

THE MISSIONARY REVIEW of the WORLD

VOL. XLVI OLD SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

VOL. XXXVI NEW SERIES

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

January to December, 1923

EDITOR

DELAVAN L. PIERSON

EDITORIAL ASSOCIATES

MRS. H. W. PEABODY
Woman's Foreign Mission Bulletin

MRS. E. C. CRONK
Best Methods Department

FLORENCE E. QUINLAN
Woman's Home Mission Bulletin

EDITORIAL COUNCIL

REV. A. R. BARTHOLOMEW, D. D.
REV. ENOCH F. BELL
FRANKLIN D. COGSWELL
REV. W. E. DOUGHTY
REV. S. G. INMAN
JAMES R. JOY
MRS. ORRIN R. JUDD
REV. SAMUEL L. LOOMIS, D.D.
REV. JOHN BAILEY KELLEY
MRS. HELEN BARRETT MONTGOMERY
REV. ARTLEY B. PARSON

FLORENCE E. QUINLAN
REV. RODNEY W. ROUNDY
REV. WM. P. SCHELL, D.D.
REV. F. C. STEPHENSON, M.D.
REV. JAY S. STOWELL
REV. MILLS J. TAYLOR, D.D.
FENNELL P. TURNER
REV. CHARLES L. WHITE, D.D.
MRS. F. W. WILCOX
ROBERT P. WILDER
REV. L. B. WOLF, D.D.

COPYRIGHTED, 1923—PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY, INC.

THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*
WM. I. CHAMBERLAIN, *Vice-President*
WALTER McDougall, *Treasurer*
DELAVAN L. PIERSON, *Secretary*
FREDERICK L. COLVER

MRS. E. C. CRONK
HARLAN P. BEACH
ERIC M. NORTH
MRS. HENRY W. PEABODY
FLEMING H. REVELL

INDEX FOR 1923

MAPS, CHARTS AND POSTERS

	Page		Page
Africa, Bechuanaland Protectorate	371	— Missionary Map of	(Insert) 782
Christian Citizens, Making	510	— Prohibition Poster Used in	811
Constantinople, Adult Delinquency Map of ..	285	Russian Paper, Cartoon from	887
Formosa, Christian Task in	900	Soviet Paper, Cartoon from	887
Indians in U. S., Protestant Missions to ..	684	Turkey, American Missions in	970
Japan, Churches and Temples	829	United States Communities Having Week	
— Missionary Hunger Map of	795	Day Religious Instruction	549

PHOTOGRAPHIC ILLUSTRATIONS

	Page		Page
Africa, Chief Khama	367	— Wife of General	629
— Chief's Son at Kasenga	16	Foreign Children in Streets	701
— Congo Christian Evangelists	4	Formosa, Dr. Mackay of North	884
— Congo Heathen in Native Dance	4	— Famous Temple of	901
— Explaining the Scriptures	459	— Mission Compound, Tamsui, North	899
— Grave of Alexander Mackay	676	— Seminary Conference, Taihoku	903
— Holding Court in Rhodesia	13	Fourth of July Party	928
— Inferior Ila Type	15	Frontier, Baptist Colporteur on	528
— Mackay's Grave Today	676	— Serving Churchless Community on ..	526
— Mission School Girls in North	297	— "Sky Pilot" Reviewing Parish on ..	527
— Mupumani, Prophet of Ba-Ila	18	— Type of Kentucky Mountain Home ..	525
— Mwila Woman in Holiday Attire	20	Greece, Typical Farm House in Southern	
— Preaching Service in Galangue	176	Hara, T.	987
— Preaching the Gospel in Central	431	Hara, Taneaki, and Japanese Ex-Prisoners	964
— Raw Heathen of Kwato	188	Hinduism, Product of	260
— Results of Rent Profiteering in	710	Home Mission Leaders	167
— Sunday Service in Khama's Place of As-		Immigrant Woman and Child	31
sembly	369	Immigrants, Teaching Turkish Albanian	603
— Superior Ila Type	14	India, Benares Temples and Bathing Ghats	39
— Typical Baluba Village	17	— Bishop Thoburn Baptizing Converts ..	244
African Boys in School at Tunis	433	— Coming Generation in	43
— Children, Homes of	435	— Crowd of Hindus at Mela	470
— Christians, Church in Rhodesia Built by	711	— Destruction of Government Buildings ..	40
— King and one of his Wives	173	— Girls' Boarding School, Gujerat	42
— Teachers and Evangelists	177	— Government College Buildings, Benares	41
Africans, Dr. Springer Addressing Crowd of	709	— Group of "Untouchables"	255
Australasia, Village of New Guinea	164	— Hut Used for Village School	258
Bell, Rev. and Mrs. W. C.	175	— Traveling Evangelists	109
Boys in New York, Club	703	— Woman's Christian College, Madras ..	259
Boys' Hammer and Saw Club	543	Indian Bread Makers, Hopi	685
Burma, Rangoon Mission Press Room	294	— Christians at Annual Conference	262
Camp Fire Girls Around Council Fire	539	— Maiden, Cherokee	689
Children in America, Oriental	524	— Physician and Bride	261
— Neglected City	521	— Student at Home	687
— Playground for City	523	— Y. M. C. A. Camp	692
— Playing on Church Lawn	541	Indians, Presbyterian Church Built by	693
China, Bible School Students	105	Japan, After the Fire in Baptist Tabernacle	888
— Building the Church in	84	— American Friends' School, Tokyo	782
— Communion Service in Chun Shan	99	— Bronze Buddha, Kamakura	782
— Country Village in	439	— Buddhist Sunday School Rally in	800
— Devotional Service in Gen. Feng's Army	332	— Buddhist Temple Festival in	772
— Gen. Feng and Two Officers	344	— Class in Deaf-Oral School	788
— Gen. Feng and Christian Officers	343	— Crowd of Refugees, Tokyo	888
— Gen. Feng Burning Opium	351	— Evangelizing Plumbers of Omi	907
— Gen. Feng's Army at Prayer	353	— Ferris Seminary, Yokohama	782
— Gen. Feng's Officers Assembled for Bible		— Fireswept Ginza, Tokyo	888
Study	347	— Fissures in Yokohama Pavement	888
— Gen. Feng's Soldiers Praying for Rain	348	— Graduating Class, Bible Training School	882
— House Boat in	97	— Houses Thrown Down by Earthquake ..	888
— Nanking Students in Library	107	— Images of Jigo in Old	821
— Portrait of Gen. Feng	345	— In the Slum of Kobe	808
— Rural Sunday School	108	— Kindergarten, Children Playing	823
Chinese Anti-Cigarette Poster	974	— Launch Used in Omi Mission	908
— Christian Family	443	— Main Building of Omi Hospital	911
— Girls, Rescued	441	— Meiji Gakuin, Tokyo	782
— Girls Rescued in San Francisco Mission	893	— Methodist Episcopal Middle School, Tokyo	782
— Soldiers, Baptismal Service for	349	— Methodist Protestant Church, Yokohama	782
Chowdhuri, John	111	— Mission Kindergarten, Matsuyama	789
Christmas Tree, Summer	928	— Omi S. S. Teachers' Meeting	909
Clifton Springs Conference Group	716	— Protestant Episcopal University, Tokyo	782
Congo, Contrasts on the Belgian	4	— Refugees Crowding Trains, Tokyo	888
Constantinople, Refugees in	283	— Refugees Fleeing from Flames, Tokyo ..	888
— Turkish Boy Scouts	287	— Results of Earthquake at Hakone	888
— Turkish Children of	286	— Ruins of Methodist Publishing House ..	888
Feng, General Yu-shiang	597	— Salvation Army Headquarters, Tokyo	782

III

	Page		Page
— Scene after Fire in Tokyo	888	Montana, Assembling for Annual Meeting	119
— Scenes from	782	— "Jesus Meeting" of Crow Indians	123
— Southern Baptist Church, Tokyo	782	— Sod School House	120
— Staff and Nurses, St. Luke's Hospital	782	— Timber Creek School House	121
— Street in Tokyo	782	Moslem Periodicals	267
— Temple of a Thousand Gods, Kyoto	783	— Women Without Christ	299
— The Yoshiwara in Ruins, Tokyo	888	Mountaineers' Cabin, Tennessee	279
— To Fence, Teaching Young	825	Negro Race, Inspiration to	917
— View of Tokyo in Flames	888	— Village, Model	453
— Watering Paddy Fields	785	Negroes, Boy Architect and House He Built	918
— Woman's Union Christian College, Tokyo	782	— New Type Schoolhouse	9 1
— Worshippers at Temple	787	— Old Type Schoolhouse	920
— Wreck of Chapel of Aoyama Gakuin	888	— "Pig Club"	919
— Y. M. C. A. Headquarters, Tokyo	782	New Guinea Heathen	187
— Y. W. C. A. Headquarters, Tokyo	783	— Mission House at Kwato	193
— Yokohama and Harbor	782	— Native, Typical	379
Japanese Book Store, Destroyed by Earth-quake	888	— Natives, Teaching the Bible to	191
— Christmas Advertisement	791	— New Buildings Needed at Kwato	192
— Ex-Prisoners, T. Hara and	964	Phinney, F. D.	293
— Girls in Rescue Home, Osaka	850	Oxford, International Missionary Council	839
— Mission Kindergarten, Armistice Day in	819	Pageant "The Way," Tableau in	845
— Salvation Army Officers	802	Papua, Ambulance at Kwato Station	382
Java Converts from Mohammedanism	364	— Leaving for 100-Mile Journey	381
Kagawa, Toyohiko	806	— Outstation School	377
— With Children of the Slums	809	Pioneer Church in Oklahoma	512
Kago, Papuan Evangelist	189	Russia, Cathedral of Christ, Moscow	617
Kindergarten Children with Flower Baskets	928	— Inscription in Moscow	611
Korea, School at Sin Chow	449	Sadhu Sundar Singh	44
Korean Christian Addressing Gen. Feng's Soldiers	627	Scenes from the World in Weymouth, Mass.	465
Kuyper, Jennie M.	782	Scouts, Group of Boy	537
Lepor Asylum in Venezuela	705	Scudder, Dr. Ida and Gertrude Dodd	133
Lincoln Memorial University	281	Siam, Boys' School	979
Madras College Chapel	1011	— Graduate of Boys' School	981
Mexican Child, "After Taking"	531	Siamese School	985
— "Before Taking"	530	— Young Woman	983
— Girls, Industrial School for	529	Siberia, Peter, Metropolitan of	615
Mexicans, Community House for	359	Sudan, Women of the	999
Mexico, The Key to the Situation	361	Thoburn, Bishop James M.	263
Migrant Work, Checker Boards	308	— James at 23	265
— "London Bridge"	306	Topping, Mrs. Henry	812
— Toothbrush Drill	307	Uemura, Dr. (Insert)	782
Migrant Workers' Children, "Little Mothers"	315	Washington Monument, Booker	917
— Inside Home of	517	Wives of General Feng's Officers	973
— Living in Auto	516	Women's Work, Visiting Nurse	639
— Shack	519	Yajima, Madame Kaji	812
Missionary Works, Where the City	640	Y. M. C. A. Building, New Colored	201
Modern Church in Oklahoma	513	— Conference of Colored Men	201
		— Service in Fresh Air Camp	500

AUTHORS

	Page		Page
Abel, Charles W.	187, 377	Dornblaser, E. H.	300
Ano, K.	890	Drach, George	456
Armstrong, A. E.	899	Dunlop, J. G.	347
Aurell, Karl E.	925	du Plessis, J.	435
Axling, William	791	Ewing, Sir J. C. R.	739
Baker, Benson	449	Fahs, Sophia Lyon	976
Barker, C. Starr	293	Farmer, Rev. Harry	263
Barton, James L.	891	Ferguson, Frances M.	392
Bell, W. C.	173	Ferguson, Mrs. Walter	717
Beynon, E. D.	631	Ferguson, W. L.	255
Bloom, W. Knighton	525	Forbush, William Byron	533
Bolltho, Archie A.	924	Ford, James Tooker	1006
Rosanquet, Amy C.	816	Franklin, R. O.	979
Boyd, Mrs. William	741	Frease, Edwin F.	433
Brain, Belle M.	343	Fulton, George W.	922
Brokaw, Harvey	777	Garritt, J. C.	22
Bronson, Julia H.	891	Gates, Herbert W.	553
Brown, Sara A.	515	Gleason, George	562
Browning, Webster E.	704, 732	Goforth, Rosalind	973
Bryant, Alice C.	296	Gordon, Mrs. Thos. D.	645
Bulkley, Daisy McLain	469	Hamilton, Pauline Ernst	439, 947
Burgess, Paul	204	Hara, Taiichi	986
Burke, Charles H.	376	Harris, J. C.	365
Carmichael, Amy Wilson	695	Hartman, L. O.	611
Cary, Otis	826	Hassel, J. Woodrow	27
Cogswell, Franklin D.	559	Hayne, Cne	544, 712
Cole, Raymond E.	29	Hening, B. C.	624
Conning, John Stuart	635	Hope, Josephine	1002
Converse, Guy C.	906	Horne, Dorothy M.	926
Crawford, Raymond N.	289	Hwang Ch'ing	677
Cress, G. Clifford	119	Iglehart, Edwin T.	923
Cronk, Mrs. E. C.	50, 133	Jenkins, W. F.	926
207, 295, 386, 463, 559, 641, 649, 732, 841, 927, 1009		Judson, Adoniram	129
Curtis, Frederick S.	890	Kagawa, Toyohiko	805
Curtis, Helen Pierson	891	Kano, Hisaakira	824
Dening, Henry	552	Kumm, H. K. W.	736
Detweiler, Charles S.	460	Kyle, Alice M.	302, 395, 472, 569, 646, 741

IV

	Page		Page
Lacy, G. Carleton	445	Reed, Anna Stevens	132
Lamott, Willis	925	Riggs, Charles T.	283, 607
Latourette, K. S.	93	Riggs, Ernest W.	182, 779
Liley, A. V.	457	Rindge, Fred H.	603
Limouze, Arthur Henry	541	Robinson, Harold McA.	453, 685
Lippard, C. K.	996	Roundy, Rodney W.	178
Lobenstine, E. C.	1013	Sadhu Sundar Singh	125
Lovejoy, Owen R.	509	Sailer, T. H. P.	302, 395, 472, 569, 646, 741, 935
Mann, A. R.	383	Schultz, Gertrude	714
Manning, C. E.	373	Scott, Charles E.	893
McCombs, Vernon M.	529	Shepherd, Charles R.	33, 195
McConnell, Dorothy	701	Speer, Robert E.	830
McLean, Robert N.	359	Spencer, David S.	709
Miller, Kenneth D.	521	Springer, Mrs. John M.	548
Miller, Mrs. E. H.	448	Squires, Walter Albion	926
Mills, John Nelson	355	Staples, Henry E.	113, 620
Moton, Robert R.	917	Stauffer, Milton T.	511
Mott, John R.	54	Stowell, Jay S.	277
Moyser, William	38	Taylor, J. Hudson	45
Murray, J. Lovell	9	Taylor, Mills J.	892
Myers, H. W.	807	Tenny, Mrs. Charles B.	201
Myers, Harry S.	295	Tobias, Channing H.	812
Napp, James E.	273	Topping, Mrs. Henry	131
Niebel, B. H.	21	Upson, Arthur T.	278
Oltmans, A.	912	Vickrey, C. V.	47, 432
Ostrom, H. Conrad	795	Vinson, T. C.	991
Oyler, Mrs. D. S.	999	Wainright, S. H.	547
Parker, Rebecca J.	109	Webster, Daniel	179
Parmenter, Mary F.	104	Wheeler, W. Reginald	637
Patton, Charles E.	97	White, Edith H.	279
Paxton, Jean Grigsby	925	Williamson, Gladys Parker	13
Pearce, W. C.	1004	Willoughby, W. C.	390
Pedley, Hilton	783	Wolf, John N.	536
Peeke, H. V. S.	892	Wyland, Ray O.	801
Pohlemus, Sarah E.	58, 137, 215	Yamamuro, Gunpei	87, 267, 364
Peabody, Mrs. H. W.	302, 395, 472, 569, 646, 741, 837		
Quinlan, Florence E.	55, 139, 211, 306, 393, 469, 566, 650, 745, 851, 931		

ARTICLES AND NEWS

	Page		Page
Abyssinia, Facts About	475	— King, Letter from an	413
— Seeks, What	475	— Kings, Two	496
Afghanistan, Consul from	149	— Student Union, The	156
— Progress in	69	Alaska Brotherhood, An	407
Africa, "All in One Lifetime"	943	— Church in Metlakatla	318
— Bantu Presbyterian Church	757	— Cooperation in	652
— Blood Covenant in, T. C. Vinson	432	— Report	943
— Changed Town	579	Albanian Girls, For	1025
— Coming of the Bible	655	Allens, Unusual School for	704
— Delicate Situation	412	America, Leprosy in South, Webster E.	63
— Development in Ashanti	475	— Browning	758
— Dr. Law's Preaching	864	American Board Receipts	1024
— Governing Khama's People	476	— Churches, Appeal to	315
— Hausas in Tunis, A. V. Liley	457	— National Missions	228
— In 1922, H. K. W. Kumm	736	Argentia, Neglected	580
— Inland Mission	476	Armenian Sunday School, An	66
— Khama, Christian Chief of, J. C. Harris	365	Armenians in Bulgaria	573
— Khama's Successor	757	Army Chaplains, U. S.	69
— Khama's Testimony	864	— — Missionaries in	862
— "Kikui is Praying"	656	Assam, Christian Progress in	665
— King Helps Build Roads	944	Atheism, Aim to Spread	32
— King Khama's Testimony	226	Australia, Bible Revival in	489
— Letter from Dan Crawford	865	Australian Aborigines	949
— Lutherans in East	71	— Nurses' Movement	1037
— Marveys of Progress	150	Bandits in China	155
— Mission Education in, J. du Plessis	435	Baptist Centenary, Southern	939
— Modern Slavery in	757	— Denominational Convention	663
— New Opportunities in North, Edwin F. Frease	433	— Finances, Southern	761
— New Plans for Lovedale	324	— Laymen's Movement	663
— Paris Evangelical Society	323	— Program, A New	872
— Plea of Chiquetecoli, Wm. C. Bell	173	— World Conference	321
— Present Crisis in	338	Baptists in Europe	62
— Protected if a Christian	944	— Work of Southern	47
— Salvaging the Cargo	944	Belgian Congo, Ten Years in the, T. C. Vinson	152
— Slave Trade Revived	151, 578	— Belgium, Gospel Hunger in	653
— Slavery in Togoland	944	— Not Devils but Angels	653
— Study of Souls in Central, W. C. Wiloughby	13	Bengal, New Woman in	563
— Tale of Rent Profiteers in, Mrs. John M. Springer	709	Best Methods, Edited by Mrs. E. C. Cronk, 51, 133, 207, 295, 386, 463, 559, 641, 732, 841, 927, 1009	424
— Training Evangelists	476	Bible and Progress in Greece	761
— Unworked Field in West	656	— and State Laws, The	426
— Woman's Heroism	756	Churchman's Missionary Society, The	854
African Boy Scouts	71	— for Prince Regent, A	153
— Chief, Tablet to	865	— in Germany, The	
— Girl, Story of an, Josephine Hope	1002		
— Internationale	578		

	Page		Page
-- in Italian Prisons	85	-- Catholic Missions in	144
-- Institute, National	760	-- Century after Morrison	751
-- Modern Ignorance of the	576	-- Child Labor in Hong Kong	444
-- Power in the Word	425	-- Christian Business Man	753
-- Revival in Australia	92	-- Leadership in	85
-- Sales in Punjab	310	-- Students at Nanking	947
-- Schools, Vacation	155	-- Women Organize	584
-- Teachers for China, Training, Mary F. Parmenter	104	-- Christianity in (Extracts from Reports)	113
-- World's Best Seller	490	-- Christianizing Industry	312
Bibles in Priests' Houses	854	-- Church Growth Amid Brigandage	584
Bibles for Japan	1038	-- Community Church Movement	752
Blind, Religious Privileges for the (Report)	853	-- Educational Commission to	125
Bolivia, Indians of	318	-- Elder Tu and the Stolen Church Money, Charles E. Scott	714
Bolshevism in China	402	-- Feng's Army	480
Bolshevists and Christianity	410	-- Forward Steps in Yunnan	232
-- in England, Young	576	-- Gift to Y. W. C. A.	482
Bombay, Another "Conscience Clause"	229	-- Helping Ricksha Men	313
-- Reorganization in	1035	-- Home Life in, Pauline E. Hamilton	439
Boy Scouts, African	71	-- How a Missionary Works in, Charles E. Patton	97
Boys and Girls, American	501	-- in 1923 E. C. Lobenstine	1013
Boys' Workers, World Conference of	602	-- Increase in Secret Societies	660
Brazil, Believers in	487	China Inland Mission and Education	74
-- Book Stores in	665	-- -- Growth	660
-- Effect of Revolution on School	759	-- Inspired Interpreter	583
-- How the Gospel Entered	408	-- International Church	751
-- New Method in	868	-- New Religion in	428
-- Protestant Centenary in	319	-- New Stage in Missions in, K. S. Latourette	93
Brazilian Sunday School Teachers	487	-- Notable Pastor	861
Britain's Boxer Indemnities	230	-- Officials and Gentry Baptized	401
British Conference, Annual	941	-- "On the Ways," New, J. C. Garritt	22
-- Labor and Religion	222	-- Overwhelming Opportunity	582
-- Laymen's Movement	758	-- Peace Movement in	401
-- Societies, Controversy in	64	-- Political Outlook in	858
-- Student Volunteers	151	-- Prayer Meetings for Officials	583
Buddhism and Christianity	855	-- Present Perils in	249
-- Siam the Last Stand of, John Nelson Mills	355	-- Progress in South	860
Buddhist Activity in America	941	-- "Rag Tag" Sunday School	948
-- Opposition	315	-- Reform Society Organized	860
-- Peace Platform	233	-- Return of Opium	143
Buddhists, Invitation from	862	-- Returns on Investment	232
Bulgaria, Armenians in	66	-- Shall We Send Fewer Missionaries to, Milton T. Stauffer	620
-- Preaching in	654	-- Soldier Evangelist	947
-- Revival in	410	-- Training Bible Teachers for, Mary F. Parmenter	104
Burma, Human Sacrifice in	946	-- Two Missionaries Murdered	947
-- Rangoon Press, C. Starr Barker	293	-- Unoccupied	254
-- Religious Forces in, Raymond N. Crawford	289	-- Western Education in	751
Burmese Worker, A	219	China's Renaissance, Bible and, G. Carleton Lacy	445
C. M. S. Faces Forward, The	653	Chinese Boxer Indemnities	859
Cairo, Commencement in	756	-- Business Man, Gift of	231
-- Students in	863	-- Church, Aims of	142
Camp Fire Work, Scouting and, Ray O. Wyland	536	-- Future Task of the	676
Canada, Church Figures from	664	-- in Cuba	760
-- Church Union in	681, 1025	-- Club Woman, Christian	481
-- Cooperation Among Churches of, C. E. Manning	373	-- Girl Slavery in America, Charles R. Shepherd	893
Canadian Student Conference	317	-- Governor's Gift	132
Cannibals Ask for Teachers	70	-- Greatest Living	583
Canton College Growth	74	-- Home Missions	311, 660
Catholic Missions in China	144	-- Judge Baptized	1036
Catholicism, French Priests Marrying	320	-- Leaders, Training	480
-- Peru and the Vatican	319	-- Martyr, A	860
Central America, Task in	575	-- Social Settlement, A	232
Child, Home Missions and the, Jay S. Stowell	511	-- Student Volunteers	73
-- Legislation in Colorado	870	-- Students and Christianity	245
Children, Among Ozark	938	-- Woman's Work	132
-- Missionary Education for, Sophia Lyon Fahs	976	Christian Endeavor Growth	235
-- of Migrant Workers, Neglected, Sara A. Brown	515	-- Literature, Large Gift for	58
-- of the City, Neglected, Kenneth D. Miller	521	-- Missions, An Enterprise of Hope, R. E. Speer	195
Chile, Catholic Bishop's Tribute	759	Christie Resigns, Dr. Dugald	584
-- Changed Situation in	88	Christmas Bells (Poem)	1020
-- Earthquake, After the	937	Church is Doing, What One, Arthur Henry Limouze	541
-- Friendliness in	576	Church of All Nations	316
-- New Era Movement in	407	Church Program for the Immigrant, A, Raymond E. Cole	29
-- Relief Work in	221	-- Union--Two Evangelical Denominations Unite, B. H. Niebel	91
China, Activities of Brigands	479	Citizenship, Conference for Better	967
-- Among the Miao	74	-- Insurance, Home Training as, William Byron Forbush	533
-- Anti-Christian Propaganda	659	Colombia as a Mission Field	487
-- Anti-Foot-Binding Move	312, 752	-- Christian Employees Wanted	408
-- by Bandits	1087	-- New Thing in	319
-- Attacked by Soldiers	947	Community Church Conference	662
-- Bandits in Honan	73		
-- Bible Encyclopedia for	750		
-- Institute in Hunan	584		
-- Society Secretary	948		
-- Women and Bandits	859		
-- Blind School in Canton	752		
-- Boxer Indemnity Plans	481		

VI

	Page		Page
— Rural	937	Federated Possibilities, Mrs. E. C. Cronk	641
— Work	55	Federation of Christian Women	472
— in Cleveland, Ohio, Arthur Henry Limouze	541	— Woman's Boards of Foreign Missions	1019
Congo Revival, A	413	— Proposed, New	218
Congo Station, A New	1032	Feng, General, and Social Service, Mrs. Jonathan Goforth	973
— Ten Years in the Belgian, T. C. Vinson	47	Feng, Yu-shiang, Christian General, Belle M. Brain	343
— Constantinople, Outlook in	227	Feng's Army, General, Hwang Ch'ing	627
— Refugees in	411	Filipino Students, Winning	586
— Searching for Facts in, Charles T. Riggs	283	Filipinos, Church Union Among	405
Cooperation Among Churches in Canada, C. E. Manning	373	— Sacrifices of	665
— in Canada	156	Finnish Mission Work	66
— in Home Missions	869	Foreign Missions at Bethlehem	89
— Montana, Denominational, G. Clifford Cress	119	Foreigner, The Child of the, Dorothy McConnell	701
— West	574	Foreigners—New Americans	934
— Interracial	469	Formosa, Fifty Years in North, A. E. Armstrong	899
Cooperative Movements in China	401	France, Fighting Alcohol in	866
Country Church, Farmers and the, A. R. Mann	283	— Rural Protestants in	758
Crawford, Carrie Lena	1010	— Temperance Work in	438
Cuba, Chinese Church in	760	French—"Junior Republic"	634
Cuba's Educational Needs	574	— Priests Marrying	320
Czecho-Slovakia, Church in	943	— Protestants, Unity of	222
— Outlook in	1030	Frontiers, Overcoming Handicaps on the, W. Knighton Bloom	525
Czecho-Slovaks Eager for Truth	66	Gandhi and His Wife	147
Danish Missionary Crisis	66	German Bishops' Appeal	866
Decalogue a Novelty	220	— Churches, Need in	321
Deaths—		— Unite	66
— Ayer, Francis W.	331	— Missions, British Limits on	490
— Allen, Dr. Arthur H., of New York	590	— in Hunan	74
— Clark, Rev. Joseph B., of Brooklyn	769	— Status of	223
— Doolittle, Rev. Geo. C., of Syria	157	Germany, Bible in	153
— Eddy, Dr. Mary Pierson, of Syria	956	— Study in Prague	321
— Fitch, Rev. George F., of China	331	— Religion in	759
— Forsyth, Rev. Robert C., of China	239	— Students' Crusade	152
— Hall, Rev. Alexander Durham, of Japan	769	Gideons' Bibles	1026
— Kinnaird, Lord, of London	331	Giving—How Koreans Give	75
— Larsen, Rev. Lauritz	239	Gospel in Industry, The	142
— Macdonald, Dr. James A., of Toronto	590	— Interpreted by Life, The, Toyohiko Kagawa	805
— Mason, Rev. Alfred De Witt, of Brooklyn	331	Greece, Bible and Progress in	424
— McGilvary, Mrs. Sophia, of China	769	— New Life in Old, Charles T. Riggs	607
— Messer, L. Wilbur, of Chicago	769	— Plain Speaking in	489
— Schultz, Rev. D. L., of Philadelphia	595	— Problems in	867
— Smith, Dr. Wilton Merle, of New York	956	Greek Patriarch, The	863
— Stewart, Lyman, of Los Angeles	956	Guatemala, New Station in	575
— Strack, Prof. Herman L., of Berlin	239	Haiti, Nosirol L'Herisson, Apostle of, Charles S. Detweiler	460
— Thoburn, Bishop James, of India	157	Hausas in Tunis, Among the, A. V. Liley	457
— Torrance, Dr. David W., of Palestine	956	Hawaii, Center of Helpfulness	586
— Wanmaker, John, of Philadelphia	157	— Japanese in	872
— Webster, Rev. James, of Manchuria	769	Hebrews	139
— Wood, Rev. Thos. B., of South America	239	Holland Leads, Where	223
Deficits, Boards Facing	869	Home Missionary Progress, Signs of	885
Denominational Standards, Raising	504	— Missions and the Child, Jay S. Stowell	611
Disciples, Forty Years Progress	155	— at Atlantic City	165
Dutch Reformed Reorganization	761	— Life Service in	405
Ecuador—Protestants and Earthquake	868	— Training as Citizenship Insurance, William Byron Forbush	533
Education—Coming Generation	762	Huguenots and Walloons	483
— Department, New	938	Hungary, Growth of Religious Freedom in, E. D. Beynon	631
— in Africa, Mission, J. du Plessis	435	Illiteracy in America, Overcoming Spiritual, Walter Albion Squires	548
— India's Need for Christian, Benson Baker	449	— Asset or Liability? The, Fred J. Rindge	603
— Making Missions Through Missionary, Gertrude Schultz	935	Immigrant, Church Program for the, Raymond E. Cole	29
— New Materials for Missionary, Franklin D. Cogswell	559	India, Argument on Idolatry	861
— Religious vs. Christian, Harold McA. Robinson	556	— Bible Lessons in Schools	582
— State University Experiment	761	— Study in Schools	399
Educational Commission to China, The	125	— Bishop Azariah's Success	148
Egypt, Church in	150	— Caste a Live Issue	753
— Independent	70	— Christ and Sadhu Sundar Singh	178
— Proved His Conversion	296	— Christian Conference, All-	309
— Religious Liberty in	1031	— Christian Statesman	945
— Sherwood Eddy in	578	— College Notes from, Miss A. B. Van Doren	646
— United Front in, S. M. Zwemer	86	— Concurrence Clause in Bombay	71
— Women in	70	— Continuing Ramabai's Work	72
Egyptian Life, Force in	864	— Converted Devil Priests	582
England—Anglo-Catholic Ideal	865	— Converts by Force Return	147
English Churches, Council of	1029	— Demon Cast Out	229
Englishwoman's Heresim, An	754	— Estimate of Gandhi	399
Episcopal General Convention	67	— Exorcising Evil Spirits	658
Europe, American Christians' Responsibility	337	— Ex-Sorcerer's Flock, An	72
— Religious Conditions in	600	— in 1922, Sir J. C. R. Ewing	739
— Sunday Schools in	653	— in the Melting Pot, Wm. Moyser	38
Evangelism, Church Army	152	— "Krst Ashram"	479
Evangelist, From Suffragette to	870	— Medicine Men	1026
Evangelistic Campaign in Chicago	662		
Exhibits, Missionary	463		
Expenditures, Comparative Missionary	762		
Federal Council of Churches	218		

VII

	Page		Page
— Mission to Aristocracy of, Rebecca J. Parker	109	— Religion in	233
— Missionary Service in	658	— News from Devastated Areas in	889
— Missions and Social Reform	479	— 1922 in, J. G. Dunlop	847
— Mrs. Starr's Hospital	945	— Opportunities for Christian Education in, C. K. Lippard	996
— Nationalists Quote Bible	399	— Power of the Word	854
— Native Guides for Masses	479	— Preaching to Railway Men	856
— New Opportunity in, W. L. Ferguson	255	— Reports from Devastated Area	781
— Nuranie Pulls Her Blinds Up, Amy Wilson Carmichael	695	— Results of Kanamori's Work	748
— Outcasts Mass Meeting	1035	— Self-Support in	404
— Scotch Centenary in	147	— Social Evil in Gunpei Yamamuro	801
— Signs of the Times in, James E. Napp	273	— Social Problems in	314
— Singing Evangelism	754	— Some Anti-Christian Forces in, William Axling	791
— Sundar Singh Still Living	861	— Students Baptized	482
— Tana Bhagat Movement	71	— Success of Kimura's Meetings	855
— Temperance Teaching in	861	— Successful Tent Meetings	949
— Truth About	309	— Temperance for	748
— Turning Point in	229	— Toyohiko Kagawa	314
— Union Educational Efforts	946	— Unfinished Tasks in, David S. Spencer	830
— Untabulated Influence	754	— Voluntary Church Union	749
— Veteran's Service	582	— Woman Movement in	145
— Women Organize in	1035	— Japanese-Americans	941
— Would Be Christian	146	— Are Reading, What the, S. H. Wainright	991
— Indian Chief a Christian	762	— Bishops	585
— Church, Peril of	228	— Church, Union	871
— Dances, North American	664	— Conference, Important	856
— Mission Board, An	581	— Ex-Prisoners, Christian Work for, T. Hara	986
— Official, Tribute from	311	— Miners, Work for	857
— Outcasts' Appeal (Poem), Anna Stevens Reed	132	— on Pacific Coast	871
— Student Volunteers	230	— World Peace	154
— Wants Religion, American	156	— Police Attitude	844
— Woman, Tribute to an	72	— Y. M. C. A. Leader	948
— "Indianization," Move toward	310	— Japan's Escutcheon, A Blot on, J. Woodrow Hassel	27
— Indians, Advice to	486	— Need of Christianity, Hisaakira Kano	824
— Red Man in the U. S., Rodney W. Roundy	685	— Java, Dutch Church in	230
— Work Among American	155	— Missions in	157
— Indian's Gift for His People, An, Charles H. Burke	376	— Jew—Our Brother, The, James T. Ford	1006
— Testimony, An	940	— Jewish Life of Christ, A	950
— India's Attitude toward Christ	167, 1034	— Persecutions and Feasts	666
— Need for Christian Education, Benson Baker	449	— Statistics, Some	324
— Supreme Need	311	— Jews Become Christians? Do	666
— Indies, Christians in Dutch East	400	— Christ's Cause Among the, John Stuart Conning	635
— Industrial Mission that Evangelizes, An, Guy C. Converse	906	— in New York, For	484
— Work, Productive	225	— Moslems Persecute	478
— Interdenominational Missionary Agencies	972	— Judson's Missionary Message	129
— International Missionary Union Report, Mrs. Walter Ferguson	717	— Kennedy School of Missions	939
— Inter-racial Cooperation	154	— Khama, Christian Chief, J. C. Harris	365
— Ireland, Bible in	1029	— Korea, Banker Accepts Christ	233
— Protestants in	320	— Changes in Thirty Years	857
— Revival in	865	— Digging and Trusting	314
— Islam, Christ or	412	— Ex-Leper's Work	234
— New Caliph for	148	— Fruits of the Gospel	404
— Thousands of Converts from, S. M. Zwemer	364	— Mission Schools Recognized	857
— Italian Schools, Crucifix in	867	— New	145
— Italy, Catholics in, and Ohio	1030	— One Evangelist's Audience	585
— Fascisti and Protestants	223	— Progress and Power in	677
— Politics and Religion in	597	— Religious Education in	483
— Japan and the Vatican	482	— Starting a School in, Mrs. E. H. Miller	448
— as a Mission Field, Hilton Pedley	783	— Theological Training in	662
— Catastrophe and Christian Missions, The, Harvey Brokaw	774	— Korean Church in New York	483
— Christian Church in, A. Oltmans	912	— Factory Girls	858
— Christian Conscript	313	— Progress, Figures of	146
— Progress in	144	— Testimonies	146
— Christianity and the Making of New, Otis Cary	826	— "Topics in Brief"	585
— Cloud on the Sunrise Kingdom	773	— Women, Conference of	75
— Dangerous Thoughts in	403	— Women's Club	235
— Daughter's Service	233	— Koreans as Missionaries	749
— Demand for Bibles	748	— Give, How	75
— Far Reaching Program on	841	— Korea's Spiritual Outlook	635
— Glimpses of Child Life in, Amy C. Bosanquet	817	— Labrador, Rebuilding at Nain	871
— Important Facts About	782	— Reindeer for	574
— Industrial Mission that Evangelizes, Guy C. Converse	906	— Latin America, 1922 in, Webster E. Browning	732
— Juvenile Court Records	585, 856	— Holy Week in Salvador	154
— Kagawa, Christian Labor Leader, H. W. Myers	807	— Home Missions in	64
— Militarism on Wane	313	— Mexican Presbyterians	63
— Missionary Hunger Areas in, H. Conrad Ostrom	795	— Pan American Conference	220
— New Bishops of Tokyo and Osaka	660	— Lausanne, Mission Study at	577
— Business Conditions	483	— Laymen Winning Souls	61
		— Laymen's Conference, Southern	61
		— Lepers, Church for American	573
		— General Wood and the	490
		— Help Each Other	750
		— Learn to Read	661
		— More Hope of	581
		— Leprosy in South America, Webster E. Browning	704
		— World Problem	1068

	Page		Page
Lincoln, Living Memorials to, Gladys P. Wil-		— Contributions to American Life, Rodney	
hamson	279	W. Roundy	453
Literature—Library in a Handkerchief	225	— Migrations	573
London, New Bible College	409	— Ministers as Students	219
Looking Backward over 1922	5	— Youth, Christian Work for, Channing H.	
Loyalty Islands, Loyalty in	157	Tobias	200
Lutheran Church, Norwegian	940	Negroes—Boys and Girls Behind the Color	
— Missionary Work, American, George Drach	457	Line, Robert R. Moton	917
— World Convention	372	— Leave the South, Why	940
Lutherans in East Africa	71	New Zealand, Bible in	949
Lynching, Efforts to Stop	407	Nicaraguan Preacher, A	221
— Southern Women Fight	1026	Nigeria—Christians and Polygamy	476
Mackay, At the Grave of Alexander	675	— Christians in	656
Madras, Union Christian College	1017	— New Work in	579
Malaysia—Batak Mission	400	— Persecutor Baptized	150
Men as Intercessors, John R. Mott	54	— Social Life in	655
— Mission Study for	52	Nuranie Pulls Her Blinds Up, Amy Wilson	
Mesopotamia, Advance Step in	149	Carmichael	695
— Importance of	581	Old World Graves and New World Chris-	
— Missions in 'Iraq	323	tians, Mills J. Taylor	45
— New Work in	1034	Opium be Legalized? Shall	480
— Value of	478	— in China, Return of	143
Methodist Budget for Year	406	— Officially Protected	481
— Temple, Chicago's	573	— Question, The	586
— Work in Siberia	153	Orient, Women's Colleges in the	251
Methodists and K. of C.	94	Orientalists	931
Mexican Border, On the	1027	— in California	407
— Children in the Southwest, Vernon M.		Palestine, Difficulties in	657
McCombs	529	— English Jews in	862
— Presbyterians	63	— Government, The	411
Mexicans, Getting God Counted Among the,		— Harnessing the Jordan	579
Robert N. McLean	359	— New Courts in	657
— in Los Angeles	664	— Non-Cooperation in	579
Mexico—Chiapas, A Ripe Field in, Paul		Panama, Christian Strategy in	486
Burgess	204	Papua, Conflicting Forces in, Charles W.	
— Cost of Discipleship in, W. Reginald		Abel	377
Wheeler	179	Papuans in New Guinea, Transforming,	
— Education for	575	Charles W. Abel	187
— New Life in	153	Paraguay, Turmoil in	868
— Presbyterians in	408	Paris Mission Society, Centenary of the	65
— Union Evangelical Training	154	Persia—Factory for Men	149
Migrant Work	307	— Opening in Shiraz	478
— Workers, Neglected Children of, Sara A.		— Refugees Return to Urumia	228
Brown	515	— Return of Urumia Refugees	69
Migrants, Service to	212	— Twenty-five Years Ago and Now, Robert	
Mission to the Aristocracy of India, Rebecca		E. Speer	33
J. Parker	109	Persian Governor's Tribute	412
Missionaries? Whence Come New	683	Personals, Missionary	956
Missionary Books Read, How to Get, Mrs. T.		..... 3, 239, 331, 494, 590, 595, 675, 771, 882,	
D. Gordon	645	Peru and the Vatican	319
— Council at Oxford, International, Mrs. H.		— Christian Work in	937
W. Peabody	837	— Religious Liberty in	1028
— Education Movement Travel Department	414	Phinney, F. D., C. Starr Barker	293
— Methods for Men, Mrs. E. C. Cronk	51	Phonetic Script, Use of	143
Missionary's Equipment, A (Poem), J. Hud-		Pocket Testament League, The	425
son Taylor	277	Poland, Methodist Schools in	1031
Mohammedanism—Secret Ex-Moslem Believ-		Praver in a Mine	572
ers	579	— Week of	1024
Moody Institute, Life Dedication at	317	Presbyterian Alliance in Zurich	942
Moravian Missions Conference	89	— Meeting	1038
Moravians in Labrador	318	— Board Reorganized	484
Mormon Invasion of the East	939	— Budget Readjustment	219
— Statistics, Some	486	Prisons, Bible in Italian	65
Mormonism Outside of Utah	414	Prohibition for Bhopal, India	399
— Report	650	— Women and	474
Moslem Attitudes, Two	228	Protestant Bureau, Central	409
— Graduate, First	477	Protestantism's Sore Plight	488
— Hatred of Christians	863	Ramabal's Successor	754
— Propaganda in Berlin	577	Rangoon Press and Its Superintendent, The,	
— Women Drop Veil, More	657	C. Starr Barker	293
— World, Situation in the, S. M. Zwemer	267	Religions of the World	324
Moslems and Anti-Christ	70	Religious Progress in America	335
— and Anti-Christ, The, Arthur T. Upson	131	Rescue Work—Helping Girl Mothers	406
— Invade New York	316	Revival in Mississippi, A	485
— Literature for	411	Rhenish Mission, Difficulties of the	65
— Tracts for	475	Rhodesia, Embarrassment of Success in	1032
Mothers' Day Subject, A	372	Roman Catholics in Italy and Ohio	1030
Mottoes for Missionary Meetings	358	Rome, Bibles Burned in	867
Near East—Airplanes Replace Camels	945	Rumania, Bigotry in	153
— America and the	61	Rural Community Team Work, Coe Hayne	544
— "Being Punished"	477	Russia and Religion, Soviet	886
— Disturbing Outlook	296	— and the Y. M. C. A.	224
— Future of the Patriarchate	863	— Bolshevists Anti-Christian	759
— Opportunity to Train Leaders	755	— Boy Scouts in	655
— Pan-Orthodox Synod	755	— Estonia, Baptists in	654
— Protecting the Investment	755	— Illiteracy in	942
— Relief, Union in	1033	— Messenger to	67
— Statistics	68	— "Presbyterian" Church	67
— What a Secretary Saw in the, C. V.		— Religious Situation in, L. O. Hartman	611
Vickrey	278	— Twofold Famine in	252
Negro and the Nation, The (Report)	853	Russian Refugees, Work for	489

IX

	Page
— Sacrilege	224
Russia's Religious Chaos	421
Salvador, Holy Week in	154
Salvation Army in India	310
Santo Domingo , Missions in	574
— Progress in	221, 665
— Union Work in	937
School for Practical Arts	1025
Schools, Non-Christians in Missionary	679
— of Missions	141
Schultz, Dan, Coe Hayne	712
Scotch Missionary Campaign	320
— Conference	64
Scouting and Camp Fire Work, Ray O. Wyland	536
Siam —Buddhist Inquirer	753
— Chiangmai Press	230
— Last Stand of Buddhism, John Nelson Mills	355
— Recent Progress in, R. O. Franklin	979
Siamese Christian Boys	1035
Siberia, Methodist Work in	153
Singapore—Value of Faith	946
Slavic Peoples, Conference on	63
— Population, Our	406
Social Service, Missionary	315
South America, Progress in	1023
Soviet, Methodists and the	321
Spain , Federation in	758
— Outlook in	439
— Religious Tolerance in	8
— Religious Work in	410
Spanish-Speaking People in the U. S.	211
— Work in Southwest	62
Sparks from the Home Missions Anvil, B. C. Henning	634
Statistics for 1922, Denominational	336
Story Telling, Missionary Possibilities of, Mrs. E. C. Cronk	207
Student Assembly, International	760
— Conference, Canadian	317
— Federation	677
— Fellowship for Christian Life Service	747
— Ministry A Great	222
— Volunteer Convention, Coming	965
— Volunteers, British	151
— Chinese	306
— Work	245
Students and Christianity, Chinese	333
— Summer Service by Christian	13
Study of Souls in Central Africa, A. W. C. Willoughby	150
Sudan —New Words Needed	989
— Women of the, Mrs. D. S. Oyler	485
Suicide, To Prevent	659
Sundar Singh in Tibet	749
Sunday-school Headquarters in Japan	1004
— Progress, Recent, W. C. Pearce	1023
— in South America	507
— World Wide	409
Sunday-schools, Communist	576
— Lloyd George on	1030
Sweden , Religious Progress in	577
Switzerland—Reformed and Presbyterian Conference	580
Syria , Bigotry Breaking Down	756
— Encouraged, Workers in	227
— Good News from	412
— Greek Refugees in	477
— Palace for an Orphanage	

	Page
Temperance—Anti-Prohibition Forces	217
— Work in France	438
Thoburn, Bishop Harry Farmer	263
Tibet—Challenge	402
— Sundar Singh in	659
Tibetans, Missions to	1037
Today (Poem)	652
Tokyo Derelicts, Work for	661
Turkey —Aintab News	227
— American Interests in	148
— and the Missionaries	170
— Christian Schools in	322
— Church and State in	1033
— Foreign Advisers for	657
— Going Forward in	969
— Kemal and Mohammed	323
— Missionary Situation in, Ernest W. Riggs	181
— Republic of	1032
— Under the New Treaty, Mission in	777
Turkish Diplomacy and Christianity	247
Turks Oust the Sultan	67
— Think of the Y. M. C. A., What	185
Union Among Filipinos, Church	406
— Episcopalians Form	317
— in Cleveland, Church	572
— England, Methodist	409
— Progresses, Methodist	869
— Work in Santo Domingo	937
Unity, Progress Toward	235
Utah, Christian Strategy in	313
Vacation Bible Schools	155
— School Work	939
Venezuela, Enemies Reconciled in	1928
Waldensian Work in Rome	322
Waldensians in Sicily	224
Who is to Blame?, J. Lovell Murray	9
Why Burns Gave Up Business, Coe Hayne	544
Winning an Army for Christ, Hwang Ch'ing	627
Woman Who Went Eight Times Over, The	1010
— Movement in Japan, The	145
Woman's Foreign Mission Bulletin , Mrs. H. W. Peabody, Gertrude Schultz and Sara Polhemus	58, 137, 214, 302, 395, 472, 569, 646, 741, 834, 1017
Woman's Home Mission Bulletin , Florence E. Quinlan	55, 139, 211, 306, 392, 469, 566, 650, 745, 851, 931, 1021
Woman's National Enforcement Committee	1019
Women of the Sudan, (a) Mrs. D. S. Oyler	999
— United Presbyterian	563
Women's Work in the Metropolis, Edith H. White	637
World Conditions—Who is to Blame?, J. Lovell Murray	9
— Congress, Baptist	414
— New Year Around the	5
Y. M. C. A. and the Churches	341
— in Cairo	225
— Revival	217
— Russia and the	224
Yajima, Madame Kaji, Mrs. Henry Topping	812
Young Men Need, Three Things, Henry Dening	552
Young People—Junior Laymen	933
Young, Results of Religious Work for the, Herbert W. Gates	553
Youth and Some of Its Perils, Owen R. Lovejoy	509
— Campaign for American	508
— Movements in Europe and America	503

NEW BOOKS

	Page
Abel of Kwato, A. Gratten Hall	763
Adventuring with Sister Abigail, Grace K. Swanger	78
African Adventurers, Jean Kenyon Mackenzie	325
Alexander Duff, William Paton	1041
All in a Lifetime, Henry Morganthau	764
Annual Meeting of Home Missions Council,	951
Apostolic Age, The, William Bancroft Hill	766
Asa—Ko Hirooka, An Autobiography	874
At the Master's Feet, Sadhu Sundar Singh	325
Atlas of the World and Gazetteer for 1923	879
Back to the Long Grass, Dan Crawford	491
Beasts, Men and Gods, Ferdinand Ossendowski	493
Between the Lines in Asia Minor, Mary Caroline Holmes	879

	Page
British North Borneo, Owen Rutter	877
Brothering the Boy, W. Edward Rafferty	587
Buddhism and Buddhists in Southern Asia, K. J. Saunders	1042
Bushido: The Soul of Japan, Inazo Nitobe	874
Cannibal Land, Martin Johnson	493
Child Garden in India, Amelia Josephine Burr and Louise Clark	588
China in the Family of Nations, Henry T. Hodgkin	1039
China's Crossroads, Elliott L. Osgood	492
China's Place in the Sun, Stanley High	765
Christian Crusade for a Warless World, The, Sidney L. Gulick	767
Christian Endeavor Missionary Programs, Julia Lake Skinner	671

	Page
Christian Literature in Moslem Lands	1043
Christian Movement in Japan, The	764
Christianity and Civilization in the South Pacific, W. Allen Young	80
Christianity and the Race Problem, Robert E. Smith	237
Church in America, The, William Adams Brown	415
Colloquial Chinese, A. N. J. Whymant	79
Confronting Young Men with the Living Christ, John R. Mott	952
Congo Missionary Conference Report	1042
Constantinople Today, The Pathfinder Survey	236
Contacts with Non-Christian Cultures, Daniel Johnson Fleming	876
Creative Forces in Japan, Galen M. Fisher	874
Czecho-Slovaks in America, Kenneth D. Miller	78
Demonism Verified and Analyzed, Hugh W. White	160
Dramatized Missionary Stories, Mary M. Russell	671
Education in Africa (Report)	415
Evolution of the Japanese, Sidney L. Gulick	874
Faith of Japan, The, Tsaku Harada	874
Firebrand of the Indies, The, E. K. Seth-Smith	160
Following the Pioneers, Joseph C. Robbins	952
From the Forest, Amy Carmichael	78
Geschichte der Evangelischen Mission in Afrika, Julius Richter	669
Golden Bough, The, J. G. Frazer	953
Gospel and the Plow, The, Sam Higginbottom	326
Great First Work of the Church, Missions, Wilbur B. Stover	767
Greatheart of the South, The, Gordon Poteat	78
Greeks in America, J. P. Xenides	237
Handbook of Modern Japan, Ernest Clement	873
Head Hunter and Other Stories of the Philippines, Bruce L. Kershner	79
Henry Loomis, Clara D. Loomis	1041
Henry Martyn, Confessor of the Faith	875
Hill Tribes of Fiji, A. B. Brewster	764
History of Christianity in Japan (2 Vols.), Otis Cary	873
History of the Japanese People, F. Brinkley	873
History of the Yorubas, Samuel Johnson	1040
India and Its Missions, Capuchin Mission Unit	668
India Inklings, Margaret T. Applegarth	80
India Old and New, Sir Valentine Chirol	76
India's Religion, Julius Richter	1039
Ins and Outs of Mesopotamia, The, Thomas Lyell	667
Intensive Powers on the Western Slopes, L. C. Barnes	767
Intercourse Between the United States and Japan, Inazo Nitobe	874
J. W. Thinks Black, J. S. Stowell	326
James W. Bashford, George Richmond Grose	875
Japan—An Attempt at Interpretation, Lafeadio Hearn	873
Japan in Transition, Loretta L. Shaw	766
Japan, Real and Imaginary, Sidney Greenbie	873
Japanese Life in Town and Country, George W. Knox	873
Japanese Nation, The, Inazo Nitobe	874
Jew and His Mission, Henry Ostrom	1039
Karen People of Burma, The, Harry I. Marshall	878
Life Under Two Flags, James Demarest Eaton	238
Lure of the Leopard Skin, The, Josephine H. Westervelt	79
Manual of Archive Administration, A. Hilary Jenkinson	954
Mastery of the Far East, The, Arthur Judson Brown	874
Measure of a Man, The (Life of W. A. Shedd), Mary L. Shedd	159
Message of Buddhism, The, Subhadra Bhikkhu	236
Midst Volcanic Fires, Maurice Frater	493
Ministry as a Life Work, The, Robert L. Webb	671
Missionary Heroes of Africa, The, J. H. Morrison	325
Missionary Messages, James F. Love	416

	Page
Missionary Program Material for Primary and Junior Grades, Anita B. Ferris	879
Missionary Stories for Little Folks, Margaret T. Applegarth	588
Mustard Seed in Japan, The, Wm. M. Vories	238
Negro Year Book, 1921-1922, Edited by Monroe N. Work	880
New Missionary Series, The (Ten Volumes)	879
New Tasks for Old Churches, Roger W. Babson	238
New Zambesi Trail, The, C. W. Macintosh	76
Next Door Neighbors, Margaret T. Applegarth	588
On the Trail of the Peacemakers, Fred B. Smith	79
Pandita Ramabai, Clementina Butler	763
Parent and the Child, The, Henry F. Cope	587
Parenthood and Child Nature, Edna Dean Baker	587
Persian Sketches, J. H. Linton	953
Pioneer Doctor and Other Stories from Doctors, Nurses and Others in India, China and Africa	588
Poles in America, The, Paul Fox	78
Political Development of Japan, George Etsujiro Uyehara	874
Political History of Japan Under the Meiji Era, Walter Wallace McLaren	873
Psychology of Adolescence, The, Frederick Tracy	587
Racial Studies—American Series	78
Real Japanese Question, The, K. K. Kawakami	874
Religion of the Lower Races, E. W. Smith	1043
Religion of Science, The, William H. Wood	768
Religion of the Primitives, The, Alex. LeRoy	158
Revolt Against Civilization, The, Lothrop Stoddard	77
Revolt of Youth, The, Stanley High	588
Rock Breakers, P. H. J. Lerrigo	491
'Round the Round World, Paul Rader	80
Russian Immigrant, The	668
Russians and Ruthenians in America, Jerome Davis	78
Scientific Christian Thinking for Young People, Howard Agnew Johnston	766
Short History of Japan, A. E. W. Clement	873
Short History of the Near East, A. William Stearns Davis	492
South America From a Surgeon's Point of View, Franklin H. Martin	877
Story of Grenfell of the Labrador, The, Dillon Wallace	671
Story of Japan, The, David Murray	873
Studies in the Life and Teaching of Jesus, John Porteous	765
Sunrise in Aztec Land, Wm. A. Ross	667
Things Japanese, B. H. Chamberlain	874
Thousand Miles from a Post Office, J. Loft-house	765
Training of Children in the Christian Home, Luther Allen Weigle	587
Triumph of the Gospel in the New Hebrides, Frank L. Paton	669
Unfinished Tasks, Homer McMillan	670
Ways of Ah Sin, Charles R. Shepherd	351
West African Romance, A. A. E. Southon	353
What is the Y. M. C. A.?, Paul Super	354
What Is There in Religion?, Henry Sloane Coffin	766
What Japan Thinks, K. K. Kawakami	874
Williamu-Mariner, Missionary, Ernest H. Hayes	763
Willibrord. Missionary in the Netherlands, Alexander Grievé	668
With P'u and His Brigands, Mrs. Howard Taylor	763
Within the Gateways of the Far East, Charles R. Erdman	763
Woman and the Leaven in Japan, The, Charlotte B. De Forest	875
Women of 1922, The	879
Wonderland of India, The, Helen M. Rockey and Harold B. Hunting	326
Work and Play in the Grenfell Mission, H. P. and F. E. Greeley	588
World's Great Religious Poetry, The, Compiled by Caroline Hill	763

McCutcheon's Annual Linen Sale

Special Price Reductions During January

Every January, the Linen Store holds a special sale of Household Linens and White Goods. ***It is the big Linen event of the year***—the eagerly awaited opportunity to purchase superb McCutcheon Linens at lower prices.

We have prepared a new "January Sale Catalog" that brings most remarkable linen values right to your door, no matter where you live. Its pages are filled with liberal selections of damasks, towels, household and fancy linens, as well as blouses, lingerie, laces, and other personal things of irresistible loveliness. All the articles are absolutely of the regular McCutcheon standard of quality.

Write for New Catalogue

*Take advantage of this big opportunity that comes only once a year.
Send for your copy of this new "January Sale Catalog No. 20."*



James McCutcheon & Co.

Dept. No. 20

Fifth Avenue, 34th and 33d Streets, N. Y.

RE-INVESTMENTS

***Do you own Victory Bonds or War
Savings Stamps, Series of 1918?***

How do you expect to re-invest them?

Why not secure an annuity from the great Mission Boards
of the Church?

The security is as good as the best.

Your income will be larger than before. .

You will be contributing to the greatest cause on earth.

Write for full information to:

George M. Fowles, Treasurer, Board of Foreign Missions, of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JANUARY, 1923

	Page
FRONTISPICE	CONTRASTS IN THE BELGIAN CONGO
EDITORIALS	5
THE NEW YEAR AROUND THE WORLD	RELIGIOUS TOLERANCE IN SPAIN
A REVIEW OF THE YEAR 1922	
WHO IS TO BLAME?	9
<i>A study of responsibility for the present world conditions and the way out.</i>	
A STUDY OF SOULS IN CENTRAL AFRICA	13
<i>A review of a remarkable twenty-dollar book on "The Ila-Speaking Peoples of Northern Rhodesia."</i>	
NEW CHINA ON THE WAYS	22
<i>Facts that indicate progress in the reconstruction of China's life and thought.</i>	
A BLOT ON JAPAN'S ESCUTCHEON	27
<i>A protest against the social evils in Japan as shown in recent Government reports.</i>	
A CHURCH PROGRAM FOR THE IMMIGRANT	29
<i>A practical plan for helping foreigners in America to understand the Christian ideals of their new country and for their evangelization.</i>	
PERSIA—TWENTY-FIVE YEARS AGO AND NOW	33
<i>An encouraging report on the conditions to-day as compared with those found on the author's visit there a quarter of a century ago.</i>	
INDIA IN THE MELTING POT	38
<i>An interesting study of the forces at work in the transmutation of India from a conglomerate mass to a united nation.</i>	
OLD WORLD GRAVES AND NEW WORLD CHRISTIANS ..	45
TEN YEARS IN THE BELGIAN CONGO	47
MISSIONARY METHODS FOR MEN	51
WOMAN'S HOME MISSION BULLETIN	55
EDITED BY FLORENCE E. QUINLAN	
WOMAN'S FOREIGN MISSION BULLETIN	58
EDITED BY SARAH POLHEMUS	
NEWS FROM MANY LANDS	61
MISSIONARY LIBRARY	77
TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by Missionary Review Publishing Company, Inc. All rights reserved. Printed in the United States of America.	

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1921, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second-class matter at the Post Office at Harrisburg, Pa., under the Act of March 3, 1879.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	Wm. I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

REV. AND MRS. D. R. EDWARDS of Newark, N. J., missionaries of the Presbyterian Board, passed through the recent earthquake in Chile but were uninjured, though mission property in Copiapo was destroyed.

* * *

MR. J. H. OLDHAM, joint secretary of the International Missionary Council, and editor of the *International Review of Missions*, is again visiting India, this time in connection with the developing plans of the National Christian Council for India.

* * *

DR. WILFRED T. GRENFELL during his recent visit to London received word of the total loss of the *Strathcona*, the little steamer in which for more than twenty years he had done so much of his work along the coasts of Labrador and Newfoundland.

* * *

REV. JOHN DIXON, D.D., who has been connected with the Presbyterian Board of Home Missions since 1898, has resigned to devote himself to the duties of the office of President of the Board of Trustees of Lawrenceville School, New Jersey.

* * *

REV. BERTRAND M. TIPPLE, president of the Collegio Internazionale Monte Mario in Rome, is in the United States, after thirteen years in Italy.

* * *

ARTHUR M. HARRIS, of New York City, a Baptist layman, has been elected chairman of the Executive Committee of the World's Sunday School Association, to succeed the late James W. Kinnear.

* * *

DR. SIDNEY L. GULICK, for many years a missionary in Japan, is now again in that country after an absence of seven years and has had remarkable opportunities to get the viewpoint of high government officials on Japan's national policy toward China.

* * *

DR. FRANK D. GAMEWELL, secretary of the Methodist Education Association in China, arrived in New York in October last, but expected after several important conferences, to return to China in December.

* * *

REV. CHARLES EDWIN BRADT, secretary for the Central District of the Presbyterian Board of Foreign Missions, died in the Presbyterian Hospital, Chicago, September 5, 1922.

* * *

MR. LESTER J. WRIGHT, missionary of the American Board at Harpoot, Turkey, is reported to have been killed by bandits while escorting toward Aleppo the last party of orphans to be evacuated from Harpoot.

* * *

REV. C. T. LIPSHYTZ, superintendent of the Barbican Mission to the Jews, died in London in November in his sixty-fourth year.

"The Latest Flaming Sign"

An entirely new department has been added to the news service of The Sunday School Times.

The outstanding events in the religious life of the entire world, at home and on foreign mission fields, are now promptly recorded in a monthly chronicle filling two full pages of the Times.

Ernest Gordon, son of the late Dr. A. J. Gordon, and author of the biography of his father, which is a literary and spiritual classic, furnishes this.

Mr. Gordon, a Harvard graduate holding staunchly to the fundamentals of the Christian faith, is an exceptional scholar, a wide traveler, having lived for fifteen years in Europe, and an able writer. Reading or speaking a number of foreign languages, he keeps in close touch with the literature and periodicals of Europe, as well as the mission fields of the whole world, and is equipped as are few living men to furnish this unique and broad survey.

You will find in his department the latest flaming sign of Christian advance in some forgotten corner of the world, which you might never know of otherwise.

The Truth About Evolution

A medal has been awarded by the Children's Librarians' Section of the American Library Association to a man whose books for children on Evolution are sweeping like wildfire through the schools of America, destroying faith in the Bible.

In one of the most extraordinary series of articles on Evolution ever published, The Sunday School Times is giving, from many different angles, the startling facts about this anti-Christian hypothesis of unbelieving scientists.

It shows how Evolution has a stranglehold on the educational systems of America, and what this means to school children and the college students.

These evolutionary books will be frankly reviewed, including H. G. Wells' "Outline of History."

Facts reported to the Times by Christian parents will be given publicity.

The difference between Darwinism and so-called Theistic Evolution will be made plain, and the unscriptural character of the latter fully exposed in

The Sunday School Times

More than a dozen helps to the study and teaching of the International Uniform Lessons, by the world's greatest teachers, appear in every issue.

The Times, true to the whole Bible as the infallible word of God, and the shed blood of Christ as the only way of salvation, is an every-week interdenominational journal for adults in Bible Study and teaching, Sunday-school management and the Christian life and service.

Our "Get-Acquainted" offer—10 weeks for 25 cents

17
THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Ask your bookseller to show you
The Sunday School Times books

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



CONGO HEATHEN ENGAGING IN A NATIVE DANCE



CONGO CHRISTIAN EVANGELISTS ASSEMBLED FOR A CONFERENCE AT LUEBO

CONTRASTS ON THE BELGIAN CONGO

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
LXVI

JANUARY, 1923

37.

NUMBER
ONE

THE NEW YEAR AROUND THE WORLD

THE New Year appropriately follows the celebration of the Coming of Christ into the world. While the Gospel of peace and good will has not yet been heralded to all men, the messengers of Christ are scattered all over the world and wherever, around the earth, Christ's day truly dawns, there a New Year of light and life, of joy and peace will follow. What a wonderful experience it would be to be able to follow the first rays of the sun as the earth turns eastward and to hear from people of every race and tongue their welcome to the Sun of Righteousness! How much more wonderful it would be if the coming of the New Year, 1923, should mean, as the day dawns around the world, the disappearance of ignorance and superstition, of hatred and strife, of selfishness and sin before the victorious and vitalizing Light of the World!

LOOKING BACKWARD OVER 1922.

A MERE mention of outstanding events of the past year calls to mind the crises through which the world has been passing and the problems that remain to be solved. There have also been epoch-making events and signs of real progress.

In North America there have been distressing coal and railroad strikes, prohibition enforcement contrasted with bootlegging; the Ku Klux Klan has been offset by interracial cooperation; religious fundamentalist controversies; mission board reorganizations; the International Sunday-school Convention was noteworthy for its readjustments, and the International Y. M. C. A. Conference for the adoption of the "Paris Basis." A vigorous \$3,000,000 campaign has been waged in the United States for the Women's Union Christian Colleges of the Orient; many of the mission boards report increased receipts for their work. In Canada a new school of missions has been established in Toronto.

Latin America is making progress toward stability in government. Mexico is apparently approaching normality; education is advancing and evangelical mission work is prospering. Central American republics are conferring on the establishment of a Union or Federation. Brazil has celebrated a centennial and has strengthened bands of friendship with North America by the visit of Secretary Hughes and others. Chile has suffered from severe earthquakes but is advancing in education and in religious enlightenment. Sunday-school conventions have been held in Argentina and Brazil.

In Europe there have been the Irish disturbances and the establishment of a Free State. We note also the rejection of the coalition government in Britain, general industrial unrest and commercial depression; religious revivals have taken place in some parts of Britain and Ireland and the missionary crusade has made progress in Scotland. The political overturnings in France, Germany, Italy and other countries, have been accompanied by conferences on world peace and interdenominational cooperation in Denmark, on World Student Christian Federations in Switzerland, and on world and Near East problems in Genoa and Lausanne. Religious movements away from the papacy have been going on in Poland, Austria, Czecho-Slovakia and Rumania. The McAll Mission in France celebrated its jubilee. German missionary societies have been forced almost out of existence by the war and by the depreciation of the German mark. The struggle between Christianity and Bolshevism continues in Russia where there is widespread political, economic, social and religious bankruptcy and turmoil.

Moslem lands have been the arena of conflict and bloodshed. Greeks have fought the Turkish Nationalists and their defeat has brought destruction on Smyrna, death and deportation to hundreds of thousands of Christians and a return of the Turk to power in Europe. The Sultan has been deposed as a political ruler and a new Caliph has been proclaimed. France has withdrawn troops from Cilicia and may possibly withdraw from Syria. Palestine has been officially declared by Great Britain the national home of the Jews but is greatly disturbed by conflicting factions. Irak, the new kingdom of Mesopotamia, has been established under King Feisal (a British vassal), and the Presbyterian and Reformed Mission Boards of America plan to conduct a united mission there. Persia is still in unstable equilibrium with no strong government. The Near East Relief problem grows rather than diminishes, but missionaries and relief workers are rendering heroic service for nearly 200,000 widows and orphans.

In Africa, the British have granted independence to Egypt with certain reservations as to the Sudan, the Suez Canal and foreign relationships. The American University in Cairo has had a successful beginning. The Congo State shows real progress in civiliza-

tion, and a Congo Protestant mission conference has been held. The Portuguese continue to put obstacles in the way of Protestant missions in their possessions. Abyssinia has been opened to the Gospel and in other parts of the Continent the work goes quietly but steadily forward—in some places with mass movements. Another Kikuyu Conference has been held and one in Nyasaland.

In India, the Gandhi non-cooperative retrogressive program is at least temporarily retarded by the imprisonment of the leader; the land has been given a larger degree of self-government by England but seems still to be a smouldering volcano. The religious mass movement continues and there is continued agitation in favor of Christian union and independence of missionary control in the native churches. Important congresses and conventions have been held for social reforms and national self-government and an All-India Christian Convention was also held. The "Conscience Clause" has been adopted in many states, making it necessary for missionaries to decide whether they will forego government subsidy for their schools or will make attendance at Bible study and religious exercises voluntary. The Bangalore controversy has not yet been settled but there is hoped that the name of Christ will not be banished from public prayers and hymns in L. M. S. mission schools.

China has witnessed the World Student Christian Federation meeting in Peking and the epoch-making National Christian Conference in Shanghai. The publication of the great missionary survey volume on the "Christian Occupation of China" was a remarkable achievement. Political unrest has continued, with war between the Canton government and that of Peking; brigands have harassed many provinces, have captured missionaries, destroyed property and prevented peaceful progress, but the Japanese have finally restored Kiao Chau and have promised to withdraw from Shantung. An Anti-Christian Movement gave vigorous signs of life for a time, especially among students, but seems to have died down. The China Bible Union continues to work for the strengthening of faith in missionaries and in native Christians.

Japan gives greater encouragement for political stability and economic progress than is found in other countries of Asia. Economic problems are many; there is constant agitation in favor of wider suffrage and political and industrial reforms; many still distrust Japan's policy in regard to Korea, China, Siberia and America, but on the other hand, the Japanese government has done much to restore confidence—geisha girls have been freed from their economic yoke, Korea is governed more humanely, Japan is fulfilling her pledges in regard to China and to the Far Eastern Republic and good-will is evidenced toward America.

It would require a true prophet with more than human wisdom rightly to weigh and interpret these signs of the times. Two things,

however, are evident: On the one hand the world to-day is passing through experiences pictured by Biblical writers as a time of wars, rumors of wars, famines, pestilence, men's hearts failing them for fear, wickedness and weakness in high places, a turning aside to materialism, a godless socialism and a widespread spiritual apostasy. On the other hand, there is reason for thanksgiving that the Gospel of Christ is being preached among all nations, multitudes of every tongue and tribe and nation are enlisting under the standard of the crucified and risen Christ. There is more evidence every day that the only hope for the individual, for the nations and for the world is in the acknowledgment of Jesus Christ as the Son of God and as Saviour and Lord. What steps will the coming year record in the crowning of Jesus Christ as King?

RELIGIOUS TOLERANCE IN SPAIN

ONE of the signs of the times in Spain is the growing religious tolerance of the government. From time to time the Roman Catholic ecclesiastical councils have endeavored to curtail the activity of the distributors of prohibited books—especially the Bible as sold by colporteurs—and have sought to rescind the permission given to heretics to worship. But recently the Roman Church has been unable to obtain the support of the administration in its efforts to suppress Protestants and Ministers of the Crown have for the first time come forward as defenders of religious liberty in concrete cases. The Bible, except in Latin, is scarcely obtainable in book shops and is practically unknown among the common people; now, however, a number of Spanish papers publish on Sundays the Spanish translation of the Gospel and Epistle for the day. Bible Society colporteurs are at work and several evangelical missions are actively proclaiming the Gospel.

The Reformed Spanish Church has congregations in Madrid, Seville, Salamanca and several other cities. "Visitors to the services," says the London Missionary Society *Chronicle*, "are deeply impressed by the warmth of the worship, the brotherliness of the members and their religious zeal, the careful training of the young and the evangelistic spirit of the young men and women who are banded into societies for the spread of the Gospel. For the most part they are poor working men and women and their contributions to self-support are beyond their means."

Spain is greatly in need of the same religious liberty and Christian instruction that has set free the people of other nations.

Who Is to Blame?

The Question of Responsibility for Present World Conditions

BY REV. J. LOVELL MURRAY, D.D., TORONTO, CANADA

Director of the Canadian School of Missions

GREAT as are the evils which afflict society in Anglo-Saxon countries, and even in the distressed nations of Europe, it is in the non-Christian world that the great mass of human limitation, oppression and misery is to be found. Who is to blame? Why is the great mass of the world's population still deprived of the best things in life? Responsibility lies somewhere. It is important that accountability should be fixed, otherwise there is small chance of finding a remedy and the greater the evil, the greater, of course, is the necessity to discover causes and to locate responsibility. Penitence is due in certain quarters; and from those quarters are due also the remedial measures that may liberate men for happiness and growth, and may deliver society from the evil conditions from which it is suffering.

There are two staggering facts to be accounted for in regard to these conditions. First is the scarcely credible fact that out of every three persons in the world two are practically without knowledge of Jesus Christ. Fifty-four generations have come and gone since He gave His message in person, but there are more people living today to whom He is a stranger than ever there were before. Lands not occupied by any Protestant Christian workers have a population of one hundred and twenty millions. In Japan two-thirds of the people are yet to be evangelized. China has 1,500 walled cities without any Christian workers. In the two Americas a multitude of Indian peoples have never been reached, some two or three millions in Mexico alone, and even the Latin population in several of the republics has scarcely been approached with the message of evangelical Christianity.

The second fact is that the great bulk of the suffering and wrongs in human society today is to be found in non-Christian lands. Intelligent minds know, and inquiring minds can easily find out, that in those lands there is poverty—always hunger for many of their inhabitants and often famine which takes a shocking toll in human lives; that in those lands there is acute physical suffering under the ravages of disease and serious wastage in unnecessary deaths; that in those lands, where less than ten per cent of the men and less than half of one per cent of the women can read or write, the ignorance of the people holds economic progress back and disqualifies them for efficient self-government; that in those lands where even men are not given a chance, women are not given a

tenth of a chance; that in those lands childhood for the most part is not only uneducated but unrespected and unprotected; that in those lands there are social inequalities, injustices and oppressions which torture life and demean personality far beyond what we know in our more favored societies of the West; that in those lands the prevailing religions do not open up contacts between men and their Father God and so are qualified to produce neither sound character nor a spirit of social responsibility and service.

These facts are black as the night but plain as the day. And it does not take the heart of a saint or the mind of a scientist to ask, Why do such conditions exist? The question is inevitable. Why do those nations sit in darkness? Why are they so callous to suffering, so indifferent to the value of life, so lacking in respect for personality and in chivalrous regard for womanhood and childhood, so ready to oppress on the one hand and so passive under oppression on the other hand, so ignorant and superstitious, so unprogressive economically and politically, so helpless in the face of physical suffering either to relieve or prevent it, so deficient in moral standards and religious conceptions? Why do they classify themselves in our thought as backward peoples, weaker nations, dependent populations?

That question must be answered before responsibility can be fixed. And the answer usually presented by thoughtful observers is that Jesus Christ has not entered to take control of the life of those nations and of the individuals who compose them. In lands that are called by His name the same evils and limitations exist of course in an appalling degree, but only, as so many of our publicists, journalists, sociologists, statesmen, preachers and men of business are constantly reminding us, only because our religion is not having full play in social and political and business affairs, because in other words Christ is not being given His opportunity to uplift and glorify our national life. And in those other lands where He is but slightly known, even outstanding non-Christian leaders are frequently heard to acknowledge that Jesus Christ is the only hope of their nations. It is not our purpose to expound this position. It will carry the assent of almost every thoughtful reader.

This reduces the question of locating responsibility to a syllogism. The non-Christian world is in a desperate plight. Christ alone can meet the situation and is eager to press into the heart of the needy nations. Those, therefore, who have prevented and are preventing His access to the life of those nations are the ones who will find the guilt at their door. Who are they?

Even here we find many followers of Christ engaged in the familiar pastime trying to shift the responsibility to other shoulders.

It has gone out of fashion flatly to blame God for the difficulty, though at one time it was common enough to pass the responsibility

to God Himself. When William Carey urged upon a gathering of ministers the duty of giving the Gospel to the whole world he was rebuked by the chairman in these words: "Sit down, Brother Carey. You are a miserable enthusiast. When God pleases to convert the heathen He will do it without your aid or mine."

And yet in subtle ways men still throw the responsibility upon God. One says that these peoples being racially inferior can hardly expect to have the enlightenment, progress, culture and comfort that the more worthy white races are earning for themselves. By inference, the fault, if fault there be, must be with the Creator of these essential inequalities. Another with bland optimism claims that these nations are on the upward climb like ourselves, only they are further down the hill, and that in time they will rise to the heights to which we have already won. But to throw the responsibility upon the law of evolution is to throw it upon the Lord of that law and to charge Him with not intending that all men should "have life more abundantly."

Another is heard to maintain that much of the fault lies with so-called Christian governments in pursuing a policy of greed and grab and suppression among defenseless peoples. Another pronounces a judgment of guilt upon commercial and industrial concerns in the West which have been exploiting backward communities for their own gain and have been distilling gold out of blood. Both of these contend that the whole outreach of secular civilization has many factors of rapacity and oppression and has communicated some of the worst evils in our own national life. They are right; but "guilt is always personal" and back of the faults of the international dealings of so-called Christian nations lie the faults of the Christian citizenry who have not exerted their influence to develop a right-minded, Christ-like public conscience which would bring these evils to cease and have not been exporting their religion on even terms with other elements of their national life.

Another pronounces judgment upon the un-Christian life of Western society. He maintains that this discounts the effort to commend Christ to nations but little acquainted with Him. This is a fair criticism, but it also ignores the fault of the individuals whose own religion is so ineffectual that it is not actively Christianizing their community and national life.

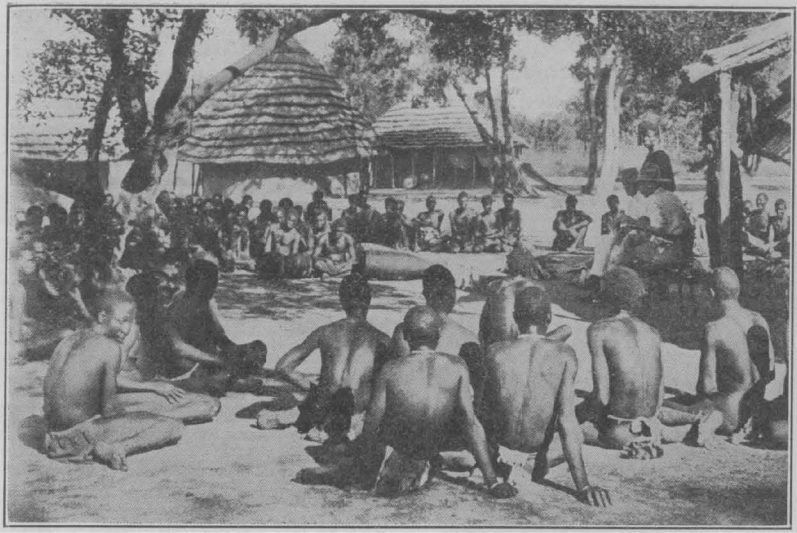
After all, the real blame must lie with the followers of Jesus Christ. Granting this, it is easy and natural for us to pass the responsibility back to earlier generations of Christians, saying that if they had dealt faithfully with their opportunities Christ would today be enthroned among the nations and "all the ends of the earth" would have "seen the salvation of our God." Which is all well enough, only those who have preceded us are not here to bear their quota of blame and every generation has to deal with the situation

that has been bequeathed to it, assuming whatever increment of duty has been left unperformed. It is the way of life. Deplore as we may the dereliction of those who have gone the way before us, we still have to locate within the Church of today the responsibility for a world which is still so far from evangelized and for whose complete evangelization adequate plans are not under way.

"The Church is the organ of the Kingdom's expansion" and in its custody have been placed the energies that can redeem the world from error and suffering, from deprivation and wrong, from sorrow and sin. For the releasing of those energies each individual within the Church is a separate responsible factor. Geographical location does not affect that responsibility—certainly not today. Nor does ignorance of the conditions, for with the rich resources of information on every hand, such ignorance is entirely culpable. It is not enough to blame the courts and committees, the Mission Boards and Secretaries, the ministers and other leaders of the Church for their timidity and provincialism, their lack of vision and of faith.

With merciless accuracy the accountability drives itself back upon the "ultimate consumer," the individual member of the Church. The guilt cannot be alienated. It lies at the door of every one of us who has named the name of Christ. *"To him that knoweth to do good and doeth it not, to him it is sin."* In so far as we have been so indolent that we are poorly informed regarding the situation, so selfish in the use of money that we have made only trifling gifts, so paltry in our intercession that we have not prayed by a world map, so apathetic that we have not entered far into a fellowship of organized effort in our churches, so limited in vision and so parochial in sympathy that we are not willing to carry in our own persons the message of Christ to those who have not received it, so unappreciative of our Lord that we are not consumed with a desire to share Him, we stand condemned. Any effort to transfer the responsibility is only stultifying and cowardly.

There is but one way to redeem ourselves. It is when we bid every voice of provincialism, of prejudice, of false superiority, of complacency, of selfishness to be stilled, when we frankly and penitently acknowledge our shortcoming and set out to make amends. It is when we accept Christ's program for the world as our own, when we share His passion for humanity, not in the easy phrase of sentimentality or the fervent strains of missionary hymns or the gusty moods of emotion, but in the sacrificial giving of self. Unless and until we do this, we have no answer to make to the question of the beloved apostle, "Whoso hath the world's goods (and, for that matter, the next world's goods) and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"



HOLDING A COURT IN NORTHERN RHODESIA, CENTRAL AFRICA
Illustrations in this article by courtesy of the Macmillan Co.

A Study of Souls in Central Africa

The Review of a Modern Missionary Book on Northern Rhodesia

BY REV. W. C. WILLOUGHBY, HARTFORD, CONN.

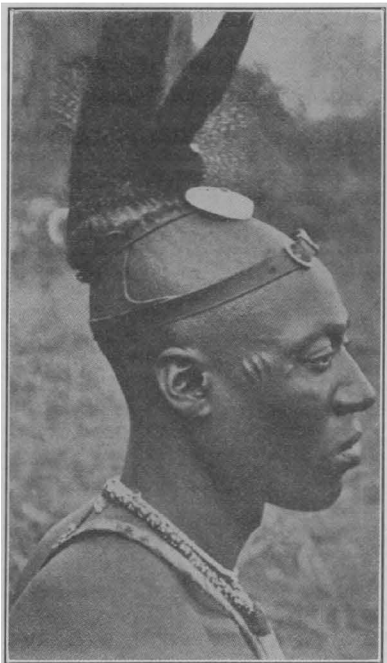
Professor of Missions in Africa, Kennedy School of Missions

THE task of a missionary to Africa is to help the people realize their true relation to God, to other souls, and to the world in which they live. But the mind of the African is not a clean slate upon which the missionary is free to write immediately the best that he knows. I have now and then met an African who came into the world lacking a sense of sight, or of hearing; but though it is theoretically possible that a spiritual cripple, with a blind soul, may occasionally be born into the tribe, I have never met one of them, and am therefore not ready to believe that there is one sane adult in any African tribe who is destitute of a fairly definite notion of his relation to the divine, the human, and the material.*

The missionary must be familiar with the ideas of his people or he cannot correct them. Hence his first task is to look out on life through a tribesman's eyes, so that by patient and sympathetic teaching he may help tribesmen to look out on life through the eyes of the missionary—a task which the ablest missionary in Africa cannot perfectly master, but to which the veriest tyro, who is worth his

*The distinction is mine, not his. To him the divine is not so sharply separated from the human, and the material is little more than the garment of the spiritual.

salt, applies himself with diligence from the outset. Now that is anthropology—one branch of anthropology, at any rate, if so be that the study is pursued in a temper that seeks to find nothing but the truth and according to a method likely to eliminate error.



A SUPERIOR ILA TYPE

Whether this temper and method is to be called "scientific" or "Christian," depends partly upon one's taste in the choice of adjectives, and partly upon the extent to which one has outgrown the pagan distinction between "sacred" and "secular." Whatever its name, it is the only temper and method that befits a servant of the Lord of Truth, or is likely to lead an investigator to a reliable conclusion.

One of the finest examples of this intensive study of the thought and customs of an African community has recently been published by Macmillan under the title of "The Ila-Speaking Peoples of Northern Rhodesia." The students who lay their treasures at our feet are the Rev. Edwin W. Smith and Captain Andrew Murray Dale—the one a missionary, the other a magistrate, but both seeking the true interests of the tribes in their district and

bent on discovering the truth, the whole truth, and nothing but the truth concerning them.

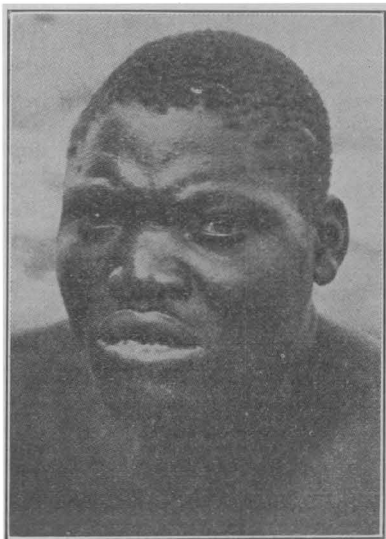
After four years of preparatory work in South Africa, much of which was spent in studying the Sesuto and Xosa vernaculars, Mr. Smith went, as missionary of the (English) Primitive Methodist Church, to the almost unknown clans who find unity in the common use of the Ila tongue, and who graze their herds and plant their corn on the fertile plains of the Kafue River, some two hundred miles due north of Victoria Falls. Most of Mr. Smith's time was given to routine missionary work and the thousand-and-one odd jobs that are always lying in wait for a dweller at the Back-of-beyond. But busy men are the only ones who ever find time for other tasks, and Mr. Smith wrote a "Handbook of the Ila Language" (some five hundred pages) and served as chief translator of the New Testament into that tongue. He entered Bwila (as the country of the Ila-speaking clans is called) in 1902, and he left it to take up a chaplaincy in

Europe when the needs of the British Army were clamant in 1915. Only thirteen years!—and yet in addition to his ordinary and extraordinary work, he found time to make this magnificent study of the life of his people! How is that for the sort of soft job that missionaries are sometimes said to hanker after!

Capt. Dale, also, had had experience in South Africa before he went to Bwila. He had been through the Matebele campaign and the Boer War; had learned the Tebele language, traveled among the Batonga on the northern bank of the Zambesi, and spent three years as Assistant Commissioner of the Wankie District, the chief coaling center of Southern Rhodesia some sixty or seventy miles south of Victoria Falls. He was appointed Magistrate among the Baila in 1904, and filled that office till 1910.*

At first glance there seems to be more missionary than magistrate in these two volumes. Nearly nine hundred of the one thousand pages are from Mr. Smith's pen, and a large proportion of the two hundred photographs are from his camera. We are assured, however, that every chapter was carefully revised by both authors in all its stages, the information collected by one being carefully checked by the other. Britain may well be proud of her African territories so long as she can staff them with magistrates and missionaries who can do such solid work as this, and do it together.

Some students of anthropology have paid brief visits to tribal domains for the purpose of writing a book. They came as strangers, and strangers are often treated with great politeness by a backward race, but never taken into its confidence. Nobody in the native community had any interest in the visitors, except the interest that every monkey has in a handful of nuts; and shrines that are never unlocked saved by the key of friendship were camouflaged as well as barred when the visitors became inconveniently inquisitive. Unversed in the local lingo, these travelers had to rely upon native



AN INFERIOR ILA TYPE

*The book comes to us with a touch of pathos. When the Great War broke loose, Capt. Dale hastened to the defence of his motherland, and obtained a commission in a British regiment. He was, however, severely wounded in the advance on Loos (Sept. 1915), and, being invalided out of the army, returned to the service of the British South Africa Company in Northern Rhodesia, a crippled, broken, but unregretful man. The completion and publication of the book for which he had labored had been delayed by the war, and before he could see a page of it in print, black-water fever claimed him as its victim and he died at his post.

interpreters—usually, in these outlandish places, youths who pick up their English vocabulary in store, mine, plantation, kitchen, or, at best, in an elementary mission school, and whose ignorance of all



SON OF THE CHIEF AT KASENGA

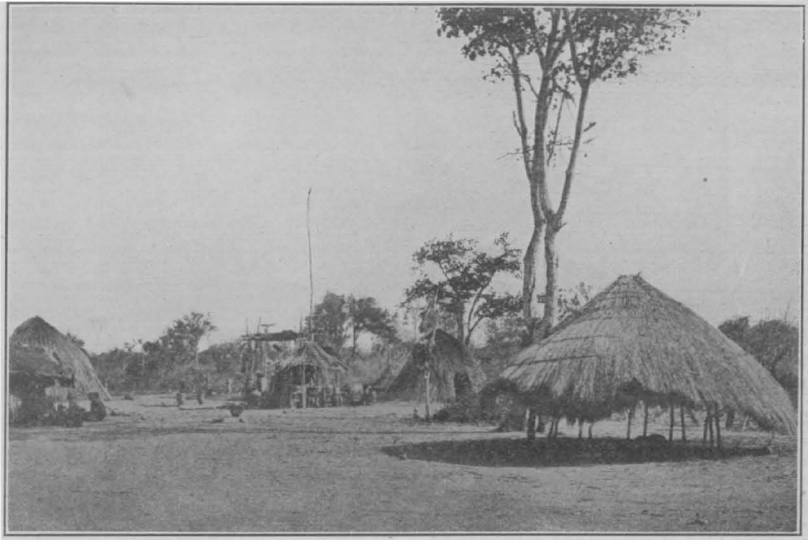
that matters most to the elders of their tribe is equalled only by their determination to keep their new employer trustful and smiling as long as his dollars last, whatever may happen to accuracy and veracity. That, I discovered, was the reason why old European residents in the Never-never country used to make merry at my guileless quotations from the works of a certain anthropologist who had visited their island before me.

