spiritual forces—to get in harmony with the universal soul. Herein lies the crucial distinction between Buddhism and

Christianity, which teaches that God can give us the mastery over the forces of disappointment and failure. The true Christian goes everywhere with a sense of mastery and power: he does not attempt to escape the hard things of life. He has also a sense of unity with the Father. To the Buddhist, weighed down by disappointment and suffering, this makes the strongest appeal. Many feel a desire to know how to have their sins forgiven. There is in their faith nothing of remission for sin. One of the strongest arguments the missionary can present is that we have a God who answers prayer. They pray with great zeal, but recognize that the answer does not follow. All admit as they come down the mountain after a holy pilgrimage that they have received nothing, no relief of heart or comfort of soul. Then is the time to offer the Christian message. Even the most intelligent bow to the image of Buddha as it passes, and then admit it is nothing but a custom.

In Siam is found the purest form of Buddhism, yet it is difficult to characterize it as a religion. In south Siam it is only slightly touched with superstition, but atheism and infidelity are rampant. In the northern part is a tincture of spiritualism. One Siamese town of 15,000 people contains ninety-nine Buddhist temples. The strength of Buddhism in Siam is due to the system of education. Every Siamese boy must spend a period of years in a temple, until he has learned to read and write. One certain priest is his guard and guide. The same efficient system prevails in Burma and Ceylon.

In Korea, Buddhism has had to take a subordinate place, because the Japanese felt it to be interfering with politics. Consequently the priests are not allowed to enter large cities, but resort to the hills and subsist by begging. They are not of any particular force today. The great majority of Buddhists in all lands are illiterate, and a large number are immoral. It was said that there are

twenty points of resemblance between a Buddhist and a Roman Catholic service.

The method of approach is along the line of their daily sufferings and trials—to show them that these trials are God's way of preparing us for a better life; that there is a possibility of peace through trusting in One who directs the affairs of men.

In connection with the study of Buddhism a worker in North China voiced the need for a better literature to be placed in the hands of educated Buddhists. They sometimes object that Christianity is altogether too simple a religion, that it does not appeal to those who have an interest in the deeper philosophic conception of life. As a matter of fact, the only available Christian literature is that which appeals to the untutored mind, or for juvenile readers.

An interesting question was raised as to why Nestorian Christianity had disappeared from China, while Buddhism survives. One reason was said to be that the Nestorians failed to raise up indigenous leaders. Furthermore, the church was cut off from the home base in Persia; it sought to win government patronage, adopted compromising methods and did not present a pure gospel.

In summing up the discussion of this topic, Mr. Wilder offered four points of contact which Christianity presents to Buddhism: The profound optimism of Christianity as against the pessimism of Buddhism; the forgiveness of sin; the power in Christ to bring peace of heart to those terrorized by belief in demons; and the reality of answered prayer.

#### Hinduism

Mr. David McConaughy led the discussion upon Hinduism, emphasizing its practical aspects. There are in it certain perversions of truth upon which the missionary can build. There is the idea of God, perverted though it is with its obtrusive idolatry; an unmistakable realization of the need for atoning sacrifice; the expectation

of judgment and a coming Saviour—one who would come riding on a white horse, to meet their need of atoning grace. The question facing the missionary is how to reflect the love of God in giving His Son as a propitiation for sin. The Hindus are exceedingly clever at argument and sophistry; hence not so much emphasis should be placed upon Christianity as a system of doctrine as upon the influence of Christ in the personal life. The man who knows Jesus because he has been cleansed of sin has a testimony that can sweep aside argument, and the realization that through Christ there can come into the heart a sense of peace while on earth rejoices their hearts. The more direct the message the greater is the result. A woman from an Indian village ran breathlessly to catch up with a missionary who had spoken some time before in her village. "Did you say God is not against us, that He cares for us? Did you say that?" she asked. "You said it did not do any good to go on pilgrimages, you said that, did you?" "Yes," the missionary replied, "I said that." "And you told us how good He is, and how He really sent His Son to save us, did you not?" "Yes, that is all true," said the missionary. "Well, I am so glad," said the woman "I did not understand very well, and I wanted to tell my friends all about it."

The gospel of social regeneration appeals to the Hindu mind. Many of the Hindu reformers practice the principles of Christianity, and wish to place Christ upon the same plane as Krishna. Christian sympathy with their national ideals carries a strong appeal.

Persisting in the thought of many Hindu Christian leaders is a perverted idea of the deity of Christ. This idea springs from the Hindus themselves, as it is in harmony with popular Hindu thought. The testimony was that not many missionaries hold this false view.

The Hinduism, or theosophy, which

is being propagated in the United States was described as altogether different from that found in India, which is in no sense a missionary religion, but fundamentally selfish, water-tight. Any Hinduism that seeks to make converts is not true to type. If there is any good at all in theosophy as taught in the United States it is because it has come in contact with Christianity.

#### **Roman Catholicism**

This topic was in charge of Rev. Harry Farmer, who described conditions in the Philippine Islands and Latin American countries. Roman Catholic lands were not differentiated from other idolatrous countries. After all the years of Spanish and Portuguese occupation, from 40 to 80 per cent of the people are illiterate. Agnosticism and atheism are rapidly gaining ground. Only about four per cent of the students in the University of Buenos Aires admit that they are Christians, meaning Roman Catholics. A business man of that city said he did not want to be a Christian, because he was earnestly striving to lead a pure and upright life.

As high as 80 per cent of the population in some Latin American countries are illegitimate. Marriage banns, bells, processions and ceremonies cost too much, and the people say "Why should we go to the expense of being married when every priest has children running everywhere?" It is not uncommon for converts to gather around after a gospel service and ask to be married—sometimes parents and grown children are first baptized and then married at the same service.

In most South American countries Roman Catholicism is the state religion. This is not the case in Mexico nor in one or two Central American countries. Nearly every revolution may be attributed to the intrigue of the Catholic Church. The invariable result of starting a Protestant church near a Catholic church is to improve the Catholic church. William H.



Taft, when Governor of the Philippines, said one of the reasons for sending Protestant missionaries there was to clean up the Catholic Church. It is said the Gospel was never preached in the Islands until the Americans came, and one missionary stated that from the standpoint of literacy, morality and ordinary decency, Roman Catholic countries are lower than Mohammedan, or some of the heathen lands. Some one raised the question as to whether American or French Catholics, with their greater enlightenment, were making any organized effort to improve conditions in the grossly ignorant Catholic countries. Mr. Farmer reported that large sums are constantly being raised for this purpose. In the Philippines the brightest young men from Jesuit schools are recruited to clean up the Catholic Church, to organize Sunday-schools and to do real preaching as the Protestant missionaries preach. A similar attempt is being made with regard to Mexico.

The love of Christ is the point of contact most effective in winning converts. The people of South America worship a dead Christ, and their hearts are filled with sorrow. To tell them of the indwelling Saviour brings peace and surrender. One thing that is significant is the agony all converts express for those of their friends who are still in the dark, as they express it, and their earnest prayer is that they, too, may find the light.

It is difficult to convince the Catholic convert that no merit he can accumulate has any value at all, that salvation requires the work of Christ. This is extremely confusing to one accustomed to doing penance. The confessional is a vulnerable point. All men are enemies of the confessional; women are the victims.

Mention was made of the progress made in China by Roman Catholicism, which has been in West China for 200 years, and in earlier times suffered much persecution. Their work is now going ahead, vast tracts of land are being bought up, churches

are being built and the increase is probably greater than that of the Protestant Church, yet no effort is being definitely made to offset this movement.

The origin and scope of the Committee on Cooperation in Latin America was outlined by Mr. Farmer, as the outgrowth of the Panama Conference in 1916. This Committee has in its scope the occupation and direction of all mission activity in Latin American countries, including the West Indies, Central America, Mexico and the ten countries of South America.

#### Mohammedanism

In the absence of Dr. S. M. Zwemer, who was to have led the discussion on Moslem lands, Mrs. J. W. Emrich introduced the topic. The problem was compared to a many-headed hydra, much more difficult because the Turk was undefeated in the great war. Individual Moslem families were ready for the Gospel in 1914. Since then Turkey is in chaos, and a fear and more bitter hatred of Christianity have developed within the last two years. They have been very bitter in their attacks against the Y. M. and Y. W. C. A., saying these organizations have come in the guise of teaching a social program, yet have brought in the hated religion of Christ and have undermined the religious faith of the young people. There is no easy road by which to overcome Islam, but one works harder because of the obstacles in the way. The young Turkish nationalists who control Turkey today are asking for education and our best approach is along this line, yet this eagerness for learning does not mean a desire for Christianity. They will take the best we can offer and use it, if possible, against us. The fact remains, however, that they cannot come into contact with Christian thought without being affected by it, and our most effective move ahead is through Christian schools and colleges. It is imperative that missionaries know the Koran and

recognize that their mode of thinking is utterly different from ours. We hear the question, "Why does not the Turk keep faith with other nations?" The Koran teaches that a promise made by a Moslem to an unbeliever counts for nothing, and where others deal with a man eye to eye the Moslem comes with his crooked thinking. This must be clearly understood in our approach to the problem.

Prof. J. P. Xenides, at present an exile from Asia Minor, spoke of practical Mohammedanism as seen in lands under its control. He was born in a Mohammedan country, spent his childhood in Angora, went later to Marsovan and was educated in London. In actual belief Mohammedanism, he said, is primitive animism. Many Moslems find the deity of Christ a rock of offense, but they will accept the moral precepts of Christianity. The Turks are today planning a Pan-Turanian Alliance, and some day there may be a Moslem crusade. Islam since its very beginning has been trying to sweep away the Christian Church.

Not only are Christian schools a line of approach, but one of the most fruitful methods of winning the Moslem is through the printed page. One who has worked among Mohammedans in China said he did not believe that this or any other false religion is impregnable, and that there is as much hope for the Mohammedans as for many respectable people who go to church in America. Prof. H. P. Beach, who has observed Mohammedanism from Peking to Cape Town and all forms in between, told an impressive story of Miss Trotter, a pupil of John Ruskin who gave up her art to save Moslems. She is now working in the stums of Algiers. She has taught the sad-hearted children to make pictures, to sing and laugh and play. The husband of a woman helper was blind and bigoted, but he went one day to Miss Trotter's seaside home for children, heard their merry laughter and was so moved he borrowed a sickle and sold grass

enough to contribute two francs to the work. His little daughter was so moved by a picture of Jesus in Miss Trotter's room she said one day to her father: "Come with me and see Jesus." He replied, "I cannot see, my eyes are holden." Then she led him in front of the picture and said, "Oh—Jesus—look on my father!" From that day the man ceased to beat his wife for associating with the Christians. More and more the Christian message must be given in the spirit of the Prince of Peace.

#### Primitive Peoples

Included in this group are the Aborigines, American Indians, the African blacks, people of Central Asia who roam the steppes and many of the Island groups. The discussion of their needs was led by Dr. Frank K. Sanders. Many Moslem and Hindu people may properly be classed with primitive races, and we are facing a really important problem when reaching down to their hearts. It is a mistake to assume that they have no religion at all, or that there is nothing to start with. As a matter of fact they live entirely in a spiritual world, and rely upon witch doctors to save them from the terrors of evil spirits that beset them. It is a simple form of religion, but a religion. Our idea of spiritual forces may be utterly removed from theirs, but they can grow into something finer. It took the Hebrews, under the guidance of God Himself, over a thousand years to gain the true conception of Him which made them the religious teachers of the world. The problem, then, is to train them to a finer appreciation of spiritual things.

What are the characteristics of these people? First, a continuing fear of dangers which seem very real. They lack the positive thrill of life and a genuine hopefulness. Second, a profound belief that through magical arts these evils may be controlled or averted. Third, they are found in very small groups, which may be made up of relatives or a clan.

The message of brotherhood is a wonderful revelation to them. They do not feel the burden of sin as we feel it, but the fact of God as a power who can deal with every sort of evil gives them immeasurable relief. Most of all is the universal message of the love of God. It comes into their hearts and transforms their whole point of view.

An interesting tribe on the border of Tibet has many points of similarity to the ancient Israelites in their worship. They have a white stone which seems to stand for purity and goodness. They have their sacred mountain, and every year resort there for sacrifice according to Jewish order, that is they have a scapegoat (an ox); their sins are placed on it and it is then turned loose in the wilderness. To put this ox to death is a crime. These people have recently come in contact with missionaries. Some of the better educated ones have been reading the Old Testament and see in its narrative the similarity to their forms of worship. One or two of their chieftains have been baptized, and all are willing to listen to the missionary because of their dislike of the Chinese.

The Bantu people of South Africa believe that there is one God, but that after creating the earth He took no further notice of it. They are captivated when told that they can find God, and give sighs of relief when they hear of some one who knows the way to Him. Tribal authority is breaking down, and thus comes the opportunity of telling them of individual responsibility. The missionary must emphasize the fact that Christ came to fulfil the law. They have many admirable qualities. They gladly share their food with one another and it is easy to teach them it is more blessed to give than to receive. They have soldierly spirits, and make aggressive Christians.

The presentation of Christ in all His fulness was agreed to be the essential heart of the missionary message today in approaching any of these false religions. It is our business to

understand the profound convictions which each one holds, and make that a stepping stone to something higher and more satisfying. We are realizing as never before that we are bound to study the various modes of thinking in a serious way, and make our interpretation of Christ along the line most natural to their way of thought, but not in a condemnatory spirit. Show them that Christianity does all that their religion can do, and more. This is a growing conviction among the whole missionary brotherhood. We should glory in the fact that we are at last laying the foundation on which they can build, and are destined soon to give way to those who should take the lead. The final word is a word of hopefulness.

#### Legitimate Missionary Objectives

What are the legitimate objectives of the missionary message was the question discussed on Thursday evening. Christianity is *Christ*, and the simple story of Christ when it gets its chance is adequate for any situation.

Mr. R. P. Wilder told of an interview with an Indian student at Oxford, after he had addressed the Indian student body on the subject, "Christianity in India," and had set forth what he regarded as the legitimate aim of Christian missions. One of the students began an attack on the British Government in India, and another stated that Christianity had made no progress in India. To that Mr. Wilder replied by giving statistics, whereupon the objector said that these figures do not count, because they are all low caste or outcaste converts. Mr. Wilder reminded him that the glory of Christianity had always been that it boiled from the bottom up. The question to be considered is whether the kettle is boiling. It is now beginning to boil at the top.

When asked what Christianity has brought that Hinduism has not already supplied, Mr. Wilder showed that according to their Shastras there is nothing for the wicked but destruc-

tion—Christianity came not to destroy but to save. A two hour interview followed the meeting, and the student was asked what he did when tempted, did he lie down under it? Then Mr. Wilder cited many instances where prayer had enabled many to win out against bitter temptation. Finally he said: "When the educated men of Asia accept Christ you will help us of the West to understand Him." There was a complete change in the man's attitude. He saw Christ as the great *universal* Saviour.

We must present Christ as the great revealer of God, the Father, and not only as the revealer but as the perfect example. Christ said, "I am the Way," not "My teachings are the Way." Lastly, our supreme objective must be to present Him as the impartor of life, and life abundant. If our work is effective, and our message accomplishes that which is intended it will result in the winning of men to Him. Our next objective will be to organize them into churches, so that they may have fellowship in prayer, in the study of God's Word and in service, churches that will be self-governing, self-supporting and self-propagating. In a word, the central aim should be to produce and develop true spiritual members of God's Kingdom.

The place legitimately assigned to educational, medical, industrial and philanthropic work was discussed briefly. There may have been a time when sanction was given only to purely evangelistic work. It is now acknowledged that in order to have a strong indigenous church there must be trained leadership, and this can come only through Christian schools and colleges. Then again, the Christian school is often the entering wedge to evangelistic work. Hospitals invariably tend to break down superstition. The people of India use the same kind of plow as in the days of Abraham, and 80 per cent of the population depend on the soil for their living. Surely it is legitimate to show them improved methods to help

the masses who are sadly undernourished. Paul said: "Whatsoever things are true, whatsoever things are just, etc." The one thing to be clearly held in mind is that the missionary is first of all the messenger of Christ, and a proper balance must be maintained between evangelism and philanthropic work.

Dr. E. W. Simpson of India suggested that a convincing test of the form of mission work most likely to produce results would be to observe what has met the fiercest opposition on the part of non-Christian forces. This was seen to be educational work and the public preaching of the Gospel.

Rev. Alexander Allan of Bogota, Colombia, speaking for the northern part of South America, told of some of the needs and objectives. A great need is to preach a real and *living* Christ; temperance movements should be spread; because immorality is rampant, every encouragement should be given those willing to marry. Fear is the dominant motive, therefore a vital faith is imperative, and happiness should be an objective. The resurrection should be proclaimed. The teaching of the Holy Spirit is vital. Education is bound hand and foot by the priesthood; we should supply a liberal education. Athletics is an objective. No Bibles are accessible, therefore we must sell Bibles and import literature. We must teach reality in prayer and peace of heart must be given. Finally, something should be done for the large proportion of agnostic students.

#### Forces to be Utilized

In the discussion of the legitimate objectives of missions, nine points were noted by Dr. Frank K. Sanders in introducing the symposium on the forces to be utilized and reckoned with. (1) The essential Christian message is the presentation of Jesus, and this message is virtually unchangeable. (2) This message should be expressed in positive terms, capable of being definitely understood. (3)

It should be a message based on conviction rather than argument, something that grows out of the inner life. (4) It should be presented with full recognition of and ample respect for that which is vital in non-Christian religions, assuming that no religion can exist for centuries unless it has some truth in it. (5) It should be adapted to the temperament, even to the prejudices of the people. The Japanese might be more impressed with the personality of Jesus, whereas the Hindu might be impressed more deeply by the thought of union with God; the African by the knowledge of Some One who has power over the forces of evil. Every race has a certain way of reacting to the divine. (6) This Christian message should be in harmony with the patriotic aspirations of the people. (7) It should be related to the social betterment of the people. (8) It must be unsectarian and undomineering. It should leave some spaces to be filled in by the native, under the guidance of the Holy Spirit. (9) The message must be Christo-centered.

If all agree to these propositions, there would seem to be very little left unsaid, but even such a message faces very real obstacles. We live in a rapidly changing world, and it is idle to say that the problem must be attacked just as in the beginning of the missionary enterprise. A general condition which greatly affects the promulgation of the Gospel is the growing spirit of nationalism in China, India and Africa which develops genuine hostility to anything Western. There is a tendency toward new thought, as it is called, among the educated young men, largely our fault because we have permitted so many keen-minded students to be in our country untouched by Christianity; and many of our educational leaders go into foreign countries who are openly hostile to Christianity. There is a growing tendency to over-emphasize the social interpretation of our religion. Some may be able to sweep young men into the visible

Church on that platform, but not everyone can succeed in producing lasting results with such a message.