Readers of Smith and Dale are not likely to meet the shock to which I was exposed. These men never wanted to write a book; they had come to the conclusion that whether they were to teach or to govern, it was their first duty to understand the people. They made their home among the Baila; learned to talk the language freely, so that they could communicate directly with the old people of the tribe; and without haste or tardiness set themselves patiently to secure that accurate understanding of the people which would enable them, each in his own sphere, to become workmen who need not be ashamed of the way they handle the truth. It was only after they had grown into the habit of helping one another to sift the facts they were getting together that they thought of throwing their work into the form of a book. It is too much to hope that our authors have never erred in selecting facts nor strayed in interpreting them; but science succeeds by successive approximations, and a book born of

such parentage is beyond price to missionaries, administrators, colonists, or even travelers in Africa.

The book will, however, command a much wider circle of readers than that. No anthropologist can afford to be without it. Sup-

porters of African missions who wish to see a faithful picture of the raw material that their missionaries have to handle will find it invaluable. If there are still people who think of the "poor, dear Africans" as simple children of Nature, standing amidst their flocks, herds and cornfields with outstretched arms to welcome the Gospel for which they yearn, we hope they will read these two volumes, even the pages that deal with sexual affairs. But the book will probably do more good still if it is studied by those who think of Africans as beasts of the field, with no God but their belly and no

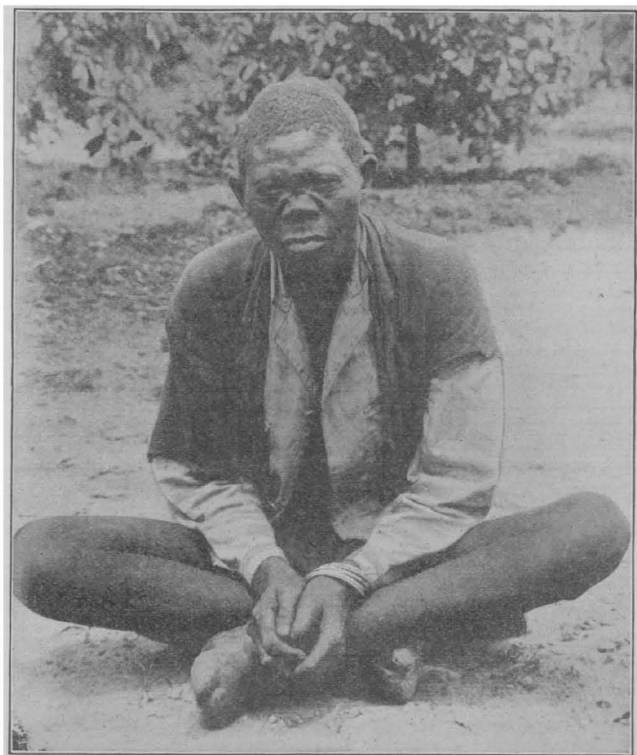


A TYPICAL BALUBA VILLAGE, NORTHERN RHODESIA

interests that are not grossly material. It is not a book for boys and girls. Men and women of refined taste and high ideals will be shocked at much that it reveals. Nevertheless, people who are proud to send forth their grown-up sons and daughters as redeemers of Africa ought to know something of the life that will surge around their loved ones in that far country. It is an alarming picture in some respects, though a true one; and yet he who studies it in the spirit of the Master ought surely to see that

"In even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
And their feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

Students of the Bible will find much in "The Ila-Speaking Peoples" that will help them to visualize the life that lies behind



MUPUMANI, A PROPHET OF THE BA-ILA

earlier Old Testament literature. In ancient Hebrew society, patriarchal families lived together, submitting to the claims of kinship and the supremacy of the head of the clan. The clansmen were warriors who won and held the soil by the power of the spear, incidentally securing for themselves captives to be their servants, and fragments of broken tribes that were glad to take a subordinate position under their protection. They were a pastoral people, just beginning to acquire the arts of agriculture. As far as we can make out in the twilight of the documents, they held grazing land in common, but owned and inherited other property. Their wealth consisted, not of landed estates, but flocks, herds, arms, garments, and last season's grain. Their law was what we should call "custom," and it gave the father very large powers over the family. Marriage was by bride-price, and widows were inherited. Polygamy was common, and concubinage was not in ill-repute. Children of captives were inherited by the children of their captors. The stranger was dependent on a precarious charity, or could sell himself into perpetual slavery, or, worse still, become a hireling with no law of master and

servant to protect him. There was jealousy between the tribes of Israel, and almost constant strife with outside tribes. The whole social system was so rooted in religion that crime and sin were generally indistinguishable from one another. In an organization which seems to leave no room for freedom, the people had such a robust love of liberty that they found it hard to submit to the restraints of a more highly organized government. Notwithstanding the terrible raids from neighboring tribes and the very easy steps by which they approached the monarchy, the northern tribes chafed under the Solomonic rule which later ages came to look back upon as the age of glory. Such is the framework of old Hebrew society; and it is difficult for us, steeped in the thought of a very different century, to clothe the skeleton with flesh and blood. But here are the Ila-speaking peoples* actually living a life that is surprisingly akin.

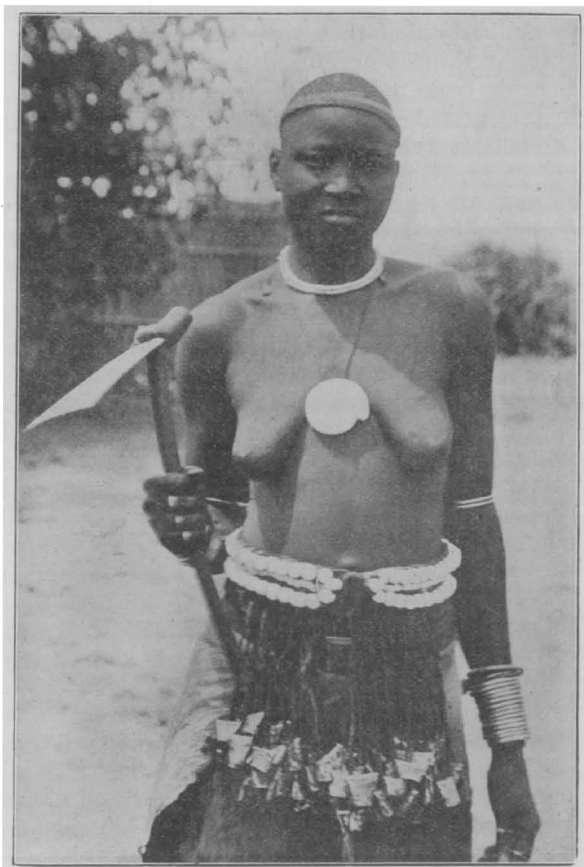
We are not only permitted to look leisurely at their craftsmanship; hunting, fishing, herding, agriculture, warfare, dances, games, music, folktales, riddles, conundrums, and the rest, but are guided by sympathetic men, who have lived year after year in intimate association with the tribesmen, to an understanding of their social organization, with its archaic ideal of marriage and the relation of the sexes, their political system, with its old-world notion of the rights of property and of the individual, their ideas of disease and medicine, and the tremendous extent to which their actions are moulded by their belief in the human soul and in higher spiritual powers.

The anthropologist has not yet explained this strong family likeness between Bantu and Semitic thought and customs. Early missionaries noticed it, and explained it as a deteriorated form of the original revelation that God gave to the parents of the human race. But the kinship is not confined to religion; it runs through law and politics and social system, and crops up, if I mistake not, in their very speech—for if the roots of some Bantu words are not identical with some Semitic roots, accidental coincidences must be much more common in human speech than we have been wont to believe. For decades past, those most likely to know have held that the fifty millions of Africans who live (roughly) south of the Equator—Bantu, as we call them, for want of a name of their own—are a blend of Negro and Hamite that originated somewhere in the middle of Africa.

As for the Bantu religion, to my mind the theory that best fits the facts is to be found in that bit of ancient orthodoxy: "All nations He has created from a common origin, to dwell all over the earth, . . . meaning them to seek for God on the chance of finding Him in their groping for Him—though, indeed, He is close to each one of

*The statement is equally true of other Bantu tribes.

us, for it is in Him that we live and move and exist." With unwearied patience, the Light of the World has been playing persuasively upon the shuttered windows of the Bantu soul, and yet this book gives us a true picture of a corrupt life!



A MWILA WOMAN IN HOLIDAY ATTIRE

She is wearing beads and bracelets, an *impande* (shell disc) on her chest and the *mukaba* (shell girdle) around her waist. She carries a fancy ceremonial hoe.

"The way out of it," as Chesterton says in *Orthodoxy*, "seems to be for somebody to love Plimlico: to love it with a transcendental tie, and without any earthly reason. If there arose a man who loved Plimlico, then Plimlico would rise into ivory towers and golden pinnacles." But, fancy, "love Plimlico!" The man who can love Plimlico must have more than a touch of kinship with Him who "proves His love for us by this, that Christ died for us *when we were yet sinners.*"

Two Evangelical Denominations Unite

BY REV. B. H. NIEBEL, D.D., HARRISBURG, PA.

Executive Secretary of the Missionary Society of The Evangelical Church

ABOUT thirty years ago what was formerly known as "The Evangelical Association of North America" divided into two separate denominational organizations, one of which retained the old name while the other took the name "The United Evangelical Church." Each denomination maintained the same doctrine, spirit (emphasizing experimental religion), and the same forms of worship and service. The difference between the two bodies related to administrative functions.

The time soon came when the unfortunate division was greatly regretted by many in both denominations and fraternizing began and increased as the years passed. The first official action looking toward a reunion of the two bodies was taken by the general conference of the Evangelical Association in 1907. In the general conference of the United Evangelical Church held in 1910, the laymen took the initiative by asking for the appointment of a commission to confer with a similar commission of the Evangelical Association. The work of reaching a satisfactory basis of union continued for twelve years, the matter being taken up by the general conferences of both bodies at the end of each quadrennium and continuing in the interim by the commissions in separate and joint meetings.

An agreement was finally reached by a joint meeting of the two commissions in January, 1921, and, having been submitted to the annual conferences of the two bodies, was adopted by the vote of the General Conference of the Evangelical Association and by the General Conference of the United Evangelical Church. As a result the general conferences of both denominations merged on October 14, 1922, at Detroit, Michigan. This was a memorable occasion and the name chosen for the reunited Church is "The Evangelical Church," which sets forth the ideal of her ministry and membership.

The Evangelical Church has now a church membership of about a quarter of a million in thirty-one States and in Canada, including also a constituency of about 30,000 members in France, Switzerland, Germany and Poland. Foreign mission work is carried on in China, Japan and Africa, with a total of some seventy foreign missionaries and a missionary income of \$200,000. We believe that—

"The Gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

New China "On the Ways"

BY REV. J. C. GARRITT, D.D., NANKING, CHINA

Missionary of the Presbyterian Board of Foreign Missions, U.S.A.

THE great adventure wherein the "Flowery Empire" became the "Middle Flowery People's Kingdom," is almost ten years old. The ship of state, launched for her trial trip, is again on the ways; and, as is the manner of democracy the world over, there is much waste of time and money, much dispute over ways and means, in the refitting of that ponderous vessel. But little by little order is growing; and perhaps in far less time than the American nation required to become a world-power, China will take her due place among the nations.

At present China is still divided by two contending governments. The military party in Peking, notoriously greedy of wealth and power, forms a cabal of provincial military governors, backed by ill-paid armies. This is the government now recognized by outside nations; but its hold on the people is precarious, and it is faced with the dilemma of abolition, or of distasteful reforms.

Leaders in the North and South alike hope for a united China. The people, trained by centuries of imperial rule to keep their hands off government affairs, learn but slowly the new rights and responsibilities of democracy. But the spirit of self-rule and of equal opportunity is not foreign to the Chinese mind. Moreover, a growing patriotism is permeating the masses with amazing rapidity. The failure of the contending leaders to come to terms of peace, after many months of negotiation, has crystallized the determination of intelligent Chinese that the country shall be united, and that the selfish and greedy officials who seek first their own gains, shall be displaced.

The problem is, how is this to be done? If every official were removed, where would better, more dependable men be found? Are there men available, who are true patriots, whose devotion and honor are not to be bought?

A whole regiment of soldiers governed entirely on a Christian basis is unusual in any land. General Feng has for some years so regulated his regiment. Wherever stationed, he has taken a careful personal oversight of the character and conduct of his men; and by his real sympathy and care has greatly endeared himself to them. After several years' encampment at Changteh, Hunan, he was transferred to a northern point and there was general sorrow at the departure of his regiment. The influence of officers and men had been of great benefit to the city and surrounding country in moral, social, governmental and sanitary ways. This is so absolutely the reverse

of the usual effect of the presence of soldiery in China that it has widely advertised the saving influence of Christianity.

One of the outstanding young Christian statesmen of China is the Hon. C. T. Wang. The son of a clergyman, he was educated in the United States and became an efficient Y. M. C. A. Secretary. On the establishment of the Republic, he became private secretary of the first president, Sun Yat Sen. When the parliament was established, he was selected as president of the parliament. He was given letters from both the southern and northern governments to represent China at the Versailles Peace Conference.

The answer is not palatable to many. But most intelligent Chinese today recognize that the old religions and philosophies of their fathers have failed and must fail to provide such men. They realize, too, especially since the great war, that Western civilization, with its education and all its forces, will not produce the leaders they need. It is commonly said that the rulers under the Republic are more grasping and venal than even under the Manchu rule. But there are a few illustrious examples of high moral character, noble patriotism, and unselfish devotion, among the Chinese statesmen of today; and chief among them, most free from the breath of suspicion, are the men who are known to be Christians.

A certain high official who became a Christian in Hangchow, and is well-known in many parts of China, tells in his public addresses on the power of the Gospel how one or two other officials were "almost persuaded" at the same time that he was converted. They, however, were afraid of the contempt of their gambling and drinking associates, as well as of the scorn of their fashion-loving wives. Sorrowfully they turned away from Christ and they later went out in darkness; while the Christian official's influence and opportunity for helping his country has increased year by year. So, evidently, has his own happiness and peace of mind.

The effect of this fact can be seen in every part of China. A leading official in Nanking, not long ago, acknowledged that he saw no other hope for China than Christianity, for Christ alone could change the hearts and characters of those in power. At last, for his country's sake, realizing his own weaknesses and his country's need, he accepted Christ as his Leader and publicly confessed his faith in Him. This is proving the ultimate test in thousands of similar cases. As men are choosing or refusing Christ, they are shaping their own ultimate influence on the welfare of their land.

The decision to acknowledge Christ is not easy. Earlier Christian successes in China, unlike Japan, have been among the lowly, the poor, the hopeless. Men of position and education have generally scorned the Gospel. So now, many wait for their fellows to take a stand first, dreading their scorn and laughter. Yet when the official just mentioned had the moral courage to declare his faith, and the

reasons for it, he was applauded to the echo by an audience of over a thousand, including a large group of officials and leading citizens. Perhaps they applauded his patriotism; but they were ready to believe in the sincerity of his Christian profession, if he proved it in his life. For that is what China wants, as it is what the world wants: *men, who live their Christian religion.*

Much of the same attitude is found among the masses of the people. In many parts of China, the missionary finds, as one recently expressed it, that "everyone is interested in Christianity, studies, asks about it up to a certain point. It is the personal decision,—‘Shall I become a Christian?’—which seems to give them pause."

Many reasons conspire to cause this hesitation. One, no doubt, is the natural feeling that this is a "foreign religion." It is not so much that the missionary is a foreigner if he or she is of the right spirit and personality, his or her influence and standing in the community is unquestioned.

One of the interesting strong men of China is Mr. Chang Poling, head of the great Middle School in Tientsin. When he embraced Christianity, he went at once to the Commissioner of Education and stated the fact, saying he supposed that now, as a Christian, he would no longer be eligible to this position. "Stay where you are," was the reply; and his strong Christian influence has not only extended to the thousands of pupils and the teachers in his institution but has had its effect on educators and students throughout the country.

He, with others, was influential in establishing a strong independent church in Tientsin. There is another in Peking, the membership of which at first was largely composed of members of various mission churches. Such independent churches are not in opposition to mission organizations, but form entirely self-governing congregations, and draw to themselves those who—like men in public life—find a difficulty in uniting with a "foreign" organization.

But as a rule patriotic Chinese say, "I might be a Christian; but why must I join an American or an English Church?" Those who understand the inner organization of the Church realize that this is a mistaken view. The movements toward denominational union, and the increased responsibilities undertaken by Chinese ministers and laymen, are evidence that missionaries desire to build an autonomous church. But even so, to outsiders it looks like a foreign organization. Hence there are many "independent" churches forming, in various parts of the country. No question of dogma or heresy enters into this tendency; it is purely a matter of self-government. The so-called "China for Christ" movement is a unified effort on the part of Chinese Christian leaders to bring together these scattered forces, and build up a truly self-directing and self-developing Church in China.

The sense of solidarity among Chinese Christians is one of the greatest fruits of the past decade. While it is accelerated by the growing national self-consciousness, it is in great measure a contributing cause of the latter. Other causes are found in the growth of newspapers and magazines, the increased facilities for travel, the fellowship and interchange of views among the students of all parts of China, etc. But the Christian influence is visible in all these things.

Greater sympathy and confidence was brought about between students in government and private schools and those in mission schools, during the "student's strike," when shoulder to shoulder they lectured, visited merchants, faced the high officials, and planned in every way to rouse public opinion against the venality of those who would sell China's birthright. The student strike quickened the pulse of the whole people, in their hope for freedom from foreign interference. Incidentally, it strengthened the influence of Christianity among the youth of the nation.

For two decades, Chinese preachers of every denomination, and especially the better-trained men, have urged and worked and prayed for obliteration of denominational lines in the Chinese churches. Most missionaries have sympathized with this spirit and local unions and nation-wide affiliations have resulted. The first fruits are, naturally, unions within denominational families or groups. All Episcopalians of the Far East are united under one Synod of the Anglican Churches. All Presbyterian and Reformed Churches, whether established by American, European or Australian missions, are in one organic and autonomous body, which is shortly to embrace also the Congregational churches. Methodists and Baptists are each drawing together their fellowship in the same way.

Cooperation is still more broad in matters of secondary education. Peking University combines the higher educational work (including theological training) of American Methodist and Presbyterian and English and American Congregational Missions. Shantung University (including medical and theological schools) is a union of English Baptist and American Presbyterian forces. The University of Nanking, with which are affiliated the Theological Seminary and the Woman's College, combines seven American Missions. The West China University at Chentu is a similar federation of four English and American Missions; while movements of the same kind are forward in Fukien and in Canton. The students of these and other mission institutions come from all denominations and from non-Christian families, and are increasingly drawn from distant provinces.

The growth of the spirit of reform and social service is a marked characteristic of Chinese Christianity today. A department of social service and research has been opened in one college, the Shanghai

Baptist College. Students in all the mission colleges and in many government schools are keen upon this and allied subjects. The opening of mines and the building of factories herald an era of industrialism. There are forward-looking men, like the builders of the Commercial Press at Shanghai, certain great manufacturers there and at other places, and the heads of the "Sincere" Department stores in Canton and Shanghai, who are putting their Christianity to work in alleviating conditions for their employees, and in giving them a share in the profits. There are a few public-spirited officials and gentry who are using large sums in philanthropic ways: building public improvements, good roads, modern schoolhouses, etc., inculcating ideas of hygiene, public decency and sanitation.

A young theological student in training in the United States recently wrote for the *Chinese Christian Intelligencer* a vigorous article, stressing the need of keeping the emphasis on agriculture in his native country. Study and observation had convinced him that much of the unrest and tribulation seen in the Western lands is traceable to the rank growth of industrialism; and his hope is that China may avoid at least some of these dangers. As China's resources are opened up many industrial centers will spring up. But the agricultural needs of the nation must be conserved. Probably one-fifth of the tillable land is undeveloped. The Chinese are intensive farmers and gardeners; yet they have much to learn, as to soils, seed-selection, deep ploughing, etc. The University of Nanking has a rapidly growing department of agriculture, recognized by the government, which closed its own tentative school of agriculture and sent its pupils to Nanking. Silk culture, forestry, and other allied subjects, are also taught. The value to the Chinese people of scientific knowledge in practical lines such as these will be immense.

Famine relief has during the past year furnished another great object lesson in Christian service. Many educational, evangelistic and medical missionaries left their usual work to aid in coping with the superhuman task of saving starving millions. In addition to direct relief, much construction work has been done of permanent value, such as good roads, railways, bridges and canal dykes.

This resumé reveals the complexity of conditions in China. She has drawn nearer and nearer to America during the past half century. Her influence upon Western civilization will, for good or ill, be beyond computation in a few years more. For the shaping of a beneficent China, everything clamors to be done at once. Only an intelligent Christian program can reach to the heart of all these problems. Evangelism, education, medicine, literature, the very best we have in every line, permeated with the spirit of Him who came to minister, to serve—all this we are obligated on every account to give. This is the only hope for a New China, unified, strong and safe for herself and for the world.

A Blot on Japan's Escutcheon

BY REV. J. WOODROW HASSEL, MARUGAME, JAPAN

Missionary of the Presbyterian Church in the United States.

JAPAN is not a Christian nation and does not recognize Christian standards of morality. If, perchance, you are inclined to think that Japan needs no more missionaries and that it is time for the Church to withdraw from the field, then listen to the following facts:

Some time ago a man and his wife employed as a house servant a young woman who had been discharged from a factory because she was no longer able to work at top speed in the abominably unsanitary conditions of Japanese workshops. Being really too ill to do much work, she was a burden to her father who was glad to send her off to service, if anyone could be found to take her. She worked two years as a servant and being treated as a human being, she gradually regained her strength and found life worth living. She became the inseparable and beloved companion of her master's son, a child of three. The girl's parents regularly drew a portion of her wages—although her father was a strong, able-bodied man, well able to support his family.

After two years, the girl's parents insisted that their daughter come home to pay them "a visit." She did not want to go, but Japanese ideas of filial piety made it seem necessary for her to go. Her mistress did not want to release her and the girl herself feared that she would never be permitted to return. Her worst fears were realized for her father sold her to a house of prostitution in her native village. In any circumstances this was a crying shame, but there was no excuse at all for such a deed. She had been earning good wages and her family were not in poverty. It was all greed. In a house of ill-fame, the poor girl has existed for three years. So strong is her attachment to her former mistress that she frequently writes and sends gifts to the child that loved her, but she is unable to leave the life of shame because of her parents!

Thousands of such stories could be told. There are fifty thousand inmates of houses of prostitution in Japan, and ninety per cent are there because a brute father or elder brother wants the money their shame will bring. Woman is a slave in Japan and can marry only at the dictates of her parents. A very undesirable girl of eighteen or twenty can be sold for \$500, and 45,000 families have disgraced themselves by selling their daughters to such a life. Money is the real god of Japan.

All this is not contrary to law, but with the full consent of the government which even protects and encourages such brutal customs.

Not only so, but in 1917 the Japanese Government published a book called, "A Glimpse at Social Enterprises," which gives a general view of all enterprises in which the government works for "Social Welfare!" The following is a verbatim translation:

I. "*Geisha Education*. In December, 1909, a school was established. Teachers and employees 4; pupils 238. Name of school, Toda Gakusha."

In America most people think of the geisha as a simple, pretty dancing girl. While she is often well educated, her true character is expressed by a word that describes the lowest level to which a woman can fall. The system is a blot on the name of a civilized land and everything Christian is uniting in this country to wipe out the stain.

Another quotation from this book:

3. "*Geisha and Prostitute Education*. In June, 1910, a school, called Kaitoku Gakushu, was established in Fukui Prefecture."

Japan wishes to be considered a civilized country but this condition is as rotten as that which existed in ancient Rome. Does Japan need the Gospel of Jesus Christ?

The religious census of this country shows that there are in Japan proper, 72,000 temples and over 51,000 priests, besides public and private shrines by the hundreds of thousands. A certain Shinto sect, founded only forty years ago, has 4,000,000 members and sends out every year 600 missionaries! The highest officials of the government, the leaders in social movements, and many of them educated in America or England, frequently engage in public ceremonies that are unworthy of a civilized people today. For instance, less than a week ago a large number of high officials met in public ceremony to transfer the spirit, or god, from an ancient pine tree, which had died, to a younger tree!

Does Japan need the Gospel?

We are thankful to say that, by the power of God, Japan is changing rapidly. Things not thought possible five years ago are now taking place every day. The rays of the Sun of Righteousness are striking upon this nation at a thousand points—political, social and religious—and we believe that the day cannot be far distant when there will be a consciousness of sin, of God and of salvation by Christ that will set this people free.

More strong men and women are needed here: men and women of prayer, of energy, of devotion to Christ. Above all we need the constant prayers of God's people in every land.

A Church Program for the Immigrant

How New Arrivals from Abroad Can Be Followed up by Local Churches

BY RAYMOND E. COLE, NEW YORK CITY

Special Home Mission Council Worker for Follow-up of New Americans

HOW can my church reach the foreign-born of our community?" is a question which many clergymen and active laymen frequently ask themselves. If the church is in a populous section of a large city with an ever increasing foreign-born population, the positive answer to this question means increased usefulness for the church. On the other hand, a negative answer means abandoning the field and forsaking thousands of people who need the religion of true Christianity.

In order to help answer this question, the "Joint New Americans Committee" of the Home Mission Council and the Council of Women for Home Missions has taken the initiative in establishing a clearing house of reference and follow-up. Through such a system, the names and addresses of newly arrived immigrants are furnished to local churches and their affiliated organizations, for immediate visitation and personal service.

It is logical that this project should be under the auspices of this "Joint New Americans Committee" because the Home Mission Council represents forty-three affiliated Protestant Boards of twenty-seven different denominations while the Council of Women for Home Missions consists of twenty-one women's Boards of twenty-one denominations.

The action of this Joint Committee of the Councils in undertaking this most important work is the result of a careful study and investigation of the subject of immigration during the past few months. The Committee found that eighty per cent of all immigrants pass through Ellis Island, and that it would be logical to make an analysis of the opportunities for following up newly arrived immigrants through resources there. It was ascertained that there are nineteen private organizations which maintain workers in the "Social Service Department" at Ellis Island. Twelve of these organizations have Protestant affiliations, all of which realize the great need of follow-up work. The study showed that the Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a notable piece of work and obtaining splendid results because of national and local cooperation.

In contrast, the facts show conclusively that Protestant immigrants coming to America are practically neglected when it comes to an adequate method of following them up and relating them to

the Protestant agencies of their community. The great significance of this statement is realized only when one reads: "Before the present Quota Law went into effect, over 60 per cent of those passing through Ellis Island were Catholics. But the present law favors immigration from the northern Protestant countries of Europe. For the first fiscal year of the operation of this law from July 1, 1921 to June 30, 1922, over 27,000 English people, 13,000 Scotch and 14,000 Scandinavians came in, making a total for these Protestant countries alone above 54,000. The astonishing thing about it all is, according to Senator Colt of the Senate Immigration Committee, that the *net increase* in population for the United States of *immigration over emigration* from northern Europe during the same fiscal year, was 48,000, while that of southern Europe was only 8,000. These figures prove that for the present people from the Protestant countries of Europe come and stay here permanently. Therefore the greater need for following them up and putting them in touch with Protestant Church influences."

The great need for follow-up is illustrated by the case of a family recently handled at Ellis Island. An English woman with her husband and five children came to America. Her eldest girl of twelve contracted scarlet fever aboard ship and died as a result at the Ellis Island Hospital. The funeral was arranged for by an Ellis Island social worker of one of the Protestant societies. The family was also aided in the many complications which developed in sending them to their destination. Upon investigation it was found that the family was going to a doctor who is a clairvoyant and claimed to be a magnetic healer. His reputation was questionable. He desired one of the children for experimental purposes. A word of warning to the mother was necessary and was given through the local representatives of the Protestant Church in the community.

Follow-up for what? This is the crux of the whole subject. In every community there are five fundamental institutions: (1) Home; (2) Church; (3) School; (4) Community Agencies; and (5) Government. Every unmarried immigrant girl should be followed up, and it should be ascertained if she is in a good home and is properly protected. Every immigrant should be invited through a friendly visit, to attend a church in his new community. The English language is the gateway to American life and influence. Every arriving immigrant should be informed personally of the opportunities to learn English in his community and the facilities for education through the public schools for his children, his wife and himself. The newly arrived immigrant needs, in order to adjust himself properly to his new environment, to know about the community agencies, such as the public library, the Y. M. C. A., and the Y. W. C. A., community centers, etc. A considerable number of our im-

migrants live in our midst for several years without ever being informed how they can become American citizens and of the advantages of such citizenship.

The following illustrates how religious agencies can coordinate their activities in community service for the immigrant.

"*Special Inquiry!*" shouts the guard. A young Czecho-Slovak girl is automatically directed to a detention room at Ellis Island already overcrowded with men, women and crying children. She is a girl of twenty, with an expression of anxiety and fear, for no explanation has been made as to where she is going, or why. She carries a wicker basket—all she possesses in the world except a strong body and a willing spirit. In her other hand is a yellow card handed her by the inspector. If you understand the procedure at Ellis Island and read the card, you see she is going to her intended husband. Her mind is full of such thoughts as these: "I wonder what he looks like now! Will he be kind, as he said he would in his letter when he sent me money to come to America? Why am I put in this smelly, crowded room? Why doesn't he come and get me?"



After several days of mental depression she hears her name called. With great difficulty she elbows her way through the press of humanity about her and gains the door. "Board Two," the guard shouts, and in the same official, impersonal manner she is taken by another guard to a room with a platform and a long table, where sit three inspectors, an interpreter, and a stenographer. With a trembling heart, she stands before the "Board of Special Inquiry." Questions are put to her so fast though not unkindly, that she can scarcely think or answer, for the pressure of work on this Board is great.

WHAT CHURCH WILL WELCOME US
TO AMERICA?

In less than ten minutes her entire "history" is recorded in stenographic notes, and the Chairman of the Board announces "deferred." Still with little or no explanation she is sent to another detention room, called the "Excluded and Deferred Room."

With her spirit broken and her head aching, she sits in a corner and cries quietly to herself. In a few minutes she feels a hand on her head and hears her own language. A worker of the Y. W. C. A. is saying to her, "Don't cry any more. Tell me the trouble and perhaps I can help you." She looks up into a face that wins her

confidence, and they sit together on a bench while she tells her hopes and fears. Her intended husband lives in Chicago. The social worker investigates, and finds that, owing to the depreciation of foreign exchange, she has not enough money to travel to him. Also, the government wants to be sure he will be a "bona fide" husband and can provide for her. A telegram has been sent, but no reply has come yet. The social worker calms her fears and promises to help in locating him.

A telegram is now sent to the International Institute of the Young Women's Christian Association in Chicago, with a letter of details. Through an investigation it is learned that the intended husband never received the government telegram because he had been forced to change his employment and his address. When located, he willingly appears before the immigration authorities at Chicago, and proves by affidavit his good faith and financial standing, sending from his savings additional funds to Ellis Island for the transportation.

So the girl is discharged to the custody of the Social Service Department, and sent to her destination, in care of the Travelers' Aid Society. On her arrival at Chicago, a worker of the "International Institute," who located the man and connected him with the Ellis Island authorities, takes charge of her and provides a lodging for the night. The following day plans for the marriage are made by the worker. The couple are taken personally to the County Court for the license and to a Protestant Bohemian Church for the ceremony by a clergyman. The happy couple is then given a special invitation to attend the services of the church. With the forwarding of the marriage certificate to New York for the Ellis Island official files, the case is considered closed by the government.

Because of the lack of organized follow-up work of Protestant immigrants and the increased number who are taking up permanent residence in America, the Home Missions Council desires the co-operation of all Protestant agencies in this new work. If your local church wishes to include in its program the visitation of newly arrived Protestant immigrants, write to the Home Missions Council, 156 Fifth Avenue, New York City. Information will be sent how such names and addresses can be secured through the central clearing house. In addition, very definite suggestions and instructions will be given how to make the friendly visits and how to make the follow-up work most effective.

It is the Church's responsibility to give the hand of welcome and friendship. Only through friendly visits and personal interviews can we really become acquainted with the needs of the strangers in our midst. Through various kinds of community service and church activities we can show our good will and assure to them the Christian spirit of helpfulness and cooperation.

Persia—Twenty-Five Years Ago and Now

The Changes as Seen by Christian Converts in Teheran

BY ROBERT E. SPEER, NEW YORK

BEFORE going to Meshed I spent a Sunday afternoon with some of the Mohammedan converts in Teheran. Several earnest Christians from the Armenian community met with us. Indeed, the little group was made up from the committee of twelve which is the official body of the one Church of Christ in Teheran composed of both Mohammedan and Armenian converts. I asked them what the changes were that had taken place in Persia since I was here twenty-six years ago and also what they regarded as the great difficulties and needs of the work.

They said that they would answer the question briefly but that they preferred to meet again after our return from Meshed when they would be prepared with more careful replies. So on our return we met again with the full committee of the Church. I will combine the judgments which they expressed in these two conferences.

"Twenty-five years ago," said an Armenian, one of the most respected tailors of the city, "the people were far more fanatical, both Moslems and Armenians, than they are today. Then bitter speech and bitter deeds were common. I think it is the witness of Christian love, in part at least, which has wrought the change. The Moslems considered all non-Moslems as infidels, but now they admit that Christians are good people. The love of God and man has been revealed. With such changes behind us, I believe that if the laborers are adequately increased we shall see manifold greater changes in the future. But though fanaticism has diminished, it is still our greatest hindrance, and the two main needs of Persia are religious liberty and teachers of Christ. What was true on Christ's lips, I can speak with equal assurance today, 'The harvest truly is plenteous, but the laborers are few.'"

"I agree," said a second member of the group, a devoted Armenian teacher, "fanaticism has surely greatly decreased. Years ago Moslems would come into the church and instead of touching books with their hands they would take them in their *abbas* (cloaks) so as not to be defiled. Afterwards they would go to the pool in the mission compound and wash their hands. Then few Mohammedans ever came to church. Now the chapel is crowded with them and even *mollahs* attend. Then no Moslem boy could safely be taken into the school. Now they pay to be allowed to come. Then colporteurs had almost no liberty. Now they go about with freedom and sell Scriptures even at the shrine of Shah Abdul Azim. Then a convert from Islam could not confess Christ openly or escape

persecution, even if he believed secretly. Now Moslem converts preach even from the pulpit when there are Mohammedan ecclesiastics present and nothing happens to them. Yet the one great obstacle is still Islam, with its morality so flexible and corruptible to the level of low desire. You must pray that Islam may be broken down."

CONVERTS FROM ISLAM

"I am only a young man," said one of the Mohammedans, one of the promising young doctors of the city, "and I cannot remember conditions twenty-five years ago, but I have heard how impossible confession and preaching of Christ were then, and I know how great is our freedom now. Then Moslems looked on Christians, especially if they were wet by rain or snow, as unclean. Now it is common for Moslems to eat with us. Still, as the others have said, Mohammedan bigotry and exclusiveness are our great hindrance. The Behais are a difficulty too. They are always claiming that almost all Americans have now become Behais, and Persians know very little of the world and believe such statements. I think that we need three things. We need more doctors to go out in the towns and villages to preach and heal. We need more help from America to lift Persia out of her poverty and economic ruin. We also need a center for the hundreds of young men in Teheran who are idle on Friday, the Mohammedan Sabbath, and who do not go to the mosques and are very open and ready for any Christian influence that will help them.".....

After some others had spoken, we all turned to the two most influential Mohammedan converts, one a man with no regular education but very clever and able and the other a devoted and capable Mohammedan woman, an open teacher of Christ to the girls of the city.

"Twenty-five years ago," said the man, "the Persians did not believe that a Mohammedan could be converted to Christianity, but today they believe it is possible. Then if a Mohammedan dared to confess Christ as his Saviour and Lord, the Ulema would have excommunicated him. His life would have been at the mercy of the people, and his property would have been confiscated without question. It is not so today. At present the Moslems know that some of their numbers have been converted to Christianity. Maybe they think that Christianity has had a better progress than it really has. As to the present obstacles, they are first the Ulema, second the Koran, third fanaticism, fourth the ignorance of the people who do not know that Mohammed and his Koran cannot save them, fifth the bad example of Armenian unbelievers. What are our great needs? First, prayer; second, hard work of the brethren; third, more doctors for the healing of the people; fourth, invitation to Christ by means

of trade in the hands of the brethren. I mean that there is more need of evangelists who will approach the people in the channels of common daily intercourse as tradesmen or merchants or peddlers. Fifth, translation, printing, and publication of the Koran in the Persian language. Persian Mohammedans read Persian not Arabic. They are ignorant of the Koran, and therefore they accept the Mohammedan view of it. If they could only read it in their own language and know just what kind of a book it is, in three years I believe that one-third of the Persians would repudiate it. They are already beginning to distrust Islam. They know that Persia was an educated country before Islam came and that it is an ignorant country now. Even the *mollahs* are beginning to blame the wretched plight of our country upon Islam. It is true that there is a Persian translation of the Koran already, but it is very poor and costly. A good and cheap translation would destroy the faith of Persia."

"Twenty-five years ago," said the Moslem woman, and her unveiled face was full of strength and character, "Moslems had wrong notions of Christianity. They did not know that Christians worship God, have careful marriage ceremonies, and a proper moral law. I myself as a Moslem woman thought then that to speak to a Christian woman was one of the greatest of sins. Now as a Christian woman who was a Mohammedan, I have many dear Moslem friends. They say that many Moslems, even *sayids*, have become Christians, and there is no reason any longer why they should not welcome Christian acquaintances. Yet it is true that the great difficulty is the lack of religious liberty. Many Moslems say that Christianity is better than Islam, and that they would like to become Christians, but if they do they will be killed. Islam has suffered a great defeat, but still the old barriers stay." "What defeat?" I asked. "The Christian work here," she replied, "has been a revelation to Persian Moslems, and the old prohibition to confession has been destroyed. I hear many people, even prominent government officials, say that Christianity is the better religion and superior to Islam. If you ask me what are our great needs, I think they are two, first a boarding department for girls in our girls' school which will keep the Mohammedan girls steadily under Christian influence instead of allowing so many of them to go home at night where the school work of the day is undone. Many Mohammedan families will be glad to send their girls to such a boarding department. Second, the translation of the Koran into Persian and its wide circulation among the people."

A PHYSICIAN'S EXPERIENCE

One of the most interesting and capable and influential Christians in Persia is the leading Persian doctor of Tabriz, who was educated in part in Persia and in part in Europe, and who bears the

title of Fakr ul Ataba, "The Glory of the Doctors." He belongs to one of the oldest and most respected Mohammedan families in Persia. Not knowing who he was, I was at once impressed by his face and bearing in the congregation the first Sunday we were in Tabriz, first at the Syriac service for the Urumia Christians and then at the Turkish service held specially for the Mohammedan converts and inquirers. The church was packed at each of these services. At the Turkish service, however, there were a number of Assyrians and Armenians as well as Mohammedans. After the services I met the Fakr ul Ataba, and the last evening of our stay in Tabriz he invited us and all the men of the Mission to dine with him in his home. We sat at his hospitable table at a great banquet, partly Persian but mostly European, but without any wine such as is, alas, counted an essential part of a European banquet in Persia, but with sour milk flavored with wild thyme in its place. "Oh, yes," he said, "there have been immense changes in Persia since you were here before. Even within the last fifteen years everything has changed. The old fanaticism is gone. When I went abroad to study in Paris fifteen years ago, the *mollahs* and the *mujtahids* were supreme. Now their power is entirely broken. If there are ten leading families in Tabriz, mine is one of them. Formerly they were all under the power of the ecclesiastics. Now I can do what I could never do before. I can go to church and sit down publicly at the Lord's Supper, and no one says a word. I can go about, as I do, in all the leading homes of the city and speak of my Christian faith with freedom. What has brought about the change? In large part the Mohammedan ecclesiastics themselves. They were so oppressive, so dishonest, so full of devilish deeds that the people came to despise and hate them. There are many secret Christian believers now. Next to the influence of the ecclesiastics in destroying their own power I think nothing has done more to break down fanaticism than the Mission hospitals and the work of men like Dr. Vanneman and such preachers as Mr. Moorhatch, who know both the Koran and the Bible, and who are able to present Christianity in ways that convince men and do not offend.

"I would like to tell you the story of my conversion. Thirty-five years ago in Teheran I used to go to the Mission church there just after it had been built. Then I moved here to Tabriz and lived in a garden near the Girls' School. One evening I was walking up and down in the porch of my house when I heard the girls singing some Christian hymns. As I walked to and fro and listened to the hymns, I reflected on the different religions of the world and why it is that some people follow one and some another. Then a poem of Saadi's came to my mind:

" 'It is not clear where that which I ought to worship is.
I go about that I may find it,

But every one according to his experience,
Goes after one thing or another and worships it.'

"I went on in my thoughts and told myself that even if there was no future world, a man ought to find the right law for this world by which to order his way and his relations to his fellow men. Then I lay down to sleep and had a dream. I saw a great book, and written in the book on opposite pages were the names of Mohammed and Christ. Then a hand appeared and dipped a brush in ink red as blood, and with the brush blotted out Mohammed's name. With this dream I awoke and rose from my bed and took a drink of cold water and walked up and down the room. My wife awoke and asked me what my trouble was, and I told her all. 'Perhaps you ate too much supper,' she said, 'and the Devil has awakened you with this unpleasant dream.' But when morning came I went to see the late Dr. S. G. Wilson, who was living in Tabriz then, and I told him my dream. He did not say that the red ink was the blood of Christ, but he said that perhaps the reason why the red brush came and blotted out the name of Mohammed was that it was by the shedding of so much blood by massacre and misery that Mohammedanism had been established.

"I did not confess Christ at that time, but sixteen years after this incident when I was seriously ill and had made my will and expected to die, this dream recurred to me, and I reflected that it was not enough to know the right law for this world, but that a man ought to know which way he was going into the world beyond. This was seven years ago, and I sent for Kasha Moorhatch and was baptized. From that day I have had peace of mind and health of body. Yes, surely a man must choose and follow his religion with intelligence. How could I prefer Christianity to Islam and justifiably follow one rather than the other, if I did not understand both religions and if I were not rationally convinced that Christianity is superior to Islam?

"What is the most effective way of preaching Christianity to Moslems? First of all the practical way, showing them by evidence which they cannot dispute, such as the hospitals, the superiority of Christ and the fruits of Christ; second by the preaching of men who know Islam and can present Christianity on the basis of a full knowledge of Mohammedanism. Mohammedan literature is rich in the material for such men to use. There are many Moslem traditions which assign Christ a place nearer to God than Mohammed's, and which make Jesus and not Mohammed the final personality. Yes, the status of woman is a great matter, but I do not urge the taking away of the veils from the faces of the Persian women yet. The veils within must be first removed. First purify the hearts of men, then drop the veils of women."

India in the Melting Pot

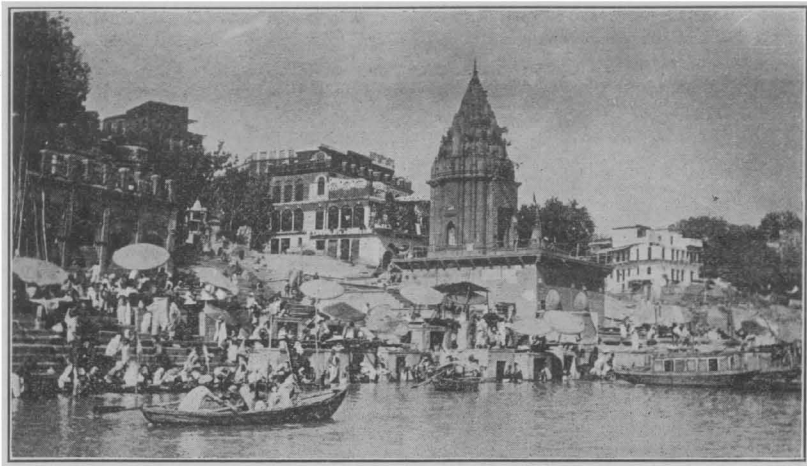
BY REV. WM. MOYSER, AKOLA, BERAR, C. P., INDIA

Missionary of the Christian and Missionary Alliance

NO more can the Orient be called the unchangeable East. The entire Orient is now passing through a period of transformation much more rapidly and drastically than the Occident has ever experienced. India with its 321,000,000 people, diverse in race, color, temperament, speech and religion, is today in a state of flux. She is like a giant awaking after a long sleep of two thousand years, stretching, yawning, and reaching out to find herself. Politically, socially, educationally and religiously, she is now awake and is seeking to demonstrate that she *now*, as a nation, is more alive than ever before.

Politically the educated Indians are alive and active from one end of the land to the other. Chauvinistic leaders and would-be leaders are striving to obliterate political, religious and even caste distinctions and to unite differences of opinions. Herod and Pilate are at least temporarily making friends. Hindus and Mohammedans are calling each other brothers, with the objects in view of establishing Home Rule, and expelling the British Raj. It will be a sad day for the people of India and for Christian Missions if this object is attained. The political agitators are mostly the educated Brahmans or priest caste, who have kept the people under their thumbs for centuries. Caste is not only the greatest hindrance to true progress in India but is also the greatest obstacle to the spread of the Gospel. Sir Naryajan Chandavakar, one of India's greatest judges of the Supreme Court of Bombay—a Hindu—says: "The problem of the depressed classes is essentially a political one, for it concerns vitally the rights of free citizenship. They, the depressed classes, have been deprived for centuries on the ground of untouchability, from public schools, roads, open markets, village wells, appearance in Courts of Justice, public worship and temples. The curse of untouchability prevails to this day in all parts of India. It is even worse than that, it is unshadowable, and some even unseeable, and this degradation has been imposed on one-fifth of its population. Here in India we touch dogs, keep them in our houses, and even fondle them, but these depressed classes by their touch, sight, and even shadow, are pollution. And yet we Hindus talk of liberty, and self-government, for which we are not at all ready. I cannot conclude without a warm acknowledgment to Christian missionaries who have been pioneers of the movement for the elevation of the depressed classes."

Yet Mr. M. K. Gandhi and his followers are striving with might and main with the slogan of "Home Rule" and the motto of "Non-



THE TEMPLES AND BATHING GHATS AT BENARES

Cooperation," to fuse all the different elements and religions in India into one great whole directed against the British government. Mr. Gandhi is by far the greatest personality in India today and is looked upon as a saint by the people. The battle cry of Mahatma Gandhi, "Ki Ji," which means victory, is heard on every breeze. Gandhi has been declared by the non-cooperation party their dictator and has even superseded the National Congress, as they have delegated all power to him. Apart from the uprising in the Madras Presidency amongst the fanatical Mohammedan Moplahs there have been very injurious political uprisings, in a number of the larger cities, such as Bombay, Malegaon, Madras City, Amritsar, and many other places where hundreds of lives were lost and millions of rupees' worth of property destroyed. In some cities, as many as two hundred have been arrested and imprisoned in a single day. Today's paper says that there are 8,000 political prisoners in jail of whom 5,000 are in Calcutta alone.

Economically, India is putting her house in order, employers and employees are organizing after the pattern of the West. Workmen are demanding higher wages, less hours of work, insisting on better sanitation, larger houses, and safeguards in the mills. If these demands, just or unjust, are not granted at once, then strikes and riots are the order of the day. Employers are introducing new machinery, restarting old industries, and creating many new ones. Banks and Cooperative Stores are being organized daily; wages have risen and better conditions exist; foodstuffs have risen and they are about 200 per cent higher than pre-war days.

For the past year or so, there has been a vigorous boycott against English clothing, in many of the larger cities they have had



A SAMPLE OF THE DESTRUCTION OF GOVERNMENT BUILDINGS BY MOSLEMS IN NORTHWEST INDIA, 1919

huge bonfires of English cloth. This cloth has usually been gathered up in the week days, then on Sunday when so many are free from work in the mill it has been carried in processions preceded by a brass band and outriders, etc., and publicly burned on the river bank or in some public place. This is usually done after a number of speeches have been delivered on the effect of English goods upon the people. Thousands now will only wear Indian made clothes; despite the fact that thousands were without clothing during the famine that prevailed in two parts of India, they would not give these clothes away to those poor sufferers. This was done to show their hatred for the English. They say that to wear English clothing is like poisoning their own souls.

Socially, Classes and the Masses are in constant warfare. The Brahman and the non-Brahman question is becoming very acute. conventions of non-Brahmans are being held in different parts of India today. In these conventions, they are demanding equal rights socially and religiously. Certain Indian ruled states are passing laws that makes the employment of a certain number of non-Brahmans in government service obligatory. This, of course, is calling forth very bitter feelings from the Brahmans. It is surely a new thing for them, for they have held these posts for centuries. Then again a number of the lower castes are now having their own caste *gurus* or teachers perform all their religious rites. such as marriages, funerals, etc. This, of course, is not only taking the bread out of their mouths, it is a stroke against their spiritual power, which they have used so harshly in the past. While the Brahmans are demanding equal rights with the British on every line of service,

salaries, houses, etc., etc., the low caste whom they still despise, are asking for the same treatment from them. But there is no sign that they will get it. Just a concrete case, for example, from my own observation. Some time ago I was traveling to a near-by station. As I entered a railway carriage reserved for Europeans, I found two Brahmans in the carriage. I called their attention to the sign on the door printed in large letters: "Reserved for Europeans." They both very meekly said: "Oh Sahib, we are not going very far, please let us stay in."

"I have no objections at all if the guard does not turn you out," I replied. I had only one station to go.

On arrival at the station I got out and saw some of the lower caste people go to that carriage to get in. They could not read, but at once the two Brahmans, in their superior way, that none but a Brahman can assume, said: "Get out of here," in a tone of voice that they would use to a dog.

It revealed to me the entire Brahman spirit in a nutshell. They demand equality with the white man, but they will not grant the same to a lower caste of their own countrymen. And yet one of the five planks of Gandhism is the removal of untouchability.

Early in 1920 the Commissioner of Labor in the Madras Presidency prepared a remarkable note on depressed classes of that area. He pointed out that, in no fewer than six districts of the Madras Presidency, more than one person in every five is theoretically not allowed to come within a distance of sixty-four feet of the higher castes without pollution.

Educationally.—Of the total population of India only fifty-nine persons per thousand are literate, in the sense of being able to write



BUILDINGS ON THE CAMPUS OF A GOVERNMENT COLLEGE, BENARES

a letter and read the reply. Mohammedans who can read and write are sixty-nine male and four female per thousand. The Christians are twenty-two per cent literate, and thus are in proportion to their number four times as literate as the Mohammedans, and three times as literate as the Hindus. One Christian in six is able to read and write, the proportion is one in four of the males, and one in ten of the females. The Indian Year Book says:

"These results are somewhat surprising for although the Indian converts to Christianity are recruited mainly from the lower castes, and moreover it must be remembered that many of the Indian Christians had reached manhood at the time of their conversion to Christianity, and had had practically no chance of an education before coming into contact with Christianity yet we find them ranking so high in comparison with the other religions."



A CHRISTIAN AND MISSIONARY ALLIANCE GIRLS' BOARDING SCHOOL IN GUJERAT

The seeds of an education may be said to have been sown by the foundation of the Calcutta *Madrassa* by Warren Hastings in 1781, and the Sanskrit College by Jonathan Duncan in 1791. Today there are about 8,250,000 students in all types of schools in India. Education has taken a leap forward among the low castes. The Government Book for India for 1920 says: "In the past quarter of a century, the number of low caste pupils in Public Institutions in Madras alone has risen from 30,000 to well over 150,000, an increase of 400 per cent." It is moreover encouraging to notice that whereas in 1892 there were only eleven primary schools for girls of these lower castes in the whole Presidency, there are now one hundred. The work of the Christian missionary societies in giving to these low caste is beyond praise. They now have 3,500 schools with nearly 100,000 pupils. This is not a missionary but a Government report in its 1920 edition.

Mr. Gandhi has tried to induce the children of his followers to stop going to Government schools, and to start schools of their own. This would mean the ruin of thousands of young careers, for schools are not established in a night.

Religiously.—The writer, who has spent nearly thirty years in India, has been convinced for years that the root of all the unrest is fundamentally the subtle opposition of the Brahman priesthood to the gospel of Jesus Christ. Lord Meston, one of India's late Governors, made the following statement, which seems to touch the crux of the whole matter:

"The so-called leaders of India are of little personal account, being merely pawns in the game of those who wish to throw off all associations with the British Raj, and with Christianity, on which the greatness and prosperity of the British Empire rest."

The same Brahman opposers are now constantly bringing forward in the Government Reformed Assemblies what they are pleased to call the Conscience Clause. This has been generally defeated by non-Brahman Hindus who have been educated in Christian schools and colleges. This clause is introduced to block any school or missionary educational institution from receiving a grant in aid from the Government, if it compels its students to receive Bible or Christian instruction.

Two-thirds of the cost of the upkeep of these schools and colleges is from Christian mission funds. With many and varied Fabian methods they are trying to hinder the progress of Christianity and the elevation of the non-Brahman.

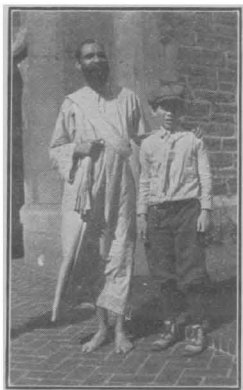
The President of the All-India Conference of Indian Christians in Calcutta last year said in his opening address: "We have constantly affirmed our conviction that Indian Christians have a clear duty in the face of present day tendencies in this country, and we owe as much to the British Government for the very existence of a community and for the noble minded missionaries. Where should we be but for the Duffs, Wilsons, Careys, Millers, Marshmans and others, who built up the Christian Church, imparted of their sweetness to our mothers and wives. Some of our brethren have taken to sneering at the foreign missionaries and to condemn the whole class



THE COMING GENERATION IN INDIA

because of the foibles and methods of a few individuals. We want men full of the spirit of Sadhu Sundar Singh, Pundita Ramabai, Baba Badmanjee, Chandra Lela and others like them. India owes her awakening to Western Civilization, the science and philosophy of the West have stirred the sluggish life of the East. But all that is best and noblest in India has had its source in Christianity and the Bible."

There is today a new era before the Indian Church, and she will need steady and wise leadership for some years to come, to steer her through the present day tendencies. There seems to be a spirit of independence abroad in the land. The old all-subservient spirit



SADHU SUNDAR SINGH WITH
AN AMERICAN FRIEND

has gone and gone for ever. Thank God for it. While the young and inexperienced are clamoring for independence as they call it, yet illogically they want the West to supply them with homes and salaries. One missionary who has spent nearly forty years in the country said to me a few days ago: "The spirit of non-cooperation is getting into all our young people. They want more money, less work and practically no supervision. While this is true for the present moment, they will learn that independence and self-government go hand in hand with self-support, and if these are separated that we shall have a disaster of no small dimensions."

All these conditions are a direct challenge to the true missionary to educate and train men and women to be India's true leaders. While the doors of opportunity are wide ajar today, they are really trembling on their hinges. Opportunities must be grasped at once. How long the doors will remain ajar for active Christian service none can tell. The educated Brahman non-cooperator and the fanatical Mussulman will surely close these doors if the power ever comes into their hands. The new era calls for a forward movement on the part of the Indian Church, and on the part of all missionary societies at home. We need men, and we need them quickly, to seize and hold strategic points in the work of bringing the gospel to India's millions. To meet the new conditions that exist we need a readjustment of ideas and methods of work, not a readjustment of doctrine. We need to go forth in the spirit of Jesus Christ, to serve one and all for His name's sake.

Old World Graves and New World Christians

BY REV. MILLS J. TAYLOR, D.D., PHILADELPHIA, PA.

Associate Secretary of the Board of Foreign Missions of the United Presbyterian Church

WE have just returned from a six months' journey in Egypt, the Sudan and India. We found the missionaries much alive and mission work prospering, but as we passed through those ancient lands, most of them so intimately associated with sacred history, a certain "voice from the dead" spoke to us so often that its message we shall never forget. And this is how the message came.

Along the banks of the Nile from the Delta to the Sudan we saw the ruins of ancient Christian churches. Egypt, once Christian, did not maintain a pure and vital Christianity. Hence, her ancient Coptic Church became dead and Egypt fell under the withering blight of Mohammedanism.

Far up in the Sudan on the Blue Nile we visited the site of Soba, the capital of the ancient Christian kingdom of Aloa, which existed until the Middle Ages. Soba is known to have had twelve Christian churches, but its Christianity did not stand the test of time and persecution. All that is left today are acres of ruins, over which roam jackals, hyenas and wild dogs. Rising amidst these scenes are the excavated walls of one of the old Christian churches, while the entire population of the adjacent region is pagan or Moslem, and, like the rest of the Sudan, a field for modern Christian missions.

We passed on to Abyssinia, a land that received the Gospel of Christ from missionaries in the first centuries after Christ. All sorts of corruptions have been allowed to creep in so that today, although the religion of Abyssinia is nominally Christian, the lives of its people are steeped in ignorance, superstition and sin. Abyssinia is today one of the neediest mission fields in Africa.

We visited Palestine, Jerusalem, and Bethlehem, the haunts of our Lord's earthly life, the scenes of His public ministry, the land where souls were first born again into the Christian Church and where the first disciples received their training and began to preach. But here, too, the word of Christ was rejected by many, and neglected by Christians, until Palestine and Jerusalem, the Holy City, the very cradle of our religion, became devoid of any living evidence of the Spirit, the love, the joy and the peace of Jesus Christ. Three days before we arrived in Jerusalem fifteen people were killed in the streets and thirty-nine wounded in a fight between Jews and Mohammedans. The city was under martial law the night we left, so that we had to have special permits to go from our hotel to the railway station. The cradle of Christianity is today a non-Christian field for missionary

work and on the day of our departure from Palestine several American Christian missionaries arrived to take up work in Jerusalem.

We went on to India, and as we journeyed, we read from "The Conversion of India" by George Smith, how hundreds of years ago, the Nestorians attempted to conquer Persia and India for Christ. They failed because they misrepresented Him. The Roman Church tried, through the Jesuits, Dominicans and Franciscans, to Christianize India, China and Japan, and failed because they compromised with evil. The Dutch Christians also tried, later still, and failed, because they used un-Christian methods. In certain regions of Persia and India Christian churches were established, but degenerated, disintegrated, and disappeared because they accepted and preached a devitalized message.

Journeying through those lands was at times like walking through a graveyard of Christian churches. It may be a salutary experience thoughtfully to face an unpleasant fact. As we stop and, as it were, look at the gravestones we seem to read on them a warning epitaph:

"Beneath this stone lies a dead church. This will be the fate of churches in other lands unless their life is preserved and made healthy by a strong faith in the Bible and in the living Saviour, the God-man, who died on the cross to take away the sin of the world, and who rose again to bring life and immortality to light. If the Christians of America grow careless about teaching their children to revere and to study and obey the Word of God; if they neglect the family altar and the church; if they fail to pray; if they desecrate the Sabbath and refuse to uphold its sanctity; if the age-old heresies (and there are no new ones) are entertained and the love of the world conquers love for Christ then the churches in America will die also. The secret of life is living contact with the living Christ and eager obedience to His commands."

Some Twentieth Century "voice amplifier" is needed to carry this message with arresting power from old world graves to the hearing of every new world Christian of today. Ministers, secretaries of Mission Boards and every Christian worker who reads these lines may well act as amplifiers to broadcast this message.

JESUS SAID: "I AM THE LIGHT OF THE WORLD." (Jno. 8:12)

Since Jesus is the light, how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every keyhole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. "If ye have faith as a grain of mustard seed"—even through that small opening He will come in and work wonders.

J. H. JOWETT.

Ten Years in the Belgian Congo

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

Missionary of the Presbyterian Church in the United States

THIRTY years ago, on April 18, 1891, the American Presbyterian Congo Mission was founded at Luebo. Under the providence of God, the work has been one of continued progress. The success has been due, in a very large measure, to the evangelistic spirit that has prevailed in the hearts of the people. The pioneer missionaries were guided by the Holy Spirit into the midst of a people whom God had marvellously prepared for the Gospel. One door after another was closed until they found an entrance at Luebo, twelve hundred miles in the interior.

One unique feature of the Mission has been the manner in which the people themselves have come seeking the Gospel and asking that teachers be sent to them. Every forward step in the occupation of new territory has been in response to an invitation from the people. These calls have always been so numerous that at no time has the Mission been able to meet the demand, to say nothing of attempting to go into any territory uninvited. The calls have often been pathetic and heart-breaking to the missionaries, because the people had to be sent away empty handed. The greatest trial has not been that of an unresponsive people, but our inability to meet the demands made upon us.

As an example of the appeals that have come we quote the words of a powerful chief, who sent a delegation to us a few years ago:

"I, Kalamba, the King of the Lulua, have long been a seeker after life. I have gone West as far as the Great Waters, but the Portuguese satisfied me not. I went to the East and the Belgians gave me perfection guns which said, 'I take life, but do not give it.' I have sought to the South but the wizards comforted me not. But passers-by have declared your Gospel to me, and I am satisfied at last. My searchings are ended. I and my people are yours. Accept as a guarantee my own child whom I am sending you. But come quickly here to my own home, where we await you. Your God make you merciful to me."

With such appeals constantly coming it is not difficult to explain the numerical progress which the mission has made during the past ten years. The figures given below cover the ten year period from 1911 to 1921.

In 1911 the mission consisted of two stations. Since that time one of these has been abandoned because of its close proximity to the other and four additional stations and one sub-station have been opened. During this period the number of out-stations occupied has increased from 156 to 564, and the native force, including evangelists and teachers, has increased from 200 to 1,737. The number

of communicants has advanced from 7,700 to 20,738. The yearly average number of those received on profession of faith during the last ten years is greater than the sum total of all those received during the first ten years. In the early part of this decade the medical work was largely in the hands of laymen and therefore of a minor character, but now, with the increase in the medical staff, over 60,000 treatments are given annually. During this period the missionary force has increased from sixteen to fifty-seven.

A distinct advance has also been made in the realm of Bible translation and Christian literature. In Bible translation this mission adopted a policy which is not shared in common with other societies working in the Congo. The ordinary method has been to translate the New Testament first and then to follow with the Old Testament. This mission adopted the policy of Bible paraphrases. The basis of this work was the International Sunday School lessons covering a period of three years. A more or less literal translation was made of these passages and the intervening passages were paraphrased thus forming a fairly complete story of the Bible. This task was not nearly so difficult as that of literal translation, and yet it was sufficient to meet the needs of a primitive people by giving them the fundamentals of the Gospel in the simplest form possible. The wisdom of this plan has abundantly justified itself as the truth has been presented to the people in the form of a progressive revelation. It was never intended to take the place of the Bible, but merely as a preparation for it. The work of literal translation has not yet been completed, but during the last ten years the entire New Testament and the first eight books of the Old Testament have been placed in the hands of the Christian people.

Contact with the Word of God has meant intellectual progress since the function of the Truth is to make the recipient free. Thirty years ago not a man, woman or child knew a letter of the alphabet for the simple reason that in this region the language had not been reduced to writing. Now there are thousands that can read the Bible and hundreds can proclaim the Truth in an intelligent manner.

Marked progress has also been made along spiritual lines. In measuring the spiritual progress in a heathen country, we should not take the Church at home as our standard. There the Kingdom has made some progress toward changing the whole society. The Christian, as a rule, lives in a moral atmosphere. He has back of him generations of social refinement and at least has a consciousness of sin. But here these things are conspicuous by their absence. The people have behind them an unbroken history of hundreds and perhaps thousands of years of ignorance, superstition and gross immorality. There is little evidence of a consciousness of sin and very little public sentiment even against the grosser forms of evil but we should note the progress made in the face of adverse circumstances.

In developing Christian character we have adopted the policy of beginning at the very earliest possible moment, consistent with spiritual attainments and power, of laying on the infant church itself the responsibility which naturally grows out of an active participation in Christian experience and activity. Along with this policy and moving *pari passu* with it there has been the corresponding principle of increasing the power and authority of the leaders of the native church. These principles have been the chief factors in the development of the native church. One essential element in the enrichment of character is responsibility. If we assume that the native Christian is too weak and ignorant to be trusted with authority and responsibility we keep the church in swaddling clothes, retard their progress and lose for the cause of Christ the service which they could have rendered. We also limit the transforming and energizing power of the Holy Spirit for He no doubt wants to work through them greater things than we have imagined. Our idea, then, has been to give the native church, gradually, but as soon as possible, all the functions and authority of a complete church organization.

Pursuing this policy of laying definite tasks and responsibilities on the individual Christian, and by selecting and training more carefully those who seemed to be most responsive to the teaching, the native church in 1911 had reached the stage where elders were chosen and a church session established on the local station and presided over by the missionaries. At that time only six had reached this stage, while now we have twenty. In the meantime the responsibility has been laid more and more upon their shoulders and the standard of the eldership has likewise been advanced. The local sessions on the station now practically control the affairs of the church, and only bring their actions to the missionaries for review. Elders have also been placed in control of large sections of outstations and two or three of them can meet and decide matters on their own responsibility. In proportion to the opportunities and advantages that they have enjoyed we believe that it is not exaggerating to state that the work and spiritual qualities of the elders here will compare favorably with those at home. Now the church has advanced one stage further and three native pastors have been ordained. One of these did not meet the test of increased responsibility and had to be reduced to the eldership, but the other two have done splendid work. We are now looking forward to the ordination of other pastors and we hope in the not distant future to organize a Presbytery.

The Christian body has always been evangelistic in spirit, scattering the seed of the Gospel from village to village. The thirteen thousand received into the church during the last ten years have been the fruit of the personal work done by the native Christians. The missionary has merely followed, making a little more careful examination and receiving the candidates.

In the past ten years much real progress has also been made in the attitude of the Belgian authorities toward the missionaries and the natives. In 1911 the attitude was certainly not one of friendliness toward Protestant missions. The Government itself was so interwoven with the Romanists that it was often difficult to separate the two. A great deal of trouble was due to religious propaganda, but the State authorities rarely ever laid a restraining hand upon the offenders. Religious liberty existed only in theory. Native Christians were often subjected to injustice and at times to open persecution. The missionaries themselves were not immune from insults. Two of our own number were assaulted with sticks and rocks while passing a Roman Catholic station, but the case was never brought to trial. But we are happy to note that the change which has taken place in Belgium has been reflected in the Colony during the last two years. Certainly the present attitude of those who are in authority in Belgium is one of impartiality to all who are laboring for the moral welfare of their African subjects.

At last public opinion in Belgium has awakened to the moral aspects of colonization. As in evidence of this we quote the words of King Albert spoken to the First National Colonial Congress assembled in the Senate Room in Brussels, December 18 to 20, 1920. In the presence of the very representative gathering the King declared:

"The Belgian nation herself now is empowered with complete sovereignty on the Congo, and assumes before the whole world the responsibility for the development of the Colony. Colonization is one of the highest functions of societies arrived at an advanced stage of civilization. But there are no functions without duties, and the first of all is the mission of the motherland to emancipate the primitive races. One cannot deny that those races were often sacrificed at the beginning of modern colonization. Those at the center had exclusively in view their own selfish interest. For the honor of humanity I am glad to state that the progress of moral and political ideas, and a truer apprehension of the real interests of both parties concerned, have modified the theory and the practical methods of civilization."

At this same conference the Colonial Minister, M. L. Franck, said, "Belgium has in Africa heavy responsibilities and she must accept them. In the Congo we want not so much laws and regulations as *men* of the highest type. Each man we send there is entrusted with a mission. Forced labor is contrary to justice; it is condemned by our moral conscience. We will remain faithful to the system of free labor, strictly. Free labor only can give satisfactory and permanent results. It obliges the employer to better the living conditions of the workers and to develop them. We have been unanimous against the reintroduction of forced labor with all its abuses."

The newly appointed Governor-General, M. Lippens, seems to be animated by these same high ideals and has pledged himself to their fulfillment. If such ideals as this are kept uppermost in the minds of the officials of the Colonial Government, who can measure the progress that will be made during the next decade?

BEST METHODS

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

MISSIONARY METHODS FOR MEN

MEN FIRST!

Women were not first in Protestant foreign missionary endeavor as is generally supposed. The first missionary society in the history of Protestantism was not started by a few timid, shrinking women, in the corner of a church, but by a courageous layman—a German nobleman who dared to remind the emperor and his court, as well as the church and its ministers, of their forgotten duty to an unevangelized world. More than a hundred years before Carey, Baron Justinian Von Welz organized the first missionary society of Protestantism calling it "The Society of the Love of Jesus." In the year 1664 he issued two pamphlets: one was "An Invitation for a Society of Jesus to Promote Christianity and the Conversion of Heathendom." The second was "A Christian and True Hearted Exhortation to all Right Believing Christians of the Augsburg Confession respecting a Special Association by means of which, with God's help, our Evangelical Religion Might be Extended." In the latter pamphlet he asked three searching questions:

1. "Is it right that we Christians keep the Gospel for ourselves alone and do not seek to spread it abroad?"

2. "Is it right that we everywhere encourage so many to study theology, yet give them no opportunity to go abroad, but rather keep them three, six or more years waiting for parishes to become vacant or for positions as schoolmasters?"

3. "Is it right that we Christians should expend so much on all sorts of dress, high living, useless amusements and expensive fashions and yet have hitherto thought of no means for the spread of the Gospel?"

He sent out his invitation and his questions and waited for the answers. Not one came, except the answer of

ridicule on every side. His pastor denounced him as a fanatic, and publicly warned his congregation to have nothing to do with such a madman; while the congregation complacently sang a verse from the hymn book of the day:

"Go into all the world
The Lord of old did say.
Now where he has placed thee
There he would have thee stay."

"The heathen," declared the minister, "have brought their fall on themselves. The holy things of God's Word are not to be cast before such swine. If the Lord told anyone to preach the Gospel to them, He told the Apostles long ago and He did not mean for us to do it."

When von Welz failed to arouse the clergy, he tried to establish a layman's movement, proposing that artisans and teachers be prepared to go. Finally realizing that in all Germany none would hear him, he crossed into Holland to plead with university students there.

As they too met him with ridicule and pronounced him a fanatic, he realized that he, himself, must be the messenger of the Gospel of Jesus Christ to lands afar. He sold his estate and gave the first large gift of the "Layman's Missionary Movement," 30,000 thalers, to establish a school to train missionaries. He persuaded a minister in Holland to lay his hands on his head and ordain him to go out as "an apostle to the Gentiles." With no "farewell service," with no pledge of support from the home church, with no Board of Foreign Missions standing behind him, this first missionary of Protestant Christianity set sail for Dutch Guiana,

South America. Down by the Surinam River he began to tell the story of the Saviour for whose sake he had literally forsaken home and country, houses and lands, father and mother. As he went he prayed fervently, "Oh Jesus, help me in this weak beginning. Oh Jesus, hear me. Oh Jesus, Jesus, fulfil my wish."

Down by the Surinam River, the lone pioneer told the story of the Gospel for two years. He is supposed to have been killed by wild beasts, but not until he had blazed a trail that has never yet been lost since he opened the way. The great missionary historian, Warneck, wrote: "The indubitable sincerity of his purposes, the noble enthusiasm of his heart, the sacrifice of his position, his fortune, his life for the yet unrecognized duty of the Church to missions, insure for him an abiding place of honor in missionary history."*

Another historian wrote: "Sometimes in a mild December, a snow-drop lifts its head, yet is spring far away. Frost and snow will hold field and garden in chains for many months, but have patience, only a little while and spring will be here!"

Forty-one years later the spring was at hand when Bartholomew Ziegenbalg and Henry Plutschau sailed for India. In another eighty years they were followed by William Carey, but the earnest missionary zeal of a fearless layman, Baron Justinian von Welz, was the first sign of the missionary spring in the Protestant Christian Church.

What Men Want

It is as dishonorable for a man to evade his personal obligations by holding all of his missionary interest and activity in his wife's name as it is for him to avoid his financial obligations by deeding his property to his wife. More and more is it coming to be true that men face their own missionary obligations by checks over

their own autographs and by drafts on their own time and service.

Gone are the days when men were willing to accept, or the Church was willing to give, a receipt "paid in full" to a man who takes out an honorary membership in a Woman's Missionary Society at \$1.00 per year, or eats his favorite ice cream at a church supper "to help the good women along."

Men must have missionary plans in men's sizes. That church which is furnishing missionary methods in women's, misses' and children's sizes only is missing opportunity.

The Feminine Corner on the Missionary Market

Perhaps along with the unquestionable zeal of women there has been at times a questionable cornering of the missionary market. It may even be possible that in our zeal to swell the figures in the columns of "total contributions of Women's Missionary Societies" we have not furthered the larger development of men's missionary activity in the church or in men's organizations. Certainly every organization of the Church should guard against the intensive development of its own organization at the expense of the extensive development of the congregation as a whole.

MISSION STUDY FOR MEN

A poster displayed on the church bulletin announced "Men's Discussion Club on World Affairs, Friday evening, Eight o'clock, Men's Bible Class Room. Ten minute talk by Dr. David Wang of China, followed by discussion." The meetings were held for one hour, every Friday evening. The discussion was introduced with ten minute talks by some one from the country under discussion or familiar with it.

* * *

In another church there were no men familiar with any mission lands. The pastor tactfully suggested that the fact that there was not a man in

*And yet he is not mentioned in the Encyclopedia of Missions nor in missionary books on South America.—EDITOR.

the congregation who *could* lead a mission study class was in itself an argument for one. He suggested that the twelve men who were most interested should each buy a copy of "Building with India" and meet together for informal discussion. The meetings proved exceedingly interesting and by next year three or four men will be ready to lead discussion groups.

* * *

The Men's Bible Class formed the organization unit. For six weeks they held an "Extra Session" once a week on Friday night for Mission Study. Members of the Women's Bible Class served supper at the church for them so that they could come to the class directly from business.

* * *

A prominent club man who was accustomed to giving luncheons and dinners to his business friends at his club, arranged for a series of six lunches for some business men of his church. The subject was India. He secured a live-wire speaker who presented in ten minutes an interesting introductory statement of conditions, followed by twenty minutes of lively discussion. The subjects for the series were:

- Political Affairs in India.
- India's Industrial Situation.
- A Business Man's Estimate of India.
- Education in India.
- Religion and Religions in India.
- America's Obligation to India.

The words Mission Study were not used but some of the biggest business men of the city really attended a six weeks Mission Study Class.

* * *

"I suppose," said a pastor, "the fact that we are not interested in studying this book on 'The Trend of the Races' is a pretty good indication that we need to study it." He arranged a course of six lectures on the Negro, two of which were given by white men who were intelligently interested, one by a woman who was working understandingly with the Negro women for a home for Negro

girls, one by a Negro school teacher, one by a Negro banker and the last by a Negro preacher. Negro singers furnished the music which resulted in an entirely new appreciation of the contribution of the Negro to religious music.

* * *

Men's Leadership for Boys. There comes a time with every boy when no woman can influence him as a man can. Fortunate is it when there is a strong masculine leadership to hold the boy when he cuts loose from "the apron strings" which he feels he has outgrown. The men of a church should at least help to plan mission study and activity for the older boys and furnish the leadership. No church has done its educational duty unless it has had Mission Study for older boys, led by men.

The Danger of an All-Canned Diet

Missionary materials, programs and books sent from headquarters may be most excellent but nothing can take the place of the additions that should be made fresh and green, from our own missionary gardens.

Community surveys should bring up-to-date home mission facts. Personal investigation should make interesting additions to printed statements. Missionaries should be introduced to speak with the authority of an eye witness. Lively debates stimulate thought.

Visualizing Investments

The Appeal of the Concrete. Business men like to see the possibilities of an investment. One wealthy business man listened unmoved to a plea for Home Missions. When the speaker proposed a contribution of \$1.00 per member for a home mission church, he was not sufficiently interested to make even the dollar gift. A few months later a member of the same church wrote to him, presenting the situation definitely and concretely. An uncompleted church building gave no opportunity for the children to be gathered into Sunday-school. Five

hundred dollars would finish the Sunday-school building. A check for \$500 was the answer, from the man who was looking for an investment in which he could see possibilities of returns.

Challenging Propositions. Frequently business men never receive a missionary proposition that is really challenging. A man who is considering such enterprises as a copper mine in Peru, or a bank in Africa is not apt to give his most constructive thought to a "ten cents a month" proposition in missions.

Some years ago a Mission Board secretary proposed to a business man the opening of an entire mission station in Korea. "You could finance the entire proposition," said the secretary. "You could build all the churches and schools needed for the entire district, and send out all the foreign missionaries, and equip the whole station."

That proposition was on a plane with propositions that the man was considering every day. He considered it. He accepted it. He sent out thirteen foreign missionaries and furnished the equipment needed.

"Spend a Day in India," was the invitation given to the men of a small church to provide the salary of a young volunteer for India. A large calendar for each month was hung in the Men's Bible Class. Each man assumed the support of the missionary in India for as many days as he could and the names of members were written on the days they assumed.

"Thank You for Thinking of Me." The men of America would rise splendidly to equip the mission stations of the world if in some way they could be brought face to face with the specific needs. Recently a representative of a Mission Board wrote to a business man presenting to him the opportunity of placing a piano in a kindergarten in Japan that had been pianoless for twenty years.

With his generous response to the call he wrote, "I want to thank you for thinking of me in connection with such a service." The thanks of the men of any church are due and will be given to those who do them the honor of thinking of them in connection with the missionary program of the Church of Christ.

Men as Intercessors

God's mightiest works are manifested in the pathway of unselfish and persevering intercession. The history of Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. For years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. Invariably where I have had the time and patience to discover the hidden spring, I have found it in an intercessory prayer-life of great reality.

The great need today is that we be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? The answer to that question will measure not only the quality but also the outreach of our lives.

JOHN R. MOTT.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, NEW YORK

A NEW YEAR'S CAROL

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.
My heart for very joy doth leap,
My lips no more can silence keep,
I, too, must sing, with joyous tongue,
That sweetest ancient cradle song,
"Glory to God in highest heaven,
Who unto man His Son hath given,"
While angels sing, with pious mirth,
A glad New Year to all the earth.

—Martin Luther.

COMMUNITY GOALS

From a pamphlet which also includes a number of other suggestive community goals prepared by the Committee on Cities of the Home Missions Council and the Council of Women for Home Missions. Copies may be procured from Room 1117, 156 Fifth Ave., New York City, for 10 cents; \$6.00 a hundred.

Young Women and Young Men

In behalf of our young people and with their cooperation the community stands for:

1. Companionship and mutual understanding with both father and mother, and inculcation of right ideals of home life; where possibility of these is lacking, the friendship of older men and women.
2. A division of responsibility in every home, so that every young woman and young man will contribute in making the home life a cooperative achievement.
3. Education in the value of work, not only as a means of self-support, but as production, and as a means to growth in character through self-expression.
4. Helping in the discovery of each one's individual calling and making possible a chance to follow it.
5. Provision of facilities by which young people may perfect themselves in their chosen occupation through technical training and broaden their knowledge and culture through acquaintance with the arts, sciences and literatures.
6. Recognition of the right to earn a living wage during a maximum eight hour day in occupations that contribute to the welfare of the community, in suitable environment and under healthful conditions.
7. Placing upon employers of young women and young men responsibility

for the observance of the highest standards in all business and social relationships. And to this end wherever young men and young women are associated in their work in store, shop or office the giving of the opportunity to face together their common responsibility for the work as a whole.

8. Business standards based on respect for the individual recognizing that he or she is entitled to full economic equality; all standards to be measured by the highest ethical and religious teachings known to the community.
9. Establishment of ways and means for the prevention of enforced unemployment.
10. Provision of places and opportunities for enjoyment in leisure time of normal social life with young men and young women together and in groups by themselves, wisely controlled but not too narrowly supervised.
11. The providing for and safeguarding of an equality of opportunity for securing that freedom and poise of spirit, health and grace of body derived from recreation.
 - (a) To this end that there be free access to the shore lines of lakes, rivers, oceans and other open spaces.
 - (b) That there be adequate public or private provision of places and equipment for games, athletics, camping, nature study, etc.
12. A realization by young people of their civic responsibility of national and world citizenship and their responsibility to the people and affairs of every other race and nation.
13. A church life which gives to young people an important share in the making of church policies and program, and places upon them responsibility for carrying them out.
14. A religion that is personal and natural and understood in terms of every-day experience—a religion which will help young people to realize increasingly the "abundant life" of Jesus Christ.

Foreign-Born Neighbors

I. Every member of the community, regardless of where he was born, is responsible for the atmosphere, favorable or otherwise to culture, good citizenship and character. Hence we suggest:—

1. That ample opportunity be provided to teach the foreign-speaking the language of the country without expense to the students and without age limit.
2. That suitable quarters be provided to which every alien may come and find sympathetic help, free of charge, to secure or prepare for his naturalization papers.
3. That a council of advisers be formed to give the foreign-speaking advice, and, if necessary, legal aid in all cases of exploitation, imposition and fraud; also that the same council should see that where brought to trial, the foreign-born shall have competent interpreters and that their rights as members of the community shall be protected.
4. That a pocket pamphlet be published for distribution, giving the most important laws and ordinances bearing directly on personal and family relations and community responsibility.
5. That through picture and lecture, information be given the foreign-born concerning their city, the state and the nation.
6. That the children of the foreign-born be led to an appreciation of the civilization of their ancestors, the right concepts of liberty, and respect for their parents.
7. That the foreign-born be encouraged to conserve the things worthwhile in the civilization of their forebears, and that opportunities be given them to bring these to the attention of the native-born.

II. We believe that the native and foreign-born should cooperate to bring about the right conditions for a healthy and happy community, and that existing organizations should be used for this purpose. We suggest the following:—

1. That municipal ordinances regarding housing conditions be made known and their enforcement urged, and in communities where no such ordinances are found, that the best be drafted and their adoption urged upon the municipal legislative power.
2. That rickety and dilapidated dwellings, unfit for human habitation, be brought to public attention, and that the proper authorities be urged to investigate conditions.
3. That whatever material is available in the State Department of Visible Education and the State Board of Health, bearing upon municipal sanitation, personal hygiene, prevention of disease and kindred subjects, should be exhibited in community gatherings for community betterment. And in states where there is no such material avail-

able, we urge that appropriations be made and material purchased for this purpose.

4. That ordinances on the prevention of fire, on the abating of nuisances, on the removal of garbage, be made known and that every member of the community should realize that the interests of all depend upon everyone doing his part to comply with these ordinances.

III. We believe that the basis of a righteous and peaceful community life is good will toward all its members and sympathetic cooperation with all in seeking the highest good. To this end we suggest:—

1. That brotherly love and the principles laid down by the founders of this Democracy be so exercised that every foreign-born family may readily find a friend among the native-born, and that every native-born family may without patronizing seek a friend among the foreign-born.
2. That opportunities of mutual intercourse and knowledge be afforded to the native and foreign-born, because community progress can only be secured by free communication between its several members.
3. That the same ethical standards be applied to foreign and native-born, in school privileges and obligations, in civic rights and duties, in social intercourse, and in economic relations as to wages, fines, industrial compensation and death benefits.
4. That the principle of religious liberty, as worked out in America, be explained to the foreign-born.
5. That every family—all the members—be urged to attend regularly the church of their choice, since without this practice they cannot attain the best in American life.

In the Field of Recreation

The free time of men, women and children, after school or work, can be either a great personal and social asset, or a corresponding liability. This time can be used for debasing dissipation, or for wholesome recreation; for dull, listless loafing, or for interesting, vital activity; for the passive watching of other people's activity, on stage, screen or ball field; or for vigorous health-building and character-building participation in play or the cultural development of music or the drama. The following statement of goals attempts to pro-

vide a community with facilities and leadership that will make possible and attractive the constructive use of leisure time.

1. A year-round program of recreation activities with skillful leadership to meet the needs of the entire community. In most communities this will mean a need for adequate funds raised either through taxation or through private contributions and for the employment of some community leadership for recreation during the entire year.
2. Provision of playgrounds (at least an acre for every 500 children) within one-quarter mile radius for children under six, within one-half mile for children over six; and ball fields within one mile radius. Adequate leadership and essential equipment for each playground.
3. Provision of recreation facilities for the appropriate use of both children and adults, such as athletic fields, summer camps, swimming pools, golf courses, etc., with organization of activities.
4. Provision of skating rinks, coasting places and other out-door facilities for winter activities.
5. Play and physical activities recognized as an important part of the educational program for all children.
6. Promotion of home play among families and neighbors and the organization of neighborhood groups to use recreation facilities.
7. Especial attention to organized activities, such as community athletic leagues for factory and industrial workers, church leagues, etc.
8. School centers or unused buildings open and used after school hours and in evenings as recreation centers, and activities organized at these centers.
9. Provision of community-wide recreation activities for all ages, as community drama, music, pageants, holiday celebrations.
10. Training of volunteers for song leading, drama production, conducting of games for community groups, and similar activities.
11. Cooperation between all groups promoting recreation activities, as Boy Scouts, Girl Scouts, Campfire Girls, settlements, churches, Y. M. C. A., Y. W. C. A., libraries, etc.
12. A participation in the recreation program on the part of foreign and native-born citizens on a common basis which will result in the building up of a broad citizenship and a community morale.

Cultivation of Social and Civic Ideals

Every resident of a city, of every age, of both sexes, and of all races and religions, should cooperate with all in realizing, as far as possible, the following ideals:

1. The maintenance of neat and clean streets, parks, squares and private grounds.
2. The preservation of health through proper sanitation, hygienic regulations and a wholesome distribution of food.
3. Safety of life and limb in industry, in buildings, on bridges, in the public means of conveyance and on the streets.
4. The conduct of trade, traffic, and industry with reference to the well-being of the entire community.
5. Good government which shall engage the interest and participation of all citizens.
6. A public school system adapted to and equipped for the different ages and correlated in standards and courses with the best institutions of the state and nation.
7. A public spirit which shall manifest itself in a willingness on the part of all to bear a fair share of the public burdens, of taxation, of office, and of voluntary service in politics and in community welfare.
8. Equality of opportunity for residence, employment and business, education and recreation, irrespective of sex, race, color or religion.
9. A community habit of courtesy in speech and behavior.
10. The spirit of friendliness and neighborliness which shall help especially in overcoming the loneliness and isolation of city life.
11. Humane and considerate treatment of children, the aged, animals, and all the weak and helpless.
12. A public library adapted to and growing with the city.
13. The cultivation of the fine arts through such expressions as a choral society, musical festival, architecture and art shown in buildings, parks, squares, statuary, or an art museum, with exhibitions of paintings and the finer crafts.
14. The support of a wholesome press which will give the news impartially and reflect the best sentiments of the community.
15. A deep, pervasive moral and religious spirit.

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

THE ANNUAL MEETING

The following program has been arranged for the Annual Meeting of the Federation to be held January 13th, 14th and 15th in the Assembly room of the National Building of the Y. W. C. A., 600 Lexington Avenue, New York City.

Saturday, 10 A. M.

Executive Committee Meeting.

Saturday, 3 P. M.

Devotional Service.

Executive Committee Report

.....Mrs. William Boyd

Federation Departments:

Summer Schools and Conferences

.....Mrs. J. Harvey Borton

Christian Literature for Women and

Children in Mission Fields....

.....Miss Alice M. Kyle

Central Committee and Publication

and Literature

.....Mrs. Henry W. Peabody

Day of Prayer Mrs. DeWitt Knox

Results of the Campaign of the

Woman's Union Christian Colleges

of the Orient .. Mrs. Henry W. Peabody

Sunday, at 3 P. M. A popular meeting.

Speeches relating to the International

Christian Conference at Shanghai and the

Changing Missionary Conditions in the

Orient, by Miss Harriet Taylor, Executive

Secretary of the Foreign Division of

the Y. W. C. A., who has just returned

from the Orient, by Dr. Wm. Hung, recently

made Professor of Theology in

Peking University, and by Dr. A. L.

Warnshuis, Secretary of the International

Missionary Council.

Monday, 10 A. M.

Devotional Service.

Reports of Committees:

By-laws Mrs. Wm. F. McDowell

Nominating Mrs. John Harvey Lee

Election of Officers

Methods:

.....Mrs. E. H. Silverthorne, *Chairman*

Editorial Mrs. W. A. Montgomery

Women Miss Carrie M. Kersechner

Young Women Miss Alma Noble

Children Miss Ruth Isabel Seabury

General Mrs. Charles L. Fry

Monday, 2 P. M.

Student Work Mrs. D. J. Fleming

Foreign Students in America

.....Mrs. H. R. Steele

Report Business Committee.

Address Miss Sui Wang, M.A.

A LARGE GIFT FOR CHRISTIAN LITERATURE?

"We have had large personal gifts for education and for medicine; who will make a large gift for literature?" These words occur in the October number of the *International Review of Missions* in a comprehensive and illuminating article by Dr. Cornelius H. Patton, entitled, "A World Program for Christian Literature."

Readers of the *REVIEW* who have long been familiar with the work of the "Committee on Christian Literature for Women and Children of the Mission Field," will relish the story of one large gift which has recently come into the hands of the treasurer of this Committee.

It was an especially busy day in the office of a Mission Board, where all days are busy. The telephone rang and the chairman of the Committee on Christian Literature heard the well-known voice of the Elect Lady. "Could you possibly furnish 'copy' tomorrow for the Bulletin of the Federation in the *MISSIONARY REVIEW OF THE WORLD*? It should have been sent before but I have not had a moment to get off the latest news about the Campaign for Union Colleges. If you could send something at once about Christian Literature, it would be such a help."

Who ever refused the Elect Lady anything she asked? Other matters were pushed aside on the crowded desk and with many misgivings a brief account of the needs and wonderful success abroad of the Christian Literature Committee was hurried off to the Editor of the *REVIEW*. In due time it appeared in the magazine.

Months went by and then came the splendid opportunity when, at the Foreign Missionary Conference at Northfield, through the kindness of the Committee, a whole evening session was devoted to this subject. On returning from Northfield, the Chairman of the Committee found on her desk a check for *Two Thousand Dollars* for the use of the Christian Literature Committee. She rubbed her eyes and looked again. Turning to her secretary she said, "Is that a check for \$200 or \$2,000?" The secretary had seen it before and had recovered from the shock, so she answered without hesitation, "Two thousand!" The Chairman read as well as she could, for her eyes were misty, the letter from the treasurer of a well-known Woman's Board, explaining that the gift was for the objects set forth in the hasty little appeal written that busy day for the *MISSIONARY REVIEW OF THE WORLD*. God had again fulfilled His promise that His word should prosper in the thing wherein it pleased Him. It was sent by two sisters, who wished to have their names withheld and who had chosen, instead of "making Christmas gifts to each other this year, to make a happier Christmas for their sisters of the Orient." So far as is known, this is the largest single gift ever made by American women for Christian literature.

It is going to accomplish wonders towards making hundreds of women and children in the Orient realize more fully the Christmas joy. In China there will be one thousand two hundred little children who will have a Christmas gift of twelve numbers of *Happy Childhood* and perhaps also a little story leaflet in the new phonetic script. Mrs. MacGillivray, the self-sacrificing editor, will have a very happy holiday as she uses the check for these free copies, so much needed.

From India Miss Ruth E. Robinson of Bangalore, the editor of *The Treasure Chest*, the new and very attractive magazine for boys and girls, writes: "Your letter is a lovely sur-

prise..... Just think of having half the amount needed for next year in hand now. The magazine has already eight hundred subscribers and is meeting a real need. The work on it is a constant delight. I feel impelled to 'thank Heaven (and your Committee) fasting' for giving me this wonderful opportunity." The part of this Christmas gift apportioned to the *Treasure Chest* makes a dream come true, for with this help we hope in 1923 to publish the Indian *Everyland*, as some have called it, not only in English, but also in four vernaculars.

As to Japan, some, who have been carrying on their hearts the work of this Committee of the Federation, remember the touching appeal for help in the translation and publishing of Dr. Hurlbut's "Stories of the Bible," a lovely gift for Japanese mothers, initiated as a memorial by parents who had been called upon to part with a little daughter. This gift of the two sisters will enable the Christian Literature Society of Japan to complete this work, or to carry forward some similar enterprise. Dr. Patton's article shows how much Christian literature is needed in Japan.

With all this Christmas joy, there still remains the need for the Committee to raise \$3,000 before January 10th, if it would keep its pledges to the Committee on Christian Literature of the Committee of Reference and Counsel of the Foreign Missions Conference, and carry on its own as yet uncared for work in Latin America and in other needy places.

Who, this year, will make a gift for this purpose? Not all can give on the same large scale as have these two unnamed sisters. But even a small gift is multiplied many fold as it carries the riches of good books and magazines to the poverty-stricken homes of the women and children of the Orient. There "A New Book for Christmas" can only come through the overflowing wealth of the mothers in American homes. Gladden many

hearts by sending your offering, great or small, to the Treasurer.

"We have proved that this subject can be made to live and glow like any other theme connected with getting God's will done on earth," says Dr. Patton. After a meeting in New York, in behalf of the woman's part of our world literature program, which filled the chapel of a large Fifth Avenue church, one of the most influential and benevolent of the women of the metropolis remarked, "This, I think, is the most interesting missionary meeting I have ever attended." "The ubiquitous evangelist" as some one calls the printed page, scores at home as well as abroad.

Who Will Make a Gift for Christian Literature?

Checks should be made payable to Alice M. Kyle, Treasurer, 14 Beacon St., Boston, Mass., and must be in by January 10th.

DAY OF PRAYER FOR MISSIONS

February 16, 1923, will be observed throughout North America as a Day of Prayer for Missions. Each year this observance of keeping the first Friday in Lent as a day of special prayer is becoming more and more universal in our country, Canada joining us last year and again cooperating with us this year. In 1920, 50,000 programs were used, in 1921 over 63,000 and in 1922 over 75,000, showing a continual growth.

A Call to Prayer and a Program have been prepared by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. This year the call is written by a member of the Council, and the program by Mrs. DeWitt Knox of the Federation. "The Light of the World" is the general theme of both, especially appropriate now when the world is in such turmoil and great need of The Light.

The call is a card of most convenient card size to carry with one everywhere, and should be given out and

used liberally, for publicity and to help prepare every mind and heart for the Day. On one side is the announcement and there is a space for time and place of the meeting to be printed or written in. On the other are six special objects for careful thought and earnest prayer which if distributed and used will make February 16th a day of real consecrated prayer and power.

The program is "A Service of Prayer and Praise" and can be adapted to all varieties of services. Many plans have been made and used with great success. Some make it truly a day of prayer, giving each denomination a certain length of time, from fifteen minutes to half an hour to do as they desire, or have a speaker, make it one of prayer and entire devotion, or use a part of the prepared program. Other communities have simply a two hour service, and the program is prepared to fill in a little less than that amount of time. In cities there have been held one large mass meeting or smaller groups in each district.

The desire is to have all organizations join in this Day of Prayer. It is advisable to have a committee personally responsible to see that this notice is included in the yearly programs of church societies, that the children and young people have their part also as well as the women's societies, that the notice is put in the public press, on the church bulletin boards and calendars, and given out from the pulpits.

The Call and the Program were ready November 1st and can be secured from denominational headquarters. The programs are two cents each, or \$1.50 per hundred, and should be secured as early as possible before the supply is exhausted or too late for a new edition to be printed.

Remember that "The biggest things for God have been done through prayer," and make this coming February 16th a day of real power for God throughout the whole world.

NEWS FROM MANY LANDS

NORTH AMERICA

Conferences on Home and Foreign Missions

THE annual meeting of the Home Missions Council and Council of Women for Home Missions will be held at Atlantic City, January 17 to 19, 1923. The general theme of the sessions will be "Home Mission Achievements in America to Date." The Joint Executive Committee will meet on Tuesday, January 16th, morning and afternoon; and separate meetings will be held the evening of that day.

The Foreign Missions Conference will be held this year at Bethlehem, Pennsylvania, January 9 to 12, 1923.

The annual observance of the Day of Prayer for Missions will be, as usual, on the first Friday in Lent, February 16, 1923. Last year, for the first time, Canada joined with the United States in observing the same date. In most cases these are interdenominational meetings. This year's program, entitled "The Light of the World," and also a "Call to Prayer," may be obtained from denominational headquarters.

Southern Laymen's Conference

THE Laymen's Missionary Movement of the Southern Presbyterian Church announces that its Eighth Biennial Convention will be held in February, 1923. The plan used in 1921 of holding the convention in a number of regional centers throughout the Church will be followed again this year. In this way a larger number of persons will be reached than is possible in one central convention. Messages will be carried to the six regional conventions by experienced and consecrated men and a parallel convention of the women of the Church will be held in each city along with the men's convention.

America and the Near East

ON the eve of the Lausanne Conference, representatives of the Federal Council of Churches interested in Near Eastern problems made a final appeal to Secretary of State Hughes to make the "observers" of the meeting fully accredited delegates. In the resolution, the committee assures President Harding and Secretary Hughes that they welcome the Government's intention to stand for the freedom of the Straits, the protection of religious minorities in the Near East, the protection of American rights and the lives of American citizens and freedom to carry on religious and educational work. But they point out that even more important than property rights are human rights involving other people than ourselves, and laying upon us inescapable moral obligations.

Dr. James L. Barton and Dr. George Montgomery were given passports and letters to Lausanne where they will be "observers," charged with watching over the Christian interests in Turkey. They are intimately acquainted with the humanitarian interests of the Near East and closely in touch with present day public opinion in America so that they could voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over \$120,000,000.

Laymen Winning Souls

A GATHERING that was held October 13, 14, and 15, 1922, on Signal Mountain, near Chattanooga, Tenn., brought together delegates from men's evangelistic clubs in eleven states and representing practically all the evangelical denominations. The movement among laymen, of which this conference was the organized expression, is one of the

most significant features in Southern church life today. More than three thousand men are at present enrolled in these clubs, the essential elements in the organization of which are:

(1) Making membership depend on regular attendance at weekly meetings and fulfillment of assignments made by the club officers.

(2) Meetings once a week to get assignments and report on work done.

(3) Speaking to men everywhere they are met as to their relationship to Jesus Christ.

(4) Willingness to do anything in one's power to win a man to a saving knowledge of Jesus Christ.

(5) Faith in prayer and the Bible as the infallible Word of God and as the most powerful instrument to win men to Christ. Many portions of Scripture are given away.

(6) Brotherly love for each other. Every man calls his fellow club members by his first name.

(7) Joy in witnessing. Many Christians of long standing testify to greater joy in one year than in all their past Christian experience.

Work of Southern Baptists

THE Southern Baptist Foreign Mission Board receives and expends more than \$2,500,000 a year. Last year it reported 22 churches, 7,891 baptisms, 64,251 members, 971 Sunday schools and 53,691 pupils. Native Christians contributed \$454,235. There were 459 foreign missionaries and 1,137 native assistants. There are 694 schools and colleges with 26,507 pupils. There are in the medical work 23 foreign physicians and 9 foreign nurses, 14 native physicians and 56 native nurses, and 14 hospitals and 16 dispensaries. The Home Mission Board expends about \$1,500,000. It has eleven departments of work, such as mountain schools, Negroes, foreigners, frontier, evangelism and church building. It employs 1,188 missionaries. It has more than \$1,000,000 paid in on the church building loan fund. The mountain schools are worth \$1,767,000, and have more than 6,000 pupils. The work of the Home Board includes the work in Cuba and Panama, and the Board co-operates with the State mission boards in the State work.

Watchman-Examiner.

Episcopal General Convention

AT the forty-seventh triennial General Convention of the Protestant Episcopal Church, which met in October at Portland, Ore., was adopted the so-called Concordat, by which any Christian minister, who has been baptized and has obtained the consent of his own ecclesiastical authority, may receive ordination from a bishop of the Episcopal Church which will entitle him to administer the sacraments in a church of that denomination and may still continue as pastor of his own congregation. This action was strongly opposed by the High Church party, who, as Rev. E. C. Chorley, D.D., says in *Christian Work*, are quite willing to sacrifice fellowship with the Protestant churches in order to win the fickle favor of the Eastern Orthodox Church and, eventually, of Rome, and who defeated in the House of Deputies by the narrow margin of half a vote the resolution to join the Federal Council of Churches.

Spanish Speaking Work in the Southwest

THE Permanent Interdenominational Council on Spanish Speaking Work in the Southwest held its Annual Meeting in El Paso, Texas, on December 5-7, 1922. Among the Board members present were Bishop Mead and Miss Amy Blanche Greene (Methodist Episcopal), Mrs. J. W. Downs (Methodist Episcopal, South), Mrs. Effie L. Cunningham (Disciples), Dr. R. A. Hutchison (United Presbyterian) and others. The addresses and discussion revealed a fine spirit toward constructive work, and the findings indicate that a thorough program will be put into operation during the coming year. One recommendation calls for a Conference of Home and Foreign Missions representatives to consider common relations between work on the two sides of the Mexican border. The Council has become a potent factor in the work for Spanish speaking people in the Southwest.

Conference on Slavic Peoples

UNDER the auspices of the Joint Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions a Conference on Christian Work Among Slavic Peoples in America will be held on Wednesday and Thursday, January 10th and 11th, at 156 Fifth Avenue, New York. The following topics will be discussed:

1. Policy, programs and goals of Christian work.
2. Comity in Christian work.
3. The leadership needed and the necessary training.
4. Preparation and use of proper literature.
5. Follow-up of immigrants from ports of landing to destinations.
6. Religious conditions in Europe as affecting Christian work in America.
7. The need for a permanent national immigration policy.

Board administrators and members, missionaries and specialists will study the situation in America as related to Poles, Russians, Czechs, and Ukrainians (including those in Canada).

Teachers in New Mexico Confer

THE eleventh annual conference of missionary teachers in New Mexico was held at Santa Cruz, Aug. 28th-30th. About fifty persons were present, representatives of the four denominations—Presbyterian, United Brethren, Methodist and Congregational—which are doing school or community work among the Spanish-speaking population of New Mexico. These churches support six boarding schools, all filled to overflowing, and fourteen day schools or social centers. The program included inspiration, information and diversion, besides a great deal of informal fellowship. New Mexico missionary teachers consider this conference a valuable help toward the unification of the Spanish work.

American Board Meeting

AT the October meeting of the American Board of Commissioners for Foreign Missions, held in Evanston, Ill., emphasis was naturally placed on present conditions in

Turkey, but at least two speakers mentioned the fact that just twenty-one years ago the board at its annual meeting faced a similar distressing situation with reference to north China.

The total receipts, as reported by the treasurer, for the fiscal year ending August 31st, were \$1,901,079. Individuals, churches, Sunday-schools and Endeavor societies contributed \$183,829 less than they did during the previous fiscal year, but the amount received from legacies—\$253,298—was \$77,031 more than the amount received from the same source the previous year.

LATIN AMERICA

Mexican Presbyterians

WHEN "the Cincinnati Plan" was first proposed, dividing Mexico among the mission boards at work there, it was expected that the various native churches would combine or affiliate with the denominational group assigned to their respective cities. This combination took place in many instances, but in certain cities the churches did not wish to change their denomination, and chose rather to continue independently without mission subsidy. The Presbyterian churches in five cities which took this position helped to organize a "Presbytery of the National Frontier," and have gradually built up a self-supporting, self-propagating and self-governing body. Their membership is now over 4,000, with twenty-seven individual churches; they contributed last year over 50,000 pesos (\$25,000), out of a total of 80,000 pesos given by the whole Mexican Presbyterian Church. One church of 250 members gave 18,000 pesos last year; one of 200 members, 10,000 pesos, an average per member of fifty pesos (\$25). When we consider the average income of these people, we cannot but admire their spirit of sacrifice and devotion. There are not many Presbyterian churches in the United States that give in such proportion.

REGINALD WHEELER.

Home Missions in Latin America

RECOGNIZING the missionary spirit as the test of the real life of any church, a writer in the *Christian Advocate* points out its presence among the Christians of Latin America.

Mexico has accomplished much and presents evidence of the strength and vigor of this sense of responsibility for home evangelization. Cuba has made good beginnings. In Uruguay a strong laymen's movement is planning the occupation of the unevangelized districts of the whole republic. Argentina is strongly supporting an orphanage and industrial school at Mercedes. In Chile and East South America the number of students in the theological seminaries has increased 100 per cent, certainly a significant home missionary indication. Peru is establishing a Bible Training School for the preparation of evangelistic pastors. Perhaps the most notable example of this movement is the National Missionary Society of Chile, officered, organized and administered by national men. The new work opened in Santo Domingo, under the administration of the Committee of Cooperation has received substantial help from Porto Rico, including the service of three pastors from this field where missionary work was begun only twenty years ago. That in the brief time since the close of the Spanish-American War, such a result should appear indicates better than volumes of argument how virile and apostolic is the work in this field.

EUROPE

Controversy in British Societies

THE leading British missionary societies are at present torn by controversy over various doctrinal questions. Conservative Baptists charge that the officials of the Baptist Missionary Society are disregarding the Gospel. The London Missionary Society has been compelled to send a deputation to India to investigate reasons the missionaries are issuing hymns and prayers from which the

name of Christ has been deliberately omitted. The Church Missionary Society has the most serious disagreement, since the conservative constituency profess to find "the poisonous fumes of modern unbelief finding their way into the ranks of the C. M. S." These wish not only the officers of the society, but also the missionary candidates, to subscribe to a belief in the infallibility of the Bible, but propose to make an exception of the first three chapters of Genesis. The Dean of Canterbury has resigned as vice-president, and others of the more moderate evangelicals have also resigned. A committee has been appointed which has the delicate task of trying to bring together the various angles of sentiment.

Scottish Missionary Congress

THE Scottish Churches Missionary Congress, representing all the Protestant bodies in Scotland, which met in Glasgow for a week in October, is considered the most significant gathering in the history of Christ's Kingdom since the Edinburgh Conference in 1910. One observer calls it "a new thing in the story of our Scottish churches...out of which will spring a new missionary life in every Scottish congregation and a new power in every Scottish mission field." The chairman of the congress was Dr. Donald Fraser, and among the speakers were Dr. R. R. Moton, of Tuskegee, who was received with much enthusiasm, and Mr. K. T. Paul, General Secretary of the National Council of Y. M. C. A.'s in India, Burma and Ceylon.

Missionaries and missionary leaders were present from almost all the fields to present various aspects of the work. On the Sunday following, two hundred representatives of the Congress spoke in pulpits of Glasgow and vicinity. For months past a Missionary Life Campaign has been conducted in all the churches of Scotland leading up to this great Congress in Glasgow. The purpose has been first

to bring before the rising generation the call to service in the Foreign Field, and to impress upon the Churches their responsibility to sustain more adequately the advance that is planned in the world field. The Congress was the climax of this preparatory campaign.

Centenary of the Paris Mission Society

NOVEMBER 4, 1822, is regarded as the birthday of the Paris Missionary Society though the preliminary history reaches back somewhat further. The Basel Missionary Society seems to have been the inspiring cause for in 1822 its inspector Blumhardt, on the way to London, stopped over in Paris and while there encouraged Protestant Christians to establish an independent enterprise. A mission committee was at once formed, with headquarters in Paris, and a school of missions was begun. Today this mission is one of the best on the European continent.

The chief mission fields of the Society are in Madagascar, the Congo, the Zambezi, West Africa and other French colonies. The great personalities of the Paris Mission are Eugene Casalis, of the South of France, who laid the foundations of the work among the Lesutos and was a director for twenty-five years; then François Coillard, of Huguenot descent who opened up the Zambezi work; further the Alsatian, Alfred Bögner, a man of intense French patriotism and yet a welcome delegate in German missionary meetings and who died in his pulpit in La Rochelle.

Bible in Italian Prisons

THE British and Foreign Bible Society reports much that is encouraging as to its activities in Italy during the past year. The Society's work has stirred the Church of Rome to a certain activity in spreading the Gospels and the Acts in the version of the S. Jerome Society, though how far short that activity comes may be judged from the fact that careful inquiry at all the bookshops in Naples

brought out that in none of these was the small volume of the S. Jerome Society on sale, the only version available being the whole Bible by Martini at a very high price. Last October the Minister for the Interior sent out a circular to the Governors of the State Prisons, recommending them to "renew the libraries so that the prisoners may have always at their disposal a book which will meet their desire to learn things useful and modern." As no book more than the Bible can teach "useful" things, and as it is always modern, the Society's agent has begun an attempt to introduce the Scriptures into the two hundred and more prisons of Italy. This attempt has met with much encouraging success, the officials giving ready assistance: one of these wrote, "I have found both the condemned and the warders enthusiastic for the work of the Bible Society and they will willingly act as distributors."

Difficulties of the Rhenish Mission

DIRECTOR Fries of the Rhenish Mission Society says that financial self-support by his society has apparently become impossible. The receipts before the war amounted to one and a half million gold marks, (\$360,000), while last year the people gave three and one-quarter million paper marks. This is now equivalent to only \$772.50 gold. Even the most economical management of these funds cannot enable the Society to meet the expense of the home base. The foreign work has had to be carried on without any help from Germany.

In Dutch East India and in South Africa financial assistance was rendered by the government, but this impaired the freedom of self-government. For the work in China, Dr. Genahr was able to raise funds in America. The work in New Guinea has been given over to the United Lutheran Church of Australia and the Basel Mission has assumed a part of the work in Borneo. Mission property in Africa has been offered for sale to secure funds for the pay-

ment of a debt of £29,000. Even the acceptable help of the Boer Church, and of friends in America and the grant in aid of the Dutch Government, amounting to 240,000 guilders (to be gradually diminished for the next seven years), cannot suffice.

It is a gloomy outlook but the director of this distressed Society concludes: "We must renounce the hope of human securities; but we may live on God's bounty from day to day. The times are not normal; but perhaps they will become more apostolic."

German Churches Unite

WHEN various political units were combined in the German Empire, there was no corresponding church union, and several princes have served since then as the heads of these state churches. But at Wittenberg on May 5, 1922, a federation of the various ecclesiastical bodies was formed, with sufficient elasticity to allow for the variety of practice which is found in the German churches. The heads of twenty-eight church governments were present, as well as the minister of public worship of the imperial government. A public procession moved through the streets of Wittenberg to the old church of Luther. The legal document which consummated the agreement was placed on a table brought from Luther's study and this table was placed between the graves of Luther and Melancthon. . . . Handel's "Hallelujah" and Luther's "Ein Feste Burg" brought the service to an emotional finale. When the news of the consummation of the union was telegraphed throughout Germany, the church bells rang all over the nation.

Danish Missionary Crisis

DANISH money is at a very low rate of exchange and the Danish Missionary Society, which has been carrying on a splendid missionary enterprise, particularly in India, is facing a serious deficit. 300,000 crowns is a great sum in these hard

times and it seems almost impossible for the society's officers to stir up its poor and middle class supporters to defray the expenses which have increased so seriously, while the high price of living has made it more difficult for them to give.

Finnish Mission Work

THE Finnish Missionary Society reports that in its missions in Africa and China nearly 4,000 people were baptized during the last two years. In the last half year, notwithstanding great difficulties, this Society has sent three more women missionaries to Africa and four more to China.

Armenians in Bulgaria

REV. PAUL L. MISHKOFF of Philippopolis, superintendent of the Bulgaria Mission of the Russia Evangelization Society, 156 Fifth Ave., New York City, writes concerning the fear-smitten Armenian refugees pouring across the Bulgarian border: "Thousands of the Armenian refugees have come into Bulgaria. As I saw them, I said to myself, 'This is a nation in exile.' There are 2,500 families of Armenian refugees in Philippopolis without houses and food. In Pazardjic there are 1,200; in Rakovski, 3,000; in Svilengrad, 6,000. I am told that more are to come. All of them are in despair. There is want, disease and hunger. We must salvage the children from the graveyard. Will America lend a helping hand?"

Czecho-Slovaks Eager for Truth

REPORTS lately received from Czecho-slovakia indicate that the Czech-speaking pastors sent over from America to assist in the great religious movement there have been received with enthusiasm and gratitude by the people. An illustration of the eagerness for spiritual truth shown by the leaders of the new National Church is given in a letter written to a member of the British Scripture Gift Mission by a former Romanist priest who,

with thousands of his congregation, left the Roman Church in January, 1921. He writes:

"God brought me into contact with the pastors of the near-by Protestant Churches from whom I have received instructions for myself and for my people and I have attended meetings in these various churches. I have gotten the hymn-books and all these things, more or less, I have introduced into my own work. I have sold Bibles for several thousand crowns in value among my people. Every week we have Bible meetings somewhere in some village and the people come in large numbers and are reading the Bible for themselves. I am reading your books and want to read more. I shall soon finish reading the sermon book and then I shall ask you to lend me something in English, from Moody and others."

A Messenger to Russia

DR. JOHN S. ZELIE, who spent the summer in Russia as a special representative of the Federal Council of Churches in administering relief, especially to the Russian clergy and their dependents, says of his work: "The churches which I represented were not even in communion with the great body which embraces most of the believers of Russia, and did not expect or ask to be. But they were in destitution and we were in prosperity, and it seemed the Christian thing to send, out of our fulness, a token of good will toward them in their need. One of the most experienced and sagacious philanthropic workers in Russia said to me, 'The people you want to help are the worst off and most neglected of all classes in Russia.' The people were greatly surprised that Christian churches, with whom they were quite out of touch, should be the senders of this relief. No man ever had a greater privilege than I had, as the messenger of American churches, in carrying that surprise to these people. One woman said: 'I thought we were forgotten of the whole world and that

nobody would ever take thought of us. Since you came on this errand I have felt all the time as if I were walking in a dream just to think that way over the other side of the world Christian people want to help us.'"

A "Presbyterianski" Church

ABRAM PRITSKY, a Russian Hebrew Christian layman, who has recently returned from Russia, reports that the breakdown of the political backing that sustained the Orthodox Greek Church has set free in Russia at least 3,000,000 people who have proclaimed their acceptance of what are, in effect, Protestant principles. In one place he found that a considerable body of intelligent Russians had united to organize a "Presbyterianski" church. They chose the name not because they were conscious of any direct connection with the Calvinists of the West, but because in trying to follow the Bible exactly they have set up in their church a government of elders. Mr. Pritsky says that the Roman Catholic Church is scattering missionaries in all parts of Russia who are undoubtedly having good success. The Soviet government shows special favor to these emissaries of the Pope.

MOSLEM LANDS

Turks Oust the Sultan

THE Turkish nationalist assembly in Angora, has officially dethroned the sultan of Turkey and the members of the Constantinople government were denounced as traitors. This action is in line with Mustapha Kemal Pasha's frequent statements to the effect that the Turks never again would submit to the sultan and that he would have to depend for his support on the nationalist party. The name "Ottoman Empire," by the same motion, has been changed to "State of Turkey." The sultan's successor has been proclaimed as head of the Caliphate. The nationalist leader maintained that while it was an easy matter to get rid of the sultan, the abolishment of his caliph-

ate was not so easy and might have unfavorable reactions throughout the Moslem world.—*The Continent*.

Near East Statistics

THE Near East Relief has in its wide field, reaching from Constantinople across the Russian Caucasus, over into Persia and down into Syria and all across Asia Minor, about 250 American young men and women engaged in the supervision of relief carried on for something like 110,000 orphan children, mostly Armenians, but including various nationalities. The largest group of these orphans is in the vicinity of Alexandropol in the Russian Caucasus, where there are between 20,000 and 25,000 under one administration. There are half as many possibly in Constantinople and immediate vicinity. Something like 5,000 orphans have been removed from the Harpoot field, and several thousand from Marash, Aintab, Adana and Tarsus, all transported into Syria under French rule. In the meantime, relief work is carried on at Samsoun, Marsovan, Sivas, Cæsarea and Konia.—*The Congregationalist*.

Missionaries in Asia Minor

WRITING in the *Congregationalist*, Dr. Barton gives the following information about the location of American Board missionaries in Turkey about October 1st.

"Missionaries are engaged more or less in relief work, but less now than at the beginning, since well trained and seasoned relief workers are on the ground. In the Transcaucasus, at Tiflis, Erivan and Alexandropol, there are several missionaries of the American Board who are doing some relief work, but at the same time engaged in real missionary work, namely, conducting schools, Bible study and regular Sunday services, employing in that work preachers and teachers who were driven from Van and Bitlis at the time of the deportations. In Harpoot, the missionary work is at a stand-still. There is no one at Diarbekir. At Aintab, Dr. Shepard, soon

to be reinforced by Dr. Greene, is carrying on a very important medical work. In Marash the Girls' School is going on, with some relief work, the medical work being in charge of a Near East Relief doctor, now taken over by the American Board. St. Paul's Institute at Tarsus is going on with greatly reduced number of pupils under Mr. Nilson. A large number of Armenian boys fled from Tarsus when the Turks came back into power. They went to Smyrna, into what they supposed was a safety zone. There is no report as to what has become of them. Dr. Chambers remains in Syria. Throughout the Central Turkey field there are from fifteen to twenty out-stations in which regular Sunday services and Sunday-school work is carried on. In Sivas and Cæsarea the main burden is relief, the missionaries joining in the relief work and helping in the conduct of the schools, dispensaries, etc. In Marsovan, from which the missionaries were expelled nearly two years ago, there has been no re-beginning of missionary work, the Kemalists refusing to allow it to be re-opened. In Constantinople and vicinity everything is going full speed ahead."

"The Joyful Messenger"

AUTOMOBILES have come to Palestine to stay, says a writer in *Blessed Be Egypt*, and Jerusalem is never silent, either by day or night, from the hooter and siren of the motor car. It has to be admitted that the city has not been improved by this constant sound, or by the perpetual risk of life, caused by the bad roads and the careless driving of the nerveless and careless drivers, most of whom are natives. Easily distinguished among the crowd of cars is the motor van of the Nile Mission Press, a covered one, painted dark green, suited to accommodate three persons in the front, and boxes of books inside. On both sides of the van is painted, in both English and Arabic characters, the name, "*The Joyful Messenger*," which leads many

to ask the meaning of such a name. Officers of the Press find the van useful in visiting colporteurs and taking supplies to them. At Haifa, the seaport of Galilee, the colporteur, we are told, "spends quite half his time in visiting the colonies of the newly-arrived Jews, among whom he sells books. We seem sent to these lost sheep of Israel, if we would or not, and are glad of the opportunity of being able to put into their hands their own Scriptures, which many of them have never read."

Churches Broken Up

UNDER the heading, "They That Were Scattered Abroad Upon the Persecution," *The Orient* gives some details of the significance of the Smyrna tragedy to the churches in that city and surrounding places: "The two churches in Smyrna, one Greek and one Armenian, were scattered. The two churches used the American chapel, and the Greeks had a separate preaching-place besides. Both were burned. The two pastors, Rev. H. Aprahamian and Rev. Xenophon Moschou, escaped with their lives and with their families, and are now serving the remnants of their congregations in Athens, but only a few of their people are there. The Brousa people fled *en masse*, and their recently ordained minister, Rev. H. Karnigian, with them. He and some of his people had to flee, under fire, at night, for twenty miles on foot, and lost everything that they had attempted to carry with them. Their church building stands, but with no Christian people to use it. Mr. Karnigian is taking charge of the church in Scutari. The churches at Yenidjé and Jerrah were both burned, and the entire population of both places fled. Mr. Parsekh Berberian, who was the minister supplying these churches, had already fled with his people from further inland at Bey Yaila and Kara Aghadj, and had taken refuge in Yenidjé and Jerrah where his own flocks, added to the local Christian people, had made two

strong churches. When forced to flee from this refuge, this minister kept his own people together and succeeded in getting them across the Marmora to Rodosto; and the last heard from him he still had his flock with him, and had started for Drama in Western Thrace, where he hoped to settle down with them as a Christian community."

Progress in Afghanistan

FROM Afghanistan comes the astonishing information that modern hygiene is invading the land. It has accomplished what the most powerful emir could not do: namely, that on account of cholera a great sacrificial festival was omitted, which generally attracts large masses of the population. Modern education is also entering in. Kabul has a high school and a military school. Only we do not yet learn that Foreign Missions have a free course. *Basel Mag.*

Return of Urumia Refugees

EARLY in September, Rev. Hugo A. Muller, missionary of the Presbyterian Board at Tabriz, Persia, reported the presence in Urumia of the Persian army, which had succeeded in silencing the Kurdish army in an engagement on the Salmas front. He wrote, however: "While the Persian government is determined to hold Urumia, we must remember that the Kurdish force was not broken, but withdrew, and it is not impossible that the Plain may be overrun again." This seems to have taken place, for on Oct. 23d, the Near East Relief received the following cablegram from Mr. Archer, its representative in Tabriz: "American inspection Urumia found Turkish Kurds had rifled four American graves, destroyed 400 villages, 20 American-founded churches, two American colleges. Immediate attention required to save farms and vineyards. . . . 40,000 Assyrian refugees Bagdad, Hamadan, Tabriz pleading to be sent home, believing they can restore farms within year. Government refusing except

those having oxen, seed. Near East giving 800 oxen, but vast majority remain homeless."

Dr. Robert E. Speer comments: "Our impression is that this cablegram overestimates the number of Assyrian refugees. We have been unable to count up more than 15,000 refugees at the most who are waiting in Persia or Mesopotamia to get back to Urumia.

AFRICA

Independent Egypt

THE C. M. S. *Review* raises the question of how far missionary work in Egypt will be affected by the recent elevation of that country to the status of an independent kingdom. The "Declaration of Egypt," issued by the British Government (1) terminates the British protectorate; (2) recognizes Egypt as an independent sovereign state; (3) reserves to the discretion of the British Government, pending further agreements, the security of British imperial communications; the defence of Egypt; the protection of foreign interests and of minorities; and the control of the Soudan." The protection of minorities should adequately secure both the Coptic Church and the adherents of other Christian Churches; but, says the *Review*, "it will be incumbent on the Conference of British Missionary Societies to give very close attention to this matter in order to ensure that such future agreements as are indicated in the Declaration are so framed as to secure real freedom of religion and real protection to the life and property of converts."

Women in Egypt

THREE societies for the liberation of women have been founded in Egypt. One of these, led by a highly cultured Egyptian lady, Mrs. Labiba Ahmed, requires the following oath from its members: "I swear to elect chastity for my crown and virtue for my guide, to live as a free woman and a good wife and mother, to do my duty toward my God and my

country, to love others as I love myself and to hate for them everything that I hate for myself."

Where did she get these thoughts? This society is solely for wives and mothers.

Moslems and Anti-Christ

REV. ARTHUR T. UPSON, of the Nile Mission Press in Cairo, quotes a pamphlet on Moslems and Anti-Christ, written by an educated Moslem in Medina, which is being distributed in Cairo, as typical of the unhappy, unformed, half-conviction of many simple, sincere Moslems that the days of the Great Apostasy are near at hand, and that there is no religious Islam left! Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent. The following incident in Mr. Upson's experience is somewhat parallel: "When distributing tracts in an Upper Egypt railway train, near Snhag, two Moslem Sheikhs were very interested in my Gospel Purity Movement, and warmly commended my preaching Christ in the brothel streets of Cairo. I challenged them, if their religion were the true one, to go and preach Islam to the drunkard and the harlot. They replied that they would give me one dollar as a donation because of my sincerity and courage, but added: 'We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it; there are no real Moslems left.' " *Blessed Be Egypt.*

Cannibals Ask for Teachers

THE Congo Inland Mission, with headquarters at Grand Rapids, Mich., tell in their Prayer Circle Letter of the Bashilele tribe, hitherto cannibals, who have never permitted white men to enter, and are now asking for teachers. About twenty native evangelists who have been graduated from a two-years' Bible Training Course are already at work in advance of the white missionary in two tribes. Ask God's blessing upon them.

A very vital need at this time is for a doctor and trained nurses, and also for efficient helpers in the new language work.

African Boy Scouts

BOY Scouts have seven African troops at Magila, in Mombasa, connected with the Universities' Mission to Central Africa. They learn to make and shoot arrows, and to beat the Morse code on a drum—one beat for a dot and two for a dash. They use ancient tribal games for scout games. And they say, "Ask our comrades to pray for us that Almighty God will grant us wisdom to organize the Scout society in this country."

Lutherans in East Africa

THE work of the Leipzig Mission in East Africa was continued during the war by assistance of the Iowa Synod, and gifts of the National Lutheran Council in America maintained the work during the first half of the year 1922. Now the work has been taken over by the Augustana Synod with the full consent of the Leipzig general convention. The adherents in the mission field have increased from 3,663 in 1913 to 6,060 in 1921. When it is remembered that it costs 150,000 marks to send a missionary in third class from Marseille to Mombasa, it may be easily understood what an undertaking of sacrifice missionary work becomes for German Christians. New forces are being recruited in America. The field in Kilima-njaro, in the coming year, will be under the direction of eight ordained and two unordained missionaries, besides one lady missionary.

INDIA

The Tana Bhagat Movement

ANEW religious movement has sprung up recently in Chotanagpur, India, among the Oraons. The origin of the movement is said to be the desire of these people to imitate their fellow-tribesmen who have become Hindu or Christian converts and

risen to higher positions thereafter, and to attempt alleviation for economic wrongs. The chief points of emphasis are prohibition of liquor-drinking and of animal food, desisting from animal sacrifice and the exorcism of evil spirits. *The Indian Social Reformer*, in a recent number, tells us that the movement began in 1915 and that after one year it had captured the loyalty of practically the entire Oraon population, numbering over 260,000. For some reason, the movement came under suspicion and Government orders were issued against it as "dangerous and seditious." Probably a good deal of popular feeling was aroused against these people by the local money-lenders and liquor-sellers who did not like the reforming movements, and some of the more ardent Tanas no doubt showed an enthusiasm which was alarming. In the later stage of the movement the attention of the leaders has been directed rather to the religious than to the economic elements in their program.

Baptist Missionary Review.

The Conscience Clause in Bombay

THE following resolution, as amended, was passed by the Bombay Legislative Council: Mr. G. C. Bhate (Kolaba District) moved the following Resolution: This Council recommend that the Government should see its way to introduce the following rule in the Grant-in-Aid Code: That in all schools and colleges which receive Government aid in any form whatsoever, the attendance by students at any class of special religious instruction which the parents or guardians of such students shall not have sanctioned should be perfectly voluntary, and that no payment in grant-in-aid should be made to any institution which will contravene the provisions of this rule. The Hon. Dr. Paranjpye, Minister of Education moved an amendment adding the following words after the word "colleges" in the second line of the original resolution, namely: "which

are the only institutions of their kind in the neighboring area and which are not purely denominational in the sense of refusing admission to pupils not belonging to any particular denomination." The resolution as amended was carried.

The Christian Patriot.

Continuing Ramabai's Work

THE American Ramabai Association will keep up its work with Miss Lissa Hastie as principal. Friends of this remarkable institution may send in their contributions to the treasurer of the Association, Mr. E. C. Linn, 1318 Beacon Street, Brookline, Mass., to care for the thousand dependent women and girls now in Mukti. This is the more necessary since legal proceedings take a long time, and Miss Hastie is not able to use the money which was in Ramabai's hands at the time of her sudden death.

An Ex-Sorcerer's Flock

THE Santalis are an aboriginal tribe living in the Rajmahal Hills in India. They are animists or demon-worshippers and form a section of those sixty million "untouchables" who lie outside the pale of Hinduism. They speak a language of their own which is totally distinct from the speech of their neighbors. They number some five million and many thousands of them have become Christians. But the Santalis tend to migrate eastward and seek employment as tillers of the soil, so settlements of them are found in many districts. They are darker in color than the Hindus. They are great hunters, and one reason for the Hindu feeling of repulsion towards them is their practice of eating dead animals they may find in the jungle or fields. They are laborious, cheerful and truthful, and there is much that is attractive in their nature. There are many hamlets of Santalis scattered in the Murshidabad district, and it is among some of these that a work of grace has centered in the village of Itore,

where, in the last ten years, there has grown a Christian community of about one hundred and fifty souls. There have been remarkable conversions there beginning with Lutu, the sorcerer, who, from a drunken and passionate easter-out of demons, was transformed into what he is now—the shrewd, practical, sympathetic pastor of his flock.

L. M. S. Chronicle.

Tribute to an Indian Woman

A REMARKABLE gathering was held in Bangalore, in honor of the granddaughter of a Hindu Christian, when Miss Lilavathi L. Cotelingam, B.A., L.T., Acting Principal, London Mission Girls' High School, Bangalore, was leaving for Madras to continue her M. A. studies. A farewell address presented to her by the Audi Velama Community, stated in part: "Though you have been born and brought up in a Christian family, you belong to our Audi Velama Community. Your respected grandfather was born an Audi Velama and adopted the Christian faith.... You have added lustre to our ranks by your achievements as the first woman in our community to obtain university degrees.... You have adorned the ranks of educated women and women educators in our motherland and have been an example of what our women are capable of achieving when properly trained." *Dnyanodaya.*

For the Blind in Burma

THE Church of England Society, known as the Society for the Propagation of the Gospel, supports a mission for the blind in Burma which is under the direction of a blind missionary, Rev. W. H. Jackson. In Burma, out of a population of thirteen millions, about twenty-five thousand are blind, and, in addition to these, there are forty-nine people who are blind and deaf and dumb. Without outside help there is little hope of their being able to earn a living in any other capacity than as beggars. The Mission seeks to turn

all the blind people of Burma that it can get hold of into efficient workmen and good citizens, capable of earning their own living and fortified for the hard battle of life by the inspiration and comfort of the Gospel. Mr. Jackson has reduced the Burmese language to a phonetic script, which is written in Braille, and all the pupils, after a short period of instruction, readily and fluently read and write this script. It is easier for a blind boy in Burma to learn to read than for a boy who can see, for the Braille script is much simpler than the ordinary printed script. The blind boys emboss and print their own books, and they also edit their own school monthly magazine.

CHINA

Chinese Student Volunteers

THE Chinese Student Volunteer Conference brought to Kuling for ten days last August 135 delegates, representing all but three of the eighteen provinces. The leadership was really Chinese, conspicuous figures being Ding Li Mei, Shen Wen Shing, T. T. Lew, and David Yüi. Among the significant acts of the conference was the adopting of a constitution for the National Movement, and the appointing of a council of thirty, one-third of whom are students and all of whom were democratically chosen by the conference as representing various sections. Rev. Otto G. Reumann writes: "One came away from the conference with the feeling that while the organization had been in existence since 1911, the name 'Chinese Student Volunteer Movement for the Ministry' had become really Chinese, student in leadership and definite in purpose, for the first time."

Bandits in Honan

ASSOCIATED Press dispatches early in November reported the capture by bandits in Honan Province, first of H. E. Ledgerd, of the China Inland Mission, who subsequently escaped, and later of Einar

Borg-Breen and Anton Lunden, and other Americans and missionaries of the Norwegian Lutheran Church of America. In a dispatch dated Nov. 21st Mr. Ledgerd is quoted as saying that the bandit army in Honan "is made up mostly of disbanded troops, the majority of them well mounted and well armed. It totals probably 30,000 men. They march over the countryside, spread across a route six miles wide, lighting their way at night by burning farmhouses. Every city and town through which they pass is burned and looted. Thousands of men, women and children are being carried away. Some of these have been ransomed, but many have been cruelly shot. Our road was strewn with bodies. At the time I made my escape the bandits were holding captive six foreign adults and one child, seven in all, of whom four were Americans, two were French and one an Italian priest."

The American Consul at Hankow has reported to Mr. Schurman that the bandits are not seeking ransoms for their prisoners, but are holding them while they demand recognition of the military ranks of their chiefs and pay as regular soldiers of the Chinese Army. The captured Americans have since been liberated.

Christian Revenge

THE head Chinese teacher in the Union Kindergarten Training School in Peking is an earnest Christian woman, whose parents were killed by the Boxers when she was a little girl. Relatives, still living in the home village and not Christians, have urged her to revenge herself on the man who murdered her mother. Recently she persuaded one of the Christian teachers in Peking to go home with her, and all the village gathered to see and hear her. She told them of her life since leaving home, and continued: "I am not going to revenge as you do. I am going to revenge as a Christian should. I am what I am because the foreigners came here and preached the religion

you killed my mother and father for. They believed in educating girls. I want the girls of Tieh Chang to have a chance like mine to get this religion and this education. So we have come to start a school in memory of my mother, and I want you to let your girls come."

Canton College Growth

PRESIDENT Charles K. Edmunds of Canton Christian College, wrote soon after he returned to Canton: "I am struck with the rapidity of growth of our work; the campus population now approximates 1,700, of whom nearly 1,000 are students, 166 are staff members, while over 500 are servants and workmen. The most striking recent development is the agricultural work for which the Provincial Government has provided both land and funds. Several promising lines of work are under way, especially those in sericulture, dairying and fruit preserving. Nothing is better calculated to improve the economic condition of this region than such projects. Two-thirds of China's many millions are engaged in agriculture. Our sub-collegiate schools are better than self-supporting, but the College of Arts and Sciences which is serving this year 182 students lacks both physical plant and current support; yet of all our departments it is the one best calculated to aid the development of a strong Christian community through the preparation of unselfish and qualified leaders among the rising generation. In helping the youth of China now you are shaping the trend of the Far East for centuries to come."

German Missions in Hunan

THE Liebenzeller Mission, so called from its headquarters, Liebenzell in South Germany, is an associate branch of the China Inland Mission since 1906; and has its work in the central province of Hunan, where a chain of stations extends from the northeast to the southwest of the province, one station lying just across

the Kweichow border. A recent report states: "The Lord has been faithful and has given us much increase. Especially since 1916 a great progress is noticeable. We have now fifty-five out-stations instead of twelve; sixty-three Churches instead of twenty-four; the baptisms each year since 1915 were 170, 250, 465, 500, 338, and 333 respectively, and the number of our Christians has risen from 600 to 2,200, forty per cent of whom are women. The contributions from the Chinese amounted to \$750 in 1916; in 1919, before we had to give up supporting them, \$1,500; in 1920, after this event, \$3,450; in 1921, about \$4,000, making \$1.86 per head.

China Inland Mission and Education

EVANGELISM rather than secular education has always characterized the policy of the China Inland Mission. Their educational work has been confined to elementary grades and to a very limited extent to the training of converts. At present, the pupils in C. I. M. schools number about 10,000—a very small part of the people connected with the missions of this Society, which has 60,000 members and 60,000 catechumens.

At a conference in Shanghai held last April, the mission workers strongly recommended that the school work be extended and strengthened, especially in the higher grades. Well qualified educational, spiritual workers are therefore called for to train leaders of the coming Church in China.

Among the Miao

WALTER T. HERBERT, a Baptist missionary under the China Inland Mission in southwest China, writes of work among the Miao people: "I have been in China for twenty-four years and had hoped to devote my life to preaching amongst these tribes people. Last year I had the joy of coming to these parts. Now these people are coming to the Lord in thousands! They are burning their idols

in great numbers. Their object of worship as a rule is a sow's jawbone. They are quite distinct from the Chinese in worship as in other ways, and they have always been treated very badly by the Chinese. Consequently they are very poor....The Gospel is bringing great joy into their lives. They are great missionaries, and tell the glad news all around. When not tilling the ground we get them and go and preach in the surrounding districts. Two weeks ago a party went out for six days and came back reporting over twenty families turning to the Lord, and many idols burned!"

JAPAN-CHOSEN

Buddhist Priest Becomes Christian

A NOTEWORTHY address was recently given in Kobe College Chapel by Mr. Ryoun Kamegai, eighteenth in succession in the hereditary priesthood of the Buddhist temple in which he was born and brought up. After graduating from the Tokyo Imperial University, he taught in a government college. His deeply religious nature was not satisfied with Buddhism and he studied Christianity. After long and intense struggles and in face of strong opposition he became a Christian and is now carrying on an active Christian ministry. Mr. Kamegai said: "The one thing that I felt lacking in Buddhism and found in Christianity was the cross of Christ....The sacrificial love of God for man is made known to us through Christ as in no other way."

The Japan Evangelist.

Conference of Korean Women

THE first summer conference of Korean women, held in Seoul last June, was planned, organized, and carried through by Korean women. Sixty women from all parts of the peninsula came together. Two of the chief officers, its general secretary, Mrs. Yong O. Choi, and its president, Miss Helen Kim, were delegates to the World's Student Christian Federation meetings in Peking. From

this gathering they brought breadth of view and new vision. The program included lectures on sociology, ethics, psychology, and women's work in the world, as well as three Bible study groups, vesper services and evening devotional meetings. A constitution was drawn up suitable to the needs of the Korean field, and embodying the ideals of the International Young Women's Christian Association. A secretary was appointed to devote a portion of her time to visiting the field.

Among the problems discussed were the compiling of a book of etiquette to meet the requirements of the times, the building up of a children's literature, the forming of an enlightened public opinion on the questions of prostitution, concubinage and divorce, the evolving of suitable wedding garments for an age when the bride is no longer a puppet. Mrs. Choi showed a degree of initiative and enthusiasm that carried all with her into a new era of Korean womanhood.

How the Koreans Give

STEWARDSHIP campaigns and the forward movement have led to an increase in giving among Korean Christians. Last year (1921) the Methodist and Presbyterian churches gave \$467,559—over \$100,000 more than the year preceding. Counting baptized church members only, this is an average per member of \$5.17. If catechumens are counted in, the average per member is \$3.68. The usual salary of a man in Korea is from \$10 to \$25 a month. Unskilled day laborers receive from 30 to 50 cents a day. Yet the average Korean Christian on this wage is giving three times as much as in 1909 to '14. It is estimated that every 240 Korean Christians support one paid worker in the various missions. "Out of 3,226 Methodist and Presbyterian churches and groups, 3,000 have church buildings, of which—with exceptions in station centers where missionaries reside—the entire cost of erection has been defrayed by the Koreans themselves."

THE MISSIONARY LIBRARY

The New Zambesi Trail. By C. W. Macintosh. Illus. 370 pp. London, Marshall Brothers. 10s, 6d. 1922.

The talented niece of Mme. Coillard, whose husband founded the Barotsi Mission of the Paris Society, is already well known through her interesting biography, "Coillard of the Zambesi." In this volume she narrates in journal form the events and observations of two journeys to Northern Rhodesia, taken in 1903 and again in 1920.

The first of these was undertaken before the railway was completed farther than about a hundred miles beyond Buluwayo. From thence to Victoria Falls, the party used a lumbering spring cart drawn by eight oxen. The picnicking party's varied experiences are told in a fascinating way and her description of the wonderful Victoria Falls is doubly interesting because it was seen before the later invasion of world tourists who visit the spot nowadays by rail. A little more than eight months after starting she was back again in London, but she had fallen a victim to that strange African wanderlust and writes: "I feel like all others who have lived there, that no narrower horizon can ever satisfy again."

And so in 1920 she sailed from England and arrived at the Falls in a little less than a month—this time all the way from Capetown by rail. The remainder of the book—excepting three valuable appendices—is devoted to an alluring account of what she saw in Barotsi day by day. The journey from Livingstone to the Zambesi boat landing above the rapids often takes six days by ox wagon; but the author made it in a motor car in three hours. "Such a journey! [The car] dashed over boulders, banks and brushwood; took dykes flying, like a seasoned hunter, hung on the edge of a light trolley line like a gyroscope,

flew through the forest, scattering startled antelopes and baboons, and finally deposited us safe and sound at the landing stage with only one rib broken between us—that of my blue-lined umbrella!" Then three wonderful weeks were spent paddling up the Zambesi to the Annual Meeting of the Paris Mission, a voyage which supplies nearly sixty pages of delicious travelogue, punctuated with adventures.

One also finds here all sorts of important and curious information relative to mission work; the people and their strange customs, such as the funeral rites of King Lewanika and the installation of King Yetta, his successor—a remarkably handsome and impressive man and a Christian;—the dullness of the country at certain seasons of the year—"water, sand, burnt grass, parched reeds, a few cattle here and there; and now and then a straw-built village, or a wind-warped thicket of half-withered trees. That is all that one saw for hours together, no birds, no beasts, no flowers, no forest;" and the splendid specimens of manhood and womanhood among the French missionaries. The author is a woman of unusual culture and lightens her pages with happy, often humorous quotations from other writers. Even more winsome is her deep religious nature and Keswick type of piety, which add the element of devotion to her writings.

India Old and New. Sir Valentine Chirol. 8vo. 319 pp. \$1.50. Macmillan Co. London. 1921.

This is one of the really authoritative books on India. The author has a mastery of his subject gained after seventeen visits extending over forty years, during which he was able to observe conditions normal and abnormal. He is a journalist accustomed to trained observation, impar-

tial judgment and the capacity which is somewhat unique and remarkable among Britishers so to disassociate themselves from national prejudices toward the object of their study as to be able to gain a sympathetic understanding.

The unique value of this book lies in its very rich background of information. It is not the reflection of a mind brought to bear for the first time upon abnormal conditions. Rather, it gives us the result of observations gathered from a fairly thorough acquaintance with a complicated social, political and religious history. The author brings out with great clearness the fact that the development of Indian political thought has been the inevitable result of British policy in India. He takes practically as his thesis a quotation from one of India's great governors: "We shall in time so far improve the character of our Indian subjects as to enable them to govern and protect themselves." Not less admirable than his sketch of recent history is the careful and candid analysis of conditions in India at the present time.

Sir Valentine Chirol lays his foundations in the first three chapters which deal with the Clash of Two Civilizations, the Enduring Power of Hinduism and Mohammedan Domination. He then proceeds through a careful analysis of British rule under the East India Company, the Indian Mutiny and the first Great Wave of Unrest to a frank discussion of recent reforms, those introduced by Lord Morley in 1909 and more recently, in 1921. The latter part of the book is given to a discussion of the Emergence of Mr. Gandhi, the Birth of an Indian Parliament, and closing with a strong discussion of the Indian Problem as a World Problem.

The author is frank and fearless in pointing out the defects in the relationship of a western overlordship of an eastern people and unsparing in his criticism while ascribing high praise where it is deserved.

The Revolt Against Civilization. By Lothrop Stoddard. 8vo. 274 pp. \$2.50. Charles Scribner's Sons. New York. 1922.

The author of "The Rising Tide of Color," and "The New World of Islam," presents here another startling and yet not convincing, book. Mr. Stoddard maintains that superior men are becoming fewer—"Late marriages, fewer children, and celibacy combine to thin the ranks of the successful, diminish the number of superior strains, and thus gradually impoverish the race. Meanwhile, as the numbers of the superior diminished, the numbers of the inferior increased. No longer ruthlessly weeded by natural selection, the inferior survived and multiplied." The "Under-Man" cannot bear the burden of civilization's complexity. He revolts against it. His revolts have able leaders of three types, the "border liner," the "disinherited," and the "misguided superior."

The fatalistic and pessimistic message of the book lies in the biological theory that every human being is composed of two distinct elements, a "body-plasm," which carries the potentialities of physical forms and functions common to all individuals of the species; and a "germ-plasm" isolated from the body-plasm and following a course of development entirely its own, which determines the grade and the capacity of the individual, and does not alter under the influences of environment, nor become modified by education and culture; and consequently heredity is invariable, so far as capacity and worth are concerned. The inferior man remains inferior and his children are as inferior as he. If the superior part of the race is killed off, or diminishes, it cannot be replenished from below. When superior men cease, the civilization of the race fails. Illustrative material is drawn from the recent forms of Socialism, Bolshevism, Syndicalism, and other proletarian dogmas and acts. The author's one remedy is eugenics; breed for superior individuals and to preserve the superior strains.

The story is dark. If it were true, missionary enterprises to inferior races would be futile, most of modern philanthropy and charity would be in reality destructive to social well being, and our belief in regenerative processes which can lift men from lower to higher levels would be shattered.

But the premise is not wholly true. It is true that the physical and economic bases of life should be more fully understood, and better cared for than in the past, but there are other factors. There is a pragmatism which proves the possibility of an individual becoming a new creature, out of an inferior past into a superior character. There is personal will, which has brought wonderful changes in men and in environment.

Divine Power has operated through the ages, and still operates in spiritual realms, transcending physical and material bounds. Experience in the domain of education, philanthropy and religion has demonstrated beyond cavil that man, though held down by certain biological limitations, nevertheless possesses powers of recuperation, of advance and of spiritual realization which carry him, slowly and painfully it may be, yet ever to higher levels. "Revolts Against Civilization" hitherto have been found to be back-washes and eddies in the stream of progress.

Racial Studies. New American Series.

The Russians and Ruthenians in America. By Jerome Davis.

The Poles in America. By Paul Fox.

The Czecho-Slovaks in America. By Kenneth D. Miller. 12mo. \$1.00 each. Geo. H. Doran Co., New York. 1922.

These three volumes make important contributions to our knowledge of Europeans in America. They are written by men who have first-hand knowledge of the subjects and deal with the economic, social, educational and religious conditions and forces found among these immigrants. We need to understand these people in order that we may make use of every method that will help to turn them into useful Christian citizens. Prac-

tical solutions of the problems are suggested. They are study books rather than popular treatises but they contain a vast amount of valuable and interesting information. Mr. Davis has spent some time in Russia in guild work and Mr. Miller spent a year in Bohemia, and another in Czecho-Slovakia, to study the people.

From the Forest. By Amy Wilson Carmichael. 12mo. 145 pp. Oliphants Ltd., Edinburgh.

Anything by the author of "Things as They Are" will be eagerly read. These little stories vividly describe the work for children at Dobnavur, South India. It is a work of rescue, a spiritual work, a faith work that bears abundant fruitage in transformed, useful lives. We have here sad pictures that make real the awful darkness of India and the effect of the light of the Gospel of Christ. The stories grip the heart and awaken a desire to help the work.

Adventuring with Sister Abigail. By Grace K. Swanger. 12mo. 48 pp. \$0.60 and \$0.25. The Sunday School Times, Philadelphia. 1921.

Remarkable answers to prayer were given to this pupil of George Müller of Bristol. "Sister Abigail" began early, and in her life has experienced the modern miracles here recorded. The stories powerfully describe answers to childish petitions for lost worsted, and later prayers for the healing of the sick, for daily bread, for protection in danger and for help in financial emergency. Christians need to know from personal experience that God answers prayer.

The Greatheart of the South. By Gordon Poteat. 8vo. 123 pp. \$1.50 net. George H. Doran Company, New York. 1921.

John T. Anderson, a young medical missionary to China, the subject of this biography, engaged in missionary work for only one short year before he was drowned on the Yangtse River. Nevertheless he left his impress on his generation and the story of his life at college, in the medical school, in Ken-

tucky, in the hospital and in China will leave a profound impress on the reader.

The Lure of the Leopard Skin. By Josephine Hope Westervelt. 8vo. 240 pp. \$1.75 net. Fleming H. Revell Company, New York. 1921.

Africa is a rich field for stories of adventure and missionary work. This novel combines the two in an interesting narrative of a young man who went out on secular business, and became convinced of the supreme importance of Christian evangelization. It is a book of high tone and purpose.

The Head Hunter and Other Stories of the Philippines. By Bruce L. Kershner. 106 pp. Powell & White, Cincinnati. 1921.

The author rightly believes that the Christian public should know all sides of missions, and not merely the inviting, heroic and saintly aspects of the enterprise. He further holds that if the sixteen year old boy knew of the possibility of adventure in this calling, he would be more likely to enlist for "the service of Christ than for the foreign service of Mars." He proceeds therefore to tell in unliterary style eleven stories of personal experiences in the Philippines with a faithfulness to facts concerning the drab side of mission work that would produce disgust or nausea on the part of most young women volunteers and make a young man as likely to volunteer for a mission to the planet Mars as for Far-Eastern Islands. Certain experiences may be true but are not to be told at a dinner table; and for many readers the indelicacy of much that one finds here makes the booklet a dubious means of promoting missions. The publisher's given name does not appear but the above name is on a tiny label on the inside cover.

Colloquial Chinese (Northern). By A. Neville J. Whyment. pp. vi, 106. \$1.60. E. P. Dutton & Co., New York. 1922.

Of the 106 pages of this manual, slightly more than half are taken up with a sound table, giving the Romanizations of Wade, Baller, Mateer and

Williams, and an even more space-filling Peking and Canton vocabulary of words most commonly used. Sir Thomas Wade's system is followed in the exercises. Mr. Whyment's instructions as to the proper pronunciation of vowels and consonants are more accurate than Sir Thomas gave, though we take exception to his positive statement relative to o—oa in boa constrictor would have been a nearer equivalent than aw. The lessons upon the simple sentence, position of negatives, numerals and adjectives and pronouns and exercises, are all useful, but the author fails to give suggestions as to the tones in Chinese, a most important item. Evidently the volume has been prepared for use in his own teaching of Chinese in London; but in China it would not prove at all comparable with other textbooks, especially as not one ideogram is seen in the book.

Christian Faith and Practice. By H. U. W. Stanton. Booklet, Religious Tract Society, London. 1922.

This outline of the main features of Christian belief and conduct is especially intended for non-Christians, either at home or abroad. Dr. Stanton was for thirty-five years a C. M. S. missionary in India and has here given a very helpful volume for Christian workers and for all earnest inquirers. Dr. Stanton's teachings ring true to Christ and the Bible.

On the Trail of the Peacemakers. By Fred B. Smith. 12mo. 239 pp. \$1.75. Macmillan Co., New York. 1922.

In the interests of international Christian friendship, Mr. Smith recently made his second world tour. His narrative of investigation and experiences is chiefly of value from his personal contacts abroad for he is not so much a deep thinker as he is a man of broad human interests and high ideals. He believes in the brotherhood of man, and that war is the enemy of progress, of prosperity and of the Kingdom of God. Therefore, he is working in the interests of international friendship and is seeking de-

sired results by cultivating the fruits of Christianity rather than by planting the roots. Many will read Mr. Smith's observations with interest and sympathy and will join him in studying the things that make for peace.

India Inklings. By Margaret T. Applegarth. Illustrated by the Author. 12mo. 170 pp. \$1.50 net. George H. Doran Co., New York. 1922.

In unique and fascinating style, Miss Applegarth has written this "story of a blot" for children. It has a heroine, a villain and others all woven into a missionary story of India. Any child who sees the book will read it. The stories of Church-Bell Billy, Mr. Pied Piper, M.D., and The Worm That Preached a Sermon can scarcely fail to make a deep impression on thought and conduct.

Christianity and Civilization in the South Pacific. By W. Allen Young. Paper. 135 pp. 3s 6d. Student Christian Movement, Melbourne, Australia. 1922.

This prize essay on British Protestant missions in the Pacific touches only the high spots of missionary work, especially in Papua or British New Guinea. The author argues for the protection and development of the native races. The study is too brief to permit of much description or incident but it shows clearly the transforming character of Christianity. The author is a British student and has never been to New Guinea, so that his information, while reliable, is secondhand.

'Round the Round World. By Paul Rader. 12mo. 248 pp. \$1.50 net. Fleming H. Revell Co., New York. 1922.

Travelers see what they are looking for, so that from many reporters we obtain many viewpoints. Paul Rader, the evangelist, President of the Christian and Missionary Alliance, traveled around the world looking for signs of man's need for Christ and of God's work among men and he found them. The story of his journey is told in a free and easy style with occasional slang phrases. Through Europe and Egypt, Palestine and India,

Indo-China, China and Japan he passed with eyes open and heart sensitive to human need. India missionaries describe Mr. Rader's visits there. He came back with a call to prayer that more laborers go out into the harvest field—a prayer in which we join.

NEW BOOKS

India Inklings. Margaret T. Applegarth. 170 pp. \$1.50. Geo. H. Doran, New York. 1922.

India on the March. Alden H. Clark. 179 pp. 75 cents. Missionary Education Movement, New York. 1922.

The Wonderland of India. Helen M. Rockey and Harold B. Hunting. 126 pp. 65 cents. Missionary Education Movement, New York. 1922.

Missionary Heroes of Africa. J. H. Morrison. 267 pp. \$1.50. Geo. H. Doran, New York. 1922.

The Russian Immigrant. Jerome Davis. 219 pp. \$1.50. Macmillan Co., New York. 1922.

Studies in the Life and Teaching of Jesus. John Porteous. 232 pp. 5s. Alex. Gardner, Paisley, Scotland. 1922.

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

A Christian Code for the City. Pamphlet. 10 cents. Home Missions Council, New York. 1922.

What is There in Religion? Henry Sloane Coffin. 178 pp. \$1.25. Macmillan Co., New York. 1922.

Life Under Two Flags. James Demarest Eaton. 297 pp. \$2.00. A. S. Barnes & Co., New York. 1922.

Christian Faith and Practice. H. U. W. Stanton. 63 pp. Religious Tract Society, London. 1922.

In the Eyes of the East. By Marjorie B. Greenbie. 420 pp. \$3.50. Dodd, Mead & Co., New York. 1922.

Bond of Peace (Quarterly). A. T. Schofield. 6d net. 7d post free. Pickering & Inglis, Glasgow. 1922.

The Laws of Life. Wm. M. Goldsmith. 441 pp. \$4.00. Richard G. Badger, Boston. 1922.

Christianity and the Race Problem. Robert E. Smith. 156 pp. \$1.25. Fleming H. Revell Co., New York. 1922.

Lamplighters Across the Sea. Margaret T. Applegarth. 94 pp. \$1.25. Geo. H. Doran Co., New York. 1922.

The City Mission Idea. W. H. Jefferys. 105 pp. 15 cents. Presiding Bishop and Council, New York. 1922.

The Measure of a Man. Mary Lewis Shedd. 288 pp. \$2.00. Geo. H. Doran Co., New York. 1922.

New Imported Dress Fabrics

THESE lovely new fabrics were woven in the finest looms of Europe. McCutcheon's brought them here—early, so that American women might keep a pace ahead of Spring and Summer fashions.

Imported Drop-Stitch Voiles—Made in England exclusively for us, of finest yarns. In lovely pastel shades and bolder hues; and four different designs. 40 in. wide @ \$1.75 a yd.

Drop-Stitch Crepes—One of the season's newest fabrics. Will drape beautifully. In Black, White and a whole riot of plain shades. 40 in. wide @ \$1.95.

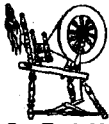
Imported Cotton Crepes—Canton, Morocco, French and English weaves in various weights. Scores of shades, White and Black. 95c and \$1.50 a yd.

Imported Homespun—Fabrics with a thoroughbred air in jaunty checks, plaids, and plain colors @ \$1.75 to \$2.75 a yd.

Novelty French Fabrics—Very lovely embroidered Crepes and Voiles in delightfully new color effects. @ \$1.50 to \$5.00 a yd.

Embroidered Gingham—Something absolutely new. Ever-popular Gingham weaves embroidered with dots and figures in contrasting colors. Exclusive with McCutcheon's and very novel. Broadest selection of designs. 32 in. wide @ \$1.50 a yard.

We will gladly send you samples of any of the above fabrics upon request



Reg. Trade Mark

James McCutcheon & Co.

Dept. No. 20

Fifth Avenue, 34th and 33d Streets, N. Y.

SAFETY FIRST

There is no safer investment in the world than an Annuity Agreement of either of the great Missionary Boards of Methodism.

Income Greater

In most cases the income will be larger than in other safe investments.

If you want a safe investment with a larger income write for detailed information to

George M. Fowles, Treasurer, Board of Foreign Missions, of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

CONTENTS FOR FEBRUARY, 1923

	Page
FRONTISPICE	BUILDING THE CHRISTIAN CHURCH IN CHINA
EDITORIALS	85
CHRISTIAN LEADERSHIP IN CHINA	FOREIGN MISSIONS AT BETHLEHEM
CHANGED SITUATION IN CHILE	A UNITED FRONT IN EGYPT
	A BIBLE REVIVAL IN AUSTRALIA
A NEW STAGE IN MISSIONS IN CHINA	By KENNETH S. LATOURETTE 93
<i>A review of the present situation and forces in China and the new methods adapted to meet new conditions.</i>	
HOW A MISSIONARY WORKS IN CHINA	By CHARLES E. PATTON 97
<i>A graphic picture of a method by which a missionary gains a hearing and undertakes to establish a permanent Christian church in a pioneer field in China.</i>	
A TRAINING SCHOOL FOR BIBLE TEACHERS IN CHINA	By MISS MARY F. PARMENTER 104
<i>The story of the preparation of trained women Bible teachers in China to carry on the work formerly done by untrained Bible women.</i>	
A MISSION TO THE ARISTOCRACY OF INDIA	By REBECCA J. PARKER 109
<i>An interesting account of the unique mission to a neglected class of Indians, most difficult of access.</i>	
CHRISTIANITY IN CHINA, PRESENT AND FUTURE	By MILTON T. STAUFFER 113
<i>Some striking extracts from addresses at the Shanghai Conference and from reports printed in the China Survey.</i>	
DENOMINATIONAL COOPERATION IN MONTANA	By G. CLIFFORD CRESS 119
<i>A remarkable record of the methods and results of cooperation in one home missionary state, under the auspices of the Home Missions Council.</i>	
THE EDUCATIONAL COMMISSION TO CHINA	By T. H. P. SAILER 125
<i>A review of the epoch-making report of the Commission of American educationalists who personally examined missionary Schools in China.</i>	
JUDSON'S MISSIONARY MESSAGE	129
MOSLEMS AND ANTI-CHRIST	By A. T. UPSON 131
A BUNDLE OF MISSIONARY METHODS	By MRS. E. C. CRONK 133
WOMAN'S FOREIGN MISSION BULLETIN ...	EDITED BY SARAH J. POLHEMUS 137
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 139
NEWS FROM MANY LANDS	142
MISSIONARY LIBRARY	158

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1921, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second-class matter at the Post Office at Harrisburg, Pa., under the Act of March 3, 1879.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary
Publication office, 3d & Reily Sts., Harrisburg, Pa.
25c a copy \$2.50 a year

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

BUSINESS CHAT

FOREIGN MISSION BOARDS AND THE REVIEW

Cooperation between the Home and Foreign Mission Boards and the **MISSIONARY REVIEW OF THE WORLD** is increasingly effective. The valuable service rendered by the **REVIEW** to the missionary cause is widely acknowledged and many Boards are using the magazine to help educate their home constituencies and to carry a world view of the progress of Christianity to workers in the field.

For six years the Foreign Missions Conference has cooperated with the **REVIEW** by appointing a Committee to represent them on the Editorial Council of the **REVIEW**. Two years ago none of the Mission Boards were making any contribution to the maintenance fund. One year ago, six Foreign Mission Boards and five general Mission Boards made appropriations for this purpose. Last year, eleven Foreign Mission Boards and eight general Mission Boards contributed; also eighteen Boards subscribed for the **REVIEW** to be sent to their workers at home or abroad.

This year, at the Foreign Missions Conference held in Bethlehem, Pennsylvania, January 9th to 12th, the Conference voted unanimously to adopt the following recommendations:

"In view of the interdenominational character of the **MISSIONARY REVIEW OF THE WORLD** and its increasing value to the Foreign Mission cause, your Committee recommend:

1. That the Foreign Missions Conference continue its Committee to cooperate with the Editorial Council of the **REVIEW**.
2. That the constituent Foreign Mission Boards be asked to contribute to the financial support of the **REVIEW**, if not in proportion to their budgets, at least making some appropriation during the year to show their sympathy and readiness to promote its usefulness.
3. That the Boards cooperate definitely in promoting the circulation of the **REVIEW** by recommending it to their constituencies, by including it in their mission study course material, by enclosing circulars in their correspondence, and by receiving and forwarding subscriptions.
4. That each Board or denominational society appoint someone to keep in touch with the Editor of the **REVIEW** for the purpose of supplying the magazine promptly with important denominational missionary news and to suggest valuable articles and writers on topics of general interest concerning their particular fields and work."

If these recommendations are acted on effectively by the Mission Boards and Societies it will mean a new era of usefulness for the **REVIEW**. If the circulation can be promoted so that there are thirty or forty thousand subscribers it will mean a decreasing deficit, and also a much wider influence and increased giving due to more intelligent interest.

The Committee appointed by the Foreign Missions Conference to cooperate with the **REVIEW** during the coming year consists of Wm. P. Schell, *Chairman*; Enoch A. Bell, James R. Joy, Helen Barrett Montgomery, Artley B. Parson, Mills J. Taylor and L. B. Wolf.

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

Wade Smith Comes Back

"Say, Fellows—" by Wade C. Smith, was one of the most captivating of "boys' talks" on the Sunday-school lessons ever published—it ran every week in *The Sunday School Times* a year or two ago. There was deep regret on the part of many when this gifted Southern writer was obliged, because of ill-health and overwork, to lay it down. And now he has taken it up again! This real genius of lesson exposition, whose pen-and-ink pictures on the lessons, "The Little Jetts," are endearing him to multitudes of children and grown folks the world around, not only continues "Little Jetts" in each issue of *The Sunday School Times*, but also his article for teachers of boys, every week. It is packed full with the most intimate, every-day knowledge of boy life and boy episodes.

Mistakes of Higher Critics

The articles during the past year in *The Sunday School Times* by Prof. Robert Dick Wilson, of Princeton, have been "high explosives," in their legitimate counter-attacks against the anti-Christian campaign of the destructive criticism of the Bible. Dr. Wilson is going on with this writing for

The Sunday School Times

He will bring together a number of typical and inexcusable mistakes of the critical school, so that Sunday-school teachers and pastors, and other "ordinary" students of the Bible, like the rest of us, may have at hand, easily usable, the facts of Bible scholarship to answer the charges of the critics. This is but a part of the *Times'* contributions in the field of Bible scholarship, in which such other conservative authorities as Sir William M. Ramsay, Professor A. T. Robertson, Professor W. H. Griffith Thomas, and President Melvin Grove Kyle, are enriching its columns.

When a Sunday-School Is Sound

Seven years ago a new Sunday-school was begun "somewhere in America." To-day the "main school" enrolls 1600 members, and the average weekly attendance during even the summer months of 1922 was one thousand. All but a few of the teachers in the main school are trained. Every Sunday morning the teachers and workers meet for prayer. One of the classes in this school seeks to cover every town in that county, visiting every street and every home, giving out Gospels and tracts, doing personal work, and ending the day with a street meeting—this is done every Sunday afternoon. Every worker in this Sunday-school is required to sign a sound statement of Bible doctrine. Through the various departments of this Sunday-school, within a period of six months during 1922, over five thousand persons confessed Christ as Saviour. It looks as though "orthodoxy" were really practical and successful, does it not?

The story of this school will be told in full in *The Sunday School Times* early in 1923.

Our "Get-Acquainted" offer—10 weeks for 25 cents 17

THE SUNDAY SCHOOL TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed please send *The Sunday School Times* for 10 weeks to

Name

Address

Ask your bookseller to show you
The Sunday School Times books



A SUNDAY SERVICE IN THE SHENTUNG CHURCH, WEST CHINA



A CHINESE EVANGELIST, "LITTLE ANGEL," AND THE CHRISTIAN CONGREGATION
HE HAS BUILT UP

BUILDING THE CHRISTIAN CHURCH IN CHINA

(PHOTOGRAPHS BY REV. C. E. PATTON)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
LXVI

FEBRUARY, 1923

NUMBER
TWO

CHRISTIAN LEADERSHIP IN CHINA

WHEN Japan returned the much-disputed territory of Kiao-chow, including the city of Tsingtao, to China at noon December 10th, the occasion was signalized by running up a Chinese flag over the administration building at Tsingtao. It was the first time the Chinese flag had flown officially in the city for twenty-four years.

In anticipation of the removal of the Japanese authorities, bandits appeared with the prospect of easy looting. In dread of what might happen, many inhabitants of the city made preparations for flight. The Chinese Government was unprepared to give the city proper protection, and its first step was to appease the bandits temporarily by a payment of \$100,000. But soon after the Japanese evacuation, the Government appointed as Governor of Shantung Province the well-known Christian leader, C. T. Wang, so that there might be no possibility of misrule. Mr. Wang accepted on condition that the province should be policed by troops from the army of the famous Christian general, Feng Yu Hsiang. This was allowed and Christian soldiers are now on guard everywhere and are serving the people in all sorts of friendly ways.

Dr. C. T. Wang, the new governor, was for years one of the leaders in the Y. M. C. A., and his appointment emphasizes the significant fact that several of China's most prominent statesmen are Christians. W. W. Yen, the acting Prime Minister, and Wang Ching-hui, Minister of Education in the Cabinet, are both sons of Christian pastors. Wellington Koo, who has now become China's Foreign Minister, was educated at St. John's College, Shanghai, which belongs to the American Episcopal Mission. He was a delegate to the Paris Peace Conference and has since been Chinese Ambassador to England. Wu Ting-Fang, who has just died, was China's Foreign Minister. He was baptized when a boy and was educated at St. Paul's

College, Hongkong. His son, Wu Chao-Chu, was one of the Chinese delegates to the Paris Peace Conference.

Dr. Wang Ching-hui, Minister of Education in the new Chinese Cabinet, is described in *The Life of Faith* as one of the most interesting and promising of the younger intellectual leaders of China. Only forty years of age, he was studying political affairs in Japan during the Boxer rising, and then went to America, where he received his D.C.L. at Yale in 1904. He then went on to England, France, and Germany, to study jurisprudence and international law. He was assistant to the Chinese representative at the Hague Conference in 1907, and after the revolution in 1911 was made Minister for Foreign Affairs to the provisional Government when not yet thirty years old. Yuan Shih-kai, on forming his government in 1912, made Dr. Wang Minister of Justice, but he declined and became chief editor of a large publishing company in Shanghai. From 1916 onwards he has done work of epoch-making value as President of the Commission for codifying the laws of China. Dr. Wang is a son of the late pastor of the To-Tsai Independent Christian Church in Shanghai, and is an eminent example of the young educated Christians who are in leading governmental and industrial positions in China.

The real hope of China is in such educated Christian young men and women who intelligently, honestly, and unselfishly seek to follow Christ and to serve their generation by the will of God.

A UNITED FRONT IN EGYPT

GRAIN ground between the upper and the nether millstones loses its identity. Ripe clusters after they have been in the wine press are forever blended. In the same way Christians are drawn closer to each other in days of persecution. The Oriental churches in the Nile Valley may not have suffered as have their sister churches in Asia Minor, but the story of Smyrna, the exile of their fellow Christians in Asia Minor, and the long drawn out massacres of Armenians for the sake of their faith have not been without effect upon the churches in Egypt.

The new spirit of fellowship was shown in a remarkable response on the part of the Coptic Orthodox Church, the Greek, the Syrian and Armenian Churches to the call to attend a conference on Church Reunion held near Cairo last October. Neither this nor the similar conference held the previous year was in any sense official, since those present had not been delegated by their respective bodies. It was convened on the initiative of the Right Rev. Bishop Gwynne (Anglican), and was designed to be a time of fellowship to cultivate mutual understanding of each other's type of Christianity, in order to prepare the way for a larger measure of unity.

Face to face with the world of Islam and its denials, our com-

mon faith in Jesus Christ was precious. Under the leadership of so thoroughly an evangelical bishop as Dr. Gwynne, the sessions were not ecclesiastical but fraternal and fruitful in the deeper things of Almighty God. A communion service was held at which most of the delegates participated. Dr. Chas. R. Watson read an important paper in which he discussed the extent of cooperation and unity practicable among the Christian churches in Egypt. He distinguished four types of cooperation: Confidential—where church leaders meet together for fellowship; Administrative—where departments of churches charged with similar responsibilities and activities cooperate; Federal—where churches officially enter an alliance for cooperation with each other; Organic—where ecclesiastical bodies effect organic union and form one body.

Confidential cooperation has proved practicable among all the churches that acknowledge Jesus Christ as the Son of God and as Saviour and Lord, the fundamental value of fellowship and unity in prayer, and service. Administrative cooperation may be practicable on some lines in Egypt where the division of forces has proved a weakness. Why should not Christians unite in a common campaign for temperance, purity, and philanthropic effort in the Valley of the Nile? Can we not also arrange for periods of intercession, special evangelism in which community service would be inaugurated in all of the great cities? On such questions as freedom of the press, the observance of the Lord's Day, etc., such a group as was represented at the Conference on Church Re-union would have more weight with the Government than any plea or pressure on the part of individual missionaries or ecclesiastical bodies.

One of the best speeches was on the duty of evangelizing Moslems and was made by a Coptic layman. As a proof of the spirit of Christ one of the delegates of the Greek Orthodox Church prayed for the Turks and their conversion. Two Christian evangelists present were converts from Islam; one of them was recently ordained.

We may well join in the following ancient prayers for greater Christian loyalty and unity.

"We pray Thee, O Christ, our God, to strengthen the foundation of the Church, and may that unity of heart which is founded upon love be deep-rooted in the earth. Convert all unbelievers; let the divisions of the Church be removed; and compass us all about with the unity of godliness. Amen." (*A Coptic prayer.*)

"O Lord our God, grant peace, we pray Thee, to Thy holy Church. Suffer it not to be disturbed by schism and enmity; but establish it in unity of faith. Grant to us life, and defend us from evil, for we know no other name than Thine, and confess Thee only as our Saviour. Amen." (*An Armenian prayer.*)

S. M. ZWEMER.

A CHANGED SITUATION IN CHILE

EDUCATIONAL progress in Latin America countries is bringing about a need for some changes in the missionary program of Protestant Churches. Formerly education was in Roman Catholic hands and was entirely inadequate even under state control. The need for Protestant primary schools was great and higher education was required to develop intelligent Christian leaders. "Today," writes Dr. Webster E. Browning, "the attitude of the public toward mission schools is changing and there is not the same need for educational work by Protestant missions as in former years. One explanation may be found in the new law of compulsory primary instruction which has obliged the Government to open more schools and thus provide, free, for the instruction of the children. The Director General of Primary Instruction reports that there were 80,000 more children enrolled in the public schools last year than in the year immediately preceding, and that he expects that this number will be increased by some 70,000 more in the present year. These increased and bettered facilities provided by the Government have, very naturally, lessened the need of private schools, especially of schools that have to work under the name of Protestant missions. There seems to be, also, an increasing demand for instruction, especially for boys, that will prepare them for the entrance into the learned professions. This affects schools like the Instituto Ingles, where the courses do not correspond to those of the Government, and it is felt that the school loses thereby. Then, too, equipment, like a suit of clothes, will wear out, in spite of all that one can do, and the mission schools look shabby and worn, as compared with many of the state institutions. The same, as to wearing out of school buildings, may be said of practically all the buildings now occupied by our mission schools in Chile, and the question of reconstruction, and on a better and larger scale, must be faced by the interested Boards, if we are to continue our educational work in this country."

The beneficial results of missionary educational work in Chile are beginning to be evident in the number of prominent officials that have been trained under Protestant Christian auspices. At a recent banquet given to Dr. Browning by the old boys of the Instituto Ingles (of which Dr. Browning was Director for twenty years), in one of the finest hotels of the city, over seventy men sat down to dinner. This number included men from all walks of life—parliament, banking, professors, lawyers, physicians, dentists, etc. They represented all the years, practically from the first. Many of the graduates are now well-to-do, and all seemed to be clean and straightforward, men who are contributing a good deal to the progress of Chile in its moral as well as material growth.

It is not, of course, enough for a mission school to bring its stu-

dents to the point of moral cleanness, but that is something, and if we add the evident respect that all these men have for evangelical religion, as they knew it in the school, surely such work is not in vain. A proper programme properly carried out by those doing the work in Chile ought to conserve this friendliness on the part of this large and influential group of men and turn it to account in the development of our general work of evangelization.

The great need in Chile today is for better Bible instruction with well-trained teachers and good equipment. The Union Bible School still holds its sessions in the little old Methodist Church, and Dr. Browning says that is no wonder if students get a very poor idea of Protestantism and its resources from the tumble-down, dirty, dilapidated, squalid set of rooms. There has been a good deal of discussion between the two schools of theology represented in the faculty—one conservative and the other too glib in its acceptance and transmission of the most advanced theories of revelation, the atonement and other vital doctrines. The result may possibly be a dissolution of the seminary into its component elements. There is little now to hold them together and the breach is widening. The Presbyterian mission, which voted money for a new building, is now planning to use the funds in some other construction. Cooperation, in general, is undergoing a period of quiescence. The Congress of Montevideo has made no impact on the consciousness of the workers, the organization is debilitated by the going away of some of the most efficient chairmen of sub-committees, and interest in cooperation is not at high flood.

FOREIGN MISSIONS AT BETHLEHEM

THE dominant theme at the recent Conference of Foreign Mission executives (January 9th to 12th), was the question whether, in view of the attitude of native Christians as expressed in recent conferences in India, China and Japan, the missionary message and missionary policies should be changed to meet the new viewpoint and altered situation.

Modern Bethlehem proved a more hospitable haven for these disciples of Christ than did the ancient Bethlehem for the infant Jesus. This town of eastern Pennsylvania is famous as the home of the great steel company, the seat of Lehigh University, and as the official and historic center of the Moravian Church in America whose pioneer representatives settled there in the eighteenth century and in 1746 sent out the first American-born foreign missionaries. This "Society of the United Brethren for Propagating the Gospel among the Heathen" was the first foreign mission society incorporated in America. It was organized in 1745 and received its charter in 1788.

There were noticeable in the Conference two elements or currents of thought, not in full agreement though without a note of

discord. On the one hand, there were the honored missionaries and executives of long experience who have seen the missionary enterprise safely through many difficulties, winning its way in the face of much opposition. On the other hand, there was the younger group of workers who are especially sensitive to the modern spirit at home and abroad calling for a change of policy to meet changed conditions. The members of this group generally sympathize with the demand for a new terminology and new methods and for "self-determination" in politics and religion. The older group are generally conservative and emphasize the need for guiding carefully the young churches in harmony with the teachings of the Scriptures and according to methods that have been tested and found most successful. Many of the younger group call this "paternalism" (or something more objectionable) and favor a restatement of the Christian message with a greater emphasis on the social Gospel and a speedy turning over of the control of missionary work to the young native Church. Some advocate the dropping of such terms as "missionary," "native," and "heathen" and less public emphasis on the sin, squalor and ignorance in non-Christian lands that give offence, and the placing of greater emphasis on the higher qualities of cultured Hindus, Chinese and Japanese and on the ethical truth contained in their religions. In this way they hope to develop more sympathy between Christians and those of alien races and religions. The older missionaries, as a rule, press the need for individual regeneration through the acceptance of Christ as the divine Saviour, while the younger generation press the need for social regeneration by education in Christian ideals of life and service. The two views are by no means mutually exclusive but there is a distinct difference of emphasis and frequently a decided divergence of opinions as to methods of operation.

The session on the China Survey and Christian Education in China illustrated both the fundamental principles and the modern methods in missionary work. Milton T. Stauffer, editor of the "Survey," pointed out the value of a scientific study of missions in China, with its revelations as to unoccupied fields, the uneconomic distribution of missions and the too frequent lack of coordination among Christian forces. The work of the Educational Commission, as reported by Bishop Francis J. McConnell, President Mary E. Woolley, Dean William Russell, President W. L. Butterfield, Professor Ernest D. Burton and President J. Leighton Stuart revealed the need for more Christian schools among the rural population, a larger proportion of Christian middle schools and greater attention to the training of Chinese Christian teachers and preachers.