In every mission field there is the desire to present the message so as to reach the hearts of those who are natural leaders of their people. We have always been eager to win students, and through the Y. M. C. A. have been remarkably successful. More and more we face the probability that soon there will be a demand on the part of these peoples to develop their own religious institutions and it is thus seen to be imperative that we find an adequate leadership, and if we are to make any advance in this direction, certain things must be true of the missionary message. It must be Biblically sane. We must study and teach the Bible by the historical method as a spiritual message from God. We must recognize what is vital in religion. Our aim must be to develop indigenous leadership. There is no question that the Japanese are doing their own thinking. They desire our help, not our leadership, and as rapidly as possible every people will take the same position. The missionary of the future must take the position: "He must increase, but I must decrease."

The economic question in its relation to missions looms large in South Africa. Up to a few years ago the native could work or not work and be quite comfortable. Under stress of circumstances today he *must* work, either for himself or for the white man. In either case it means education. The native is no longer satisfied to go naked. His wants have increased. The tribal system is rapidly disappearing and the young people are drifting into the cities. They are educated to some extent and are suspicious of both European and missionary.

#### Other Features

Other features of the Conference included messages by Prof. J. P. Xenides, who spoke of the destruction of missionary work in Cilicia, Cappadocia and other places by the na-

tionalistic madness of the Young Turks who seek to court American favor; Dr. Emily Hunt, an Indian physician, who presented the needs of "India's Children of Doom," the neglected descendants of the British conquerors of India; and Mrs. J. W. Emrich of Constantinople, who spoke on "The Great Exodus," the problem of the Near East, with which America has been grappling for the past seven years. Mrs. Emrich's work has been among women and children who constitute 90 per cent of the refugees. The most touching feature is the sheer, Christian courage exhibited by the 600 little old grandmothers. In speaking to a group of 400 of these refugees Mrs. Emrich was so appalled by their misery and need she could only exclaim: "I don't know what to say to you." One old woman stood up and said: "You'll have to tell us more about God, and show us how we can go on with this suffering and not let go of Him." The tragedy of the Near East is not so much hunger of the body as starvation for some one to care and understand.

There is a distinction to be made between the refugee problem and the child welfare problem. America and ten other countries face the need of feeding 6,500,000 people. They cannot go on indefinitely. Give these people a safety zone and an opportunity to work, and there will be an end to the refugee problem. On the other hand, there is the problem of 115,000 orphans. America has held her arms under them for seven years, and must continue to do so until there is a definite program in regard to them. The one bright spot is that they are growing up with American ideals, and with no hate in their hearts.

Mr. William M. Danner, American Secretary of the Mission to Lepers, addressed the Conference on Friday evening, taking as the basis of his talk John 15: 14: "Ye are my friends if ye do whatsoever I command you." One of Jesus' commands was to cleanse the lepers. There are about

2,000,000 lepers in the world today. Lepers are living in 32 states of our own country. Mr. Danner gave a rapid survey, with pictures, of the work being done for lepers the world over. The Korean Government has agreed to give \$15,000 toward the current expenses of a leper asylum. The King of Siam has appropriated \$4,000 and ground on which to build a complete leper asylum at Bangkok.

Dr. Zwemer's address on Saturday evening was on "Islam Today." The three common instruments of vision are the microscope, the telescope and the kaleidoscope. A true picture of Islam today should include three things: A view of the whole field, some conception of one Mohammedan and the impression that all are moving. The Mohammedan world of yesterday was of one sort, today it is another.

The Moslem question is very much alive. Islam stands for an actual fact. There are 24,000 Mohammedans in the United States, 490,000 in the Philippines, 206,000 in South America and these are the mere fringes of the problem. There are mosques by the score in Africa, three Moslem papers published in Paris and one or two in London. In all, there are about 230,000,000 Mohammedans; of these, at least 58,000,000 are in Africa, 70,000,000 in India and 35,000,000, the entire population, in Java. But there is this distinction between Mohammedanism and Christianity—Christianity penetrates, Mohammedanism spreads out.

Not a missionary to any foreign field can shake his skirts, as did Pilate, and say this does not concern me. Every mission field in Asia has a distinct Moslem problem. All authorities agree that unless the Christian Church takes hold at once all Abyssinia will go over to Islam.

The character of this religion can be described in five words: Disillusionment, Desperation, Suffering, Accessibility, Responsiveness. (1) They no longer trust Western diplomacy. In their hearts is the gall of bitter

ness against our civilization. There is something to be said for that. If we tried at one time to tell Mohammedans that Wilson's Fourteen Points were like Moses' Ten Laws, he will ask: "How about it now? When is the last British soldier going to leave Egypt? Did Syria get what she wanted? Did Tripoli get a square deal? Did Palestine?" The World War not only disturbed the German mark. It disturbed the Mohammedan mind.

(2) Mohammedans are also desperate. The Concessionists have made them so. Countries are being controlled by machine guns, and over the whole scene hovers Bolshevism.

(3) They are suffering, and that is a hopeful sign. Old sanctions are gone, unity is disturbed, they are broken in body, mind and soul. A Mohammedan in Cairo said to Dr. Zwemer: "What can a man do when he studies his religion and finds he is better than his teacher?" The young Mohammedans are better than Mohammed, and are conscious of the superiority. Then there is the pathos of their social life—illiteracy, stagnation, vice—it makes them sick unto death.

(4) Mohammedans were never so accessible as today, with three exceptions—West Arabia, Central Arabia and a part of Turkey, now in chaos. Afghanistan may be added. Roads are open everywhere. Packages can be sent by aeroplane from Cairo to Jerusalem. We are hopelessly behind when we talk of inaccessibility.

(5) They are responsive as never before. Our only limitations are funds and workers. The best selling book in the Mohammedan world today is the Gospel of Jesus Christ. In Egypt 97,000 were sold in one year. They used to quote the Koran to refute us; now they quote the Bible.

God's will is not the destruction of the Turk. None of us ever saw "Go ye into all the world," with a footnote "(except Turkey)." All the promises of the Bible refer to lands of the Near East. Anyone who is

hopeless as to Turkey should read again an editorial in the London *Times* following the Boxer uprising in China: "The time has now come to abandon all mission work in China." Now let us *begin* to evangelize the Turk.

#### Women's Meeting

An afternoon meeting was held at which women speakers were heard from South America, Sierra Leone, Korea, China and Turkey. These messages were chiefly concrete examples of the power of the Holy Spirit in transforming the life of the individual. The story was told of a man in Colombia, South America, eager to read the Word of God, who begged the local priest for permission to own a copy. This was sternly refused, but after persistent requests the priest instructed the man to seek the consent of the archbishop. This was done, but the archbishop likewise refused. However, the man had journeyed many miles, and reiterated his desire to read the Bible so earnestly that the archbishop at last agreed to make an exception in his case, and allow him to have a Bible upon the payment of \$30. Eager though he was for the copy the man was forced to return without it, for the payment of the price would mean the sacrifice of food and clothing for his family. Several years later he heard there were Protestants not far away and that he could secure a Bible for fifty cents. He began to study it, and found Jesus Christ.

A young man on the West Coast of Sierra Leone received an education in an academy of the United Brethren Mission, crossed the Atlantic and entered college in America, married a Christian convert upon his return and a son was born. The father's work was noticed by the Government. He became principal of the academy in which he began his education, made three different grammars and is now establishing vernacular schools throughout Sierra Leone. The son is now planning to study medicine in America, so as to make Christ known

among his people by means of the healing touch.

The story of Ida Gracey and her home for crippled children in China was told by Mrs. Earle A. Hoose, who was Ida Gracey's nurse from 1908 until her death. This little daughter of missionary parents was a cripple and sufferer from the age of two, but her hopeful, cheery spirit inspired and refreshed those who came to her darkened room to comfort and encourage her. One day her nurse asked how she was able to maintain her un-failing triumph when she was scarcely able to bear the pain. She replied that it was by thinking of the crippled girls in China and the home she was planning to build for them. "If I can get my friends to raise a fund for this," she said to her nurse, "will you go and take care of them?" So the two played at this game. Time went on, the money was given by those who loved the little sufferer, and in 1915 the nurse, then Mrs. Hoose, took charge of the work of the home at Kiukiang, which some one has called "a poem written by God Himself."

Mrs. Emrich told of an Armenian girl of eighteen who came with a group of refugees to a relief camp. Asked if she was in terrible pain, she replied, "No, only it was given to me to know the meaning of the Cross." The nurse thinking she was crazed, questioned her further and she replied by slipping down her one garment from her shoulders and revealed a cross burned in her flesh. "We were in a village out there," she said, "the Turks stood me up and said, 'Mohammed or Christ?' and I said, 'Christ, always Christ.' For seven days they asked me the same question and each day when I said 'Christ,' a piece of this cross was burned. On the seventh they said: 'Tomorrow if you say Mohammed, you live. If not, you die.' Then we heard the Americans were near, and some of us escaped. That is all, only now I understand Christ and the Cross."

#### A Memorial Service

A memorial service was held in

commemoration of those members of the Union who had been called Home during the year since the last Conference. As the names were read, opportunity was given for a few words of appreciation of each one's service. These names were as follows:

- Mrs. William Ashmore, Japan. Baptist. March 8, 1923.  
 Rev. Francis W. Bates, Rhodesia. Congregational.  
 Mrs. F. B. Bridgeman, South Africa. Congregational.  
 Mrs. Cyrus Clark, Japan. Congregational. Oct. 22, 1922.  
 Mrs. J. D. Davis, Japan. Congregational. July 12, 1922.  
 Mrs. John Dussman, India. Baptist. Apr. 26, 1923.  
 Rev. George F. Fitch, D.D., China. Presbyterian. Feb. 17, 1923.  
 Rev. Lorin S. Gates, India. Congregational. Sept. 7, 1922.  
 Mrs. E. C. B. Hallam, India.  
 Miss Gertrude R. Hance, South Africa. Congregational. June 23, 1922.  
 Mrs. W. J. Hanna, China Inland Mission. Aug. 19, 1922.  
 Dr. John Keene, Head of Nanking Language School, China. May, 1923.  
 Mrs. Samuel Moore, Korea.  
 Miss Julia Moulton, Japan. Reformed Church in America. May 25, 1922.  
 Rev. George W. Park, India. Methodist Episcopal. Aug. 1, 1922.  
 Mr. F. D. Phinney, Burma. Baptist. Dec. 15, 1922.  
 Mrs. H. C. Schuler, Persia. Presbyterian. July 20, 1922.  
 Bishop James Mills Thoburn, India and Malaysia. Methodist Episcopal. Nov. 28, 1922.  
 Rev. Joseph E. Walker, D.D., China. Congregational. June, 1922.  
 Mrs. Henry T. Whitney, China. Congregational. Sept. 25, 1922.

#### Farewell Meeting

One of the features of the annual Conference is a farewell meeting, at which those who expect to leave for their respective fields before the next meeting give a word of greeting. On the platform were twenty-four missionaries, who are either returning or going out for the first time. Among the number were Dr. and Mrs. Zwemer who are soon to return to Egypt. Dr. Zwemer referred to Egypt as a palimpsest of three layers of civilization: that of the Pharaohs, "the dead dogs of Egypt," that of the Greeks and Romans and that of the Mohammedans.



### Summary of Resolutions Adopted

While *habit-forming drugs* may be indispensable to proper medication of the people of the world, their enormous overproduction is resulting in evil and in irreparable injury to untold multitudes, and while

The amount needed for medicinal and scientific purposes may be comparatively easily ascertained, and

WHEREAS, All laws and treaties that have been made with the view of restricting the use, sale and transportation of opium have failed to suppress the evil,

Resolved that the International Missionary Union hereby expresses its conviction that the evil can be met only by the limitation of production to the amount actually required for strictly medicinal and scientific purposes.

And furthermore that the Governments of the United States, Great Britain, and the Netherlands be petitioned to take such steps as will lead to such restriction of production and the eradication of illicit, national and international traffic in such drugs....

Convinced as we are, that the highest welfare of all nations requires the abolition of *intoxicating liquors*, we do hereby pledge our hearty support and active cooperation in efforts to put an end to the traffic therein, and to bring about prohibition throughout the world.

The Union heartily approves the proposal of President Harding that the Government of the United States cooperate in the *International World Court*. The Union calls upon the Government of the United States to accept its full share of responsibility in bringing about an effective settlement of international problems as the participation of the United States is indispensable to successful cooperative action, and that the Government be ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life between sanely cooperating peoples.

In view of the continued *deportation of Greeks and Armenians from Turkey* to an extent threatening the extermination of these peoples in their ancestral homes, and of the fact that over 1,200,000 refugees have already gone to Greece and the Greek Government is doing its utmost to accommodate them even beyond its own resources, we believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property.

We appeal to the Government of the United States to take, with the great powers, necessary steps to secure a home land for the Armenian people with adequate guarantees

for the continuance and development of the national life of this long persecuted people.

We express our gratitude to God—

For the encouraging results that have attended the work being done for *lepers in all lands*.

For the establishment of Hospital 66 at Carville, Louisiana, brought about by the Mission to the Lepers and for the remarkable development of the work there.

For the success of the work of the Mission to the Lepers in foreign fields, a work that is being recognized by Governments in substantial Government grants and in the enactment of laws of segregation and care for lepers.

We urge all Governments of the world to take such measures as will absolutely stop all international *traffic in women and children* and hope for the time when the licensing of prostitution will cease.

We urge the foreign mission boards to maintain with unceasing care the high standard required by them from *candidates for foreign mission service* and especially to insist upon sending out only such men and women as give convincing evidence of vital faith in Christ as the only Saviour and Redeemer of mankind.

### OFFICERS 1923-1924

#### Executive Committee

President, Rev. J. Sumner Stone, M.D.  
 Vice-President, Rev. W. E. Lampe, Ph.D.  
 Secretary, H. F. Laflamme, 71 West 23d St., New York.  
 Treasurer, Rev. Frank K. Sanders, D.D., 25 Madison Ave., New York.  
 Rev. William I. Chamberlain, D.D.  
 Robert P. Wilder.  
 Librarian, J. A. Sanders, M.D., Clifton Springs, N. Y.

#### Board of Control

Chairman, David McConaughy.

#### Term ending 1924

Rev. L. B. Wolf, D.D. R. P. Wilder  
 Mrs. C. P. W. Merritt Rev. M. L. Stimson  
 Rev. A. B. Winchester, D.D.

#### Term ending 1925

Mrs. Alice M. Williams Mrs. L. H. Foote  
 Rev. George C. Lenington, D.D. Rev. S. Guy Inman  
 Rev. Harry Farmer

#### Term ending 1926

Rev. William I. Chamberlain, D.D. Mrs. W. C. Mason  
 Rev. H. C. Priest  
 J. A. Sanders, M.D.

#### Term ending 1927

Mrs. David McConaughy Rev. Philip Allen Swartz  
 P. H. J. Lerrigo, M.D. David McConaughy  
 Mrs. J. Sumner Stone

## MEMBERS PRESENT AT THE CONFERENCE

<i>Service</i>	<i>Name</i>	<i>Field</i>	<i>Board</i>
1923	Agnew, R. G., D.D.S.	China	C.M.
1910	Allan, Alexander M.	Colombia	P.
1911	Allan, Mrs. Margaret G.	Colombia	P.
1886-1888	Allen, Rev. Ray, D.D.	India	M.E.
1891	Andrews, Mrs. H. D.	Africa	I.
1910	Barker, Rev. A. H.	Korea	C.P.
1883-1889	Beach, Rev. Harlan P.	China	C.
1883	Beach, Mrs. Harlan P.	China	C.
1919	Bond, Miss Mabel E.	India	B.
1888	Bradshaw, Miss Annie H.	Japan	C.
1911	Brueckner, Mr. K. Rob't	S. Africa	C.
1916	Burket, Rev. E. S.	S. China	B.
1921	Christiansen, Miss Ruth	Africa	U.L.
1895	Clark, Miss Carrie Roe	India	P.
1922	Cleland, Miss Eunice	India	U.P.
1914-1920	Clippinger, Miss Lula M.	Africa and N.M.	U.B.
1892-1896	Craze, Mrs. H. A.	India	M.E.
1892	Cutler, Miss Mary M., M.D.	Korea	M.E.
1877-1894	Dowsley, Mrs. A.	Madras	P.
1905-1919	Emrich, Mrs. R. S.	Turkey	C.
1904-1916	Farmer, Rev. Harry	Philippines	M.E.
1887-1916	Files, Miss M. Estelle	India and Burma	M.E.
1893-1919	Fisher, Alice H.	S. America	M.E.
1923	Fisher, Miss Ernestine	India	I.
1898	Fitch, Robert F.	China	P.
1883-1893	Foote, Mrs. Laura H.	India	M.E.
1913	Fowler, Arthur B.		P.
1902	Franz, Miss Margareta	China	P.
1919	Gebhard, Rev. John G.	India	R.C.A.
1908	Gill, Mrs. J. M. B.	China	P.E.
1908	Glendinning, Miss A. E.	Gen. India	C.P.
1883-1909	Griffin, Rev. Z. F.	India	B.
1883-1909	Griffin, Mrs. Z. F.	India	B.
1913	Harris, F. F. Carr, M.D.	China	C.P.
1891	Hartwell, Rev. George E.	China	C.M.
1891	Hartwell, Mrs. George E.	China	C.M.
1916	Havermale, Mr. L. F.	China	M.E.
1916	Havermale, Mrs. L. F.	China	M.E.
1915	Heinrich, Rev. J. C.	Porto Rico	P.
1903-1908	Hondelink, Rev. Garret	India	U.P.
1903-1908	Hondelink, Mrs. Garret	Japan	R.C.A.
1915	Hoose, Mrs. Earl A.	Japan	R.C.A.
	Hunt, Dr. Matilda	China	M.E.
1906	Kirby, Mrs. H. W.	India	I.
1922	Koebbe, Miss Lydia A.	India	B.
1887-1905	Lafamme, Rev. H. F.	China	E.
1900-1907	Lampe, Rev. William E.	India	C.B.
1881-1888	Latimer, Miss Laura M.	Japan	R.L.U.S.
1918-1923	Leiper, Rev. Henry Smith	Mexico	M.E.
1914	Long, Rev. Herbert C.	China	C.
1895	Martin, Miss Fannie C.	India	B.
1902-1910	Mason, Mrs. Walter	India	U.P.
1889-1902	McConaughy, David	Assam	B.
1885-1895	Merritt, Mrs. C. P. W.	India	P.
1885-1895	Merritt, C. P. W., M.D.	China	C.
1920	Moldenke, Rev. Theodore V.	China	C.
1923	Morton, Mr. Bruce W.	India	U.L.
1891-1921	Park, Mrs. G. W.	Porto Rico	Chris.
1902	Post, Rev. R. W.	India	M.E.
1912-1917	Preston, Miss Grace	Siam	P.
1895-1903	Priest, Rev. H. C.	Japan	M.E.
1895-1903	Priest, Mrs. H. C.	India	C.B.
1878-1880	Priest, Miss Mary A.	India	C.B.
1897	Quinn, Miss Margaret	Japan	M.E.
1910	Renn, Miss M. Grace	China	I.
1899	Root, Miss Helen I.	Africa	U.B.