One of the noteworthy addresses of the Conference was delivered by Dr. Cheng Ching-Yi, a fine type of educated Chinese Christian, the president of the recent China Christian Conference at Shanghai.

Dr. Cheng spoke of the aspirations of the Chinese Christian Church. These include a larger degree of self-determination, a "Chinafication" of Christian institutions, greater concentration of work, more adequate Christian literature, better cooperation among missions, more unity among Christians, a development of native talent for leadership and a deeper sense of partnership between missionaries and Chinese Christian workers.

Many criticisms of present day missionary methods, affecting particularly the home base, were made by missionaries and secretaries and one paper by a layman, James M. Speers, calling attention to some weaknesses as he saw them in his visit to Japan, China and India last year, was ordered printed for distribution among the officers of the boards. Several resolutions were also passed, looking toward a more adequate training of missionaries, a clearer understanding of the native Christian viewpoint, closer cooperation between American missionary forces and the Christian leaders of mission lands, and the more effective development of the churches in those lands.

Other reports and topics discussed at the Conference related to Latin America, where it is proposed to hold a missionary conference in Montevideo in 1924. The crisis in Moslem lands was the subject of addresses by Robert E. Speer, Ernest W. Riggs, Mrs. Emrich and Samuel M. Zwemer. A general conference on missions to Moslems is to be held in 1924, and another for Central Africa sometime before 1926. The International Missionary Council was asked, if possible, to call another World Missionary Conference in 1925.

Arrangements have been made to publish in the *REVIEW* several of the noteworthy addresses given at the Conference, particularly several on China, Japan and the Near East. Dr. John R. Mott gave an able address on the need for enlisting and training young men and young women for missionary leadership in the home church to take the place of such missionary statesmen as Bishops Bashford, Thoburn and Lambuth, Dr. John F. Goucher, Dr. Woodruff Halsey, Dr. A. McLean and others who have recently gone to their reward.

The opening address of the Conference by Dr. Robert E. Speer, on "The Missionary Enterprise an Enterprise of Hope," did much to strengthen faith and increase courage in these days of difficulty. Among the grounds for hope mentioned are the miracle of redeemed individuals transformed by the power of Christ, the influence of Christ on the moral conceptions and the life of the nations in the Far East, the growing consciousness that the Gospel is the only hope for the world, the larger opportunities which inspire to more earnest and consecrated devotion, and the great realities in the Gospel of Christ which prove it to be the one revealed religion from God and Jesus Christ to be the one divine Saviour.

A BIBLE REVIVAL IN AUSTRALIA

REVIVAL campaigns are reported from Melbourne, Sydney, and other cities in Australia, during which tens of thousands of copies of the Bible have been distributed, and thousands of young people have professed faith in Jesus Christ. In Melbourne the movement extended over twelve weeks, during which 32,000 Testaments were distributed to those who enlisted in the Pocket Testament League, and over 12,000 are said to have accepted Christ.

The Archbishop of Melbourne, Dr. Harrington Lees, and leaders in other churches, signed a Call to Prayer for the campaign which was conducted by Mr. George T. B. Davis and his associates. One of the chief fields of operation were the schools and colleges. In Scotch College, which has an enrollment of over 1,300 young men 934 were enlisted in the Pocket Testament League and nearly 500 recorded their acceptance of Christ. The Chaplain, the Rev. F. Chisholm, declared that the movement was "unparalleled in the long record of its seventy-five years." Mr. W. F. Woodcraft, of the Y. M. C. A. and the Evangelization Society of Australasia, after seeing the effect on the students enlisted, said: "For 25 years I have been engaged in arranging missions of all sorts in Australia; but today's experience in the schools is the greatest single day of evangelism I have ever witnessed."

It is earnestly hoped that this awakening will mean a new era in Church life in Australia and a new spiritual uplift for the community. Every Protestant should have an opportunity to receive a Testament and enlist under the banner of Christ. Some meetings of the campaign were held in Broken Hill, the hot-bed of Socialism in Australia, a big mining center in the desert. Many children of socialists enrolled in the League and professed faith in Christ with the same readiness as the youth of other cities. They then became missionaries in their own homes and started a children's prayer-meeting at the close of the mission.

Plans have been made for a tour of fifteen to twenty of the largest cities and towns in Victoria, visiting the schools, distributing Testaments and preaching, and for other campaigns in 1923. One of the encouraging signs of the times, writes Mr. Davis, is the springing up of little prayer-groups in homes and churches. The formation of such praying bands helped to promote the great revival in Scotland two hundred years ago. D. L. Moody once said: "The best way is for the pastor (or some member) to say he wants to see those who desire a revival. Then kneel down and pour out your hearts, asking God to revive yourselves. You never see an anxious church without souls being saved. Do not wait for the whole church to move. Form a Praying Band of two or three. Pray and the blessing will come."

A New Stage in Missions in China

BY REV. KENNETH S. LATOURETTE, NEW HAVEN, CONN.

Professor of Missions in Yale University

TO one who has known missions in China in other years and returns after a prolonged absence there comes a flood of impressions which for a time is almost overwhelming. In the first place, *the physical equipment of missions* is steadily improving. Throughout the country one finds new buildings, admirably adapted to their purpose and sometimes the equal of any government or business structure in the city. At Canton, Soochow, Foochow, and Hangchow, for example, the Young Men's Christian Association has relatively new plants which would grace any city at home. They would, to be sure, be deemed much too small for centers of similar population in the United States, but in quality they leave nothing to be desired. Colleges and universities are being given new and excellent plants, as at Canton Christian College, Shanghai Baptist College, St. John's University, Nanking University, and Ginling College, and here and there, middle schools are being adequately housed. The equipment is still for only relatively small student bodies, but it is often better than that of any other educational institution in the city. Excellent church buildings are being erected, some of them with auditoriums to seat a thousand or more and others designed for all the activities of a modern institutional church. Substantial hospitals are rising. That of the Yale Mission, for example, dominates the northern part of Changsha, and the well-known structures of the Peking Union Medical College are as imposing as are those of any medical school in the world. There are still all too many instances, however, of work cramped by old, small, and ill-adapted structures, and of men with splendid ability and training making heart-breaking sacrifices to do the impossible with wretchedly inadequate equipment. Such, indeed, is still the rule. Again and again one is called upon to lament an opportunity which is going unused or a life that is being burnt out too quickly because funds are not at hand for land and buildings. It is little short of criminal for the churches at home to send out men without seeing that funds are provided to help them make the best use of their powers. There are, however, far more encouraging exceptions to the rule than there were a decade ago. It is, too, a hopeful sign that money is beginning to come from Chinese sources and that in more than one place substantial gifts have recently been made by merchants, gentry and officials.

In the next place, one is impressed with *the growth in the missionary body*. At least half of it is young or in early middle life,

and taken as a whole it is representative of the best of our churches. It is as a rule quite ready to experiment and is responsive to the newer ideas in Europe, America, and the Orient. It is increasingly thinking of the transformation by the Christian spirit of the social, political, and economic structure of China but it is also eager to see this done through the remaking of the individual life.

Then there is the much talked of and very encouraging *growth in Chinese initiative*. Although this sometimes leads to strained relations between the Chinese and the missionary it is, on the whole, decidedly hopeful. It is especially so because of the Chinese leadership that is emerging. This latter is largely the product of the Christian schools that have been so prominent a feature of mission work during the past two decades and it is still young. It is, however, numerically far behind the demand and missionaries are usually far more eager to transfer responsibility than they are able to find leaders prepared to assume it. The past decade has, nevertheless, witnessed marked improvement and there is every reason to believe that this will be continued. There is rapidly emerging a self-conscious Church, with able leadership. It is often impatient of foreign control, sometimes critical of the missionary, and has frequently little use for the creeds and divisions of the Occident.

The Chinese Church is steadily growing in numbers, as statistics show with great distinctness. The more important question of whether there has been an increase in depth of Christian experience and in eagerness to share that experience, cannot be answered by mathematics. Taken the country over, the verdict appears to be favorable. Here and there a church seems to stagnate and to be satisfied either with dependence on the foreigner or with the mere act of having achieved independence of him, but, on the whole, the growth in numbers seems to have been paralleled by a deepening spiritual life, greater moral earnestness, and a broadening vision.

With the increase in equipment, in foreign and native leadership, and in numbers and Christian life, there has also come a *greater unity*, an increased willingness to view the task of missions in China as a whole, and to build toward a church which can attack as a unit the problem of "China for Christ." The most forceful demonstrations of this that have been given are, of course, the China Continuation Committee, the recent conference in Shanghai, and the new National Christian Council. It is also seen in a multitude of less spectacular ways—in union educational projects, middle schools, medical and theological colleges, in educational associations, in union between different branches of the same general denominational grouping, and such projects as that for the union of the Presbyterian and Congregational bodies. One wonders at times whether attention is not being diverted to all this ecclesiastical machinery to the detriment of the real purpose for which the machinery exists.

On the whole, however, the impression that the Christian movement makes is one of life, of splendid activity on the part of the missionary and of a native church which is beginning to show promise of catching up with the equipment which the foreigner has given it.

With the growth of the Church in so many ways there has come a marked *change of public opinion* toward it and its message. As a rule all classes are increasingly open-minded. The old forms of prejudice and the old grounds of opposition have either weakened or disappeared. People, scholars, and gentry are almost always tolerant, are often open-minded, and are sometimes eager to learn and to cooperate. In the older days Christianity was resisted largely on the ground that it was evil, or that it was a foreign interference with established Chinese customs. Such opposition as now exists is usually based on new objections. The anti-Christian movement among students, for example, which a few months ago assumed fairly large proportions and attracted much attention but which in its organized form is dying down almost as quickly as it arose, held Christianity to be superstitious and capitalistic. But while the movement as such is disappearing, the criticism remains and many are still saying that missionaries are trying to force on China a system which is being abandoned by more enlightened Occidentals and which has been and still is the agent of intellectual obscurantism and economic oppression. It is this criticism with which missionaries are apparently to have to deal increasingly in the future.

All these facts show clearly that the Protestant Christian enterprise in China has distinctly entered a new stage. Until twenty and even ten years ago it was almost entirely a foreign undertaking whose chief obstacle was time-honored national customs, beliefs, and institutions. Much of its energy was spent in an attack upon well-established systems and national isolation and prejudice. To become a Christian was in many ways to be denationalized—to cut oneself off from one's native community and to join oneself to the foreigner. As a Christian one had to abstain from or alter profoundly most of the ceremonies that bound together the basic unit of society, the family; one must refuse to take part in most of the community celebrations and festivals, because they were associated with idol worship. In joining the church one abandoned his own people and became a foreigner. The missionary had, perforce, a dual function; he was the pioneer of an undesired civilization and the propagator of a new religion. In both capacities his work was largely that of a revolutionist, a destroyer, and except in the realm of personal character he had little opportunity to build. His entire program was affected by this situation. Medical missions were regarded as a means of commending the missionary's message to the people, of "opening China by the point of a lancet." Education was either to prepare a few assistants to the missionary—evangelists, teachers,

and medical aides—to provide a meager training for the children of converts, or to serve as an evangelizing agency of doubtful value in educating boys for clerkships in business houses in the semi-foreign treaty ports. Evangelism was constantly running its head into the stone wall of an apparently unyielding civilization.

For the past two decades or more, as all the world knows, former barriers have largely been giving way. Western civilization is popular and is rapidly being copied and older social customs and institutions are disintegrating—and from other causes than the missionary's attack. The Chinese is no longer denationalized by becoming a Christian but, as has often been said, by joining the churches connects himself with one wing of the popular, progressive movement. It is not always as clearly recognized, however, that with the change the missionary's function has been substantially altered. He is still, as always, the bearer of Glad Tidings to the individual. His work can, however, be far more constructive socially than formerly. In rural and backward communities he may still find much of his energy absorbed in attacking existing institutions, but more and more, particularly in the newer commercial and manufacturing cities, where the destruction of the old order has progressed furthest, his task is that of a builder. He and the Church which has grown up under his guidance have a chance to mould for good the civilization which is emerging. This has long been recognized as being true in some fields, in education and medicine chiefly, and upon both these phases of the nation's life the Church is having a marked and a salutary effect. It is only beginning to be recognized, however, that this can be true in other lines and Chinese Christians and missionaries are feeling their way, sometimes only partly conscious of what it is that they are trying to do. The institutional church, with its playgrounds, health campaigns, kindergartens, evening classes, movies, and lectures is one widespread attempt to meet the need. Agricultural adjuncts to education are another. A few isolated efforts are being made to bring wholesome influences to bear upon the industrial population that is beginning to collect in the rapidly growing factory districts of a few cities. The type of mission station of the old days, however, with its church, school, and hospital, is still the rule. There is great hope that in the many experiments that are being made, the Church will think its way through to its place in the new order. It has not done so as yet, and the problem requires the attention of the best brains, both Chinese and foreign. The growth and the approaching independence of the Chinese Church are, fortunately, recognized facts, but the foreigner is to be needed for many years to come and the problem is still a joint one. It is a glorious prospect that opens up before the Church, and for many years it will continue to need the best brains and consecration that the Church in Europe and America can give.



ITINERATING IN A HOUSEBOAT IN CHINA

How a Missionary Works in China

BY REV. CHARLES E. PATTON, SHANGHAI, CHINA

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

GIVEN a field having six walled cities of from twenty to fifty thousand population; one hundred and fifty market centers, each of which has from five hundred to fifteen thousand people and three thousand villages, a total population of at least a million and a half! Given such a field six days' by four days' journey in extent—were you the missionary, how would you proceed to develop it? This problem is an actual one which confronted two missionaries a few years ago when they went out to become the nucleus of a new mission station in the center of a comparatively new and unworked field.

Naturally the first move was to make a more or less comprehensive study of the field itself, resulting in the formation of a threefold program. Of this program, the first feature was the establishment at the station center of a model church—a model in the sense that it was to be a pattern for the entire field. Into it likewise were centered all the interests of the field as a whole, and from it went out to all parts of the field ideas, suggestions and all the helpfulness possible. The second feature was the opening up at strategic centers throughout the field of evangelistic halls, preaching places or “chapels,” as they were usually called. There being few, if any Christians, these were necessarily opened at foreign expense. The third feature was the grouping and organizing of the membership

of the Chinese Church. In all of this program our aim was the establishment of a self-supporting, self-governing and self-extending Chinese Church.

Now let us retrace. First, however, let us note that in this paper, we shall limit ourselves to the evangelistic work. The educational and medical work furnish another story.

We have noted a program of three stages. Upon the first, we cannot dwell. In order to consider the second—the opening up of chapels at strategic centers—let us take a concrete case. Journeying from Canton to Ko Chow, you take a small Chinese steamer or junk, the latter a sort of over-grown tub, a veritable Noah's Ark in its variety of animal life. A two days' journey by water brings you to within thirty-six miles of Ko Chow. This thirty-six miles is a twelve hours' ride, as journeys go in China, and is broken mid-way by a market town, Kung Kun. This town in itself was a strategic center; and as it was midway on the road to and from Ko Chow, we were the more eager to find an entrance. We tried to rent or buy, but in vain. Just at this time one of our young preachers, familiarly known as the "Little Angel," became ambitious to add to his education at Canton. Between the close of his work and the beginning of his studies at the Canton Christian College lay a period of two months.

We seized the opportunity and took him into our confidence, telling him something like this: "The key to the situation, we believe, lies with the gentry. Are they favorably disposed, the people will come to us; otherwise, the people will hold aloof. Here is \$10.00 for incidental expenses. Spend a month in the town, get into touch any way you can with the gentry; do not attempt to preach as from a pulpit, for you probably cannot secure a pulpit for such a hearing; but in any way possible get into touch with the gentry and tell them why the missionary comes, what he stands for, and why he opens chapels and schools. Go in and do the best you can."

The young preacher went in and secured for himself living quarters in the corner of a temple. His next move was to call on all the Chinese gentry and leading citizens. According to Chinese etiquette, if I call upon you, you are in duty bound to return my call. The young preacher set out to make calls. Soon return calls led to feastings and return feastings. Due, no doubt, to his own suggestion, there arose a desire for the opening of a summer school, a sort of normal class. He planned a course of one month's teaching. He arranged a curriculum which included some mandarin dialect, a bit of Western mathematics, some English, and lectures upon the new educational system of China.

Opening day came bringing a few pupils. The rabble however made anything like school an impossibility. His pupils fled. But the very audacity of his next move enabled the young preacher to come out victor. He went to some of the leading gentry and said:

"You wanted us to open this school. We have done our part; but you see the result. I do not know what we can now do unless we set another date and you come and sit as pupils. The rabble seeing you will not dare molest or make us afraid." Strange to say, those leading men promised, came, and sat. The rabble seeing the quality of his pupils were overawed, and the school went on. The climax of his month lay in a visit on the part of two of us. For the evening of the first day he had arranged a special program to display the progress of the month. To our amazement there were assembled seventy pupils, every man of whom was of the school teacher grade or upper class. Many teachers had closed their schools for the month



COMMUNION SERVICE IN CHUN SHAN VILLAGE, WEST CHINA
(This work was begun by Bible women)

in order to enter the class. At the tap of the bell the school would stand up, at another tap sit down; the young preacher literally had the school under his thumb.

The next morning at seven o'clock, he had arranged a breakfast tea in our honor. All seventy were present. This was followed by formal calls upon us by the guests. The seventy were arranged into squads of tens. The first ten came and, being properly seated, inquired my honorable surname, my honorable country, my honorable age, then, after a brief chat, departed. So with each of the squads of ten, up to the seventh, some two or three o'clock in the afternoon. We were thoroughly surfeited with honorable questions!

For that evening, at my own suggestion he had arranged a quiz. That is to say they were to question me. I had a twofold purpose. On the one hand I wished to add to his instruction, on the other to

test his work and to see how much of the real Gospel he had talked during the month. For a full two hours those men literally fired questions at me as rapidly as I could make brief responses; and all their questions were pertinent. But here is the point—fully one-half of the questions asked bore directly upon the Gospel and the Church, showing that he had done excellent work. The event of the evening was a most eulogistic address delivered by the oldest grey-beard in the company, in which he tendered us the keys to the city, invited us to come in and open a chapel, a school or whatever we chose. Today in that town, we have a chapel with a membership of between twenty and thirty, and as many more adherents—all the outgrowth of this initial effort on the part of the young preacher.

The third stage of our program was the following up of the natural growth of the Chinese Church. When we took up residence in this field, we found one hundred and fifty Christians; but they were too scattered and too far away from any then existing chapel for anything like regular Sabbath attendance. They were the results of the work of our colporteurs, the pioneers or scouts. We adopted the slogan, "Every member at worship somewhere every Sabbath." Borrowing the idea of grouping by tens, we proceeded to group our Christians locally. Where there were not ten, two, three, or more were organized into a group. The group at once proceeded to elect from its own members one to be leader or deacon, later an elder. Such a group was encouraged to develop into a chapel, and subsequently into a full-fledged church.

Soon we had a number of such groups, some twenty in all. Confronted by this number of chapels and having but a limited force of preachers, each preacher was made a circuit rider with approximately four chapels to care for. He spent not only his Sabbath in a given chapel but the week following, during which he was expected to visit on an average of at least three neighboring villages. On such visits he took with him the deacon or members of the local group. Thus the preacher encouraged personal work and was himself introduced into the village. Having four chapels to cover in a month the preacher could spend but one week at each. For the remaining three weeks of the month the sole charge of the work fell upon the local deacon.

A record of this village visitation was made in the following way. Upon a wall of the central station church we made an outline map of the entire field. About each chapel indicated on the map, we drew circles representing certain distances. Each of our preachers, colporteurs, Bible women and school teachers submitted a monthly report showing his daily work and from these reports the names of towns or villages were inserted in the circles on the map. Thus at our annual workers' training conference, which one year had one hundred and eighty-five in attendance, for two weeks the workers of

the field may see graphically exhibited the villages, towns and cities which have had a hearing of the Gospel; or may have before them the great extent of country not yet covered for the Gospel.

Another problem soon confronted us. Over twenty groups had deacons and elders, men for the most part untrained. We sought to enable them to rise a bit above their fellow-workers. We made a four-year term deaconate and eldership. At our biennial election, each deacon or elder-elect was required to pledge himself to spend at least three days at the central station in Bible study and also to master the Westminster Shorter Catechism and the Presbyterian Book of Church Government and Discipline. The local congregation reasoned that if a man were unwilling to prepare himself for the office, he was not worthy of the office, and would, therefore, proceed to elect some one in his stead.

Our next slogan was, "Find men first, then places." An erroneous idea had grown up in the minds of our Chinese friends that it was impossible to meet for worship in any place other than a formally opened chapel—opened at mission expense. We sought to convince them that four walls and a roof were not essential to the preaching of the Gospel or the assembling of themselves for worship. They were urged to meet in their own homes or in shops. In several cases they met in temples. Subsequently when a group grew to any size and wished to secure for itself a building to be used as a chapel, the group was required to prove itself, to do something first. In every case where mission aid was granted an equivalent of some sort was required on the part of the local group. Initiative and responsibility were pressed upon the members and officers of the local group. At the end of the year the missionary came not to say: "Next year you will do so and so;" but to ask "What are your plans for the next year? Show us and we will see how the mission may supplement your effort." From all this you will readily see how, from the beginning, there was self-government on the part of the Chinese Christians.

There is a newer aspect of self-government which more intimately touches our foreign share. One of the most important problems of mission policy at the present time in China is to find a satisfactory form of cooperation between the Chinese Church and the missionary body. Don't misunderstand me; individual missionaries have at all times freely conferred with individual Chinese as to the direction of the work and the disposition of foreign funds; but the time has now come, in Shantung Province particularly and in a measure elsewhere, when it is a real problem how and to what extent the Chinese may be entrusted with the disposition of foreign contributions.

Some three years ago we were led to an experiment. Five representative elders were invited to spend three days at the central

station. To them was given the budget of the current year. They were told that there was \$1,500 (or \$3,000 Mexican) available for the field work of the ensuing year. They were asked completely to reorganize the budget within the limits of that sum. They were given power to increase or decrease salaries, even to recommend the dismissal of workers. To make their task a more real one, they had to make provision for fourteen new theological students, whom they, as elders, had already approved, who were to be sent to Canton to enter upon theological studies. That is to say from \$3,000.00 Mexican they were to take \$1,400.00 Mexican and yet have \$3,000.00 Mexican left; a genuine problem!

After wrestling, late the evening of the second day they came with a very satisfactory budget. In this experiment we observed several interesting things, one of which was this. One of the five elders was at the time a colporteur in the employ of the mission. In their effort to provide for the theological students, the elders were compelled to close a number of schools and dismiss several colporteurs, reducing the salaries of others. Much to our disappointment, we noticed that the salary and position of this elder-colporteur were left untouched. We felt our scheme, therefore, was in danger of collapse, our experiment a failure. The second day after, however, the elder-colporteur came to us saying:

"This thing does not look right. It is not a square deal."

"What is that?" we asked.

"The fact that we have dismissed other colporteurs and allowed my position to stand. To sit in judgment on my own work does not seem right."

"Granted," we replied, "but what do you propose to do about it?"

"I mean to resign as colporteur," he said. "I would rather be an elder anyhow than a colporteur."

From that day to this it has been an unwritten law in our field that no church officer shall at the same time be an employee of the mission or receive any compensation from mission funds. Out of this experiment has grown a simple but apparently satisfactory form of cooperation under which the Chinese Church has a large voice in the disposition of foreign funds as well as of its own contributions.

How to begin self-support was another of our problems. Ten years ago in the field we are discussing and in the adjacent field there were nine chapels. The total contributions of these chapels amounted to \$96.00 Mexican. The rent and most of the current expenses were paid by mission funds. How to transfer this burden to the Chinese was our problem. After some study we secured from a friend in Baltimore a sum to be used as a loan fund for the purchase of chapels. With this fund we went to each chapel group with a proposition something like this: "The outgo of rental annually is a great

waste. You should stop it. You should own this building and make it your own church home. If you will raise one-half the sum necessary for the purchase of this building we will lend you the other half, without interest, to be repaid by you in annual installments of approximately the rental. As you repay, the money will be again loaned to other groups. You will be helping them as you have been helped—doing unto others as you yourselves have been done by." For the Chinese to secure something for nothing, the use of some money without exorbitant interest was irresistible; herein lay the incentive. We reckoned that, on an average, one chapel each year would be bought. Much to our surprise the very first year four chapels were bought. Our capital was swamped. We secured more capital and continued to buy. To summarize: in five years this fund was the direct or indirect means of purchasing in these two fields fourteen different buildings. The original capital has gone out and came back three times and is now on its fourth round. In other words one dollar has done the work of three, and is beginning to do the work of the fourth. But better still was the incitement to self-help. Had we at the outset asked any one of those groups to pay the rent of its building it would have had a score of reasons why such a proposition could not be considered. From one way of giving they were led on to others until at the end of five years from the beginning of the loan fund those original nine chapels were not only repaying their loans but were bearing all of their current expenses in addition—everything except the preacher's salary.

Self-government and self-support are sought not as ends in themselves but as means to an end, self-propagation. For, until we have secured for the Chinese Church not alone the power itself to live but also such a life as will lead it naturally to propagate itself, ultimately taking possession of the land for Christ, China won to Christ through the Chinese, we have not secured the real thing. Let me emphasize the adjective, a *Chinese* Church. It is not an American, nor an Americanized Chinese Church, but a Chinese Church pure and simple. Were you to enter one of those church services you would see many things which would surprise, perhaps astound you, so different are they in outward form at least from the things to which you have been accustomed. But if the heart of it all be the heart of Christ, if the underlying principles be the principles of His gospel, what matter if the garb be Chinese? Your part at home is to give and to pray; ours yonder on the foreign field as your representatives to disburse as wisely as we are able the funds you contribute; ours to make beginnings, to counsel, to guide and direct the growing Chinese Church; ours, if you choose, to be its brains for the time, and, humanly speaking, to be its spiritual head; yet first and last that Church is to be a Chinese Church. We must decrease as the Chinese Church increases.

Training Bible Teachers for China

BY MARY F. PARMENTER, NANKING, CHINA

Nanking Bible Teachers Training School

TEN years ago a school for training women to become Bible teachers was opened in a borrowed building with only *two* students. Later a semi-Chinese house was rented and the school soon outgrew this. A foreign residence was rented and was outgrown. The Friends' Seminary was rented and outgrown. In September, 1921, the school moved into its own new building, which now contains seventy-eight students from fourteen provinces and representing twenty-two missions.

This Bible School, which is the only one of its grade in China, is seeking to train women *leaders* for the Church. It has a unique place in the Christian movement in China. Most Bible schools for women were opened for widows and other women of mature years who had to begin at the age of thirty or forty to learn to read and write. The graduates of these schools became China's first generation of Bible-women, their age making them the only women suitable for direct evangelistic work. They broke down prejudice, they opened homes, they won souls to Christ; but there was something almost pathetic in the limitations that grew out of their early lack of opportunity. They could become *helpers* but they rarely became *leaders*.

Happily we have fallen upon new times in China. The educational and social upheavals of the last decade have brought to the front the educated Chinese woman and to her has been given a larger liberty. She can earn her own living and enter many professions hitherto closed to her—such as nursing, medicine, stenography, and journalism. It is not strange, therefore, that in girls' boarding schools there are students who are looking forward to giving their lives to evangelistic work. For the first time in the history of China *young* women are free to take up such work, being loosed from shackles of custom which demanded their seclusion. There are no precedents, consequently the question uppermost in the minds of these student volunteers is *how* to do the work to which they feel themselves called. To meet the need for a place of training for these educated young women, the Bible Teachers Training School was opened. The Mission Boards participating in this work are: American Friends Mission; W. F. M. S. of the Methodist Episcopal Church; W. M. C. of the Southern Methodist Church; Foreign Christian Missionary Society; American Baptist Foreign Mission Society; Board of Missions of the Presbyterian Church, U. S. A.; Board of Missions, Southern Presbyterian Church.

This past year there have been twenty-one pupils in the Senior

Department and forty-five in the Junior Department. Our students come from all sections of China. This means long journeys and wearisome travel. Some brave the perils of the sea, others the danger of robbers and bandits, and the discomfort of travel in inland China. One traveled three and a half days by sedan chair, passing the nights in inns, in order to reach Chengtu, from which place she traveled by boat twenty-one days, and passed through the dangerous rapids of the upper Yangtze.

Coming from so many provinces involves great language difficulties. It is not uncommon for a student when she arrives to be



TRAINING SCHOOL STUDENTS STARTING OUT TO DO BIBLE TEACHING

One of these girls is the daughter of an official and has suffered much persecution for Christ's sake

unable to understand a word spoken by the teachers or the majority of the students. In fact one entered last fall who spoke a dialect that was not understood by one in the school. Imagine the loneliness! The tears would flow, but they soon gave place to smiles as she learned to speak mandarin. To obviate this difficulty we have a miniature "Language School" for three or four weeks before the opening of the fall semester.

Students are also from different walks in life. The poor and middle classes are represented and not a few come from the wealthy and official classes—yet the love of God rules in their hearts and they live and study together as one in Christ.

Some are married and have small children. This necessitates the mother's renting a near-by room or two, employing a servant to care for the little ones, and coming in as a day pupil. It is wonderful to see how difficulties can be overcome if there is a strong desire to take this training! One student is the daughter of a man who was one of the Empress Dowager's highest officials during the Boxer outbreak of 1900. The Empress ordered him to send a telegram in her name to the Yangtze Valley, saying "Kill the foreigners." He changed the word "Kill" to "Save," and thereby saved many of the lives of God's servants. He himself paid for this grave act by the loss of his life. His daughter is a most zealous Christian, a fine student, standing at the head of her classes, and is bravely overcoming many difficulties with her little family while she takes this training.

The spiritual atmosphere of the school is most precious. One cannot enter morning chapel or the twilight service without becoming conscious of the spirit of love, joy, praise and worship. Many faces are radiant with His joy. Another marked feature is the spirit of prayer and intercession. They are burdened in prayer for the salvation of their families, and of their own people. Besides four periods of prayer daily one often hears the voice of prayer as one alone, or two together, engage in prayer in the quiet chapel or elsewhere. They know how to pray. God answers their prayers. A recent instance of answered prayer was that of a student whose husband left her some six years ago and had not been heard from since. She prayed most earnestly for him the past year; the whole school joined her in this. A few days before the close of the term she received a letter which showed repentance on his part, and stating that he would come for her on a certain day, take her with him to spend the summer, and bring her back in the autumn to complete her studies.

Our textbook is the Bible. Our purpose is that the students shall really *know* the Book and *love* it; also to *obey* it and to *give* it out to others. Some students come with a sense of ignorance of the Word and a great longing to get deep down into its treasures. Others come feeling that they already know it—that a Bible course must of necessity be very easy. Last fall we heard one testify that when she found she was to study the Gospel of Mark she thought that there was little more that she could learn from Mark,—she had studied it and had repeated the whole book from memory,—but when she saw the assignments on the first chapter she changed her mind. However, *all* soon become earnest, eager, diligent students of the Word of God. The class work is a joy to both teacher and pupil. The Holy Spirit is present as Teacher revealing the things of Christ to receptive, responsive, yielded hearts. The teaching is all in Chinese.

Beside the study of the Bible they are trained in practical work

under the supervision of a missionary who brought to her new position a ripe experience in evangelistic work, out of which had grown the conviction that possibly the greatest need in China was the need for Bible-women that were *different*—so different that they could take the place of leadership and do the work which hitherto had been left to missionaries. Nanking with its four hundred thousand inhabitants, its forty non-Christian educational institutions, its fifteen organized churches, its important stratum of officialdom and its myriads of unevangelized people furnishes an ideal field in which to give the training. The practice work is done in connection with the regular organized work conducted by the various missions oper-



STUDENTS IN THE LIBRARY OF THE BIBLE TEACHERS TRAINING SCHOOL, NANKING

ating in Nanking, and its object is not to practice for the sake of practicing but to make Nanking *different*.

The assignments include services and personal work in hospitals; Bible classes in both boarding and day-schools; evangelistic work for women and children; work in Government Orphanage and Door of Hope. Altogether thirty-six places this past year with an average attendance of over one thousand. They report a number of women and children who have definitely given themselves to Christ; two cases of children suffering real persecution; gratifying progress in learning to pray, to read, to understand the Scriptures. One student has three women who were illiterate in the fall who are now studying Mark in phonetics. One young girl of seventeen who has been converted in one of their Sunday-schools is suffering much

persecution from her family who have commanded her to come to the Sunday-school no more. They have beaten her until badly bruised, have threatened that if she comes again they will hang her up and beat her, if she still persists they will sell her. Her faith keeps bright. She says that as she occupies the same room with her mother and little brothers she cannot pray morning and night but that she arises in the night while they are sleeping for her time of prayer. Seniors are also taken out on an evangelistic trip each year. Two years ago they went in three houseboats to country places where the Gospel was little known.

In one place they were begged to open a chapel. This last year they held a three days' Institute in two out-stations. Each senior received an appointment and was given time for preparation. Some



TEACHERS AND PUPILS IN A RURAL SUNDAY SCHOOL IN CHINA

taught phonetics, some gave temperance instruction, others taught songs, told stories, gave book studies, talks to outside women and visited in homes. The Institute was a great success. In this way light shines in dark places and often a new vision of service comes.

From the beginning to 1921 there were sixty-one graduates; two have died; four are married; the others are engaged as evangelistic workers (27), teachers in Bible schools (16), and teachers in girls' schools (12). Last June twelve more completed their course and entered the service. Twice as many more could have been assigned to places that are pleading for evangelistic workers and Bible teachers for immediate needs.

"The Lord giveth the word. The women that publish the tidings are a great host." We labor on with the hope of seeing this verse fulfilled in China.



MR. AND MRS. SATYAMS, TRAVELING EVANGELISTS OF THE MISSION TO
THE ARISTOCRACY OF INDIA

Mission to the Aristocracy of India

BY REBECCA J. PARKER, LONDON MISSION, TRAVANDRUM, TRAVANCORE

Author of the Life of "Sadhu Sundar Singh"

WITH the development of political aspirations during the last few years amongst the peoples of India are those religious aspirations which in the present day are seeking expression, and in some cases are more than justifying the character India bears of placing religion before all else. Perhaps because the methods adopted have been silent and productive only of good, little is known outside India with regard to the indigenous work of her best Christians, often being carried on in the face of opposition and even under suffering. Such Christians have already discovered that to win India for her Saviour, her own people must take up the work, and do it in those ways most acceptable in approach and method.

The work done during many years for the uplift of persecuted widows by that amazing Christian woman, Pandita Ramabai, is sufficiently known to need no more than a mention here. Indian in its character, it has succeeded as only an Indian could make it succeed; and this noble woman has left behind her a magnificently organized institution which will continue its beneficent work on the plan laid down by her, so long as there is a single tortured widow in India needing to be rescued.

Recently there has risen up a leader of men in the person of Sadhu Sundar Singh, a man now well known almost throughout Christendom as well as in India, China and Japan. He may prove to be the first of a line of Indian apostles specially raised up by God for the salvation of India. So entirely Indian is the Sadhu in person and method of life and work, that he wins the confidence of all and an enthusiastic following everywhere.

It has sometimes been urged that Christianity has as yet, scarcely touched the fringes of the Eastern (as opposed to Western) educated peoples of India. Because of its Western methods of propagation, and by reason of its being adopted by great masses of the depressed classes, it is said that Christianity finds little acceptance amongst the higher castes. Be that as it may, it certainly appears *outwardly* that up to the present there is little to encourage the belief that India is being Christianized.

In this time of crisis India is seeking amongst her own people men and ways of religious approach peculiar to herself, and entirely outside what is regarded as foreign missionary work. Every year sees some new development of this kind, some feeble and doomed to die, but others vigorous and full of life. One of the latter came under the observation of the writer a few years ago, which is perhaps in its way one of the boldest that has been attempted—bold not only because of the object it has in view and the sphere chosen, but because one man thought of it and proceeded to carry it out.

The man is John Chowdhuri the son of a converted Bengali Brahmin, and the sphere is among the aristocracy of India.

India is a continent of many peoples and languages, dotted over with more than 700 independent or semi-independent communities known as "Native States" (Native or Protected), varying in size and importance from the small holdings of a wealthy landowner to the better known States such as Mysore, Travancore, etc. These States are all tributary to the British Government in varying degrees in return for British protection: they have their own rulers who reign in their own right, and often have their own laws, postal systems, coinage, etc. Besides these actual Indian Kingdoms, there are many Indian princes often of great wealth, but no longer rulers of territories, scattered throughout the Empire. There is therefore a large and powerful aristocracy almost entirely non-Christian, which provides a sphere for Christian activity that for centuries has remained untouched.

John Chowdhuri is a man of literary tastes and is on the staff of a well-known Indian paper. For some years he had tried to influence several noblemen whom he knew, and this suggested to him the idea of a wider sphere. Perfectly understanding the people he desired to work amongst, and in nowise dismayed by their high status

or the immensity of the task before him, he no sooner conceived the idea than he began to make it a matter of persistent prayer.

In December, 1911, Mrs. Chowdhuri lay very ill and near death. On December 10th whilst King George was being acclaimed Emperor of India in Delhi, Mr. Chowdhuri, overcome with grief, retired to his room to pray. As he prayed for those he loved he suddenly became overwhelmed with the thought that at that very time such large numbers of Indian royal personages who knew not Christ were assembled together. In his own words: "I knelt long in prayer. I was impelled to pray for the crowned heads of India, many of whom were in Delhi at that moment."

Soon afterwards Mrs. Chowdhuri had a vision in which she beheld many rajahs and nobles being cast out from the presence of God. This vision caused her husband to think deeply on some plan for reaching the hitherto inaccessible aristocracy of India. A few days later Mrs. Chowdhuri died, and from that great personal sorrow was born the resolve to carry the Gospel at all costs into the palaces of the highest in the land. One day as he was praying he thought he heard a voice bidding him, "Take up this work yourself," and coming out of his room he called his motherless children around him and told them he



MR. JOHN CHOWDHURI

Founder of the Mission to the Aristocracy
of India

had received a call from God to work voluntarily amongst the aristocracy of India. It is interesting at this point to note that every one of these children, even to the youngest, is as keen on this work now as is Mr. Chowdhuri himself, and all render help wherever possible.

In 1913 with no funds except what he could spare himself Mr. Chowdhuri invited the sympathy and cooperation of a few friends, and made a start, realizing at the time that great delicacy was needed in carrying out his design. He made no mistake when he took the nobility on the line of their own lives, and made the events of state and family occasions for congratulations and expressions of sympathy. A royal birthday, sickness or death, flood or famine, the investiture of the Brahmin holy thread were all opportunities of presenting the claims of the Prince of Peace. With his own hand, and in the name of the friends who now formed the "Mission to the

Aristocracy" Mr. Chowdhuri wrote letters enclosing illuminated texts, Testaments and Christian literature to all the highborn of India wherever opportunity offered. The noble personages so approached are now too many to enumerate, but by the efforts of this one man during the past eight years, some thousands of letters have been written, and the Gospel has thus obtained entrance all over India into the palaces of the highest.

That these approaches have been regarded favorably is proved not only by the acceptance of the Christian literature sent and gracious replies always accorded, but also by voluntary donations given again and again in aid of the work. A few instances recorded by Mr. Chowdhuri may give some insight into the charming way in which he approaches these noble personages and wins from them gracious responses.

"Rajah Bhujangarow Bahadur of Ellore... translated the Gospel into Telugu. The Mission presented him with a gold locket containing the effigy of Christ as an acknowledgment. That day the Rajah sent a letter to the Mission testifying to his faith in Christ."

"When the Maharajah of Kolhapur lost his son by an accident two consoling texts were sent, for which he telegraphed his thanks."

"Letters of congratulation have been sent to many titled Indians who have received Government and Birthday honours. Two Scripture texts accompanied the letter to Lord Sinha when he was raised to the (British) peerage."

Early this year Mr. Chowdhuri was joined by Mr. Satyams, who with his wife had already done excellent work in the Godaveri District, where they made frequent evangelistic tours in their house boat along the canals and rivers to reach distant villages. Mr. Satyams was the son of a wealthy Brahmin landowner, and as a boy was often sent to play in the fields where his elder brothers directed agricultural operations. One day he discovered a stone shaped roughly like the symbol under which one of the Hindu gods is worshiped, and taking it home he prayed daily to it demanding of it many gifts, but chiefly that of a good life. Receiving no answer to his prayers, in disgust he threw away his newly-acquired god. The story of how he searched and found the Rock of Ages in place of his stone deity is a romance too long to relate. But with such rich experiences this high-caste and highly educated Christian has brought reinforcements of devotion and enthusiasm to this work amongst the aristocracy of India.

The Indian Bishop of Dornakal, himself a leader in the employment of an unpaid ministry in his own diocese, declares: "The Indian Church is truly awaking... there is a keen desire on the part of many of India's sons to undertake new tasks for the Master, and to attempt new enterprises for the spread of the Kingdom of God in this land."

Christianity in China—Present and Future

Extracts from Addresses and Reports at Shanghai

SELECTED BY MILTON T. STAUFFER, NEW YORK

Editor of "The Christian Occupation of China"; Educational Secretary of the Student Volunteer Movement, U. S. A.

THE CHINESE CHURCH AND THE MISSIONS

“FOR many years missionaries have been committed to the position that the Christian Church should become naturalized in every country in which it is found. The difficulty is that while there has been agreement in theory, too little has been actually done to put it into operation.”

DR. C. Y. CHENG, *Chairman of the Conference.*

* * *

“We can no longer regard the Church in China as though it were a kind of appendage to the Church in the West. The missionaries who really hold sway among Chinese Christians today are those who have given themselves most freely and fully in love and trust to their Chinese brethren and sisters. The measure of our Christian surrender as foreign missionaries will be the exact measure of the Chinese desire for foreign cooperation.”

R. K. EVANS, *Peking University.*

* * *

“The Chinese Christian Church must be a worthy teacher of the Bible—not for the purpose of propagating any particular school of theology or any denominationalism but with the sole purpose of helping the Chinese to understand and to live according to the will of God and to find the Eternal Life. She must herself have a genuine faith in the Bible as the Word of God. This faith must manifest itself with unmistakable clearness in perfect confidence in its impregnability. She shall not fear, but, on the contrary, welcome scientific investigation..... Not the Bible alone, but all the teachings of the Church, she shall gladly submit to true scientific tests and trials. She shall stand by the seeker of truth and bend over the reverent inquiring hearts as a divine pedagogue sent from God, with dauntless courage and divine patience to teach and guide as the Master used to do when he said to His disciples, ‘Come and see.’ ”

Commission on The Message of the Church.

* * *

“All currents of thought and feeling which are moving the Orient and the Occident are now pouring in confusion across the mind of the New China. It seems to be more than a mere intellectual awakening. It amounts almost to an intellectual revolution. It has created keen dissatisfaction with things as they are and has led to a

questioning of every source of authority and every dogma. It is more than a seeking for new knowledge: it represents in countless cases a changed point of view, a new mental attitude. New methods of research are being applied to all kinds of subjects. The traditions, practices and customs honored by time, if they do not meet the exigencies of the day, are cast aside. All this presents to the Christian movement in China and in other lands not only a real problem but likewise a marvelous opportunity." JOHN R. MOTT.

* * *

"Since Christian education was begun in China the realm of education has been entered on a large and rightful scale by the government. The function of the Christian Church at this stage is therefore defined as that of the duty of concentrating, through its educational system, on the development of a strong Christian community for the purpose of making China, so far as possible, a Christian nation. The study which your Commission has made, has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this shall be the case or not will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years, and the generosity with which it is supported by gifts from Christian lands.....If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive and fundamentally Christian, then we may hope to see the time when the religion of Jesus will be the religion of China."

Educational Commission.

* * *

MESSAGE OF THE CHINESE CHURCH*

The United Church. (a) We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

(b) We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.

(c) Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

(d) We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be attained through solid unity.

(e) Therefore, in the name of the Lord, Who prayed that all may be one, we appeal to all those who love the same Lord to follow His command

* (The Commission on this subject was composed entirely of Chinese Christian church leaders, men and women. Their report constitutes a fearless and stirring challenge to us of the West.)

and be united into one Church, catholic and indivisible, for the salvation of China.

(f) We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the Churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

(g) We confidently hope that the Church of China thus united will be able to stand as an impetus to the speedy healing of the broken body of Christ in the West.

The Indigenous Church. (a) We Chinese Christians do hereby acknowledge that the Church is the spiritual home of Christians where we receive a spiritual nurture which should not be alien to the racial inheritance and spiritual experience of our people.

(b) We register our appreciation and gratitude for the devoted and self-sacrificial service of the missionaries who have helped to build up the Christian Church in China, and for the Churches in the West which have made the service of these missionaries possible.

(c) But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China.

(d) We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty today.

(e) The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity—a Christianity which does not sever its continuity with the historical Churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

(f) Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support, through persistent practice, fearless of experiment and failures, to reach the goal of self-government, and through religious education, an adequately trained leadership, and devoted personal work, to attain the goal of self-propagation.

(g) We declare further that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what should be the forms and organizations and method that are the most practicable and helpful for the establishment of an indigenous Church.

(h) We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments.

(i) We confidently hope that time will soon come when the Church of China will repay in part of that of which she has bountifully received from her mother Churches in the West, the loving tribute of the daughter—contributions in thought, life and achievement for the enrichment of the Church Catholic.

Study of the Word of God. (a) We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

(b) We do hereby express our appreciation of the patient, persistent and diligent work of those servants of God who made the Bible known unto our people.

(c) We are fully conscious of the fact that the Chinese Church as a Church is yearning for a Bible for the Chinese which is the work of the Chinese. Just as the English Bible is the work of English scholars and the German Bible is the result of the labor of German men of God, so the Chinese need a version of the Scriptures which is a product of the reverent scholarship of the Chinese race.

From the experience of our work and the rapid advancement of learning and in view of the future task of the Church, we have come to the conclusion that we must have an indigenous version of the Holy Scriptures just as we need an indigenous Church.

(d) We, therefore, call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith and to gain strength for Christian service.

(e) And, secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to its thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of the Word of God, in our noble Chinese tongue, so that the people of China shall share in full measure with the people of the West the splendor and joy of the Truth.

Social Regeneration. (a) We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all-pervasiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

(b) We also believe that sin is fundamentally an individual problem but it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being, or of any group, is unacceptable to the righteous and loving God.

We take this occasion to express our appreciation of the various forms of social service which have been rendered to our people through the earnest efforts of the servants of God and sustained by the generous support of the Faithful in the West.

We confess our failure to meet adequately the social needs of the Chinese people thus far.

We are further conscious of the ever increasing and crying need of the social regeneration in China today. We recognize that a thorough-going application of Christian social teachings is of primary importance.

We hereby call upon the whole Church to proclaim the justice as well as the love of God, and to apply Christ's teaching of justice as well as that of love in our social life.

We hereby call upon the Church to mobilize all her forces to work for the regeneration of the home, of economic conditions of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the Church may suffer, so that we may hasten the speedy coming of God's Kingdom and the full realization of His will on earth as it is in heaven.

International Brotherhood. (a) We Chinese Christians believe that God has made of one blood all nations that may dwell on the face of the earth and that He is no respecter of persons or of nations, but the loving Father of all.

(b) We express our appreciation of the manifestation of international brotherhood through the missionary effort of the last century in China, but we at the same time express our deepest regret for the unfortunate circumstances through which Christian work has been introduced into China and that the history of the Church of China has been darkened by the association

with the repeated incidents of national humiliation which have been one of the greatest obstacles to the speedy evangelization of our race.

We as a Church, confess her failure to stay the hands of the so-called Christian governments of the West in their unchristian exploitation and aggression upon the sovereignty of China.

We firmly believe that the teaching and the life of Christ have taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With Him nothing is impossible.

(c) We hereby call upon everyone who serves in the Christian Church in China to seize every opportunity of promoting international friendship and to fight together against any international injustice.

(d) We further believe that the starting point for genuine internationalism is afforded by the providence of God within the Church of China, in the development of which different nations have heretofore had a share.

(e) We express our appreciation of the good examples of international comity and cooperation among the missionaries of different nationalities and especially to the increasing effort for Union work in educational and medical service. We confess at the same time that the relationship between foreign missionaries and the Christian workers, partly due to almost unavoidable circumstances, and partly due to human weakness, has left much to be desired. We are voicing the sentiment of the loyal and devoted servants of the Church in all parts of China to ask for a more vigorous effort on the part of missionaries to improve the conditions, to emphasize Chinese leadership, to sacrifice individual preferences and such national and racial prejudices as have in many instances retarded the speedy formation of an indigenous church in China. We also call upon Chinese Christian workers to study the problem of cooperation and to be persistent and patient as to their faith in its practicability, for only through cooperation can the great task of the evangelization of China be accomplished.

(f) We as a Church believe that God has a special mission for each nation on this earth, that each nation has a definite contribution to make to the progress and enrichment of humanity; that China, which has been preserved by Him throughout these ages as an independent and sovereign nation has her distinct destiny and contribution to make to the world; that in the present world conflict and restlessness and under the yoke of accumulated national humiliation, we Chinese Christians feel as one with our fellow citizens that we must turn to somewhere for genuine love as the only solution for the present international situation. Therefore, we call upon the whole Church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to her unfettered opportunity for development and growth, and that the Church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek.

(g) Furthermore, we call upon all Chinese Christian pastors and other teachers to Christianize the rapidly developing national consciousness that we as a nation may be a witness to the whole world of the wonderful gift of the peace-loving nature with which God has endowed our race.

Evangelism. (a) We Chinese Christians declared that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature.

(b) We express our appreciation for the work of the missionaries who through untold difficulties have blazed the way and laid down the foundation of a great structure for national evangelization and for the Christian Churches

in the West through whose faithful support the missionary work has been developed and attained its present growth.

(c) We confess with humiliation that we Chinese Christians have fallen short in thorough-going efforts to carry on the noble task which is ours.

(d) In view of the small percentage of Christians in proportion to the population, the vast extent of territory where darkness still prevails, and the lack of indigenous and vigorous presentation of the Gospel to the various classes of society, we sense the appalling need of a thorough-going evangelism.

(e) We hereby call upon all the followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs to evangelize every part of China.

(f) We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian Church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord. We also emphasize that the evangelical faith which we proclaim is also the faith of an abundant life which actually manifests God's love as revealed through Jesus Christ and which is being continually revealed and witnessed in our hearts by the Holy Spirit.

(g) We take this opportunity to state our religious experience in our own tongue and in our own way as a summons to this evangelical faith from the Chinese Christians to their non-Christian fellow-citizens.

TO CHRISTIANS OF OTHER LANDS.

"An overpowering sense of the joy and strength of fellowship in Christ has come to us who are gathered in a national conference representing more than one hundred and thirty Christian bodies in China. It has been given to us to catch the vision of a wonderful united Chinese Church bound together in the service of the Master in this great land where the laborers are all too few and the harvest so plenteous. Yet we find that this great desire of our hearts—as always the work of our hands—is hindered by the tragedy of division among the Christians of the world. While standing for the principle of indigenous Christian Churches, we do not seek isolation and separation from the Mother Churches, but we ask that they shall strive for unity among themselves so that we in China may be able also to unite and bear undivided witness to the mighty works of God.

"Surely, the salvation of the human race calls for nothing less than a world program and is a task which in itself points to the danger and sin of longer perpetuating the spirit of division among the children of a common Lord. We ask therefore that our brethren in every land shall strive for that perfect unity for which Christ prayed when He said, 'that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me.'"

Closing Message of the Conference.



ASSEMBLING FOR ANNUAL MEETING IN WEST GARFIELD DISTRICT, MONTANA

Denominational Cooperation in Montana

BY REV. G. CLIFFORD CRESS, LEWISTOWN, MONTANA

Secretary of the Home Missions Council of Montana

THE beginnings of Christian work in Montana were not unlike those of other American states. With the discovery of gold in the 60's came a mad rush of miners, prospectors and the usual transport forces. The first preaching by a Protestant minister was in the gold camp at Virginia City. For about twenty years mining was the leading activity in the state and the major denominations were found at the principal camps, preaching, teaching and rendering such service as the times and conditions would permit.

Agriculture was slow in its development. In a few fertile valleys the pioneer farmer turned the sod and reaped good harvests. Streams were turned into irrigation ditches and scattered but permanent rural communities were developed in southern and western Montana. Most of the settlers were from Missouri, Kentucky and other central states. They brought their faith with them and established churches patterned after those they had left in the homeland "back East" or "down South." These straggling churches had no regular ministry but were visited occasionally by traveling missionaries and farmer preachers. By 1880 there were several denominational state-wide organizations.

Following the mining era came the period when the live-stock interests of the state dominated all other activities. The Federal Government by a series of military campaigns had broken the power of the Indians, thus making it possible to utilize the great prairies for grazing. Vast herds of cattle were trailed into the state from the plains of Kansas, Indian Territory and Texas. During the 80's and 90's, population increased but not rapidly. The cattle industry requires wide ranges and the people engaged in it shift about constantly. Consequently these two decades did not witness any great church program. Every denomination was making slow gains and strengthening its forces. There was very little over-lapping of mis-



A SOD SCHOOL HOUSE IN SHERIDAN COUNTY, MONTANA

Until the work was started by the Home Missions Council there was no Sunday-school here for children

sionary effort in the first forty years in the state and there were no conscious efforts at cooperation. This state which is as large as the combined areas of Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware and Maryland, had only a sprinkling of population. There were few railways, almost no graded roads, no telephones and the scattered and shifting population had small chance for mutual acquaintance and plans. Each denomination with whatever funds and men were available did what seemed best under the frontier conditions then prevailing.

Later when five great railway systems had entered the state, came a vast activity in agriculture. "Dry land farming" experiments that had been tried in Russia, South Africa and Australia,

were applied to Montana. Amazing crops were produced by this new method of tillage. The railroads were anxious for increased tonnage and began a nation-wide campaign of advertising for agricultural settlers. Several hundred thousand people, bitten by land hunger and thrilled by the glowing offer of free homesteads of three hundred and twenty to six hundred and forty acres each, rushed into this vast state between 1900 and 1915. It was one of the most spectacular colonizing schemes ever put on in America. New towns developed in a single year. Old counties were divided and subdivided. Schoolhouses, roads, bridges, fences, elevators appeared in bewildering numbers. Unheard of crops were harvested and money



THE FIRST MEETING AT TIMBER CREEK SCHOOL HOUSE

A Sunday-school was organized and religious work was started

was plentiful. Then the war broke out in Europe and prices rose. The Montana field was flowering in a mad profusion.

This intensive era of agriculture coincides with the era of denominational competition in the state. Glowing accounts reached the Home Mission boards in eastern cities and secretaries came in squads to look over this new promised land of magnificent distances and unequalled opportunities. The land was booming. Everywhere one turned he heard the voice of optimism and of fabulous possibilities that were about to make Montana the wonder of the world. Church leaders felt the contagion of this boom condition. The day for action had arrived. Every bishop, superintendent, or secretary, was eagerly buying up the opportunity to plant missions in every new town that gave promise of growth and importance. In those days each religious leader did that which was right in his own eyes. There was no coordination of effort.

By 1915 anyone traveling through this state could see on every side the evidences of unrelated denominational programs. Small communities with only a handful of people had anywhere from two to six different meeting houses. Missionaries traveled about in overlapping circuits. The frequent canvasses for funds to erect buildings seemed almost epidemic. Most of the missionary boards after a few years began to press these mission churches to undertake self-support. Local church finances in the smaller communities created much irritation and dissatisfaction.

In January, 1918, Dr. Lemuel Call Barnes, chairman of the Committee on Comity and Cooperation of the Home Missions Council, presented a working plan to the Council known as the Every Community Service Endeavor. The Council adopted it and about a year later offered it simultaneously to five different western states. It was a new conception of denominational cooperation. Certain helps were promised to that state in which five major denominations should first agree to try out this plan. Montana was the first state to qualify. The denominations were Methodist Episcopal, Disciples, Presbyterian, Congregational, and Baptist. Later the Methodist Episcopal South, Protestant Episcopal, Evangelical Association, United Evangelical, United Brethren and a few groups of Lutherans, joined in the movement.

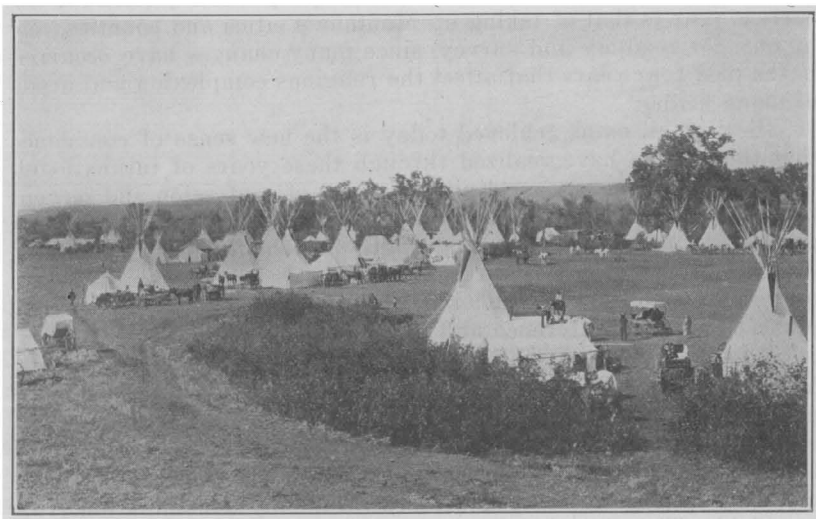
In July, 1919, the first meeting to study this proposal met at Miles City, with Dr. Barnes and Dr. Alfred Williams Anthony of the Home Missions Council, who undertook to interpret these proposals to the church administrators assembled. The plan proposed included action by all the cooperating bodies in such a manner as to conserve denominational ideals and organizations. There was to be no merging of denominations and none were to be eliminated. The object was to secure a competent ministry in every community in the state by such methods of adjustment as the denominations themselves might make. Union churches, undenominational community churches and federated churches, were not approved. Denominations were to be strengthened, not weakened.

The conference composed of over fifty delegates divided into three groups and for ten days toured the state to observe at first hand the concrete problems to be met. They re-assembled at Helena and were joined by other denominational representatives here. Practically every state executive, many district representatives and national secretaries, were present.

There was a unanimous agreement that the proposals were sane and workable. Then followed several tense days as the whole state was carefully passed under review by the entire body. Every area in the state fell under one of three heads: (1) Fields requested by but one denomination, thirty-nine were thus assigned and every denomination present gave approval to these allocations. (2) Fields

requested by more than one denomination, thirty-nine were adjusted satisfactorily or were assigned to two or more bodies. (3) Fields unasked for by any denomination. There were twenty-nine such areas, some of them as large as fifty miles square, which had inadequate religious privileges or none whatever. Each of these fields was assigned to some denomination for immediate care.

All of the denominations agreed to respect the allocations of the others. No denomination was to enter into competition with others or to enter new fields without due notice and approval. An organization known as the Home Missions Council of Montana was set up with officers and an executive committee to continue the work.



A TYPICAL CAMP OF CROW INDIANS, ASSEMBLED FOR A "JESUS MEETING" ON THEIR RESERVATION IN MONTANA

During the following year the executive committee met every three months. Adjustments were made. Surveys were put on. Allocations were modified and differences were composed by conferences. The Council is not an ecclesiastical organization and has no authority to enforce any decision and it is not a state-wide federation of churches. Neither is it a standing comity committee. Many attempts at cooperation in the past have been wrecked by standing comity organizations. The Montana Plan calls for a new committee for every case involved and after it has reported it automatically ceases to exist. During the three and one-half years that the plan has been working there has not been one case where harmony has not been secured.

Annual sessions have been held with as many called meetings as have been necessary to meet the needs of the state work. Reports

are made in writing and each denomination with the utmost candor outlines its plans, special features and forces of men and money. The men have learned to trust each other. It seems unthinkable that any official would take undue advantage of another. At the fourth annual meeting held in November all the original bodies were represented and there was not a single suggestion of giving up the experiment. It was a unanimous conviction that the Council should devote its fourth year to an intensive study of realignment of areas and circuits whereby the workers now under appointment could cover wider areas with less travel and expense. Denominations having similar faith and organization are planning mutual exchanges of many fields for added efficiency. Another proposed objective for the current year is that of taking up Montana's cities and counties, one by one, for re-study and survey, since many changes have occurred in the past four years that affect the religious complexion and needs of many fields.

Best of all gains achieved today is the new sense of confidence that the leaders have realized through these years of intimate fellowship. The frequent meetings are times of confession and fervent prayer for each other. We have discovered that the task is far greater than our combined strength is able to meet. We have demonstrated that in actual results more souls can be won to Christ, more Christian service rendered with less expense by the simple plans of mutual conference and agreements.

The evils so freely predicted of our efforts have not appeared. We are pledged to absolute fairness in dealing with the smallest group in the state. The right of the least denomination to expansion and unhindered self-determination is unchallenged. No one is estopped in programs of aggressive service. The Council has never made a decision involving a withdrawal of any denomination from any field. The state is large and the needs greater than all combined can meet. New work is launched with the knowledge and approval of all the cooperating bodies.

We do not feel that we have solved all our problems, but that a new and hitherto untried principle of "working together" has been discovered by Dr. Barnes and Montana is giving it an unprejudiced try-out. It gives us harmony without negative action or compromise of principle. It has shown the way for unity of action while developing new intensities of denominational loyalty. It achieves results not by mandatory methods enforced by authority but by purely spiritual forces. Its cohesive energy lies in the simplicity of its ideals, its spiritual quality and approved soundness from social and business viewpoints. It is built on the basis of a larger service and a fuller recognition of the higher unity of believers than that conceived of in plans involving organic union. It is purely a missionary program without legal elements and is genuinely fraternal.

The Educational Commission to China

A Review of the Report By T. H. P. Sailer, Ph.D., New York.

IN April, 1915, the China Christian Educational Association passed a resolution declaring that there should be "a careful study of the higher institutions of learning by a commission of experts." The China Continuation Committee approved this action. There were several reasons for this vote. Missionary education in China was begun by a number of different agencies, American, British and Continental. While there was no unworthy spirit of competition, yet the schools were placed according to denominational exigencies, very much like churches in America, rather than according to a single unified plan. As a result, just as sections in America are over-churched and others are under-churched, so relatively to the resources available, there were sections in China that were over-schooled and others that were under-schooled. The fraternal feeling among missionaries tended to mitigate some of these difficulties, but there was still an obvious danger of duplication that a commission from without might help to remove.

In the second place, many of the schools had been established by missionaries whose educational ideas would today be considered decidedly old-fashioned. It has been a commonplace for missions on the field to appoint as heads of schools men with college and theological training who had never studied educational theory nor done an hour of classroom teaching. Schools of this kind, especially when understaffed and scantily supplied with funds, are not apt to keep abreast of educational progress.

Time was when even these schools were better than any of their non-Christian competitors who taught only the Chinese classics by archaic methods. But since the Empress Dowager abolished the old-fashioned examinations in 1905, modern schools have been cropping up everywhere and steadily improving in quality. More recently, Chinese students have been returning from Japan, America, and Europe, in some cases with advanced degrees in education. Chinese educators have studied the best methods of other countries and their schools are in certain ways beginning to surpass even the best missionary institutions. This gives an entirely different slant to the whole problem. Many missionaries realize these difficulties, but few have time to study them in the large. Overloading tends to make conscientious workers narrow in their outlook, and the average educational missionary is heavily overloaded.

For all these reasons it was felt that a commission of sympathetic experts might be a great help in bringing to bear a detached judgment and presenting the situation in proper perspective. War con-

ditions contributed in delaying the response to this appeal, but in August, 1921, the Commission sailed from Vancouver.* As a whole it represented very varied and high-grade experience. The members reached Peking in the middle of September, began investigations at once, and on this basis outlined their plans. Having had the privilege of attending many of their sessions, the writer can testify that the Commission was absolutely open-doored to evidence of all kinds, and that it was indefatigable in visiting schools of every type, organizing conferences with educational workers, and discussing the resulting impressions. There was a happy combination of harmony in spirit and purpose with the freest and most uncompromising debate. Early in October the Commission divided into two groups which covered different sections of the country, and towards the end of November settled down in Shanghai for discussion of data and final conferences lasting two months. For such complex problems the time was unfortunately brief. On the other hand, there probably has never been a missionary investigation conducted so ably and thoroughly.

The result of all this is a report which was rated by Mr. J. H. Oldham as "the most notable contribution to missionary literature that has ever been made." Mr. Oldham is thinking, of course, of the literature of missionary policy.†

The introduction calls attention to some important facts. In the first place, the growth of government and private schools signifies that as far as missionary schools are concerned "there is no longer any possibility of successful competition on the basis of numbers. That contest is over and the schools established by the Chinese in the last fifteen years have won it. Henceforth the Christian schools must base their claims on quality alone." Elsewhere the striking statement is made that Protestant schools represent approximately one-twenty-seventh of the present educational effort in China, the Roman Catholic another one-twenty-seventh, schools under private Chinese auspices five-twenty-sevenths, and schools under government auspices twenty-twenty-sevenths. This will come as a shock to those who have been accustomed to think of the Chinese as largely dependent upon missionaries for Western education.

* The Chairman was Dr. Ernest D. Burton, of the University of Chicago, who had made a survey of missionary education in China ten or twelve years previous. The other foreign members were President Kenyon L. Butterfield, of Massachusetts Agricultural College; Dr. William F. Russell, Dean of the College of Education of Iowa State University; Prof. Percy M. Roxby, of the University of Liverpool; and President Mary E. Woolley, of Mt. Holyoke College. Bishop F. J. McConnell, of the Methodist Episcopal Church joined the Commission at the end of November, and was present at the final discussions. The following members represented the missionary body in China: Dr. E. W. Wallace, General Secretary of the West China Christian Educational Union; Mr. H. B. Graybill, Principal of the Middle School of Canton Christian College; Dr. J. Leighton Stuart, President of Peking Christian University; Miss Clara J. Lambert, Principal of the C. M. S. School for Girls in Foochow; and Mrs. J. Lawrence Thurston, President of Ginling College for Women. Dr. Frank D. Gamewell and Rev. E. C. Lobenstine were ex-officio members. In addition, there were three Chinese members: Dr. P. W. Kuo, President of the National South-eastern University; Dr. Chang Poling, President of Nan Kai College; and Miss Y. T. Law, of the True Light Middle School for Girls in Canton.

† The Report covers over four hundred pages and can be obtained from the Committee of Reference and Counsel, 25 Madison Avenue, New York City. It is intended for students of missionary education and is not a popular statement for laymen, but anyone interested in the enterprise ought to be interested also in its broad conceptions and conclusions.

Again, the rising spirit of nationalism has affected the situation. "It must be remembered that Chinese Christians are Chinese as well as Christian, and that the very patriotism which Christianity tends to produce will draw them away from the school whose atmosphere is foreign and to one that is Chinese. It is not wise to compel them to choose between these alternatives. The Christian school must become as rapidly as possible thoroughly Chinese as well as thoroughly Christian, if it is to attract students or win the financial support of the Chinese." The developments referred to by these quotations are recent, but they have come to stay and to grow.

The Commission states that the principal immediate objective of Christian education in China is the creation of "a Christian community characterized by physical health, financial strength, keen and broad intelligence, high character, and spiritual power; a community endowed with the power of self-development, but abounding also in good works to those that are without" (XV). The more commonly quoted objectives of education are means to this end. The contribution of Christian education is to be made in four ways: by bringing in significant personalities who can illustrate the application of the Christian message to personal and social life; by creating institutions and agencies by which the message may be perpetuated and applied; by demonstrating methods of service; by training those who shall ultimately make the Chinese social order Christian (p. 72).

The Commission is highly appreciative of the service that has been rendered by educational missionaries and institutions. Its function, however, was to indicate weaknesses and suggest improvements. The most characteristic weakness of missionary education it finds to be the lack of centralized organization for the discovery and execution of unified policies. Individuals are doing high-grade thinking, and the office of the China Christian Educational Association is active in diffusing these ideas, but there is no adequate general staff with time and ability to work out problems, direct effort to the weakest spots, such as teacher training, and help create a supervisory force, both to disseminate and collect ideas. The result of this lack is considerable duplication of functions, especially among the higher institutions, and, on the other hand, a neglect of certain obvious moves because there is no agency to mobilize the resources. The recognition of these needs by thoughtful missionaries has led to the formation of educational associations covering almost every province of China, a development which other mission fields would do well to imitate.

But all this has been far short of the ideal and there was need of an authoritative statement from an outside body commanding respect, to bring the matter home. The Commission recommends the creation of a national board of Christian education, with four departments: higher, elementary and secondary, religious, and extension and adult education, each with its own council and secretary, and

with coordination of effort as its main function. Boards of Christian education are urged for each province or small group of provinces, to secure minimum essentials, regular supervision, continuous study of problems, and adequate methods for testing results. These should have large power delegated to them by the missions and ecclesiastical bodies. The limited resources at the disposal of missionary schools must be employed with the view to the best missionary strategy. This is especially true in the field of higher education. The Commission finds sixteen missionary institutions claiming to do work of college grade, with enrollments in this grade of from less than twelve to about three hundred students. It concedes that for the immense population of China this number is not large, but holds that "in view of the total available resources, the maintenance of all these schools with their present variety of courses and consequent duplication of effort for a limited number of students, is unjustifiable economically. Some of these schools should be closed or their character changed." Later it makes some specific recommendations as to changes in missionary colleges.

The Report contains chapters on all the different types of missionary education. All are of consuming interest to the student of missionary policies. It is stimulating to have the judgment of such experts as Dean Russell on the training of teachers, and of President Butterfield on agricultural education. There is a chapter on education in the social application of Christianity, and discussions on the place of law, engineering, and journalism in the Christian curriculum. All is on a high plane of Christian and educational thought. Among the recommendations are those for an institute for educational research, a higher grade of theological training, an institute for social and economic research, that special efforts be made to attract younger Chinese of ability to the work of the Church, and that the qualifications of educational missionaries should be passed upon by a committee of experts before they are sent to the field. Many readers might pick out similar lists that would seem more striking. At the close there is a summary of all the recommendations, which are finally reclassified, first, according to expense, and finally, those involving large expense, according to urgency. At the head of this list stands the strengthening of the China Christian Educational Association. Other prominent items are the establishment of normal schools and the conclusion of the building programs of institutions having yet no permanent plants. The Commission estimates that in order to carry out this program of advance there would be needed a capital outlay of \$7,000,000 gold for land and buildings, and a subsequent annual expenditure for maintenance of \$1,000,000. The cost of an effective program of Christian education in China seems small compared with some of our other luxuries.

Judson's Missionary Message

A Translation from Dr. Judson's First Tract for the Burmans

Appendix 2 in Edward Judson's Life of Adoniram Judson

THERE is one Being who exists eternally; who is exempt from sickness, old age, and death; who was, and is, and will be, without beginning and without end. Besides this, the true God, there is no other God.

The true God is diverse from all other beings. Uniting three in one, God the Father, God the Son, and God the Holy Ghost, these three are one God. God is a spirit, without bodily form.

Although omnipresent, it is above the heavens that He clearly discloses His glory. His power and wisdom are infinite. He is pure and good, and possessed of everlasting felicity. Before this world was made, God remained happy, surrounded by the pure and incorporeal sons of Heaven.

In order to display His perfections, and make creatures happy, God created the heavens, the sun, moon, and all the stars, the earth, the various kinds of brute creatures, and man. The first man and woman, at their original creation, were not liable to sickness or death; they were exempt from every kind of evil, and their mind was upright and pure. Afterwards, because, by violating the command of God, they transgressed against their Benefactor, the sum of all perfections, beyond compare, the light of the divine countenance disappeared, and those two, together with all their posterity, became darkened, and unclean, and wicked; they became subject, in the present state, to sickness, death, and all other evils; and they became deserving of suffering, in the future state, the dreadful punishment of hell. Thousands of years after mankind was thus destroyed, God, being moved with compassion for man involved in misery, sent to the earth, the abode of man, God the Son.

The circumstances of His being sent were thus:—God the Son, uniting the divine and the human natures, without destroying or confounding them, in the land of Israel, and country of Judea, in the womb of a virgin, was conceived by the divine power, and was born. This God-man, who is named Jesus Christ, being man, endured in our stead severe sufferings and death, the punishment due to our sins; and being God, is able by virtue of having endured those sufferings, to deliver all His disciples from the punishment of hell, redeeming them with His own life, and to instate them in Heaven. On the third day after Jesus Christ suffered death, His soul reentered his body, and He lived again. For the space of forty days He remained, giving instruction to His disciples, after which He commissioned them thus—"Go ye into all countries on earth, and proclaim the glad news to all men. He that believeth in Me, and is baptized, shall be saved; he that believeth not shall be condemned." Then, in the presence of many of His disciples, He

ascended into Heaven, and took up His abode in the place where God displays His glory.

According to the final command of Jesus Christ, His disciples, beginning with Judea, traveled about through various countries and kingdoms, and proclaimed the glad news; and many believed, and became disciples of Jesus Christ. The true religion afterwards spread into the countries of the west; and now to this country of Burmah, among the countries of the east, a teacher of religion, from the country of America, has arrived, and is beginning to proclaim the glad news....

A disciple of Jesus Christ is one that is born again; the meaning of which is, that the old nature, which is successively inherited from the first man and woman, begins to be destroyed, and the new nature, which is implanted by the Holy Spirit, is obtained. The unrenewed man loves himself supremely, and seeks his own private interest. The renewed man loves the true God supremely, and desires, that the divine glory may be promoted. He loves all others, also, as himself, and seeks their interest as his own.

The desire of the unrenewed man is to enjoy sensual pleasure, worldly wealth, fame, and power. The renewed man's desire is to be pure in mind, to be replete with grace, to be useful to others, to promote the glory of God, and to enjoy the pure and perpetual happiness of Heaven.

The unrenewed man, influenced by pride, hates the humbling religion of Jesus Christ. When seized with alarm, he endeavors to perform meritorious deeds in order to make atonement for his sins, and obtain salvation. The renewed man, knowing surely that man, having sinned against God, and contracted great guilt, cannot perform meritorious deeds, firmly fixes in his mind that it is on account of the God-man, Jesus Christ alone, that sin can be expiated, and the happiness of Heaven obtained; and therefore, through supreme love to Jesus Christ, and a desire to do his will, endeavors to avoid evil deeds, and to perform good deeds only, according to the divine commands.... He who is renewed and becomes a disciple of Jesus Christ, in the present life, is acquainted with true wisdom, and attains the state of a Thautahpan (one that has acquired a new and excellent nature, which will issue in final salvation). And when he changes worlds, his soul having obtained the pardon of sin through the death of Christ, will, through the grace of God, enter into the divine presence....

On becoming a disciple of Jesus Christ, receive baptism in water. Afterwards, in memory of His flesh and blood, which He gave for the sake of His disciples, reverently, from time to time, eat bread and drink the fruit of the vine. Use all diligence that your relations, and neighbors and countrymen, who are not disciples of Christ, may be converted. With a compassionate mind, use all diligence that the inhabitants of towns, and countries, and kingdoms, that are in darkness, not having obtained the light of the knowledge of the true God, may become disciples of Christ. The above are commands of Jesus Christ.

The Moslems and Anti-Christ

ARTHUR T. UPSON, CAIRO, EGYPT

THE following is a rough translation of a pamphlet by a sincere but uneducated Moslem at Medina, Arabia, now being printed and distributed in Cairo:—

“In the name of God the Compassionate and Merciful!

“This is the command of the Apostle of God (Upon Him be prayers and peace).

“Sheikh Ahmed, a guardian of the Holy Apostle’s tomb, says: ‘One night I was awake reciting the verses of the Holy Quran, and then I recited the 99 Names of God. After that, I prepared to sleep. Then, I saw the face of God’s Apostle, and he said to me: “Sheikh Ahmed, I am ashamed of the wicked actions of men, and I cannot meet either God or the angels. I stand on one foot (for shame), because there die, of the people of the earth, from one Friday to the next, 1,000,000 without the religion of Islam and only one dies a true believer. True, they *say* they are Moslems, but I take refuge in God from all that, for their rich have no mercy on their poor, and I am so ashamed of their evil deeds that I cannot meet my Lord, or the angels, on account of the disaster that has befallen the faith. Their faces have become darkened, and every one looks after himself and cares not for his brother, the son of his mother, and their sins increase all the time. Now this command is out of mercy to them, for I am utterly tired of all the evils caused by them. Warn them, Sheikh Ahmed, warn them that before the punishment falls upon them, from Almighty God, and before the gates of mercy are closed in their faces, that they are unbelievers, not walking in the straight path. We take refuge in God from the evils of such a wicked generation, who will not hear, nor will they speak of their Lord. Now the ‘hour’ (*i. e.*, Judgment) has drawn nigh, for, in 1340 A. H., women rebel against their husbands and will go out into the streets without permission. Then, in 1350, there will appear signs in the heaven, like a hen’s egg. These are the signs of resurrection. In 1370, the sun will fail to give its light and, after that, it will rise in the west and set in the east. Then, the gates of repentance will be closed. In 1390 the Holy Koran (*i. e.*, religion) will be taken away from the hearts of Moslems, and then Anti-Christ will appear. Then Islam will go back to ruin. Warn them, Sheikh Ahmed, warn them of this commandment, and tell them that it is taken from the ‘Preserved Tablet.’ ” Every one who writes or sends this from place to place shall have a mansion in heaven, which eye hath not seen, nor ear heard of it.’ ”

NOTES UPON THE ABOVE

1. It is not at all important from the point of view of “authority,” but it is from the point of view of sincerity.

2. Never mind the dates (1340 A. H. ended in August, 1922), nor the fact that what disturbed the writer’s parochial mind was the public political demonstrations by Moslem women.

3. The point is that it more or less represents the unhappy, unformed half-conviction of many simple, sincere Moslems that the days of the Great Apostasy are near at hand, and that there is no *religious* Islam left!

4. Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent.

5. When distributing tracts in an Upper Egypt railway train, two Moslem Sheikhs were interested in my Gospel Purity Movement, but said: “We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it.”

The Indian Outcastes' Appeal

We are poor, benighted people, but with glimpses of the light,
We are sunk in superstition, but we wish to learn the right;
We are seeking, we are turning, we are drawing very nigh,
But we need so many teachers—will the Christians hear our cry?

Men have called us only outcasts, but we hear the words of love,
And they tell us there's a welcome in the heavenly courts above;
We would gladly join the ransomed, but we do not know the way;
It will be too late tomorrow—will the Christians come today?

Will you tell us news of Jesus, who has done so much for you?
Is the message really for us? are the tidings really true?
We are coming by the hundreds; there are thousands on the track;
We are ready for the Gospel—are the Christians holding back?

—ANNA STEVENS REED.

Highland, Ulster Co., N. Y.

UNITED STEWARDSHIP COUNCIL—1922 STATISTICS

COMPARATIVE STATEMENT OF MISSION AND CONGREGATIONAL CONTRIBUTIONS

COMMUNION.	Per Capita Gifts.		*Total Amount Missions and Benevolences.	Total Amount Congregational Expenses.	Memberships.	End of Year.
	Missions and Benevolences.	Congregational Expenses.				
Seventh-day Adventists	\$32.42	\$100.24	\$3,200,518	\$9,895,645	98,715	Dec. 31, 1921
United Presbyterian	15.56	23.56	2,532,569	3,834,638	162,780	Mar. 31, 1922
Moravian, North	11.67	13.38	202,142	231,601	17,320	Dec. 31, 1921
Presbyterian, U. S. (South)	10.41	18.11	4,236,665	7,457,000	411,854	Mar. 31, 1922
Baptist, Ontario and Quebec	10.16	16.85	623,334	1,034,135	61,862	Sept. 30, 1921
Evangelical Association	8.50	17.56	1,073,388	2,217,101	126,346	Aug. 31, 1922
Presbyterian Church, Canada	7.75	18.21	2,785,480	6,514,562	357,211	Dec. 31, 1921
Northern Baptist Convention	7.16	15.43	9,073,197	19,620,451	1,267,721	Apr. 30, 1922
Congregational	6.36	19.13	5,334,892	16,035,396	883,271	Dec. 31, 1921
United Evangelical	6.32	15.79	576,000	1,437,641	91,061	Mar. 31, 1922
Methodist Episcopal (North)	6.23	15.74	25,517,106	59,402,909	3,773,160	Oct. 31, 1921
Reformed in America	6.04	20.43	852,278	2,995,581	141,222	Apr. 30, 1922
Methodist Church, Canada	5.75	11.36	2,340,020	4,022,946	406,963	Apr. 30, 1922
Protestant Episcopal	5.62	26.11	6,066,939	28,322,782	1,104,029	Dec. 31, 1920
Presbyterian, U. S. A. (North)	5.46	19.07	9,337,437	32,742,633	1,717,846	Mar. 31, 1922
Reformed in United States	5.06	9.91	1,691,044	3,316,641	334,526	May 31, 1922
Christian	4.60	6.35	455,855	616,624	97,084	Sept. 30, 1921
Lutheran (not listed below)	4.28	10.48	4,450,980	10,906,319	1,041,061	1921
United Brethren	4.24	12.72	1,508,204	4,528,906	855,900	Oct. 1, 1921
United Lutheran	4.17	13.05	3,341,792	10,456,406	801,260	1921
Evangelical Synod of North America	4.06	14.34	993,876	2,220,342	225,713	Jan. 31, 1922
Lutheran-Missouri Synod	3.77	10.36	2,557,147	7,362,312	673,321	1921
Southern Baptist Convention	3.48	6.94	11,416,961	22,470,021	3,234,634	Dec. 31, 1921
Methodist Episcopal (South)	3.09	11.09	7,010,294	26,506,217	2,301,844	Dec. 21, 1921
Disciples of Christ	2.95	8.24	3,874,159	10,306,629	1,519,260	June 30, 1922
Friends	2.76	11.72	192,045	318,491	69,836	Mar. 31, 1922
Church of Brethren	2.35	9.10	236,094	691,627	108,970	Feb. 28, 1922
27 Communions	\$5.17	\$14.12	\$109,500,506	\$299,222,112	21,133,272	

Y. M. C. A. { Home Division \$350,069 } 1921 Y. W. C. A. { Home Division \$1,392,161 } 1922
 { Foreign Division \$1,208,738 } { Foreign Division \$397,650 }

*From living givers through the permanent boards and agencies constituted by the national body—exclusive of contributions made to educational institutions directly, i. e., not through an agency of the national body.

December, 1922.

HARRY S. MYERS, Secretary,
276 Fifth Avenue, New York City.

BEST METHODS

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

THE SHAME OF EMPTY ARMS

"IS THE BOX YOURS?"

There was undisguised scorn in the tones of the dignified porter as he surveyed the stack of eminently respectable bags which added yet more dignity to him and to his car. Alongside was a plebeian box of unwrapped, undisguised corrugated pasteboard.

With Pinkertonian insight the porter swept the little group of passengers until he met a pair of contrite blue eyes.

"Yes," admitted Ida Scudder, "the box is mine."

Gingerly taking the string which seemed inadequate for its heavy responsibility, the porter sighed with professional resignation and put the box under his arm.

There were four of us in the party. Our baggage consisted of a suit-case marked "I. S.," which was the property of Dr. Ida Scudder, President of Vellore Medical School, India. A second case bore the initials "G. D.," indicating that Gertrude Dodd, the Treasurer of the school, was with Dr. Scudder on this trip as she has been with her in so much of her work. A third suit-case was marked "E. F. P." It belonged to President Ellen Pendleton of Wellesley, whose clear insight and outlook had estimated the importance of the seven union colleges of the Orient in the world's future, and whose great heart had made room for the campaign of these colleges at a time when Wellesley was also issuing its own call. Lastly came my old black bag, and then—the box.

We were starting on a trip to some mid-Western cities for a series of luncheons and dinners and mass meetings in the interest of the Women's Union Colleges of the Orient.

"Is the box yours?" queried the next porter, in chilling tones.

"Yes," again confessed Dr. Scudder, "the box is mine."

The box might have contained any of a number of things. It looked as



DR. IDA SCUDDER (right) AND MISS GERTRUDE DODD (left) WITH THEIR CHRISTMAS BUNDLES FOR INDIA

if it were originally designed to carry about four dozen bottles of malted milk. Or it might easily have housed several kittens, or perchance have packed away a small wardrobe.

In Milwaukee we again faced a porter's reproachful eyes and the solemnity of his interrogatory indictment—"Is the box yours?" Again Dr. Scudder confessed guilty ownership.

Then she told us apologetically

about the box. She'd been traveling constantly every day for months and speaking for the colleges. There had been no time to send off Christmas presents to India. Unless they were mailed in November, Christmas would come with no presents for the foreign and native workers at Vellore. She had slipped out to the stores and had bought numerous gifts, hoping to wrap and mail them, but there had been no time, so they had been hastily thrown into the big box to be packed at the next stop.

"I hate to bother all of you with this poor old box," she said, "but I just can't let Christmas come to those dear tired workers over there with no messages from America."

At Milwaukee there was a luncheon, then a tea at the College Club, a dinner and a mass meeting, then a dash for the train. A courtly host put the baggage in his large car.

"Oh, is the box yours?" he inquired, as Dr. Scudder came forward with it in her arms.

At St. Paul and Minneapolis the next day there was scarcely an extra minute between luncheon at the University Club, an afternoon mass meeting, the College Club dinner, and the evening's broadcasting, but at night as we boarded the train Dr. Scudder's weary arms still held the box.

Past the Mayo brothers at Rochester, Minnesota, where she longed to stop to observe new methods in surgery, we went. In the cold dawn at Madison, we stood outside the gate, waiting for a porter. Our baggage was heavy, and there was also—the box.

There was only one meeting at Madison and by evening the packages were all wrapped and on their way to India, and at night we boarded the train in boxless respectability, but we knew that Ida Scudder had emptied her arms only to fill them again with another load. We knew that if one responsibility had been met it simply made room for another to be assumed. To us Christmas in India had been a matter of good wishes. To her it had meant burdened arms.

Oh, the shame of our unburdened arms! The disgrace of our empty hands! How many there are who are without Christ and Christmas because responsibility rests so lightly upon us. How many brave hearts there are that are fainting under unshared burdens. How easy it is to work on a task instead of working under it.

DIVIDING RESPONSIBILITY

The congregation was assembled in annual meeting. The hour set had arrived, but the pastor had not. Questioning looks were directed toward the door and a growing impatience was evidenced. One of the elders took charge and called for a hymn. As the hymn was finished the door opened and the pastor appeared staggering beneath a load of boxes and envelopes. A dozen men sprang forward to help him with his burden. Together they managed to get all the load to the platform.

Then the pastor began his annual address. It was different from the annual addresses of other years.

"My people," he began, "it is very evident that your pastor has a heavier load than he can carry. It is also evident that all of you are eager to divide the weight of the burden between you. For the coming year we want not only these men who sprang forward so spontaneously to help, but every member to take some part of it. I have made the mistake of trying to carry too much alone." All over the room members were opening envelopes and reading the assignments for service!

"You are asked to assume special responsibility for the college boys and girls of the congregation. See that all announcements of interest and invitations are mailed to them. Plan special affairs for them during vacations and enlist their interest and activities in every way possible. Call on any other members you need to form a committee to assist you."

* * *

"Will you arrange a service for every first Sunday afternoon of the year at the County Alms House? This Sunday has been assigned to our church. We count on you to get your own orchestra, automobiles and helpers."

"There is a great unused opportunity in the careful distribution of worn clothing among the poor and needy. Will you, in consultation with the men and women listed below, take charge of this and make and carry out plans for the collection and distribution of clothing?"

* * *

"The pastor has been staggering along under the load of editing and circulating our parish paper. As an experienced newspaper man you can do an exceptionally fine piece of work as managing editor of this paper, while you make it possible for the pastor to speak his weekly messages through it."

* * *

"Will you be one of the fifty girls and boys who are going to read to the shut-ins, carry flowers and cheery messages, and do everything possible to make sunshine under the direction of Mrs. _____?"

* * *

"Will you work and pray especially that the following men may be led to the Saviour?"

* * *

No one except a pastor with a strong committee that had for many days studied a congregation of three hundred members and considered the work to be done and the capabilities of each member could have outlined such a plan and program of service as was presented in the various assignments.

Leadership of mission study classes, circulation of missionary literature—a full program of church and community and world-wide missionary service was provided. Absent members also received their assignments.

Of course, not everyone did the work, but there were enough who did to transform that congregation into an active aggressive community and world force.

A LAYMAN TRANSFORMED

He was used to doing things of telescopic proportions in his business and things of microscopic proportions in his church. The pastor watched him swing, with a masterful hand, the affairs of his company. He saw him take over another corporation that had failed and turn failure into success when he got under the load.

"What wonders he could accomplish in the church if he could only see that his church calls for the same quality of ability!" thought the pastor.

One day he called on him.

"Mr. B, I want you to get under a big business proposition. Our congregation has been offered a wonderful opportunity of taking in an entire mission station in India. There are three hundred thousand people between it and the next station. Ten thousand dollars is all that is asked for this year. I'm sure the man who put the ——— corporation over can put this proposition over, too."

There were various arguments and protests.

"I'm going to leave this thing on your shoulders," insisted the pastor. "It seems rather hard for me to come in and unload on you three hundred thousand souls, but, I know you can carry it if you'll get under it fairly."

The result? The load transformed the layman. The man who had been content to ease his conscience by dropping a few small coins in the collection basket faced squarely his responsibility. He called together half a dozen men of large affairs he knew in the church. "If we'll get together with a thousand apiece that will start it off so we can get the balance in smaller amounts," he told them. He prepared splendid publicity about "Our Parish in India." As he talked to others, his own conviction deepened. He became intensely interested and active.

Thus did a load transform a layman.

BEGINNING AT THE BEGINNING

Putting Young People to Work.

A certain congregation had enjoyed for years an annual missionary program prepared by an elderly woman. She announced one year that she simply could not take the responsibility for training the children. Consternation reigned. Dire and doleful forecasts were made. Suddenly some one said, "There's a girl here who is

studying expression at college. She gets up fine things for the club and she's never done a thing in the church because nobody's ever asked her to do anything. Let's turn it over to her."

A cautious voice suggested, "She's very young. She might not know how to go about it."

Since there was no one else who appeared to be even a possibility, the girl was asked to take charge of the missionary program. She was used to doing things with her whole heart so she went about it with a vim that enlisted the eager interest of all the children.

The program was successful. Another worker was enlisted and a pair of over-burdened arms relieved to the lasting advantage of a pair of arms that had heretofore been empty.

The Responsibility Which Trains Children: "We used to have ready-to-wear meetings made for our children," said a worker. All the children did was to attend. Now, the entire responsibility is placed on the children and I simply superintend the work. Our pianists are ten, eleven, and fourteen. All three of them play at every meeting. One plays quiet music before the meeting, and accompaniments. Another plays hymns, and the third plays for the flag salute and the march. Our little president is only twelve, but she knows parliamentary practice better than half the presidents of adult societies in our state.

The treasurer has his bank account and check book and is learning to handle finances correctly. It has been an absolute amazement to me to see how the children are carrying the responsibility and work since it was definitely assigned to them.

Two Ways of Working and the Results: They were both good women, intensely interested in missions and in the children, but their methods were different. One woman prepared programs for the children's society most carefully. She worked for many hours on her Bible lessons. She went early before each meeting and set the

room in order, arranged flowers and chairs and books. She played the piano, and gave the Bible lessons and told the stories. She received the offerings and deposited them in the bank. When she had to give the work up, there was no one to go on with it. Her friends said, "What a wonderful woman she is! No one can ever take her place. When she dropped out, the children all stopped coming. They were so devoted to her." They thought they were complimenting her and she received their words with tired satisfaction.

The other woman selected a half dozen older girls to assist her and assigned various responsibilities to them. Instead of making ready the place of meeting herself she announced that boys and girls who were born in January would be January hosts and hostesses and so on thro' the year. She played beautifully herself, but she was never pianist at the meetings except in an emergency. She interested a young music teacher who secured an orchestra of half a dozen pieces. She prepared her Bible lessons so a dozen or more children took part. When she gave a dramatization, she called a group of mothers together and explained what was needed and had each one assume responsibility for the costume of her own child.

The older girls learned to tell the lesson stories. The treasurer received the offerings and deposited them in the bank.

When the leader had to give up the work, the responsibility was so divided and so many workers had been interested and trained that there was no break in the activities.

A Discipleship Test—The Taken-Up Cross. One day as the Lord walked and talked with His disciples He gave them a discipleship test. "If any man would come after me let him deny himself and take up his cross and follow me." Most of us carry only the inescapable burdens. The Lord calls for volunteers to take up loads and responsibilities and we go on our way with unburdened arms.

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

NEWS NOTES FROM INDIAN COLLEGES

The Building Campaign for the Woman's Christian Colleges is over, but the Colleges, their work and their desires are still of great interest. Messages from members of the faculties who have just come to America will aid to keep them in our minds and add color to the study of India.

Miss Thillyampalam, an Indian lecturer at Isabella Thoburn, the oldest of the India Colleges, is studying at Columbia, and gives this message:

"The enrollment is unusually large this year. Only four members of the staff are able to live in the main building; with all the dormitories filled with entering students, and the Deaconess Home overflowing with second year students, and a few of the older students, there was nothing for the rest of the staff to do but hoist a roof somewhere else. The Lahue Bakhsh (part of an old palace) friends took compassion on them and between showers carted their possessions into place. All the rooms had to be wired for lights and fans, and bathrooms had to be built in several instances.

The music room has been appropriated as a dining-room for teachers between class and practice hours. The whole of the main floor in the study is filled with study tables, and the platform is used for Chapel.

We have eight Mohammedans in the boarding department and two as day students, and four Hindus, of whom two are boarding pupils. One Mohammedan student is taking her M. A. in history."

* * *

From Madras Christian College, Miss Coon and Miss Brockway write:

"A new chapel is being built to replace our over-crowded bare little

'upper-room' which we have used until now. This was originally part of the stables, (but Christianity after all began in a stable) and is dear by its association, but the new one will be more beautiful and spacious. Given by an American, designed by an English Quaker, and built under the direction of an Indian Episcopalian, it will, we trust, be yet another sign of the intercontinental unity which has made our College possible.

"Plans are made and in general approved of—the great new Science building which we so urgently need and the ground is marked out for it. Our Science Staff is American, (Miss Edith Coon, Mt. Holyoke, now studying at Toronto, and Miss Eleanor Mason, Wellesley) and they are longing for the funds from America for this new building. Why do we need it? Because India is realizing its need for Science. Every year the number of our Science students increases but we have to turn them away after the first two years (except those specializing in Botany) as we have no laboratory equipment for advanced work. Every year we lose some of our best students. The University of Madras to which we are affiliated only recognized our Science Courses on the understanding that better accommodations would soon be provided. Most classes now have to be divided and the instruction repeated on account of limited space.

Successes of the Women's Christian College, Madras

1. In examinations the students of the college far excel the men. This year, 25 out of 27 students passed the A. B. examination, and the average from Madras University is not more than 30 per cent. Two students ob-

tained a First Class in English, and one a gold medal.

2. There is a new enthusiasm for social service:

- (a) A little school for the children of the servants which means the sacrifice of leisure time.
- (b) Visiting outcaste villages, washing the babies, tending those with sore eyes, distributing simple medicines, playing games, etc.
- (c) Establishing cooperative banks to break the curse of debt, the power of the money lender.

3. The old students are breaking through prejudice and living lives of service. One is working amongst outcastes in Travancore, one is teaching at Mukti, the home founded by the great Indian woman, Pandita Ramabai, and one is helping at the National Missionary Society Hospital.

Recreations and Out-of-School Activities

1. Lectures and debates are much more interesting than in previous years as political, social and educational questions are discussed.

2. In August, 1922, at the time of the University Convocation, the College gave an entertainment in honor of the women who received degrees this year at the convocation, the majority of whom were from the Woman's Christian College and the Government College for women. To this entertainment were invited all the women in Madras, Indian and foreign, who were university or college graduates. The College Dramatic Society gave "Julius Cæsar" and the performance was described by one of the faculty as "an immense success and a real pleasure to remember."

From Vellore Medical School, Doctor Ida Scudder, the founder, and Miss Gertrude Dodd tell us:

"Our first class finished their four year course in April, last. The class started in 1918 with seventeen members, and fourteen held out and went up for the senior examinations, Ten

out of the fourteen passed fully, three did so well that they were reexamined in October.

In the seven medical schools of the Madras Presidency (six men's and one women's, Vellore), 400 students went up for their senior examination. There was a great slaughter and only 85 passed and ten of them were our Vellore girls, and our tenth girl passed fortieth on the list, so our girls were all in the first half. One of them stood at the head of the Presidency in Obstetrics.

There were so many applicants from the Mission Hospitals for our graduates that there were not enough to go around.

One of our graduates asks that after she has finished her time in the hospital where she is to get practical experience under the guidance of a missionary doctor, she may be sent to some village dispensary where she may reach those who are far from hospitals; so she is going to be placed with a Bible woman who will act as chaperon in a village with 72 villages around and a population of 80,000 where there is no medical help at all. Pray for this student.

One of our graduates who was on her way to the hospital to which she had been assigned, broke the journey at a place where there was a government hospital in charge of an English woman, who said she was greatly in need of help and begged our student to stay, offering her twice the salary she would get in the Mission Hospital as well as full fees of any private patients she might have (as is not allowed in Mission Hospitals) free quarters, a bandy or cart to go to any out-calls. Our student refused the tempting offer saying she had received all her education in mission institutions and she was glad to go to serve in a Mission Hospital.

At class day exercises last March we copied Vassar, but had not a daisy chain but a Jasmine chain or rope which the Freshmen carried on their shoulders.

There are 88 students now in the Medical School.

Woman's Home Mission Bulletin

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

From the report of the committee on Hebrews of the Home Missions Council and the Council of Women for Home Missions presented at the Annual Meeting in 1922.

HEBREWS

The Jewish problem has lately been up for open discussion in America. The popular magazines, as well as the daily and weekly press have given consideration to various aspects of the ever-varying subject. Your Committee is convinced that the time has come, indeed is long overdue, when the Christian Church must face earnestly and courageously the situation that confronts us in our country today.

America, within the past few years, has become the largest Jewry in the world. According to the latest estimate there are now 3,750,000 Jews in the United States. If the probable Jewish population of the world is 15,000,000, then one-quarter of the entire number is in America. In Metropolitan New York there are 1,750,000 Jews. This constitutes an extraordinary community, the life of which has never been seen in the world before. Warsaw, the largest center of Jewish population in Europe, has but 300,000 of this race. All of the countries of Western Europe, together with the countries of South America, Canada and Palestine combined, have not as many Jews. There are, moreover, in the United States 160 other cities having a Jewish population of 1,000 to 300,000.

The Hebrews are not only here in large numbers, they are becoming increasingly influential. America to the Jew spells "opportunity," and he responds with resolution and eagerness to its challenge. He is the foremost exponent in the land of the American spirit of "getting on." In the realms of law, medicine, education, journalism, finance, commerce and politics his influence grows apace.

Side by side with this enlarging Jewish prosperity and influence, there

has been slowly developing a considerable anti-Semitic spirit. This spirit, so foreign to American ideals, is not to be accounted for wholly as the reflection of a European state of mind, nor by racial antipathy, or possible religious animosity. Certain racial characteristics, both natural and acquired, must also be recognized. The Jew is by nature aggressive and masterful. His aim, wherever he goes, is to reach the top; and he is not always scrupulous as to the methods he employs. Shrewd, clever, and industrious, he may be also cunning, selfish and unprincipled. It is only fair to recognize, however, that these traits have very largely been developed by the ill-treatment which he has received at the hands of nominally Christian people. A race like the Jews, denied ordinary human rights and oppressed and persecuted at every turn, inevitably resorts to craft and guile in self-defense. These are their chief weapons against injustice and force. The Jews, therefore, along with many noble qualities, have brought from the lands of their oppression characteristics which call forth resentment and opposition. The resultant anti-Semitism we must not only deplore, but resist and condemn as alien not only to the Christian spirit, but the spirit of America.

From the standpoint of his religion, the influence of America upon the Jew has been disastrous. Liberty is not conducive to the maintenance of arbitrary restraints. Having found freedom to participate in social and political affairs, and in industrial and commercial activities, he has rebelled against the distinctive restraints and customs of his communal life. Judaism, which by the repressive and cruel measures of Eastern Europe was

driven in upon itself and intensified, is now threatened in America by the greatest peril it has ever faced—liberal toleration. The effect of American education and the contacts of social and business life has been to make the requirements of the ancient faith irksome and unendurable. The great mass of the people have abandoned the synagogue and are religiously adrift. In their search for some religious equivalent many have adopted socialism, with its doctrine of human brotherhood, as their religion, while others have gone to worship at such strange shrines as Christian Science, Theosophy and Spiritualism. A very large number are frankly materialistic and give themselves unre-servedly to the pursuit of pleasure and the acquisition of wealth.

Among those who hold to Judaism, great changes have taken place. The old type of orthodoxy that seeks by a multitude of legal requirements to regulate the life of the Jew in all its details from the cradle to the grave is now lightly esteemed. Only recent immigrants and the very old are strictly observant Jews. The Reformed Jew, in his mode of life and thought, has departed far from recognized Jewish standards. The customs of worship have been changed almost beyond recognition. The prayer shawl and phylacteries have disappeared; Hebrew has been discarded for the vernacular; organs and choirs, though expressly forbidden, are regularly used; the men worship with uncovered head, and the women's gallery has given place to the family pew. Perhaps most significant of all is a changed attitude toward Jesus. Jews of liberal tendencies no longer deride His name, but acclaim Him as one of their own prophets. The New Testament is no longer a forbidden book. This opening of the mind in some measure to the person and words of Jesus cannot but have its spiritual effect and open the way for a fuller appreciation of His life and work.

In view of the present condition of our American Jewry your committee

would earnestly urge upon the various boards a careful consideration of the need and opportunity for a Christian ministry to our Jewish neighbors. A service so Christlike and vital to the future welfare of the Church and the nation can no longer be left to the haphazard efforts of independent and irresponsible agencies; it must be made a part of the church enterprise.

The primary need is the cultivation of a Christian attitude. We must set ourselves against every form of anti-Semitic propaganda. No nation that calls itself Christian can deny its own ethic and successfully preach its faith. We must seek to interpret to this people the spirit of genuine Christianity. When the sympathy of the Church is reaching out to all other races in our land, it is surely time that we should give some consideration to the race of Jesus. They have a claim upon us that no other people can advance. To exclude them from our missionary program is unthinkable. Perhaps more than any other people are the Jews responsive to sympathy and kindness. When the Church purges her own heart of all prejudice and bitterness and presents Christ to the Jews not only with her lips but her life, it may well be found that they are the most responsive people that can be found in all the world.

There is also needed by the Church, if we are to accomplish anything worth while, a policy—not at the present time detailed plans, but a policy—generous, far-reaching, imperial and worthy of our American Christianity. The Jewish problem is in its essence a religious one, and the responsibility for its solution rests upon the Church. But it must be considered in a large way. Spasmodic, timid and half-hearted endeavors will not avail. A lonely missionary here and there, laboring with inadequate equipment, having behind him an apathetic Church, not at all sure as to the worth of the work, is certainly not an adequate way to meet the greatest task that has ever challenged American Christianity. Yet, only

seven of the denominations represented in the Home Missions Council have attempted even this. What is needed is a policy, outlined in the Church's name by men of clear vision and large sympathies, and carried out by those specially prepared for the task, supported with adequate resources and invincible faith.

We must also recognize that the time for a thoroughgoing ministry to the Jews is now. The need and the opportunity add urgency to the duty of the Church. Never before have the Jews listened so sympathetically to Christian teachers. Many minds are now open to the impress of Christian truth. We cannot afford to miss the tide. What will it profit if we minister to the needs of all other unevangelized peoples and pass this people by—the most virile, the most tenacious, the most persistent, intellectual and self-willed—to add to the materialistic and irreligious forces with which we already have to deal? By further neglect we but multiply our existing difficulties. In this time of change and of new beginnings for Israel, God is providentially calling to the Churches of America to do for this people, so highly favored in the past, what has not been attempted since the days of the Apostles—bring them into contact with a vital, conquering Christian faith.

SCHOOLS OF MISSIONS*

The Schools of Missions affiliated with the Council of Women for Home Missions report, for the year 1922, increasing interest and extended influence. The total registration at the seventeen schools was over 7,100. Boulder, Colorado, held a session this year with a registration of 475, fifteen states being represented, and 112 textbooks were sold. Following an intermission of two years this record is encouraging. Eight of the schools report last year somewhat of a decrease in the total registrations com-

pared with last year, while in six others there was a marked increase.

In the School at St. Petersburg, Florida, with an enrollment of 496, twenty-two states were represented. In De Land, Florida, and East Northfield, Massachusetts, with an enrollment respectively of 297 and 503, twenty states were represented.

There is a general increase in the number of cooperating denominations and in addition to those cooperating the number represented in attendance is of great interest, as, for example, in Boulder, Colorado, where six denominations cooperated and fifteen were represented, and De Land, Florida, where three denominations cooperated and fifteen were represented. This extended participation, though not in full cooperation, presents an encouraging field for cultivation. The leaders in several of the Schools have expressed a very earnest desire that the Council through the women's boards, urge the affiliation of denominations represented but not cooperating.

Two Schools—De Land, Florida, and Wilson College, Chambersburg, Pennsylvania, each report six countries other than the United States represented in their registration.

At the sessions of the Schools of Missions women are frequently brought face to face, for the first time, with the Nation's problems in their Home Mission implication. Through the discussion and conferences leadership is developed, incentive to service is furnished, and a realization created that effective contact of the individual must begin in her immediate surroundings.

We believe that it is a true interpretation of the reports of the Schools to say that interest in Home Missions is increasing. Thousands of women impelled by this interest, coming together each year, giving and receiving inspiration, and going home to fields of service the country over, can but help in the solution of the Church's problems, which are also the problems of the Nation.

* From the report of the committee on Schools of Missions of the Council of Women for Home Missions, Mrs. John Ferguson, chairman, presented at the Annual Meeting in 1923.

NEWS FROM MANY LANDS

CHINA

Aims of Chinese Church

MR. T. T. LEW, in his address at the Shanghai National Christian Conference set forth the aims and aspirations of the Chinese Church as follows, says the *Chinese Recorder*:

- (1) Be a fearless fighter against sin.
- (2) Be a faithful interpreter of Jesus.
- (3) Stand as the flaming prophet of God.
- (4) Be an obedient disciple of the Holy Spirit.
- (5) Be a worthy teacher of the Bible.
- (6) Be a genuine servant to the Chinese people, thus making her own contribution to the world, in such a way as to free her of being stigmatized as a foreign institution.
- (7) Be a defender of Christian unity and comprehensiveness.
- (8) Be a courageous experimenter in co-operation.

"Such is the Church," says *The Life of Faith*, "which the Chinese Christians need, which the Chinese Christians are praying for, and for such a Church many will be willing to lay down their lives."

Unconscious Evangelism

SEVERAL small groups of men, numbering some twenty in all, came recently to the chapel at Chi-Tsun Chen, in the Fenchow field, Shansi Province, and asked to be taught the doctrines of the Jesus religion. They were all found to have come from a village twelve miles away, and when the native pastor asked where they first heard about the new religion, they replied that six months before, during the famine, they had been at work on the road. All their work and measurements had been reckoned and their pay checks for famine relief issued by Dr. Watson, a representative of the Christian faith and the Christian Church. They had seen him day after day and month after month besieged by mobs of hungry men, working under conditions where no man could have kept patient and restrained his temper un-

less there was something of which they knew nothing which could help him. If Christianity could do this for a man, they wanted to know something about it. A strong Christian community of earnest men is now growing up in this region, and its beginnings all lie in the quiet, patient, consistent example of a man who kept his self-possession under such exasperating conditions.

The Gospel in Industry

DR. SHERWOOD EDDY, accompanied by his brother, Rev. Brewer Eddy, a secretary of the American Board, and Rev. Stanley Jones, a missionary from India, toured China from the first of October to the middle of December, conducting meetings sometimes simultaneously in one city, and sometimes in different cities. Their message was mainly evangelistic, though in industrial centers emphasis was laid on the application of Christian principles to industrial problems. *The Chinese Recorder* reports that at Chefoo as a result of the campaign the Chinese Chamber of Commerce decided to adopt the minimum industrial standards adopted and recommended by the National Christian Conference. There is a growing feeling that the Church must take the lead in making these standards effective.

A Chinese Woman's Work

THE CONGREGATIONALIST reports that Miss Janet Nguk Leng Ho, of Foochow, China, who graduated from the Boston University School of Religious Education and Social Service last June, with the degree of Bachelor of Religious Education, has assumed direction of a Chinese parish consisting of thirty villages. The missionary work in this parish is under the general direction

of Hua Nan College, which is the Methodist women's college of South China. A big temple in the center of the valley is the community center for the thirty villages included in the parish. A Sunday-school has been organized in each village. Miss Ho is the general superintendent of the educational work of this large parish. She also directs through-the-week activities, consisting of health lectures, stereopticon demonstrations, etc., designed for both children and adults.

A Chinese Governor's Gift

GENERAL LU YUNG-HSIANG, Military Governor of the Province of Chekiang, recently gave \$1,750 (gold) for an outdoor gymnasium for the Hangchow Union Girls' High School, to be known as the Lu Yung-hsiang Gymnasium. The name was consented to by the donor only at the earnest request of the alumnae association of the school. He is the first Chinese official in Hangchow to give as large an amount as this to missionary work in China. This gift was made as a result of the influence of Mr. K. T. Yüan, the head teacher of the school, and shows that Chinese are able and willing, on the one hand, to give, and on the other to solicit funds for missionary work. "We hope," says the Chinese Christian who writes in *Missions* of the occurrence, "that friends in America will realize that Chinese have arrived at the time when they can appreciate missionary effort. Continued financial support from America will undoubtedly stimulate even more generous giving in China."

The Return of Opium

WRITING in *The Chinese Recorder*, W. H. G. Aspland issues a stirring appeal to the missionary body to resume the methods by which the first fight against opium was won. He says: "Since 1918 the gradual recrudescence of poppy cultivation has resulted in China's producing under circumstances far harder to control not less than twenty-five per

cent of the amount grown in 1907—in other words, not less than 7,000 tons of opium yearly. The fight must be again fought. The battlefield is not quite the same, for we are not now dealing with the India Government and its millions of revenue derived from the trade, but solely with the Chinese people.... Opium in China today is almost exclusively a domestic product, the amount smuggled into China being almost negligible except in Manchuria and a few East Coast provinces. Without opium some of the fighting of the last few years would have been impossible and at this moment poppy taxes are maintaining troops in several provinces. In fact the narcotic habit is slowly but surely forcing its way into almost universal use. The other part of the truth is the cultivated desire on the part of the Chinese for narcotics which is the product of several centuries, and only by education and enlightenment can the mind be taught to recognize the physical and moral evils resulting."

Use of Phonetic Script

MISS ROEMCKE, of the C. I. M., writing from Chaocheng, Shensi, says: "During 1921 we have been able to have five classes for women, teaching the Phonetic Script as well as Scripture, each class lasting three to four weeks. Eighty-seven women have received instruction, and thirteen of these attended two to three classes. We have been encouraged to see the increasing hunger for the Word of God, and rejoice in having the whole New Testament in Script for our women."

Another worker, Mrs. Mason, of Kwangchow, Honan, reports in *China's Millions*: "We are steadily making progress with the use of the Phonetic Script, and the people are understanding the benefit of it through seeing illiterates reading fluently. Very many women and girls have learned or are learning to read—some quickly and others more slowly, and you will like to know that many men

throughout our whole district are interested and taking it up. This is largely the result of the Bible posters."

Benefits of Opposition

THE *Review* has referred to the Anti-Christian Movement in China, of which President A. J. Bowen, of Nanking University, says in his annual report: "This agitation would hardly have secured the notoriety it did had it not been headed by the Hon. Tsai Yüan-pei, President of the National University, Peking. The movement carried on for a time a rather widespread propaganda against Christianity in certain magazines and papers, but the criticisms of Christianity were in general so sweeping and contrary to the facts, and the leaders were, apparently, so lacking in constructive plans or policies, that it has had relatively little influence, and seems to be dying out. It has by no means been a harmful thing for Christianity or the Church. It has brought Christianity to the attention of multitudes who otherwise would have given it no attention, and it has stimulated the leaders of the Church to greater zeal."

Catholic Missions in China

THE organ of the Catholic Students' Mission Crusade, called *The Shield*, devotes ten pages of its October issue to China, presenting a large amount of varied and interesting information. We learn that there are today in China about 3,000 Sisters, of whom 1,928 are natives. There are more than 17 distinct native sisterhoods in China, with 1,201 members. There are two orders of native Brothers with about 45 members. There are about 2,400 priests and also 1,000 native priests. In 1918, there were 48 major seminaries and 41 preparatory seminaries, with an enrollment of 576 and 1,872 candidates, respectively. In 12 years there has been an increase of 25 seminaries.

JAPAN—CHOSEN

Japanese Police Attitude

THE Japanese police authorities are taking a new attitude toward various questions of religion and superstition. For instance, a police bulletin recently issued states that Shintoism throughout Japan is becoming very corrupt, that there are many religious propagandists working in many districts and that any of them coming to the notice of the police will be arrested. There are now thirteen minor religions, according to the notice, which are being urged by their followers, and the police ask that the general public be not deceived by the statements of the propagandists. The banishing of an old superstition was shown by the Tokyo police, who failed to recognize damage done to the home of a Mr. Saisuke Katayama by a *mikoshi* as the "vengeance of the gods" and arrested the perpetrators. The old belief was that the *mikoshi*, or shrine carried through the streets by a surging and noisy crowd of youths, if it struck against a house showed that the gods were angry with the occupant. If there happened to be a person in the neighborhood who was especially unpopular for some recent act or failure to do what was expected of him, the *mikoshi* was very likely to strike his house, and in some communities this indication of the wrath of the gods was followed by violent acts by the gods' human representatives. "This doesn't go with the Tokyo police any more," says the *Japan Advertiser*.

Christian Progress in Japan

THE outstanding Christian fact in Japan is the organization in May of the National Christian Council which is uniting the labors of missionaries and Japanese churches in one national movement. An interesting sidelight on the growing influence of Christians is the report that Christian leaders in Tokyo appealed to the Japanese government to remove the Mimizuka monument which was erected in Kyoto "on the spot where

the ears of Koreans were buried at the time of the conquest of Korea by Hideyoshi Toyotomi in 1597." This reminder of cruelty, the Christians claim, should be removed. Growing out of this appeal "the officials at Tokyo took opportunity to consider whether all the war trophies in different shrines and temples cannot be disposed of in some way." Christian education is enjoying a period of unprecedented prosperity. With the exception of theological schools, all kinds of Christian schools from kindergarten to university, are nearly all full to overflowing. Some of the more popular boys' and girls' schools of high school grade have five or six times as many applicants as they can accommodate. An editorial in one of the prominent papers suggested that to relieve the scarcity of dwelling houses the hundreds of temples which on one street extend for more than ten blocks, might be used for dwellings. —*The Christian Century.*

The Woman Movement

MANY recent news items from Japan show the development of "the new woman" there. For instance, Mrs. Hideko Tamamoto has been appointed secretary to the Osaka municipal education department. This is the first municipal position to be occupied by a woman in Japan. In Osaka also a Woman's International Association has been organized "for the promotion of friendly intercourse between foreigners and Japanese" and membership is open to those who speak some English and who desire to promote good international relations. The first women's political meeting was held in Kobe, May 10th. This was the day on which the police regulations prohibiting women's attending political meetings were revised. The leading speakers at this meeting were: Mrs. Nobu Jo, one of the great Christian social workers of Kobe; Mrs. Kagawa, wife of the well-known Christian leader, and Miss Utako Hayashi, now in this country, who for years through the Women's Christian

Temperance Union, has been fighting the cause of women of the under-world. *Christian Century.*

A New Korea

IN October last Sherwood Eddy wrote from Korea, where he was addressing night after night audiences of from three to seven thousand people:

"Two forces are today shaping Korea under the providence of God. There is the inner, silent, spiritual leaven of Christianity working through churches, schools, hospitals, and institutions, permeating the life of the leaders of the nation. And there is the outward, iron framework of the stern, efficient militaristic rule of Japan under the fine Governor General Baron Saito. Both of these forces are playing their part in the reshaping of the nation, and as a result we are witnessing in the pangs of travail and suffering, the birth of a new Korea. . . . Everywhere you can see rising the modern schools, hospitals, churches, and institutions, for the training of the new leaders. Stand in Pyeng Yang and you will see before you some fourteen churches attended by 10,000 Christians, and a score of modern institutions for the training of the spiritual leaders of the new day. In Songdo the modern mission college stands beside the old temple of the God of War. In Syen Chyun where I am writing, my classmate, Norman Whittemore, entered in 1896. Twenty-five years ago he found 60 Christians here. Today there are 60,000 Christians in the district, with churches, schools, hospitals, and institutions for training the rising generation. The 300,000 Christians of Korea are not only self-supporting, they are also conducting their own missions successfully in China among the Chinese, and among their own people in Siberia and Manchuria. Nowhere in the world does one see more clearly the contrast of modern missions against the dark background of a backward and degenerate heathenism of the past."

Figures of Korean Progress

THE three-year campaign carried on by the Presbyterian Church in Korea, with Rev. W. N. Blair, D.D., as its secretary, was referred to in the December REVIEW. Dr. Blair has since forwarded the following statistics of the Korean Presbyterian Church for the three Forward Movement years.

	1920	1921	1922
Korean Ministers	180	208	240
Helpers	353	362	464
Total Churches ..	1,921	2,090	2,307
Baptized during the year	5,603	8,461	10,535
Total Baptized ..	62,748	65,984	70,188
Catechumens received	8,002	12,349	15,640
Total Adherents ..	153,915	179,158	187,271
Children in Sunday School ...	40,929	56,790	67,955
Teachers in Sunday Schools ...	9,783	10,453	14,522
Children in Primary Schools ..	17,208	29,115	39,362
Academy Students	982	2,752	5,809
College Students	56	135	295
Total Contributions	\$287,998	\$355,355	\$532,619

As all Korean Christians attend Sunday-school the total Sunday-school attendance is about the same as the total adherents.

Korean Testimonies

COLPORTEUR KIM, of Chung Ju, was preaching on the market-place. A Christian in the crowd heard an unbeliever say: "Look at that man's face! He used to be one of the worst drunkards, gamblers and fighters on the market-place here. Now his face is full of joy. I wonder what made the change."

Grandmother Yu was being examined for baptism. "What benefits have you received from faith in Jesus?" "Many. I will tell you of one; though you may not think it important, I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now when the sun sets I commit family and pos-

sessions all to God, lie down and sleep clear through till morning."

Korea Mission Field.

INDIA**All India Would Be Christian**

REV. A. G. COWIE, of Rawalpindi, India, writes in *The Mission Field*: "I go down to the municipal library as much as I can. Many disaffected (Hindus, Mohammedans, Sikhs, etc.) congregate there to read the papers. A member of St. Andrew's is honorary librarian. He tells me that it is most difficult to keep the peace between the excited disputants. One day the talk was about hindrances to social union caused by the caste system, and it was acknowledged that all the caste rules were not as beneficial as they were in the old days.... However, it was suggested that caste could be removed with advantage to the country. 'Oh! no,' said a Hindu. 'Impossible! If we do away with caste the whole country will become Christian.'"

A Complaint from Lucknow

"BABU ENGLISH" has provided many an entertaining hour for American readers, and the latest specimen is a letter of complaint from an importer in Lucknow, which the Department of Commerce has made public, for the benefit of American manufacturers of toys. Readers are left to guess what "lits" is supposed to mean. It reads:

"Honored Lits and Clients. Hoping all's well, we apologize for undue procrastination in furnishing necessary reply to your last esteemed of bygone date. Peradventure, we are at fault, be ours the blame and burden, also contrition.

"Honored Lits. The elephants is gone off instanter and ditto the tigers. The leopards is too much deficient in spots for our climate, so pray be watchful and we will watch over you. The sample wax dolls is all running away, owing to equatorial heat of Indian summer. So noses per doll and nine cats is come with only seven

tails. For which our values will make some necessary deductions on fundamental basis of one nose per biped and one tail per animal. Admonishments of your honors packing department is our good advice to you that the same may not come to pass again."

Quoted by the *Outlook of Missions* from the Phila. *Public Ledger*.

Gandhi and His Wife

MRS. SAM HIGGINBOTTOM wrote from Allahabad in November: "Last week-end Sadhu Sundar Singh was in the city for two days of special meetings which were held in a school courtyard four miles from here. Every one of our students was there and some of the non-Christians have had serious talks with the Professors about Christianity since. The meetings were the best attended ever held in Allahabad and nearly a hundred people raised their hands for prayer the last service....Owing to the changed attitude of the people since non-cooperation broke down I am most cordially welcomed in the homes and the little girls are sent gladly to the two schools. The two untainted girls of lepers who were married last year teach one school. I have recently started a night school for boys and men who work. Many are taking advantage of it, some walking four miles after their work is over in order to attend. Just tonight my husband has received a letter from Gandhi from the prison where he is confined and which he calls his 'place of sacred retirement.' He thanks my husband for a copy of 'The Gospel and the Plow' and while he disagrees with him on much in it, 'there are, however, things about which, thank God, I can heartily agree with you, the chapter about lepers I hold to be the best.' Since he went to prison the people are very much more friendly to us than ever before and certainly the interest in Christianity was never before so great in India."

In this connection it may be of interest to note the picture of Gandhi's wife, which recently appeared in *The*

Christian Advocate, with the statement that now that Gandhi is in custody, "some of the reverence with which he was regarded attaches to his wife"—surely a new point of view for India!

Scotch Centenary in India

THE year 1923, according to Rev. Dr. Mackichan of Bombay, marks the close of the first century of Scottish missionary effort in India. The members of the Scottish Churches have been wont to date Scottish missionary enterprise in India from the year 1830, which saw the arrival at Calcutta of Alexander Duff; but the real beginning took place when Donald Mitchell, ordained by the Presbytery of Nairn and sent out by the Scottish Missionary Society to Western India, landed in Bombay on January 2, 1823. From this small beginning have sprung all the Scotch missions in Western India—those in Bombay and the surrounding district, in Poona and the Deccan, and in the Nizam's Dominions. In these fields 63 European missionaries, men and women, are now at work; in all India the Scottish Churches have nearly 600; today there is a Christian community in Western India numbering between four and five thousand, with six organized congregations, and a large band of Indian Christian workers, both voluntary workers and agents in the service of the Mission. The educational work has advanced from the simple village school to the college, through all the stages, vernacular, Anglo-vernacular, and high school, leading to Wilson College, which has sometimes had more than 1,000 students, undergraduates of the Bombay University.

Converts by Force Return

DURING the Moplah rebellion on the west coast of India many Hindus were forcibly converted to Mohammedanism. Their position is one of extreme difficulty. Their forcible conversion has excluded them from the caste to which they formerly

belonged. The way of return is hedged with obstacles. Numerous efforts have been made to secure the return of these persons to the caste and religion to which they were formerly attached. If they return, they place themselves in great danger, for it is the creed of many a Moslem that death is the only penalty for an apostate. A meeting has been held in Calicut, and resolutions agreed to after a heated discussion, showing what penance must be performed by the person who wishes to return to Hinduism. Apparently there are various stages of conversion manifested in outward signs, and therefore the penance varies. In the case of men who have simply had the tuft of hair cut off and repeated the *kalima*, or Mohammedan confession of faith, and of women who have had their ears bored and wear Moplah jackets, the victims must take *panchagavya*, or the five products of the cow (a most disagreeable combination), for three days at any temple, make whatever offerings they can, and repeat the names of Nārāyana or Siva 3,000 times every day.

Bishop Azariah's Success

THE appointment a few years ago of the first native Indian bishop, Azariah, was widely commented on because of its significance for the future of the Church in India. Recently word has come that before his retirement the Bishop of Madras gave to Bishop Azariah, of Dornakal, the full episcopal jurisdiction over the four districts in which the two great missionary societies of the Church of England, the C. M. S. and the S. P. G., are working. By this act Dornakal becomes numerically the second largest diocese in India (Tinnevely has the largest Anglican population). Under Bishop Azariah are some sixty Telugu clergy working among 1,000,000 Christians. A new cathedral, for which the money has been subscribed by Indian Christians, is to be built in Indian style to replace the small one of wood and mud which has served the diocese hitherto.

The New Caliph for Islam

ISLAM has been struck down by members of its own household, in the words of an Indian follower of Mahomet. The Turkish Sultan, who was also spiritual ruler over all the Moslem millions, has been forced to renounce his throne, and is a refugee in Malta under British protection, and Abdul Medjid Effendi, a cousin, has been elected Caliph by the Turkish Parliament sitting at Angora, though they denied him the Prophet's sword, the insignia of temporal power, when they clothed him with the Prophet's mantle. But like the imperial exile at Doorn, the refugee at Malta, we are told, still lays claim to his throne, contending that as he has not abdicated and was not deposed from the Caliphate, he is still Caliph, the spiritual ruler of the Moslem world.... It remains to be seen whether the 200,000,000 Mohammedans outside Turkey will like the idea of having their spiritual head appointed by a few Ottoman Turks.

The Literary Digest.

American Interests in Turkey

COMMENTING in December on the Lausanne Conference, the *Outlook* said: "All this discussion has brought out the fact that there are important American interests in Turkey about which we have a right to be heard. For instance, Dr. Gates, for many years the President of Robert College, in Constantinople, which is the largest educational institution in the Near East, declares that the Kemalist Turks for the future will not tolerate any minority population, and that the Christian minorities have already practically been driven out, so that the twenty-five thousand pupils who were in American-managed schools have disappeared and the schools are closed. Naturally, Dr. Gates, Dr. J. L. Barton, of the American Board, who is also in Lausanne, and others interested in American institutions think that those institutions, as well as the Christian minorities

and the extraterritorial rights, should be protected in so far as they are American by separate treaty with the United States." The American Board estimates its money loss at \$2,880,000.

A Factory for Men

WHEN a Persian nobleman, a Mohammedan, appeals to the American Legation to compel the missionaries to admit his son into the American High School—when the principal of the aforesaid high school is kept almost as busy refusing pupils because of lack of room as he was accepting them the first few weeks—when boys travel nine hundred miles by caravan, a sixty-day journey, in order to enter this school, remaining for years without returning home, thus necessitating a Boy Scout camp for the summer—when the son of the Prime Minister is kept on the waiting list till a vacancy occurs—when a list of the parents of these boys reads like a 'Who's Who' of Persia;—then we realize that there is a flood taking place in Teheran in which all live Americans ought to be interested." So runs a station letter from the Presbyterian Mission in Teheran, Persia, concerning a school of which the Persians say, "The Americans have a factory in Teheran where they manufacture men."

The young men trained in this school are exerting an influence out of all proportion to their number. They are found throughout the length and breadth of the Empire in positions of honor and trust. It is the earnest desire of the mission to develop the school now into a full-grade college, and Dr. Robert E. Speer says of the plan: "I believe that no greater need or opportunity for a Christian college can be found than the need and opportunity in Teheran."

A Consul from Afghanistan

MRS. R. E. HOFFMAN, medical missionary of the Presbyterian Board in Meshed, Persia, writes: "The coming of an Afghan consul to Meshed is an event that demands men-

tion; the Afghan consul to Teheran passed through here last year, but now we have here an Afghan consul of our own. It seems to us a sign of the opening of the Hermit Kingdom that is coming so fast; and we think more and more of that little trip across the border to Herat, that has been our dream for so long! Recently three old men from Kabul arrived. They said they had been six months on the road, traveling on foot, to reach our hospital, for they had heard of it there."

An Advance Step in Mesopotamia

AMONG the many consequences of the World War is the enlarged opportunity for missionary work in Mesopotamia, the land between the Tigris and the Euphrates. The Church Missionary Society, for years at work in Mesopotamia, has withdrawn with the expectation that the Boards in territory adjacent—Arabia to the South, Persia to the east, and Syria to the west—will carry on the work. As this territory is now under the British mandate, active mission work is far more possible. The Reformed Church in America and the Presbyterian Church North sent deputations in 1920 and 1922, respectively, to visit this field. Both deputations joined in a recommendation to the five boards of the Presbyterian-Reformed family to occupy Mesopotamia jointly; providing five stations with a married man and a single woman missionary at each one of the five. The stations proposed are at Bagdad, Mosul (old Nineveh), Hillah (old Babylon), Kerbala, Bakuba. The Reformed Board and the Presbyterian Board North have approved of this joint occupancy, the work to be administered by a Committee of representatives of all the cooperating boards; and negotiations are proceeding with the Boards of the United Presbyterian and the Reformed Church in the U. S. Already the Reformed Church in America has a representative in Bagdad, and the Presbyterian Church, North, has one in Mosul.

AFRICA

Marvels of Progress

THE Cameroun region in West Africa, where American Presbyterian missionaries are at work, has proved one of the most responsive mission fields in the world. Within twenty years the Church in Cameroun has grown from small beginnings to over 700 congregations, with more than 100,000 adherents, 30,811 church members, and thousands in training for membership. In 595 Christian schools, where the Bible is a chief textbook, nearly 25,000 pupils are getting a practical education. Before the missionaries came, there was no written language, and in the spoken language there were "no words for home, heaven, hope or thanks," for the people had no such ideas. Missionaries supplied both the ideas and the words. Last year the Cameroun Church contributed for Christian work in its own country and in other lands \$18,899 out of incomes averaging not over three dollars per month. It supported its own churches and paid the salaries of hundreds of African men and women employed as pastors, teachers, colporteurs and evangelists. Not one cent of American money was used for the support of the churches.

The Church in Egypt

IN a recent article in the C. M. S. Review on "The Policy of the Christian Church in Egypt," Rev. G. T. Manley, after discussing the Coptic Church, which he says has "large numbers, great traditions and a living patriotism," continues:

"Recent efforts to reach Moslems on a large scale have shown that the best results accrue when men are approached, not as Moslems or Copts, but as sinful men needing a Saviour. Where Christians as well as Moslems are being addressed, the latter will listen with patience and toleration even to the story of the Cross, which would arouse bitter opposition if they alone constituted the audience.... The recently formed 'Alliance of

Honor'—a young men's purity movement making no religious distinction in its appeal—and the paper *Orient and Occident*, issued first of all to reach educated Moslems, but soon finding a wide constituency among Copts and Protestants, have owed their success in part to the generality of their appeal. The experience of the American evangelistic work teaches the same lesson, the Moslems proving to be most accessible in villages where there are Copts and Protestants, and coming more freely to a meeting with Christian friends and neighbors, than to one more exclusively for Moslems. So the Moslems get accustomed to attendance at Christian meetings, and the Copts to evangelistic effort; and when any Moslem begins to be an inquirer there are Christians able to give him a helping hand."

A Former Persecutor Baptized

FOR the past eighteen months the Christians in the interior of Iboland, Southern Nigeria, have been subjected to fierce persecution by the heathen members of the Okonko club, whose ringleader was an old chief, Wogu. Some months ago he, his son, and another chief became convinced that they were wrong, and asked to be enrolled as inquirers. The son has since died, but on May 21st Wogu was baptized. He has severed himself from his wives, from the Okonko club, and from the superstitious customs of his country, and desires to be known as a follower of the Lord Jesus Christ.

New Words Needed

A MEDICAL mission among the Moru people of the Anglo-Egyptian Sudan has recently been opened by the Church Missionary Society, with prospects of much success. The Moru language hitherto has not been reduced to writing, and the doctor's first work was of necessity to find a means of understanding his patients. Through the medium of Arabic he has gradually gathered a number of words, but naturally found nothing to

express a motorcycle. The Morus, however, soon coined a word: "dub-dub," basing it on the noise made by the machine when heard from a distance. A camera became the "shadow box," and it was found that apart from "shadow" there is no word for "spirit." How to explain the Spirit of God is a difficulty awaiting solution.

Slavery Yet in Africa

THE League of Nations, according to the *Evangelical Christian*, has had under consideration the reports of slavery in Abyssinia, and it is clear from the discussions that a *prima facie* case has been established. Not only in Abyssinia but in other parts of Africa is there well-founded suspicion that slavery in one form or another exists. The fullest investigation is necessary, and the remarks of some of the Continental nations that have interests in Africa naturally lead to a feeling that all is not well. No colonial power ought to be afraid of frank inquiry. The interests of humanity are at stake and humane administration can fear no effort to discover inhumanity.

Campaign for Cameroun

BECAUSE Rev. W. H. Hudnut, chairman of Ohio Synod's Committee on Foreign Missions was sent in 1921 as one of a commission to visit the Cameroun Country, West Africa, the Synod of Ohio voted to conduct from Nov. 12th to Dec. 18th a campaign in the interest of the West Africa Mission of the Presbyterian Board. A letter sent to all Presbyterian pastors in Ohio, reads in part as follows:

"After visiting all of the stations, traveling over fifteen hundred miles, carefully examining the present equipment, and considering the imperative needs for enlargement and extension, the Commission, in council with the Mission representatives, recommended to the Board an additional minimum expenditure of fifty thousand dollars for property. The Board has included these items in its approved property

list to be presented to the Church this year. It is our confident hope and expectation that when the marvelous story of accomplishment and opportunity for Africa has been told in our churches, this amount of money will gladly be given by the Presbyterians of Ohio."

EUROPE

The Break in the C. M. S.

REFERENCE was made in the January REVIEW to the existing friction between different elements in that greatest of missionary bodies, the Church Missionary Society—the chief question at issue being the authority of the Scriptures. The latest report is that the conservative theologians have formed a new organization, "The Bible Churchmen's Missionary Society," of which its supporters say that it is "the real C. M. S."

British Student Volunteers

THE report of the Student Christian Movement in the British Isles for 1921-22 states that during that year 150 students joined the Student Volunteer Missionary Union, and continues: "The prevailing diffidence throughout the country on the whole question of the universality of Christ, due not only to a wider knowledge of the religions of the East and their good qualities, but also to the growing refusal on the part of the best students to accept any conventional presentation of Christianity, is partly responsible for this shortage. The number of foreign students in this country who are rightly presenting the good things in their civilizations and their religions, and showing us what contributions their countries are going to make to the thought and progress of the world, coupled with the failure of our civilization in the war, has created in the minds of thinking members of the student body as well as of the general public a considerable doubt as to the superiority of Christianity which has been allowed in the past to go unquestioned. This attitude is all to the good. There

is now very little danger of any student joining the Student Volunteer Movement without knowing exactly what it means to be a missionary in these days."

Church Army Evangelism

THE Church Army in England possesses a great variety of agencies, probably the best known being its evangelistic tours. Practically every diocesan bishop is patron of the Church Army, and every diocese has its mission van, in charge of one of the Church Army officers. Through every part of the diocese this van makes its way, and at the stopping places the officer in charge preaches the Gospel, visits the people and carries on a special mission agency. He never sojourns in a village or small town without the approval and encouragement of the parish clergyman. Last summer the Church Army conducted a series of Crusade Marches. Commencing about the second week in June and continuing until the end of July these pilgrims visited 375 parishes and gave their witness at nearly 1,200 outdoor gatherings and at 560 indoor services. It is estimated that 30,000 visits were paid to homes *en route*, and a rough calculation by the officers shows that no fewer than 435,000 people listened to the Crusaders' witness in the open air and about 90,000 in buildings.

A Students' Crusade

THERE is evidence of a moral awakening in Germany, says the *British Bible Advocate*. Professor Konig, of Bonn, has been telling of a crusade for social purity. The crusade is being conducted in several large towns by young men who are high-school and university students. In Dresden the police were unable to stop the sale of indecent postcards in several shops. Months of endeavor on the part of civil authorities had brought no result. The demand was there, and the sale went on. But the sale in the whole of Dresden was stamped out in a very short time by the students. Their method of work-

ing was for a single student to enter a certain shop to make a purchase, and to observe that he would gladly have made such a purchase, but for the fact that the shop-keeper sold indecent post-cards. This was followed by a second student, and so on throughout the day. Very soon the offence was removed from every shop in Dresden.

Gospel Hunger in Belgium

THE Belgian Gospel Mission, whose American headquarters are at 1031 Walnut St., Philadelphia, reports an unprecedented opportunity for spreading the Gospel. Mr. Ralph C. Norton writes: "The other day we received a petition from the City of Braine le Comte, signed by seventy-four people, earnestly beseeching us to open a hall. We have been told that there were 300 people who would have signed the petition. These Christians are being visited in their homes and they give gratifying evidence of a new life in Christ; and yet, three months have passed and they have no place of worship! A building in this place would cost about \$3,000. One student with a wife and three children offered to mortgage his salary for twenty years to buy a building there, but of course we could not permit this. So far this year over 300,000 pieces of religious literature, of which some 100,000 were Scriptures, have been distributed and what results have followed! There is a young man in the Bible School now, studying for Christian work, who was led to Christ by a gospel given him by one of our colporteurs. This is only one case. There are many others. Our workers report hundreds of people in the land who are reading the Scriptures who have never read them before. An old lady, sixty-eight years old, told one of our workers the other day that she had not heard the Gospel until this summer, nor ever heard of anyone in her village who had *ever heard* of it, or *ever seen* a Bible! This distribution continues and increases and we are seeking means to purchase a million gospels at a cost of about \$7,500."

The Bible in Germany

FOLLOWING a visit from the founder of the World Pocket Testament League, Mrs. C. M. Alexander of London, there was organized in the town of Gevelsberg the first Pocket Testament League in Germany. Pastor Schloemann of Gevelsberg writes of this: "If our hard-struggling German nation is to arise and blossom once more in our days, the help will not come from any Conference of the Entente, any stabilization of the falling Mark, any transformation of the government. That which alone can truly help us is a return to the faith of our fathers, the use of the precious Word of God, which still has the power to make men happy and joyful and blessed. We believe that the Pocket Testament League in its unassuming method really has a great mission." Early in November more than 10,000 evangelical Christians in Hamburg, old and young, men and women from all ranks of life held a procession and assembly on what they called "Bible Sunday," taking as their slogan, "Our Most Sacred Treasure—the Bible."

Bigotry in Rumania

THE Government of Rumania has been receiving from various elements of the population protests against religious persecution. The Baptist Congress, which brought together in the city of Buteni 325 delegates from all parts of Rumania, devoted one session to accounts of the persecutions which had been endured, and a vote of protest to the King was taken. In December the news despatches from Bucharest stated that a deputation of representatives of the leading Jewish organizations waited on King Ferdinand to complain of continued acts of violence against Jews, perpetrated by students of the higher schools, who, it is alleged, are incited by their teachers. The Government has prohibited mass meetings in all parts of Rumania and announced that inspectors of schools will be held personally responsible for

the maintenance of order in the higher schools.

Methodist Work in Siberia

BISHOP BOAZ, of the M. E. Church, South, reports from Vladivostok: "The sessions of the mission meeting were full of interest. The preachers made most excellent reports and manifested profound concern in the work of the Kingdom. Work was started in this field in February, 1921. The Mission was formally organized on August first, 1921, Bishop Walter R. Lambuth presiding. At the opening of the Mission there were two missionaries and two ordained native preachers. Three other preachers were licensed, and fourteen appointments were made, some of them being supplied by exhorters. There were two hundred and twenty-four church members in the Mission. During the session just closed, seven men were licensed to preach, three were ordained deacons, and two other deacons were received from other churches. Twenty-three preachers were appointed to as many charges, with a total membership of 1,212. One year ago there were thirty congregations, and now we have one hundred and twenty-nine, with 6,911 adherents. Last year 652 yen had been collected, this year 11,123 yen. This may seem a small sum, but it manifests a remarkable growth. The preachers are going to their appointments filled with enthusiasm and determined to make this year better than the last.

LATIN AMERICA

New Life in Mexico

W• REGINALD WHEELER, an assistant secretary of the Presbyterian Board of Foreign Missions, writes of a recent visit to Mexico: "A final impression, in addition to that of the visible attempts to maintain political and military stability, of the racial diversity of the people, and of the beauty of the natural scenery, was that of the currents of new life, largely American and Prot-

estant in origin, that are running to-day in channels formed long ago by Spaniard and Roman Catholic. Ford cars traverse the ancient streets, advertisements for votes for this or that representative of the Republic adorn the monastery walls; the spire of a Protestant church rises in the very shadow of the great cathedral. Trenches newly-made and occupied in the last revolution zigzag along the hillcrest on which stands the Bishop's palace built nearly three hundred years ago, a symbol of the violent reaction of the people against unfair and unscrupulous privilege and power whether military or ecclesiastical."

Union Evangelical Training

ONE of the mightiest forces for the evangelization of Mexico is the Evangelical Seminary, in Mexico City. Rev. O. W. E. Cook, writing in *The Missionary Voice*, says of the faculty: "We believe they have laid in the lives of the students a firm foundation upon which will some day be erected a united and efficient Evangelical Church in Mexico. None other can finally win the day here, and none other can truly meet the desires of those who are laboring on the field at the present time. This year's class is the third that has graduated, and in some respects the 'best yet.' There were four members, representing three denominations—two Methodists, a Presbyterian, South, and a Friend—who now go into places of activity in their respective churches."

Holy Week in Salvador

A WRITER in *The Latin American Evangelist* describes as follows a Holy Week procession in Cojutepeque, Salvador: "Up the stony street the procession came, lighted by candles in the hands of barefooted women. Shoulder high in the middle of the street were borne the images, five in number. First came the image of Christ from whom they had now removed the heavy cross which he had been carrying earlier in the day. The figure was bowed with grief and weariness, and bunches of coarse,

tangled hair fell over the shoulders on the gaudy brocaded robe he wore. The dirty cloth with its torn lace, covering the board on which he was carried was not shabbier than the mean little figure with its tawdry robe which was supposed to represent the One who is the effulgence of God's glory and the express image of His person. After him came the Virgin, always the most resplendent figure in any procession or collection of images. Two others followed, the Apostle Peter bringing up the rear with a large rooster spreading his wings on a pole which he carried. Climbing the hilly street they came, to the strains of slow, weird music, and as one scanned the faces endeavoring to read the thoughts, expecting to see some signs of the devotion which is supposed to accompany these religious acts, the impression one received was of absolute indifference on the majority of faces. Nevertheless, here and there one saw a face full of unsatisfied longing, a pitiful, child-like, questioning expression, that surely denoted the heart-hunger within."

Gives His Home to God

REV. H. I. LEHMAN, of Uruguayana, Brazil, writes in *The Missionary Voice*: "I want to tell you briefly what God has done in the heart and home of a dissipated bricklayer who began to learn the truth through the reading of the Word and who was converted about a year before we came to Uruguayana. Before his conversion he had learned of the tithe and began giving his tenth shortly after his conversion. But he soon decided that a tenth was not enough and asked the pastor to help him deed over his entire home, humble though it be, to the Lord. He is not married, but supports his old mother, who also consented that they should give everything to the Lord."

NORTH AMERICA

Interracial Results

THE Commission on Interracial Cooperation has issued a report of "typical achievements" in the South

during 1922. This includes activities to "curb mob violence and injustice" in Alabama, Georgia, South Carolina, Kentucky, Tennessee, Oklahoma, Arkansas and Virginia. Legislation to secure increased public support for Negro schools was promoted in Kentucky and Oklahoma. In the latter state a law was secured providing support for Negro schools equal to that for white schools. Similar educational activities have been fostered in Tennessee, Louisiana, Arkansas, Georgia, South Carolina and Florida. A press service and platform publicity have been widely influential in creating better understanding between the races.

Southern Baptist Centenary

THE exhibit, parade and pageant, staged by the Baptists of Mississippi at the annual state fair at Jackson on the occasion of the first centennial anniversary of the founding of Baptist work in that state, provided an informing and inspiring publicity program. This included a parade containing floats and representatives of every Baptist institution and activity in the state, which moved through the principal business thoroughfare of Jackson on the morning of Friday, October 20th, which had been officially designated as Baptist Day at the fair; well assorted and displayed exhibits of every institution and interest among Mississippi Baptists in a large space in the main exhibit hall at the fair, which had been rented for this purpose; and an historical pageant in front of the grandstand on the fair grounds in the evening, the tableaux in the pageant being interspersed with stereopticon slides, some of which were pictorial in their nature, but the larger number carried brief, pointed and informing statistics upon Baptist work and growth in Mississippi, the South, America and the world.

Forty Year's Progress

THE Disciples of Christ are a wide-awake, growing part of the Church and are conducting a large and ef-

fective missionary work at home and abroad. The following figures indicate their expansion in non-Christian lands during the past forty years.

	1882	1922
Foreign missionaries	8	331
Converts from Paganism	0	25,000
Conversions in one year	0	3,131
Mission schools	0	233
Mission school pupils	0	10,933
Hospitals, dispensaries	0	36
Patients treated	0	277,515
Native helpers	0	1,574
Printing presses	0	4
Sunday-schools	0	275
Sunday-school pupils	0	24,661
Property value abroad	0	\$1,384,787
Home Churches contributing .	?	5,000

What fruitage will the next forty years show?

Vacation Bible Schools

AT the annual meeting of the International Association of Daily Vacation Bible Schools, which was held in New York late in November, there was reported an increase of at least thirty per cent over last year, with a total estimated number of 5,000 schools, 50,000 teachers and 500,000 children. The International Association is a clearing house for the promotion of the Vacation Bible School Movement, which is fast taking its place as a part of the three-fold Religious Education Program of the Church, including the Sunday, the week-day and the vacation sessions. According to the most careful estimates, 2,362 schools were conducted, 1,000 schools under Baptist auspices, 1,000 under Presbyterian, 700 under Methodist, 150 under Christian, 300 under United Brethren and 600 under other denominations, while 1,000 were conducted under union or community supervision. The average cost of the schools reporting this figure to the central office was \$1.12 for each child in attendance.

Work Among the Indians

A REPORT of the Presbyterian Board of Home Missions says that 133,000 Indians can speak English, 91,300 can read and write and 83,462 are citizens. About 100,000 Indians

are registered as attendants at the services of some church. Farming is the principal occupation of the Indians. For example, there are approximately 1,500 Choctaw Indians within the borders of Mississippi, remnants of the tribe that once resided in the state, and that removed to Indian Territory (now Oklahoma) in 1832-33. Practically all of these Indians are farmers and land for them is the key to the situation. The American Baptist Home Mission Society is carrying on considerable work in Nevada, Arizona, and Northern California, but sees many openings which it cannot enter for lack of funds. Of the Indian population in Canada, the Roman Catholics are looking after 44,000, the Anglicans 22,000, the Methodist between 15,000 and 18,000, the Presbyterians between 2,000 and 2,500, the Baptists about 1,300.

"I Want That Spirit"

NOGALES, Arizona, is on the international line running between the United States of America and the United States of Mexico. Immediately opposite is Nogales, Sonora. The combined population of these cities is about 19,000, and with only an imaginary line running between them in the center of International Street, their problems and interests are much the same. Rev. O. A. Smith, Congregational minister on the Arizona side, writes in *The American Missionary*: "Last week a man came into our office, somewhat emaciated, and addressing the secretary through the interpreter said: 'I want some of your religion.' We asked why he addressed us thus. He replied: 'Last winter I was ill; so was my family. We were nearly starved to death as well. Had it not been for your immediate response with food, shelter, clothing, physician and medicine, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit.'"

An Alaska Brotherhood

THE natives of southeastern Alaska have combined in forming The Alaska Native Brotherhood which, according to Mr. William L. Paul, who is Secretary of the "Grand Camp" of this Brotherhood, "embraces practically every native in southeastern Alaska with the exception of the Tsimshians and Metlakala, who were originally under the Canadian government, who speak a totally different language, and being the only reservation Indians in Alaska, are separate and apart in thinking and problems." The Brotherhood's program calls for advancement in moral and mental development, in commerce, and in politics. Most of the leaders of this movement are graduates of the Sitka Training School, which was the forerunner of the Sheldon-Jackson School. An annual convention is held when subjects like the following are discussed: the future of the natives of Alaska; better schools; fisheries, their depletion and the remedy; better politics, why every Indian should vote; and the place of religion in the Brotherhood. An open forum is conducted on these subjects.

Cooperation in Canada

REPORTS of the Home and Foreign Departments of the Methodist Church of Canada were presented by their respective secretaries to the General Conference at its recent meeting. Rev. C. E. Manning, D.D., Secretary for Home Missions, said that the most outstanding development has been in the matter of cooperation among Presbyterians, Congregationalists and Methodists, a movement which had its inception in 1908. This movement is not to be confused with the local union church movement, which is a different thing. Before the coming into effect of this cooperative movement the situation on some of the circuits, particularly in the West, was often very embarrassing. The service which cooperation has made possible does not mean that the people are left without the

preaching of the Gospel, but simply that where Methodist and Presbyterian churches were both holding services, usually at the same time on the same day, only one service is now being held and two congregations are worshipping together. It has effected a saving of thousands of dollars each year and made possible the carrying on of work elsewhere. The three denominations are also cooperating very effectively in work for immigrants at the various points of entry.

ISLANDS OF THE SEA

Loyalty in Loyalty Islands

ON the recent transfer to the Paris Missionary Society of its work in the Loyalty Islands, and the retirement of Rev. J. Hadfield after forty-two years of service, the London Missionary Society received from native pastors in Lifou and Uvea a letter, part of which is translated as follows: "Oh, our first fathers! It is with weeping that we, the churches of Lifou, and pastors of the same, pen these lines of farewell to you our first fathers in the religious life of Lifou, because we know now that you have really handed us over to the Paris Missionary Society; it is well that we should accept joyfully the arrangement you have made with the church of France.... Thanks greatly for the missionary you gave us, that is Mr. Hadfield, to plant the seeds on every side. He has planted and watered what he has sown, so we all rejoice and give thanks for the work Mr. Hadfield has done at Lifou. Thanks! Thanks! to the L. M. S. and farewell until we meet, with Jesus, in our country and His, and where we shall meet again our father, Mr. Hadfield, and our grandfather, the church at London." *L. M. S. Chronicle.*

Missions in Java

THE population of Java numbers 35,000,000, or 700 people to the square mile. Only about 30,000 of these have been gathered into the Christian Church as the fruit of missionary effort. Islam is not strong, for the people are largely animists, but the Moslem press is active, and

over 20,000 pilgrims go to Mecca each year. Dr. Samuel M. Zwemer has recently visited the islands and has addressed nine public meetings in Dutch, and three in Arabic. He was especially impressed by the need for vigorous effort for young men in the great cities, Semarang, Soerabaya, Batavia and Bandoeng. There is no organized Y. M. C. A., although the Salvation Army is doing a magnificent work. The Dutch missions have done thorough work and have organized self-supporting churches of Moslem converts, but they lack cooperation. There is a pitiful meagerness of Christian literature in any of the three great languages, Javanese, Sndanese, and Malay. Everywhere the Moslems were eager to hear the Christian message. Dr. Zwemer says: "In Sumatra I saw the wonderful results of fifty years' work among the Bat-taks, of whom there are now 200,000 Christians. There is great need for missionary reinforcements. The Government is somewhat patriarchal, but offers every facility and in some cases liberal aid to missions."

* * *

OBITUARY

JOHN WANAMAKER died in Philadelphia on December 12, 1922, at the age of eighty-four. Mr. Wanamaker was for years president of the World's Sunday School Association, and maintained a life-long interest in Y. M. C. A. and Sunday-school work, as well as in various Presbyterian activities.

* * *

BISHOP JAMES W. THOBURN, the well-known and highly honored bishop of the Methodist Episcopal Church in India, died in Meadville, Pa., on November 28th at the age of 86. A sketch of his life will appear later in the REVIEW.

* * *

REV. GEO. C. DOOLITTLE, D.D., for nearly thirty years a missionary of the Presbyterian Church in Syria, died on September 16th largely as a result of overstrain brought on during his strenuous service during the war. He had recently returned to America with Mrs. Doolittle hoping to regain his health. One daughter is now a missionary in Syria. Dr. Doolittle was a very effective worker and had recently opened a new station for Arabic-speaking Moslems in Aleppo. He was always full of good cheer and in many ways manifested his wholehearted devotion to the people among whom he labored.

THE MISSIONARY LIBRARY

The Religion of the Primitives. By Most Rev. Alexander Le Roy, translated by Rev. Newton Thompson. Pages xi, 334. New York. The Macmillan Company. \$2.50. 1922.

With several very competent predecessors in the field, and prefaced by the *non obstat* of a Roman Catholic censor and the *imprimatur* of the Archbishop of New York, one might wonder if this volume were not a work of supererogation and dubious as a scientific production.

A careful reading of the book will remove all doubts. Its author has been almost continuously in Africa since 1877, and during these years he has been domiciled or traveling throughout both eastern and western Africa. He is open-eyed and a careful recorder of what he has observed and investigated. He likewise has read much on his theme. Consequently the discussion is at once scholarly and informing. It could not fail to abound in specimen cases as he presents data and argument. It is most nearly like Junod's "Life of a South African Tribe," though it confines itself to religion alone and is much more readable.

Chapters ii-vii discuss the primitive in the presence of nature, the primitive and the family, belief, morality, worship, magic. Then comes the broader view when Africa is momentarily left to itself while the Bishop compares the religion of various primitive races, concluding with the assertion that religion is everywhere, the family is always the mainstay of religion and magic always its corruption. Of these chapters the one discussing magic will be most familiar, as the average reader thinks of Negro religion as fetishism, with little knowledge of the higher views of a hazy deity akin to God. Of magic the Bishop writes: "Magical morality, if one may use the term, is purely and

often brutally utilitarian. That is good which is serviceable and pleasant. Everything is sacrificed to personal interest; in that contaminated atmosphere, egoism reigns supreme, as a tyrannical master. *Vae victis!* The vanquished are the weak, the slaves, the women, the children. This is the barbarous morality which too often conceals and stifles true morality in the black country." God, as seen by the African as distinct from totems, fetiches and ancestral worship, is interestingly pictured in pages 113-131. His worship is described on pages 193-198 which proves, the author asserts, that the God thus addressed is more real than A. Réville and his school believe.

It is in the opening chapter, which is well documented, that the author shows his orthodoxy as opposed to most evolutionary views and the generalizations of certain writers upon the science of religion. He claims that they are prevailingly *a priori* in their discussions, while he follows the inductive method. Mr. Bryan would delight in much of this chapter. In his final pages one sees why Roman authorities should approve a volume which contains so much that is modern. In these "Conclusions," filling almost fifty pages, our "Superior General of the Fathers of the Holy Ghost" includes much that our best writers on the subject believe; but he likewise reaffirms what some of them disbelieve, and sets forth the Roman Catholic Church in a light which will cause Protestants to dissent in the claims of Rome's exclusive possession. But on the whole, the volume is another source book upon Negro religion which ranks with the writings of Nassau, Roscoe, Junod, Willoughby and E. W. Smith—a goodly company of devoted missionaries who, like our author, have spent long years in the patient search for the glimmering

adumbrations of God which He has granted the benighted African.

The Measure of a Man. The Life of William Ambrose Shedd, Missionary to Persia. By Mary Lewis Shedd, with an Introduction by Robert E. Speer. Illus., maps, 280 pp. New York. George H. Doran Company. 1922. \$2 net.

This son of a Persian missionary appears what the title of the biography suggests until chapter viii is reached, when the Great War in its inception and progress evolves before the reader's eyes a super-man of a type of which Nietzsche had not dreamed. How to explain Dr. Shedd's ability to plan, devise, decide, direct, persuade, and win as he did without believing that God was veritably present with him, is most difficult. What his famous predecessor in the same city and in a similar relation to the Persian people and Government, Dr. Joseph Cochran, accomplished is here repeated without a physician's handicaps and advantages, and with a vastly greater load of responsibility resting upon him as a missionary and as an Honorary Vice-Consul of our Government.

The "Man" is pictured in ancestry, in his student days at Marietta College and Princeton Seminary, and in that Khoi-Salmas experience which was to him what Damascus was to St. Paul, though rather in the way of a true vision of self not wholly devoted to his work and his God. With this final experience of preparation, he was able to enter upon a work which he had known from boyhood, which he had begun under his father's guidance, and which a rich training had prepared him to develop. Then the Urumia plain and the city itself began to feel his impact. In the College he was principal and teacher of theology, often making his own textbooks; after those duties were over, the Syriac newspaper and other literary work awaited him; or he was working on a proposed dictionary, studying Old Syriac manuscripts, helping in the College museum, and acting as trustee of an orphanage; and always when opportunity offered, he was filling in

the chinks with such a program as this of 1899: "He had preached ninety sermons, given fifteen other addresses and lectures at conferences, attended twelve preachers' meetings and seventy-five other meetings. He had visited forty-seven villages, seven for a stay of two days or more. There were two extended trips to Tergawar, and he had spent a week of prayer in the City Church and Fisk Seminary." Separate chapters portray him as preacher and scholar, in his home life, in his legal and political work, and as an educationist and as missionary to Moslems—a difficult type of work for which he felt a special call and in which he secured excellent results.

Then came the War! Because of his legal relation to the Mission and the Persian Government, and later to our own Government, days and nights are filled with most difficult negotiations and with attempts to maintain peace among quarreling Kurds and Nestorian Christians, between hostile Turks and wily Persians, and working with Russian and British official representatives as they sought to maintain order and prevent massacres. As if this were not enough, these troubles brought to his doors and almost to his bed scores, and later thousands, of refugees and poverty-stricken natives. Of course he was aided by his colleagues and by the Christians; yet his is the directing mind, and he the bearer of the heaviest burdens. But finally the situation was too difficult even for our Super-man, and he regretfully flees. In that perilous retreat he did not lose his steady nerve and unflinching trust in God; but insidious cholera germs finally attacked him, and in a few hours he was in Heaven, while his sorrowing widow was left to see his body interred in a shallow wayside grave made with the aid of a small adze and feeble hands—later found to be too shallow and so it enabled beasts of prey to devour the body which had been so unstintingly given for years to Persia and its needy thousands. Well may Dr. Speer say: "For nearly thirty years

as intimately as a brother I knew him, his pure heart, his peaceableness, his courage, his quiet power, his tenderness, his prudence, his freedom, his loyalty. He was one 'who never turned his back but marched breast forward,' trusting God." This is the sort of material one finds here—and one thanks God and takes courage.

Neue Christoterpe, 1923. Holle, C. Ed. Mueller, Pub. Paper 280 marks; gift binding 320 marks. 240 pp.

This favorite German Christian year book, now in its 44th year, contains general reading matter in prose and poetry. The present volume contains a valuable article on the Reformation in Sweden, and one by the veteran authority on missions, Julius Richter, on Christian Missions in the Ferment of the Non-Christian World. An interesting contribution on the hymn "Dayspring of Eternity" traces the history of this beautiful hymn from its inception to its use on the mission field, ending with translation specimens in Nias and Sulu. There is an article on Steiner's Anthroposophy and its relations to Theosophy and one by Erich Stange on Work among Young Folks during the present crisis in Germany.

Demonism Verified and Analyzed. By Hugh W. White. Illus. 12mo. 155 pp. \$1.25 net. Mission Book Co. Shanghai. Presbyterian Committee of Publication, Richmond, Va. 1922.

Twenty-five years ago, Dr. John L. Nevius of China wrote a book on "Demon Possession and Allied Themes" in which he presented a careful study of the evidence and a discussion of the various explanations offered. He did not, however, sum up the evidence or present his own final conclusions. Dr. Hugh White of the Southern Presbyterian Mission in China presents similar evidence and draws his conclusion that "demon possession" in China is clearly similar to that in Palestine at the time of Christ. The testimony of Scripture and of Christian missionaries seem to be clearly in favor of the fact of

demon possession. Objections to this view are chiefly due to unbelief in evil spirits and to the lack of personal experience with such manifestations. Dr. White carefully presents many well authenticated cases and distinguishes between them and insanity. He defines demonism, gives his view of its origin and describes the methods of treatment and prevention that have proved successful. The book is of special value to Bible students and to missionaries in non-Christian lands.

The Firebrand of the Indies. By E. K. Seth-Smith. 12mo. 149 pp. 4s. 6d. Society for the Promotion of Christian Knowledge, London. Macmillan Co. New York. 1922.

This historical romance is an inspiring but very incomplete story of the sacrificial service of Francis Xavier, the famous Roman Catholic missionary of the middle ages, who early carried the Gospel into India and Japan. The story graphically pictures Ignatius Loyola, founder of the Jesuits and the early life and missionary experiences of Xavier. It describes the motives, the methods, the difficulties and the results of their work but does not tell of the weaknesses and failures of their mission. Like Don Raimon, the author's story of Raymund Lull, this book is especially intended for young people and will inspire them to service.

Hampton Institute Publications. The following pamphlets will be helpful to those studying the "Negro in America" this year:

True Religion in Negro Hymns	\$0.10
Education for Life (Educational Ideals of General Armstrong) ....	.10
Fifty-Six Years of Negro Progress ..	.10
Building a Rural Civilization .....	.10
Inter-Racial Cooperation in Georgia ..	.10
Contemporary Poetry of the Negro ..	.10
Lynching	Free
Race Riots	Free
Negro Farmers of Virginia	Free
Set of Hampton Pictures (27) ....	.25

These may be ordered from Hampton Institute, Hampton, Virginia.

McCUTCHEON'S

Handkerchiefs for Easter

Such a pleasant custom—to make little friendly gifts at Eastertime! Something not too elaborate—rather a simple remembrance in good taste—McCutcheon Handkerchiefs.

- | | |
|--|--|
| <p>10. Man's Handkerchief of pure Irish Linen neatly hemstitched and initialed. 50c each.</p> <p>11. Man's very fine Linen Handkerchief with attractive cord and tape border. 75c each.</p> <p>12. Child's Handkerchief of excellent Linen with a quaint little bird embroidered in colors. Also other cunning animal and play-scene Handkerchiefs. 25c each</p> | <p>13. Ladies' Glove Size or Child's Handkerchief of pure Linen, with a dainty lace edging. 25c each.</p> <p>14. A pure Linen Handkerchief of Spanish hand-work, faultlessly hemstitched and embroidered in an exceedingly pretty design. 50c each.</p> <p>15. Hand-made Handkerchief with exquisite corner motif of Venetian drawn work. As fine as delicate hand-made lace. \$1.25 each.</p> |
|--|--|



Reg. Trade Mark

Mail orders receive prompt and careful attention

James McCutcheon & Company

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York

HE MEANT TO GIVE

He meant to take his part
 He meant to consecrate his wealth
 He meant to account for his stewardship
 He meant to do---oh, lots of things.

But Death could not wait.

How many millions of dollars were meant for Christ's work, but never reached their destination!

LIFE ANNUITY AGREEMENTS would carry out your intentions today. How?

Write to,

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

OUR SLOGAN

DOUBLE OUR SUBSCRIPTION LIST IN 1923

Will You Help?

Send us the names and addresses of 15 or more persons in your neighborhood who you think would be interested in receiving a specimen copy of the **MISSIONARY REVIEW OF THE WORLD**. In return for this service **we will mail you FREE** a copy of "Miracles of Missions," by Arthur T. Pierson.

Every minister, missionary leader, missionary student and Christian worker ought to become a subscriber to the **MISSIONARY REVIEW OF THE WORLD**.

Dr. John Henry Jowett, formerly pastor of the Fifth Avenue Church, New York, says:

"THE MISSIONARY REVIEW fills a unique place in missionary literature. It is indispensable to the preacher who wants to be informed on apostolic doings in every part of the world."

Many Christians whom you know will be eternally grateful for the help and inspiration that will come from the monthly visits of the REVIEW.

PLEASE SEND US NAMES AT ONCE!

[illegible]

The Missionary Review Publishing Co.,

156 Fifth Avenue, New York City

Home Mission Boards and the "Review"

Some Home Mission workers have had the erroneous impression that the REVIEW has been entirely devoted to foreign missions. While founded by Rev. Royal G. Wilder originally as a foreign missionary review, it has been a world review ever since 1888, when Dr. James M. Sherwood and Dr. Arthur T. Pierson became the editors. The Home Mission cause in America is systematically and prominently presented both in articles and in news. Last year, for instance, there appeared in the REVIEW thirty-one articles on Home Mission topics, including a whole number on the American Negro, several articles on the Foreigners in America, the Mormons, mountaineers of the South, rural problems, city evangelism, the Indians and three pages each month were also devoted to the Women's Home Mission Bulletin.

For several years, the Home Missions Council and the Council of Women for Home Missions have cooperated with the REVIEW by appointing committees to act on the Editorial Council. Last year fifteen Home Mission Boards and General Missionary Societies cooperated by making appropriations to the maintenance fund so that the work of the REVIEW might be continued. At the recent annual meeting of the Councils in Atlantic City the following resolutions were adopted urging Home Mission Boards to cooperate in practical ways to make the REVIEW a still more effective agency in stimulating interest and disseminating information concerning Home Missions:

In view of the interdenominational character of the MISSIONARY REVIEW OF THE WORLD and its increasing value to the Home Mission cause, we recommend:

1. That the Home Missions Council and the Council of Women for Home Missions continue their committees to cooperate with the Editorial Council of the REVIEW.
2. That the constituent Home Mission Boards be asked to contribute to the financial support of the REVIEW, if not in proportion to their budgets, at least making some appropriation during the year to show their sympathy and readiness to promote the usefulness of the magazine.
3. That the Boards cooperate definitely in promoting the circulation of the REVIEW by recommending it to their constituencies, by including it in their mission study course material, by enclosing circulars in their correspondence, and by receiving and forwarding subscriptions.
4. That each Board or denominational society appoint someone to keep in touch with the Editor of the REVIEW for the purpose of supplying the magazine promptly with important denominational missionary news and to suggest valuable articles and writers on topics of general interest concerning their particular fields and work.

The committee appointed by the Council of Women for Home Missions for the coming year is Florence E. Quinlan, *Chairman*; Mrs. Bertha M. Judd and Mrs. F. W. Wilcox. The Home Missions Council appointed Dr. Charles L. White, *Chairman*; Dean Carroll M. Davis, Fred Eastman, Rev. J. S. Stowell, and Dr. Samuel L. Loomis, to represent them on the Editorial Council of the REVIEW.

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

The Sunday School Times Offers You These Lesson Helps Every Week!

W. H. Griffith Thomas, D.D., the famous British Bible teacher, sought for by Bible schools and conferences the world around, discusses each "Lesson as a Whole."

Professor Charles Calvert Ellis, Ph.D. The principles of education and psychology are applied to each lesson by a scientific expert who believes the whole Bible.

Britain's Greatest Devotional Writer, Dr. Alexander Smellie, of Carlisle, Scotland, opens up for you his treasures of spiritual and literary research.

Howard A. Banks, Litt.D., the much-loved Southern editor and writer, since 1917 Associate Editor of THE SUNDAY SCHOOL TIMES, furnishes his fresh, searching "Lesson Pilot" in time-saving and heart-enriching helpfulness.

The Lesson Cartoon. Religious journalism has never known anything like these powerful cartoons of the former newspaper man, missionary, and now evangelistic Bible teacher, E. J. Pace, D.D.

The Inimitable Ridgway. The Coatesville iron and steel man's lesson talks in "The Busy Men's Corner" come out of real life, and cannot be imitated or found elsewhere.

The Whole World's Choicest Illustrations are furnished in the TIMES' readers' own "Illustration Round-Table," one of the most eagerly read departments in Sunday-school journalism.

One-Minute Mission Talk, by Miss Homer-Dixon, is a gem of missionary information and inspiration.

The Little Jettis. Wade C. Smith's fountain pen genius has captivated the Sunday-school world, and his quaint black-and-white figures are used in more different ways, by both grown-ups and children, than probably any other lesson help published.

A Business Man's Platform Review. Philip E. Howard, President of THE SUNDAY SCHOOL TIMES COMPANY, shows every week how to crystallize the lesson in a three-minute message from the platform.

And Graded Helps. The Primary Department is led every week by capable, motherly Mrs. Bryner; just the material needed for "Your Class of Girls" is given by a skilled teacher, Mrs. Askew; and "Say, Fellows—" the fascinating talk for boys, by Wade C. Smith.

Nor is this all: for THE SUNDAY SCHOOL TIMES as an every-week interdenominational journal for adults in Bible study, Bible teaching, Sunday-school management, and the Christian life and service, has a wealth of other equally strong articles and departments in each issue. Yearly subscription rates, \$2.00 for a single subscription; \$1.50 each for five or more.

Our "Get-Acquainted" offer—10 weeks for 25 cents
G-17

THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed
please send The Sunday
School Times for 10 weeks
to

Name

Address

Ask your bookseller to show you
The Sunday School Times books



SCENE IN A VILLAGE IN THE INTERIOR OF NEW GUINEA, AUSTRALASIA

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
LXVI

MARCH, 1923

NUMBER
THREE

HOME MISSIONS AT ATLANTIC CITY

THE variety, magnitude and importance of mission work in North America was clearly and forcibly brought out in the annual Home Mission Conference at Atlantic City. (February 17th to 19th). A carefully arranged program, well-considered reports, opportunity for unhurried conference and statesmanlike policies made the gathering notable.

North America is a great mission field with nearly one tenth of the earth's population. Its multitude of races and problems and its strategic importance give it preeminence. About two hundred delegates from sixty-three boards of twenty-eight denominations met to discuss these problems and fields under the auspices of the Council of Women for Home Missions and the Home Missions Council.

First they considered *Alaska*, that great outlying territory in which live thousands of unreached Eskimos and Indians and a still larger number of irreligious white settlers. Ten Protestant missionary societies are working in Alaska, until recently without any plan of cooperation. Now, through the efforts of the Home Missions Council, the Baptists, Congregationalists, Episcopalians, Friends, Methodists, Moravians, Presbyterians and Swedish Evangelicals have formed the "Associated Evangelical Churches of Alaska." This will mean closer cooperation and greater efficiency in the evangelization of Alaska.

In *frontier mission fields* in the Western States, interdenominational cooperation is also emphasized. The Home Missions Council has helped to form cooperative committees in Utah, Idaho, Montana, Washington, California and among Spanish-speaking workers in the Southwest. Through their influence, overlapping has been reduced, new fields have been occupied, waste of money and effort have been corrected and a spirit of Christian fellowship has been promoted.

The *American Indians* always awaken interest. Many of the 350,000 red men are still untouched by the Gospel; some are not even

provided with educational facilities and after over 400 years of contact with the white men they are without the rudiments of civilization. Fully 25,000 Indian youth of school age in the United States are not in any school, government or private. In North and South America there are still over fifteen million unevangelized Indians. The evangelical missions are emphasizing today the training of Indian preachers, evangelists, teachers, nurses and directors of social service who will carry the Gospel of Christ to their own people. A new study book, "The Red Men in the United States," is soon to be published, describing the various evangelistic agencies, Indian schools and the 147 reservations where Indians reside. Twenty evangelical denominations joined in eight conferences on Indian work during the past year.

The *Mormons* are like an exotic religion, akin to Islam, in American life. Their missionaries are active among the uneducated in all parts of the country. Five things should be done to combat this evil propaganda. (1) Provide better literature; (2) furnish better equipment and more well-trained missionaries in Mormon communities; (3) establish union colportage agencies with chapel cars and automobiles; (4) cooperate in an educational policy and provide adequate institutions to train the youth in Mormon communities; (5) establish convincing courses of lectures to set forth the Christian truth. Westminster College is an excellent Christian institution in Utah in which six denominations are planning to cooperate. The Utah Home Missions Council is doing effective work in producing a cooperative program.

Migrant groups, such as cannery and farm workers, "lumber jacks," itinerant harvesters, fishermen and other unsettled workers form important, but neglected, subjects for missionary service. These also are studied and their needs presented by the two Councils.

The *cities*, with their industrial problems, their foreign populations and social evils are a perpetual challenge to the Church of Christ. Cooperation is needed to meet the situation. The spirit seems to be increasingly willing but actual cooperation is weak. A special committee of the Home Missions Council with this in charge has endeavored to produce better results through conferences and by suggesting adequate programs which eliminate waste effort and provide for Christianizing entire cities.

The *Jews* were the subject of an illuminating report by Dr. J. S. Conning. There are 3,900,000 Hebrews in America which now contains the world's largest and most influential Jewries. The mass of these people have abandoned their ancient faith and customs and are in great need of religious teaching. The Home Missions Council opposes all forms of anti-Semitic propaganda but it was proposed that a study course be prepared to supply needed information; that all evangelical churches consider earnestly the spiritual needs of the



SOME OF THE HOME MISSION LEADERS AT ATLANTIC CITY CONFERENCE

Front row: Dr. A. W. Anthony, Mrs. F. S. Bennett, Dr. C. L. Thompson, Rev. R. W. Roundy, Dr. S. L. Morris, Mrs. Katherine S. Westfall, Miss Quinlan.

Jews and seek to give them the Gospel of Christ; and that the churches cooperate in the preparation of appropriate Christian literature for the Jews.

Other important topics discussed were the Immigrants; Spanish-speaking people of the United States; Missions in the West Indies; Hawaii; the Orientals in America; Rural Communities; and work for the 70,000 to 100,000 blind in America. This gives some idea of the immensity and importance of the Home Mission task. The forces for evil in America are many, powerful and persistent, so that the representatives of the Church need to work together even more diligently under the control of Jesus Christ.

The Home Missions Council reelected as president, Dr. Charles L. Thompson, New York City; and as Executive Secretaries, Dr. Alfred Wms. Anthony, New York City and Rev. R. W. Roundy, New York City.

The Council of Women for Home Missions reelected as president, Mrs. Fred. S. Bennett and as Executive Secretary, Miss Florence E. Quinlan.

INDIA'S ATTITUDE TOWARD CHRIST

THERE has never been a time when India's ear was so open to the message of the Cross as it is today." So says *Dnyanodaya*, a Christian paper published in Bombay. While press dispatches and magazine articles emphasize the political and social unrest in India, we must not lose sight of the real signs of spiritual awakening that are evident to those who have eyes to see.

Dr. H. C. Velte, a missionary of the Presbyterian Church, in a recent letter, calls attention to some interesting facts that throw light on the situation and are a challenge to the Christian Church. He says:

The strong, spiritual forces at work are, as we might naturally suppose, favorable to, rather than hostile to Christianity. In spite of the tremendous reaction against Western civilization and organized Christianity, there is nevertheless a strange drawing towards the person and life of Christ. In the *Indian Social Reformer*, there appeared recently a most remarkable statement by a non-Christian. In referring to the trial and imprisonment of Gandhi, the Editor remarks that while it has shaken the faith of some in the efficacy of morality and nonviolence as a political method, a much larger number, including several who have sought to counteract the proselyting work of Christian missionaries, have been prompted to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans, and Brahmans have turned to Calvary in commenting upon the event. "Mahatma Gandhi in jail has achieved in a short time what Christian missions had not been able to achieve in a hundred years—he has turned India's face to Christ upon the cross.... Reflections such as these may seem irrelevant or out of taste to politicians whose business lies on the surface of things, but they furnish a clue to the unfolding of the deep purpose in history."

Of course the people of India would never have so thought of Christ in connection with Mr. Gandhi had it not been for the missionaries during the last hundred years. Some Indian Christians say that Mr. Gandhi teaches and manifests the spirit of Christ far better than many who call themselves Christian. A Hindu writes: "Gandhi is interpreting to the whole world the true meaning of Jesus' message of love and nonresistance. He believes the fire of love will melt even the hard fibre of the Britisher. He is in the line of succession from the Christian martyrs who carried their faith in God to the amphitheatre and the leopard, and to the stake where they were burned alive." It is true, as Dr. Velte observes, that this is a one-sided idea of Christ and of Christian teaching. Jesus was not a noncooperator with the Roman Government, nor a mere passive resister. Mahatma Gandhi entirely overlooks the fact that Christ not only turned His face to the smiters, but He also drove out of His Father's house those who defiled it. But this new attitude of India toward Christ on the cross is a challenge to all Christians to use the opportunity so that those who have so learned of Christ will go to the Master direct and study His whole life from the Gospels.