1916	Rugg, Rev. Earle M.	India-Ceylon	M.F.
1916	Rugg, Mrs. Earle M.	India	M.E.
1910-1915	Ryder, Miss Mary A.	India	M.E.
1882-1886	Sanders, Rev. F. K., D.D.	Burma	M.E.
1903	Scardefield, Miss Jane A.	Ceylon	C.
1884-1916	Schwartz, Mrs. Herbert W.	Arabia	R.C.A.
1902	Simpson, Rev. E. W.	Japan	M.E.
1888-1900	Smith, Rev. J. F., M.D.	India	P.
1888-1900	Smith, Mrs. J. Frazer	India	C.P.
1896	Smith, Rev. W. E., M.D.	India, China	C.P.
1913-1919	Stacey, Mrs. Hubert G.	China	C.M.
1880-1888	Stone, Rev. J. S., D.D.	India	Y.M.C.A.
1880-1885	Stone, Mrs. J. Sumner	India	M.E.
1911	Strock, Mrs. J. Roy	India	M.E.
1879-1888	Swan, Mrs. Anna Y. Davis	India	U.L.
1913-1922	Swartz, Rev. Philip Allen	Japan	P.
1869-1872	Thompson, Miss Mary A.	Russia and China	Y.M.C.A.
1917	Tyler, Mr. F. Webster	China	C.
1891	Wilder, Mr. Robert P.	Africa	I.
1889	Wilson, Miss F. O.	India	P.
1903-1923	Wishart, Miss Alice E.	China	M.E.
1910	Wood, Miss Stella	India	I.
1897-1918	Xenides, Prof. Jno. P.	India	W.M.
1868-1877	Young, Mrs. Egerton R.	Turkey	C.
1890	Zwemer, Rev. S. M., D.D.	Canada	M.E.
1894	Zwemer, Mrs. S. M.	Egypt	R.C.A.

### Statistics

Members present, 96; Boards represented, 25; Mission Fields, 26; Denominationally: The Methodist Episcopal Church had 22 present; the Presbyterians, 12; the Congregationalists, 11; the Baptists, 7; the Reformed Church in America, 6. There were 12 Canadians present.

Members having signed the roll to date number 2,014. Of these 1,537 are living members.

There were 7 young missionaries under appointment; the largest number ever present.

### Honorary Members

Mrs. Joseph A. Sanders, Clifton Springs; Mrs. Hubert Schoonmaker, Clifton Springs; Dr. Hubert Schoonmaker, Clifton Springs; Miss Alice Thayer, Clifton Springs.

Mrs. Walter Ferguson of the MISSIONARY REVIEW OF THE WORLD was the guest of the Union.

### Key of Abbreviations

B., Baptist. C.B., Canadian Baptist. C.M., Canadian Methodist. C.P., Canadian Presbyterian. Chris., Christian. C., Congregational. E., Evangelical. I., Interdenominational. M.E., Methodist Episcopal. M.F., Methodist Free. P., Presbyterian. P.E., Protestant Episcopal. R.C.A., Reformed Church in America. R.C.U.S., Reformed Church in United States. U.B., United Brethren. U.L., United Lutheran. U.P., United Presbyterian. W.M., Wesleyan Methodist. Y.M.C.A., Young Men's Christian Association.

### Key to picture: From the top down, left to right.

*First Row*:—Mrs. H. Schoonmaker, Dr. Mary M. Cutler, Mrs. Earle M. Rugg, a guest, Rev. Garret Hondelink, Rev. Earle M. Rugg, Mrs. Margaret G. Allan, Alexander M. Allan, Dr. Joseph A. Sanders, Mrs. Joseph A. Sanders, Mrs. C. P. W. Merritt, Miss Alice Thayer, Mrs. Laura H. Foote, Dr. Frank K. Sanders, Professor J. P. Xenides, Rev. E. W. Simpson, Mr. Robert P. Wilder, Dr. F. F. Carr Harris, Mrs. Walter Mason, Rev. A. H. Barker, Mr. Bruce Morton.

*Second Row*:—Alice H. Fisher, Mrs. Garret Hondelink, Mrs. H. C. Priest, Mrs. Ferguson, Rev. H. C. Priest, Mrs. Earl A. Hoese, Mrs. Allen, Rev. Ray Allen, Miss Lula M. Clippinger, Dr. Matilda Hunt, Miss M. Grace Renn, Miss C. R. Clark, Miss Lydia A. Koebbe, Rev. Harlan P. Beach.

*Third Row*:—Mrs. A. Dowsley, Mary E. R. Kirby, Miss E. E. Fisher, Miss Stella Wood, Rev. Theodore Moldenke, Mrs. Harlan P. Beach.

*Fourth Row*:—Miss M. J. Quinn, Mrs. B. Morton, Miss Eunice Cleland, Mrs. J. Roy Strock, Rev. R. W. Post, Rev. Henry Smith Leiper, Rev. John G. Gebhard, Miss Jane A. Scardefield, Miss Margaret Franz, Miss Mary A. Thompson.

*Fifth Row*:—Rev. H. F. Laflamme, Miss Mary A. Ryder, Mrs. Egerton Young, Mrs. Anna Y. Swan, Robert F. Fitch, Mrs. J. M. B. Gill, Mr. K. Robert Brueckner, Rev. E. S. Burket, Mrs. L. F. Havermale, Mrs. L. F. Havermale, Arthur B. Fowler.

*Sixth Row*:—Miss Laura M. Latimer, Mrs. J. Frazer Smith, Rev. J. Frazer Smith, Rev. G. F. Agnew, Rev. H. C. Heinrich, Rev. Herbert C. Long, Miss Mabel E. Bond, Rev. Z. F. Griffin, Mrs. H. A. Crane, Miss Mary A. Priest, Dr. J. Sumner Stone.

*Seventh Row*:—Mrs. G. W. Park, Miss M. Estelle Files, Mrs. Hubert G. Stacey, Miss A. E. Glendinning, Dr. W. E. Smith, Mrs. George E. Hartwell, Rev. George E. Hartwell, Dr. David McConaughy, Rev. Mrs. Z. F. Griffin, Mrs. J. Sumner Stone, Mrs. Herbert Schwartz.

# BBST METHODS

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

## UP-TO-DATE FACTS AND FIGURES FOR UP-TO-DATE LEADERS

**A** PROMINENT railroad official surveyed some missionary charts recently. "Those are exactly the same figures my mother quoted twenty-five years ago," he remarked. "Why don't you revise your statistics?"

Missionary history as well as geography is being made so rapidly in these days that speakers and leaders who want to be correct must be careful to make constant revisions of their statements.

The facts and comment given in this number will be eagerly welcomed not only by speakers but by program makers also.

A most interesting special program may be given by having four speakers present the outstanding facts of the last year in Africa, Japan, India and Latin America. Facts on China and the Near East will follow in a later issue.

### 1922 IN LATIN AMERICA

BY REV. WEBSTER E. BROWNING, PH.D.

#### BRAZIL

The United States of Brazil celebrated its centenary on September 7, 1922. An exposition of buildings and national products had been organized for the occasion and an entire street along the waterfront reminded the visitor of some of our own expositions, such as that of Chicago or California. There were official representatives from practically all countries of the world and many of these sent men-of-war which, anchored in the beautiful bay of Rio, presented a wonderful spectacle of both power and friendship. Many of the buildings, including that of the United States, were not complete when the exposition opened and the exposition itself has continued during the entire year. The United States was represented by Secretary Hughes and a number of other distinguished officials who accompanied him. Mr. Hughes made a most pleasing impression on the Brazilians and the fact that two of our

largest men-of-war accompanied him pleased the Brazilians very much.

The Evangelicals of Brazil celebrated the centenary by holding special services on the morning of September 7th in different parts of the Republic. In Rio they were given the privilege of coming together in the principal park and about 5,000 met for a service at 8 o'clock in the morning. Information from other points of the Republic led to the conclusion that about 150,000 evangelicals had met at that same hour in their different centers. A continental Convention of Christian Endeavor was also held during the month at Sao Paulo with delegates from various countries of South America. The Committee on Cooperation, which includes most of the Evangelical bodies working in Brazil, held a conference for a week and plans were made for the enlargement of Brazil's church work as also for the extension of the work of the schools, hospitals and social institutions.

In arranging the program for Mr. Hughes for the Sunday that he was

expected to be in Rio, it was stated that inasmuch as he is known to be a Christian man he would probably wish to attend church on that day. Consequently the day was left free and he attended the Union Church of English speech in the morning and in the afternoon a reception given him by Dr. José Carlos Rodriguez, who is one of the leading evangelicals of the country and also one of the best known newspaper and literary men.

Brazil has the largest Protestant population of any of the Latin American countries and the work very largely centers in the city of Rio de Janeiro. In that city there are about 100 preaching centers and one church, the First Presbyterian, has over a thousand members and a Sunday School with over a thousand pupils, with 18 branch Sunday-schools. This church counts among its members some of the influential men of the city, such as senators, bankers, physicians, lawyers and merchants.

The regional Committee on Cooperation sustains a central office in Rio and some of the union efforts are: a union hospital, which has been erected entirely by the Brazilian Church; a union Theological Seminary of high grade; a union literature program; an interdenominational Sunday School Secretary and a union church for English-speaking people.

#### COLOMBIA

The Republic of Colombia has long been noted as being one of the few republics of Latin America which are still very largely in the power of the Church of Rome. It maintains a concordat with the Holy See and according to the provisions of this concordat all public instruction in the Republic is under the direction of the Church. A law providing for civil marriage has existed for some time but the Church has zealously fought its being put into operation, and when a judge has felt obliged to perform such a ceremony he has been excommunicated from the Church and dismissed from his position by the government.

A year or so ago, however, some of the leading citizens of Medellin sent in a request to congress, asking that the law be interpreted in order that there might not be any further misunderstandings. This request was based on the fact that two couples who were members of the local Presbyterian Church had been married by judges who had immediately been excommunicated and dismissed. The matter finally reached the Holy See and it is a source of gratification to note that according to recent statements published in the papers of Colombia the decision of the Archbishop in regard to the law in general has been revoked and the Archbishop has been ordered to read this revocation in all the churches and to make amends to all of the judges, including even pecuniary reimbursement if they so demand. It is felt that this is a great step forward and advices from evangelical missionaries indicate their pleasure at this frank and just decision of the Holy See.

#### ARGENTINA

One of the most interesting bits of news from Argentina is a recently published telegram which states that this influential country of South America wishes to reenter the League of Nations. Soon after the organization of the League, because of a refusal to endorse in full the proposals of Argentina, this country withdrew. With the election of a new president, who seems to represent more genuinely the real sentiment of his people, the question has been reopened and there is every hope that Argentina, probably the most influential nation in Latin America, will now become a member of the League. It is interesting to note in this connection that the President of the League of Nations is Don Augustin Edwards, a Chilean, and the ambassador of this country to the Court of St. James. Like a good many other of the leading men in Chile he is a descendant of British ancestors but in every sense is a Chilean. It is an unusual

honor that the presidency of the League of Nations should be given to a representative of one of the smaller Latin American nations.

#### CHILE

A most disastrous earthquake occurred along the coast of Chile in November, 1922. As is known, this so-called "shoe-string republic" stretches along the West Coast of South America for a distance of some three thousand miles. To make this extent of territory more real it has often been noted that should one end of Chile be placed at Boston and the country extended across the United States the other end would reach the Pacific Ocean. At the widest point the Chilean territory does not exceed about 150 miles. Lying, as it does, between the Pacific Ocean and the high Andes, one of whose points is the highest on the western hemisphere, it is very often the scene of disastrous earthquakes and the one of last November seems to have been especially damaging. A great deal of property was destroyed and many lives lost.

Churches and chapels belonging to the evangelical missions in the afflicted region were thrown down and a number of church members were killed. Both the Methodist and Presbyterian missions sent representatives into the wrecked region to help in the distribution of funds and in the setting up of a program of rebuilding. The United States sent a man-of-war, which was loaded with articles to be distributed among the needy population and the evangelical missionaries carried authority from the President of the Republic to meet this vessel and to assist in the official distribution of the help which had been sent.

Since that time other earthquakes have been reported in more or less the same region and an exodus of the inhabitants does not seem unlikely. The Pan American Conference, recently held in Santiago de Chile, does not seem to have given all the results that some had been led to expect, but it at least gave the opportunity for

the discussion of many points of vital interest to all the countries concerned. Two or three countries did not send delegates, generally for political reasons, but with these exceptions all the republics of the western hemisphere were represented and the conference, which lasted about a month gave full opportunity for the ventilation of many mute questions.

#### MEXICO

Conferences are being held between the representatives of the government of Mexico and the government at Washington for the purpose of doing away with the questions which have hindered the recognition of the government at Mexico by our own government, and according to the reports which are now arriving, it seems probable that success may be secured. If this is done a long step toward more friendly relations with our nearest neighbor to the South will have been taken.

It is interesting to note that, while many are still doubtful of the value of prohibition in our own country, some of our neighbors to the South are imitating our example and are waging an energetic warfare on alcoholic beverages. At least two states in Mexico, Sonora and Yucatan, are already dry and efforts are being made to reduce the consumption of alcoholic drinks in other sections. Anti-alcoholic Leagues are being formed in many centers and newspapers, on behalf of the voters, are sounding out public men on their attitude as to prohibition. Another very interesting social problem which has been undertaken by President Obregon and his ministers is that of carrying instruction to the scattered inhabitants of the interior, particularly to the Indians who do not know the Spanish language. Among the eight or nine millions of Indians in Mexico there are about two millions who speak only their own language or dialect. For the purpose of reaching the children of these and of the others who are out of reach of any school,

the Minister of Instruction has created a federal corps of 60 "missionaries" who have established small centers where they instruct the children by day and the adults by night. It is hoped that these 60 may soon be increased to 250 and that the month, that they first planned to spend in any one center, may be increased to three. Working on this same problem, the Secretary of Education has organized what he calls "a child army against illiteracy." The pupils of the upper grades of the school who volunteer for this campaign are organized under a chief through whom they report to their teachers. Persons who are known to be illiterate are sought out and each child attempts to organize a group of such for the purpose of instruction. The child who enrolls one or more illiterates receives a recognition of an "active volunteer," and materials and instruction for his work of teaching. The child who succeeds in getting five illiterates under instruction receives a special diploma from the Secretary of Education, which certifies that he is a "good Mexican."

One of the drastic laws of the government of Mexico in regard to religious orders is that only a certain number of ministers of any religion may be allowed to reside in any one district. It is reported that in one center where there are now some 250 Roman Catholic priests the government has recently ordained that but 25 will be permitted to remain. This decision has led to considerable rioting and even bloodshed but it seems that the government stands firm in its resolution to limit the number of ministers of any religion to the actual necessities of any one city or region.

#### STUDENT CLASSES

It has long been thought that it would be quite impossible to secure entrance into the universities and other cultural centers of Latin America with anything that at all savored of evangelical truth or that should be presented by a representative of evan-

gelical Christianity. It would seem that if this condition ever existed, the situation has now been changed inasmuch as the Committee on Cooperation in Latin America, through its secretaries, is finding it easy to secure a hearing on subjects connected with cultural and social advance of the young people of the continent. Dr. Browning, the Educational Secretary, on a recent inclusive visit to the countries of South America spoke in the university centers of a number of the principal countries on some of the underlying principles of Christian education and particularly of university life as we know it here in the United States and in every case received a courteous reception. On one occasion he was introduced by an ex-president of the Republic, who is perhaps the one man most trusted in all his country, and spoke to an audience severely critical, but received only the kindest consideration. Dr. Inman, Executive Secretary, has also made a recent trip through South America, has taken part in the great Conference in Santiago de Chile and was one of the few men chosen to speak in the university of that city in representation of the foreign delegates.

It has been proved that so long as one can speak the language of the country and brings a message, he can secure a hearing. The Committee on Cooperation is now considering the possibility of having a small group of well prepared men visit the different countries of Latin America, carrying a message of good-will and fraternity from the intellectual and spiritual forces of the United States. Should this purpose be carried out, it is believed that this action would do a great deal toward dispelling the suspicions which are gradually rising in many places, especially among the cultured classes, as to the intentions of the United States, since, as is well known, the uniting in common bonds of friendship of the representatives of the culture of two countries is one of the best ways of bringing about a better understanding.

## AFRICA IN 1922

By H. K. W. KUMM, Ph.D., F.R.G.S.  
Summit, N. J.

In order to understand the developments in Africa during 1922, we must base these developments on certain geographical and historical facts. Next to Asia (17,000,000 sq. miles) Africa is the largest of the continents with 11,500,000 sq. miles.<sup>1</sup>

The population of Africa in 1922 was the following:<sup>2</sup>

Brit. Union of S. A. Colonies and Protectorates .....	58,224,000
French Colonies and Protectorates .....	42,500,000
Belgian possessions .....	14,500,000
Portuguese possessions .....	7,750,000
Italian possessions .....	2,000,000
Spanish possessions .....	244,000
Abyssinia (Empire) .....	8,000,000
Liberia (Republic) .....	2,000,000
	<hr/>
	135,218,000

Of these, 3,466,000 were Aryans and 131,752,000 belonged to African or mixed races. For data of the Indian and Malayan population of East and South Africa see British Government Blue Books. Roughly speaking, therefore, there were 3,500,000 Europeans in Africa and 132,000,000 people belonging to native races in 1922, one hundred million under the control of Britain and France and only 10,000,000 in Liberia and Abyssinia independent.

The first modern settlement of Aryans in Africa was founded in 1652 by the Dutch near Cape Town. The Portuguese had not provided settlers, though they had discovered the coasts of Africa. After the Dutch came the French Huguenots in 1685. The Cape of Good Hope became British in 1814.

Modern exploration in Africa, leaving out of count the visit to the Congo by the Portuguese in 1482, to the Cape of Good Hope in 1483, and thence to India 1487-88, began with the founding of the African Association in 1788 in England.

James Bruce's journey to Abyssinia preceded this by a few years

(16), but it was through Mungo Park's journeys (1795-97 and 1805) that Europe became interested in Central Africa. Today, with the exception of a few hundred square miles in the Sahara, Africa is geographically known.

Protestant Christian Missions began in Africa in 1737 when the Moravians sent out their first missionaries to the Gold Coast and to South Africa.<sup>3</sup> Britain joined in the work when the Society for the Propagation of the Gospel sent its first men to the Gold Coast in 1751.<sup>4</sup> As for the U. S. A., she had her first foreign missionaries trained at Princeton, New Jersey, under Rev. Dr. Witherspoon. Rev. Samuel J. Miles of Newark and Rev. Ebenezer Burgess landed as the first American missionaries in West Africa on the 13th of March, 1818.<sup>5</sup>

In 1922, about one hundred Protestant Foreign Missionary organizations were at work in Africa. Of these, thirty-five were American societies.

In 1261, more than two hundred Franciscan missionaries died as martyrs in the Nile Delta.<sup>6</sup>

On June 30, 1315, Raymond Lull gave his life as a martyr at Bugia.<sup>7</sup> We have no time here to deal with the history of the R. C. missions, except to say that the Reformation in Europe gave through the Jesuits (Rome's reply to the Reformation) a new impetus to the Foreign Missionary enterprise of the Papal Church and this culminated for Africa in the organization of the Pères Blancs (White Fathers) Mission founded in 1876-1877.<sup>8</sup>

In 1922 Africa was divided into fifty-six R. C. Mission districts in

<sup>3</sup> "A. History of Christian Missions in South Africa," by J. Du Plessis, London, 1911, p. 52.

<sup>4</sup> "Geschichte der Evangelischen Mission in Africa," von D. Julius Richter, Guetersloh, 1922, pp. 66 and 264.

<sup>5</sup> "History of African Colonization," by Dr. Archibald Alexander, Philadelphia, 1849, pp. 52, 99 and 100.

<sup>6</sup> "Les Missions Catholiques d' Afrique," by Leon Bethune, Lille, 1889, p. 3.

<sup>7</sup> "Histoire des Missions Catholiques," by B. Henricz, Vol. I, p. 81.

<sup>8</sup> Karl Kumm, "Ramon Lul," *The Princeton Theological Review*, April, 1923, p. 302.

<sup>8</sup> Richard F. Clarke, "Cardinal Lavigerie," London, 1889, p. 130.

<sup>8</sup> "Les Missions Catholiques d' Afrique," by Leon Bethune, Lille, 1889, p. 19.

<sup>1</sup> "Geography of Africa," by Edward Heawood, p. 3.

<sup>2</sup> The Statesman's Year Book of 1922.



## MISSIONARIES SENT BY AMERICAN SOCIETIES TO AFRICA—1922 11

<i>Society</i>	<i>Men</i>	<i>Wives</i>	<i>Unmarried</i>		<i>Total</i>
			<i>Women</i>		
Africa Inland Mission .....	3	1	10		14
American Baptist Foreign Mis. Society	2	1	0		3
American Board of Commissioners for For. Miss. ....	3—(1 phys.)	1	4—(2 phys.)		8
American University at Cairo .....	4	0	0		4
Board of Missions, Methodist Episcopal Church, South .....	1 phys.	0	1		2
Board of Foreign Missions, Methodist Episcopal Church .....	2	2	0		4
Board of Foreign Missions of the Pres- byterian Church in the U. S. A. ....	1	1	1		3
Board of Foreign Missions, United Luth- eran Church in America .....	4	3	0		7
Board of Foreign Missions of the United Presbyterian Church of N. A. ....	10	4	26—(1 phys.)		40
Christian and Missionary Alliance .....	4	2	5		11
Christian Missions in Many Lands (Ply- mouth Breth.) .....	0	0	1		1
Congo Inland Mission (Mennonite Cen- tral Conf.) .....	1	0	0		1
Foreign Division of International Com. Y. M. C. A. ....	1	1	0		2
Foreign Mission Board of the Brethren in Christ Church .....	2	1	0		3
Foreign Mission Board of the National Baptist Convention .....	1	2	0		3
Foreign Mission Board, Southern Bap- tist Convention .....	2—(1 phys.)	2	0		4
Foreign Missionary Society of the Breth- ren Church .....	0	0	1		1
Foreign Missionary Society United Brethren in Christ .....	0	0	2		2
Genl. Council of the Assemblies of God, Foreign Mission Department .....	2	1	3		6
General Mission Board of the Church of the Brethren .....	2	0	0		2
General Mission Board of Foreign Mis- sions Church of the Nazarene ....	0	0	3		3
General Missionary Board of the Free Methodist Church of North America	0	0	2		2
Lott Carey Baptist Foreign Mission Con- vention .....	1	1	1		3
Missionary Board of the Church of God	2	2	1		5
Missionary Society of the African Meth- odist Episcopal Zion Church .....	2	1	0		3
Scandinavian Alliance Mission of North America .....	0	0	1		1
South Africa General Mission .....	2	1	5		8
Sudan Interior Mission .....	2	2	4		8
United Christian Missionary Society ...	1	0	2		3
United Missionary Society of the Men- nonite Brethren in Christ .....	1	0	2		3
Woman's American Baptist Foreign Mis- sion Society .....	0	0	2		2
Woman's Foreign Missionary Society of the Methodist Episcopal Church ...	0	0	5		5
Woman's Missionary Society of the United Lutheran Church in America	0	0	1		1
TOTALS .....	56—(3 phys.)	29	83—(3 phys.)		168

11 Prepared by the S.V.M. for this article. All new missionaries are recorded except those of the Seventh Day Adventists from whom no report was received.

which some seventeen R. C. missionary societies were at work.

During 1922, the U. S. A. sent out sixty-seven Student Volunteers as new missionaries to Africa<sup>9</sup> belonging to twenty societies. The largest number of new missionaries was sent out by the United Presbyterian Board to Egypt and the Eastern Sudan. This Church has lately begun a new work full of promise in Abyssinia.<sup>10</sup>

The most successful American Mission among pagans in Africa is that of the Presbyterian Church North. The report for 1921-1922 tells of eight new missionaries being sent out, seventy-four missionaries were at work in the field (Guinea Coast). There were twenty self-supporting churches, 39,811 communicants, 2,886 added during the year, 34,286 catechumens and 72,810 children in the Sunday-schools. There were 705 out-stations with 1,401 native agents at work.<sup>12</sup> This work includes the remarkably successful Elat Station with its 18,000 church members and adherents.

Let us now look at the oldest society at work in South Africa, the Moravian. The report says that the work in Johannesburg and Cape Town has been difficult, that home government has been successfully introduced into many of the mission congregations. The result of the state examination at the teachers' training school at Mveyane was excellent, seventy-eight passed out of eighty-six.<sup>13</sup>

Now to take a smaller society, the Southern Baptists with five stations in Nigeria and twenty-seven missionaries (9 men) the mission has three churches in Lagos self-supporting and helping a fourth in the suburbs. Converts of this society traveling as traders and government officials into Northern Nigeria have organized

small congregations at Zaria, Jos and Minna.<sup>14</sup>

The report of the "Society of Friends" on their foreign mission stations in East Africa concludes as follows: "It may be difficult for some of us to adjust our minds to the new situation which is rapidly developing in Africa. Once the work was all of pioneer type. The missionary had to do everything. Now the period of pioneer work in our present territory is being supplanted by a period of consolidation. A native church is rapidly coming to the fore. From now on the efforts of the mission must center increasingly on the training of the African leaders to do the evangelizing and Christianizing of the territory."<sup>15</sup>

There is one branch of Christian service that has not yet been developed by Christian missions in Africa, and that is, to train natives as medical men to take the place of the famous African witch-doctor. Not a single medical school is in existence in the whole of Central Africa.

There has been some medical teaching in North and South Africa in Algiers, Cairo,<sup>16</sup> Cape Town, the University of South Africa and the University of the Witwaters Rand.<sup>17</sup> The last three have been giving, since 1920, a full five-years' course.

A committee lately established by Christian Medical Students in the U. S. A. for Medical Research in Africa may, in time, develop a medical college among the Negroes of the "Dark Continent."

The two movements, besides the growing influence of Christian Missions that have become more accentuated during 1922 are first, the continued and persistent efforts of Mohammedan propagandists to spread the faith of the Crescent in Africa, especially in the Sudan. Government reports have referred to it, the geo-

<sup>9</sup> The Student Volunteer Movement Bulletin, May, 1923, p. 136.

<sup>10</sup> Foreign Mission Handbook of the U. Presb. Ch., 1923, p. 97.

<sup>12</sup> 85 Annual Rep. Board of Foreign Missions, Presb. North, New York, 1922, p. 95.

<sup>13</sup> Proceedings of the Soc. for Prop. the Gospel among the Heathen, Bethlehem, Pa., 1922, p. 119.

<sup>14</sup> Ann. Rept. Southern Baptist Convention, 1922, Jacksonville, Florida, p. 202 et al.

<sup>15</sup> 27th Ann. Rep. of the Am. Friends Board of Foreign Missions, Richmond, Ind., p. 15.

<sup>16</sup> The Statesman's Year Book for 1922.

<sup>17</sup> The South and East African Year Book for 1923, London, p. 47.

graphical societies have recognized it and the missionary societies are planning to deal with it.

The second movement, Nationalistic and Racial in Egypt, East Africa (Hindu), West Africa (Gold Coast and Nigeria), and South Africa is still growing. The word self-determination is used far and wide through Africa and not always with happy results. As Christian people, we cannot but welcome it, but missions have to do their best to safeguard this movement against excesses.

It is a subject that should be considered at an Africa Conference of the Foreign Mission Boards.

The daybreak of the "Dark Continent" has passed. Light has penetrated into its darkest recesses. The wealth of her flora and fauna, of her minerals is coming to the world's markets. Her children have opened their eyes to a new day of hope.

#### INDIA IN 1922

By SIR JAMES C. R. EWING, D.D.

The year 1922 witnessed substantial progress in the development of the National Christian Council in India. At the beginning of the year this body in its older form, and original name, the National Missionary Council, at its meeting in Poona, enjoyed the advantage of a visit from Mr. J. H. Oldham, Secretary of the International Missionary Council.

On that occasion he presented to this body of representatives of Protestant Missions in India, an elaborate and far-reaching plan, designed to bridge the gulf which had begun to appear between the Indian Church on the one hand, and the various Foreign Missionary Societies on the other. Dating from the time of Dr. Mott's visit following the great Conference of 1910 in Edinburgh, Provincial Councils of Missionaries had been formed and developed, with a National Council including the entire country. These bodies were regarded in the outset, as functioning for the special purpose of conference with one another, and the adjustment of ques-

tions of missionary comity and the like, amongst the various foreign missionary bodies. Efforts were made to enlist the sympathies and cooperation of leaders in the Indian Church, but with very little success. It had become evident that the main tendency of the organizations referred to, was in the direction of separation and alienation between the organized Church in the country and those who had come from the West, rather than in binding them together in bonds of sympathy and hearty cooperation.

A conspicuous and powerful element in the situation was the new Nationalism which has assumed such unprecedented proportions since the close of the Great War. An extreme sensitiveness in relation to the dominance of the Church by foreign workers, and even by foreign funds, showed itself in every branch of the Church.

The scheme proposed by Mr. Oldham and, after very prayerful and careful consideration, approved by the meeting at Poona, was designed to meet and to adequately deal with, difficulties inseparable from the new currents of thought, which were moving throughout the Churches.

First of all there was a change of name. The National Missionary Council became The National Christian Council, and provision was made that in future the membership of that body should consist of as nearly as might be possible, equal numbers of Indians and foreign missionaries. In furtherance of the main idea, namely the doing away with everything which militated against the fullest spirit of cooperation between East and West, plans were made looking to the introduction of a large and important Indian element on the staff, not only of the National, but the Provincial Councils.

Toward the close of the year a second visit was made by Mr. Oldham, during which very full and frank discussion of all the questions involved was shared in by large numbers of the leaders of the Indian Church and representatives of the Missionary So-

cities. The result of these discussions seems to have been most salutary, and there is good ground for hope that we shall soon see in India a powerful Christian body which will enlist the sympathy and active cooperation of the entire Protestant Church, and guide its entire membership onward to a point where no longer each shall be "looking upon his own things," but with a definite readiness to labor together in the tremendous task before them, shall gain new strength and enthusiasm for the work for which all are jointly responsible.

It is difficult for anyone in the West to appreciate the real conditions which characterize the India of today; in fact it may be fairly acknowledged that it is impossible even for those who live in the midst of them to measure adequately the forces which are actively at work amidst the vast and heterogeneous population of the peninsula.

Non-cooperation still flourishes, although the non-cooperators have separated into mutually antagonistic groups, all bent, however, upon embarrassing the Government in its efforts to give to the people the Home Rule for which they clamor. It must be acknowledged that in the direction of introducing Indians to public office, and committing to them large responsibilities in the various departments of the Government, rapid progress has been made. The Englishman believes that the introduction of the new system must if it is to succeed, be gradual, and in this the majority of the population agrees. The Extremists, on the other hand, continue to embarrass the progress of general reform, by the extravagant and unreasonable demand that the fullest possible share in government should be granted them without any delay. Meanwhile Mr. Gandhi, since the early days of 1922, has languished in prison. Many of the non-cooperators are now bent upon carrying out a scheme to render inoperative the Legislative Councils, by seeking admis-

sion to them with the avowed purpose of obstructing all their proceedings. A great blow has been dealt to the organized opposition to the government plan for the transference of authority by the renaissance of the old antagonism between Hindu and Mohammedan. The truce which had been formed between these chief elements of the population under the influence of Mr. Gandhi has been violated in many parts of the country. Riots and bloodshed have occurred in many localities, especially in the Panjab. Tremendous efforts are being made to heal this breach, but do not give any promise at present of success, in view of what we know to be the centuries-long antagonisms which have kept these great populations apart in the past.

Missionary reports for the year speak in unmistakable tones of hopefulness. Schools where the Bible is taught are crowded with students. Inquirers are numerous, and baptisms especially amongst the lower castes, have been no less than in previous years. Individual congregations and groups of congregations report much growth, and a decided increase in the spirit of responsibility felt by the church-membership at large.

One fact which the whole Church must lament is the necessary curtailment of the work of some of the great English societies, notably the Church Missionary Society and the London Missionary Society. This has incidentally led to certain modifications in their plans of working as well as in a decided decrease in the number of foreign workers. It is most earnestly to be hoped that these reductions may be only temporary, and that with a fuller recovery on the part of Great Britain from the effects of the Great War, she may be found again with her old spirit taking a fuller share even than she has borne for so many years in the tremendous task of giving the Gospel of Christ to the many millions of people to whom she has been and is bound by peculiar bonds.

# The Woman's Foreign Mission Bulletin

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

*Editorial Committee:*

## **A NEW COMMITTEE WITH A GREAT TASK**

By MRS. WILLIAM BOYD, Germantown, Pa.  
Chairman of the Committee on Foreign Students in America

The approaching college season with thousands of students flocking to educational centers is a time of great inspiration and promise for the future.

If this is true of our American future, how much more significant is it in those lands of the Orient and nearer countries with their millions bound by ignorance and superstition from which the few have been awakened and are coming in larger and increasing numbers to American colleges and universities. These numbers are few in comparison with the populations from which they come but 10,000 students from foreign lands form a no mean part of our student body.

The Committee on Friendly Relations among Foreign Students in America, in a leaflet entitled "Master Keys to the Doors of Nations," asserts that these 10,000 students from other lands can open or close the doors to the Christian enterprise.

A letter written last year from a man of thought and influence in Peking asserts that "more Chinese students give up their faith in Christ and Christianity while studying in the United States, than become Christians during that time."

The fact that these foreign students in America will have an influence in their homelands in the realms of social, educational, political, moral and religious life out of all proportion to their numbers and experience because they will have the best equipment for leadership along these lines, puts a great privilege and an urgent duty upon every Christian man and woman in America who has any contact with

student life to capture these in our midst for God and His Kingdom.

The new Committee on Foreign Students, in connection with the Federation of Women's Boards of Foreign Missions, interprets these facts into terms of Board and Church responsibility.

There are more foreign women students in our various American institutions of learning each year than there are missionaries sent out yearly by all the Women's Boards together.

What a tremendous loss to the Christian enterprise, if these students return home with the prestige of foreign learning and use this prestige to belittle and oppose Christian teaching and education! Every one of these students should be sent back home as an ally, enthusing the people in those lands with the Christian spirit felt in America.

Is there any greater missionary work to be done than this?

The Federation Committee does not propose to duplicate the many accomplishments of other similar organizations but desires to become the channel for the exercise of Board responsibility, through which individual churches in strategic educational centers, and qualified individuals within these churches, may work out efficient methods for accomplishing our ideals and translate these methods from theories into results and facts. Our aim is to emphasize the Church as the home of the universal Christian family, to give personal friendship to the individual and to open the hearts and homes of the women who constitute the Church in a large measure to these young women in a strange land, in such a way as to meet real needs of life and to exalt the Christ.

College dormitories and young student companions do not speak loudly

of the Christ life in terms of love, home and true friendship to these girls coming into a new environment with their new freedom. The work must, therefore, become much more personal than can be accomplished by social functions, by occasional visits or by lectures, clubs and talks. The real work will be by the silent influence of a personal life and friendship, individual consecration such as a mother gives to her daughter.

A few illustrations of this individual friendship may emphasize more concretely what the Federation Committee believes essential to far-reaching success in bringing family and Church life into the consciousness of these future women leaders.

A Chinese girl, of exceptional ability, received her B.A. degree in a Western denominational college. She expressed to one of the Board women her great desire to study in a larger institution and take her master's degree in science as an aid to the higher education and standing of women of her country.

Both were attending a missionary convention at the time and it chanced to be the 20th wedding anniversary of the Board member. A letter from her young daughter at home read thus:

"We've wondered what would give you the most pleasure on this anniversary day. You seem well supplied with china so in a family council this morning, it was suggested that possibly you would like a gift of *living China* best of all, therefore we agreed to write that if you wish to do something for this young Chinese girl in whom you are so interested, we will all join in making your efforts a genuine success."

How much greater this gift of sympathetic helpfulness to do a desired work than the costliest gift of material value!

The Chinese student became a member or really a daughter of the family, since the home was in a university city. She took her M.A. degree in physics with highest honors and stayed on a second year to do some public work for the Board which she represented. Returning to China to hold a responsible position at the head

of a high school she wrote back to her "American Mother" thus: "Of course I value the opportunity I had to study and take my master's degree, but the greatest things I learned in America, the things which will serve me best in China, I learned by living with parents and children in a Christian home. These are invaluable to me. How often now do I long to go up into your room, where by counsel and prayer my difficulties were banished. What a privilege to really know the Christian American home influence in this lovely and loving way. I pray God to make me a real mother to many needy girls of my own land."

A young Japanese girl crossed the Pacific on one of the great steamers. As she neared San Francisco she confided to a woman who had been friendly with all the student girls on board, that she had to go to New York and was afraid to go alone. She knew a Japanese family in San Francisco who could buy her ticket and put her on the train but she had heard that it took a week to go to New York. This church woman had been traveling in the Orient with her family and naturally enjoyed privacy of drawing room and meals. But the need of "one of these little ones" made a louder call than comfort. Miora was attached to the family party and during the week learned much of American life and custom. Later, while at school she spent many week-ends in this home and in trying to express the impression received she said, "I love America, in Japan our homes are all walled and everything faces in, here homes all face out and seem to send out their welcome like the Christ saying 'Come unto me and find rest.'"

Two sisters, bereft of their parents, but left with a comfortable home and sufficient means, nearing middle life and unmarried, found life lacking in zest and real interest. They wearied of social functions and even of missionary meetings, they really couldn't read or travel all the time.

They became interested in a Chi-

nese girl in New York who had more ambition than money for her education. Their fine family home was in the village of one of the large women's colleges. Leaving their New York apartment with its ennui, they opened their real home and undertook the college education of Su Ling.

By the time she was graduated and returned to China another charming girl was found to take her place. Su Ling was married and when little Su was expected they found almost a mother's joy in sending the mother the latest scientific information and with their own hands made the little layette which was Chinese in appearance but American in all its standards of health and comfort. That same old family home has interpreted Christian living and standards already to three splendid foreign students.