Dr. Velte calls attention to a very remarkable letter written from jail by Mr. Mohammed Ali, the most violent of the Khilafat leaders, and a bitter enemy of the British Government. It was addressed to Mr. Andrews, formerly an English missionary and in it Mr. Mohammed Ali says that he was employing his leisure time in reading the Christian Scriptures. He had already read the Book of Genesis and had finished Matthew and Luke and one of Paul's Epistles. He asks Mr. Andrews to send him some books in which the genuineness and integrity of the Christian Scriptures are discussed. "It is unquestionably true," says Dr. Velte, "that both in public speech and in the press the person and the life of Christ are constantly brought to the attention of the people. But what is still

more significant is this: The whole attitude of the people of India—especially educated India—has greatly changed. Nine years ago when Dr. John R. Mott, in a public hall in Madras, mentioned the name of Christ he was hissed. In 1922 an evangelist of the American Methodist Church held evangelistic meetings in the same hall for six days and Hindu dailies reported their progress. The hall was crowded with 1,500 men and as many as 300, mostly non-Christians, remained for the after meetings for prayer and testimony.”

This contemplation of Christ, of His teachings and of His sufferings for men on the cross, has had a sobering effect upon the thought of India. Much of the boastfulness which characterized India a year ago is gone. The people are becoming aware of their own failures and shortcomings and many are asking very seriously if they are really fit to govern themselves. They are more willing also to acknowledge the benefits English rule has conferred upon India. Mr. Velte quotes again from an Indian paper which, in commenting on the present situation, says:

“A religion which consigns millions of human beings to eternal perdition (referring to the treatment of low caste people), which denies them all opportunities of social and moral uplift, which shuts the house of God against them, which treats them as worse than dogs, does not deserve to be respected and followed. Not until Hinduism is cleansed of its noxious undergrowth which has been sapping its vitality can there be a virile and regenerate Hindu community fit to follow in the footsteps of its great forbears and capable of producing teachers of mankind. The sources of our weakness lie inside, and not outside. Let us not fret and fume in impotent rage because there is a foreign administrator in the land. He has taught us many invaluable lessons of social equality and human dignity which we had forgotten. Let us one and all set our house in order, abolish social tyranny over women, and over large classes of our fellow beings, and introduce the rule of justice, humanity, and brotherhood in our religious and social conceptions.”

Such statements fill us with hope, since they show that India is conscious of a great need that her religions cannot fill and that many are looking toward Christ as the great ideal whose example Mr. Gandhi is following. It is true that on a poster, printed by the Non-cooperation Movement showing the seven greatest men in history, Gandhi occupied the center; Buddha and Krishna stood by his side, while the border showed Christ, Tolstoi, McSwiney and Lenin. But such a comparison is not generally accepted.

“Whatever harm Mr. Gandhi may have done,” says Dr. Velte in conclusion, “we are thankful for one thing, that he has turned the face of India towards Christ on the cross. The Hindu Chairman of a public meeting recently declared his agreement with the missionary speaker that the application of Christ’s principles is the only solution of India’s problems. India has been permeated with Christian ideas. . . . This is not a time for retrenchment in missionary work in India. Rather we must advance, especially along evan-

gelistic lines. . . . There is no work more important than the training of preachers and their wives."

This attitude toward Christ on the part of the people of India gives a wonderful point of contact to the missionary and an opportunity rightly to interpret Christ and His Cross so that the people will see in Him not only the great Teacher and Example but the Son of God, the Saviour of those who believe, and One who is to be crowned Lord of all.

TURKEY AND THE MISSIONARIES

IT IS too early to determine the effect of the Turkish Nationalist victories on the future of missions in Turkey, or even on the fate of the so-called "Christian Minorities" in Turkish territory, but the victory over the Greeks and the lack of unity among the Allies encouraged the Turks to believe that they could demand the return of much of the territory lost by them during the war and entire freedom in their government of Constantinople, in their treatment of non-Moslems and their internal and external policies. Already, however, the audacity and unreasonableness of the Kemalist demands have served to unite the Allies and have caused the Turks to modify their demands. While the Nationalist Government still holds out against a separate Armenian state and has decreed the exile of Greeks from Eastern Thrace, they have yielded to the demand that Greeks and other Christians be permitted to remain in Constantinople and have even consented to give minorities in their territory the same guarantees that the Allied Governments guarantee to their minorities. The Red Cross officials estimate that there are still one and one-half million Christians in Turkish territory (probably too large a figure). Thousands of these are attempting to leave their homes, choosing poverty and exile rather than to face the danger of massacre.

As to the missionary work, which has been established at so great cost, a few of the schools of the American Board are still open, and these may be closed unless the American Government takes a firm attitude in their behalf.

When the Turkish authorities established themselves in power in Smyrna, Professor Reed, acting head of the International College, asked permission to reopen the College. The local "Mearif Mudir," the superintendent of schools, refused on the ground that it was contrary to the new law, enacted on July 30th by the Great National Assembly at Angora. It may be freely translated as follows:*

"The provisions of the law regarding foreign schools are hereby confirmed, and if any permission has been granted to foreign charitable organizations to have orphan schools, they will be conducted according to the prescribed course

*From the *Missionary Herald*.

of study and shall be under the direction of a Turkish subject, but no permits shall be issued for any new schools."

Turkish edicts, however, always give scope for varied interpretations and it is hinted by Turkish leaders that this law will not be applied to Robert College and Constantinople College. If it is applied to the eight missionary colleges of Anatolia, it will mean a serious block to the work.

The United States Government has declared that it will stand for

"the protection under proper guarantees of philanthropic, educational, and religious institutions," and also "indemnity for losses suffered by Americans in Turkey as a result of arbitrary and illegal acts." The public announcement of American interest in the Near Eastern question closes with the significant sentence, "It (the United States) wishes to afford protection to its citizens who wish to continue the humanitarian work which has been carried on for generations in the Near East and is rendered more essential than ever by the present conditions."

As an aid to securing this position, Dr. James L. Barton, Dr. W. W. Peet and President Gates of Robert College, have been present as unofficial delegates to the conference at Lausanne.

The Turks came to Lausanne with the one proposition that Turkey must emerge from the conference an absolutely sovereign state, as free and independent from all outside interference and control as is England.

On December 7 Dr. Barton and Dr. Peet were "summoned" before Ismet Pasha. They "nailed the colors to the mast" by introducing themselves as representatives of the American Board and talked quite frankly. The interview eventuated in the following cable dispatch to the Board Rooms:—

General Ismet Pasha, Minister for Foreign Affairs, and spokesman for the Angora Government, expressed hope that Americans entertain no anxiety about their future since Turkey desired their continuance and intends adopting no laws embarrassing admirable American altruistic work. Ismet said his Government instructed him to assure us American institutions would neither be closed nor hampered because their continuance is desired. Similar assurances have been repeatedly given Ambassador Child, who is taking a most commendable stand, giving untiring consideration to humanitarian questions and to the maintenance unimpaired of American interests in Turkey.

By December 14 the Turks had agreed to enter the League and to accept a commission to safeguard the minorities. When the report came of thousands of refugees at Black Sea ports, at Mersine, and on their way from the interior to the coast Dr. Barton wrote:

"The Turks' promise has gone down in the moral market about as low as the mark in the financial world."

The Department of State assures us on the authority of the High Commissioner in Constantinople that "there is no foundation for the rumors that Americans in Anatolia have been asked to waive

all right to appeal to the protection of their government while remaining in that country."

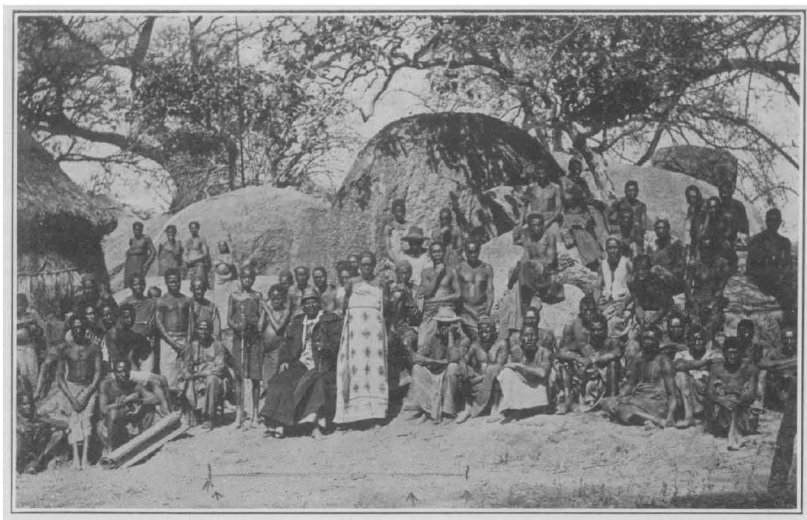
Missionaries are still remaining at their tasks in Trebizond, Marsovan, Sivas, Talas, Konia, Brousa, Smyrna, Adana, Tarsus, Marash and Aintab, all under the government of Mustafa Kemal. In Constantinople, Syria and the Caucasus, the work has been developing despite dangers and difficulties. In Athens and Salonica, missionary duties have been merged in relief.

As to the future, methods may have to be changed and work may be temporarily suspended, but the missionary on the field and the American Board are determined to hold firm amid countless difficulties for the spiritual emancipation of the peoples of Turkey, despite the hostility of a new political power.

There are indications that the Government of the Nationalists will take a stand against all work that is aimed at reaching Moslems with the Gospel. Articles which have appeared in official Turkish papers in Constantinople and in the interior, as well as utterances of influential Mohammedans, give reason to expect that unusual effort will be made to protect Moslems from Christian approach. We may expect a wave of Moslem fanaticism which may be embodied in laws forbidding the teaching of Christianity to Turks in American schools and colleges or elsewhere. There will probably be no interference with the teaching of Christianity to Armenians, Greeks, and Syrians, or with their worship within their own buildings.

It is no doubt true that the Turks wish to bar from their territory all missionaries who are either trying to preach the Gospel of Christ to Moslems or who are making non-Moslems dissatisfied with Turkish oppression. They may offer no objection to purely educational and philanthropic work, conducted under Turkish supervision, but Christian missions are feared and hated.

A prominent pasha disclosed the working of his Turkish mind at the time of the closing of Anatolia College at Marsovan. The Turkish authorities had searched that institution for arms, believing that it was somehow connected with the Pontus revolutionary headquarters at Samsoun. They had found no weapons, but they had discovered something worse: a report of President White, the most dangerous disclosure of which was the statement of the fact that there was a religious awakening in Asia Minor among the Turks and Kurds, and the beginning of a movement toward Christianity. It was evident that the College was working for the conversion of the Moslem peoples as well as for the awakening of nominal Christians. That which Turks consider a menace, Christians consider the only hope of Turkey. The least that can be demanded of Turkey is the same amount of religious freedom in Turkey that Ottomans enjoy in America.



AN AFRICAN KING (Seated) AND ONE OF HIS MANY WIVES (Standing) BEGGING FOR A MISSION SCHOOL

The Plea of Chiquetecoli, King of Galangue

BY REV. WM. C. BELL, ANGOLA, WEST AFRICA

Missionary of the American Board of Commissioners for Foreign Missions

“Tenda wiya ulongisi oku longisako kofeka yange si ka kala vali komangu.”

“Unless a teacher comes to teach my people I will give up my kingdom.”

GALANGUE is not on the ordinary map. It lies in Angola, Southwest Africa, where American and Canadian Congregationalists have large interests. Chissamba, Bailundo, Camundongo, Ochilisso, Sachiquela and Dondi have become well known in missionary circles owing to the work in those districts. Now comes a plea from Chiquetecoli, an African king over a large group of villages in south-central Angola, begging for a teacher that his people may have a chance. He represents a community of at least 20,000 people who have no school nor religious influence. This heathen king, knowing his own people and their age-old heathen customs covets for his own people the benefits of the Gospel.

The African is deeply religious by nature. His seeking after the unknown God takes the form of animism expressed through his fear of spirits. The broad-minded, sympathetic missionary, finding his brother groping in the darkness, takes him by the hand and leads him

into the clear light as it is in Christ Jesus. The scales fall away from the man's mind as well as from his heart and he is led to discard evil customs, centuries old.

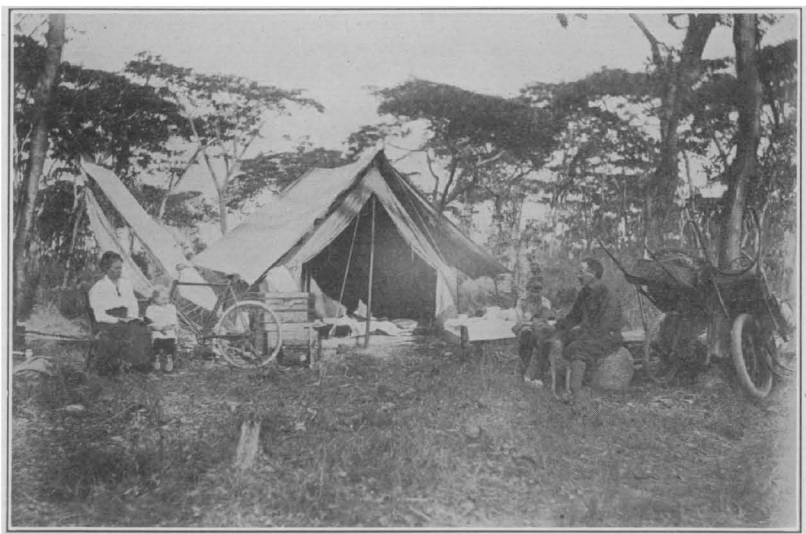
Polygamy is ingrained in the native mind yet as the natives become Christians, they adjust themselves to the higher standards. The position of woman as a menial or slave becomes elevated. Her emancipation is slow, for it has been her part to till the soil, plant the field, grind the flour and prepare the food. After serving her husband and his guests she retires to the kitchen to share what is left with the children. As the Christian spirit of equality enters the home it is inspiring to see how the men work with their wives in the field and garden to raise food for the family. The men possess herds of cattle yet they never milk the cows; as hunters they make frequent raids upon the game of the region and the boys with their bows and arrows ferret out the rabbits and the field rats and perhaps a part-ridge becomes their prey. Goats, pigs, sheep and chickens are in abundance surrounding every village. Men hunt and fish and do the transport work, carrying upon their shoulders and heads their products to market sometimes a distance of 25 to 100 miles.

The king sits in court as judge between individuals and in difficulties between villages. His decision is invariably in harmony with the precedents centuries old. No allowance is made for interest on capital. If a pig has been paid in a fine through extortion twenty-five years ago, the judge reversing the decision would require that a pig of similar size be returned. If a woman has been given to redeem an ox, if after thirty years that ox has been returned then not the woman only but all her own children would be returned to the master who had first given her as security against the loan made. One woman was sold for but four yards of cloth. After a generation she and her progeny became an entire village. When the claimants entered suit and demanded a settlement her children and grandchildren went back with her into slavery.

Chiquetecoli, in mien, bearing and voice, is every inch a king. It was a real treat to come in contact with him. When I made my first visit he was king of Calembé, a subordinate district. On the day following he sent out messengers to the fourteen nearest villages of his domain asking that their chiefs gather at his capital to meet the missionary, the forerunner of the school he wanted opened in his district....It was a great meeting where the yearnings for the new fought against deeply entrenched traditions of the past. The young men and maidens were interested listeners though courtesy forbade them to express themselves. The result of the conference was that the majority acquiesced in the desire of their king for a school. Before it could be carried into effect Chiquetecoli was called to the larger kingdom of Galangue. Again with the "school-fire" burning in his heart he sent message after message that I visit him. Finally Mrs.

Bell and I made the long journey from Dondi to Galangue, exploring the intervening territory on the way. Many chiefs were met and the Gospel was preached to hundreds who had never before heard the message.

Before arriving at the king's capital we called on the Portuguese commander of the military post who received us very cordially and invited us to breakfast with him. The Portuguese Government deserves great credit for the laws which have recently been promulgated for the advancement of the natives and the development of the natural resources. The native is truly the greatest asset of the colony. The High Commissioner is seeking to introduce such home

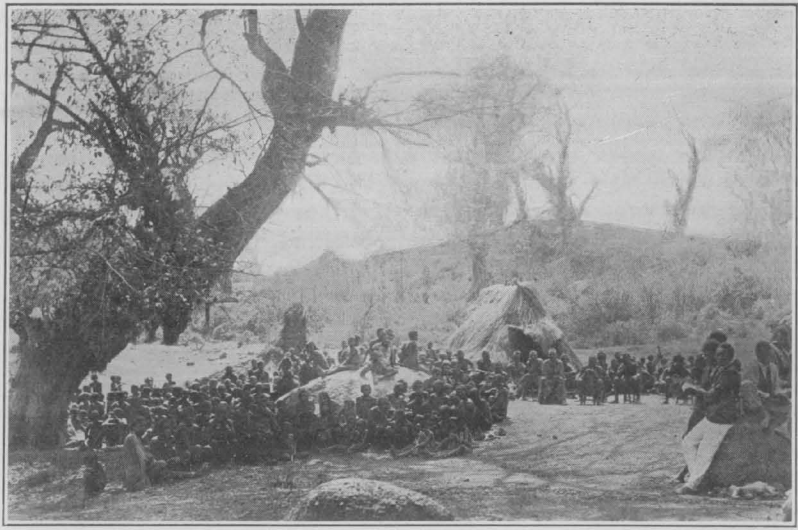


THE REV. AND MRS. WM. C. BELL AND CHILDREN CAMPING ON THE WAY TO GALANGUE

industries as may be carried on by the men and women in their villages, and the missionaries have accomplished much in this direction. Now an excellent spirit of cordiality exists between the Government and our missions because of our effort to make the natives better citizens.

We met the king at some distance from his village. He was on his way to meet us and assured us of a hearty welcome. At the outskirts of the village we found a house nearing completion, built with grass sides and a rain-proof grass roof. The wives of the king and children without number crowded about us, and goats, sheep, meal, sweet potatoes, an ox and a pig were offered us as expressions of hospitality.

At our Sunday service over 500 assembled at the stentorian summons of the court crier. They seated themselves under the enor-



A PREACHING SERVICE AT THE CAPITAL OF GALANGUE

mous, dismal, low-hanging trees. The many who were questioning in their hearts the wisdom of the new teaching had ample opportunity to half conceal themselves in the shadows from which they peered out to observe the effect of the singing and the preaching upon those nearer the teacher.

There were present over 100 men, counsellors of the king, all over sixty years of age, at least four of whom had passed the century mark. These all represented in the recesses of their minds the archives of the history of the tribe and country and the decisions of the courts. Verbally they had received from their fathers; verbally they would pass on the facts to the younger men, adding to them such events as had transpired during their own lifetime.

Several nearby stones of comfortable height beckoned us as convenient sitting places, but we were cautioned in that they marked the spots where heads of criminals and disobedients had been buried! The old chief's private compound gave one that "spooky" feeling. What sickly tales it could tell of the darkness of past centuries! Truly we were in the midst of heathen degradation. After several days' stay in this village, its strategic importance as a center for Christian activity impressed itself upon us. Think of this whole district with not one school and with no messenger of the Gospel! What would it not mean to the future generation if the field could be occupied and aggressive work undertaken?

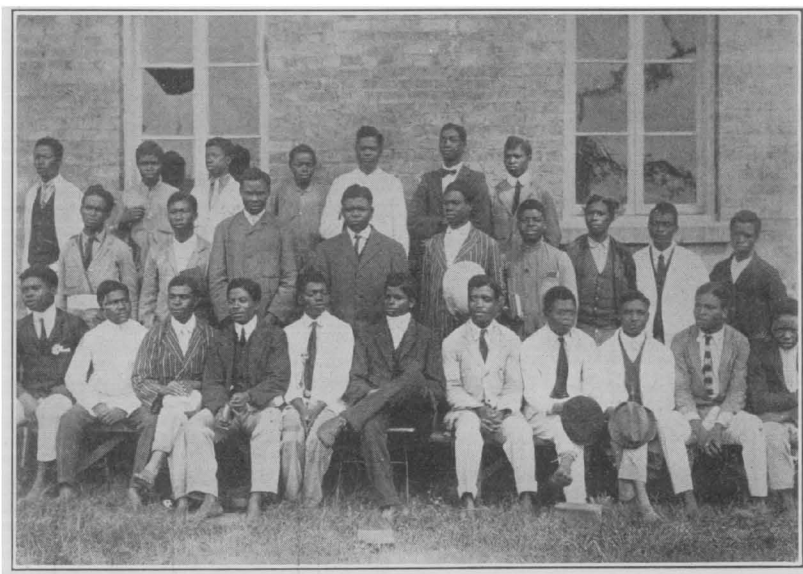
Our report to the mission aroused interest and enthusiasm on the field and at home among the churches. Rev. and Mrs. H. C. McDowell, trained and experienced missionaries, are already beginning

operations in that district. Two others are on their way from America.

The name Galangue will become a household word in the years to come—and why? It is because Protestant missions build safely and surely. We seek first and foremost a definite conversion from the old to the new, a getting into a right relationship with God through an experience of the saving and keeping power of Jesus Christ. Starting from this as basal we build a new community. Church, school, shop and field grow together side by side. Through the introduction of new varieties of grains and better breeds of cows, pigs and chickens greater interest is seen in the fundamental industry of agriculture. The people give generously toward those who go out as evangelists among the neighboring tribes.

Much of Africa is yet unknown and we err in interpreting the intelligence and virility of the African because we judge him by our modern standards scarcely a century old, rather than by initial ones framed in the centuries of the past when the world was young and Africa held her own. Now is her time of real need and this plea from Galangue is but typical of the awakening in many parts. Ours it was to make known this plea but a greater privilege awaits those who respond.

“Unless a teacher comes to teach my people I will give up my kingdom.”



AFRICAN TEACHERS AND EVANGELISTS IN TRAINING AT CURRIE INSTITUTE

CHRIST AND INDIA

BY SADHU SUNDAR SINGH

AFTER having met different classes of people all over India, people of many castes and creeds, I have arrived at the conviction that spiritual India is unconsciously preparing herself to accept Christ as her Saviour.

For centuries there has been a deep spiritual thirst in India and gradually Christ is being revealed to meet this need. The earnest seekers after truth are being led by the starlight of their religions to the Light of the World. When they find Him, many, like the Wise Men from the East, will present their gold, frankincense and myrrh, so that heart, soul and body, and all they possess will be laid as an offering at His feet.

When we compare the carelessness of nominal Christians with the eagerness of the non-Christian seeker after truth, we are reminded of the difference in the attitudes of the Wise Men and the Jews when Christ came. His own people not only rejected the Lord of life but crucified Him while the Wise Men, after a long, tedious journey, came to worship Him. Many indifferent and ignorant Christians reject Christ but multitudes in non-Christian lands are seeking Him in different ways and many are finding Him Who alone can satisfy.

Among these seekers, there are some who, like the Wise Men, having paid homage to Him, disappear. They do not stay to follow and be taught by Him and do not see His mighty works. They do not go with Him to the cross, therefore they do not see His resurrection. Consequently, they have no Gospel message for the lost world. This condition is not confined to India alone.

The proof that Christ is the universal Saviour is found not only in the Word of God, but in the many transformed lives throughout the world. One of my greatest discoveries in traveling through the five continents is that people, although of different customs and creeds, races and languages, are all fully satisfied in Christ if they surrender to Him. Human need is the same the world over, and the only One Who can satisfy is universal and unchanging—"Jesus Christ, the same yesterday, today and forever."

As Christians, we must cooperate with our fellow-citizens so that Christ may permeate every walk of life. We cannot bring others to our universal Saviour by being separate from our neighbors. Non-cooperation should not operate against the English, Americans or Indians, but against all evil-doers, irrespective of nationality. Let us, as Christians, serve with one spirit to extend the Kingdom of Christ so that His will may be done in India and throughout the earth as it is done in heaven. Amen.

The Cost of Discipleship in Mexico

BY REV. W. REGINALD WHEELER, NEW YORK

Assistant Secretary of the Presbyterian Board of Foreign Missions

IN MEXICO the observer of religious conditions feels as if he were living in the early days of the Reformation. The Roman Church is visible everywhere, but it is the Catholic Church as it was prior to the Reformation and not as we know it in the United States.

The Protestant Movement in Mexico is just beginning to gather strength. One of the tragic consequences of the interaction of these two religious bodies is the occasional but too frequent persecution of the Protestants by the Catholics. Despite the constitutional article guaranteeing freedom of religious belief, which is generally observed, these attacks are sometimes made with much of the fierceness and unrestraint of the persecutions of the so-called heretics of the early sixteenth century.

From reports received as we traveled through the country there appears to have been a recrudescence of such attacks in the past few months. These reports come from all sections: from Durango in the north, from Chiapas in the south, and from the central states. The story of two of these attacks we received at first hand:

The first was upon a young Protestant lad in Matehuala, in the state of San Luis Potosi, north of Mexico City, and occurred about four months ago. The boy was a native of that town and was a member of the Friends Church. The priest in the Roman Catholic Church there had preached a violent sermon, inciting the congregation to attack all Protestants, declaring it was their religious duty to kill them. This Protestant boy was passing the church when the services ended; the people came rushing out and fell upon him. He was knocked down, beaten and was left for dead. His old mother, hearing of the attack, came up some time later, found he was still living and had regained consciousness. She tried to pick him up to carry him away and succeeded in dragging him about three hundred yards toward their home. The Catholic crowd again collected, and seeing the boy's condition, told him that if he would call out, "Viva la Virgin de Guadalupe!" they would let him live. He replied: "I can never do that, I know in Whom I have believed"—whereupon the mob closed in upon him and killed him.*

The account of the second attack, we took down ourselves from the lips of two young Protestants who had narrowly escaped death. One of them was named Alfonso Sosa; the other was called Martin

*This account was given us by the Rev. J. P. Houser, of the Methodist Mission at Puebla, on November 2nd.

Lopez. Both were members of the Presbyterian Church in the state of Oaxaca. This attack occurred on September 6, 1922, in the little village of Yucunama near Teposcolula, in the northwestern part of the state. Sosa is about twenty-five years old, and has been a teacher in government schools. For a short time he was a student in the theological seminary in Mexico City, and last year he taught in the Presbyterian school in Huacilla. We saw him in the Latin American Hospital maintained by the Baptists and Methodists at Puebla from which he has not yet been discharged. Lopez we heard speak in the Presbyterian Church in Oaxaca City. Both were still bandaged. Dr. Wall at the Puebla Hospital told us that Sosa had sustained a cut from a machete which went to the bone from ear to nose on his right cheek; his right arm was broken; the third finger on his left hand was shot away; and his head and body were severely cut and bruised. Lopez's skull was fractured, and his left arm was broken and he was also cut and bruised. Their wounds were seriously infected, due to the four days' delay before they received proper treatment.

Sosa's story, as he told it to us in the hospital, was translated from Spanish into English as follows:

"Rev. A. W. Wolfe, of the Presbyterian Mission at Oaxaca, Martin Lopez and I were on an itinerating tour in northern Oaxaca. We had been threatened in Yucunama, a town of about 400 people some weeks before, and had secured a safe conduct from the governor of the state. We had not expected to go there again on this trip, but the group of believers there, about ten in number, asked us to come and hold service. Mr. Wolfe had gone on to Teposcolula; but Lopez and I went to Yucunama and held a service there that night. Next morning the owner of the house was put in jail on the ground that his house door was open after eight o'clock, a local law requiring that all houses be closed at that hour. I asked permission to visit him in jail but this was denied me. We left town about nine thirty, September 6th, to go to Teposcolula four-and-a-half miles away, where Mr. Wolfe had gone. A believer from Yucunama accompanied us. As we reached the edge of the town, we saw people gathering. We had gone about one quarter of a mile when they began to cross the road in front of us and began to threaten us. After another quarter of a mile, we approached a little ravine. The people were insulting us and I was afraid we would be attacked in the ravine, so we turned back toward town. Then they surrounded us and began to stone us. I talked to them trying to persuade them to stop; then I was hit with a large stone in the body, and a man came close with a pointed revolver; I put up my left hand and the bullet went through my hand smashing one of my fingers. Then we ran into the field; Lopez was knocked down with stones; the brother from Yucunama was hit with stones, but he got away and Lopez also escaped.

"The crowd kept stoning me and shooting at me. One of them hit me across the face with a machete; when I fell, I lifted up my right arm to protect myself and it was broken by a blow from a machete; I heard other pistol shots; then I fainted.

"When I waked up after about two hours, a man who was passing by called out, 'Are you not dead yet?' and then went on. I asked him to carry me away but he refused.

"About seven in the evening I dragged myself along through the field and soon I saw some people coming up in the moonlight with stones and rifles. They came to me and carried me up into the hills. I asked for water and then I asked them to allow me to make a prayer. I prayed for myself and for them; and I told them that if they would pick up the books and Bibles which had been thrown out along the roadside, they would find things good for them. They took me to the top of the hill and they said:

"'You are in bad shape; we had better put you out of your misery.'

"'No,' I said, 'leave me here; God will take care of me.'

"So they left me there with a jar of water, and warned me never to go back to their village again. I stayed there all night. Next morning I felt better; the bleeding had stopped and I found I could get up and walk. I went over the hills toward a town called San Juan Topostoluca. When I saw some men looking for me I hid from them and about ten o'clock reached the town. Some believers lived there and they made a litter and carried me to Teposcolula where Mr. Wolfe was. We reached there at 1:30 P. M. September 7th.

"The next evening Mr. Wolfe and ten others started carrying Lopez and me to the railroad at Parian, forty-five miles away, where we arrived the evening of the ninth and reached Puebla the evening of the tenth."

Sosa's story was simply told without raising his voice and with no visible malice toward his persecutors. Four days later in the Presbyterian Church at Oaxaca, we heard Lopez speak of the same incident. He said that when he was knocked down, he called out, "O Jesus, save me!" One of the villagers seemed to take pity on him and helped him up, so that he escaped to the hills and then to Toposcolula where he found friends.

Long after Lopez ceased speaking his words echoed in our ears,—"O Jesus, save me!" That prayer of a humble follower of Christ in desperate need was answered; there is need today for prayers of equal sincerity that Jesus will save His Church in Mexico from hatred and violence and from all that is contrary to His will of peace and truth and love.

The Missionary Situation in Turkey*

BY REV. ERNEST W. RIGGS, BOSTON, MASS.

Associate Secretary of the American Board; formerly a missionary in Turkey

THE present tragedy in Turkey had its beginning in the winter of 1914-15. Since that time, the American Board has lost nearly thirty missionaries by death, about fifteen per cent of the total force. Another fifteen per cent has been transferred to other fields, while almost another fifteen per cent has been retired through old age or incapacity due to ill health. Thus the missionary force of the American Board in Turkey has been nearly cut in half in eight years. Only a very small number has been added newly to the force during this period.

Of the missionary institutions existing before the war, 90 per cent of the churches are closed, no college work is being done in any of the eight American Board colleges in Turkey and most of them are completely closed. Of the ten hospitals, only five are being operated, some of them by the Near East Relief. Two of the college heads are dead, one was deported by the Turks and three others have been refused permission by the Turkish government to return to their institutions. Of the forty-one educational institutions directly conducted by the American missionaries in Turkey before the war only three are now open. None of the large number of village schools remain except in the region not under full control of the Turks. The American Board property loss alone is estimated at \$2,880,000.

When we consider the native workers, the situation is hardly more encouraging. Probably two thirds of the native leadership, trained up through years of patient effort, are dead. The other one third of pastors, teachers, preachers and Bible women have fled to other lands. Appeals come from these leaders for work, any kind of work, to keep them alive. And yet they are the long-looked-for native missionaries who were to replace the Americans in the great Christian enterprise in Turkey.

Our constituency is gone. If we exclude Constantinople, ninety per cent of the evangelical Christians are either dead or in exile. The few that are left are ready to go.

Another serious disaster is the loss of position with the government. The capitulations are gone. Whether the governments of Europe or the United States accept it or not, in practice there have been no capitulatory rights in the interior of Turkey since 1914. Nearly fifty Americans have been deported without a semblance of trial and without any reason being officially assigned. One by one

*From an address delivered at the Foreign Missions Conference in Bethlehem, Pa.

the mission schools have been closed. Despite the newspaper assertions of Ismet Pasha, the head of the Turkish delegation at Lausanne, those schools remain closed.

Another difficulty in the way of the advance of missionary work in Turkey is a change of feeling in America. There is a hatred of the Turk which leads even some of the best church members to hesitate to see money spent for his conversion or betterment. If the American Board would start a program of "wiping the Turk off the map" it would be a popular movement. Some say that the Turk is unconvertible, that we have nothing to show for one hundred years of effort and it is time to withdraw. Others point out that time and money are too precious to spend in so difficult a field; that the same investment in China or India would bring in manifold more results. There are also business interests that oppose the missionaries on the ground that they stir up trouble with the government which would otherwise grant concessions.

Not the least tragic element in the situation is the heartache and even discouragement among the missionaries themselves. Several openly say that they will never return to work for the Turks. The mere physical problem of keeping alive the refugees, who were our fellow workers in the former years, is a crushing one. The tragedy of the Armenian and Greek peoples has torn our souls, especially as America and the nations of Europe have failed to take any strong stand to protect these minorities. A slow process of torture has been going on for seven years and the end is not yet. No human beings with hearts of flesh could stand by and witness these things all about them without losing something of their courage or strength or hope.

One fact is evident from this survey of the tragedy of missionary work in Turkey. We were working for the Christian peoples and only in a very secondary way for the Turks. Not only had there been no response from the Turks, but we had grown accustomed to expecting none. Most of our missionaries spent all their time working directly for the Christians. A large proportion knew no Turkish, and those who had mastered it so as to write it freely were entirely wanting. A thorough study of Mohammedanism was also left out of our missionary preparation till the last few years.

This, which at first glance seems like a gigantic mistake on the part of the missionaries to Turkey, finds some excuse when we realize that the principle upon which we were working was that the foreign workers were to inspire the Christian natives, so that they in turn might evangelize their neighbors. The Armenians had begun this in real earnest and were developing under the independent control of their own church the work for the Kurds. As a practical means of reaching the Turks, however, the theory broke down through the barrier between Turk and Christian, somewhat parallel to the bar-

rier between the black and the white in the southern states of America, but vastly intensified through the past ten years.

Thus, while the results among the nominal Christians of Turkey have been phenomenal, the tangible results among the Turks are difficult to find. The open hostility between Protestant and Gregorian has disappeared, the open Bible in the language of the people has taken its official place in the Gregorian Church and a definite desire for a purified Church has seized its leaders. But not one Church of Turkish Christians exists, and few converts from Islam to Christianity may be found in the Near East; none in Turkey where conversion still means death.

THE HOPEFUL VIEW

If we look more deeply, however, we shall find that the impact of the century of missionary effort in Turkey has not been entirely negligible even on the Turks themselves. There have been converts who died nobly for their faith. There was a Turkish church of eleven members with its pastor, which was blotted out by violence but the memory and inspiration remain. One Turkish convert, who, with his wife and baby were baptized in Constantinople two years ago, landed recently in New York. With the sentence of deportation hanging over him, during a twenty-five days' detention at Ellis Island, he preached boldly to his Armenian fellow sufferers. Think of it, a Turk preaching the Gospel of love to Armenians on the door-step of a so-called Christian America which was threatening both Turk and Armenian with death through a new deportation! No, the Turk is not unconvertible.

But more, there is a great group of Turks, men and women, who have received in our schools new ideals of life which they are trying to work out in their difficult environment. . . . New and more friendly contacts were being built up a few weeks ago. Turkish clubs with their lectures and classes were largely attended; Turkish audiences were easily gathered to hear men like Dr. Samuel M. Zwemer and Dr. Sherwood Eddy; Christian and Turkish literature was being more widely read by an awakened public. Despite the fact that these new opportunities are now closed, there are some encouragements.

Our missionary program for Turkey must be worked out slowly, but a few things are clear:

1. We must not fail to follow up our Christian constituency in exile, giving them spiritual guidance and comfort while their bodies are being saved by relief organizations. It is with this in mind that the large missionary work in the Caucasus has been built up; that our workers are starting a school in Athens and planning enlargement in Salonica; that our missionaries have followed the Armenians with the consent and cooperation of our Presbyterian brethren, into Syria, and there have started among the exiles churches and

schools which even in such adverse circumstances, are about forty per cent self-supporting.

2. We must hold on in Turkey where we can. The very presence of the missionary means much and ultimately a new work will begin where now there is little but the memory of a vast tragedy—and ashes.

3. We must train for Moslem work. It is to be *the* work of tomorrow and we must not be unprepared as in the past when we vainly hoped that the Armenians were to bear the largest share of direct evangelization.

4. Our hospitals must be strengthened and reopened. This is the most certain approach to the Turks.

5. Literature especially adapted to Turkish readers must be rapidly distributed. We are sadly lacking in modern material with the right approach. The new survey of Moslem literature has shown us a new path which we must follow at once.

6. We must join in the prayer of faith for the Turks; not half-heartedly, but recognizing that in their regeneration lies the only hope of permanent peace in the Near East.

We hold no battle line of force; we hold a *service line of love*. There is no fear of ultimate defeat on the field, but there is a terrible danger of the Church at home failing to uphold the workers by faith and prayer. The Christian missionary program is being severely tested. If we lose in Turkey the loss is great throughout the Moslem world. But if we persevere in faith and prayer with earnest love for the unlovely, the most unyielding barrier in the non-Christian world will be moved.

What Turks Think of the Y. M. C. A.

The Activities of the American Y. M. C. A. as Described by the "Tevhid-I-Efkîar,"
April 19, 1922 (A. H. 1338)

"A Danger Under the Cover of Uplifting the Youth"

THE American Y. M. C. A. has begun to constitute a danger for the Moslem youth of Stamboul. The number of complaints on the part of enlightened Turkish young men who cannot endure the propaganda of Protestantism, is increasing. Confident that publications on this subject will awaken the Turkish youth, we insert another letter from one of our readers.

Editor of *Tevhid-I-Efkîar*

Honorable Sir:—

* * * The Y. M. C. A. was established in Pera in 1914. Why? Was there any necessity of a Christian Association in a Mohammedan country? After a little thought do we not see that the purpose of

establishing a Y. M. C. A. in our country is to propagate the extension of Christianity? But our *Sheriat* (divine law) is utterly opposed to this. The Y. M. C. A. was not satisfied with the Pera branch. In order to enlarge its propaganda it opened another branch at Charshu Kapou, Stamboul. Although our young men ought to have kept away from this, yet their eyes were dazzled. Everybody, young and old, began to be enlisted as members without thinking or asking about it. Previously the Pera branch had only a few Turks; but now the Stamboul branch, with over 300 members, has half of them among the Turks. Tomorrow these young men will take the places of their fathers and elder brothers. It is a very sad thing that these young men, who will carry on their shoulders the responsibilities of the future, have not yet understood the dangerous position in which they are * * This Association is of such a kind that as soon as you enter it you feel that your environment is entirely different, and not in accord with our nationality. The other day one of the Turkish secretaries of the Y. M. C. A. wished to place on a Turkish book a ticket on which a verse from the Koran was written, and he did so; but a few days later, when an American Y. M. C. A. Secretary, a missionary, came to inspect the library, and saw the ticket, he ordered it taken off. I must add that on the other books, in foreign languages, were the Cross and images of Christ, which still remain there. Can there be a better example of insult to our religion? Besides this, it is a pity that some of our young men are engaged in propaganda for the Y. M. C. A. The following is an example of this:—

One of the secretaries of the Stamboul branch, a Turk, who previously was simply doing propaganda work for the Y. M. C. A.,—who knows for what purpose,—has today taken off the mask from his face, and in a most shameless way is carrying on a propaganda for Protestantism, with everybody whom he meets. He does all this for the sake of a 60 or 70 lira salary. Oh, my God? in what days we are living! * * *

One of your readers,

A. OSMAN.

My congratulations on your great interest in Mohammedanism. God bless your efforts!

Note of *Tevhid-I-Efkior*.—We appreciate the action of these patriots, and congratulate them, and we firmly hope that every Turk, man or woman, who knows his duty and loves his nation, country and religion, will stop attending this Association.

This opposition of the Turks is an evidence of the missionary purpose and influence of the Young Men's Christian Association in Turkey. Similar testimony shows that the reason for Moslem opposition to some of the Christian Colleges in Turkey arises from the fact that they have sought to lead their students to accept Jesus Christ as their Lord and Saviour. That which leads Moslems to oppose them should lead Christians to uphold them.—EDITOR.



NEW GUINEA HEATHEN OF A NEIGHBORING TRIBE CALLING AT KWATO

Transforming Papuans in New Guinea

REV. CHARLES W. ABEL, KWATO, NEW GUINEA

Mr. Abel, who has been for thirty-two years a missionary in British New Guinea, is in America for a few months in the interests of the work. He went out in 1890 as a missionary of the London Missionary Society and was for eleven or twelve years associated with James Chalmers, whom Robert Louis Stevenson called "The Greatheart of New Guinea," and who was killed and eaten by the savages. Mr. Abel tells a wonderful story of God's power and work in this great island of Australasia. He and his wife have had many hairbreadth escapes and the work accomplished is one of the modern miracles of missions. Any church or society will be greatly interested and strengthened by a visit from this messenger of God. Until May 1st he may be addressed care of Mr. W. R. Moody, East Northfield, Mass., or care of THE MISSIONARY REVIEW OF THE WORLD, 156 Fifth Avenue, New York City.—EDITOR.

B RITISH New Guinea, or Papua as it is now called, is one of the large islands situated between Asia and the continent of Australia. New Guinea is a vast country, with tremendous possibilities of future expansion. If you were to place the map of New Guinea upon the map of America it would stretch from New York to Omaha and from Canada to St. Louis. It is a country of high mountains, rising into the sky ten, fifteen and twenty thousand feet, but we have no snow at that altitude so near the Equator. It is a land of great, undulating foothills, and magnificent forest-clad valleys, and vast plains, which within a few years will attract many men with commercial interests from Europe and America.

*Delivered at the Northfield General Conference, August, 1922, and published in the *Record of Christian Work*.

It is a country of great rivers. One river in the portion of New Guinea where I have labored, has been explored for several hundred miles. I was once on that river with James Chalmers only a few years before he met his tragic death at Goaribari, where he was killed and eaten with another of our missionaries. For all we could see we were on the open sea. The Fly River is 75 miles wide at its mouth and a hundred million gallons of water flow out of that river

into the sea every minute—enough to supply the entire water need of the world.

The island is a land of vast proportions and the work we have been doing there for the last fifty years is only the beginning of missionary effort for the Papuan. If any young man in America wishes to be a pioneer missionary, or to open up new ground for Jesus Christ, there is an enormous field awaiting him in this new country.

But our interest is chiefly in the aboriginal. It was to the Papuan that I was called thirty-two years ago, to take the message of God's love in Christ Jesus.

These New Guinea Papuans are among the most savage peoples with whom the missionaries of the London Missionary Society have ever been brought into con-



A TYPICAL RAW HEATHEN OF KWATO DISTRICT

tact. The first missionaries to the country—Lawes and Chalmers and Pierse—were men who had, earlier in their missionary life, opened up important missionary spheres in the islands of the Pacific. When Lawes, the first missionary to take the Gospel of Jesus Christ to Niue, landed among those wild people they had never before been brought into close contact with Western civilization. On the maps of thirty or forty years ago the island of Niue is referred to as Savage Island. Dr. Lawes translated the whole of the New Testament into the language of the people, formed a church there, handed the work over to another missionary, and then, fifty years ago, became the first missionary to New Guinea.

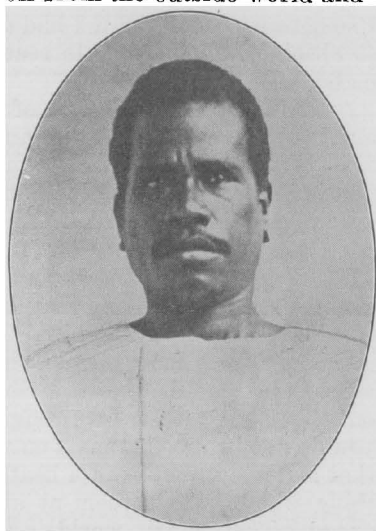
It is something we can be very grateful for that in so many of these places in the South Pacific the first person representing our civilization with whom the savage peoples have been brought into contact has been the messenger of our Lord Jesus Christ. It was so in New Guinea.

The people in New Guinea are savages separated from one another in numberless little clans. The London Missionary Society has thirteen stations along the south coast of Papua, about fifty miles apart on an average. If my next door missionary neighbors come to my church they cannot understand a word of the language in which I am speaking to my congregation. The Papuans have lived in this way for many generations, cut off from the outside world and even from their neighbors. Any man outside their clan, coming into their waters through stress of weather or accident, is immediately dealt with as an enemy, and is killed and eaten; he is outside their clan. I need not say that when you land among a people with such views and habits your feelings are not altogether pleasant.

FIRST EFFORTS.

The first thing that you do as a missionary when you come into touch with a new tribe is not to preach the Gospel, for you do not know the language. You have to live among those strange people for months before you can deliver God's message to them. But you can live the Gospel before you can speak it. In a hundred simple ways you can make yourself indispensable to the natives, and you can show them the love of Christ in your daily life. You attend to their sick, you take an interest in the children, you do little kindnesses for which there is no return. At first this is something which savages do not understand. For months after I went to New Guinea I used to hear them saying: "What has he come for? What really brought him here?" They used to impute all kinds of strange motives. They used to wonder whether my clan across the sea had turned me out. "He says he has come to tell us something, something which is good, something which we shall some day appreciate; but what is the real reason for his coming?" They could not understand anyone doing them a kindness without requiring something in return for it.

You are, to begin with, a matter of the greatest curiosity to them, and you have patiently to endure much inconvenience and scrutiny. But the day comes when the novelty has worn off and you are able to speak their tongue. Then it is possible for you to make known why



KAGO, A PAPUAN EVANGELIST
He learned the Motu language and translated St. Mark's Gospel into his own dialect.

you came and what you have to give them in the name of Jesus Christ.

It is quite impossible for me to give you a full conception of the condition of savage life—the cruelty, the inhuman practices which go on all around you. There have been times in my life, in those earlier days thirty years ago, when I used to go into my little native house, sit down alone, and wonder whether it was any use going on. I sometimes wondered if I had not gone on a fool's errand, it seemed so absolutely impossible to reach the hearts of such people with the message of the Gospel.

The Papuan has no past of which he is conscious. He is without any knowledge of his history, and with very little power of retrospection. If a Papuan turns around and looks back it is as if he were peering into a dense fog. Ask him where he came from; he does not know. Ask him who his father was; he shakes his head. Ask him what his father's name was; he does not know or will not tell. They never mention the name of a man who is dead. He has passed into the spirit world, and that dark region peopled with the spirits of the dead is terrifying to him. This is his religion.

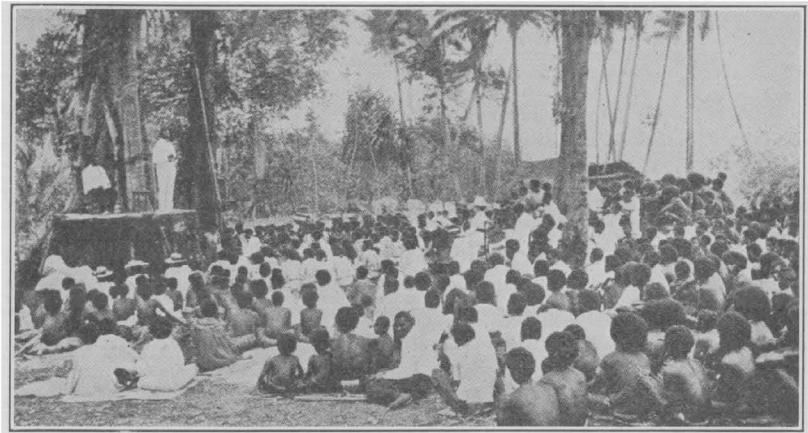
If you ever meet people who say, "It is no use sending missionaries to people like the New Guineans; they are far better off without the Gospel; their own religion is good enough for them," I pray you do not believe them. You would never get a Papuan to endorse that statement, not even a heathen Papuan. Their religion is something which haunts them at all times with distressing feelings of dread. Their spirit world is always malign; it follows them into their gardens, and away up on the hills, and across the sea on their expeditions, and into their huts. Wherever they go there is no escape from it.

The Papuan has little idea of the past or the future. His horizon lies close around him. I suppose he can think nine months ahead—I say nine months, because he puts his yams and his taro into the ground and they generally take about this time to mature before he uses them as food. But I doubt if he looks any farther. If you were to come to my district and go into a native village of heathen people, and say to them, "In fifty years from now there will be no single representative of your people living in these villages," no man in those villages would have a sleepless night. Fifty years ahead!—it is impossible for them to throw their minds forward so as seriously to contemplate future disaster.

And there is no uplook. Their religion is always filling them with terror. If you go to these people and ask them why they treat their own children in such heartless ways sometimes, why they practice such cruel customs, they throw it back at you every time, "Our fathers did it; we must do it." Their lives are dominated by their dark spirit world which environs them.

It is to a people conditioned like that that we take the Gospel of Jesus Christ. It is a winsome message when once they can hear it. Not only the Christian people who have accepted Jesus Christ enjoy the blessings of the Gospel, but even the heathen have been relieved of the terror of their former belief in malign spirits.

A few months before I left New Guinea I went around my district to say goodbye at various centers to little groups of Christian people. At one place, quite a large number of men and women came from villages seven miles to the east and six or seven miles to the west, and we spent a most inspiring Sunday together. We closed the day with a communion service at which nearly 150 serious men and women sat down at the Lord's table and rejoiced in the personal



TEACHING THE BIBLE TO NEW GUINEA NATIVES AT KWATO

knowledge of Jesus Christ their Saviour. The next day, when these people had dispersed and gone back to their villages, I was sitting in the little mission bungalow, looking out of the window, when I saw two hundred men coming in Indian file out of the forest into the mission compound. They came at last to a halt in front of the mission house, old men and young men, all of them with the marks of heathenism painted on their faces and decorating their naked bodies. They stood in a crowd in front of the little verandah. Every man brought in his hand a present—a yam, or a taro, or eggs, or a fowl—and they put these things down in a heap in front of the bungalow. They said: “Master, yesterday all the Christian people came from the villages round about to wish you goodbye, and to thank you; today we also have come to wish you goodbye, and to thank you.”

To thank me for what? It gave me a great opportunity, of course, of speaking to them, but how different it was saying goodbye



SKETCH OF NEW BUILDINGS NEEDED AT KWATO

Shop costing \$800 to \$1,000 each; a hospital also is needed to cost about \$10,000

to these men from receiving the God-speed of those whom I had met at the Lord's table the day before! But they thanked the missionary because they knew that it had been his message which had dispersed that terrible spirit world in which they had formerly lived. Wherever in those villages from which they came there was even a small band of Christians, it was impossible for that hideous belief any longer to dominate the life of their heathen neighbors.

In Papua we are confronted with many serious problems. Our chief work is to take Jesus Christ to those needy people, but I want you to see that missionary work in a country like Papua is many-sided in its operations.

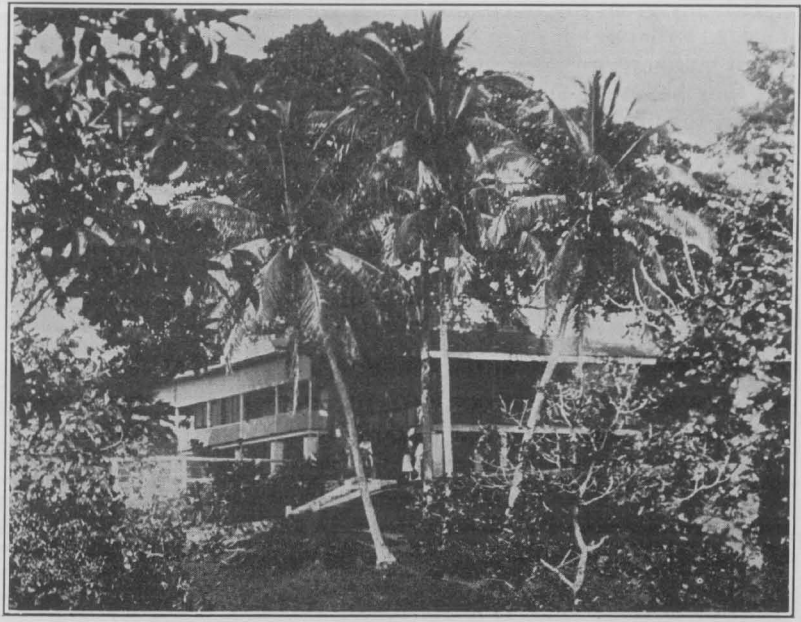
James Chalmers was working on the west coast for many years, and on one occasion he asked me to go around and visit his stations for him in the most developed part of Papua where the white man has come more in contact with the natives. We are confronted with the grave problem arising out of the impact of Western civilization upon these backward and ignorant races. Their old life has been almost completely shattered. With government ordinances prohibiting their fighting, and with commerce coming in and so completely changing values, and with mission teaching putting an end to many of their evil customs, the old life of these people is shattered; and it is one of the important duties of the missionary, who stands there almost alone to help these people to find a new life, that in the name of Christ he should set them upon their feet, and give them something useful to do in place of the old savage life that has been so suddenly destroyed.

How do education and new opportunity affect the individual? I had in my mission a young man of an attractive personality. His father was one of my oldest friends, a fine Christian, one of the earliest converts. He sent his son to the mission when he was a small boy, and he grew up a capable and attractive youth. Daniela was a good cricketer and could have played on any county eleven in England, but outside of that he was not good for anything. I used to try him in a workshop and out on the roads, and on the plantations, and in the varied industries that I was starting for the natives; but nobody wanted him a second time.

I called him to me one day and said to him: "Daniela, you are a very good cricketer, but it is really a miserable thing if you are going to be good for nothing else."

He said: "Master, I thank you for speaking to me. I will try to do better."

About this time I was trying to get printed various portions of the New Testament of which my church was in sore need. We had the four Gospels in print, but that was all the British and Foreign Bible Society allowed me in my district at that time. However, they gave me permission to translate the whole of the New Testament. I had finished Romans, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Ephesians, Galatians, and Philippians, but it was impossible to send the MSS. across the seas to be printed because the two Chris-



THE MISSION HOUSE AT KWATO, NEW GUINEA

tian nations which were represented in Papua were at war, and while they fought my MSS. was lying in my safe.

I bought a printing press and I brought a printer from Sydney to teach my boys to do the printing but after four months the printer decided to go back to Sydney, and the boys went on with the printing. Daniela, who was no good except for sport, was the leading printer, a boy seventeen years of age. I brought these books to England, and gave them to the British and Foreign Bible Society, and the committee in London said to me through their secretary:

"We are very pleased with the work that has been turned out at your station by the native Christians. Our committee can see no difference between the printing of these books and similar work we get done in England. We want you to put the imprint of the British and Foreign Bible Society upon all the books you have printed, and then you can tell us how much they have cost you, and we will refund the whole amount; you can then regard those books as the property of the Bible Society, and let us have an account of them as you sell them or give them away, as you think fit."

But a missionary to a heathen people like the Papuans can not, simply by education, do very much for them. We aim at nothing less than a change of heart. When this is brought about by the work of the Holy Spirit education falls into its proper place, and becomes a necessary handmaid of the Gospel.

It is my great joy to be able to tell you that the people we have connected with our churches along that dark coast, while they are not a large number, are men and women who are absolutely sincere in what they believe. They believe in our Lord Jesus Christ as their Saviour, they believe in prayer, they believe in the Holy Ghost, they are taking an interest in Christian work among their own people and in other lands. Day by day they are bearing their witness before are the following:*

The work for Papuans in the Kwato district has been greatly blessed and a community of over five hundred Christians has been gathered but there is danger of losing ground unless better facilities are speedily obtained for training converts and for caring for the sick. Among the most pressing needs for building up the Christian community and for training native evangelists are the following:

- A skilled missionary mechanic, a nurse, a physician, and their support.
- Contributions to the general maintenance fund—gifts backed by prayer.
- A hospital with wards for men and women (\$30,000).
- A dormitory for men and one for women (\$4,000 each).
- A community dining hall (\$3,500) and a laundry (\$1,000).
- A school building (\$5,000); Carpenter shop (\$4,000); blacksmith shop (\$1,000).
- A Bible training school and equipment (\$5,000).
- Two dormitories for boys and two for girls (\$1,500 each).

Sir William MacGregor, Lieutenant Governor of New Guinea from 1888 to 1889, knew the work of Mr. Abel from its beginning and commended it highly. He said, "The Papuans are at a critical period of transition from barbarianism to civilization. . . . Technical education will be of very first importance to them."

* Further information may be had from Rev. Chas. W. Abel, care of *The Missionary Review of the World*, 156 Fifth Avenue, New York.
Gifts may be sent to the same address. The work is under the care of a responsible Board of Directors.

Christian Missions—An Enterprise of Hope*

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

A MAN may rationally view the missionary undertaking to-day with a confident and hopeful spirit on clear grounds that he can describe to other men. We are made hopeful and we communicate hope first of all by grasping the reality of the facts.

First is the indisputable fact of *the miracle of redeemed and transformed individuals*. When Mr. Dwight Day recently reported his impressions of Mexico, he pointed instinctively to the individual Christian men and women whom he had met all over Mexico in whom the miracle of a purified and transformed character had been wrought by the power of the living, transforming Christ. As one talks with some of the young leaders of India today, one wonders how they can miss this point, in their new opposition to the low caste movement, and that some of them do not recognize this miracle of change in individual personal characters from the bottom of human society, in a people who were not, until Christ touched them and made them a people who are.

Men and women whom I met across the world last year were the intellectual peers of the best in our own land, and the spiritual equals, if not the spiritual superiors. One sees what they were, against what odds they hold their gains from Christ, the power that is pouring out from their lives, drawn from no source except the great original Source, and he cannot have any misgivings. They are a new order of the Apostles of Christ, as visibly and really re-made as those men whom Christ gathered into His little group years ago and sent out re-made to be the re-makers of the world.

Or take the second fact of these *great tides of changing life and truth* that are visibly pulsing through the world. An editorial in *The Indian Social Reformer* of Bombay, on the occasion of the arrest and imprisonment of Mr. Gandhi, contains these striking words. Mr. Nateson, the editor, is referring to the impress made by the trial and imprisonment on the thought of India, and says, "That while it has shaken the faith of some people in the efficacy and morality of non-violence as a political method, it has prompted a much larger number including many who have set themselves for years to counteract the proselytizing work of missionaries to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans, and of course, Brahmins, have had their minds turned to Calvary in commenting upon the event. It may be said without exaggeration that the

*Parts of an address delivered at the Foreign Missions Conference, Bethlehem, Pa.

Mahatma in jail has achieved in a short while what Christian missions had not been able to achieve with all their resources of men and money in a hundred years. He has turned India's face to Christ upon the cross."

One need not pass any judgment on Mr. Nateson's comparisons, but one can rejoice in his positive statement. It was one of the things that interested us most as we passed through India trying to study the movements under the surface of its life, the new standards of judgment which had come, the new courts to which appeals were made. We left Bombay a day or two after Christmas and I remember the leading editorial on Christmas morning in the *Bombay Chronicle*, which is, I suppose, the leading Nationalist newspaper in India, in which it justified the ideals that lay behind Mr. Gandhi's life, and the principles on which the Nationalistic movement was going forward. The National Congress was in session at Ahmedabad and it was making Mr. Gandhi absolute dictator over Hindus and Mohammedans alike. The *Bombay Chronicle* was justifying the departure from old ideals and the acceptance of new conceptions, not by any appeal to Hindu scriptures, by any citation of Hindu deities, but by appealing straight to the spirit and principles of Christ.

A friend sent me the report just issued on the subject of prostitution in that great city. That report illustrates the great shift in moral conceptions, due to the transformation of ideals and of judgments controlling the common thought of men, some of whom were unaware how far they were being brought under the dominance of the mind of Christ. A hundred illustrations we could cite of the way in which the thought of Jesus is penetrating the life of the world, and the mind of Christ becoming the standard by which all the life of mankind must be judged.

Or take, third, the striking fact, during the past century, of the way in which very slowly, but very surely, we have been subjugating *the conscience of nations* to the ideal of missionary obligation. When the East India Company was at work, it made no missionary apologies for its acts. If it wanted to take land it took it without any pretext that it was doing it as a trustee or for the benefit of the people from whom it was taking it. The selfish principle felt no need of apologizing for itself a hundred years ago.

How great was the change that had taken place when the Congo Free State was set up, for example, barely a generation ago, when old political ideals had ceased to be any longer possible, when nations could not think any longer, or act any longer under old categories that their moral sense had not questioned before. Then turn today to the mandates under which the different nations have been assigned by the League of Nations territory taken over from Germany, recognizing a new principle of national trusteeship and of missionary duty, and reflect what influences have brought about this change in the

common minds of men with regard to the relationships of nations, within a hundred years.

Take one other fact which can be put in either one of two ways—the growing consciousness of men that we have in *the Christian Gospel the only hope of the world*, or put otherwise, the growing despair of men that there is any other hope of the world unless we have that hope in Christ.

If there were time we could multiply the indisputable facts which a man needs simply to look at and grasp, in order to have sure confidence and hope with regard to the steady progress and the sure ultimate triumph of the reign of Christ over the life of the world.

In the second place a man who is, or wants to be, hopeful today can justify his hope by the apprehension of a true perspective, by seeing more accurately the days of a hundred years ago when our Christian enterprise began. The missionary magazine of the old "Massachusetts Missionary Society," in the decade prior to the incorporation of the American Board, brings back with vividness the air that men breathed in those early years of the last century when the modern missionary enterprise in America began. All that one ever needs to do in a discouraged mood is to turn back and read of the actual missionary sources, and enter into the actual spirit of men in the days when the great hearts launched this missionary enterprise at the beginning.

We stand in the midst of the difficulties and problems of our own day, and we often come at them child-fashion, as though we were the first men that were ever called upon to deal with them. All this has been the experience of missionary administration from the beginning; our problems now are not one bit more difficult, and our resources are far richer than those with which the founders had to deal a century, even half a century ago. To dispel a great deal of our cheap despair we need simply an accurate knowledge of the earlier terms of comparison. Let any man measure those days against our days and he will thank God for the way and the distance we have been led.

Think of the change that we ourselves have seen in one generation in this missionary enterprise, both inside and without. The issue of the native church and the mission has grown up within the last thirty years. How much happier are the men who live in the generation in which that issue has become acute than the men who lived in a generation when that issue was dead!

We have seen an amazing growth of the spirit of tolerance across the world. I contrast again and again what I saw in the Mohammedan world twenty-six years ago with what I saw in the Mohammedan world last year. And while of course the eddies have come again, and will come yet once more, the stream moves on. All one needs to do is to look over a little longer time, and he sees how far and fast the great steady current has borne on.

Outside the missionary enterprise also, almost all of us can remember the day when an American Secretary of State said that an American missionary when he went abroad forfeited his political rights and became a political pariah on the face of the earth. No man will talk that way in our day, nor in our children's day.

When we look back and see accurately the conditions of the times that have gone and then grasp the facts of our own day, many of the clouds will go out of our sky and the surety of a great hope will deepen in our hearts.

In the third place, we can promote the spirit of hope by being ready ceaselessly to enter into larger calls of duty. I wonder whether a great deal of our despair has not been due to our over-familiarity with too long accepted boundaries to our tasks, whether again and again energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task. The very preservation of those energies, not to speak of their enlargement, was dependent upon our courageously assuming new and larger obligations.

One sympathizes deeply with those European missionary organizations who are compelled by financial condition to curtail their work and to contract their fields. I never saw anything sadder this last year than missionary stations being abandoned, and great missionary organizations that only a few years ago led all of the missionary work of the world, closing missionary enterprises and reducing their work. Let us hold fast as long as we can to the principle of expanding duty. In the Presbyterian Board again and again we have come to the point where the work was beyond our resources, where there was no way whatsoever to enlarge our resources except to enlarge our work and make sure that our work would still be more in excess of our resources than it had been before.

This principle was exemplified when Korea was occupied and the Philippine Islands and the Province of Hunan; and must be applied in our proposed occupation of unreached areas of the Province of Yunnan, in the taking over work in northern Mesopotamia, and in the new tasks in Northeastern Persia and Northwestern Afghanistan. It is not because there are any surplus resources for these new tasks, but because we believe that unless we assume larger tasks we shall not continue equal to the tasks that we have already assumed.

How urgent is the appeal of these larger tasks in this day! There is the task of a more adequate geographical occupation of the world. I have heard men say that the old missionary call is not valid any more, and that we cannot go any longer to the students with the appeal that we used in the earlier days, the appeal of tremendous unoccupied fields still waiting for men to come out, for pioneers. There are huge unoccupied areas in the world today, great geographical

areas unoccupied, great strata in the lives of nations unoccupied as yet, and great problems standing out in the nation, in the Church, even in the missionary enterprise. The Christian Church has not yet begun adequately to grapple with the racial problem, for example. Do we intend to surrender it to men of the school of Madison Grant and Lathrop Stoddard? Does the Christian Church mean deliberately to turn its back on the problem of race, and surrender that problem to men who are going to mislead humanity into the morass into which some men with their false interpretations of history and of human life are leading many today?

There are as great calls to the Christian Church today to pass out into new and larger tasks as the Christian Church has ever had in any earlier generation; and to feed the fires of a blazing hope in the Christian Church we must be courageous enough to grapple with the new and larger tasks.

Last of all, we shall preserve our own hope and foster a deeper and a richer hope in the hearts of other men, if we will keep our grasp unrelaxed upon the great spiritual foundations, the sufficiency of our Gospel, and the adequacy of the power of our risen and living Lord.

There is creeping very subtly into many of our schools and colleges today—and outside of our schools and colleges, too, you can find it without difficulty—the old view of the missionary enterprise which Frick sets forth in a book that is criticized in the current number of the *International Review of Missions*, that Christianity is only one of a number of rival religions, which are to mingle together and pool their best, so that the result will be the ultimate faith of mankind. This is in contrast to our view that the Christianity of the New Testament is an absolute faith. Our knowledge of it is not absolute. We need all the help we can get to understand the faith, but the faith is an absolute faith, with one Lord, the only Name given under heaven and among men, the only Way and Truth and Life.

If there is to come a parting of the ways in the days ahead of us, it must come, for the only missionary enterprise that will endure and prevail must rest in the future on the same sure foundations on which it has rested in the past. Ours is not a quest for something that Christianity does not possess. It is an effort to share with the world the things that Christianity does contain. To be sure, we ourselves do not adequately apprehend them and we cannot set up ourselves as having the exclusive interpretation of them, but they are there, not needing to be supplemented, or corrected, or enriched. It is all there, in Our Lord Jesus Christ Himself, the one sufficient Saviour, the adequate Light of the world, the full Desire of the nations.

Christian Work for Negro Youth

BY CHANNING H. TOBIAS, NEW YORK

International Y. M. C. A. Secretary for Colored Student Work

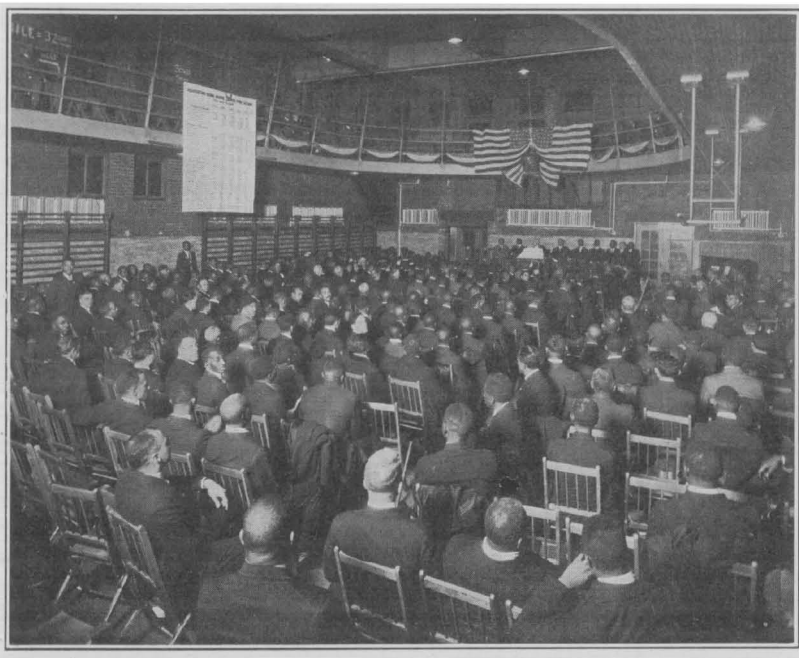
THE first Young Men's Christian Association for colored men was organized in Washington, D. C., in 1853. William Chauncey Langdon, the founder of the International Convention, who was then local Secretary in Washington, was in close touch with the men who founded this first colored Association about two years after the first Y. M. C. A. was organized in America and eleven years after the parent Association was organized in London. Anthony Bowen, a free Negro, was president of the colored Association. He and Langdon worked in the same government department and were warm personal friends. This Association was operated under volunteer leadership and like many others of its kind did not have continuous existence.

It was not until 1876, when the International Convention met in Toronto, that the work of colored men and boys was seriously considered as a part of the national program of the movement. At this convention Dr. Stuart Robinson, a Presbyterian minister of Louisville, Ky., presented the claims of colored men so eloquently that Sir George Williams, the founder of the Young Men's Christian Association, who was present, contributed one hundred dollars in the offering that followed the appeal. One of the first results of this aroused interest was the appointment of General George D. Johnston, of Alabama, to investigate conditions among colored men with the view of establishing Association work. He laid the foundation of the work in the far south by organizing Bible classes and holding Gospel meetings for colored men in many cities.

When the survey was completed, Dr. Henry Brown, of Oberlin, Ohio, was appointed a Secretary of the International Committee to organize and supervise Associations for colored men. He did an excellent piece of pioneer work, but soon realized that it was necessary to secure a colored man for the position. Accordingly Mr. William A. Hunton, the first salaried colored Secretary of a local Association, was called from his post as Secretary at Norfolk, Va., to succeed Dr. Brown. The early labors of Mr. Hunton were confined mainly to organizing Associations in the schools and colleges. In 1907 a modern building to serve as a model for other buildings for colored men, was presented to the colored people of Columbus, Ga., by Mr. George Foster Peabody and his brother at a cost of about \$30,000. A condition of the gift was that the Association should be organized as a branch of the white Association, thereby making it a cooperative piece of work.

The next city after Columbus to erect a modern building was Washington, toward which Mr. John D. Rockefeller made a gift of \$25,000 on condition that a like amount be raised by colored men. They were so much impressed by the outcome of their campaign that they raised their objective from \$50,000 to \$100,000, of which amount colored men paid \$27,000.

On January 1, 1911, Mr. Julius Rosenwald, the Hebrew President of the Sears-Roebuck Company, of Chicago, made an offer of \$25,000 to every city in the United States that would raise \$75,000 for erect-



A YOUNG MEN'S CHRISTIAN ASSOCIATION CONFERENCE OF COLORED MEN AT CINCINNATI, OHIO

ing a building for a colored Young Men's Christian Association, to cost not less than \$100,000. Up to the present time thirteen cities have met the condition, and the buildings have cost from \$100,000 to \$300,000 each. Mr. Rosenwald gave as his reason for his offer of such large sums to build up a Christian institution, while he was a Jew in religion as well as race, he believed that the Young Men's Christian Associations offered the best opportunity for an investment in the interest of a fully rounded development of young men and boys, and seeing how little had been done for colored men he felt it his duty to furnish the stimulus for a forward movement in their interest.

The property owned by colored Young Men's Christian Associations in America is now valued at \$3,198,800. In many cases these buildings are the only public place in a city to which a colored man may go and be sure of a decent night's rest, in addition to being of real worth to colored men in spiritual values. In the fifty-five city Associations with their 119 employed officers primary emphasis is placed upon service to men and boys through personal interviews, Bible study classes, educational classes, public forums, religious meetings and other forms of service, always having in mind the development of the whole man—body, mind and spirit.



ONE OF THE NEW COLORED Y. M. C. A.
BUILDINGS
(Wabash Ave., Chicago, cost \$195,000)

There are also 122 colored Student Associations ministering to the needs of approximately twenty thousand men and boys in our schools and colleges. Two student conferences are maintained to train volunteer student leaders for the work. These conferences, one at Kings Mountain, N. C., and the other at Gibsland, La., are conducted annually and are attended by representatives from practically all of the organized Associations. College presidents everywhere testify to the good effect of student Association work on the

lives of their students, aiding them through conferences, personal work, Bible study classes, evangelistic campaigns and in various other ways to come to a clearer conception of the Gospel and all that it requires of men, and also helping many students to reach their life work decisions.

THE COLORED YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The growth of the work among colored women and girls has been even more remarkable and rapid than that for the men. As recently as 1912 the Young Women's Christian Association had but one city and one student secretary on the National Board staff. The latest statistics show that there are now eleven National Secretaries and 108 workers in fifty-seven branches and seven centers. In the past ten years 90,000 girls and women have been reached by the women and there are now 7,140 young girls registered as members of the Girl Reserve Movement. The student work for colored women is organized in sixty-eight institutions. A summer conference is conducted along the same lines as those conducted for men students, and

there are four full time National Secretaries engaged in student work. The training of the colored women secretaries is done very largely at the National Training School connected with the National headquarters of the movement.

This growth of the work among colored women has come about because of the intelligent handling of the war funds of the National Young Women's Christian Association War Work Council. While considerable money was spent in erecting and maintaining hostess houses in the camps, a large part of the money spent during the war was invested in clubs and centers looking forward to permanent work. Miss Eva D. Bowles is the Executive of the Department of Colored Work of the National Board. Two representative colored women, Mrs. Charlotte Hawkins Brown, of Sedalia, N. C., and Mrs. Ruth Logan Roberts, of New York City, have been made members of the National Board.

These two organizations have led the way in Christian interracial cooperation on a large scale. The Interracial Movement in the South and the Interracial Commission of the Federal Council of Churches are the direct outgrowths of work done and contacts made through the Young Men's and Young Women's Christian Associations. A single illustration will serve to show what these contacts have meant. Some years ago, when the Central Young Men's Christian Association of a southern city was about to launch a campaign for a new building, a meeting of the board of directors was called to arrange for the campaign. There was no hitch in the proceedings of the meeting until one of the members suggested that the work for colored men should receive some consideration. A discussion followed and for a time it seemed that the proposition would not be approved. Finally, the chairman, a young Harvard man and prominent lawyer, arose and ended the discussion with this single sentence: "Gentlemen, we are going to include in our appeal \$25,000 for the Colored Men's Branch, because Jesus Christ wants it done." The result was that white men in the city gave nearly \$60,000 toward the building for colored men. In the Colored Young Men's and Young Women's Christian Associations the tremendously difficult and trying work of adjustment without is keeping pace with the work of uplift within.

Chiapas, A Ripe Field in Mexico

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

(The following represents in brief the result of a six weeks' journey of missionary survey in the State of Chiapas, undertaken by the Rev. L. L. Legters, of the American Indian Missions Committee, and the writer. This report cannot touch upon the more intimate side of the trip, with the experiences of each day, which as the journey was made on foot and led into the most out of the way places, were varied and often thrilling. Everywhere the results of the years of revolution were in evidence in depopulated hamlets, plantations whose buildings had been burned and stock farms bereft of their cattle. The military were still very much in evidence. But the people were friendly and as a rule open to the Gospel, even in those places where it was very little known. Chiapas, in spite of her present condition, will certainly have a wonderful future and evangelical Christianity will play an important rôle.)

THE southernmost of the twenty-six states which make up the Mexican Federation is known as Chiapas. It is a little smaller than Ohio, and contains 79,336 square kilometers. Two mountain ranges extend across it from north to south dividing it into three well-defined sections, that lying between the Continental Divide and the Pacific Ocean, consisting of the departments of Soconusco and Tonala, that of the upland plains, which embraces the rest of the departments with the exception of Chilon, which lies to the east of the second mountain range and forms the third section of the state.

The first section is the most developed, being covered with coffee and rubber plantations, stock-farms, saw-mills, etc. It possesses two small ports on the Pacific, San Benito and Arista, and is traversed by the Pan-American Railroad. It is the richest and most thickly populated section of the state. The second section, lying between the two mountain ranges, though cut off from railroad communications, contains the political capital, Tuxtla Gutierrez, and the religious capital, San Cristobal. It is the seat of the old Spanish culture and the residence of the better Spanish families. The third section is primitive jungle, practically untouched by human hands.

According to the Federal Census the number of inhabitants has diminished by about 15,000 during the past eleven years, the loss being due largely to pestilence (flu) but in part to war. The census reveals the further fact that ninety-two per cent of the people are totally illiterate and eighty per cent are pure blood Indians. Only thirty per cent of these Indians speak Spanish, so that over one half of the people, according to official data, do not understand the official language. These non-Spanish-speaking Indians have no less than sixty different languages and dialects of their own, all duly classified in the government census. These Indians live in primitive fashion in their mountain fastnesses and present all the peculiarities of dress and habits to be found among the Guatemala Indians. They are hard-

working and thrifty, so much so that even when on a journey and often while carrying a heavy load, they keep their hands busy weaving straw into hats and mats. In spite of the law freeing the peons, these Indians are still tyrannically exploited by the authorities for public works and plantation service.

The Roman Catholic Church has been the religious guide of these people for four hundred years. She has brought all but one tribe—the Lacandones—of Indians to submit to her authority. There are said to be 10,000 families of these Indians living in the tropical jungles of Chilon. They do not baptize their children in the Roman Catholic faith, nor do they recognize the Mexican Government. The men and women dress exactly alike. They still use bows and arrows for weapons and do not form even a primitive village organization. Their religion is, of course, an unadulterated paganism.

Aside from these primitive savages, the state has long been Roman Catholic. San Cristobal is a beautiful city about 8,000 feet above the sea. It has 14,000 inhabitants, and over twenty Catholic churches and eighteen resident priests. It was the seat of the bishopric of Bartolomé de las Casas, the great Spanish apostle to the Indians and defender of their rights, and the spirit of Las Casas seems to have left its impress upon the religious life of the people. The Catholic clergy have learned the languages of the Indians and a superficial glance reveals far less nature and devil worship than is found among the Guatemalan Indians.

The census of 1910 reports only 600 Protestants in the state and fully half of these were Germans or other foreigners. But since 1910 wonderful changes have taken place. Some colporteurs from Guatemala visited the southern part of the state about ten years ago. Natives of the state returned from Guatemala or from other parts of Mexico where they had identified themselves with the evangelical churches and a wonderful movement toward the Gospel began. It was not the work of a foreign missionary, for there was none in the state. Nor was it the result of the efforts of any recognized Mexican worker. It was something quite spontaneous. Congregations have sprung up all over the state, and many of them are large and strong, especially in the state of Soconusco. Five or six years ago the writer was invited to visit some of these newly formed groups, as were other Guatemalan missionaries. None of us ever did so. The congregations took form with no other guide than the Divine Word which they had received.

After the Cincinnati agreement had made the Presbyterian Church responsible for the state of Chiapas, the Mexican Mission of this Church sent Messrs. Gregory and Vanderbilt and Misses Turner and Spencer into the state to investigate and settle if practicable. The political situation made it unwise for them to remain however and they passed over into Guatemala.

Later on, a Mexican pastor, don José Coffin, was sent to look over the field, which he found ripe for the harvest. In one month he baptized over 400 adults. He was finally settled in Tapachula, but ill health has forced him to retire from the field, temporarily, at least. His counsel and guidance have been invaluable in forming these new churches, but the enthusiasm and faith to carry them on have been born within them. Their services are conducted by elders named by themselves, their buildings are erected with their own hands, and they receive no financial assistance from the Mission. A single example of the growth of the work may be taken in the village of Mazapa which we visited the same day that the bishop arrived. A numerous delegation came out to meet us as we approached the town and we were immediately conducted to the church, which has been twice enlarged during the past six years and now holds more people than the Catholic church of the same village. Upon our arrival the church bell was rung to call the people together and the church was filled in a short time. The bishop arrived just as we were beginning the service. His retinue was not so numerous, nor was the welcome he received so warm, as ours. There are only 600 people in this village and by actual count we had 325 at our service, so there were not a great many left over for the bishop. And Mazapa is not an isolated instance. There are many such villages in the departments of Soconusco and Tonalá. There are single towns which today count as many Protestants as the whole state had in 1910.

In the city of San Cristobal, where there are today 14,000 inhabitants, there are only three evangelical families, all poor and unlettered and without leadership. Such an important city deserves a better representation of Protestant Christianity. The same is true of Tuxtla Gutierrez, where the elders of the church being poor and without education, cannot hope to reach many elements of the population which would otherwise be accessible to the Gospel.

But the crying need of Chiapas is for missionaries to the Tzotzils and the Tzeltals. No Indian, so far as we could discover, has been won to the Gospel from either of these great tribes. The movement which has swept so many Ladinos to the Gospel has left these Indians untouched. Nor is it likely that an effort on the part of our Spanish-speaking brethren to evangelize them, would be very successful. The Ladinos have always been the exploiters of the Indians and feel toward them very much as the whites feel toward the Negroes in the South. The Indians on their part are naturally suspicious of the *Ladinos*. The evangelization of these Indians is really the work of the white missionary. We were told semiofficially that the Government would welcome missionaries for these tribes and might even place at their disposition the abandoned Indian school properties at San Cristobal and San Andres. May our Lord raise up an apostle to them as brave and loving and more enlightened than Las Casas.

BEST METHODS

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

MISSIONARY POSSIBILITIES OF STORIES AND STORY TELLING

"Let me tell the stories of a nation," said G. Stanley Hall, "and I care not who writes its textbooks."

"I would rather be the children's story-teller than the king's counsellor or the queen's favorite," is Kate Douglas Wiggin's expression of the same thought.

Story telling was the master Teacher's favorite teaching method. Over twenty times it is recorded "And He spake unto them a parable," and many other times He told a story to impress a truth.

In our missionary methods we make too little use of this marvellous possibility. Stories of consecration of life are followed by the consecration of other lives.

Robert E. Speer says, "There is power in life stories."

Again and again children who have read or heard the story of Livingstone the Pathfinder, have broken the moment of silence that paid tribute to his life by saying, "I want to be a pathfinder too."

Countless numbers of small pockets, and larger pockets as well, have been empty when they reached literal and figurative gingerbread stands, because, following the example of Cyrus Hamlin, the contents of those pockets were emptied into the missionary box.

An ounce of concrete missionary example, well administered in an interesting story, is worth a pound of abstract missionary exhortation.

Sources of Story Supply

FIRST, THE BIBLE. "Where can I find missionary stories?" Begin your compilation with the missionary stories of the Bible. "Search the Scriptures" for them. "Abraham's Call to a Foreign Land," followed by the story of his building an altar to the true God in a land which worshipped idols, is rich in story possibility.

"The Bonfire of Idols" in the story of Josiah, the boy king, is full of interest. "The Contest on Carmel," "Jonah, the Missionary Who Ran Away and Came Back," "Some Hebrew Children Who Were Prisoner Missionaries in Babylon," "The Great Golden Idol of Babylon," "A Captive Maid Who Was the First Missionary to a Leper" are a few of

the great missionary Bible stories of the Old Testament. The New Testament is full of them.

STORY LEAFLETS. All of the Women's Boards are issuing many missionary stories in leaflet form. Any one who is making a collection of missionary stories should examine the story leaflets of the different Boards.

BOOKS OF STORIES. Any Mission Board will furnish a list of books of missionary stories recommended by the denomination it represents. In recent years there have been such valuable additions to the books of missionary stories that all leaders should keep in close touch with the publications of their own denomination and with the general publications recommended by their Boards.

EVERYLAND is rich in story materials each month. Some leaders are subscribing for two copies. One they preserve for their files. The second copy is cut up for stories to be put in loose leaf books and used for pictures for charts and albums.

PICTURE STORIES. The Missionary Education Movement has greatly enriched the supply of easily available story materials by its series of Primary Picture Stories in which sets of six stories are published in booklet form. Six large pictures accompany each set. It is easy to interest an audience with a picture as a starting point.

These Primary Picture Stories may be ordered from any denominational publishing house for fifty cents a set. *The following subjects are available:*

- African Picture Stories
- China Picture Stories
- Helper Picture Stories
- Homes Around the World Picture Stories
- Italian Picture Stories
- Little Neighbors Picture Stories
- Negro Picture Stories
- Near East Picture Stories
- Young Americans Picture Stories
- India Picture Stories.

Sunday-school teachers may introduce these stories in their class work, or use them for a missionary period. Leaders of children's organizations can fit them into many programs. Missionary meetings for grown-ups would be greatly enriched by an occasional picture story. Teachers in day schools will find in them illustrative material on different subjects that will be most valuable.

Be Your Own Editor and Publisher

Who among us does not sigh to have in one book favorite missionary stories? The only way to get such a book is to be one's own editor and publisher. A loose leaf binder with strong backs and rings, and plenty of blank sheets is the starting point. Clip good stories from various sources or have them typed.

A most valuable story library may be made in this way with as many

volumes as are desired. The cost may be reduced by using cardboard for backs and cord or shoe strings for rings.

Story-Telling Contests

Many cities and churches are having story-telling contests which are interesting scores of people, training story tellers and proving a popular method of giving out missionary information.

Contestants are allowed to choose their selections from missionary stories submitted. A large attendance is usually guaranteed if six or eight boys and girls of any church are going to take part in a contest, and three prominent judges are to be on the bench. Good newspaper and church announcements increase the attendance. A city or town or village may have a story contest in each church, to select contestants for a story-telling meet of all the churches. The interest grows very keen in the progression of such a contest.

Denominational societies may plan for a missionary story contest in each local society. The winners become the contestants in the conference or presbyterial or diocesan meeting. The winners at the district meeting go up to the state or synodical contest, and so on until the final contest is held at the national convention and a cup or some other trophy is presented to the best story teller in the entire organization.

It is impossible to estimate the influence on thousands of young contestants, as well as on tens of thousands of hearers. If there are a number of churches of one denomination in a town or city or if the churches of various denominations will join in a story contest a lively interest is sure to result.

The Missionary Conversion of Professional Story Tellers

There is an increasing number of splendid men and women who are devoting their lives to teaching through story telling. Many of them are

Christian men and women who somehow have not yet learned that there are missionary stories worth telling.

A few outstanding missionary conversions are full of suggestive possibility.

No. 1. She was a city librarian in charge of the children's division at a summer missionary conference. She became interested, and was amazed at the wealth and possibility of missionary stories. Immediately she began to make a loose leaf book of stories she heard. She noted all the best sources of missionary stories of which she learned. When she went home stories of missionary adventure were given a prominent place in the children's room in the Children's Story Hour at the library.

No. 2. Was a gifted story teller in one of our largest cities. An enthusiastic delegate returned from a summer conference had the temerity to ask her to come to a mere missionary meeting and tell a story.

"Don't know any," was the prompt excuse.

"I'll send you one," was the equally prompt reply.

The story interested the story teller as much as it did her hearers. She told a story at each of the eight meetings of a Mission Study Class. Later on she accepted an invitation, long declined to join the Missionary Society. Now she is its efficient president.

No. 3. At a large Chautauqua grounds the children of the entire summer colony came together for an hour every morning with a professional story teller. There were animal stories and nature stories, and various other stories, but no missionary stories. A missionary leader who was on the grounds gave the Story Lady some missionary stories.

"Why these are really excellent," she said with some surprise. "Are there others?"

"Dozens of them, I'll send you some more."

The result was that thousands of

children heard missionary stories who had never heard them before.

Every man or woman who is a story teller is a missionary possibility to be cultivated.