A Y. W. C. A. student worker came one day to a sympathetic Christian woman who had always had a large family and told of a little Chinese doctor sick in the college hospital and said the doctors couldn't understand her case. They had decided she couldn't get well in the hospital but knew not where to send her while she pleaded ever that she could not go away.

The woman went at once and took her to her suburban home. She tempted her appetite, put her to rest in the garden under the lovely elm trees, gave her some beautiful crochet work and restful recreative books of American girl life—but little improvement resulted and she daily found the weary, anemic girl sitting with a medical book trying to absorb some of the mysteries of the human eye.

Three weeks passed before the reserve was broken by the tenderness and care of her new-found friend. Sitting alone one day on the porch—swinging the mother drew her to her and said, "Mary, please, now, tell me all about your trouble. What is making you sick? Tell me and let me help you." The flood-gates opened and the tears which had been held back so long flowed freely—then she told her story thus:

"I graduated in medicine in a mission school in China which was situated in our city. My father who is a Buddhist believed in education for his daughters as well as his son and sent us to the mission school though we always lived at home.

"One of the mission doctors became my good friend and I went with her up to Siberia during the war. While there I saw the wonderful opportunity for service to my people and also how poorly I was equipped for fine medical work. I talked with my doctor friend about study in America and she having been graduated in medicine some twenty years ago said if I had twelve hundred dollars I could study in America two years. I knew my father had this sum of money which he had saved by great effort for his only son's education. I persuaded him to let me use it to study in America and that the extra proficiency I gained would enable me to pay it back and to help my brother to get a fine education. My missionary friend raised a fund for my expenses to America and I arrived at the college with my \$1,200.

"I find conditions have changed since my doctor friend studied. I have been here only one year, I have not completed any of the special courses started, I *must* finish my work on the eye, ear, nose and throat and my money is already far spent. I took cheaper rooms twice, I went with only one meal a day and without needed clothing to save my money. I got weak and couldn't sleep at night for thinking of my plight. I couldn't ask my father for more money for he had it not and unless I could finish I had robbed his only son of an education. I could not appeal to the missionary society, for while I believed and was a lover of Christ in my heart, my father had forbidden my mother, my sister and me to join the mission and while I lived at home I must obey him. I could not even write to my doctor friend as it would seem to cast blame on her who had been so kind to me. I could tell no one here for I could not beg and finally I felt as if my mind was giving way and they

took me to the hospital and I was very ill."

Ah! she didn't understand that the Christ spirit was for just such a child as she. Her new-found friend promised the needed help to make her course a success and not being able to provide it herself wrote the full story to the denominational society in whose school she had been educated and they undertook most gladly the financial task. Then she began to get well. After two months of rest and good food with loving care in this home the College Secretary arranged for the inspiration and spiritual uplift in a Summer Student Conference and then for her to serve as doctor in a girls' camp for the rest of the summer. The autumn found her fit for work and another year of graduate work made her quite proficient in her chosen field. She is now in a large women's hospital in China, grinding glasses, operating on eyes, ears and throats in loyal service to her needy people.

What did she think of it all? Before going back she joined the church of her missionary school denomination, different from that of her American family home, but said, "I have come to know what real Christian life means by knowing real Christian friends. I am sure I can make my father understand it all and I hope to win his consent for the whole family to be Christians."

These true incidents could be multiplied but in comparison with the number of students here and the number of Christian women and homes which could be devoted to this service they are pitifully few. It is not always necessary that there be a fine home and plenty of money. We could tell of the devoted farmer's wife, a college graduate, of little means, who did her own work who always for years had a Chinese student from her own college in her home during the vacation time. One student there told of the joy it was to skim the rich cream, to see the yellow butter come in the churn, to pick the luscious

cherries and learn to make a pie, to see the fragrant honey come out of the hive and the large baking of bread from the coal oven, all new and rich experiences to a Chinese boarding school girl.

It is not the elaborate provision made but the willing loving companionship which carries with it the spirit and message of the Christ.

One of the difficult phases of this undertaking lies with those students who are independent in their financial resources or who come on Government scholarships. The need for tactful effort here is greater while the avenues of approach are fewer and less accessible.

The work for women is closely interwoven with that for men from the same countries and while the latter need fathers and brothers to make it a success there is much of the woman and home influence needed to give a clear interpretation of American home life and of Christian sincerity.

A stalwart son of a missionary woman, living at home after his university graduation, was asked how he liked having these foreign people about and replied, "It has some objections, I know, but it makes my mother's Christian profession a real and practical testimony to me, rather than a mere theory. I feel this to be the great need of the Church so I would not utter a word of criticism or protest."

"As workers together with Him," therefore, the Committee on Foreign Students of the Federation, hand and hand with all the other agencies which are alive to the need and sincere in their endeavor, can bring such an atmosphere of Christian friendship and helpfulness, through social agencies, by the welcome of the churches, in Christian homes and by devoted hearts, to the lives of these foreign young people who are with us, that they will return home a powerful asset to the Church in its great Christian service to their native lands. Shall we become one hundred per cent efficient?



# Woman's Home Mission Bulletin

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

## LIFE, A QUESTION

Life? and worth living?  
Yes, with each part of us—  
Hurt of us, help of us, hope of us, heart  
of us,  
Life is worth living.  
Oh! with the whole of us,  
Will of us, brain of us, senses and soul  
of us,  
Is life worth living?  
Aye, with the best of us,  
Heights of us, depths of us—  
Life is the test of us!

—*Corinne Roosevelt Robinson.*

## CITIES AND URBAN INDUSTRIAL RELATIONS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions for 1922, John McDowell, *chairman.*

Cities are more important today than ever before in the life of the nation, and no institution is more vital to the welfare of the city than the Church. Henry Drummond, after criticizing the Church very severely, went on to say: "If it were mine to build a city the first stone I should lay would be the foundation stone of a Christian church." We believe this is the verdict of every man who knows the needs of the modern city. No one who knows the present situation in our own land will doubt or deny the far-reaching influence of the city in our life. It is becoming more and more the dominant factor in American life. It dominates in politics, in education, in industry, in social life, and is rapidly becoming a dominant factor in our religious life.

Now that more than one half of our population live in cities we do well to give the city a large place in our program. The opportunities for cooperative work are unlimited in this field. Indeed facts are at hand which make it perfectly clear that if our cities are to be Christianized a larger and more effective cooperative program by the Protestant denominations is imperative. The day has passed

when an individual church, or a single denomination, however well equipped or organized, can meet the needs of the modern city. The situation is such that cooperation on the part of denominations is no longer optional. It is a necessity if the cities of our land are to be held for Christ and if the Christian resources, in terms of men and money, are to be used in the most effective way. Up to date the Protestant churches have been long on the cooperative spirit in city work, but terribly short in actual cooperative service.

Our problem is not primarily one of spirit. That we believe is already here. The problem is rather one in terms of an effective, cooperative organization through which we can secure a unified approach to the problem and also work out a unified program for solving it. Progress has been made, and we believe that with continued effort we shall ultimately be able not only to embody a cooperative spirit, but to evolve a cooperative organization. Such an organization will do at least seven things:

- (1) Provide an adequate religious ministry for every section of the city.
- (2) Eliminate all waste of effort.
- (3) Develop whatever special types of work may be needed in order to meet the religious need of the city.
- (4) Plan as far as possible for definite parish and denominational responsibility.
- (5) Project cooperative neighborhood programs wherever such programs are demanded.
- (6) Coordinate the welfare work of the churches.
- (7) Insist on a thorough Christianizing of the entire city.

While all the major denominations are now conducting work through specific departments on city and immigrant work, yet it is becoming more and more apparent that the needs of the city cannot be fully met apart from thorough-going cooperation on the part of these agencies. Further-

more, it is self-evident that the Councils are not the only national agency in the field. There are other national agencies giving special attention to cities; such as the Federal Council of Churches, the Y. M. C. A., the Y. W. C. A., and the Committee on Social and Religious Surveys. These are devoting a great deal of time and a large sum of money to the problem. There have been several conferences of representatives of these national bodies. Progress has been made in a better understanding of their relationships and of their responsibilities. The formation of a joint council of these agencies gives great promise of eliminating all overlapping and all duplicating in this field.

There has been prepared and published a Christian Code for the City in terms of group needs and possibilities. This pamphlet\* has had wide circulation and is in great demand not only by ecclesiastical organizations, but by other organizations interested in welfare work. The pamphlet covers such topics as these: "Community Goals for Boys Twelve to Eighteen Years of Age," "Community Goals for Girls Twelve to Eighteen Years of Age," "Community Goals for Young Women and Young Men," "Community Goals for Foreign Born Neighbors," "Community Goals in the Field of Recreation," "The Cultivation of Social and Civic Ideals." This is just the beginning of a large cooperative program in terms of city needs under the auspices of these joint national agencies.

The Committee on Social and Religious Surveys has completed a survey of St. Louis, Mo., and Springfield, Mass., and is contemplating other studies. It is committed to a study of the smaller city, a city of from 25,000 to 50,000, of which class of cities there are today in our land 143. A study of the city of this type is very much needed just now in order

to suggest a method of approach and a technique by which all of these lesser cities may see their religious task as a whole and be better prepared to project their program in the interest of Christianizing the city.

#### **STUDENT FELLOWSHIP FOR CHRISTIAN LIFE-SERVICE**

From the report of the Committee on Recruiting of the Home Missions Council and Council of Women for Home Missions for 1922.

As reported a year ago, local home service groups of various names were in existence or being organized in various denominational colleges and other educational institutions in different parts of the country. By conference and correspondence more groups were found to be in existence than had been reported previously. It was clearly evident that the time had come for calling together representatives of these groups for such further steps as seemed wise. The outcome was a student conference at the University of Illinois on February 17-19, 1922, at which the Student Fellowship for Christian Life-Service came into existence. At that conference there was a registration of fifty-four student delegates, twenty-six men and twenty-eight women, from thirty-three institutions in twelve states from Kansas to Massachusetts.

At this Conference the following expression of purpose was adopted:

(1) Our ultimate purpose is a fellowship of all students dedicated to Christian life-service.

(2) Since there is a fellowship of students dedicated to Christian life-service abroad, it seems expedient that we devote our attention to unite students dedicated to Christian life-service in America until our ultimate purpose can be realized.

(3) Our present purpose is to unite those students committed to Christian life-service in prayer, study and vigorous effort to make America Christian for the sake of the world.

(4) Furthermore, it shall be our purpose to enlist the aid of, and to cooperate in every way with, the exist-

\* May be obtained from the Council of Women for Home Missions, 156 Fifth Ave., N. Y. City. 5 cents, \$5.00 per 100.

ing agencies sharing our purpose to Christianize the world.

Early in May the Executive Committee of the Student Fellowship met in New York City. By conference, visitation of board offices, and fellowship with the secretaries of the Boards, thorough cooperation was developed between the two Councils and the Executive Committee of the Fellowship. This committee held a second meeting in Chicago, Illinois, August 29 to September 1, 1922. At that meeting a gift of \$5,000 to the Fellowship was announced. At this time the office of the Fellowship was transferred to 25 Madison Avenue, New York City, to quarters provided by the Student Volunteer Movement in order that there might be the closest interchange of ideas and methods of the two recruiting agencies.

The first conference of the Student Fellowship for Christian Life-Service, meeting at the University of Illinois, December 8-10, 1922, including student representatives from twelve states and thirty-three schools, constituted itself a national convention of the Fellowship and adopted a constitution for the more efficient conduct of its business and extension of its activities. The problem of membership was restudied from every angle, and the decision of the Conference of February, 1922, to limit membership to those committed to full-time service in the distinctively Christian vocations was reaffirmed; local groups were left free to adjust themselves to the local situation, even to the extent of admitting others to associate membership of some form.

The Conference decided upon a suggested annual gift of one dollar a member with the understanding that additional financial support be sought from outside, especially from the various Home Mission Boards which have been interested in the Fellowship and with which the Conference reaffirmed its desire to cooperate in every way.

The Conference recommended that the delegates on their return to their various campuses seek to organize

local groups, keeping the Fellowship idea foremost, working as far as possible through organizations already existing but maintaining close contact with the national headquarters of the Fellowship.

#### Later Fellowship News

A Southern Regional Conference was held at Atlanta, Georgia, April 6-8, 1923, attended by delegates from nine states. The Christian spirit was truly manifested in friendship and fellowship between white and Negro delegates. Among the speakers were Dr. Ashby Jones, of Atlanta; Mr. Peter Shih, of China; Dr. Isaac Fisher, of Fisk University; and Dr. Andrew Sledd, of Emory University.

April 20-22 a Fellowship Conference was held at Yale, some fifty students from New York, New Jersey, Massachusetts, and Connecticut attending. Holland, Russia, China, Greece and Africa were among the homelands represented by the student delegates. Dr. Aggrey, of Africa; Dr. Charles A. Brooks; Rev. Ralph Harlow and Bishop Paul Jones addressed the group. The continuation committee represents Amherst, Boston University, Vassar, Smith, Connecticut College, Yale, Massachusetts Agricultural, New York University, Princeton Seminary and Biblical Seminary.

The Intercollegiate Fellowship Union of Greater New York was organized on April 27th.

A fall conference is being planned for October 12-13 at Wallace Lodge, Yonkers, N. Y. Those interested in the Fellowship will find news of interest in *The Student Challenge*, published four times a year at 25 Madison Ave., New York City.

#### OUR WORK DIVINE

But since to human hands like ours

Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers to Thine?  
To word and work shall not our hands

Obedient move, nor lips be dumb,  
Lest, through our sinful love of ease,  
Thy kingdom should delay to come?

—Selected.

# NEWS FROM MANY LANDS



## JAPAN—CHOSEN Demand for Bibles

A WIDESPREAD interest in the Bible has been aroused among Japanese school children by Rev. T. Nobechi, editor of the *Niji* (Rainbow), a children's magazine, who made one recent issue a Bible number. Through the cooperation of the Bible House in Tokyo, he obtained stories and articles suitable for young readers, all telling about the Christian Bible, and the Bible House made itself responsible for sending a copy of the magazine to 3,000 public schools throughout the northern part of the country. The result has been many orders from teachers and parents who have been wanting to see the book but did not know just where to apply for it. *The News Bulletin* (Japan) says that this is only one of the many ways by which it is being discovered that the Bible is sought by many different classes of Japanese.—*The Continent*.

## Temperance for Japan

THE four delegates from Japan to the eleventh World's W. C. T. U. Convention held in Philadelphia in November, 1922, have issued a striking statement on the question of national prohibition in Japan and Korea. A law forbidding the sale of alcoholic liquor to young people under twenty has been in force since April, 1922, thus antedating the bill which Lady Astor has just succeeded in getting through the British Parliament. These Japanese women say: "The best and only way now open to us is to reach these young people. So we determined, God helping us, to raise a fund to reach ten million children of school age with the scientific truth about alcohol. . . . With \$10,000 we can prepare the best temperance posters to place in all the public and private

schools throughout Japan and Korea, and also translate, print and distribute the most authoritative books about alcohol and other narcotics, and place them in all the public libraries, and school libraries. . . . We are all mothers, and realizing the need, each one of us has thankfully offered \$100; since the Philadelphia Convention \$431 more was subscribed, so you see 831,000 children have been embraced. Will you kindly help us to reach the remaining 9,169,000?"

## Results of Kanamori's Work

THE Japan United Brethren Church considers itself fortunate in having secured the help of the Rev. Paul Kanamori in its evangelistic work this year. One outstanding feature of the campaign thus far has been the large attendance. Scores and hundreds of people who ordinarily do not come to the churches were induced to attend. This result was brought about by the earnest, whole-hearted work on the part of the Christians. House-to-house visitation and wide distribution of invitations to these meetings brought Christianity to the attention of the whole community. In a number of cases street preaching and singing preceded the meetings. Many baptisms have taken place, after a period of special instruction. The campaign continued during June and July in the United Brethren churches at Kobe, Numazu, Tokyo and in Chiba Province. In the winter, before beginning this work, Kanamori made a visit to the Doshisha, his *alma mater*, after an absence of thirty years. At this time (in addition to those who united with the parents' home churches) 226 young men and women confessed their faith and received baptism at the hand of Mr. Kanamori in the Doshisha

Church. No such ingathering has ever taken place in Japan before.

#### Voluntary Union

**A**N editorial in a Japanese newspaper, quoted in the *Japan Advertiser*, emphasizes the need for "another nation-wide union evangelistic campaign," such as was held ten years ago. The writer states that for several months some members of the Federation of Churches and of the Y. M. C. A. have been the center of a group that have been devoting themselves to prayer and the revival of a faith enthusiastic for the building up of the Kingdom of God.

At a special union prayer service in December the following draft of "principles and methods for voluntary union evangelism" was presented: "To treat Christianity as we would one of the arts and to explain the life of faith as a kind of culture, in our opinion would, at last analysis, make Christianity the same as the other religions. In this day when there is too much conference on methods and a disregard of the work of the Holy Spirit, we think that the following articles should be emphasized: The authority of Christianity; the special characteristics of salvation in Christ; the life of prayer; church life; spiritual unity; loyalty to Christ; evangelism."

#### Sunday-school Headquarters

**W**HEN fire destroyed the convention hall, erected by the Japanese in the city of Tokyo, Japan, to entertain the World's Sunday School Convention held there in the month of October, 1920, it was feared the Sunday-school cause would experience a severe setback. On the contrary, quite the reverse was true, for the convention so stimulated the Sunday-school work in every section of the Island Empire that a spontaneous movement was created for a headquarters building in Tokyo. Committees have since been at work, a splendid site has been secured and a campaign is now on to raise funds to

erect the building which will be known as the Frank L. Brown Memorial, for it was through the untiring efforts of Dr. Frank L. Brown, late General Secretary of the World's Sunday School Association, that the National Sunday School Association of Japan came into being. A National Sunday School Convention was held early in the month of April in the city of Tokyo, when the delegates assembled enthusiastically pledged Yen 10,000 for the building fund. The building and the ground will cost \$175,000. The World's Sunday School Association is pledged to raise \$75,000 of this amount. Sunday-school officers, teachers and classes from all parts of the world are asked to have a share in this building.

#### Koreans as Missionaries

**S**INCE 1907, all of the converts of the four Presbyterian missions in Korea (the Canadians, Australians, Northern and Southern U. S. A.), have been organically united in one self-governing, national Church, and all of their missionary work has been carried on as a unit. It has been from the first conspicuously a missionary church. In 1907 work was begun in the Island of Quelpart, off the south coast of Korea. No Protestant worker had ever been there and there were no believers there. Yi Keui Poong, the pastor chosen to open the work, was one of those who, some twenty years before, had stoned Dr. Moffett when he first opened his work in Pyengyang. Other fields in which these Korean Presbyterians have been at work are Siberia, North and West Manchuria, where active presbyteries are now in existence, Korean students in Tokyo, and, since 1912, the city of Laiyang in Shantung province, China. There are four pastors there and a Korean modern-educated doctor. They have charge of a territory sixty li square with some twenty churches and six day schools. No white man has anything to do with the work. Korean methods are being used and self-support insisted upon. The American missionaries in other parts

of Shantung have been enthusiastic in their praise of what is being done.

#### Lepers Help Each Other

**R**EV. J. NOBLE MACKENZIE writes of the Fusan Leper Asylum in Korea: "Last year we had 208 lepers in the Home and twenty in temporary quarters outside. We did not think then that we could possibly admit any more; but we have been compelled, owing to the pitiable condition of so many applicants, to crowd in twenty-eight more. Though it meant less food, as well as less accommodation for the others, not only has there never been any complaint from them, but they have often pleaded with me for the admission of cases I had refused. During this year I have had to steel my heart against the admission of over 300 destitute lepers, and I have had many letters from missionaries and church office-bearers, pleading for others whom it would have been a pleasure to admit if there had been room. Some of those refused admission have taken up their abode in the neighborhood of the Home in huts that they have themselves erected. I am giving them an occasional bag of rice, as well as some firing in winter. The number for whom I do this is now thirty-seven; but there are as many again who try to find shelter with them and share their meager allowance of rice—for lepers are most remarkably kind to one another. Those able to go about begging bring the uncooked rice they are given to this center and cook and eat it there. We have thus over 300 lepers always about us, and all get medical treatment."

#### CHINA

##### "In Perils of Robbers"

**C**OMMENTING on the attack by brigands on the Tientsin-Pukow railway train in May, when twenty-six Europeans and Americans were taken captive, *China's Millions* says: "This is merely a symptom of disorders which have prevailed for some time past. It is no exaggeration to state that there have occurred liter-

ally thousands of outrages on Chinese as serious as that at Lincheng has been to foreigners. We trust that friends will continue constantly to remember in prayer the unprotected condition in which thousands of missionaries are living and laboring in China... From Luchow, in Western Szechwan, we hear of several robber bands having entered the city at night, looting the main streets and causing a general panic. These people have looted the best houses systematically night after night, and in many cases have carried off rich people for ransom. They have set up a semblance of government and the head robber has usurped the position of an official. During these days of strain and fear the mission compound was full of women and girls who had taken refuge with the missionaries. Yet even under these painful conditions, special meetings have been held both morning and evening among these distressed people, and thus once more adverse circumstances have fallen out for the furtherance of the Gospel."

#### A Bible Encyclopedia for China

**M**ISSIONARIES in China are asking for a new Bible encyclopedia for the Chinese—one that will take advantage of the best Christian scholarship and will, at the same time, deal with the Bible as the revealed Word of God. Dr. Lacy L. Little, of the Presbyterian Church (South), writes that there are both conservative and radical elements in the Chinese Church and among the missionaries and that while Hastings Bible Dictionary satisfies the latter element, there is no sufficiently scholarly encyclopedia in Chinese to meet the need of those who believe the Bible to be the inspired Word of God. For this purpose, a translation of Prof. James Orr's "Bible Encyclopedia" is desired as a sane, scriptural and scholarly work. Dr. Henry Woods, of Soochow, Kiangsu, China, has been selected as editor-in-chief of the Chinese translation.

### A Century after Morrison

IT is interesting and instructive to recall the fact that it is only just one hundred years ago, namely in 1823, that Robert Morrison, pioneer Protestant missionary in China, completed his great task of translating the Holy Scriptures into the Chinese language. He had been confronted with all possible difficulties short of violent expulsion from that country. The Chinese had forbidden the teaching of their language to any foreigner, and by imperial edict had threatened dire consequences to any who translated or published foreign works in the Chinese language. The Portuguese, who were in power in Macao, where Morrison was obliged to reside for some months every year, took effective steps to prevent Morrison using the printing press which he had brought out from England; and the Directors of the East India Company in London, when they learned that Robert Morrison was translating the Scriptures into Chinese, erased his name from the list of their servants and sent out instructions to Canton that he was to be dismissed from their employ. Yet, in spite of all these things, God maintained His servant and he completed his task. And that was only one hundred years ago; yet today there are no less than ten thousand Protestant mission stations and out-stations scattered throughout the land of China, while last year the World Student Christian Conference was actually held at Peking.—*China's Millions.*

### Western Education in China

AT the meeting of the combined China Society and the Anglo-Chinese Friendship Society, which took place at the School of Oriental Studies in London last spring, the speaker was Dr. Lavington Hart, of the London Missionary Society, principal of the Anglo-Chinese College at Tientsin, who contrasted the attitude towards Western learning in China today with that which had greeted his very mild suggestion some years ago

that arithmetic could be taught in addition to the Chinese abacus. When, a little later, Western sports became part of the life of his college at Tientsin, a scholar reared under the old literary régime went home in disgust after watching the participation of his nephew. "I always heard that foreigners were cruel," he said, "now I know it, for I have myself seen them make Chinese students run like horses and jump like dogs." The charge that education was denationalizing the students Dr. Hart refuted, says a London correspondent of *The Christian Century*. "The students were the most patriotic section of the community. Their influence on public opinion could not be left out of account. Who was moulding the men who were moulding opinion? It behooved us at home to consider the matter of Chinese education, and to administer that help which was available immediately and widely, not because of any financial gain which might accrue, but because of the inestimable benefit to Britain and China and to the world at large."

### An International Church

A CHURCH recently dedicated in Siu-yen, China, was built by a Dane and his helpers; it is decorated by Chinese artists; it has a bell made in America, and a Chinese is the pastor's assistant. The little temple beside the church is in ruins and the last Chinese nun has left it—a prophecy that truth shall conquer also in China. —*Dansk Missionsblad.*

### "Brown in China"

THE students of Brown University have recently pledged \$2,500 for the support of the "Brown in China" movement for next year. This movement is designed to support the chair of sociology in Shanghai College and train students in the social settlement connected with the college amid a population of 300,000 factory operatives, where men, women and children work day and night with no legal and few moral safeguards. Three gradu-

ates of Brown are now on the faculty of Shanghai College—C. C. Chen, professor of biology; Percival R. Bakeman, professor of theology, and Daniel H. Kulp, professor of sociology. Professor Kulp recently accepted a call to teach at Columbia University, and Brown will send to Shanghai College its own assistant professor of sociology, Dr. Harold C. Bucklin.

#### **Campaign against Foot-Binding**

**T**HE Christian women of China have taken up more seriously than ever before a campaign against foot-binding. At a meeting of the Chinese Women's Conference recently attention was centered on this practice, described by the Chinese women attending as "abhorrent to the instincts of humanity, utterly useless and foolish, with no single reason to commend it." It was pointed out that while the practice of foot-binding is dying out in the cities, it continues with little change in the inland districts. A vigorous campaign was outlined for the eradication of the evil, to be projected through Christian churches and schools, and to reach to every other agency having influence with the Chinese people.

#### **Blind School in Canton**

**T**HERE are no reliable census reports giving the number of blind people in China, but one estimate places the total at one million. Some twenty-five schools for them have been opened under Christian auspices in various parts of the country, one of the largest being that in Canton, which has three establishments for men, boys and girls respectively, some 170 in all. The following account is given of their work: "Massage and hygiene are important studies. Both boys and girls thread bristles into tooth and nail brushes. The boys make hair and clothes brushes and are learning basket weaving and the making of porch curtains of bamboo. They make brooms, straw sandals and palm leaf rain coats. The girls knit

a large variety of articles from wool and cotton. They have knitted many stockings and helmets for the Red Cross. Pupils from the schools have gone out into several occupations. Both young men and young women have been and are doing good work in hospitals as evangelists and giving massages, helping also in the meetings with music."

#### **Doubling a Force**

**T**HE Board of Missions of the Christian Reformed Church, with headquarters in Grand Rapids, Mich., began work in the city of Rukao, China, in November, 1922, and is now erecting buildings for its workers. Its field in and around Rukao, which was turned over to it by the Southern Presbyterians, is said to number between three and four million people. There are at present on the field three ordained men, one of whom is a physician, and one woman evangelist, who is studying at the Nanking Language School. The board plans to double this force by sending out in the autumn two ordained men for evangelistic work, one medical missionary and one nurse.

#### **Community Church Movement**

**A**CCORDING to the *Christian Century*, the association of community church workers of China organized before the meeting of the Shanghai Conference (in May, 1922), is now represented in many provinces, and has an impressive personnel composed of both native and American workers. The article, however, says nothing about the relation of this movement to the established missions and the methods whose value they have proved, but continues: "One of the first aims of the organization is to set up a central office, with a secretary who can visit various communities and instruct them in the methods of a community church. In China the movement lays its great stress upon the employment of service methods by the churches. In America the workers have been so busy abating the



evils of sectarianism in local communities that they are only beginning here and there to inaugurate social service methods in the churches. The Chinese movement has made overtures to the movement in America seeking the funds with which to set up their office in China. This overture is being received favorably."

#### **A Christian Business Man**

**D**R. FONG FOO SEC, of the Commercial Press in Shanghai, has been described by Dr. John R. Mott as "probably the most important connecting link between present-day China and the English-speaking world." He was educated at Pomona College, California, the University of California and Columbia University and worked his way all through without borrowing a penny. On his return to China he was appointed to a post in the Ministry of Communications. He preferred, however, to take up his present position as editor of the English section of the great Commercial Press of Shanghai. He believes that in a modern business the needs of the work-people should be looked after in a Christian spirit. Accordingly, the Commercial Press has its kindergarten for the use of employees' children, while lecture-halls, baths, dining-rooms, and class-rooms are in course of erection. Copartnership, old-age pensions, and bonus schemes are in full operation. Work is limited to nine hours a day, with no Sunday labor.

#### **SIAM**

##### **A Buddhist Inquirer**

**R**EV. A. G. SEIGLE, Presbyterian missionary in Bangkok, writes in the *Siam Outlook* of an evangelistic tour that he had recently made with Rev. F. L. Snyder and a Chinese colporteur. They were greatly encouraged by the receptions given to their street preaching, and by their relations with certain individuals. He says:

"One morning while visiting the homes of Singora, we called upon Nai Samon, a Sia-

mese young man who speaks English very well. In the course of our conversation I learned this young man had purchased a catalogue from America costing about \$20 gold because he wishes to gain a general knowledge of the world. I told him it was impossible to have such knowledge without studying the Bible and the effect Christ and His teaching have had upon the world. A day or so later I called again and he opened the conversation about the Bible and Christ. He began by informing me that he was a Buddhist and that Buddhism has many good things, but after an hour or more talking together he invited me to come back again, saying, 'Why this is interesting.' At five o'clock that afternoon he came to the house, but we did not get to talk with him. However, he invited us to come to his home the next morning to talk for three hours. Since returning to Bangkok, I have sent him an English Bible which he said he would like to study. We are praying and hoping that he will see the true light as he reads the story for himself."

#### **INDIA**

##### **Caste Still a Live Issue**

**T**HE "spring letter" 1923 from Sam Higginbottom, in Allahabad, India, has the picturesque quality which one has come to expect from his reports. He writes: "When we were at the height of harvesting and very short of labor, a courtly old gentleman, with a loin cloth and a sacred thread appeared. He woefully rubbed his stomach and said it was empty, and asked for work. I told him to join the harvesters and I would gladly pay him. He declared that being a Brahmin, he was above such work. I remembered the difficulty the harvesters were having for drinking water; there were so many different low-caste workers cutting the harvest that a Brahmin was the only man from whose hand they would all take drinking water, so I offered him the job of carrying water in an iron bucket from the well to the harvest field. He sorrowfully admitted that he could not degrade himself by carrying water for such low-caste folk. Thus we parted. But the problem of getting water to the harvesters remained." After narrating other attempts to solve the problem, Mr. Higginbottom concludes: "And yet people tell us caste is dying. Every day

we live and work in India we are hampered by it and the country is the poorer because of it."

#### An Englishwoman's Heroism

**T**HE heroic exploit of Mrs. L. A. Starr, of the C. M. S. hospital in Peshawar, India, in rescuing Miss Mollie Ellis from the Afridi tribesmen, has received official recognition in the award of the Kaisari-Hind gold medal to Mrs. Starr. The royal message received by the Viceroy through the Secretary of State for India read:

"The King and Queen have learned with deep interest and admiration of the service rendered by Mrs. Starr in the rescue of Miss Ellis from the hands of her mother's murderers. Their Majesties share the feeling of horror to which the brutal crime at Kohat gave rise, and are greatly relieved to know that Mrs. Starr's heroic endeavor has been crowned with success. The fearless devotion with which she has carried through her quest will long be an encouragement and an inspiration."

The source of Mrs. Starr's courage is evident in her letter to the C. M. S., in which she said:

"Certainly prayer has been at the back of all these happenings, and I at least have forcibly felt this. I should like to mention how remarkable the 'Daily Light' portions were... It all gave one a strong sense of security, and to me the sense of certain success, which I had felt all along. So it was nothing to go with such assurances! One could not possibly be afraid!"

#### Ramabai's Successor

**M**ANY friends of Pandita Ramabai's work, in both England and the United States, have felt considerable curiosity as to the personality of the Englishwoman, a Miss Hastie, who has been chosen as Ramabai's successor at Kedgaon. Some of their questions will be answered by the following letter, written to the editor of the *Evangelical Christian and Missionary Witness*:

"In answer to your letter dated February 15th, I would say that like our beloved Pandita, who asked me to take up the work, I believe in the Bible from cover to cover. To me it has ever been the inspired Word of God, and I humbly seek to walk by it. When I tell you that I have been grounded in the Scriptures by such men as Pastor F. E.

Marsh and W. Graham Scroggie, and that I came out to India from 'Bethesda,' in Sunderland, England, you'll know something of my views. I seek to be guided by the blessed Holy Spirit in all my study of the Word.

"Sometime ago I wrote to you to thank you for sending still, your valuable paper. We much enjoy it. I note you had a good time in England. Praise the Lord. We are living under tremendous pressure here. Surely the Lord is at hand. I greatly appreciate the prayers of your readers, and feel that it is only by the prayers of God's people everywhere that I have been kept going for, humanly speaking, this was an impossible post to step into, but the work is the Lord's and He will carry it on. We all realize that it would be better to have an Indian lady at the head of the work and we are looking to Him to raise one up. Join us in prayer that such a one, after His heart, may be found."

#### Singing Evangelism

**R**EV. H. V. HIGGINS, Canadian Baptist missionary in the Vizagapatam field, South India, writes: "Our special Telugu evangelist, Mr. N. D. Abel, has toured considerably and with good results. He may be called a singing evangelist. With the use of a violin, drum, and sometimes a harmonium, he draws great crowds who listen for hours to his singing and preaching. Popular lyrics are used and the life of Christ is most attractively presented. It seems to be the ideal way to present the good news, as the Hindu people are so fond of religious music. Mr. Abel sings a little and then stops to explain, or tells briefly the outline of some gospel fact and then sings the story. Never in all my experience in the past thirty-four years in India have I found the people generally everywhere so ready to give earnest attention to the gospel message. With 250,000 people scattered in hundreds of villages all over this great field and only one or two preachers to reach them, surely the need of workers is apparent."

#### Untabulated Influence

**A**N Indian journalist, commenting on Gandhi's views, is quoted as follows in the *Missionary Review*, an English magazine in Australia:

“‘There was a time,’ wrote Mr. Gandhi, ‘when I was wavering between Hinduism and Christianity.’ Though the pull towards Christianity passed off,” comments the journalist, “it left a permanent impress behind. There is a good deal of Christ’s thought in Gandhi’s Hinduism and this is true to a considerable extent of the Hinduism of modern India.” “This is undoubtedly true,” says the *Review*, “and it must always be remembered by those who watch with such solicitude the spread of the Gospel in ‘heathen’ lands, how much there is below the surface that cannot be seen in tabulated results. We are not content merely to influence Hinduism, and see clearly that if we stop at mere influence of this kind it may lead only to the complacency and self-satisfaction of Hindus. But if we press on, urging the imperial claims of Christ, surely such influence must in the long run make it easier for those who are convinced of those claims to turn to Him.”

## THE NEAR EAST

### Opportunity to Train Leaders

**S.** RALPH HARLOW, formerly of the International College at Smyrna, sees in the refugee camps in the Near East “an opportunity for raising up an adequate Christian leadership such as the Christian Church has never faced in all of its missionary endeavor in the Near East.” If the Greeks and Armenians, he says, “with so meager and inadequate an understanding of the Mind of the Master, have endured so much for His name, may we not say that, given wise guidance and Christian fellowship and training, they will yet produce a leadership which shall capture the Near East for Christ? . . . An element which makes the present challenge unique, is the changed attitude of the leaders of the ancient Churches, and of the Greek Government. For years, the leaders in the ancient Churches were suspicious of any form of missionary activity or cooperation. Today that situation is radically

changed.” Mr. Harlow appeals to the Federal Council of the Churches of Christ to undertake some united effort in the immediate future towards offering our fellow Christians in Greece and in the refugee camps substantial assurance of help along the lines of training their young people for Christian leadership.

## MOSLEM LANDS

### Protecting the Investment

**T**HE present situation in the Near East has been thus summed up by a committee to which Dr. Stanley white, of the Presbyterian Foreign Board, and Rev. Samuel McC. Cavert, of the Federal Council, belong:

During the last ten years the American public has given over \$70,000,000 for relief work in the Near East. During the last hundred years this same public has given over \$50,000,000 for constructively permanent work in the Near East, schools, hospitals, orphanages, asylums, and churches.

A considerable portion of the permanent investment of \$50,000,000 has been wasted by war, and through wanton atrocity. The entire Christian constituency of this costly civilization has been either massacred or deported. But money so expended can never bring full value either to the giver or to those who receive until the Christian minorities are established on a basis of permanent security and opportunity. Unless this is done history will repeat itself. The Turk can destroy faster than we can create.

Two things must be done. *First*, the help that has been given must continue to go to them. *Second*, they must be placed on a footing of permanent security and opportunity. Otherwise our great investment is a failure. That means thought, and the courage to act. This can be achieved only by: (1) Providing a home for the remnants of the Armenian people, and guaranteeing the permanent safety of that home. (2) Providing for the Anatolian Greeks through help given to the Greek nation.

## A Pan-Orthodox Synod

**F**OR nearly a month, ending June 8th, there met in Constantinople a Pan-Orthodox Synod representing the principal Churches of the Orthodox East, whose conclusions were of momentous importance, and whose sessions were ended by the attempt at forcibly kidnapping the Patriarch Meletios as he was presiding in the Synod. The *Living Church* claims to

be "in position to state that unanimous decision was reached" on the following points, among others: To adopt the western style of calendar; to permit second marriage of clergy; to permit first marriage of clergy after ordination, but to require bishops to be unmarried; to call Ecumenical Synod (Sobor) in 1925, which will be 1,600 years after the first Ecumenical Synod, and to call all the Christian world to celebrate this anniversary.