Our Ally, the Post-office Department

The postage stamp is the friend of missions. Possibly the greatest audience assembled for missionary stories comes at the call of a postage stamp.

Margaret Applegarth, in her home in Rochester, tells stories to the children of America. Elsie Singmaster, at Gettysburg, writes for the *Atlantic Monthly* "The Unconquerable Hope" and tens of thousands of men and women are stirred by the devotion of Africa's heroes. Ida Scudder told at Northfield five years ago the story of her call to India. Printers' ink and postage stamps have carried it to thousands of students facing their life work. A few months ago when Dr. Scudder was speaking in a mid-western city, a fine young student came up and said, "I read the story of your call to India, several years ago. It sent me to medical school. I'm in my second year. I hope to come out to help you soon."

Do you wish for an audience for story telling? Every year thousands of boys and girls are graduating from high school and entering college. A postage stamp will tell them the story of some life that holds a compelling message. There are many available missionary leaflets giving such stories.

Broadcasting Missions

The Federation of Women's Foreign Missions Boards of North America and the Council of Women for Home Missions are organizations of sufficiently wide influence and representation to ask and receive what they will for the children. Local federations of missionary and church women can do anything that should be done in any city or community.

Some day missionary stories will be broadcasted regularly. Bright eyes

will scan the daily radio program to see the hour for the missionary story. Eager little ears all over the country will listen to "Livingstone and the Lion" and "Paton and his Well" and "Mary Slessor," and "Cyrus Hamlin," and "In the Tiger Jungle." A few alert federations have already tried and proven the popularity of broadcasting missionary stories. Many others will follow on.

An Opportunity for Pastors and Teachers

Many pastors are giving short story sermons to boys and girls as part of their Sunday morning service. Teachers have opportunity to illustrate their Sunday-school lessons with missionary stories. "If we only had the stories on hand" is the general cry.

Dr. Hugh T. Kerr has met the need by putting in book form his *Missionary Story Sermons*.^{*} All the old favorites are there and many that are not so familiar. They may be used as separate story sermons or as illustrative stories for lessons and talks. If we know good stories constant opportunities arise to tell them.

Convention, Not Conventional, Stories

Why not introduce a new feature into your convention program? We have business upon business and address upon address. Give a good story teller the best missionary story you can find and let her or him re-create your convention. One of the fine program features of the Wilson College Summer School last year was Elsie Singmaster's reading of her own story, "The Unconquerable Hope." Not all of us can have author's readings but all of us can get good stories and story tellers. The subtraction of one address and the addition of one story would make a delightful improvement in some of our programs.

Another convention opportunity is a Story Hour for children. Our na-

tional and state and district conventions often assemble, meet continuously and adjourn, without making the slightest impress on the children of the convention city. How short-sighted we are! Most conventions bring together delegates, missionaries, and speakers who could tell never-to-be-forgotten stories to the children. Let us hold the boys and girls in our thinking and planning. An afternoon or an after-dinner story hour might easily be arranged to parallel a convention session or to be slipped in between sessions. In fact it might be worth while to meet a half-hour later or adjourn a half-hour or an hour earlier if necessary to have a children's meeting, though it is usually possible to arrange for several missionaries and a story leader to be away from a convention for an hour.

Then there is the opportunity of having convention speakers and missionaries tell stories at schools and libraries during convention periods. We have no right to take a great missionary convention into a city and adjourn its sessions without having made any impress upon the children of that city or community.

Opportunity Unpretentious, Also Unlimited

Most of us look with longing if not with envious admiration at the gifted story teller. If we could tell stories "as he does" or "as she does" we'd gladly give hours to the work. There is an opportunity unpretentious and also unlimited for everyone of us to be "the children's story teller," and to have part in "telling the stories of a nation."

No real international friendship can there be, no League of Nations will endure unless stories of world friendship are built into the nations through the minds and hearts of boys and girls. It seems a simple thing to give children a missionary magazine, but it is a statesman-like piece of strategy.

(Concluded on page 216)

^{*} *Children's Missionary Story Sermons* by Hugh T. Kerr, published by Fleming H. Revell Co., for sale by all Mission Boards. Price \$1.25.

Woman's Home Mission Bulletin

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

SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Mrs. J. W. Downs, chairman.

Your Committee is most fortunate in its relations to the Interdenominational Council of Spanish-Speaking Workers in the Southwest. This Council is composed of field workers, Board representatives and other interested Church people. Representatives from denominations doing work with the Spanish-speaking people in the Southwest attend these meetings, where they discuss their work, its problems and receive help from each other. The Council meetings are held regularly in the Southwest, thus enabling the Board members and visitors to become more familiar with the work in institutions under their administration. The 1922 meeting was held in El Paso, Texas, December 5th-7th, inclusive. The Mexican population of that city of 90,000 inhabitants is estimated at 40,000.

The missionaries report in all of the border sections, both in Old Mexico and the United States, an attitude of antagonism between the Protestants and Roman Catholics more manifest than at any other time. It may be safely termed a conflict between the two forces. Conditions demand consecration and much prayer, together with courage and assurance.

The problems, though perplexing and formidable, cannot be shirked. We believe that the closest interdenominational cooperation and sympathy will help to solve the problems that arise, and the observance of the comity rules passed by the Interdenominational Council will prevent misunderstandings and confusion and will enable the Protestant workers to reach a greater number of people by locating churches and appointing

workers to unoccupied fields, rather than in already over-churched districts. We are pleased to report the success of the monthly conferences of interdenominational workers held in at least one center for the year 1922, also the pastors' conferences and associations, as a helpful link in the comity rule observance.

Evangelism is the keynote of the day and the results from the evangelistic work among the Mexicans is quite encouraging. Many churches have become self-supporting because of the spirit of consecration aroused in the membership and the addition of many new members. The number of volunteers for life service is much larger than ever before, and the necessity for preparation is being realized; encouraging numbers of young Mexican men and women are in our schools preparing to give their lives in service to their people in the United States and Old Mexico.

Each field and its people have their peculiar needs, though some of the needs which we bring to you from this field are general in their application to all foreign-speaking people who live in the United States. The need of a more personal Christian responsibility for the evangelization of the Mexican people through the country and for the increasing community responsibility for their moral, mental and spiritual welfare is apparent.

There is a constant and increasing need for orphanages for Mexican children. Already many of our boarding schools are semi-orphanages; this we believe is not the best or most economical policy, but is a condition which will doubtless continue till we provide other homes for Mexican orphans. To this end we invite your hearty cooperation and assistance.

New emphasis was placed at the

recent meeting of the Interdenominational Council upon further plans for the development and use of a proper literature and a committee was appointed for listing and creating bilingual, vernacular and other literature. We call attention to certain school laws recently enacted in one of the states in the Northwest, which will, if enforced, preclude all Protestant as well as parochial schools. We earnestly affirm our conviction that such legislation and its possible extension is un-American and detrimental to the best interests of the American people. We do not believe that the time has yet come for the Church to relinquish its privileges and opportunities in the educational field, a field in which it has always so successfully led and we desire to enlist your sympathetic study of the ultimate result of such state laws.

The Interdenominational Council asks for the calling of a conference of interested executives, Board representatives, and workers in the United States and Old Mexico, to consider subjects of common interest and helpfulness, the time and place to be chosen after consultation with the Committee on Cooperation in Latin America, which is planning for a conference to be held in Mexico City in 1923.

SERVICE TO MIGRANTS

From the report of the Committee on Farm and Cannery Migrants of the Council of Women for Home Missions, Mrs. Edward S. Ralston, chairman.

At the Annual Meeting of the two Councils held in January, 1920, the large number of migrant, seasonal workers in the United States was brought to the attention of the Councils and work among the farm and cannery migrants was allocated to the women's boards. Accordingly a committee was appointed representing those boards and work was started that summer at four stations, financed by eight women's boards. The next year two more boards joined the co-operating group.

The growth and increasing success of our efforts to help the children of

farm and cannery migrants during (1922) this third year of such work, together with the hearty cooperation of cannery owners and the neighboring churches and people prove that, so far as our means permit, we are meeting this great need. With more money, more centers could be opened, more self-denying workers be sent out, and many more of the thousands of these neglected children and their parents receive the ministry of Christian love.

Last summer we maintained six stations, at Riverton, N. J.; Dover, Del.; Vale and Hickory canneries, Bel Air, Md.; Hurlock, Md. and Stewartstown, Pa.

The cannery owners have cooperated most heartily, supplying buildings and much necessary equipment. The owner at Bel Air installed shower baths at both canneries, provided transportation for our workers and gave toward the general work a sum of money equivalent to the salary of a worker.

It is interesting to note how sympathetic and helpful the people in the several neighborhoods have become, after the work has progressed far enough for them to understand its purpose and see the good accomplished. At two centers, the local women have organized and have helped materially by making garments for the children, supplying food for the children's lunches, and assisting in many ways as they had opportunity. At one truck farm station the local community provided transportation for the children from distant farms. They are planning to do even more another year. It is evident that, as the work goes on, such local aid will contribute increasingly to its support.

The personnel of our workers has been of high order, bringing to the people to whom they minister efficient service, and the example of consecrated Christian womanhood. We have been most fortunate in again securing as our Supervisor, Mrs. DeWitt Wallace, who has di-

rected the work from the beginning, and to whose initiative, energy and efficiency much of its success has been due. She has been assisted this year by eighteen young college women, mostly undergraduates, who have rendered splendid, self-sacrificing service. Two of these young women are recent graduates of Cornell University, and expect to go as foreign missionaries. One of the girls who served a year ago is now a missionary in a foreign field.

At each station there have been three of these trained workers, who have cared for an average of about fifty children daily, for periods between six weeks and two and a half months. The program is similar at all the stations. One of the young women cares for the babies and very little children in the day nursery. Lessons in domestic science for the older children are made immediately practical by teaching them to prepare the daily lunch, which is served to all the children. Instruction in hygiene is given by teaching personal cleanliness and simple rules of health. Throughout the day there are interspersed merry games and songs under the direction of a competent instructor in organized play.

Patriotism is an important part of the day's curriculum. The children are taught to salute the flag and to sing our national songs; and stories of our country's heroes are told and something of our Nation's history. It is beautiful to see these children of our foreign-born citizens, with faces aglow as they salute the flag, or recite the lines of some of our great poems. There is surely growing in the hearts of these little new Americans a fervent love for this their country.

Best of all the day are the Bible lessons. The children are taught about God, their Father, and Christ Jesus, and very simply and naturally they learn to pray. They love to hear and tell the Bible stories. Many of them have remarkable memories and have

learned and can repeat many chapters and verses. The salute to the Christian flag is given daily.

Several members of the Committee visited the centers this year. All returned enthusiastic about the work done, and deeply impressed by the vastness of its possibilities for Christian Americanization.

Greater efforts have been made to bring the migrant work to the attention of the public. It was presented at a number of the Summer Schools of Missions last summer. The Student Secretaries, those responsible for Young Women's Work and other denominational secretaries have been very helpful by placing its needs before their constituencies.

The college girl who has shared in this service is its best advocate when she returns to her college, and always succeeds in arousing interest and winning volunteers. A special effort is being made to bring the work among farm and cannery migrants to the attention of college girls, not only as an opportunity for personal service, but also as an object for their financial help and support.

Many small contributions were received from the Women's Church and Missionary Federations and Day of Prayer for Missions observances but in view of the pressing need of funds we trust that at every interdenominational gathering the Migrant Work will be presented as a Home Mission object worthy of interest and support.

The great need of these neglected people at the canneries and truck farms is itself an appeal to us for ever-widening service. Our recognition of that need involves a consciousness of the command of Christ to give ourselves lovingly to such service. As we hear the call and obey the command, shall we not have also the consciousness of the sustaining grace and fellowship of Him, who bade His disciples "Go," and with the command coupled the promise, "Lo, I am with you all the days."

"Citizenship in America is not a matter of geography, it is a matter of conversion to an ideal."—*Mary Antin*.

Woman's Foreign Mission Bulletin

EDITED BY SARAH E. POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America interesting reports were given from all its standing committees. The work of the Student Committee, and its merging into the Federated Student Committee, and its team visitation to the colleges, has been described in the November number of the REVIEW. The Committee on Christian Literature for Women and Children on the Mission Field told of its achievements in the January number. The campaign for the seven Women's Union Christian Colleges, which, we trust, has come to a successful close, is familiar to all.

The Day of Prayer program, first edition of 50,000, and "The Call" of 70,000, has been exhausted, and another edition will be issued.

Twelve out of twenty Summer Schools and Conferences affiliated with the Federation have sent in reports of their 1922 conferences. The oldest, Northfield, reported a registration of 1,164, representing fourteen denominations. Chautauqua stands first in numbers, 1,460 being enrolled. Attendance and interest have steadily grown, and from the reports we have judged that this year's conferences have been the most successful ever held.

Increased emphasis on the securing of subscriptions to THE MISSIONARY REVIEW OF THE WORLD resulted in about 400 subscriptions and renewals. There may have been more which were not reported. Also 200 subscriptions to *Everyland* were reported.

The work of the Committee on Methods of Work, under the chairmanship of Mrs. E. H. Silverthorn, has been largely carried this year, as last, through six departmental sub-

committees, each of these headed by a specialist from one of the cooperating Boards.

Miss Carrie Kerschner (Reformed U. S.), the Department for Women's Work.
Miss Alma Noble (Baptist), the Department for Young Women's Work.
Miss Ruth Seabury (Congregational), the Department for Children's Work.
Miss Emily Tillotson (Episcopal), the Department for Missionary Education.
Mrs. E. T. Johnson (Disciples), the Department for Missionary Magazines.
Mrs. C. L. Fry (United Lutheran), the Department for General Missionary Literature, organization, promotion and finance.

Mrs. W. A. Montgomery has been a valuable advisory member of the committee. Miss Kerschner, Miss Noble, Miss Seabury and Mrs. Fry have each been developing the exchange literature plan with the respective Secretaries of the various Boards representing these four departments of work. Miss Kerschner reports that twenty-three Boards signified their intention of cooperating in the literature exchange, ten actually sent exchange packets. Miss Noble reports ten Boards cooperating through their Young Women's Secretaries. Mrs. Fry had worked out a very good system of exchange packets with twenty-four Boards, and three interdenominational agencies. Unfortunately Mrs. Fry has been obliged to resign from the committee.

Despite the fact that this is the second year for this exchange of literature, it is felt to be still in the experimental stage, for after all only a small number of Boards are co-operating, the method needs some adjusting and the results should be more definite and to some degree tabulated.

How much improvement of literature, as to subject-matter and set up, how much exchange of editorial ma-

terial and leaflets for the sales departments of the cooperating Boards has resulted there is no way of knowing.

Mrs. Johnson, it is reported with regret, was also obliged to resign in the early fall, so there is no report to make as to correspondence or cooperative effect between editors of the various missionary magazines.

Mrs. Tillotson has sent out a questionnaire to the Educational Departments of thirty-two cooperating Boards and has received twenty-one replies. The questionnaire follows:

1. (a) Has your Board any plans for securing at summer conferences the attendance of women who will fit themselves to be leaders of mission study classes?
- (b) In particular do you make definite effort to "promote" membership in the two-hour normal classes offered at some of the conferences?
2. Does your Board plan training institutes for leaders of missions study classes in centers throughout your field?
3. Do you consider that missionary educational work has made progress during the past year? If so, please note in what respect. If not, what in your opinion is the cause?
4. Has the Church School of Missions been tried in your denomination? With what result?
5. What do you consider the most encouraging feature of your work during the past year?
6. Is there anything which the Federation can do to help your Board in carrying out its missionary educational plans?

As a result of the returns from the questionnaire sent out in 1921 and printed in the annual report for 1922, it was decided by the Executive Committee, upon the recommendation of the Committee on Methods of Work, to ask the cooperating Boards to assist in a limited literature exhibit at this annual meeting of the Federation, such an exhibit to include the study and promotional material for the study course on India, and also organization material for women's, young women's, young people's, and children's Missionary Societies, Guilds, Bands, etc., these exhibits to become the property of the Federation for loan purposes. Many of the cooperating Boards have cordially

responded and have set up the posters in accordance with the Committee's instructions. The exhibit was on display in connection with the annual meeting and it is hoped that careful study may be given this literature display, especially by Departmental Secretaries and Secretaries of Literature. It is also earnestly hoped that as a result the display may prove suggestive for future exchanges, improvements, etc.

As a further return from the questionnaire there is unmistakable evidence that methods of work, in Women's Missionary Societies especially, are rather a hit-and-miss (largely miss) affairs, and depend not so much on the promotional departments of the various Boards which seem to have few standards but on the varying ingenuity and efficiency, or inefficiency, of volunteer officers, state, district, and local.

Some effort was made last summer at summer schools and conferences to organize the material for the presentation of methods along the lines suggested in the questionnaire. Experienced leaders for better and more systematic method presentation are much needed for summer and winter conferences.

A movement is on foot sponsored by the Missionary Education Movement to make of their conference post-graduate schools with a three-year cumulative course looking toward a diploma for the preparation of leaders for conference work, etc.

As the time seems ripe for the standardization of Summer Schools of Missions, it is recommended:

1. That the Federation of Woman's Boards of Foreign Mission and the Council of Women for Home Missions consider such a plan to set up a school or conference lasting from ten days to three weeks and held annually, or to see that such courses are included in some of the denominational or Union Bible or Training Schools. Since there is great need for better presentation of methods of work and better training for lay leadership in all departments of missionary organizations, we further recommend:

2. That the standards of summer and winter schools of missions and conferences be raised, looking toward the definite training of lay leadership. Two grades of schools are recommended, A and B, the A schools to be recognized as standardized for leader training.

Since there is an advance in mission study in general, and in particular is there a growth reported in the study class conducted according to the discussion method, this fact makes more than ever important the problem of the training of leaders. The Committee already recognizes the existence of this problem but perhaps has not been as yet sufficiently definite in its plans for meeting it. Therefore the following resolution is presented:

That all Women's Missionary Societies endeavor to promote attendance at summer conferences of those women who will be willing to fit themselves to be leaders of study classes and that in order to carry out this purpose more effectively, we suggest to such Societies the appointment of committees whose duty it shall be to promote

attendance at summer conferences and at winter institutes of those who, in the judgment of the committee members, are best adapted for the duty of leadership—and that in particular an earnest effort be made by the committee to discover and to send to conferences, either through the creation of scholarships or other means, persons who seem peculiarly fitted for the training offered in the two-hour normal classes which are a feature of the Missionary Education Movement and other conferences.

The Committee reports further work:

1. Lectures on methods of work, class periods and demonstrations have been included in practically all the summer school programs. Members of this committee have given many weeks to summer schools and have assisted program committees in building programs and in securing teachers and leaders.
2. City and community institutes have grown in number and popularity over those of last year, which was a banner year for this type of work.
3. Increasing demand for normal study classes at Summer Schools at Missions, in districts, city institutes and churches, and an encouraging growth in Church Schools of Missions.

OPPORTUNITY UNPRETENTIOUS, ALSO UNLIMITED

(Concluded from page 210)

Cyrus Hamlin read the two missionary magazines which were always to be found on his mother's table. He built their influence on his life into Robert College. One of the world's greatest missionary statesmen of today makes it a constant rule to give subscriptions to *Everyland* to bright boys and girls. Dozens of copies are being sent in different directions to boys and girls who are likely to play an important part in future world-leadership.

It seems a grand and noble work to stand before groups of eager children and tell them stories. It is a humble and uninviting task to be a self-constituted circulation agent of a missionary magazine. Yet if every one of us took upon our hearts the responsibility of giving and of getting subscriptions to our one magazine of world friendship, *Everyland*, we would have a sure and far-reaching part in building true international friendship into the hearts of the leaders that are to be.

NEWS FROM MANY LANDS

NORTH AMERICA

Anti-Prohibition Forces

OVER thirty "wet" organizations have come into existence since prohibition became the law of the land, but the largest and most aggressive is the Association Against the Prohibition Amendment, which announces its aims to be:

"I. To get the Volstead Act out of the law and keep it out.

"II. To oppose the passage of similar tyrannical laws, and to endeavor to have the enforcement of the Eighteenth Amendment (so long as it remains in force) left to the people of the several States under the concurrent clause.

"III. To work patiently, lawfully, fairly, and patriotically for the repeal of the Prohibition Amendment, and to preserve the Constitution of the United States from further mutilation by an organized fanatical minority.

"IV. Pending the accomplishment of the above program, to favor and encourage obedience to the prohibition laws, as now effective."

Readers of its literature or those who attend its meetings look in vain, however, for any allusion to IV. The organization is devoting itself chiefly to the effort to elect from every state "wet" representatives to Congress, who will so modify the Volstead law as in effect to nullify the Constitution.

"I Will Maintain"

MISSIONARY leaders, both home and foreign, in the Methodist Episcopal Church, have been stressing what has been called the "I Will Maintain Campaign" in an effort to keep the Centenary pledges of the denomination as near as possible to their original high level. It has not simply resulted in the gathering of very considerable amounts of money. The large bodies of ministers and laymen who came together listened to missionary messages and appeals from

great leaders and have caught a new vision of world need. Reports from both Boards at the close of their fiscal year show the value of this special effort. The receipts of the Home Board were \$5,316,285.97, or \$139,766.02 below those of 1921. Had not the receipts of the "I Will Maintain" Fund been brought in the treasurer's report indicated that the income would have been \$850,000 below that of the previous year. The income of the Foreign Board had been brought up to the level of the appropriations. The dreaded cut had been avoided, and \$600,000 had been paid on debt and interest, making more than \$1,000,000 paid on these obligations in two years, although the total income is less than one half of the \$10,500,000 which was asked and expected from Centenary program and pledges.

In the mission fields the gains had been unprecedented: 37,520 new members and probationers, 59,016 baptisms, a total membership in the mission fields of 578,804. There are 18,377 native preachers and workers, a gain of 3,406, and the number of full members of Conference increased 138. The Sunday-schools gained 541, with increased enrollment of 39,186. The number of Sunday-schools is 10,374 with 491,233 enrolled. Self-support shows large and steady progress.

A Y. M. C. A. Revival Movement

DR. JOHN R. MOTT and two associates are conducting a continent-wide tour of visitations, in order to quicken and strengthen the religious life and work of the Young Men's Christian Associations of the United States and Canada. Beginning with Montreal, November 28-29, the itinerary as planned includes forty-five meetings in thirty-five states, reaching to Vancouver and ending in St. Louis, April 5.

The program includes: First, a series of state-wide or inter-state "retreats," which are confined to the leaders, both lay and secretarial, of all the Associations in the areas concerned—city, county, railroad, industrial, student, army and navy, and colored Associations.

Second, a series of religious work institutes in typical communities across the continent. These continue for two days, and each visit includes meetings with the entire employed staff of the Association; with the most influential laymen of all Protestant denominations; with the Protestant clergymen on the most helpful relations which should exist between the Association and the churches; and a three-hour meeting of all the Christian working forces on behalf of young men and boys in the community, whether these forces are in connection with the Association or not.

Third, the organizing in each state of deputations of laymen and secretaries who will carry the message and the plans out to hundreds of communities which it will be impossible for the touring party to visit.

Services at Ellis Island

INCREASING efforts are being made to minister to the religious needs of the strangers at our gates. Through the hearty cooperation of the Commissioner of Immigration, Mr. Robert Todd, provision has been made for religious services at Ellis Island on Sunday mornings. The Roman Catholics have Mass at 8:15; Protestant service is held at 9:15 and at 10:15 a Hebrew rabbi conducts a service for Hebrew immigrants. In bringing this about a Committee for Religious Services, constituted of Roman Catholics, Protestants and Hebrews, cooperated under a common conviction of the great need of giving the immigrants the comfort of religious worship. A large interdenominational committee has charge of the Protestant services. Dr. Millard L. Robinson says: "We regard the religious services as a real success." A

pipe-organ has been installed especially for this use.

The Congregationalist.

Federal Council of Churches

THE annual meeting of the Federal Council of the Churches of Christ in America, at Indianapolis, Ind. (Dec. 13, 1922), was attended by two hundred representatives of thirty denominations. An administration committee meets in New York once a month. Dr. Robert E. Speer is president of the organization.

Much legislation passed the sessions of the Executive Committee at this meeting. Foremost was the emphatic stand taken in favor of the cooperation of the United States in European affairs. One resolution urged the churches to provide \$60,000 to complete the Union church at Balboa in the Canal Zone. The Volstead Act was vigorously defended. Remarkable success was reported in joint evangelistic campaigns, conducted by local pastors and church members. In Chicago there were 37,000 accessions to the churches.

New Federation Proposed

THE Federal Council of Churches of Christ in America does not accept for membership in the council those denominations which do not subscribe to evangelical religious tenets, a ruling which leaves out Universalists, Unitarians, and many independent churches. There is now in process of formation an American Federation of Religion which would include the liberal Christian sects and the liberal Hebrews, as well as those few community churches which are not on an evangelical basis. The following are the avowed objects of the new organization: "To make religion effective in the life of the world; to serve as a clearing-house of information and inspiration; and to function in forms of cooperative effort. To carry into effect these objects, it is proposed to create departments of religious education, social relations, publication, personnel, community religion." *The Christian Century.*

To Teach Protestant Children

PLANs to provide religious instruction for every Protestant school child in New York City have been begun by the New York Federation of Churches, as reported by the daily press. Church rooms will be used for a system of day schools, where volunteer teachers will give religious instruction on weekdays after school hours. The several sectional leagues of the Federation of Churches are to canvass their districts and make reports, and a special committee will enlist the help of ministers in establishing the church day schools. A permanent central board, with regulatory and other powers, is probable. The mapping of courses of study is to be left where possible to individual ministers or to denominational groups. District Superintendent of Schools Stephen F. Bayne, President of the Protestant Teachers' Association, volunteered the services of such of its 6,000 members, most of them public school teachers, as are fitted for religious teaching. The New York Sunday School Association and the Brooklyn Sunday School Association, it was stated, are cooperating in the movement.

Children Who Work

THE Supreme Court having declared unconstitutional both the first and the second Federal laws directed against child labor, though praising their purpose, a resolution has been introduced in the Senate to meet the need for a Constitutional Amendment, giving Congress power to pass a direct child labor law. How great is the evil which enlightened public sentiment in the United States is thus demanding shall in some way be brought to an end, the following statistics show: One out of every twelve children between the ages of ten and fifteen years in the United States, is gainfully employed, according to the census of 1920. No one knows how many child laborers there are under ten because no official count has been made. Hundreds as young

as five years are found working in sugar beet, onion and cotton fields, on streets and in tenement home work. Out of 1,000 children recently examined in Colorado beet fields, 700 were found with deformities more or less serious. Of the children from ten to fifteen years working in the canneries of the Gulf Coast, one out of every four is illiterate. One half of the 5,000 children between the ages of five and fifteen doing factory work in their homes in Rhode Island could not earn as much as five cents an hour.

Budget Readjustment

THE Executive Commission of the Presbyterian General Assembly introduced a new plan of apportionment at its meeting where it drafted the budget of 1923-24. Out of the \$15,000,000 proposed for Presbyterians to give to their denominational benevolences during the approaching fiscal year, there will be allotted to local congregations only such portion of the total as the boards need to keep going work under headway now. The remainder, incorporated in the budget for new developments which the boards have resolved to attempt and which the commission has wholeheartedly indorsed, will be left for the various agencies to raise by appeals direct to individual givers. Staple funds for staple work will thus come in week by week through envelope offerings in the churches—advance funds for advance work will come from privately solicited donations. Thus the enterprises of Presbyterians will get at one and the same time the advantage of habitual benevolence and of stirred-up generosity—steady support for steady service, exceptional provision for exceptional needs. And inasmuch as the boards have bound themselves to work together in these individual solicitations, this can be now accomplished without revival of former confusions.

Negro Ministers as Students

TUSKEGEE Institute has promoted the holding of schools and conferences among the scattered families of

Alabama and Georgia, where groups of people from a radius of ten miles could gather to learn to do practical pieces of work in which everybody should be concerned. This idea has been taken by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in cooperation with Gammon Theological Seminary, which has held a summer school for 110 Negro ministers brought together from the small towns and country districts of North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Mississippi and Virginia. Through these ministers thousands of the rural population in these eight states will be reached and taught better methods for their daily living. Classes have been held in orcharding, in the preservation of eggs, in nursing, and in farm mechanics, which really means how to build a henhouse and a shanty. The students have learned how to spray fruit trees and how and why to "swat the fly." Teaching in the formal manner has been supplemented by the actual doing of various things by each member of the class.

Home Missions Council Letter.

LATIN AMERICA

Pan-American Conference

SAMUEL GUY INMAN, of the Committee on Cooperation in Latin America, speaks of the meeting of the fifth Pan-American Conference in Santiago, Chile, this spring as "the greatest single event in the history of American relations." Many observant students of current world conditions are carefully watching the growth of the new spirit which recently seems evident between the United States and South America. After a brief period in which it seemed that the two continents might come closer together along lines of amity and agreement, a certain spirit of distrust is marked, and Mr. Inman prophesies that the coming conference "can easily make or break the inter-American friendship now so delicately poised." In preparation for it Mr. Inman suggests

that Americans both north and south use their influence to bring about a clearer understanding of Latin America. He suggests that church people do what they did for the disarmament conference—arouse public opinion by means of letters and telegrams to government officials, the organization of societies for promoting Latin-American friendship, and by conducting campaigns of education, both in clubs and by individual conversation, on Latin America.

The Decalogue a Novelty

MRS. E. R. HILDRETH, who has spent fourteen years in Porto Rico, gained permission last year to give Bible story talks in the public schools. In connection with this plan, she realized what great good could be accomplished by familiarizing the scholars with the Ten Commandments. The commissioner of education being in sympathy with her idea, Mrs. Hildreth wrote to the Roman Catholic Bishop, who replied: "I see no reason for opposing this project either from my personal viewpoint or from the viewpoint of the Catholic Church in this island." On the strength of this letter Mrs. Hildreth obtained and distributed two thousand copies of the Ten Commandments. Those in English, intended for the higher grades, were printed on fine linen paper; those in Spanish, intended for the rural schools, were printed on a good heavy paper. Not long afterwards, one of the leading educational men of Porto Rico said, as if the Ten Commandments were new to him, "This is a great moral code!"

Record of Christian Work.

To Protect U. S. Navy Boys

THE Union Church in Panama sent recently to the Committee on Religious Work in the Canal Zone, which has its headquarters in New York, the following cablegram:

"Combined fleet arrives Canal Zone Feb. 20 for two months. Can \$2,000 be secured from the churches in the

States to serve the boys of the fleet while here? The devil has unlimited means." The Union Church on the Canal Zone is composed of members from all denominations and is entirely self-supporting. But there are no extra funds to put to such a use for the sailors, and so it is necessary to make a direct appeal for this emergency fund with which to provide honest and clean entertainment for the thousands of United States sailors while they are in Panama.

Progress in San Domingo

READERS of the *Review* will remember that less than two years ago the Protestant missionary work in San Domingo was developed as an union enterprise by the Committee on Cooperation in Latin America. Dr. Nathan H. Huffman was appointed superintendent. The work is being increasingly appreciated by the people. The founding of the evangelical hospital has made possible a valuable medical ministry. Evangelistic services have been held at four points in the republic. The next step will be the inauguration of educational work which is much needed. It is particularly in the countries nominally Roman Catholic that it is important for Protestantism to present a united front. In many countries of South America, a single denomination has access to the field, which is of course better than competition and duplication. But the San Domingo plan goes the whole road in cooperation.

A Nicaraguan Preacher

FIVE years ago, in the beginning of the Baptist Mission in Nicaragua, Arturo Parajon was working as a shoemaker in Leon, and devoting his free time to helping the missionaries. Arrangements were made for him to go to Mexico to study for the ministry, and after he had completed a three-year course and married a Mexican Christian young woman, he returned to his native land, the first fully trained pastor of the Baptist mission. When the Shoemakers' Guild

of Leon, Nicaragua, heard that one of their humble brotherhood was returning to his old home as a minister of the evangelical religion, they hired a band and went to the railway station to receive him. He was conducted in honor to his stopping place, and that night the whole Guild attended the Baptist church to hear him preach. The little hall was too small to accommodate the crowd that came to honor him. From Leon he and his bride went on to Managua, where he is to be pastor of the largest Baptist church in Nicaragua.

Relief Work in Chile

THOUGH the disastrous earthquake in Chile occurred in November last, all the reports of the damage wrought have not yet come in. Rev. J. P. Van Eaton, of the Presbyterian Board, writes from Valparaiso that the town of Valenar, where there is a Presbyterian congregation, suffered severely. The tidal wave which came in wreaked more damage in Vallenar than the preceding earthquake, and at least seven of the Vallenar congregation were killed. None of the workers were injured, but the checking up of the little congregation had not been completed at last reports, and the death list may prove to be longer than it is now thought to be. The emergency was so great there that two Presbyterian missionaries were taken from other points to help in the work of relief and reconstruction. Mr. Van Eaton says that the opportunity for Protestantism is wonderful, for the government, ignoring the Catholic Church, asked the Y. M. C. A. to take charge of a large part of the distribution of food, clothing and other supplies. The church buildings in Taltal (the field in which Vallenar is located) were not destroyed by the quake, though they are badly damaged. At Copiapo, where all the church members escaped, the church was damaged, though not beyond repair.

EUROPE

British Labor and Religion

FROM a trustworthy source comes the following striking letter: "Religion is certainly a stronger influence in the new Parliament than it was in the last. Of the seventy-three Free Churchmen in the present House of Commons thirty-two belong to the Labor Party, forty-two to the Independent (Asquith) Liberals, and eighteen to the National (Lloyd George) Liberals. The four outstanding leaders of the Labor Party—Ramsay, MacDonald, J. R. Clynes, Philip Snowden, and Arthur Henderson (who is temporarily out of Parliament)—are all men of religious spirit, as are many of the rank and file of the party. Immediately after their election the twenty Scottish Labor M. Ps. took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by 8,000 people. They solemnly dedicated themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of these islands. Abjuring vanity and self-aggrandisement and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow-citizens and the wellbeing of mankind, they sent to all peoples a message of goodwill, reconciliation, and friendship. The service was a unique, impressive, and truly religious one. Labor's only daily newspaper in Britain, the *Herald*, said in the course of a recent editorial, 'If every one of our legislators keeps steadily before his eyes the figure of the Man of Sorrows, then Almighty God will bless their deliberations.'"

A Great Student Ministry

THE International Student Friendship Fund of the World's Student Christian Federation, through which since August, 1920, undergraduates in forty-one countries have sent aid to fellow-students in distress in the disturbed portions of Central Europe, Russia, and the Near East, had, up

to October, 1922, furnished and distributed 16,000,000 student meals, one half of which came from American sources. The distribution of clothing amounted to 130,000 garments, and books to the number of 21,700 had been sent to student groups.

A prominent American banker says of this effort: "I am convinced that the European Student Relief is one of the very few brotherhood agencies exerting a curative influence in the present European chaos."

An editor describes it as "a movement to save the brain power of Europe. If this brain power should be lost—if a generation should appear having little or no intellectual training—then the world would suffer even more than by physical devastation."

One of the finest features of this enterprise is the emphasis it places upon self-help.

Unity of French Protestants

FOR the Protestant Churches in France, as elsewhere, the period after the war has been no less testing than the war years themselves. The Protestants in France number only about one sixtieth of the total population, yet during the war their prestige and importance have increased altogether out of proportion to their numbers. And instead of relaxing the efforts made during the war, the French Churches are consolidating their position. In France, with the exception of Alsace-Lorraine, where both Protestant and Roman Catholic Churches remain State Churches, the Protestants have had to fight for their existence against bitter and unscrupulous enemies, both Catholic and free thinking. They have not merely survived; they have made progress, and they have formed a Federation.

During the recent biennial "Protestant Week" in Paris, representatives from all the various federated Protestant Churches in France were present. And there has also met at Strasbourg a Conference of "Social Christianity," where the three principal movements for social study and

action were federated into a new association.

Where Holland Leads

FOR several years four Dutch missionary societies have cooperated in maintaining joint headquarters located at Oegstgeest near Leiden. While the separate organization of the societies has been continued, each with its own treasury and its own missions on the field, they have combined in a joint directorate and with common officers. They have united also in supporting a union institution for the training of missionaries. These four societies are the Nederlandsch Zendings Genootschap, Utrechtsche Zendings Vereeniging, Sangi and Talaud Committee, and the Netherlands branch of the Rhenish Society. Recently they have been joined by a fifth large society, the Nederlandsch Zendings Vereeniging. This action is a recognition of the need for closer cooperation, because of the awakening of the peoples of Netherlands India, and also because the education of Christian Churches in Holland with reference to their missionary task is beyond the ability of independent organizations. Missionary zeal must be something more than love for particular societies. In September 1922, the missionary societies held their second missionary conference with leaders of the Labor Party in Holland. Three days were given to this conference which was held on the conference grounds at Lunteren. The purpose of these conferences is to make the labor leaders better acquainted with missionary work, and naturally the effect of missions in the improvement of social and industrial conditions is emphasized.

Status of German Missions

FOLLOWING the war all Germans were excluded from the British Empire, excepting as noted below, by ordinances passed in different parts of the Empire for varying periods. In most of the colonies, including the Gold Coast, Nigeria and Hongkong, this legislation has now lapsed. In

India exclusion was for a period of five years and this period has not yet expired. Independently of this general legislation affecting all former enemy aliens, whether missionaries or not, the admission of all alien missionaries to the British Empire is now governed by the new policy of the Government which has been in operation in India for two or three years and is now being applied to the colonies and protectorates. Under these regulations no restrictions are placed on "recognized" societies, recommended by the Conference of Missionary Societies in Great Britain and Ireland and the Foreign Missions Conference of North America. The Government of India has recently agreed to include certain Swedish, Danish and Swiss societies in the "recognized" list on the recommendation of the British Conference. Missionaries who do not belong to "recognized societies" are required to give a personal undertaking of loyalty and to obtain an individual permit.

Another obstacle, however, as serious for the resumption of work by the Germans as political restrictions, has arisen in the condition of German exchange. With the mark at its present value it is practically impossible financially for German missionary societies to send out missionaries or to maintain work abroad.

Fascisti and Protestants

DR. W. H. MORSE writes in *The Christian Statesman*: "Quite naturally the question arises as to the effect that the Fascisti movement will have upon Protestant work in Italy. To those who are acquainted with the movement there is little that is distinctly problematical about it. The Fascisti represent the fervid national spirit of the Italians, the spirit that is strong and firm against anything that would seem to belittle their country in the eyes of the world. If, therefore, Protestant work appears to them as of such a character, their prejudice against it will be intense. If they consider that it will be of advantage,

or at least, not of disadvantage, they will either energize it or will leave it alone. A recrudescence of intolerance has marked the Romanist reaction. In this attitude the Fascisti are not concerned, although they have shown ill feeling toward some of the Bible colporteurs due to the mistaken notion that they are Socialists. They also associate the Bible with England, and one of the planks in their platform adopted at their congress last year was—'Liberation from every form of subjection to the plutocratic nations of the West.' Evidently it is their opinion that the circulation of the Bible is a form of subjection."

Waldensians in Sicily

KENNETH MILLER is quoted in *Christian Work* as follows: "The Waldensian Church is holding its own despite the financial difficulties resulting from a too naive dependence upon considerable financial support from our Interchurch World Movement. . . . At present the Waldensians are focusing their attention to a large measure upon the missionary work in Sicily, where the response from a solidly Roman Catholic population is most encouraging. It was interesting to learn that from a number of places requests have come to them to open a Protestant work at the instance of returned immigrants to America who had come in contact with our Italian work there and been converted. Thus the seed sown in the New World bears fruit in the Old."

Some conception of Sicily as a mission field may be gained from the following, quoted from "The Spell of Sicily" by W. S. Monroe: "The Roman Catholic religion is nominally the established religion of Sicily, as it is the dominant religion. . . . The piety of the lower classes, however, has degenerated into a superstition that approximates the paganism which once was the dominant religion of the island. Many of the religious anniversaries suggest to the traveler forms of paganism from which they may have originated. The names have been

changed. We no longer hear of heathen gods, for the saints take their place. But the character and the circumstances are practically what they were in pagan days, and the unlettered worshipers have changed little the spirit of their pagan forbears."

Russia and the Y. M. C. A.

THE work of Dr. John S. Zelig as representative of the Federal Council of Churches was described by him in a paragraph in the January REVIEW. He makes this further interesting comment: "The Young Men's Christian Association, which is not a church at all, has been able by that very fact to touch the whole situation of Christianity in Russia with more liberty than any other organization. To it we owe very much, perhaps most of the familiarity we have today with the Russian Church and sympathy with its distress. Strangely enough also its representatives, themselves not ecclesiastical, have been moved by that warmth and depth and beauty which are in that Church. Discounting much that is repellant in that Church, overcoming much in their own training which would render them naturally unsympathetic with it, they have yet been the ones to make us feel its richness, its spiritual gifts and its fascination. The Young Men's Christian Association leaders have come in touch with its prelates and at times with its great assemblies. Their counsel has been sought by Russian leaders in that great problem of what they should do to reform their Church."

Russian Sacrilege

AT the Christmas season the anti-religious campaign in Russia took the form of sacrilegious public demonstrations. Church services were not interfered with but the newspapers featured anti-religious pictures and articles. The *Workingmen's Gazette* illustrated the Young Communists and the Red Army attacking the walls of "heaven," which were defended by Abraham, Mohammed and Jesus.

There were street parades and bonfires of effigies of saints and other religious personages. Lectures and satirical plays were given in public halls and pamphlets attacking religion of all sorts were scattered broadcast. In the provinces, according to special dispatches in the *Chicago Tribune*, the anti-religion demonstration by the young people took on an extreme form. The government held aloof and neutral. The League of Communist Youth which promoted "anti-religion week" at Christmastide proposes to repeat the demonstration on the Hebrew holidays, and at Easter. It is said that the effect upon the peasants has been extraordinary. They are superstitious and had believed that such sacrilege would bring down punishment in the form of fire.

Christian Advocate.

AFRICA

The Y. M. C. A. in Cairo

IN 1909 American and British young men in Cairo came together and formed a Young Men's Christian Association. The Arabic Branch was organized in 1910, and has continued to provide a meeting place, games rooms, lectures and socials. Plans were under way for extending the Association when interrupted by the war. Property has now been purchased by the International Committee, and placed at the disposal of the Cairo Board of Directors for the use of the young men of the city. The necessary alterations will be made in the buildings to provide a first-class Association center.

Current expenses will be met locally in Cairo, with the exception of the support of four secretaries supported by the Young Men's Christian Associations of North America. The General Secretary for Cairo is Mr. Wilbert B. Smith.

Automobiles in the Sahara

ACCORDING to an Associated Press despatch from Paris, a new kind of caravan, composed of five little French caterpillar automobiles,

has crossed the Sahara Desert from Algeria, on the North Coast of Africa, to French West Africa, making the 2,000-mile trip from Tugurt to Timbuctoo in twenty-one days. Camel caravans require a minimum of three months to make the journey. These were the first automobiles to cross the great desert. The tractor expedition was organized by M. Citroen, a French automobile manufacturer, from the standpoint of scientific exploration and as an experiment in automobiling. The expedition was conducted by four men; one of them represented the French Government.

A Library in a Handkerchief

REV. C. E. WILSON, of the English Baptist Missionary Society, and Canon Rowling, of the C. M. S. Uganda Mission, have undertaken a survey of the Christian literature available in the various languages of Africa. Their preliminary labors reveal the fact that in many African missions a native teacher might easily tie up the whole library in his pocket handkerchief, and it is not exceptional for a candidate for baptism to have read everything that has ever been printed in his language. "Pilgrim's Progress" is almost the only volume of religious literature for the infant church. *Record of Christian Work.*

Productive Industrial Work

THE Frank James Industrial School, in Elat Station of the Presbyterian Board in Cameroun, has very largely paid its own way, and enlarged the work from the sale of its products. It includes a carpenter shop, a tailor class and a rattan chair class. There is also a shoemaking class, a hat class, blacksmith and machine shop. Chairs are made from a vine growing wild in the forest. Our boys have set up small plants for themselves in their villages, teaching other boys until the chair industry has spread well over the Cameroun and the chairs are known up and down the coast of Africa as the "Cameroun chairs." A French firm in Douala sends them to

Dakar and France. The class working in ebony and ivory is very popular with the French Government. It is impossible to supply the demand for ivory beads.

Widowhood Among the Bushmen

IT is the practice of the Bushmen in South Africa if a man dies his brother inherits his bow and the wife and children. If there is no brother and if the relatives do not want the widow to live with the tribe, a man is sent to engage her in conversation and he shoots an arrow into her heart. The poor woman, though she knows the man's errand, does not try to escape. If she has a little child, that is buried with the mother. The older children are parceled out among the tribe.

King Khama's Testimony

KING KHAMA, chief of the Bamagwato, and over ninety years of age, made a notable speech recently, on achieving his jubilee as chief, in which he said:

"I have not many words to say, but I have a word of joy and thanksgiving. First to the King, because of his goodness to me and my people. . . . I speak my joy for the kind words of the High Commissioner, and thank God for the missionaries, and what they have done for us; for we are just a people without understanding. They brought us the light, and taught us to pray for light. Even though we may have failed, what we are doing today shows we have some hold on what they have taught us, and we believe that with their help we shall do better. They know the way, and they show us the road. . . . I am an old man, and I pray that the young may find salvation, for otherwise they are lost. To the young men I say, 'Let those words enter your hearts. The work that has been done here is the work of God. Depart from disputes; think like men; seek to know the road; let your hearts depart from drink and from the initiation ceremonies; get to know the

true knowledge about marriage, that it is an oath before God.'"

The Note Book.

Proved His Conversion

A STORY from Assiut Hospital proves the genuineness of the conversion of one of the hospital patients. Garas, a careless, godless Copt, was admitted in apparently a dying condition, and left the hospital some weeks later, a new creature in Christ Jesus. Then came the test. He was a distiller of arraky, a strong alcoholic drink made from dates. He decided that after he had sold his present stock he would manufacture no more. He had about three hundred dollars' worth and it was suggested to him that it would be more honoring to God to do away with that and trust God to supply his needs. He was poor. The battle waged for days in his heart but at last Christ triumphed. Garas decided to pour out what stock he had. From his house a small river flowed down the street, a witness to all that Garas, the maker of arraky, was now a God-fearing man. The God Whom he obeyed did not forsake him. Friends came forward at once to help, and now he has found a situation suited to his measure of health.

Blessed Be Egypt.

MOSLEM LANDS

A Disturbing Outlook

REV. STANLEY WHITE, D.D., writing in the *Presbyterian Magazine* for January, said: "The condition in the Near East grows more ominous with each passing day. . . . Word has been received that the Angora Government has given permission which is practically equivalent to an order, for all Christians to leave the interior, and the reports which come indicate that multitudes who come under this order are fleeing towards the coast and pleading to the Allied Governments to remove them from danger. The relation of these orders to the work of the Presbyterian Board can be recognized when we re-

member that our work has now extended to Aleppo, to Mardin, and to Mosul, and that already the Turks are demanding entrance into the latter place. There is also a very definite rumor that the French may withdraw from Syria and that the Turks are demanding a new demarcation of the northern Syria field which will restore part of that district to their control. There are some who feel that this is but the beginning of the demand which will include all of Syria and even Palestine."

Outlook in Constantinople

AN estimate of the situation in Constantinople is given in the following letter:

"You ask about the situation here and the outlook for missionary work. It is difficult for us living in the midst of things here to get a clear conception of what is going on. The outstanding fact is the success of the Turks in getting rid of the Christian population of Anatolia by deportation, expulsion and massacre. Ever since 1915, a definite policy of extermination has been followed, and the remnants such as they were, are now being forced to leave the country for some unknown destination. Then on the other hand, the Nationalist movement having succeeded in driving out the Greeks, has had the effect of making the Turks think very highly of themselves and of their power. Just at present their temper is arrogant and really hostile towards all foreigners and non-Moslems. These two facts make the present outlook from the human point of view very dark, but we do not think that the end has come yet. It is too early to judge of the results which are going to emerge finally from the present chaos."

Latest Aintab News

EARLY in November, 1922, the Turkish Nationalist government announced that all non-Moslems desiring to leave Turkey might do so freely for one month. On inquiry by

the Armenian priests, the governor explained that only those who wished needed to go, but added that all who remained ran the risk of deportation, in case of further war.

By December 10th, only about 120 Armenians remained in Aintab. On the streets none but Turks and Kurds were to be seen, and the Kurds were beginning to fear lest they also might be exiled. Priests, Protestant pastor, college and seminary teachers, hospital chaplain, Armenian physicians, Christian workers of the city, all have gone. The Armenian schools were closed by government order.

Dr. Shepard and Mr. Isely early told the Aintab governor that the Americans could not continue their medical and other work, if their trained helpers went away. Ultimately, with the approval, apparently, of a majority of the local Nationalist leaders, permission was given for such workers and their families (eighty individuals) to remain, and safety was promised them. Dispenser and nurses are included. All are housed on the hospital, orphanage and seminary compounds.

Good News From Syria

THIS encouraging report from Rev. James H. Nicol, secretary of the Syria Mission of the Presbyterian Church, is quoted in the *Record of Christian Work*: "We have just been put to work in one of the most bigoted districts of Syria. A colporteur, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture, and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely. Another striking fact is new in our work in Syria, that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have thirty-five or forty per cent. of non-Christians. You will

readily understand the great influence that will go out into the Moslem communities when these children have been trained for several years in the missionary schools."

Two Moslem Attitudes

A WRITER in the English publication, "The Fellowship of Faith for the Moslems," says: "Underneath the surface in all Moslem lands there are latent forces of bitter enmity to Christianity. When the Turks took Smyrna the Moslems of Alexandria paraded the streets with a broken crucifix, as an insult to the Christian population and a token that they believed the Crescent had once more triumphed over the Cross." Some leading Sheikhs in Cairo are protesting against the clause inserted in the Constitution of Egypt which granted freedom of conscience in religious matters. We need to guard that clause by prayer.

Yet another side of the picture is given by Mr. Douglas D. Porter, of Bilbeis, on the next page: "The scene is in a third class railway carriage in Egypt. An Englishman and his Egyptian helper have just walked through the train distributing 'portionettes.' This particular portionette is a four-page leaflet containing a collection of Scripture passages dealing with the subject of the Atonement—an explanation in the very Word of God of salvation from sin through faith in Christ crucified. (Issued by the Nile Mission Press). Standing at the top of one of the long open coaches is to be seen man after man interestedly turning over the pages of the printed message."

Refugees Return to Urumia

ALL the news from the Near East is not disheartening. Witness the following from West Persia: "On October 29, 1922, the Governor of Tabriz gave permission to the Assyrian people—refugees—to go back to Urumia, reclaim their property, and plant their fields. Oxen have been given the people by the Near East

Relief, which they may take with them. A letter was received from Rev. Hugo Muller, dated November 5th, stating that as far as the Tabriz Mission knew, the refugees who were returning to Urumia, had not been interfered with and would already have arrived by the time his letter reached New York. Mr. Muller also reported that Kasha Babilla, the Urumia evangelist, a graduate of Lane Theological Seminary (U.S.A.) had left the week previous for his old station in Urumia, and that he was probably preaching his first sermon there on the very day that Mr. Muller was writing."

INDIA

Anglo-Indian Christianity

WHILE the organ of the Brahmo-Somaj movement quotes with approval the following paragraph from a Bengali paper, the *Dnyanodaya*, that staunch representative of Christianity, points out that the journal from which the quotation is made is extremist in its politics: "We have all along regretted the fact that our British rulers have brought to us so little of Jesus Christ and so much of the world, the flesh and the Devil, against which their Master waged eternal war. If only the British rulers of India could be led back to God, if they could realize, however imperfectly it may be, the character, the will and the love of God as revealed in Jesus Christ, their yoke would have been infinitely lighter and our burden infinitely easier to bear. And any attempt that may be made to help our Anglo-Indian friends to seek God and find Him in Christ must therefore command our sincerest sympathy and good will."

Peril of the Indian Church

"THE menace to the Indian Church today," writes Miss M. Bailey, of Nasik, India, in the *Church Missionary Outlook*, "lies not outside in heathenism, but inside in the unsheltered, untaught, illiterate masses of so-called Christians. Blame us, the missionaries, if you will, for baptiz-

ing people too recklessly and quickly. We own that we have made mistakes. But do not blame us without seeking to help us to remedy this state of affairs. Personally I do not believe that the remedy at this stage lies in an increased number of foreign missionaries. It lies with the Indian Church, and with those who have the guiding and leading of the Church just now. That is why we missionaries feel the burden of responsibility so great in our Christian educational institutions, and why we ask you to help us by your prayers that our Christian boys and girls may be truly converted and won for God."

Turning Point in India

ELEVEN men and thirteen women are immediately needed by the Presbyterian Board of Foreign Missions for its work in India. In addition to the nationalistic movement led by Gandhi, the Hindu elements of the population have added fuel to the fire by endorsing the Mohammedan's demands for the return of Moslem shrines in Turkey and Arabia. Various political and social forces are therefore running in strong counter currents, and the situation is full of exceeding sensitiveness and delicacy. A carelessly spoken word or a thoughtless act might be the spark which would light the fire of a conflagration. At the same time there are other elements in India which if properly watched and fostered might mean the rapid acceptance on the part of many converts of Christian teachings. These conditions make the present time "a turning point in India."

Presbyterian Board Bulletin.

Another "Conscience Clause"

THE January *Review* told of the adoption by the Bombay Legislative Council of a "conscience clause" applying to the educational institutions in that Presidency. Similar action is reported now as having been taken by another of the administrative divisions of India, the United Provinces. The clause reads as follows:

(a) No one shall be compelled to attend any religious instruction or observance, as a condition of his admission into, or continuance in, an aided educational institution, if he, or his parent or guardian if he is a minor, objects to it and informs the authorities of the institution of his objection in writing. (b) The time or times during which any religious observance is practiced, or instruction in religious subjects is given at any meeting of an aided educational institution, shall be in the beginning or at the end, or at the beginning and end of such meeting. In order that aided institutions where religious instruction is imparted may have time to adjust themselves to the new conditions, full grants will be given to them up to March 31, 1924.

A Burmese Worker

REV. D. PO SA, senior Burmese clergyman in the diocese of Rangoon, is in charge of the mission motor boat, which he steers himself, and in which he travels about three hundred miles every month in his huge parish in the delta of the Irrawaddy. He writes of a recent tour: "I first visited Thuza village, and, although it is a non-Christian village, I found a great number of children in the newly opened school who, owing to the instruction they have received in the Christian religion, could sing hymns well and knew the prayers. On Sunday the villagers, although not Christian, filled the church. The headman and his family and relations are preparing for baptism. They said that if we would have a service there at Christmas they would provide hospitality for as many people as gathered there. The happy and rapid progress in this village is due to the work of the teacher, Po Kun."

A Demon Cast Out

REV. HENRY J. SCUDDER, of the Arcot Mission in South India, writes in the *Bible Society Record* of a young man who had bitterly opposed some of the outcaste villagers

who had been baptized. One day he became, as the people say, possessed by a demon, the symptoms resembling closely the New Testament descriptions of demon possession. The native pastor whom he attacked sent for a Bible, and when it arrived, he ordered the young man to listen to the words recorded in the fifth chapter of Mark. As he read, he prayed earnestly that by the power of the Word the demon would be cast out of the young man before him. With solemnity he read the words of the Master, "Come forth, thou unclean spirit, out of the man." When he had finished reading the passage, he said, "Such is the power of my High Priest, Jesus Christ, the Son of God and the Saviour of the world. What have you to say now?" Upon this, to the astonishment of every one, the demon-possessed young man lifted his hands over his head, clapped them together three times, and fell down in a swoon, and the demon was gone! His relatives lifted him up to a sitting posture, and he opened his eyes; his tenseness was all gone, and he was his natural self.

Indian Student Volunteers

THE death of several prominent native leaders in India, and the shortage of younger men in view of the increasing part that native leaders will play in the Indian church in the future, has led missionaries to consider if a Christian Volunteer Movement is not desirable on the same lines as the Student Volunteer Movement, even though it does not have so much machinery or so definite a pledge. It is believed that more emphasis on the spirit of self-sacrifice and service in the Christian schools would influence many to give their lives to Christian work. *Record of Christian Work.*

SIAM AND MALAYSIA

A Dutch Church in Java

"THE work of the (Free) Dutch churches at Solo," writes a recent visitor to Java, "is typical of that in other parts of the island. Sabbath

morning found us at the native church where the congregation was largely composed of young people. The men sat on one side of the center aisle, the women on the other. All wore sarongs of many different colors, whilst the men were literally crowned with turbans of many varied hues. Time counts but little with these folks, and many of them come and sit in the quiet for an hour, or more, before service commences. A Javanese reader officiated, his manner was serious and simple, his voice soft and pleasant. There was very little singing. Missionary enterprise in Solo was inaugurated by Dr. Van Andel, and a few others, ten years ago. Now there are under its care about 600 native Christians, including children. There are 1,000 children in the schools conducted in the Javanese tongue, and more in schools taught in the Dutch language. A splendid, modern hospital has 230 beds."

The Chiangmai Press

MRS. D. G. COLLINS, of the American Presbyterian Mission in Chiangmai, Siam, writes: "Our mission publications go all over Siam, from the farthest station south to the one in southern China. The work consists of all kinds of printing done in English, Lao and Siamese, and many odd jobs which never would be considered presswork elsewhere come here to be done. We have made this year 113,649 books, in size from the small pamphlet of a few pages to very large books of 500 pages. Besides these there is an increasing number of books brought in to be rebound, which points to the fact that more people are interested than formerly. *The Siamese Outlook*, our quarterly magazine, promises to give much useful information about Siam."

CHINA

Britain's Boxer Indemnities

GREAT BRITAIN has informed the Chinese government that henceforth the Boxer indemnity payments will be devoted to "expendi-

ture on purposes mutually beneficial to both countries." It will be remembered that the American government returned the indemnity paid after the Boxer uprising, and that Tsing Hua College at Peking, from which annually about one hundred students are sent to the United States, is largely supported by indemnity funds. The British government has made it clear to the Chinese government that the payment of funds is not to be remitted. China still owes Great Britain approximately \$50,000,000, which, according to present treaty terms, must be paid within twenty-three years. The London *Times*, in commenting on the concession, says, "The sum involved is substantial, and it is a remarkable act of grace on the part of the British government, whose financial obligations are so onerous, to make this sacrifice at the present time."

Gift of Chinese Business Man

REV. S. R. ANDERSON, of Soochow, China, reports in *The Missionary Voice*: "At Wusih the manager of one of the silk filatures has turned over two rows of two-story houses to the Church and is giving an annual contribution of \$500 for work among his women employes. The Church has a free hand; and if it succeeds he says he is ready to increase his gifts. A kindergarten, sewing classes and night classes are being conducted in these buildings. The preacher is cooperating all he can. We have also rented a residence and chapel near this place for work among the workers in the brick yard and factories."

Chinese Post Office Unique

THE annual report of the Chinese Post Office has been made by the *North China Herald* the subject of a very interesting article. The name of the Post Office used to be spoken in derision, it says, but it has long outgrown that; and should be recognized by all Chinese, as it is by foreigners, as one of the best forms of

the public service. Few of us who send letters to far-away missionaries in China think of what is involved in getting that mail to its destination. Of the various means of transport this article says:

"There are the mail trains to begin with, then there are the Shanghai motor lorries and a company of cyclists, there are mail steamers and launches and there are aeroplanes. After that we come to the really romantic—camels, post-junks, the Yangtse rapids, a picturesque courier with mails slung on either end of a bamboo yoke and a jolting Peking cart with a pair of ponies. In Anhwei they are so primitive that the courier crosses rivers in what is no more than an enlarged edition of the homely washtub. Shensi receives its heavy mails by a litter slung between two ponies or by bullock cart, but Honan, slow but fairly sure, gives a preference to the ubiquitous wheelbarrow."

China's Millions.

His Father's God

REV. C. N. LOCK, a missionary of the China Inland Mission in Yencheng, Honan, sends this interesting story: "A man who was baptized this year and who is now married to the daughter of one of our Christians, said to me privately, when I was examining him for baptism, 'Pastor, I should like to tell you how great God's mercy has been to me. Although my parents were Christians in another district—I, as a young man, was wild and reckless, and would not listen to my father's words, although he exhorted me with tears. At last I got mixed up with some robbers and a number of us were caught by the Government soldiers and were actually led out to execution. Some had already been put to death and in my terror I cried to my father's God for mercy. The military officer hearing my prayer was, strangely enough, moved to spare my life and ordered the executioner to stay his hand. Instead of a cruel death I received a beating of three hundred blows. From

that time I determined to turn to God. I became a soldier and traveled to various parts of the province. As I heard the Word of God in different Gospel Halls I yielded myself to Christ.'

"One of the first to speak at the testimony meeting was this man's old father. He urged all present to pray earnestly for their children and not to give up hope. His heart was full of joy at seeing his boy now a member of the church."

China's Millions.

Returns on an Investment

IF all China was life Fenchowfu," say the missionaries of the American Board, "the day of her redemption would be at hand. Throughout western Shansi and northern Shensi the horizon is aglow with promise. Although the missionaries are operating from seventy-eight outstations, with a strong base at Fenchowfu city, and are busy day and night, traveling, preaching, supervising, teaching, healing, advising and inspiring, the demand for Christianity is so great that the call comes for more workers and better support. Fortunately in 1921 seventy young men offered themselves for the Christian ministry and are being trained in the Bible School. Additions to church membership were 2,740, and of course a much larger number of adherents was listed. The evangelistic work in a large part of this field is supported by a New England business man who is radiant over the returns on his investment. He has seen forty-five walled cities entered and churches established, in which 1,213 new converts were enrolled last year. Striking features are the large number of officials and prominent men being reached, and the rapid growth of self-support."

A Chinese Social Settlement

THE Yangtze-poo Social Center in Shanghai, China, is probably the only institution of its kind in the Orient. The property which it occu-

pies was taken over in 1917 by the Shanghai Baptist College as a laboratory for the Department of Sociology. The Center houses the Brown University School of Sociology, and provides, as announced in the Report, "a fine laboratory for the Departments of Education, Economics, and Religion as well as for the Department of Sociology." The aim of the Center is "to unite the largest possible number of community forces in cooperative effort for the community welfare." The cooperating organizations include several cotton mills and other industrial concerns. The staff of the Center includes sixteen workers.

The Yangtze-poo district has, distributed along the river front, some 125,000 people, who are engaged in cotton-spinning, weaving and dyeing, silk-spinning and weaving, in ship-building, in machine shops, lumberyards, and the electric power plant, and in factories making products for export. The chief industry is cotton manufacture.

Forward Steps in Yunnan

EVER since the Siamese Christians in 1917 undertook, under the guidance of the American missionaries, their pioneer work in Yunnan—not far from French Indo-China—frequent reference has been made to it in the *Review*. The following formal action is now reported by the Board of Foreign Missions of the Presbyterian Church: "The long distance from the stations in Siam, the intervening mountain ranges, preventing easy access, the great extent of the field, and its high promise, led the Board, with the concurrence of the Siam Mission and the China Council, to constitute Chiengrung and a new station at Yuankiang as a separate mission, to be included in the China Missions of the Board, under the field jurisdiction of the China Council. This was done in January, 1923." The missionaries in their letters bemoan their inability to meet all demands for cleansing houses of demons and at the same time instruct those

who have already become identified with Christianity. Many invitations to come to villages and rid the people of their idols have to be refused lest the people get a wrong idea of the Gospel through lack of training after conversion. One of the requirements of the "new religion" is the absolute stopping of liquor drinking and strict observance of the Sabbath.

JAPAN—CHOSEN

A New Religion in Japan

ANOTHER proof of the spiritual hunger of the Japanese people may be found in this paragraph from the *Japan Advertiser*:

"A new religion called 'Tenshokyo' which promises to spread more rapidly than 'Omotokyo,' a strange creed which was originated in Japan a year and a half ago, has been founded by a woman eighty years old and now has more than 30,000 followers. The police recently went to the home of the woman to investigate the new belief, and the founder stated that they were the messengers of the devil and that she would have nothing to do with them. The god of the new sect is reported to be a small stone about six inches in diameter. The converts to the belief are reported to have among their number several prominent men from Yokohama, and also several naval officers from the Yokosuka naval station. They are reported to be planning to build a shrine which will cost Y100,000."

A Daughter's Service

WRITING from Matsuye, Japan, a missionary of the Church Missionary Society sends the following unique incident: "A few years ago a girl of high birth living in Tokyo, after nights of wrestling with God in prayer, came out into the light and was baptized. Her father had long been sunk in vicious habits, and soon after his daughter's conversion he was smitten down by a terrible and fatal disease. When he knew that he was dying he 'came to himself,' and recollected that in his youth he had learned

from a Roman Catholic priest. He sent for this priest, and expressed a desire to be baptized before his death. The difficulty was that he was too ill to be taught and prepared for baptism by any one from outside, for no one was allowed to be with him but his immediate family. The priest knew the family well, and the story of the daughter, and he thought so highly of her that he asked her to prepare her father for baptism. So a Protestant girl at the request of a Roman Catholic priest, prepared the dying man for baptism into the Roman Church!"

Buddhist Peace Platform

A YEAR ago the Federal Council of Churches of Christ in America drew up a "Declaration of Ideals and Policy looking toward a Warless World." This year the "Council of the Federation of all Buddhists in Japan" (representing approximately 70,000 temples and 50,000,000 followers), at a conference recently held in Tokyo, taking cognizance of the above mentioned Christian statement, drew up a responding declaration of like sentiments and ideals, in which it is stated: "The everlasting peace of men and the welfare of all nations is our fundamental goal." This is not a new stand which the Federation of Buddhists has taken. During the World War they sent a delegate to interview President Wilson, also they sent a letter expressing their ardent desire for eternal peace and the realization of international friendship, to the Peace Conference at Versailles and the Disarmament Conference at Washington. At the Tokyo Peace Exposition they issued a declaration that it was their "desire to bring about an eternal peace through the cooperation of all the religions of the world."

A Banker Accepts Christ

REV. A. W. WASSON, missionary of the M. E. Church, South, in Songdo, Korea, writes of Sherwood Eddy's visit to Songdo, and one of

the results: "Two weeks ago Dr. Sherwood Eddy spent two days in this city, greatly to the benefit of the work. Among the persons who remained for the after-service at the close of the night meeting, was a prominent Korean banker who, for some years, has been kindly disposed towards the Christian movement but who had not accepted Christ. After a few minutes' conversation in which he expressed his sympathy with Christianity but at the same time stated quite frankly the obstacles in the way of his becoming a Christian, he was invited to a personal interview with Dr. Eddy at our home the next morning. At the appointed hour he came, Rev. J. S. Ryang interpreted. The banker stated again quite clearly and frankly and earnestly the intellectual difficulties in the way of his faith and also his shrinking from the opposition he would meet if he became a Christian. Without any evasion and with great ability Dr. Eddy faced and removed the intellectual difficulties and then pressed upon the man's conscience the duty of enduring the hardships incident to being a Christian in Korea, and appealed for an immediate decision. For some time the decision seemed to hang in the balance. Dr. Eddy said, "There are four of us in this room whom you can see. A fifth person is present whom you cannot see. As my words enter your ears this fifth person, the unseen Christ, is saying in your heart, 'They are true. You ought to be a Christian. You ought to be a Christian now.' After a brief silence, during which I have no doubt the living Christ kept pleading with him, the strong man held out his hand and said, 'I will.'"

An Ex-Leper's Work

ABOUT twenty years ago a church was started in a certain Korean village, which after some time died out and was not started again. Some months ago the helper in this territory on passing through the town was surprised to hear the singing of a gospel song. Following the direction

from which the singing came, he arrived at a little shop where he found a young man who had gathered a group of men and boys about him, and he was teaching them to sing the gospel songs. On introducing himself he discovered that the young man was a baptized Christian, who had recently been discharged from the Kwangju Leper Colony, with the disease arrested, if not indeed cured, and that he had moved up to Sechem to carry on his trade as shoemaker.

He had just a tiny little shop, but as he worked at his trade, like Paul, he preached to all that came and had succeeded in gathering about him a little group of boys and young men and was teaching them the Bible and to sing gospel songs. He had been holding regular church services and already several women were regular attendants.

Korea's Spiritual Outlook

REV. CHARLES INWOOD, D.D., who has been visiting Japan and Korea as a representative of the Keswick Convention, writes in *The Life of Faith*: "Speaking of the outlook of the Christian Church in Korea, I realize the new perils that beset it. The spirit of independence is not confined to the political sphere. It cannot be suppressed, but it will not be easily guided into safe channels in the Church. There is a new Korea. Korea has found her soul in the furnace of persecution; one sees evidence of this everywhere. Shall this new national self-consciousness be captured by politics or by religion? Shall it lead the rising generation to Jesus Christ or away from Him? Let all who love Korea remember this peril in prayer. Another peril is the change of front of the Japanese authorities towards missionaries and Christians generally. There has been a complete reversal of the cruel policy of three years ago. Now patronage comes from the same quarter from which persecution came so recently. If this means merely a shuffling of political cards it is worthless. If it

means a conscientious change of attitude towards the Korean race and towards the Christian religion, I praise God for it. One thing, however, I know is that patronage is always a more subtle peril than persecution, and I am not sure that all the missionaries or the Korean Christians are fully alive to this. The few see it, but I am afraid the many do not."

Korean Women's Club

IN 1921, under the leadership of one of the missionary ladies, the married Christian women in Songdo, Korea, formed what they styled, The Married Women's Club. The object of this organization was to provide a means for the women to report their various missionary activities and to encourage other methods of service commensurate with the time and ability of individual members. Except during the vacation, meetings have been held once a month at the houses of the various members, and certain subjects are reported each month. First is attendance at Korean church. Three ladies all of whom had small children who could not be left alone, reported that each Sunday one mother kept all the children, and each mother could attend two out of three Sundays. Visits in Korean homes usually mount up in member. Then there are always reports of Koreans entertained in one's own home—the industrial school boys, the graduating class of boys, Bible women, Korean doctors and others have at various times been invited to meals, or have attended receptions given in their honor.

Korea Mission Field.

MISCELLANEOUS

Progress Toward Unity

AMONG the hopeful signs of progress toward Christian unity, the secretary of the World Conference on Faith and Order notes the following:

In Canada, the Congregationalists, Methodists, and Presbyterians have reached almost the final stage of union

and Methodists and Anglicans are appointing commissions to confer. In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian, and Presbyterian Churches held remarkable conferences last winter. In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists, and Presbyterians are discussing the matter seriously.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion. In Egypt, members of the Church of England and the Greek Orthodox, the Coptic, the Syrian Orthodox, the Armenian, and the Presbyterian Churches are continuing hopeful conferences.

Christian Endeavor Growth

DR. FRANCIS E. CLARK, founder of the Christian Endeavor Society forty-two years ago, reports progress in many lands.

During the last two years more than 6,000 new Christian Endeavor societies have been formed in the United States alone, and in every state a net gain of from five to forty per cent. in numbers has been made. Latvia, Estonia, Finland, Yugoslavia, Hungary, all are making progress in Christian Endeavor lines. Two consecrated young Finnish Endeavorers have recently been in America, holding evangelistic meetings among their own countrymen with blessed results. A National Christian Endeavor Union has been recently formed in Portugal, almost the last country in Europe that was not thus equipped. For the first time an all South American Christian Endeavor convention has been held in Sao Palo, Brazil, with delegates from Argentina, Chile and Uruguay, and from many of the Brazilian states. From Australasia comes the report of soul-stirring meetings in Brisbane, Queensland, with many hundreds of delegates, scores coming from South Australia, 1,500 miles away, and some from New Zealand, equally far removed by sea. *The Continent.*

THE MISSIONARY LIBRARY

Constantinople Today. The Pathfinder Survey. A Study of Oriental Life under the direction of Clarence R. Johnson. Illustrated. 8vo. 418 pp. \$5. Macmillan Co., New York, 1922.

With the reopening of the gates of Constantinople after the war, representatives of many welfare agencies, old and new, arrived early to assist in the work of reconstruction. All of these were impressed with the need of studying the conditions in this great city of a million and a quarter, to know what conditions were capable of amelioration and how to begin right. Eight American organizations therefore united to attempt a study of the moral and social conditions. The committee of fifteen represented: The American Board missionaries, the Near East Relief, the American Chamber of Commerce for the Levant, the American Red Cross, the Y. M. C. A., the Y. W. C. A., Robert College, and Constantinople College for Women, under the direction of Prof. Clarence R. Johnson, who had spent some years in Constantinople as instructor in Robert College, and had subsequently taken special training in sociological work at Brown University.

The work included an historical study, City Administration, Industry, Adult Delinquency, Children, Widowhood, Refugees, Community Organization, Education, and Recreation. Owing to lack of adequate funds, the study of Health and Housing had to be omitted. Hearty cooperation was given by the city authorities, as well as among the various native communities that make up this polyglot population. The investigations discovered an almost universally acknowledged need for much reform and a widespread readiness to work toward such betterment. The organization of a Civic Welfare League, preceded the starting of the Survey, and has taken up with enthusiasm some of the findings.

The results of the Survey are here published with maps and photographic illustrations. A fuller review article will be published in these pages later.

The Message of Buddhism. Subhadra Bhikkhu, edited by J. E. Ellam. 12mo. pp. xii+108. \$1.25. Kegan Paul, Trench, Trübner & Co., Ltd., London. E. P. Dutton and Company. New York.

This booklet was published first in 1888 under the title of *Buddhist Catechism*. The eighth and last edition of the *Catechism* was translated into English and was published by the Maha-Bodhi Society in 1908. The present work embodies the material of the *Catechism*, but has dispensed with the question and answer method.

The book describes in simple untechnical language the main tenets of Hinayana (or Southern) Buddhism, which is found in Ceylon, Burma, Siam and Cambodia. The first chapter gives the story of the Buddha as found in the legends concerning his life. The second chapter gives an outline of the Doctrine of Buddhism and the third and last describes the order or monkhood.

The book is part of the propaganda of the Buddhist Society of Great Britain and Ireland, which is the representative in England of the Maha-Bodhi Society of India, Ceylon and Burma. The former was established in London in 1907 and has issued a number of publications with a strong missionary tendency. In view of this it may be surprising that it has not employed the results of western scholarship to a greater extent. Such scholars as Louis de la Vallée Poussin, T. W. Rhys-Davids, Suruki Saunders and Anesaki have added greatly to our knowledge of Buddhism.

The author takes a few flings at Christianity and advances the theory that Buddhism spread to the West

during the reign of Asoka and that Jesus was taught by a Buddhist monk from his twelfth to his thirtieth year. This naïve hypothesis seems to ignore the fact that Jesus taught very few of the doctrines set forth in this book. For instance, Jesus had an overpowering consciousness of God as Father, an idea which is absent from Hinyana Buddhism.

Greeks in America. By J. P. Xenides. 12mo. \$1.00. Geo. H. Doran Co., New York. 1922.

The author does not make the mistake of comparing America with his native land, to the detriment of the latter, in order to please the people of his adopted country. Nor does he boast about his people as not needing improvement. The discussion is a well-balanced, appreciative, but withal critical, account of Greek life abroad and among immigrants in America.

Mr. Xenides was born in Cæsarea, Asia Minor, educated at Marsovan and at New College, Edinburgh, taught for many years in Asia Minor and was later Secretary of the Greek Relief Committee in New York. He begins his study with an account of conditions, racial, economic, political and religious, in European and Turkish Greece up to the present time. Immigration is viewed from its economic standpoint, and finally, the social life and religious organization of the Greeks in America is set forth.

The generous Christian spirit of the editors of this New Americans Series has enabled the author to speak his heart on the subject of the Greek Church. Mr. Xenides gives a good account of the Greek Orthodox Church and the difficulties under which it has labored for many years. He regards the new spirit of internal reform, as illustrated by the progressive spirit of Patriarch Meletios of Constantinople, as promising well for the future, but he maintains that changes and reforms must come within the historic Church. While giving some account of the few successful

Protestants among the Greeks, he does not sympathize with the methods used, save as a spur to the ancient Church, and prefers the attitude of the Protestant Episcopal Church in making no attempts to proselytize. With minor exceptions, his treatment of the place of religion in the lives of the Greek people, the strong position of the Church and its increasing stress on spiritual things, is encouraging.

The concluding chapters recommend greater contact between the better class of Americans and Greeks, education and more wholesome recreation to supplant the ubiquitous coffee-houses. In the Church, Mr. Xenides thinks that the stress should be on a better educated clergy and a more responsible laity, and believes the ritual should be shortened and simplified but without endangering it. The services, books and the Scriptures should also be translated into Modern Greek. Sunday-school and other forms of religious instruction should be stressed and the moral implications of the Gospel more clearly brought out. A revival of preaching he recommends as most important and suggests that the Protestant clergy in America can help in this undertaking.

Christianity and the Race Problem. By Rev. Robert E. Smith. 12mo. 156 pp. \$1.25 net. Fleming H. Revell Co., New York. 1922.

The home mission study topic for the year makes of special interest this study of the Negro problem in America by a southerner, the son of a slave owner. Mr. Smith considers it the most menacing problem before America today. He looks upon the Negroes as free American citizens, not as an ignorant or servile race, and as entitled to enjoy every right that American citizenship is supposed to confer. He makes a strong appeal for justice in behalf of the Negro—their oneness with the white race, their value as citizens and the duty of white Americans. It is, on the whole, a book of facts and of general principles and would be strengthened by stories of how Christianity is solving the race problem.

New Tasks for the Old Churches. By Roger W. Babson. 12mo. 190 pp. \$1.00. Fleming H. Revell Co. New York. 1922.

The new tasks described here are those in industrial communities, along physical, social, educational and spiritual lines. The work is needed and the churches are the organizations to undertake much of it but they must work with a spiritual purpose and by spiritual methods otherwise our civilization cannot be Christian. It is the duty of the Church to help men Godward and to help them make the best use of the life God has given them. While many will not agree with Mr. Babson in some of his recommendations, all will be interested in his study of the problem and will agree that the Church of Christ must do more to help in their solution.

The Mustard Seed in Japan. By Wm. M. Vories. Illus. 12mo. 147 pp. Omi Mission, Japan. 1922.

The Omi Mission has a remarkable story which is here told by the founder. Mr. Vories is an architect and has developed a self-supporting Christian mission to preach the Gospel, to unite Japanese and foreign Christians, to evangelize unoccupied fields, to train workers and to bring about social reforms. There are now several departments of the work—agricultural, newspaper evangelism, a Gospel cruiser, general preaching, Y. M. C. A. work, industrial department, sales company, playground, sanitarium and women's work. The narrative shows what may be done in a mission field by capable, consecrated workers who go out like the apostles of old to preach the Gospel while they support themselves.

Life Under Two Flags. James Demarest Eaton. 297 pp. \$2.00 net. A. S. Barnes & Co. New York.

This is an autobiography of a well-known missionary of the American Board who served in Mexico from 1882 to 1912, and has since been active in America in the interests of international peace. For this reason it is too largely filled with unimportant details to have a wide general

interest. This is regrettable, for Dr. Eaton had a notable career in Mexico beginning with the time that the Mexican Central Railway was being built into his field in Chihuahua down to the beginning of the career of the notorious Chihuahunsian, Pedro Villa. To few men in Mexico was it given to entertain so many notable visitors as Dr. and Mrs. Eaton in their charming home in Chihuahua, and among the most delightful things in the book are the descriptions of these visitors. Especially interesting is the description of the notable visit of Messrs. Moody and Sankey to Mexico, in 1895, which resulted in a great quickening of the life of evangelical missions in that land.

Everyland, the missionary magazine for boys and girls deserves more subscribers. The children are enthusiastic and an expert on Child Training says: "If the child question is properly handled we will have an entirely new child in one or two generations, and we must have a new world.... We must realize that the child question is not an academic question but a live issue, the molding of our tomorrow."

The price of *Everyland* is \$1.50 a year and will give the boys and girls the benefit of travel, of sympathy and of a Christian viewpoint. A set of six colored "*Everyland* postcards" for Christmas have very attractive pictures of India children at work and at play. Order from EVERYLAND, West Medford, Mass.

NEW BOOKS

The Story of Grenfell of the Labrador. Dillon Wallace. 237 pp. \$1.50. Fleming H. Revell Co., New York. 1922.

Money Talks. Albert F. McGarrah. 176 pp. \$1.25. Fleming H. Revell Co., New York. 1922.

Constantinople Today or The Pathfinder Survey of Constantinople. Clarence R. Johnson. 418 pp. \$5.00. Macmillan Co. New York. 1922.

With P'u and His Brigands. Mrs. Howard Taylor. 76 pp. 2s. 6d. China Inland Mission. London. 1922.

(Concluded on 3d cover page.)

PERSONALS

DR. E. M. POTREAT, who has been teaching and lecturing in China for the past year, has been appointed acting professor of ethics and philosophy in Shanghai College (Baptist).

* * *

BISHOP FISHER, of the M. E. Church, has returned to India after rendering great service during his visit to the United States in the "I Will Maintain" campaign. He expected to arrive in Bombay January 11th.

* * *

DR. ROBERT LAWS, "Maker of Livingstonia," was given a public reception by the town council and other British authorities on his recent return to Blantyre, Nyasaland.

* * *

DAN CRAWFORD, of the Luanza Mission, Central Africa, writes that the revised translation of the New Testament in Swahili has been printed and that the Old Testament is being finished.

* * *

SHERWOOD EDDY has been conducting evangelistic meetings in Japan, Korea, and China, spending three months in the last-named. He is to be in India during January and February and to spend March in Egypt and Palestine.

* * *

REV. W. S. ABERNETHY, D.D., minister of Calvary Baptist Church, Washington, D. C., which President Harding attends, was frequently introduced as "the Court Preacher of America" during his evangelistic tour in Europe, particularly in the Baltic States, which he reported at the fall meeting of the Baptist Foreign Mission Society.

* * *

REV. J. C. R. EWING, D.D., long the honored president of Forman Christian College, Lahore, India, has been appointed by King George an honorary knight commandant of the Order of the Indian Empire.

* * *

DR. ROBERT E. SPERR, President of the Federal Council, gave three addresses at its recent meeting, dealing respectively with the problems and tendencies in cooperative work, the constructive foreign missionary enterprise, and the sorrow of the Near East.

* * *

DR. AND MRS. STANLEY MYLREA, of the Arabian Mission of the Reformed Church, were in the party attacked by bandits near Aleppo, one of whose members, Mr. Lester J. Wright, of the American Board, was killed, as reported in the January REVIEW. Dr. and Mrs. Mylrea escaped unhurt.

(Concluded on page 240.)

**Send for
Booklet
today!**



L EARN how to make
a safe investment
and secure an assured
income for life yielding
as high as 8% with

No Anxiety.

No Fluctuations.

No Inheritance Taxes.

A real bond with a donation feature endorsed
by leading churches of all denominations

Write for Booklet No. 7



NEW YORK BIBLE SOCIETY

Oldest Bible Society in New York

5 East 48th Street New York

OBITUARY

REV. LAURITZ LARSEN, President of the National Lutheran Council of America, died January 28, 1923, while on a speaking tour to collect funds for Russian relief. He was only forty years of age.

* * *

REV. THOMAS B. WOOD, D.D., a leader in the missionary work of the Methodist Episcopal Church in South America since 1870, died at Tacoma, Wash., on December 18, 1922.

* * *

REV. ROBERT C. FORSYTH, a veteran English Baptist missionary in Shantung, China, died at Tsinanfu in December, 1922.

* * *

PROFESSOR HERMAN L. STRACK, "an eminent scholar and diligent promoter of the Christian message among the Jews," died recently in Berlin at the age of seventy-four.

What do your boys and girls know about Korea?

Let them be introduced to the Hermit Kingdom by

**KIM and
CHIN CHU**

**The Korean Twins in
TWINS
TRAVELOGUES**

By WELTHY HONSINGER

A Portfolio of four cards of Korean colored paper doll cut-outs and a book of stories of the twins.



PRICE
NET

50 cents per set, postpaid

IN ANY
QUANTITY

THE ABINGDON PRESS

NEW YORK, 150 Fifth Ave.
BOSTON, 581 Boylston St. (Copley Sq.)
DETROIT, 28 Elizabeth St., East

CINCINNATI, 420 Plum St.
PITTSBURGH, 105 Fifth Ave.
KANSAS CITY, 1121 McGee St.

CHICAGO, 740 Rush St.
SAN FRANCISCO, 7 City Hall Ave.
PORTLAND, Ore., 304-313 Artisans Building

PERSONALS

(Concluded from page 239.)

REV. HARRY ROBERTS CARSON, D.D., of Ancon, Panama, has been consecrated bishop of the new missionary diocese of Haiti.

* * *

JAMES M. SPEERS, formerly chairman of the Laymen's Missionary Movement, and active in many missionary and general religious enterprises, has been elected chairman of the International Committee of the Y. M. C. A. of North America.

* * *

REV. HARRY FARMER, one of the associate secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has recently been elected a secretary of the American Mission to Lepers. He will be associated with Mr. Wm. M. Danner, with offices at 156 Fifth Avenue, New York City.

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

DR. ROBERT R. MOTON, Principal of Tuskegee Institute, recently made "a good will tour" of 1,200 miles through the state of Georgia, accompanied by twenty-five Negro business and professional men.

* * *

MR. F. N. CHARRINGTON, long engaged in evangelistic work in East London, was recently attacked by a man who would seem from his methods to have been a professional pugilist, and though past seventy years of age, Mr. Charrington simply considers the attack "a tribute to his work."

* * *

MRS. HENRY W. PEABODY, a director of the MISSIONARY REVIEW Publishing Company, has been elected president of the Federation of Woman's Boards of Foreign Missions of the United States of America.

McCutcheon's

"The Greatest Treasure House of Linens in America"

Fifth Avenue Shopping can be done at home

NO MATTER WHERE YOU LIVE, you can shop at McCutcheon's with as much satisfaction as if you, personally, visited the Linen Store in New York.

Turn over the pages of our new Spring and Summer Catalog and see, pictured and described, the wonderful "Special Values" it offers. Rich Damask Linens, Fancy Table Linens, Bed Linens, Towels—all of the superlative quality that has made McCutcheon's known as "The Greatest Treasure House of Linens in America."

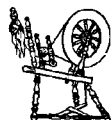
Personal apparel, too! Dainty Handkerchiefs, exquisite Lingerie, Blouses, Laces, and a host of other delightful personal accessories.

Send for this attractive Catalogue No. 20 today. Shop from its pages, confident that your order by mail will receive prompt and courteous attention.

James McCutcheon & Company

Department No. 20

Fifth Avenue, and 34th Street, New York



Reg. Trade Mark

Your Will Today Is Stronger Than Any Will You Can Prepare For After Death

The best of lawyers cannot draw up a document that will carry out your intentions as well as you can carry them out yourself.

**Now Is the Time to Settle
Your Estate as You Wish It**

"If you want a thing well done, do it yourself."

Let us tell you how **Life Annuity Agreements** enable you to settle your own estate.

Write to,

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

OUR SLOGAN

DOUBLE OUR SUBSCRIPTION LIST IN 1923

Will You Help?

Send us the names and addresses of 15 or more persons in your neighborhood who you think would be interested in receiving a specimen copy of the **MISSIONARY REVIEW OF THE WORLD**. In return for this service **we will mail you FREE** a copy of "Miracles of Missions," by Arthur T. Pierson.

Every minister, missionary leader, missionary student and Christian worker ought to become a subscriber to the **MISSIONARY REVIEW OF THE WORLD**.

Dr. John Henry Jowett, formerly pastor of the Fifth Avenue Church, New York, says:

"THE MISSIONARY REVIEW fills a unique place in missionary literature. It is indispensable to the preacher who wants to be informed on apostolic doings in every part of the world."

Many Christians whom you know will be eternally grateful for the help and inspiration that will come from the monthly visits of the REVIEW.

PLEASE SEND US NAMES AT ONCE!