#### Workers in Syria Encouraged

**B**AYARD DODGE, President of the American University at Beirut, is quoted in the *Continent* as saying that the tireless and efficient service of the missionaries in war times, when men and women alike devoted themselves to relief work has had its effect. Many Syrians are telling the missionaries that they could not understand what Christianity really meant until they saw them going about, feeding the hungry and caring for the sick. And the fact that America has refused political power in the East has convinced the Orientals that the missionaries have no "ulterior motive" in their work. Many bigoted communities which were so antagonistic that they would not even give hospitality to the Protestant missionary, are now begging the mission to send workers to establish schools and churches.

The Syrians are particularly anxious to have schools established for their children. It seems impossible, under present conditions, for any public system of education to be instituted in Syria, and so the need for mission schools in the villages is imperative. All sects are asking for them, and there is a great opportunity for the entrance through this door into homes which it has not hitherto been possible to reach with the Christian message.

#### AFRICA

##### Commencement in Cairo

**T**HE American University in Cairo celebrated this year its first Com-

mencement, with a graduating class of twenty young men, who take up their work at a period in Egyptian history in which the national leaders claim the paramount need is for educated leaders with moral character. Among the guests at the Commencement exercises were the American Minister to Egypt, Dr. Faris Nimr, the editor of the leading Arabic newspaper of Egypt, five Ministers from the present Cabinet, the head Sheikh of the Azhar University, the Governor of Cairo, and his Excellency, Prince Mohammed Ali, brother of the ex-khedive, who is now in exile. When President Watson finished his very strong speech on Character in Education, having stressed the element of faith in God—a living, loving, approachable God—the Prince spontaneously arose from his chair on the front row of the audience and rushed up to the platform and shook hands with Dr. Watson, while the crowd went wild.

#### A Woman's Heroism

**A**RCHDEACON OWEN, of Maseno in the Nyanza Province of East Africa, tells in the *Church Missionary Outlook*, the story of a Nandi woman convert. She and her husband had begun to be interested in Christianity at the same time. The husband later decided that he did not like the restraints of Christianity and insisted that his wife also should give up her connection with the Church. Finding her obstinate, he beat her, systematically, but did not succeed in altering her resolution to stand by her faith in Christ. One day he tied her hands and feet with rope, made a fire, and placed her on it for a short time. The fire and the burns failed to shake the woman's determination, so the husband placed her on the fire again and again, and for longer periods, but quite failed to break her spirit. He then threatened to cut her throat. Her brother afterwards took her away from her husband's house. As the woman's story was confirmed by others, the Archdeacon decided to

waive the period of the catechumenate in her case, and next day received her into the Church by baptism.

#### Bantu Presbyterian Church

**I**N July there met at Lovedale, South Africa, the first General Assembly of the new native Church, in which certain Presbyterian missions have united, under the name of the Bantu Presbyterian Church of South Africa. Ever since the formation of the South African Presbyterian Church in 1897, there has been a difference of opinion between the two types of Scotch missions on the question whether European and native congregations should be included in one Church or separately organized. In the new organization, while there is to be a federal connection, the native Church is to be separate from the Presbyterian Church of South Africa, whose membership is mainly European, and autonomous. The native Church will now be free to develop its own genius and face its own tasks. "This," says the *South African Outlook*, "is a new thing in South African Church life, and it will be looked upon with keen interest by a large number of people representing many differing interests and of many shades of opinion. Much will depend on the wisdom, energy, self-restraint and Christian tone of the native ministers. On them more especially great responsibilities are being laid."

#### Modern Slavery in Africa

**H**UMAN slavery is not entirely a thing of the past. Man's inhumanity to man still makes thousands mourn in Africa. *The Anti-slavery Reporter* (London) tells of slavery in Abyssinia and in South West Africa. The gradual depopulation of slave producing districts has led to a decline in the trade and the Regent of Abyssinia reports that his government is considering the whole question of slavery and slave trading and is ready to cooperate with the League of Nations for its suppression.

Twenty-six slaves were recently liberated by the British when being taken to Arabia for sale.

A sub-native commissioner in South West Africa (formerly German Territory) reports that slavery and witchcraft are rampant among the tribes of the Okavango River. The native chiefs do nothing to stop slave trading or slave holding among chiefs, headmen and owners of Kraals.

It is said that one-half of the population along this river live in slavery. There are three classes of slaves—those born in slavery, those sold for debts and those bought with cattle. To-day, though a master may punish his slaves he is not permitted to kill or sell them. He must feed them but has no other obligation. The British officers are using their influence to induce the chiefs to end slavery.

#### King Khama's Successor

**O**N hearing of the death of Chief Khama, whose life story was told in the *May Review*, the Directors of the London Missionary Society sent to his sons and successor, Sekgoma Khama, the new Chief of the Bamangwato, a cablegram of sympathy and good wishes, and subsequently forwarded to him a resolution of the Board expressing appreciation of Khama's great services to the tribe, and congratulations to Sekgoma on his succession to the chieftainship and conveying their warmest good wishes to him. The following letter of acknowledgment from Sekgoma appears in the *L. M. S. Chronicle*:

"It is with grateful thanks that I acknowledge your letter dated 1st March, 1923, to me conveying your sympathy upon the death of our beloved father. Please convey our good wishes to the Directors London Missionary Society. I wish to express to the Directors on behalf of the people and myself my heartfelt thanks for the kindly expression of sympathy and esteem of your prayers. I can assure you that it is not only the loss to the Bamangwato, it is a great loss to the natives of South Africa. I hope the London Missionary Society will work with me the same as to my late father. With greetings, I am your friend

"SEKGOMA KHAMA."

**EUROPE****Appeal to American Churches**

**R**EV. ADOLF KELLER, D.D., LL.D., Secretary of the Central Bureau in Zurich for the Relief of Evangelical Churches in Europe, made his recent tour in the United States under the auspices of the Federal Council of Churches, which plans to bring before all American churches this autumn the question of their responsibility for their fellow-Christians in Europe. In an article in *The Congregationalist* Dr. Keller says: "In fourteen European countries the evangelical churches and more especially the Protestant charitable and benevolent organizations are no longer able to fulfil their task without foreign help. . . . There is a unique opportunity for American Protestantism to do what the American nation could not do, namely, to realize a real constructive program of international cooperation on the basis of good will and service and to win back thus the confidence of the European churches which are so deeply disappointed by American aloofness. Participation in such a practical work of love, in an unselfish and broad spirit of sacrifice and evangelical fellowship, would do more for bringing Christians together than fifteen international conferences and some new formulas of church union."

**British Laymen's Movement**

**T**HE National Layman's Missionary Movement of Great Britain has now been reorganized, and Mr. Russell Longmore has undertaken the responsibility of making it a strong witness for Christ and a center of missionary enthusiasm. It is interdenominational and forms groups in various centers for the study of missionary problems and the promotion of missionary interests.

**Rural Protestants in France**

**I**N its session of 1921 the national synod of Reformed Evangelical Churches in France decided to investigate the movement of the Protestant

population. The inquiry was intended to establish not only the number of Protestants in each parish, but also the number of families and the average number of children in each. The inquiry was made in 1922. Few churches in the larger towns returned the questionnaire, but the answers came from 129 rural churches, comprising 49,431 Protestants. They represented 12,206 families, of which 1,949 were without children, 3,282 had one child, 3,099 two children. Of 1,283 marriages in 1920 and 1921 in these 129 churches only 529 children were born up to March 1, 1922. One church reported 400 baptisms and 600 burials since 1881. The conclusion is evident that emigration to the cities cannot be altogether blamed for the depopulation of rural parishes.

**A Federation in Spain**

**T**HE leaders of the majority of the evangelical churches in Spain have banded themselves together in a federation that will greatly strengthen evangelical work. For many years the World's Evangelical Alliance has prepared the way for this federation, which has a different object in view from the Alliance. The two are complementary. The Alliance stands for all Spanish Evangelism, and undertakes duties and responsibilities which the federation cannot discharge. The latter will have to deal with problems of comity and the transfer of Evangelicals from one community to another when there is a change of residence. It will also endeavor to establish a common discipline and unite the churches for common efforts. "It is not too much to say," comments *Evangelical Christendom*, "that this end could not have been attained had not the World's Evangelical Alliance held its monthly prayer meetings wherever two or more missions or churches were working in the same city or district. The need for unity is specially great in a country like Spain where the Evangelicals are face to face with ultramontaniam and infidelity."

### Religious State of Germany

**A** GERMAN missionary to China, H. Becker, is quoted as follows in the *Evangelical Christian* on present conditions in Germany: "Poor Fatherland, Germany! It is receiving the reward for criticizing the Bible. One hardly can go on a lonely street in the cities without being attacked by bad men. The State Churches are empty. But the free churches, 'Gemeinschaften' are filled. Many are being saved and at some places we have local revivals. But all in all, Germany is going from bad to worse. If Germany will not repent, there is no hope for her." The same paper also quotes a contributor to *Current History*, who states that the Socialist party which now represents one-third of Germany's population, is openly and blatantly infidel. In the schools they absolutely refuse to permit any teaching recognizing the deity. To offset the influence of the state church the Socialists have instituted a ceremony to correspond to the "Confirmation" in the church at which time the young people are graduated from the Socialist school. The writer states that the booklet presented to the young people on that occasion would be unprintable in English, so degrading is its moral or rather immoral content.

### Bolshevists Anti-Christian

**O**N the authority of a recent visitor to Russia, *The Friend of Russia* states that there is no question about the strong anti-Christian character of Bolshevism. Greek churches have been closed and turned into dancing halls and cinemas. For a while evangelicals appeared to be exempt from persecution or interference of any kind, but it can hardly be said that this is so now. Halls have been closed against evangelical preachers. Anti-Christian processions of the most horrible description have been allowed in the streets of Petrograd. Heavy taxes have been put upon Christian churches of all kinds. Bibles have been returned to senders by the au-

thorities, and from others such heavy custom dues are demanded that it is impossible to pay them without aid from abroad. Pastors already living on starvation allowances are compelled to pay nearly a whole month's salary for a three-month's permission to preach. Young people under eighteen years of age are not allowed to attend Sunday-school or any religious service. Blasphemous papers with the most horrible caricatures of Christ and Bible teaching can be bought in the streets and on the bookstalls in Moscow and other towns.

### LATIN AMERICA

#### Effect of Revolution on School

**R**EV. W. M. M. THOMAS, headmaster of the Southern Cross School for Boys, conducted by the Episcopal Church in Porto Alegre, Brazil, recently wrote: "The revolution seems to be more and more serious as the time goes on. The rail communication between Santa Maria and Uruguayana was cut for several days. The Bishop has been able to keep his appointments, but has been advised not to try to do so. There seems to be no danger whatever to non-participants, but telegraph and rail communications are most uncertain, and promise to be more so. Political conditions have seriously affected the school. We have never had so small a matriculation. Parents are afraid to send their children too far from home. There seems to be no money, and prices of commodities are fifty per cent. higher than they were."

#### Catholic Bishop's Tribute

**A** STRIKING tribute to Protestant missionary work in Chile was paid by a Roman Catholic bishop. The occasion was the Eucharistic Congress held in Santiago. One day the topic for consideration was, "What shall we do with the Protestants?" When the discussion was begun, one man in the spirit of the old Inquisition days said: "Let's burn them at the stake, and get rid of

them!" Others spoke in about the same way, until finally Bishop Edwards rose and said: "Brethren, say what you will about the Protestants, but they have three things that we may well learn from them. They have a clergy whose life is beyond reproach, whereas ours is the laughingstock of the whole country. They preach and they practice temperance, and we ought to do the same. They have the open Bible, and they put it into the hands of the people."

#### **A Chinese Church in Cuba**

**C**UBA, in spite of its much smaller geographical area, has almost as many Chinese as are in the United States. The most recent estimate sets the number of Chinese in the island at approximately 50,000. The only evangelical work which has been done among them is carried on by the Presbyterians and this resulted in the organization on April 6th of the First Chinese Presbyterian Church of Havana. The new body has fifty charter members and three elders. The pastor is Rev. P. M. Acosta, a Cuban, who has worked among the Chinese for some time. The congregation includes several of the most influential Chinese residents of Havana.

#### **NORTH AMERICA**

##### **International Student Assembly**

**S**EVERAL significant meetings for the discussion of world problems have been held during the last academic year by the International Student Assembly, which is composed of students from the universities and professional schools of New York City, representing seventy nations. The Intercollegiate Cosmopolitan Club of New York selects for the Assembly two delegates from each national group of students, regardless of the size of the country, or the number of students of that nationality resident in New York. The advanced spirit of the body is further illustrated by the fact that no account is taken of whether or not a land is politically independent, the various col-

onies or mandated territories being freely represented. Thus the Philippines, Hawaii, Mesopotamia, and Armenia each have two representatives. In a few cases there is only one student and consequently he is the sole representative of his nationality. One third of the members are women students. Since the purpose of the Assembly is to exchange views and get the general sentiment of the members on international problems through friendly but frank discussion, the meetings were devoted entirely to discussion of these problems by the student representatives themselves, though visitors were cordially invited to attend and at the initial meeting a prominent American was asked to speak. The Assembly did not hesitate to attack vital world problems, even though they involved highly nationalistic or racial controversies. It was felt that if these problems could not be discussed in a calm, frank, and friendly manner by students who are associated together to further international understanding there could be no hope for the governments of the nations ever coming into friendly conference and agreement.

##### **National Bible Institute**

**I**N July the National Bible Institute moved from West 35th Street, New York City, to new quarters in West 55th Street. It is proposed to begin work October 1st on a thirteen-story building, which will house 300 students. The outdoor activities of the Institute have recently been summarized as follows: Twenty thousand people every week (this is a low estimate) form the audiences to whom the pure Gospel of Jesus Christ is preached by the workers of the National Bible Institute; 2,960 Scripture portions are carefully distributed each week with an appeal to each recipient to take only what he or she purposes to read; 150 people (approximately, a low estimate) is the average number of people listening to the Gospel at each of the Institute's outdoor meetings; eleven languages,



English, Russian, Yiddish, German, Spanish, French, Italian, Greek, Polish, Syrian, and Armenian are used to give the Gospel of salvation through Christ to these unsaved hosts.

#### State University Experiment

**T**HE University of Michigan has been chosen for experimentation by a group of wealthy men who are interested in the working out of some satisfactory plan for religious education at state universities. A separate school is to be organized where instruction undenominational in character, of the highest university rank, is to be given. Buildings are to be provided, for which purpose \$25,000 are at present available. A campaign will be launched throughout the state for the raising of \$1,200,000 as an endowment fund. The purpose of the school will be, not the training of ministers, but the offering of courses in religion for the general student body.

#### The Bible and State Laws

**I**N ten states, Arizona, Idaho, Illinois, Louisiana, Minnesota, Nevada, New York, Washington, Wisconsin and Wyoming, the Bible is not permitted to be read in the public schools at stated times, according to William R. Hood, specialist in school legislation for the Bureau of Education, who is quoted in the *New York Times*. Of these states three have Supreme Court decisions adverse to such reading, and in the remaining seven an opinion of the State Superintendent of Public Instruction, Attorney General or other authoritative construction has barred the Bible from the schools. In New York City, however, the City Charter permits the reading of the Bible. Six states require that a portion of the Bible be read daily in their schools. Six other states specifically permit by law the reading of the Bible in the public schools. In nineteen states and the District of Columbia the law is silent on the subject and under general terms of the law Bible reading is construed as permissible. In this connec-

tion special interest attaches to the action of the South Dakota Legislature, which, in a series of resolutions recently adopted, acknowledged that multiplicity of statutes were ineffective in staying the "unprecedented crime wave sweeping America," and asserted that religion only could meet the need. The remedy for the present situation "must be effected through the inculcation of morality, spirituality and conscience in the young, in church, school and home."

#### Dutch Reformed Reorganization

**I**N harmony with the general tendency toward the consolidation of church boards, already noted in the Presbyterian Church in the U. S. A., the General Synod of the Reformed Church in America recommended at its last meeting that the boards of that Church should be combined into four, as follows: (1) Board of Foreign Missions, including the foreign work of the women; (2) Board of Domestic Missions, including the home missionary work of the women; (3) Board of Education, including student education, religious education, missionary education, and publication; (4) Ministers' Fund, including the Pension Fund, and the Disabled Ministers' and Widows' Funds. The report recommended the employment of a Missionary Education Secretary to be under the control of the Board of Education.

#### Baptist Laymen's Movement

**T**HE National Council of Northern Baptist Laymen, recently organized at Atlantic City, chose William Travers Jerome, Jr., a young layman of New York City as chairman, and R. O. Jaspersen as executive secretary. The latter, in an article in the *Watchman-Examiner*, states the purpose of this new organization under the following heads:

(1) To arouse among laymen a desire to accept service for the Master, and quicken the spirituality of the churches.

(2) To show men how they may serve their local church, their State association and the denomination.

(3) To encourage men who are nominal church members to take upon themselves tasks for which they are especially fitted.

(4) To seek especially recruits among our young men to enlist them for responsibilities of the future.

(5) To stimulate a greater interest among men in the missionary enterprises of the denomination, in its educational undertakings, in its various activities, in its form of organization and its financial needs.

(6) To study how to overcome the reluctance felt by many men in undertaking church work.

(7) To encourage men to undertake works of practical Christianity *in the name of the church* in their own communities.

(8) To encourage and aid existing organizations of Baptist laymen in every way possible.

(9) To urge and aid in forming groups of laymen in every church where none now exists.

(10) To create and mobilize a great and militant body of Baptist laymen who will "hold up the arms" of their pastors and by their lives and conduct give evidence that they have taken the Master into full partnership.

#### Indian Chief a Christian

THE Blackfeet Indian, Chief Two-Guns-Whitecalf by name, whose profile is on the U. S. Mint "buffalo nickel," recently united with the M. E. Church at Browning, Mont. The chief chose Easter Sunday on which to seal his allegiance to Christianity and the Methodist Church and to break away from paganism.

#### GENERAL

##### Comparative Expenditures

IN 1921 the missionaries from all the Christian communities of the West amounted to 24,000. Yet Britain alone sent forth an army of 6,000,000 men to fight her battles in time of need. The world's total contribution to foreign missions for 1921 amounted to £9,250,000. During that same year Great Britain spent £402,726,000 on strong drink and £218,379,000 on tobacco. The secretaries of the International Missionary Council give the following amounts received for missionary work by the societies cooper-

ating in the national missionary organizations represented by the Council. Capital expenditures for property, and sums spent on work among peoples professing the Christian religion, are not included: the sum given is the average for three years 1919-20-21, reduced to pounds sterling.

	£
Australia .....	172,436
Belgium .....	408
Denmark .....	91,715
Finland (3 Societies) .....	17,650
France .....	21,700
Germany .....	430
Great Britain .....	2,310,000
Netherlands .....	84,922
New Zealand .....	.....
U. S. A. and Canada .....	6,327,597
Norway .....	163,000
Sweden .....	280,926
Switzerland (3 Societies) .....	53,818
South Africa (4 Reformed Church Synods) .....	69,750
The total is	£9,594,254 (about \$44,134,586).

#### The Coming Generation

THOSE who heard Dr. John R. Mott during his visit to London, were struck, says *Evangelical Christendom*, by "the growing seriousness of his outlook and the increased sense of responsibility he felt." His position, as summarized, was as follows: "The world, from the ethical and religious viewpoints, has failed. There is unrest everywhere. Youth is discontented with the past, is despairing of the future unless the present is used to mould it into right forms. But then that is the natural attitude of youth—a desire to make the present the starting point for a great revolution in the future. The great contrast between today and yesterday is that youth is organizing its forces and has learned that by organization it can accomplish far more than has been attained in the past. Will the organization of youth be for revolution of an undesirable type or for the betterment of society by framing its policy on the highest of ideals, the Crucified Lord of Life?... To win the oncoming generation for Christ in colleges and universities is a great enthusiasm of the best of our young task not unworthy of the consecrated men."

# THE MISSIONARY LIBRARY



**Williamu-Mariner, Missionary.** By Ernest H. Hayes. Paper. 12 mo. 111 pp.

**Khama, The Great African Chief.** By John C. Harris. 112 pp. 1s 6d. 112 pp. Livingstone Press, 48 Broadway, Westminster, London, S. W. 1, England. 1922.

These two small volumes give the stories of two great Christians—one John Williams, the British missionary to the South Seas; the other King Khama, the Christian Chief of Africa. Both books are well written and inspiring reading. They reveal the power of Christ in the life and service of two very different types of men in entirely different environments.

**With P'u and his Brigands.** Mrs. Howard Taylor. 76 pp. 2s 6d. China Inland Mission. London. 75c The Sunday School Times Co. Philadelphia. 1923.

Captured by Chinese brigands, husband and wife separated, threatened with death and yet at peace and witnessing to Christ and His keeping power—this is the dramatic and inspiring story told by the captured wife. It is not only interesting but stimulating to faith.

**Within the Gateways of the Far East.** Charles R. Erdman. Illus. 12 mo. 128 pp. \$1.25. Fleming H. Revell Co. New York. 1922.

It is sometimes more interesting to see foreign lands through the eyes of an intelligent traveler than to follow the more authoritative and less impressionistic studies of a long-time resident. Dr. Erdman of Princeton has the background of information and he enjoyed the best of opportunities on his journey to China, Korea and Japan last summer. He studied the situation at first hand with all the benefits of missionary tutelage. He saw the countries, the people and the mission work with the keen interest of a newcomer and with the intelligence of a student. Many of his descriptions are full of humor, but

his viewpoint is that of a Christian deeply interested in the winning of the Eastern peoples to Christ. Many striking incidents and telling facts enliven the narrative and make a deep impression on the reader. The story of the results of missions in Korea is especially strong.

**Pandita Ramabai.** Clementina Butler. Illus. 12 mo. 96 pp. \$1.00 net. Fleming H. Revell Co. New York. 1923.

When this friend and rescuer of Indian child widows died last April, she left thousands of mourners, including a thousand children in her colony at Mukti. Miss Butler, the corresponding secretary of the American Ramabai Association, has not tried to give a biography of this remarkable Hindu pandita, but has written a very appreciative memorial volume in which she describes the character of Ramabai and the nature of her work. It is a good companion volume to the biography by Mrs. Dyer.

**Abel of Kwato.** A. Gratten Hall. Illus. 16 mo. 60 pp. 1s 6d. 50 cents. George H. Doran Co. New York. 1923.

Those who have met Rev. Charles W. Abel or have heard him speak on his missionary experiences in New Guinea will be delighted to read this very brief account (told for children) of his adventures in British New Guinea. There are hairbreadth escapes, missionary experiences and wonderful results in the transformation of cannibals into Christians.

**The World's Great Religious Poetry.** Compiled by Caroline Miles Hill. 8vo. 834 pp. \$5.00. The Macmillan Co. New York. 1923.

A difference of taste in poetry—even religious poetry—will widely separate men. What a vast gulf there is between Whitman and Whittier, for instance! Religion offers a wonderful

opportunity for feeling, imagination and sublime thought. This volume of some 800 poems is naturally a varied mixture and has verses to suit all tastes—spiritual and materialistic—from the psalms of David and epics of Milton to the Egyptian hymns and the pantheistic poems of Swinburne.

**The Hill Tribes of Fiji.** A. B. Brewster. Illus. 8vo. 308 pp. 21s net. Seeley, Service and Co. London. 1922.

The South Sea Islands are fascinating as a study of raw human nature under tropical skies. Fiji also reveals what this type can become under the influence of Christian teaching. The British commissioner and commandment of the native constabulary in Fiji gives here the results of his contacts and observations for forty years. He describes the habits, manners, beliefs and characteristics of the Fijians from the days of cannibalism to the present day. It is a wonderfully interesting study. All the Fijians are not yet civilized but Mr. Brewster has a good word to say for the Christian natives and for the missionaries. The inclusion of many incidents and concrete facts adds greatly to the fascination of the volume.

**The Christian Movement in Japan.** Edited by Samuel J. Umbreit. 546 pp. Federation of Christian Missions. Japan. 1922.

This year book reports on the work of fifty-eight Protestant missionary organizations in Japan, two in Formosa and six in Korea. In Japan there are 1,201 foreign missionaries, in Formosa 44 and in Korea 472. The communicant church members in Japan number 120,017, and total adherents 142,346; in Formosa 7,809 and adherents 29,616, and in Korea 85,963 and adherents 189,799.

The chapters this year include a review of the year 1921 in Japan by the Editor, and papers on Christian Thoughts in Japan, Cooperation between Missions and Churches, From Buddhism to Christianity, Popular Buddhism, The Japanese Child, Young Men of Modern Times, Japanese Women and Society, reports of various organizations and missionary

statistics. There are also seventeen chapters on Korea and several appendices. The information is immense and reliable and many of the chapters are wonderfully illuminating and interesting.

The book is worth owning for reading and for reference. It may be secured in America from the Foreign Missions Conference, 25 Madison Avenue, New York City.

**All in a Lifetime.** By Henry Morgenthau. Illustrated. 8vo. 454 pp. \$4.00. Doubleday, Page & Company. New York. 1922.

Good biographies are among the most interesting and valuable of books and this one is no exception. The story of Mr. Morgenthau's experiences has special interest for those interested in Near Eastern affairs in general and missionary work in particular, for the author was American Ambassador to Turkey during the stirring years from 1913 to 1916. When appointed he was a successful business man and a recognized leader in many philanthropic movements, but he had never been brought into contact with Protestant missionary work. He is a Hebrew, but in fine catholicity of spirit, he immediately placed himself in communication with the Secretaries of the Mission Boards that have work in Turkey, and welcomed the information which they gave him. When he learned that several of the Secretaries were to sail for Europe on the same date that he planned to sail but on a different steamer, he canceled his reservations in order that he might travel with them. Almost every evening at Mr. Morgenthau's invitation they assembled in his stateroom to discuss the problems in Turkey. American Protestant missionary interests in the Turkish Empire were never more sympathetically and efficiently handled than when Mr. Morgenthau was American Ambassador at Constantinople.

The volume of reminiscences has literary charm and is altogether fascinating. It describes the author's

rise from small beginnings to national and international eminence. By his ability and energy he accumulated wealth and then devoted himself to public service. His observations throw light on a large number of questions affecting America and the Near East.

**China's Place in the Sun.** By Stanley High. Illus. xxxiii, 212 pp. The Macmillan Company. New York. \$1.75. 1922.

Pages xiii-xxix will be read by few; yet this Introduction, probably one of the latest bits of writing by the late Dr. Paul Reinsch, Ex-Minister to China, is one of the best brief appraisals of China of the present day that we have seen. Mr. High profited by long journeys in the Republic with Dr. Ralph Ward and has digested the best things in "China, an Interpretation," by the late Bishop. Bashford, as well as the abounding literature on China in the Missionary Research Library. Here he gives his conclusions in eleven chapters, summarized thus by Dr. Reinsch: "These chapters clearly picture forth the life forces of China which are now striving for expression in new modes of action. The varied evidences of an astounding transition in a secular society have been observed by the author and set forth so as to indicate a true sense of proportion between the deep and enduring vitality of the Chinese social body and the temporary ills which are now so much in evidence."

Our author holds the view of General Jan Smuts, as found in his address before the British Imperial Conference of 1921: "Our temptation is still to look on the European stage as of first importance. It is no longer so. Undoubtedly the scene has shifted from Europe to the Far East and to the Pacific. . . . There, I believe, the next great chapter in human history will be written." Mr. High first puts out of the way our "Isolation Myth," and then discusses America's commercial stake in China and the industrial renaissance emerg-

ing there. One chapter is devoted to "The World War and the Student Movement," and describes less well than Dr. Tyau, the intellectual renaissance. His chapter on "Christianity in China" might be a good missionary "tract" from its Green Frog opening to its concluding paragraph on a multiform manifestation of Christ in China today. The author holds with Bishop Bashford that "in the twenty-first century the two peoples which will loom largest on the globe will be the Chinese and the Americans—or, perhaps, better, the Chinese and the Anglo-Saxons." Mr. High exhorts his readers to further the great rapprochement, "when China and America will face each other . . . as the allied representatives of a common idealism—the Great Republic of Asia and the Great Republic of the West united for the perpetuation of Christian Democracy."

**A Thousand Miles from a Post Office: Or, Twenty Years' Life and Travel in the Hudson's Bay Regions.** By the Right Reverend J. Lofthouse, D.D. Illus., map, vii, 184 pp. Macmillan Co. London and New York. 1922.

Hudson's Bay is Canada's Mediterranean, large enough to accommodate all the British Isles with space enough left over to sail around them without sighting land anywhere. Being a thousand miles from a post office was nothing to a life of privation and glad and joyous struggle for existence, first, and then for building up in the wilderness a church and a leavened community. The author suggests the desired versatility for an Arctic missionary: "He was expected to be able to extract teeth, to set and even to amputate limbs, and to prescribe remedies for all the ills to which the flesh is heir. Not only was he a medical practitioner as well as a missionary, but he had also to act as his own joiner, builder, blacksmith, bricklayer, mason, or other skilled workman. Then again he was often called upon to visit a sick Indian or Eskimo a hundred miles away, which entailed a long and trying walk on

snow-shoes and an absence of many days or even weeks." The amateur doctor must go 400 miles on snow-shoes to consult a physician about his wife and then find that she must make a 7,000 mile jortney to England for surgical treatment. He builds a corrugated iron church and a good share of it blows away. He goes kayaking, has contact with the polar bears, travels a thousand miles or more on snow-shoes "across the Northern Barren Lands," he makes a hard journey to ascertain the possibilities of helping a few Eskimo.

Happily, he could write a chapter on the "Influence of Mission Work on the Indian," which ends with its effect upon the author himself after a life of exposure and hardship not matched by St. Paul's Iliad of Woes in 2 Cor. 11: 21-33. The volume presents a rapidly moving picture of what missionary life is like in the sub-Aretic regions of America.

**Japan in Transition.** Loretta L. Shaw. 126 pp. \$1.25. Geo. H. Doran Co. New York. 1922.

This small book, by a missionary under the Church Missionary Society for nearly twenty years, is informing and pleasant reading. By the aid of a bit of imagination, the reader can clearly see the remarkable transformations that have taken place and that are still going on. The tone throughout is calculated to arouse wholesome sympathy for the Japanese. The chapter on "Woman: New Ideals," makes a strong appeal to the women of the West and will gladden the hearts of those who have had a share in helping their Japanese sisters in their striving for the higher things that every true woman, East or West, desires most.

**Scientific Christian Thinking For Young People.** Howard Agnew Johnston. \$1.25. 238 pp. Geo. H. Doran Co. New York. 1922.

This refreshing study of evidence is more than a new edition of the author's former volume, "Scientific Faith," so useful twenty years ago. New data presented by the latest

scientific researches are considered in fair and kindly spirit and all that is proved to be true is fearlessly accepted. Dr. Johnson would accept evolution as God's process of creation but does not find the evidence sufficient when all the pros and cons are considered. The contention of the book is that faith is not credulity, but intelligent conviction. The work might be used for study groups of high school or college age.

The range of this book may be judged by the chapter headings: "What is Scientific Thinking;" "The Spiritual Interpretation of the Universe;" "New Testament Records Authentic;" "The Program of Christ;" "Prayer Life of Believers;" "The Challenge to Christian Service."

**What Is There In Religion?** 178 pp. \$1.25. Macmillan Co. 1922.

This series of addresses by the Rev. Henry Sloane Coffin of the Madison Avenue Presbyterian Church, and Associate Professor in Union Theological Seminary, is the outcome of a discussion by a group of young people. The Hudson River is used as an allegory of the service rendered by religion, each chapter containing some suggestion of the characteristics of the river, as for example: Cleansing, Buoyancy, Refreshment, Power.

The book may prove helpful to young people as a solvent of doubt and reveals a method of presenting a liberal type of Christianity in an appealing way.

**The Apostolic Age.** William Bancroft Hill. 8vo. 386 pp. \$2.00 net. Fleming H. Revell Co. New York. 1923.

An earnest study of the early days of the Church is beneficial because of the fresh inspiration it gives. It helps correct our standards of Christian life, faith and service. Dr. Hill, the professor of Biblical literature in Vassar College, is an earnest student and his studies of the apostolic age, especially in its missionary significance, help us to understand the significance of the teaching and example of the early apostles. Every reader

will be indebted to Dr. Hill for his clear statement of the principles, problems and progress of the early Church and their lessons for modern times.

**The Great First-Work of the Church Missions.** By Wilbur B. Stover. 12 mo. 112 pp. Brethren Publishing House. Elgin, Ill. 1922.

Only the opening chapter contains material of interest to a larger group than the members of the Church of the Brethren, to whom the book is clearly addressed. The author, who has been a missionary for 23 years in India, writes in familiar terms to the constituency of his own communion. Stewardship and tithing are advocated, but the suggestion to refer to a Church Board the distribution of an individual's tithe, rather than to train the donor to become so intelligent about causes and needs as to distribute his tithe properly, seems ill-advised and not in line with stewardship ideals. It is surprising if the average income of the members of the Church of the Brethren is not more than \$200 or \$300 per year, which in these days of high wages means but \$4.00 to \$6.00 per week.

The author calls attention to the fact that since the second century of the Christian era, whenever the Church has been occupied in ecclesiastical and doctrinal disputes, its missionary zeal has waned. He calls attention to the fact that Mohammedanism, arising in the seventh century, and based on Judaism, paganism and a perverted form of Christianity, is both a warning and a summons to the Church of Christ today for the zealous dissemination of a pure and evangelical Gospel by united effort.

In the third chapter the author refers to America's strategic importance as a field for missionary effort, as well as a base of supplies for work abroad. He points out that many of the 8,000 foreign students studying in America are disillusioned when they discover that so few persons in America really take religion seriously.

**The Christian Crusade for a Warless World.** By Sidney L. Gulick. 197 pp. \$1.00. New York. The Macmillan Company. 1922.

They are blind who do not see multitudinous signs on every hand of an almost universal intellectual revolt against war. The basis of this revolution in thinking is indubitably the Christian idea of the sanctity of human life and the solidarity of mankind. No crusade for a warless world deriving its sanction from economic reasons has any chance to succeed. The problem of war is to be settled, if at all, by the exercise of the mind that was in Christ. The late Lord Bryce, who saw life clearly and as a whole, spoke with no uncertain accents when he said, "The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations such as our Lord inculcated upon individual men."

Dr. Gulick's book was written with the sole purpose to support the theses of the Federal Council of the Churches of Christ in America adopted December 8, 1921, and entitled, "International Ideals of the Churches of Christ." The careful reading of this book by pastors and laymen who occupy influential positions should do much to assist in creating a sentiment favorable to an international high court of justice and if not to the League of Nations, certainly to an association of nations such as Warren G. Harding pledged himself, during the campaign of 1920, to endeavor to secure in case of his election to the presidency. Lucid and cogent are all Dr. Gulick's arguments for a warless world. Perhaps the most valuable sections of the book are chapters 8 and 9, entitled "Some Concrete Tasks in Working Toward a Warless World." He has done much to answer the demand, "Show us the way."

**Intensive Powers on the Western Slopes.**

In less than fifty pages, Dr. Barnes of the American Baptist Home Mis-

sion Society, emphasizes the strategic factors involved in the civilization of the great American Empire between the heights of the Rockies and the Pacific Ocean. The four successive chapters of the monograph are entitled respectively "Intensive Agricultural Power," "Intensive Mechanistic Power," "Intensive Social Power," and "Intensive Spiritual Power." Dr. Barnes might well have added a chapter on "Intensive Educational Power."

The booklet deals with far-reaching fundamental facts succinctly and convincingly stated. It is not only a summary but an interpretation. A concluding paragraph is the *multum in parvo* of the separate chapters. "The awful and inspiring possibilities of our western slopes must be struck into us. On our western slopes intensive farming will support two hundred million people; intensive mechanical power will supply them with manifold occupations; intensive social cooperation, along with abundant space, will provide conditions for the highest and happiest kind of human life; face-to-face contact with the vast, needy, developing Orient will offer opportunity for widest service. Will the consummation of human attainment accordingly be reached on the western slopes of America? Will what Herbert Spencer calls 'the ultimate man' be developed? The answer rests with you and me. God has done His part. He has organized cosmic forces to that end. But the issue hangs absolutely on whether we combine to make the Spirit of Jesus Christ so altogether winsome and irresistible on our Sunset Slopes that no lower spirit can have sway."

**Studies in the Life and Teachings of Jesus.**  
John Porteous, B.D. Alexander Gardner.  
232 pages. 1922.

The excellence of these sermons is apparent from the very first page. One does not have to read far to see that the author is a preacher with true insight into Scripture. The Rev. John

Porteous, pastor of the United Free Church, Paisley, sees life clearly and sees it whole. Among the strong volumes of sermons which have seen the light of day this deserves a place.

The expository style is good, and the interpretations show a quiet thoughtfulness which is very appealing. One needs such a book for those noisy times. The themes are old, are treated suggestively. "I think," he observes in one sermon, "that we are apt to forget in reading the New Testament that it always assumes human nature. Christ did not come to provide a substitute for human nature. He came to redeem it." From this it is easy to infer that the author never forgets man's nature when he preaches. But better yet he is always alive to the redeeming power of Christ.

**The Religion of Science.** William H. Wood, Ph.D., Professor of Biblical History and Literature, Dartmouth College. Macmillan Co. 176 pp. \$1.50. 1922.

Dr. Wood has written an unusual volume which deals with the great issues between science and religion. The author concludes that the religion of science is inadequate in every way—scientifically, philosophically, and religiously. It is decidedly inferior to Christianity, for the religion of the evolutionary theory cannot meet the tests which the author applies to it. Dr. Wood is not offensively dogmatic, but presents strong arguments. He exposes the hopelessness of making a vital religion out of science. Science-theologians may claim to possess new and better information in regard to the fundamental problems of existence, such as the origin and government of the universe, the constitution and order of nature, the character of man and society, etc., but against these claims Prof. Woods contends that to identify religion with science is to lose religion. The barrenness and essential paganism which permits no personal God, no incarnation, no future life, is poor material indeed upon which to base faith.