[illegible]

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

ANNUAL MEETING OF THE MISSIONARY REVIEW PUBLISHING COM- PANY

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

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

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

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

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

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

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

Harlan P. Beach, Eric North,
Wm. I. Chamberlain, Robert E. Speer,
Frederick L. Colver, Mrs. H. W. Peabody,
Mrs. E. C. Cronk, Delavan L. Pierson,
Walter McDougall, Fleming H. Revell.

D. L. PIERSON, Secretary.

The Pathos of Girl's Problems

Girls' problems are often heart-breaking. Lonely business girls to-day know this. The world chaos finds them more in need of help than ever before.

Multitudes of mothers and teachers are almost hopeless over the situation. The tragedy of demoralization in modern girl-life is sobering both Christian and secular America.

And now a new and vital solution for many such problems is offered to girls through the ministry of a Christian woman who is known by thousands of them. She conducts a new department dealing with actual, intimate life problems of the girls of to-day in

The Sunday School Times

Letters from girls will be answered by this experienced Christian woman in the *Times*, and mothers, teachers, and all workers with girls will find her counsel as welcome as the girls themselves.

Archaeology's Latest News

is given in The Sunday School Times fully and authoritatively; and never before have such thrilling and momentous finds been so imminent as to-day through the new political freedom in Bible lands.

Modernism and the Sunday-school

have a vital connection; do you know what it is? The Sunday School Times has been investigating facts as to the most successful Sunday-schools and their stand on the fundamentals of the Christian faith; the results, in practical Ways of Working, are given to Times' readers.

More than a dozen Helps to the study and teaching of the International Uniform Lessons, by the world's greatest teachers, appear in every issue.

The Times, true to the whole Bible as the infallible word of God, and the shed blood of Christ as the only way of salvation, is an every-week interdenominational journal for adults in Bible Study and teaching, Sunday-school management and the Christian life and service.

Our "Get-Acquainted" offer—10 weeks for 25 cents
G-17

THE
SUNDAY SCHOOL
TIMES COMPANY

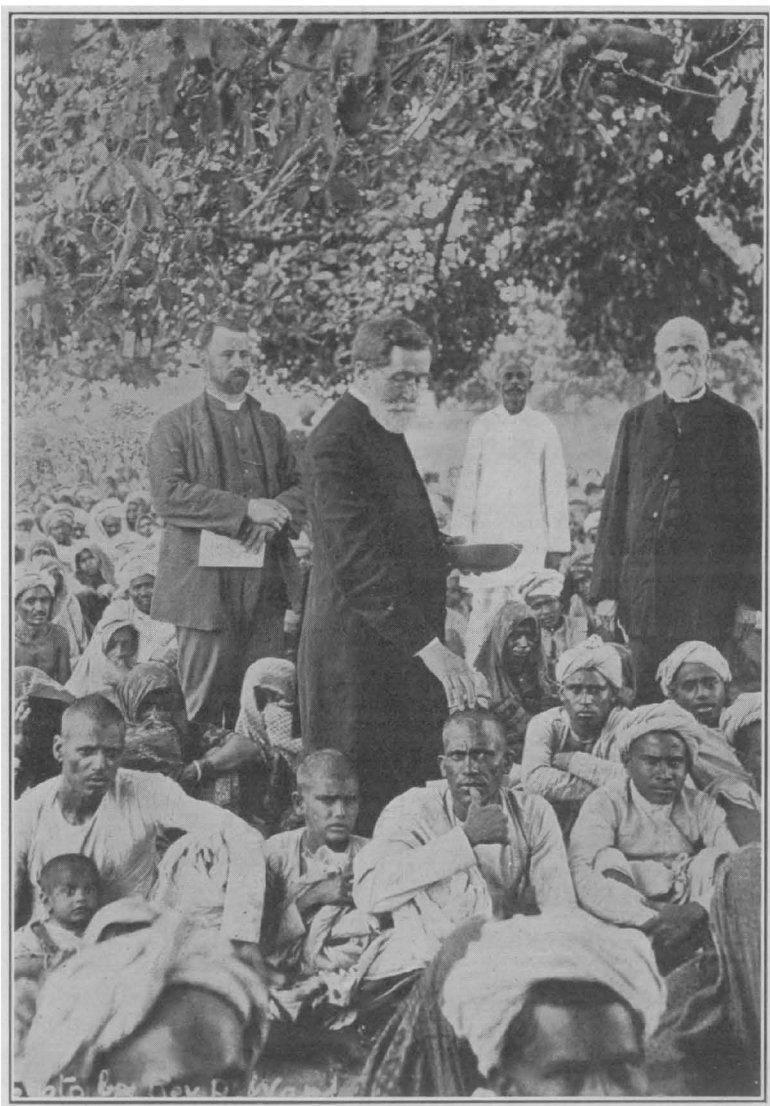
Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Ask your bookseller to show you
The Sunday School Times books



BISHOP THOBURN BAPTIZING 1,834 CONVERTS IN INDIA

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
LXVI

APRIL, 1923

NUMBER
FOUR

CHINESE STUDENTS AND CHRISTIANITY

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

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

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

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

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

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

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

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

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

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

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

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

TURKISH DIPLOMACY AND CHRISTIANITY

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

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

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

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

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

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

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

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

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

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

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

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

THE PRESENT PERILS IN CHINA

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

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

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

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

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

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

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

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

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

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

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

THE WOMEN'S COLLEGES IN THE ORIENT

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

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

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

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

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

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

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

THE TWOFOLD FAMINE IN RUSSIA

THERE is in Russia both a famine of bread and a famine of the Word of God. Among the greatest sufferers are the students, professors and religious leaders. The European Student Relief of the World's Student Christian Federation has done valiant work since 1917 in keeping alive, largely through self-help schemes, thousands of the student class in central and eastern Europe. The following description shows something of the life of a typical Russian professor today:

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

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

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

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

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

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

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

UNOCCUPIED CHINA

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

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

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



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

The New Opportunity in India

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

Missionary of the American Baptist Foreign Mission Society, 1895—

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

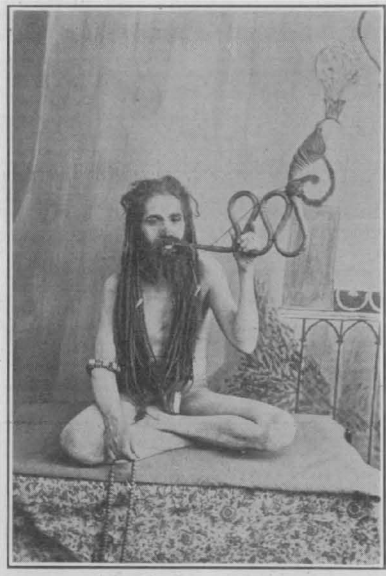


WOMAN'S CHRISTIAN COLLEGE, MADRAS

A center where new Christian leaders are being trained

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

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



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

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

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

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

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

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

Prospects for future advance?

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

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

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

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

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

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

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

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

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



A PRODUCT OF CHRISTIANITY

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

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

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

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

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

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



INDIAN CHRISTIANS AT AN ANNUAL CONFERENCE

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

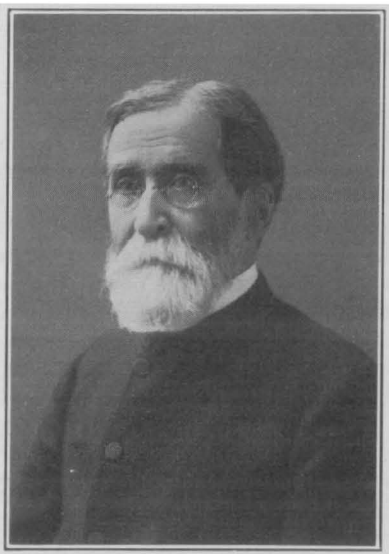
Bishop Thoburn—A Practical Prophet

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

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

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

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



A RECENT PORTRAIT OF BISHOP THOBURN

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

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

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

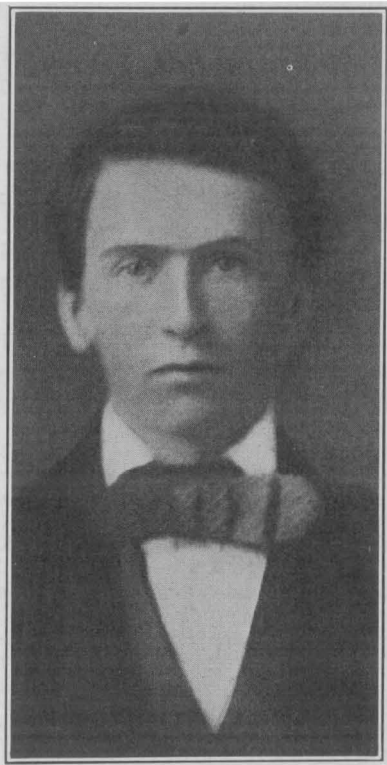
Bishop Thoburn was a pioneer in every sense of the word. Like Saint Paul, he liked to travel new paths and to sail unknown seas. He could not resist the call of the needy, and seemed to have a sixth sense which led him into strange places. One incident is typical. He was at work on his Sunday sermon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

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

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

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

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



AS JAMES THOBURN SAILED FOR INDIA

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

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

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

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

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

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

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

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

The Indian Witness.

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

Rev. Benton T. Badley.



SOME MOSLEM PROPAGANDIST PERIODICALS

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

The Situation in the Moslem World

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

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

Editor of *The Moslem World*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Signs of the Times in India

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

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

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

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

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

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

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

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

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

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

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

UNWILLING TO PAY THE PRICE

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

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

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

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

Very little, apparently, was accomplished at this Congress.

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

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

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

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

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

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.

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

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

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

A healthy body and a vigorous mind.

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

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

Rev. J. Hudson Taylor.

WHAT A SECRETARY SAW IN THE NEAR EAST

BY C. V. VICKREY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

Living Memorials to Abraham Lincoln

Teaching Independence, Industry and Christian Service at Cumberland Gap

BY GLADYS PARKER WILLIAMSON, CUMBERLAND GAP, TENNESSEE

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

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

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

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

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

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

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

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

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

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

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



A BOYS' DORMITORY AT LINCOLN MEMORIAL UNIVERSITY

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

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

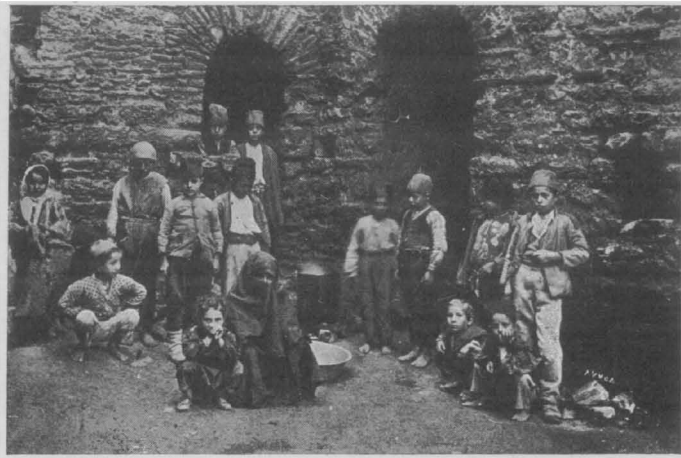
Yet in spite of all their unfavorable aspects the sight of the big family Bible is a familiar one in these homes. In one cabin last summer I found a lurid representation of Noah's Ark, a chart about a yard square occupying the place of honor on the log walls and the mother pointing to it proudly told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

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

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

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

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



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

Searching for Facts in Constantinople

*The Pathfinder Survey and its Meaning**

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE

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

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

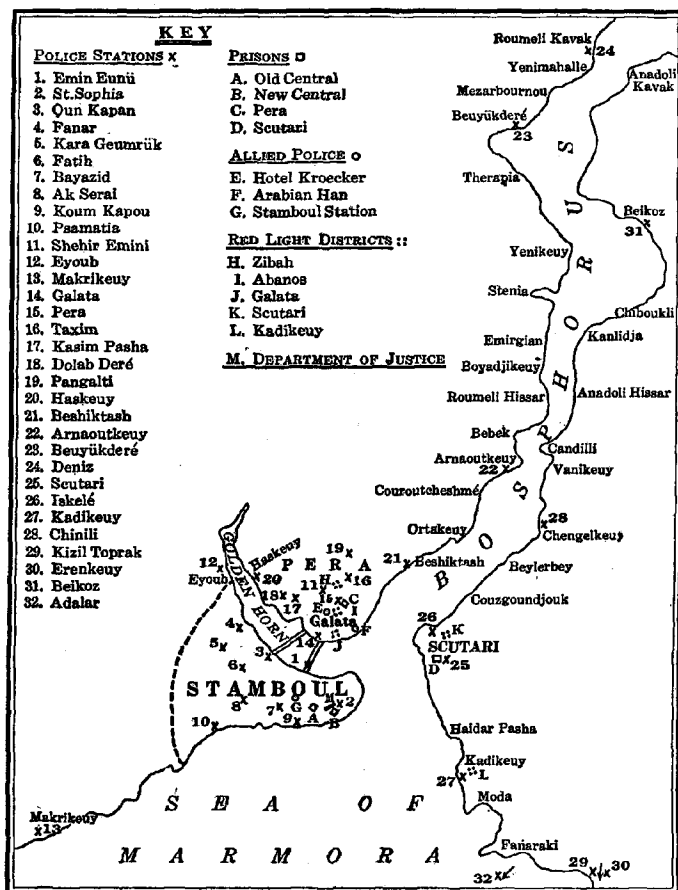
"The Pathfinder Survey" includes ten sections, prepared by committees under the guidance of persons well qualified to secure the facts relating to these ten subjects. It was with much regret that two other sections, those on Health and on Housing, were given up for lack of adequate funds. These ten are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

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

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

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

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



AN ADULT DELINQUENCY MAP OF CONSTANTINOPLE

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

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

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



TURKISH CHILDREN GOING HOME FROM SCHOOL IN CONSTANTINOPLE

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

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

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



TURKISH BOY SCOUTS CROSSING THE GALATA BRIDGE, CONSTANTINOPLE

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

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

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

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

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

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

Religious Forces in Burma

BY REV. RAYMOND N. CRAWFORD, RANGOON

Judson College, Rangoon, Burma

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

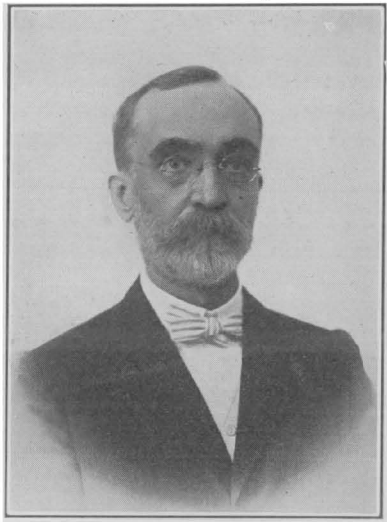
The Rangoon Press and Its Superintendent

BY C. STARR BARKER

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

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

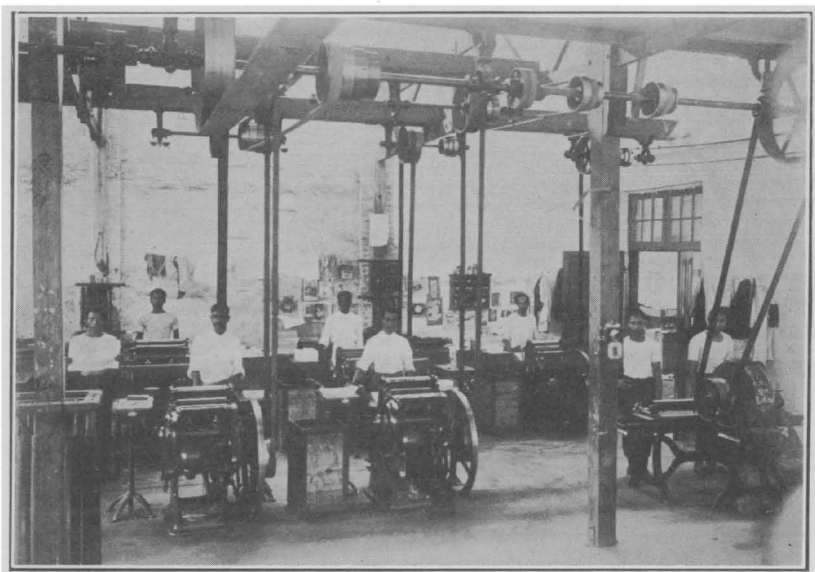
Mr. Phinney was born in Hornellsville, now Hornell, New York, on December 7, 1857, and was educated in the public schools of Rochester, and was graduated from Rochester University in 1878. For three years following graduation he carried on a printing business, and was then offered the position of Superintendent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



F. D. PHINNEY IN OCTOBER, 1916

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

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



THE PRESS ROOM OF THE RANGOON MISSION PRESS, BURMA

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

BEST METHODS

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

POSSIBILITIES OF PICTURES IN THE MISSIONARY PROGRAM

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

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

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

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

AROUSING THE IMAGINATION OF THE CHURCH

BY HARRY S. MYERS

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

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

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

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

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

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

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

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

MISSIONARY PICTURES AND HOW TO USE THEM

By Alice C. Bryant

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

PICTURE SHEET SERIES

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

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

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

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

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



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

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

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

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

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

PRIMARY PICTURE STORIES

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

WORLD FRIENDSHIP STAMPS

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

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

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

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

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

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

World Friendship Stamps. Price 50 cents.

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

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

WHAT DOES IT SAY?

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

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

PRACTICAL PICTURE POSSIBILITIES

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



MORNING

NOON

AFTERNOON

NIGHT

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

A PICTURE STORY OF MOSLEM WOMANHOOD WITHOUT CHRIST

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

MOUNTED PICTURES

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

A MISSIONARY MOVIE

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

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

LIVING PICTURES

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

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

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

PICTURES, PERSONAL PROPERTY

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

PEEP PICTURES

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

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

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

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

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

SERIAL PICTURES

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

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

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

"WHAT'S THE USE?"

"You are spending money and time for nothing."

By E. H. DORNBLASER, D.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Woman's Foreign Mission Bulletin

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

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

STORY OF THE CAMPAIGN

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

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

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

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

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

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

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

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

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

Dollar Day

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

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

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

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

national adventure," is typical of such feeling.

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

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

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

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

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

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

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

L. W. P.

ANNUAL MEETING OF THE FEDERATION

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

Exhibit of Literature

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

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

Three Significant Addresses

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

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

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

* * *

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

* * *

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

Woman's Home Mission Bulletin

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

STUDENT WORK

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

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



LONDON BRIDGE—MIGRANT WORK

Federated Student Committee

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

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

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

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

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

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

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

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

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



TOOTHBRUSH DRILL—MIGRANT WORK

with the effort to show the Church as a whole.

Work among Farm and Cannery Migrants

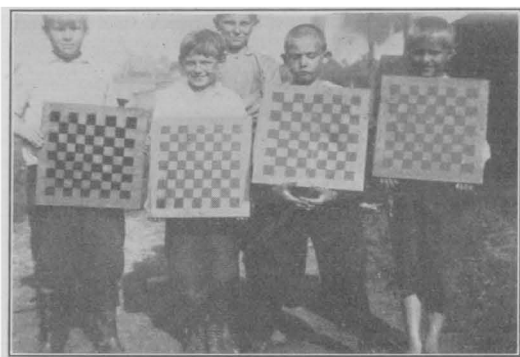
The Federated Student Committee endorsed the Women's Union Christian Colleges of the Orient and work among Farm and Cannery Migrants as objects for the missionary contributions of students.

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

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

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

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



WOODEN CHECKER BOARDS MADE BY THE BOYS

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

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

The Pictures

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

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

Young People and Interdenominational Service

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

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

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

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

NEWS FROM MANY LANDS

INDIA

All-India Christian Conference

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

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

Truth About India

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

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

Missionaries at the Center

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

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

A Move Toward "Indianization"

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

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

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

Bramwell Booth in India

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

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

—*New York Times*.

Bible Sales in the Punjab

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

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

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

Tribute from an Indian Official

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

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

India's Supreme Need

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

"Above all other people missionaries and Christian leaders who wish

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

CHINA

Chinese Home Missions

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

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

Who Are the Greatest Chinese?

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

To Christianize Industry

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

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

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

Anti-Footbinding Movement

AT THE meeting of the Chinese Women's Conference held on August 11th, the following resolutions were passed: That whereas, the habit of footbinding among Chinese women, while dying out of the cities, continues with little change in the country districts; and, whereas, this practice is abhorrent to the instincts of humanity, utterly foolish and useless with no single reason to commend it; and, whereas, public opinion in the cities has already become so strong against it as to make it certain that efforts to abolish it would have far greater prospect now than in the past; therefore, be it resolved, that in the judgment of this conference:

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

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

Helping Ricksha Men

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

The Son of General Chang Tso-lin

THE young son of the Chinese general, Chang Tso-lin—now Governor of three Manchurian provinces—took the chair at one of Sherwood Eddy's meetings in Mukden, and was greatly impressed. Next day he went to luncheon with Dr. Eddy, who tells what followed: "He opened his heart and asked what he could do to help his country. The next evening he returned and remained with us until midnight. He told us all of his doubts and difficulties, and of his despair of saving China in the midst of the present system of graft and militarism. He voluntarily confessed his personal sin and his desperate need. He finally knelt in prayer and expressed the desire to take the first step toward the Christian life. The next day he returned again to the meeting where

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

JAPAN-CHOSEN

Militarism on the Wane

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

A Christian Conscript

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

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

Social Problems in Japan

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

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

A Striking Figure

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

accommodating two thousand was crowded twice daily.

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

Digging and Trusting

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

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

The Continent.

Buddhist Opposition

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

Missionary Social Service

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

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

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

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

NORTH AMERICA

The First Americans

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

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

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

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

During the fiscal year 1921 the

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

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

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

Church of All Nations

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

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

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

Moslems Invade New York

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

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

Catholics Fight the Oregon Law

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

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

Life Dedication at Moody Institute

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

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

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

Canadian Student Conference

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

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

Episcopalians Form a Union

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

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

Record of Christian Work.

Christian Strategy in Utah

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

Moravians in Labrador

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

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

Cooperation in Alaska

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

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

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

LATIN AMERICA

Protestant Centenary in Brazil

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

The Indians of Bolivia

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

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

Peru and the Vatican

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

The Continent.

A New Thing in Colombia

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

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

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

EUROPE

French Priests Marrying

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

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

The Converted Catholic.

Scotch Missionary Campaign

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

Protestants in Ireland

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

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

Need in German Churches

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

Bible Study in Prague

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

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

Baptists in Europe

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

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

Methodists and the Soviet

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

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

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

Waldensian Work in Rome

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

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

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

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

MOSLEM LANDS

Christian Schools in Turkey

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

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

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

Kemal and Mohammed

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

Missions in 'Iraq

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

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

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

AFRICA

A Teacher's Devotion

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

Starting a Second Century

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

ary Society is planning for new work in Africa.

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

—*South African Outlook.*

New Plans for Lovedale

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

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

—*South African Outlook.*

GENERAL

The Greatest World Religion

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

Some Jewish Statistics

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

THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

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

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

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

(Concluded on 3d cover page.)

Every Church and Bible School should begin making preparations NOW for the beautiful and effective

Christmas Surprises

To Make Others Happy
A Special Program For A

Summer Christmas Tree

A very instructive pageant which can be presented by any Bible School to bring gifts and the beautiful message of Christ to the multitude of little children and untaught men and women across the wide seas.

25c Per Copy. None Free

Published By
THE FRED H. JAEHNICKEN Co.
727 S. Dearborn St.
Chicago, Illinois
One School gave money
and presents of \$1200.

Originally presented to a crowded house by Buena Memorial Presbyterian Church of Chicago. Hundreds were turned away being unable to gain admittance.

NEW BOOKS

(Concluded from page 326.)

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

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

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

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

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

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

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

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

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

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

PERSONALS

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

How Dispel Darkness in Moslem Lands?

MARTIN LUTHER in the Wartburg prison threw an ink pot at the devil to put him to rout. But he accomplished his purpose most effectively by translating the Bible into German, so that it could be printed and scattered broadcast.

Use printer's ink to dispel darkness.

The Ubiquitous Missionary

Lives long on very little.
Interests in spite of opposition.
Teaches patiently and effectively.
Enters many closed doors.
Reaches all classes, everywhere.
Argues courteously and convincingly.
Triumphs over prejudice.
Useful to all missionaries.
Repeats the message often.
Effective in winning converts.

USE THE PRINTED PAGE



You Can Help Give the Gospel Message to

10 million Chinese Moslems.
 40 million Malay Moslems.
 60 million Indian Moslems.
 10 million Persian Moslems.
 10 million Syrian Moslems.
 20 million Turkish Moslems.
 15 million Egyptian and Sudanese Moslems.
 6 million Arabian Moslems.
 20 Million North African Moslems.

\$25,000 IS NEEDED THIS YEAR FOR
THIS WORK



WILL YOU HELP?

Each copy of the Gospel in print is a shaft of light penetrating some dark corner. Each Christian leaflet may reach many minds and hearts and may transform many lives.

The **American Christian Literature Society for Moslems** sends these missionaries in type all over the Moslem world, cooperating with Christian workers already in the fields.

Rev. William I. Chamberlain, Ph.D., *President*
 Delavan L. Pierson, *First Vice President*
 Robert E. Speer, *Second Vice President*
 Miss Anna A. Milligan, *Recording Secretary*

Rev. W. B. Anderson, D.D.
 Rev. James L. Barton, D.D.
 Rev. Frank Mason North, D.D.
 Rev. Charles R. Erdman, D.D.
 Mrs. William Borden

Mrs. William Bancroft Hill
 Mrs. Delavan L. Pierson
 Mrs. Finlay J. Shepard
 Fennell P. Turner

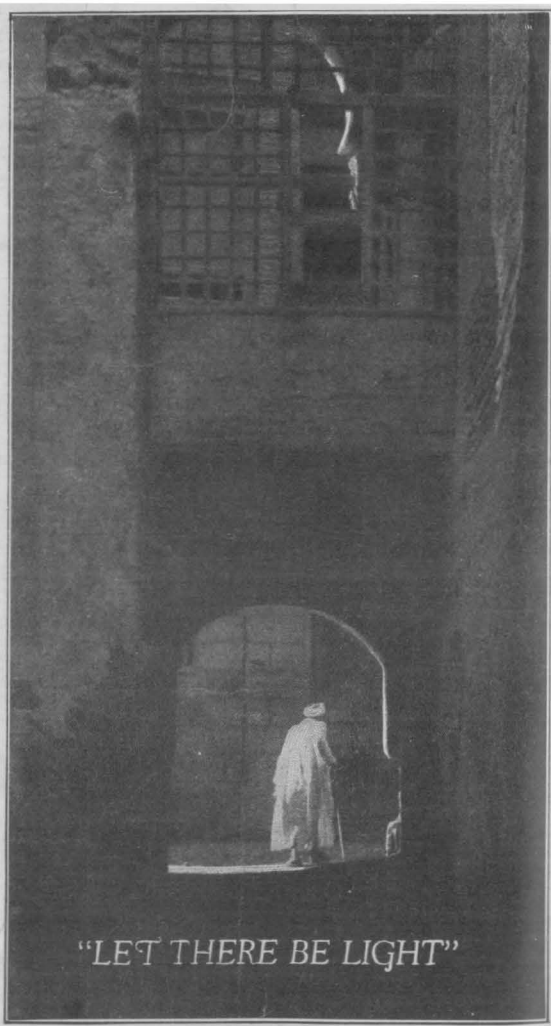
REV. S. M. ZWEMER, D.D., *Founder and Field Secretary*

Write for Information to Mrs. James M. Montgomery, Secretary, P. O. Box 888, City Hall Station, New York City.

Make checks payable to Mrs. E. E. Olcott, Treasurer, 322 West 75th Street, New York City.

As this society has no salaried executive officers, all of your contribution goes directly to the work.

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



"LET THERE BE LIGHT"

Study Bible Now!

Better Than College Course



Former President Roosevelt

An eminent professor of English language and literature at Yale University, says:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

And former President Roosevelt said:

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

The Correspondence method of Bible study is the best method for securing a thorough knowledge of the Bible—better than any oral teaching can possibly be. More than 7,000 persons of 40 different occupations are now enrolled in one or more of the

MOODY BIBLE INSTITUTE'S Correspondence Courses

studying the inspired Revelation under the direction of eminent, Spirit-filled, Bible scholars. To really know the Bible is an education out of which springs the fullest and best development of one's powers in any vocation. This marvelous Book has moulded earth's loftiest characters. It meets man's deepest needs. It charts the only path to real and lasting success. Dig in it as for gold and you will secure treasure of value and extent beyond any calculation. Letters of warmest appreciation are constantly received from students and graduates. For example:

"It has never been my privilege to be fascinated with Bible study as I am with this course."

"I have come to know the Bible in an entirely new light. The Old Testament is now intensely interesting."

A Clergyman says: "I often mention in my sermons that a Correspondence Course from the Moody Bible Institute has been of far greater value to me than all of my Bible and theological work in college."

No matter what your occupation you can study the Bible by correspondence. These courses open a new world to you—broaden your vision, develop your understanding, answer your questions, help solve your perplexities, give comfort and encouragement.

Synthetic Bible Study; Scofield Bible Course; Practical Christian Work; Bible Doctrine; Bible Chapter Summary; Introductory Bible Course; Evangelism; Christian Evidences.

The MOODY BIBLE INSTITUTE

Dept. 5784, 153 Institute Place
CHICAGO, ILLINOIS

"I finished the Scofield Bible Course about three years ago. It has been of greater value to me than any other training I have ever had, though I spent four years in college."

"The benefits I have received from the Synthetic Course are beyond estimate and above price."

Enroll Now! You will be a personal pupil—time, place and amount of study under your own control. The prices are below cost—these courses are not sold for profit. There is no better time to start than NOW. Send the coupon at once for Free Prospectus describing our eight Courses in detail.

Mail the Coupon Today

THE MOODY BIBLE INSTITUTE

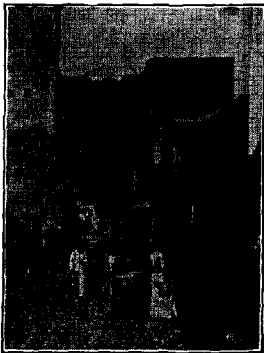
Dept. 5784, 153 Institute Place, Chicago, Ill.

Send me your prospectus giving complete information regarding your eight courses in Correspondence Bible Study.

Name

Address

COLORED SLIDES



For
Illustrated
Lecture
Rental
Service



Write
to Nearest
Address

Copyright K. V. Co.

91-97 Seventh Avenue, New York, N. Y.
35 South Dearborn Street, Chicago, Ill.

STEREOPHOTOGRAPHS TO ILLUSTRATE
SUNDAY SCHOOL LESSONS

(We purchased the slide and stereoscopic departments of
Underwood and Underwood)

Keystone View Company, Inc.
Studios, Factories, Home Offices, MEADVILLE, PA.

**Send for
Booklet
today!**



L EARN how to make
a safe investment
and secure an assured
income for life yielding
as high as 8% with

No Anxiety.

No Fluctuations.

No Inheritance Taxes.

A real bond with a donation feature endorsed
by leading churches of all denominations

Write for Booklet No. 7



NEW YORK BIBLE SOCIETY

Oldest Bible Society in New York
5 East 48th Street New York

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

Edited by SAMUEL M. ZWEMER, Cairo, Egypt

ASSOCIATE EDITORS:

Rev. H. U. WEITBRECHT STANTON, Ph.D., London.
Prof. D. B. MACDONALD, M.A., D.D., Hartford, Conn.
CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.

Rev. W. G. SHELLABEAR, D.D., Madison, N. J.

Rev. S. RALPH HARLOW, M.A., Smyrna.

Rev. W. ST. CLAIR TISDALL, Ph.D., London.

Mr. MARSHALL BROOMHALL, London.

Rev. E. M. WHERRY, D.D., India.

Rev. ARTHUR JEFFREY, M.A., Cairo, Egypt.

This is the only English magazine which gives first-hand contemporary information from the missionary point of view regarding the World of Islam as a whole. During the current year it has contained articles by expert writers on Government and Islam in Africa: The Caliphate Historically Considered: Direct Evangelism in India: The Influence of Islam on African Native Law: Modern Persian and Afghan Thinking: The Peasant Turk: Saint Worship in India: What to Preach to Moslems.

Its Chronicle of Current Events is unique. Book reviews and a survey of periodicals appear in each number.

SUBSCRIPTIONS WILL BE RECEIVED AT ANY OF THE FOLLOWING OFFICES:

THE EVANGELICAL PRESS, Third and Reilly Streets, Harrisburg, Pa.

MISSIONARY REVIEW PUBLISHING COMPANY, 156 Fifth Avenue, New York City.

MISSIONARY LITERATURE SUPPLY, The Church House, Great Smith Street, Westminster, S.W. 1, London, England.

NILE MISSION PRESS or C. M. S. BOOKSHOP, Cairo, Egypt.

CHINA MISSION BOOK COMPANY, Shanghai, China.

CHRISTIAN LITERATURE SOCIETY OF INDIA, Madras, India.

Price in U. S. A., \$2.00, or 50 cents per copy; in Britain, 8s. per annum, or 2s. per copy

McCutcheon's

Linens for the Summer Table

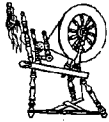
FOR the outdoors luncheon—for dinner by late twilight—for summer hospitality any time or anywhere—fresh cool Linen of immaculate beauty must set the stage.

The hostess will welcome the McCutcheon offerings of exquisite Linens—luxurious assortments of both conservative Plain Damasks and elaborately hand-worked Fancy Cloths.

McCutcheon Table Linens are always of beautiful design, of absolute purity and sturdiness of weave. There are no finer Linens in America.

Send for Our New Catalogue

Our new Spring and Summer Catalogue No. 20 contains many special offerings in Household Linens and fine personal apparel. Write for it to-day.



Reg. U.S. Pat. Off.

James McCutcheon & Company

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York

Life Annuity Agreements

**Burglar
Proof**

THE

**Fire
Proof**

BEST OF SECURITY

and

A GUARANTEED INCOME

**Swindle
Proof**

FOR
LIFE

**Fool
Proof**

Write to **George M. Fowles**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR MAY, 1923

	Page
FRONTISPICE.....A DEVOTIONAL SERVICE IN GENERAL FENG'S ARMY	
EDITORIALS.....	333
SUMMER SERVICE BY CHRISTIAN STUDENTS	
RELIGIOUS PROGRESS IN AMERICA	
FENG YU-SHIANG, A CHRISTIAN GENERAL.....	343
<i>The inspiring story of a remarkable Christian general of the Chinese army who has enlisted thousands of his men as Christian Bible students and has cleaned up the cities where he has been stationed.</i>	
SIAM, THE LAST STAND OF BUDDHISM.....	355
<i>A traveler's observations in the "Land of the White Elephant," where Buddhism has been the State religion but where Christianity is steadily growing in influence.</i>	
GETTING GOD COUNTED AMONG THE MEXICANS.....	359
<i>A picture of the conditions prevailing among the Mexicans north of the Rio Grande and of the evangelical Christian work which is introducing God as a vital force in their lives.</i>	
THOUSANDS OF CONVERTS FROM ISLAM.....	364
<i>The remarkable results of the work of the Rhenish Missionary Society and the Dutch missions in Java and Sumatra as noted by Dr. Zwemer on his recent visit to Malaysia.</i>	
KHAMA, A CHRISTIAN CHIEF OF AFRICA.....	365
<i>A biographical sketch of the Christian king of the Bamangwato who learned of Christ through David Livingstone and who governed his people according to Christian principles.</i>	
FOR MOTHER'S DAY—A MISSIONARY MOTHER..BY A MISSIONARY DAUGHTER	372
COOPERATION AMONG THE CHURCHES OF CANADA.....	373
<i>The story of how the Protestant Churches of Canada have accomplished the kind of church union so much talked about in the United States.</i>	
AN INDIAN'S GIFT TO HIS PEOPLE.....	376
CONFLICTING FORCES IN PAPUA.....	377
<i>The difficulties encountered from heathenism and from vicious white men by missionary forces in their efforts to Christianize the people of British New Guinea.</i>	
FARMERS AND THE COUNTRY CHURCH.....	383
<i>The relation of better farming to better Christianity in the rural districts of America, as proved experimentally.</i>	
BEST METHODS UNDER DIFFICULTIES.....	386
WOMAN'S HOME MISSION BULLETIN.....	392
WOMAN'S FOREIGN MISSION BULLETIN.....	395
<i>EDITED BY MRS. HENRY W. PEABODY AND OTHERS</i>	
NEWS FROM MANY LANDS.....	399
MISSIONARY LIBRARY.....	415

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by Missionary Review Publishing Company, Inc. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	Wm. I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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

PERSONAL

MR. ALFRED ZAHIR, of St. John's School, Agra, and author of "A Lover of the Cross," is preparing for his M.A. and taking a course in journalism at Columbia University, New York City.

REV. SOLOMON BIRNBAUM, director of the Emmanuel Neighborhood House, Baltimore, has accepted the chair of Jewish Missions in the Moody Bible Institute, Chicago.

REV. DR. A. OLTMAANS, for thirty-seven years a missionary of the Dutch Reformed Church in Japan, has been appointed one of three missionaries, who, with three Japanese Christian scholars, are to translate a new version of the Old Testament.

MRS. JOHN H. WYBURN, superintendent of the McAuley Mission on Water Street, New York City, since her husband's death, has recently married Rev. Clarence C. Fitch, a Baptist evangelist. She is to be succeeded at the Mission by Alexander L. Jones of Washington, D. C.

REV. DR. AND MRS. DAVID DOWNIE, for nearly fifty years missionaries of the American Baptist Foreign Mission Society in South India, celebrated their golden wedding anniversary in Nellore.

REV. DWIGHT W. LEARNED, D.D., of the Doshisha University, Kyoto, was the only foreigner honored by the Japanese Government on the occasion of the celebration of the fiftieth anniversary of the establishment of the educational system in Japan. He received from the Emperor a silver cup, and from the Educational Department a gold medal and a silver goblet, besides a handsome scroll.

OBITUARY

FRANCIS W. AYER, known not only as an advertising pioneer, but as leader in state and national affairs both of the Baptist Church and the Y. M. C. A., died on March 5th in his seventy-fifth year.

REV. GEORGE F. FITCH, D.D., of the Central China Mission of the Presbyterian Church in the U. S. A., died in Shanghai, February 17th, after fifty-two years in China, which so his associates said, have made "his name known and the power of his character felt in the far corners of the nation."

LORD KINNAIRD, known and loved all over the world because of his long connection with the World's Evangelical Alliance, died in London, January 30th, in his seventy-sixth year.

REV. ALFRED DEWITT MASON, D.D., former editor of the *Christian Intelligencer*, and a leader in Reformed Church activities, died in Brooklyn, New York, on January 27, 1923. Dr. Mason was a generous supporter and an able advocate of Christian missions.

WANTED BIBLES for BULGARIA

We sent our Missionary, Rev. Paul Mishkoff, (Moody Bible Institute Graduate), at Philipopolis, Bulgaria, \$300 to purchase Bibles. Soon this reply came:

"In one meeting 360 professed Christ; 400 in another."

Now he writes this appeal:

"If I can have 20,000 Bibles and new Testaments, I tell you we can shake Bulgaria, with the help of God, and win thousands of souls for Christ."

No overhead charge; 100 per cent. of all Scripture gifts goes to the Field,

Send your gifts to

Russia Evangelization Society

(International-Interdenominational)

ARNO C. GAEBELEIN, D.D., President

ALWYN C. BALL, JR., Vice President

COL. E. N. SANCTUARY, Treasurer

DON. O. SHELTON, Executive Committee

NORMAN J. SMITH, General Secretary

Room 520 156 Fifth Avenue, New York

YOUR BOYS AND GIRLS SHOULD NOT MISS

EVERYLAND

Here are some of the good things in
the May number:

The Mugger-Much—Oscar MacMillan Buck
India Inklings—Margaret T. Applegarth
Hasan—Charlotte E. Young
"Fare, Please"—A Play—Margaret T. Applegarth
Little 'Round-The-World Stories—J. Mervin Hull
Everyland Exchange—Katherine S. Cronk

Boys and Girls Love Everyland

IT BROADENS THEIR VISION
IT CULTIVATES WORLD FRIENDSHIP
IT GIVES THEM SYMPATHY FOR MISSIONS

Special Combination Offer—Saves \$1.00
Everyland (\$1.50 per Year)
Missionary Review of the World (\$2.50 a year)
Together \$3.00 a Year

THE MISSIONARY REVIEW of the WORLD

Room 1018, 156 Fifth Avenue, New York City

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



A DEVOTIONAL SERVICE IN GENERAL FENG'S ARMY

Officers are reading the Scriptures to the men while arms are stacked nearby and soldiers are patrolling. Discipline is coupled with devotion

THE MISSIONARY REVIEW *of the* WORLD

VOL.
LXVI

MAY, 1923

NUMBER
FIVE

SUMMER SERVICE BY CHRISTIAN STUDENTS

EXPERIENCE in the joy and worth-whileness of Christian service often brings a call to the mission field. The Congregational Sunday School Extension Society sent out in the summer of 1921 nine young men and seven young women students, representing thirteen colleges of eleven states, to engage in Christian work in home mission fields. The result of the experiment was so satisfactory that last summer thirty young men and eighteen young women students from thirty-one colleges were commissioned and over two hundred applied. All but three of the young men and all but two of the young women returned, definitely committed to Christian life-work at home or abroad.

Dr. W. Knighton Bloom, Extension Secretary says: "These groups of youthful messengers of the Christian evangel went out facing this challenge: 'Using my life where it will count the most for the summer months.' With Christian character, abounding enthusiasm and a definite vision that led them on, thirty-nine young men and twenty-five young women interpreted the fundamental things of Christianity in terms of practical everyday living. They urged other young people to reach the highest possible, along religious and educational ideals. They taught and lived the joyous, wholesome religion of Christ, and their reward was the joy of Christian service and the greatness of Christian accomplishment. Under the direction of state workers and missionary pastors, many phases of service entered into the summer's program. New Mission Sunday-schools and Young People's Societies were organized; Daily Vacation Bible Schools were held; Sunday-school classes taught; and other activities included Teacher Training classes, Community clubs and Story Hours. Especially helpful was the large amount of parish visitation, often reaching out through its helpful ministry into remote rural communities."

A western college Student Volunteer went to a little church on the plains of North Dakota with the feeling that the task was so great and he was too small. Some week days found him spraying potatoes, driving cattle or helping with the harvest as he boarded in the various homes. He got next to folks! He mediated between two neighborhood factions; encouraged and enlivened a struggling Sunday-school with its home in the district schoolhouse, and through it all extended the Kingdom and the influence of the little church. Down in the Central South a consecrated young man and true missionary organized ten Sunday-schools in ten weeks, and is not content until leaders, literature, and if possible, teachers' training classes, are assured.

The young woman whose weekly report closed with "yours in a very glad service," thinks "the life of any worker should be one of romance and delight." She took a group of shy young girls, whose ranch homes were so scattered that a weekly church hour under a great tree on one ranch was of greatest moment in their lives. She acted as a camp nurse for seventy Camp Fire girls for a week, and incidentally rowing instructor, Bible class teacher, and general lecturer on etiquette. She called in homes where mothers had long repressed the things nearest their hearts. She took charge of regular services and teaching Bible class, and lining things up for teacher training. Her testimony rings true: "I believe that one absolutely *must have* in order to share, and that people are more hungry than I would have dared to believe for the message of Christ, and more truly, for Christ Himself. This has been a great summer and if any other girl who has gone out and has had experiences similar to mine can yet keep from life service, then I simply cannot understand how such things can be. I have exulted in the romance of it, have grown stronger in the work of it, and my faith in God and in man is more a part of me than it ever was before. Christian service does demand the very best one has to give, and I think that is but a part of its challenge and its charm."

A young man assisted in a rural field in one of the most northern states. He touched ten fields, organizing Sunday-schools, leading youngsters and young folks in happy recreational activities. Across the continent another young man "drove a pony or rode a Ford" along trails leading to isolated homes and district schools.

Four students worked with a cotton mill town as center. One who directed the Vacation Bible School in the town had her first class at 5:45 A. M. The succeeding duties of the day involved giving swimming lessons, calling, junior choir practice, and usually closing with personal work or other services at evening meetings. With such a program she says, "I can't express the feeling I have when I realize that every minute of every day is spent in Christian service and that one does not have to be sad or long-faced about it either, for I surely am having one happy time."

RELIGIOUS PROGRESS IN AMERICA

STATISTICS are notorious for not always telling the truth and for never telling the whole truth, but they are of value nevertheless. When gathered on a uniform basis the comparison with other years is very informing. Dr. H. K. Carroll, has recently published his annual tables in *The Christian Herald*, (New York) and reports a gain of 948,347 in church membership in the United States for 1922. The United States census for last year is the basis of the report. This gain brings the total number of members in all religious organizations in this country up to 44,663,684.

Approximately sixty per cent of the total numerical strength is included in the churches making up the Protestant Evangelical group, which has a total of 27,256,001 communicants and recorded a gain of 828,600 in 1922. The gain of the Roman Catholic Church was 89,016, on the basis of 15,478,099 communicants or 85 per cent of the Catholic population. The Eastern Orthodox group aggregating 625,944 communicants had a gain of 32,500 for the year. The Roman Catholic gain is smaller than usual, due, perhaps, in part to restricted immigration.

Among the Protestants, the largest denominational group is the Baptist, which reports a gain of 305,597 for the year, making the number of communicants in its fourteen bodies total 8,303,824. The Methodist group of fifteen bodies drops into second place, with a gain of 269,198 and a total membership of 8,270,704. The eighteen Lutheran organizations record an increase of 58,839 and rank third with a total membership of 2,443,016, followed closely by the Presbyterian group with 2,401,267 communicants and a gain of 53,122 for the year. The Disciples of Christ, with 1,552,713 members and a gain of 32,998, and the Protestant Episcopal, with a total membership of 1,129,613 and a gain of 36,808, make up the other Protestant groups having more than a million members. The Congregational Church now has 848,318 members after making a gain of 10,047; and the Reformed group records a gain of 11,256 and a total membership of 522,161.

The largest single Protestant denomination is the Methodist Episcopal Church (Northern), with 4,085,016 members, and the second is the National Baptist Convention (Colored) with 3,426,506, the Southern Baptist Convention standing third with 3,339,118.

The increase in the number of ministers aggregating 4,238 is less than that of 1921. The large gain in ministers reported for the African Methodist Episcopal Church, 823, covers the gains of several years. The entire Presbyterian group gains in 1922 only 45 ministers, while the Protestant Episcopal Church actually reports a loss of twenty-four.

The total of churches, 238,681, shows a gain of 2,588, more than half that of 1921. The Presbyterian group suffers a loss of 165,

DENOMINATIONAL STATISTICS FOR 1922

(From *The Christian Herald*, New York)

	Min- isters	Churches	Communi- cants	Gains in 1922		Com.
				Min.	Chs.	
Adventists, 5 Bodies	1,662	2,931	139,277	33	20	2,698
Assemblies of God	700	200	10,000	.....	.....	.....
Baptist, 14 Bodies (a).....	48,170	67,801	8,303,824	665	2,344	305,597
Brethren (Dunkard), 4 Bodies	3,719	1,304	142,485	d338	24	5,343
Brethren (Plymouth), 6 Bodies	.....	458	13,244	.....	.....	.....
Brethren (River), 3 Bodies ..	204	122	5,962	.....	.....	.....
Buddhist Japanese Temples ..	34	12	5,639	.....	.....	.....
Catholic Apostolic, 2 Bodies ..	13	13	2,768	.....	.....	.....
Catholic Eastern Orthodox, 9 Bodies	506	515	625,944	50	38	32,500
Catholic Western, 3 Bodies ...	22,630	17,108	15,568,099	443	384	89,016
Christadelphians .....	.....	76	3,890	.....	.....	.....
Christian Church	899	1,108	94,153	38	14	d2,931
Christian Union	370	322	16,900	20	2	100
Church of Christ Scientist	3,578	1,789	.....	146	73	.....
Church of God and Saints of Christ (Colored)	101	94	3,311	.....	.....	.....
Churches of God (Winebrenner)	407	456	26,372	d14	d69	d2,300
Churches of God, Gen. Assembly	923	666	21,076	160	113	2,828
Churches of the Living God (Colored), 3 Bodies	125	130	3,000	d75	d35	d1,000
Churches of the New Jerusalem, 2 Bodies	111	106	7,879	d17	d33	d1,521
Communitistic Societies, 2 Bodies	.....	13	1,784	.....	d6	d117
Congregational Churches (a) ..	5,761	5,824	848,318	d20	d49	10,047
Disciples of Christ, 2 Bodies .	8,365	14,167	1,552,713	156	d234	32,998
Evangelical Church	1,591	2,392	217,189	3	d54	3,525
Evangelistic, 15 Bodies	444	207	13,933	.....	.....	.....
Evangelical Protestant	34	37	17,962	.....	.....	.....
Evangelical Synod	1,152	1,330	290,782	16	5	15,922
Free Christian Zion (Colored)	29	35	6,225	.....	.....	.....
Friends, 4 Bodies	1,374	1,013	118,083	28	d1	692
Jewish Congregations	721	1,901	357,135	.....	.....	.....
Latter-Day Saints, 2 Bodies ..	8,690	1,721	587,570	552	.....	d131
Lutheran, 18 Bodies	10,065	14,110	2,443,016	195	139	58,839
Scandinavians, 3 Bodies	536	437	36,802	.....	.....	.....
Mennonites, 12 Bodies	1,610	969	85,032	d141	13	2,479
Methodists, 15 Bodies	45,263	63,306	8,270,704	1,308	23	269,198
Moravians, 2 Bodies	147	156	25,254	d4	10	1,509
Nonsectarian Bible Faith Churches	51	61	3,189	3	.....	243
Pentecostal, 4 Bodies	3,002	1,815	64,221	431	39	2,059
Presbyterian, 9 Bodies	14,320	15,653	2,401,267	45	d165	53,122
Protestant Episcopal, 2 Bodies	5,777	7,819	1,129,613	d24	d136	36,808
Reformed, 3 Bodies	2,250	2,713	522,161	28	d3	11,256
Salvation Army	3,940	1,262	52,291	212	145	6,322
American Rescue Workers	290	90	3,526	290	90	3,526
Schwenkfelders	6	7	1,377	.....	.....	41
Social Brethren	10	19	950	.....	.....	.....
Society for Ethical Culture ..	11	7	3,210	.....	.....	.....
Spiritualists	500	600	50,000	.....	.....	.....
Temple Society	2	2	260	.....	.....	.....
Unitarians (e)	492	448	71,110	d3	42	.....
United Brethren, 2 Bodies	2,209	3,627	385,861	62	d149	9,679
Universalists (g)	620	850	59,650	.....	.....	.....
Independent Congregations ..	267	879	48,673	.....	.....	.....
Grand Total in 1922	202,681	238,681	44,663,684	4,238	2,558	948,347
Grand Total in 1921	198,443	236,123	43,715,337	4,396	4,953	1,013,296

(a) Estimated increases for 1922 based on average gain of three years. (c) Census of 1916. (d) Decrease. (e) Canvass of denomination not yet complete. Constituents, 108,560. (g) Returns new canvass incomplete.

the Protestant Episcopal Church of 136, the United Brethren of 149, the Reformed group of 3, the Disciples of Christ of 234, the Methodist Episcopal Church of 169, while the total gain of the whole Methodist group is only 23.

The percentages of gain in communicants is illuminating. The largest is 6 per cent among the Moravians and the smallest gain is six-tenths among Roman Catholics. A loss is reported among communistic bodies and the Mormons (Latter Day Saints). These figures relate only to numbers—there is no way of showing spiritual conditions by statistics.

AMERICAN CHRISTIANS' RESPONSIBILITY IN EUROPE

IT is becoming more and more evident that the world is a unit. Germs may be isolated for scientific purposes, but germs do not remain isolated. Individuals may be placed in solitary confinement for the good of society, but normally men live in communities. Hermit nations have been known in the past but have not been able to keep their ports sealed. Churches and Christians cannot live normally if they attempt to ignore their obligations to mankind, near and far. Disciples of Christ, by whatever name they are called, should be united in their warfare against sin and all things that are anti-Christian, whether these are American, European, African or Asiatic.

European Protestant Christians have, in the past, lived their own lives and have done their own work without much reference to America. Now, however, when the war has left Europe bleeding and impoverished, it is time for America to show Christian sympathy and to help in reconstruction. This is more and more being recognized and various American denominational organizations are giving financial and other help to European Churches in their reconstruction work and in the support of their missionary activities. The French and Belgian Churches need help, as do the Waldensians of Italy and the Protestants of Czecho-Slovakia, Poland and other countries. The foreign missionary work of the European societies has greatly suffered because of the war and Switzerland, Germany and France have carried it on only by great sacrifices.

Following the investigation of the Federal Council "Commission on the Relations with Religious Bodies in Europe," an agreement was made with the Swiss Federation of Churches to set up a Federation of European Protestant Churches through which relief work could be carried on. To do this efficiently will call for about six thousand dollars for the coming year, and a recent conference decided that American Protestantism ought to give practical evidence of its greater desire for closer cooperation among European Protestantism by contributing two-thirds of the budget for the coming year.

The Federation is planning to secure accurate information concerning the condition of the Protestant Churches of Europe, especially in central and southeastern Europe—the effects of the war upon regular church life—church attendance, church membership, church revenues for all purposes, pastoral support, church buildings, orphanages, homes for aged, hospitals, schools, colleges, theological seminaries, home and foreign missions? In some countries the relation between Church and State has been so changed that it is necessary to establish a new basis of church membership and a new system of support for all forms of church work, and this at a time of great upheaval in political, commercial and social life.

“The Church, thrown upon its own resources,” says Bishop James Cannon, Jr., “may be stimulated to develop a system of self-support free from state dictation or control, and be far stronger than before, because it will be the recognized activity of the loyal followers of Christ. But the period of transition is critical, and the wisest, most devoted leadership may fail in the face of the tremendous obstacles which confront all constructive efforts in Europe today. It may be true that the conditions today are the natural results of the evil courses of yesterday. The important question today is, How can American Protestantism help European Protestantism to stand upon its feet and to fulfil its mission?”

Though America may refuse to enter the League of Nations, American Churches cannot afford to hold aloof from taking their full responsibility in the family of God. The call to the American Churches to evangelize Asia and Africa is no more urgent today than is the call to go to the help of our fellow Christians in Europe in this hour, not only of their extremity, but also of their opportunity.

THE PRESENT CRISIS IN AFRICA

AFRICA is a continent of tremendous distances and many diverse peoples. There are, however, certain problems that relate to the whole, such as the progress of Islam, the relation to European governments, commercial development, education and Christian evangelism.

Equatorial and West Africa are now passing through a serious crisis—social, political, economic and religious—according to M. Elie Allegret, director of the Paris Evangelical Missionary Society, in the *International Review of Missions* for April. Everything is in a state of ferment in this continent which was formerly a sleeping giant. Contacts with European civilization have not only brought a critical spirit, new ideas, new methods and new highways of life and thought, but have introduced alcohol, firearms, epidemics and new vices. Material progress has deceived many superficial observers. The war, to thousands of Africans, lessened respect to Europe and for the white men who fight each other and for the

white women who minister to men's vices. The Pan-African movement, introduced by Negroes from America, and the Bolshevist tracts scattered along the coast have given the Africans new conceptions of their own importance and have made them less willing to follow the white man's lead.

"From the social point of view," says M. Allegret, "everything in Africa is disintegrated, the old framework of the family and of the tribe hardly exists any longer; all the old organization has crumbled. The native family life is weakened. In its enfeebled state, the ancestor, its head, is bereft of authority, and in the future, native political authority will destroy that of the family. The emancipated natives constitute themselves into unorganized groups which are not coordinated nor sustained by any tradition of race, nor by recognized custom, nor by any discipline, and to which only the force of our occupation can lend an appearance of order."

The moral crisis is seen in the new spirit of acquisitiveness in the Africans, and in the new vices acquired. A smattering of knowledge, without the stability of Christian character, has put new weapons into their hands, as though a man were given charge of a locomotive without knowledge of how to control it. The African has ability and great possibilities if he is trained not only in mind and body as to his relation to the material things but in reason and conscience as to his relation to God and his fellowmen.

The root of the matter is the religious crisis, according to M. Allegret. When the Africans are set free from their old religious moorings, they must drift on the rocks unless they are given a right goal, a new chart and new power. In many places there are unsuccessful attempts to return to ancient paganism with its secret societies, fetishes and heathen rites. Islam has taken advantage of the unrest to give the people a substitute for the true religion in thought and life. But Islam fails to produce real progress, industry, improvement in the status of woman or the proper development of children. Islam is a menace in Africa that can only be dispelled by the work of evangelical missions.

There are obstacles to mission work both in the failures of the Church at home and in the attitude of those on the field. The Church is attempting to conduct the greatest possible campaign with inadequate forces and equipment, with too little of sacrifice. Enemies on the field have also misled the Africans. Some are crying out, "Africa must be developed by Africans—do not listen to the whites." These leaders wish to establish African laws and customs, including an African Church, even if it is full of superstitions, polygamy, witchcraft and other evils.

"What is needed to liberate and elevate Africans," says M. Allegret, "is regenerated men, the bearers of a new life....The

hour has struck when it is imperative that at all costs the Gospel of Christ should be given to Africa." All well wishers for the blacks are increasingly recognizing this need and even merchants and European officials. The report of the Belgian Colonial Congress says:

"Hand in hand with the raising of the material and intellectual standards of the Negro must go a corresponding raising of the standard of morals, otherwise we run the risk of crude, unregulated work which will not stand the test of time. This is not the least laborious nor the least delicate part of our task, for it is a question of raising the soul of the Negro from the depths where it has been in captivity for centuries and of leading it to the heights to breathe a life-giving air. To speak more plainly, it is a question of inculcating in him a new code of morals....Moral improvement ought therefore to be one of the main concerns of those who educate the black races....The Christian religion is the religion which must serve as the basis of the black man's moral education....Our conclusions should be clearly stated. They are these: provided liberty is guaranteed everybody, official instruction should be Christian in character."

There are, fortunately, signs of religious awakening in various parts of Africa and these need guidance. From the Gold Coast, the Cameroons, Angola, the Congo, Nyasaland and elsewhere come reports of earnest seeking after the Way of God. "Prophets" appear and sometimes lead the people to destroy their fetishes and discard their pagan customs but cannot lead them into the full light of the Gospel. In the Gold Coast, a "prophet" called Harris gathered a following of over 100,000 persons and similar movements have been reported from the Congo. The danger is that a religion will be developed without high moral standards of life, mental education without spiritual insight, and religious fervor without self-control.

The evangelical forces in Africa should be strengthened. They should perfect their methods and work together more harmoniously. Missionary conferences have already produced some good results. Further agreement and cooperation is needed with emphasis on the essential matters of faith in Christ and loyalty to His teachings and room for differences of viewpoint as to non-essential details of belief and methods.

Africa is calling for the best that America and Europe can give—not what they have discovered or manufactured but that which has been revealed to them from above, the full and free Gospel of Jesus Christ, the Son of God, given in love and in the power of the Spirit of God.

THE Y. M. C. A. AND THE CHURCHES

SOME reports of the Convention of the International Young Men's Christian Association held in Atlantic City (November 14th to 19th) have implied that the Association adopted resolutions which would practically sever its connection with evangelical Churches. This is a wrong interpretation of the action taken in relation to membership in the Association and eligibility to boards of directors. What was done was to pass a resolution permitting any Association to admit to its Board of Managers men (not to exceed in number ten per cent.) who are members of the Association but not of the Churches eligible to membership in the Federal Council of Churches of Christ in America. These men must accept the so-called "Paris Basis" (1855) signifying their sympathy with the purpose of the Association "to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom amongst young men." This is adopted as an alternative to the so-called "Portland Basis" (1869) which requires that all members of boards of directors shall be members of evangelical Churches.

There is no evident lack of loyalty to Christ or to His Church in the resolution adopted at Atlantic City. All the members of that convention are members of evangelical Churches and most of them are active workers in those Churches. There may be very little change in the standard requirements for membership in Associations and on Boards. The Portland Basis may still be followed by those who prefer it, but the Paris Basis is offered as an alternative.

Whereas the movement for a broader membership basis has generally been supposed to look toward the admission of some who do not accept the deity of Christ, the real purpose is to make it possible for some Associations (notably Railroad Y. M. C. A.s) to admit Roman Catholics and possibly Christian Scientists, Universalists and others hitherto not included. The practical effect of this resolution will be to place in the hands of local Associations, rather than in those of evangelical Churches, the interpretation and application of the rule for membership. There is great need to safeguard the Association from the inclination to give a voice in its management to men who, although of high character, good standing in the community and financial supporters of the Association, nevertheless are not wholly loyal to the claims and teachings of Jesus Christ as recorded in the New Testament.

The Young Men's Christian Association at Atlantic City also followed a similar action taken by the Young Women three years ago when they decided to admit to voting membership in their College Associations those who are not members of evangelical Churches. It was stated that this action was demanded by College Associations

which hold that it will enable them to do a larger work among students. The stipulations of the College Association program are thus stated:

“To lead students to faith in God through Jesus Christ.

“To lead them into membership and service in the Christian Church.

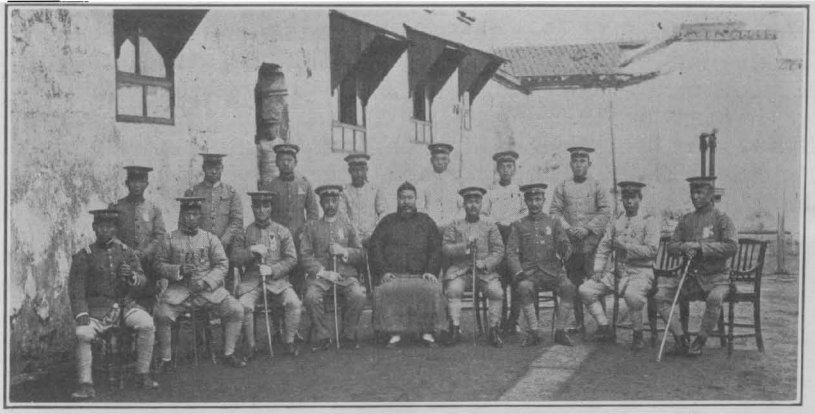
“To promote their growth in Christian faith, especially through the study of the Bible and prayer.

“To influence them to join in united effort with all Christians to make the will of Christ effective in human society and extend the kingdom of God throughout the world.”

The commission declared that this change of basis had been most strongly urged by those student Associations which are most successful in developing devout and powerful spiritual character. It was not, they affirmed solemnly, a step toward laxity but a step toward reality.

Another action taken at Atlantic City followed the report of the Commission on Approach to the Churches presented by Dr. William Horace Day, of Bridgeport, Connecticut. This report made clear the basic principles of cooperation between the Association and the Churches—first the supremacy of Christ, and second, the primacy of the Church. At the same time, while advocating close relationship with the Church, it declared in favor of the entire independence of the Association from any ecclesiastical control. The duty of the Churches is to sustain and give counsel in the work and the duty of the Association is to endeavor to lead men and boys to become true disciples of Christ and useful members of His Church. The International Committee was authorized to invite each denomination to appoint a member of a general counseling committee and to designate a standing committee on the Y. M. C. A. to confer with representatives of the International Committee on matters of mutual concern.

The Convention, which represented a membership of about 1,000,000 men and boys in the United States, also voted for an enlarged program of religious work with more spiritual emphasis and evangelistic ideals. It adopted resolutions for more extended work in behalf of colored men and boys, for continued service in war-torn areas in Europe, for the enforcement of prohibition laws, in favor of governmental help for the persecuted Christian minorities in the Near East, and for more adequate steps to promote industrial justice and international peace.



GENERAL FENG (center) AND FIFTEEN CHRISTIAN OFFICERS IN HIS ARMY

These first officers to be baptized were admitted to the Presbyterian Church, Changteh, Hunan, Nov., 1918. Another fifteen were admitted in Dec., 1918.

Feng Yu-shiang, A Christian General

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding the Ropes," "The Transformation of Hawaii," Etc.

GENERAL FENG is a remarkable man. Four years ago he was almost unknown, even in China. Now, after being governor of two great provinces, first Shensi and then Honan, he is Inspecting General of the Chinese Army with 30,000 men under him and many think that he will be the next president of China.

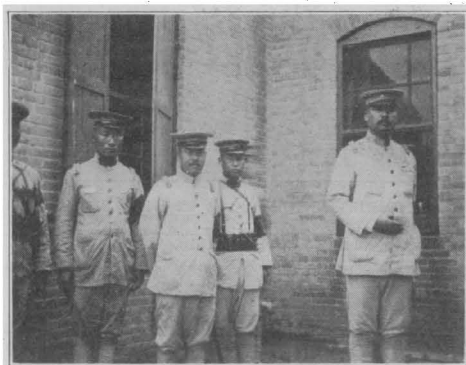
He is described as a man of impressive appearance, over six feet tall, powerful in build and every inch a soldier. "His face is grave and dignified," says Dr. Sherwood Eddy, "but full of charm especially when it lights up with strong emotion or kindles with his keen sense of humor. He seems to unite the stern discipline of Oliver Cromwell with the mystical devotion of Chinese Gordon and the Christian character and quiet dignity of Stonewall Jackson."

Feng Yu-shiang was born in 1880 in a little village in the province of Anhwei, eastern China. The family was poor and the boy grew up in ignorance. About the year 1897 he enlisted in the army and while a raw recruit in Paotingfu first came in contact with Christianity. But he hated it, for he heard stories about missionaries digging out the eyes of children in their hospitals to concoct a mysterious liquid for sending telegrams, and he believed them.

Whenever he could he made trouble for the missionaries. Once when he overheard a missionary preaching from the text, "If any man take away thy coat, let him have thy cloak also," he started off with his table to see if the preacher meant what he said. During an

epidemic of cholera when the soldiers were sent through the city shooting into the air to frighten away the cholera demons, he fired his shots at the sign-board of the American Presbyterian Mission.

But in July, 1900, Feng saw Christianity in a new light. The Boxers were doing their deadly work in Paotingfu and had gone to the mission of the American Board (Congregational) bent on murdering the missionaries and the Chinese Christians who had taken



GENERAL FENG AND TWO OF HIS OFFICERS

refuge with them. They were hacking at the massive wooden gate when suddenly it swung open and Mary Morrill, one of the missionaries, came out alone. The mob was awe-struck and listened in silence while she told them that the missionaries were their friends and reminded them of what they had done for their people. But the mob insisted that they were enemies and they must kill them.

"Then," she said calmly, "let me die for the others. Here am I; slay me but spare my friends."

Something like a wave of pity swept over the mob and one by one they shuffled off. Later, however, they returned and took Mary Morrill to a temple where she was kept over night and was then taken out and beheaded.

In the providence of God, young Feng was a witness of it all. The soldiers were ordered to follow the Boxers around and make a show of protecting the foreigners *but not to interfere*. As he stood opposite the gate of the mission and saw Mary Morrill come out and offer to die for her friends, a deep impression was made on the young soldier and a seed was planted in his heart that, after many years, came to full fruition.

Later when his regiment was in Peking, Feng suffered from a bad ulcer and went to two different Chinese doctors. Each wanted \$60 to treat him so he went to a missionary doctor who made no charge, but said, "I want you to remember that God in heaven loves you and sent me to cure you." Some time after this, when Feng was in Manchuria, he went to another missionary doctor to be inoculated for the plague. Again there was no charge, and the doctor said much the same thing to him as the doctor in Peking. These two experiences opened Feng's heart still wider to the Gospel.

In 1912 the real turning point came in his life. John R. Mott and Sherwood Eddy came to Peking for an evangelistic campaign

and Feng went to the meetings. Through an address by Doctor Mott he found Christ and after attending a Bible class taught by Pastor Liu of the Wesleyan Mission, he was baptized and joined a Methodist Church. He was now a Major with 500 men under him and at once began trying to win them to Christ.

While in the Bible class, preparing for baptism, he passed through a time of testing. His older brother "turned bad," and



Courtesy of *The Literary Digest*

A RECENT PORTRAIT OF GENERAL FENG
(The General Gordon of China)

putting away his wife married another woman. This angered Feng and he vowed vengeance, whereupon his brother sent him a defiant letter challenging him to fight. But that day the lesson in the Bible class was on the text, "Vengeance is mine, I will repay, saith the Lord." This led Feng to the determination to try to win his brother and instead of fighting he sent a present of money with the promise of more if it was needed. This touched his brother so deeply that he put away the evil woman and took back his lawful wife.

Before his conversion Feng had a bad temper and he frequently struck his men on the parade ground. His wife, Feng Tai Tai, also had to submit to ill treatment. Now, however, Feng's bad temper is gone. He is a strict disciplinarian but his men adore him and his

wife testifies that since his conversion he has never spoken an unkind word to her.

In 1918, when the clash came between North and South China, Feng won his first fame. He had been promoted to be a Brigadier-General and had a command in the province of Sze-chwan. In a conflict with the Southern army he had run short of ammunition and was forced to retreat. But he soon returned with fresh supplies, renewed the attack, smashed the only bridge over the river and forced the Southerners to surrender. Then he disarmed the enemy forces, and disbanded them, giving to each officer \$10 and to each private \$5 to enable them to return home without looting. This amazing method of dealing with a defeated foe was reported far and wide and was a great advertisement for Christianity.

In June, 1918, the city of Changteh, Hunan, fell into the hands of the Southern army and Feng was sent to retake it. He first suc-

ceeded in occupying strategic positions and then sent word to the Southern commander by two missionaries: "I have orders to take this city and I will take it. You just leave and go south to avoid loss of life." The hint was taken and Feng entered the city in triumph, winning the victory without bloodshed.

The city was in a sad plight. It had been occupied by several different armies in turn and had been at the mercy of cruel and licentious troops that had roamed about the streets with fixed bayonets, looting the shops and abusing the people. Shops and factories had been closed for months and there was a general air of destitution and despair. But Feng soon changed all this. He ordered the shops and factories to be reopened at once and in an incredibly short time the city took on an air of peace and prosperity that was in sharp contrast with its former condition. When the people found the soldiers coming to their shops as *paying* customers and treating them civilly, they could scarcely believe it.

Here at Changteh General Feng worked out the famous Puritan program that has made his army a regenerating force wherever it has been stationed. Here too he prepared his famous little manual, "The Spirit of the Soldier," which all of his men are required to memorize. It contains the rudiments of military training and quite a little Christian teaching as well as many illustrations drawn from the lives of such famous Christian military leaders as Oliver Cromwell and General Gordon.

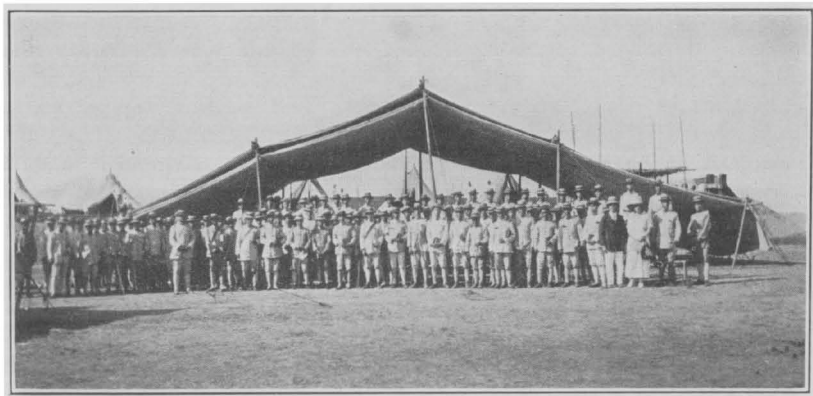
As General Feng was stationed in Changteh for two years and had unrestricted authority over a large military district, he was able to work out his plans without interference. The first thing on his program was a "house-cleaning" so thorough that, as an English visitor says, "Changteh became a living miracle—a Chinese city that is the cleanest in the world!" Gambling and opium dens were closed, all prostitutes were ordered to leave in three days, and theaters were transformed into preaching-places and schools. Bible texts and moral precepts were also painted in large Chinese characters on the walls of every available place in city and camp to do their silent preaching to people of all classes.

After the city had undergone its wonderful purifying, it is said even a Chinese woman could walk from one end of it to the other with perfect safety either night or day—an almost unheard of thing in any city, either Occidental or Oriental, with a camp of nearly 10,000 soldiers near by.

The General is a great enemy of dirt and in the military camp everything was kept in perfect order. The beds were spotless and guns, bayonets and buckles were kept well polished. Every man had his own mosquito net, individual drinking cup and toothbrush, besides a Bible and hymn book. Loafing on the streets, smoking, drinking, gambling and the use of profane language were strictly

prohibited. While the General's rule over his men is very strict it is so combined with love that they admire him for it and look upon him as a father. He calls them his boys.

General Feng believes in work as a great character builder and one secret of his success is that he keeps his men busy. Something is provided for almost every hour in the day. Besides the military drills there are athletic exercises in which prizes are offered, and schools are conducted with regular courses of study. In the camp at Changteh there were factories equipped with knitting machines for knitting socks for the army; sewing machines for making uniforms; and looms for weaving cloth. The older men are taught useful trades so that they may earn an honest living when they leave



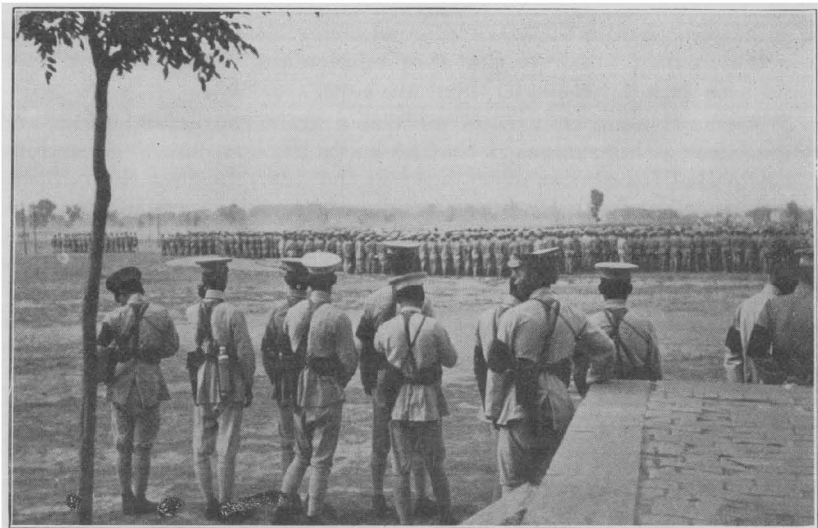
GENERAL FENG'S COMMISSIONED OFFICERS ASSEMBLED FOR BIBLE STUDY

Mr. Charles G. Trumbull of Philadelphia, Editor of *The Sunday School Times*, gave the Bible lesson and Rev. Jonathan Goforth, a missionary, interpreted

the army and not resort to brigandage as is the custom in the case of many Chinese veterans. In everything the General sets an example to his men. Every day he gives definite time to study and works for an hour in the shops.

At the same time evangelistic work was being carried on in the camp. Religious services were held at regular times during the day and the men were encouraged to read their Bibles and to pray. The singing of Christian hymns was a great feature of the work both in camp and on the march, "Onward, Christian Soldiers," and "O Come to My Heart, Lord Jesus," being the favorites. "To hear a company of soldiers sing 'Onward, Christian Soldiers' as they march through the streets, is inspiring at any time," wrote one of the missionaries, "but when the soldiers are Chinese and the city is in the interior of China, it gives one a feeling of surprise and pleasure."

Many of his soldiers were already Christians but Feng craved



GENERAL FENG'S SOLDIERS—TWENTY THOUSAND STRONG—GATHERING TO PRAY FOR RAIN

them all for Christ. So he invited the missionaries in Changteh and special speakers from outside to come and hold meetings and Bible classes. Among others Doctor and Mrs. Jonathan Goforth came and the Rev. Shen Wen-ch'ing of the Wesleyan Mission in Peking. To all he gave the same admonition: "I do not want you to speak of patriotism or morality but of salvation through the Lord Jesus Christ."

As a result of all this seed-sowing, conversions were constantly taking place in the camp. The General himself is a fine speaker and has great power in public prayer. He is very patriotic and longs intensely for the redemption of China. Once when praying for his country he broke down and sobbed like a child and officers and men all over the room wept with him.

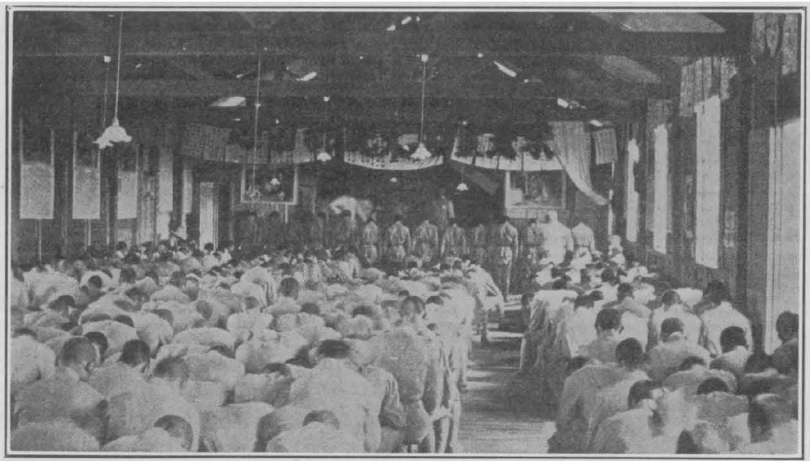
While at Changteh General Feng passed through a sad experience that greatly deepened his spiritual life. This was the tragic death of his friend, Doctor Logan, who had charge of the Presbyterian Hospital and was much loved by the Chinese. In December, 1919, the General asked him to make a call on a relative of his wife who was ill at his house. The man was mentally unbalanced and shot the doctor while being examined. He died in a few hours and the General was heart-broken.

A few days later when he called on Mrs. Logan to express his sympathy, she noticed that his long, black, silky mustache was gone. When she asked him about it he said that the doctor's death had been a great shock to him and he could not shake off the feeling that

it had happened because he himself was not right with God. So after laying bare his heart before God he had rededicated himself to His service and in token of this had shaved off his mustache.

In the summer of 1920 all Northern troops were forced to leave Hunan and Feng withdrew from Changteh. One of his last acts was the public burning of 106,167 ounces of opium (worth \$10 an ounce at Hankow) which his men had captured during their two-years' stay. The people were sorry to see the army go and in appreciation of their services the city officials gave each of the 10,000 men a medal.

The withdrawal from Hunan was accomplished without the loss of a life or a pound of baggage. This seemed a miracle for the army



A BAPTISMAL SERVICE FOR OVER 950 CHINESE SOLDIERS

At Sinyangchow, Honan, in May 1921, the Y. M. C. A. hut was filled three times over, the men going forward for baptism in groups of about twenty. Rev. Jonathan Goforth officiated

was hemmed in on three sides by hostile forces. The men attributed it to prayer and said: "Are we not the soldiers of the living God? Did He not keep the enemy from attacking us?"

After several months in camp near Hankow, General Feng was ordered to Sinyangchow, an army center in southern Honan. Here he put on the same program of reform as at Changteh. At first there was some opposition when the 300 prostitutes of the city were ordered to leave. The city officials begged him to let half of them stay, but his answer was, "Not even one!"

Sinyangchow was notorious, even among Chinese cities, for its bad streets and roads, but Feng put his men at work on them and soon they were among the best in the province. He also drained the filthy ponds around the city and for these and other public services, Sinyangchow was decorated during the Chinese New Year's holidays,

in his honor. Almost every house displayed a scroll praising the Christian General and his army.

The stay at Sinyangchow was a time of great blessing. A Y. M. C. A. hut, called the Logan Memorial in honor of the dead doctor, was erected for the use of the soldiers and Pastor Shen who had been with the army both in Changteh and Hankow, came from Peking to hold a series of meetings. On the last day of his stay he baptized 600 men, all of whom had been prepared by long courses of Bible study.

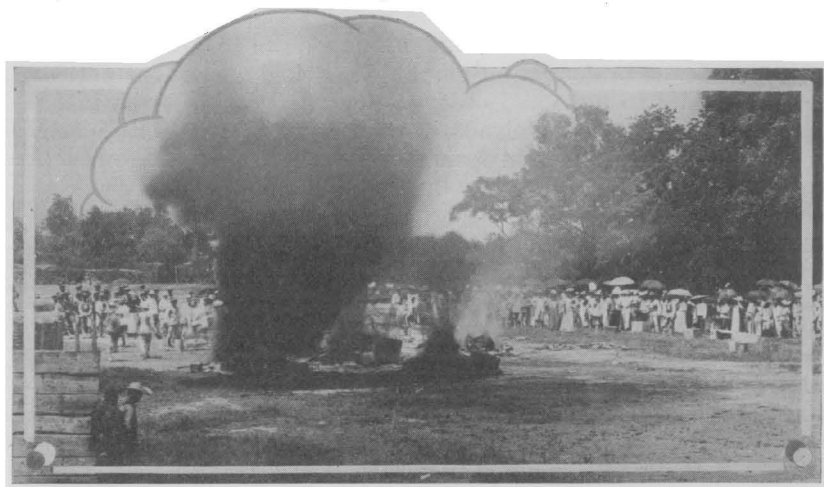
Early in May, 1921, Doctor Goforth arrived for a stay of fifteen days. Six meetings were held every day beginning at 7 a. m. and the interest was very great. On the last day, Sunday, May 22d, a series of baptismal and communion services was held in Logan Hut at which 960 men were baptized and 4,606 sat down at the Lord's Table. The meetings began at sunrise and ended at sunset, and as the hut only seated about 400, the men attended in relays. As group after group marched through the city streets and out half a mile to the hut, at intervals during the day, in smart military style yet with very deep reverence, the city folk looked on and marveled.

"It was perhaps the greatest 'Day of the Lord' China has ever seen," say Doctor Goforth, "but there are greater days ahead if the Lord tarry. It looks as though the whole army would turn into a preaching band. The General himself, four of his Colonels and one Major say they are pressed by the Spirit to give up the army and go to preaching."

Shortly after this General Feng was ordered to Shensi where General Yen had been appointed Governor in place of Governor Ch'en who had disobeyed orders from Peking. Ch'en was making a stubborn resistance, but on July 7, 1921, after several hot battles near Sianfu, General Yen entered the city followed by General Feng and his men wearing the medals that had been given them in Changteh. There was no looting such as is customary when a victorious army enters a city, but in the evening the soldiers were heard singing hymns in their camp.

Most of those wounded in the battles were brought into Sianfu. Feng sent word to Doctor Broomhall of the China Inland Mission that he would be glad if his men could be cared for in the mission hospital until his own base hospital was ready. Soon the wards were filled with Christian men who sang hymns and took a keen interest in the services. Presently the General himself came to see them. As he entered the wards they struggled to salute but he forbade it and went from bed to bed patting them affectionately and showing great concern over their suffering.

The missionaries in Sianfu gave General Feng an enthusiastic welcome. On the first Sunday there was a parade service at which one of the missionaries preached, five colonels prayed and the sing-



By courtesy of *All the World*

GENERAL FENG BURNING 106,067 OUNCES OF OPIUM CAPTURED AT CHANGTEH

ing was wonderful. "It was enough to make the old missionaries weep tears of joy," says one of them. "Twenty years ago there was hardly a Christian in the city and now there are thousands praising God."

Later in the week there was a reception given by the four missions of the city in a large church near the West Gate. "General Feng came in, magnificent and calm, head and shoulders above his people," wrote Mrs. Broomhall. "He was followed by—oh, dear people, can you believe it?—his staff, five military men in full uniform *with sweet Christian faces and Bibles under their arms!*"

Then came a tragedy. After seven weeks in office, Governor Yen found his task too heavy for him and committed suicide by taking an overdose of opium. This made Feng acting *tuchun* or military governor of the province and the missionaries began praying that he might be continued in the office. In September, 1921, a telegram finally came from Peking announcing his appointment and General Feng became Governor Feng—the first Christian governor of China.

It was a great honor and there was general rejoicing among Christians all over China. But it was a hard place to fill, for conditions were bad in Shensi. But Feng took up his task as from God and was soon carrying out his program of reform in a way that amazed both Chinese and foreigners. One of his first official acts was the clearing out of a whole street of officially recognized brothels that were a fruitful source of revenue to the police. It was a daring thing to do, but Feng knows no fear when there is a wrong to be righted.

In the spring of 1922 an emergency call took Feng away from Shensi. Governor Chang Tso-lin of Manchuria, an ex-bandit sus-

pected of being in league with Japan, came down to Peking and the government was in danger. General Wu Pei-fu, an ardent patriot, challenged him to fight and ordered General Feng to come in hot haste to his aid. This involved a forced march of 200 miles, mostly on foot, but Feng arrived in record time. There was a hard-fought battle near Peking and Wu was losing; but Feng made a flank attack that saved the day. This brought him into great prominence. General Wu gave him unstinted praise and so did the press despatches. *The New York Times* and other papers hailed the "Christian General" as a victor and *The Literary Digest* told the story and printed his picture.

But Feng gave the glory to God. Before the battle the officers held a prayer-meeting and one of them prayed that if it were possible they might be saved from fighting and killing their fellows; but if not, that they might do it *without hate in their hearts*. They went into the battle singing "Onward, Christian Soldiers," and God gave them the victory.

The scene next shifts to Honan where the corrupt governor, Chao Ti, while professing friendship for Feng and Wu, made a treacherous attack upon a detachment of Feng's forces who were guarding the railway junction at Chengchow. They were outnumbered ten to one but the result was a victory that drove the traitor into exile. It seemed a miracle and again Feng and his men thanked God. But the victory had been won at great cost. Many of Feng's beloved boys had laid down their lives for China and many more had been wounded.

General Feng was now made governor of Honan and ruler of its 35,000,000 people—one-third as many as in the United States. Conditions were (and are still) very bad in the province. It is overrun with bandits and life and property are not safe. The task was heavy, but as in Shensi, Feng took it as from God and soon his regular program of evangelism and social reform was in progress. On June 9, 1922, there was general rejoicing all over Christendom when the press despatches announced that he had issued an edict prohibiting foot-binding throughout the province.

Kaifeng, the capital, was thoroughly cleaned up. Within a few days after he came into power, soldiers were busy plastering and whitewashing the massive walls of the great gateway and painting them over with Bible texts and moral maxims from Confucius. Soon the whole city was adorned with mottoes and pictures in color setting forth the evils of gambling, drinking, opium smoking and other bad habits. Whichever way one looked crowds might be seen studying them and taking in their teachings.

In China the governors of provinces rank next to the emperor or president, and live in almost regal style. But Governor Feng lives very simply. He always wears the same cheap cotton cloth as his

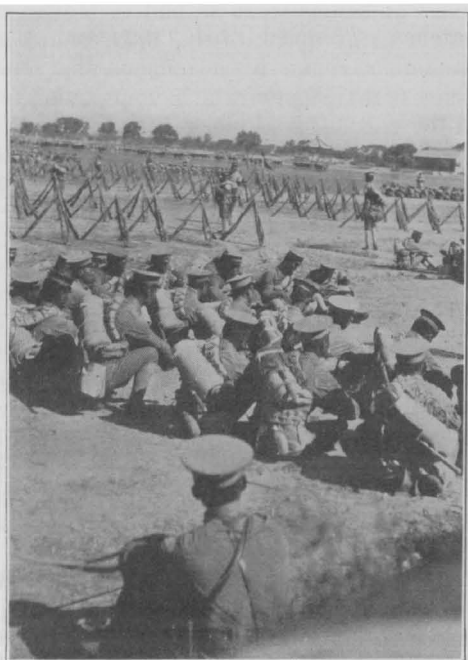
men and, save for the band on his cap, the ribbons on his breast and his outstanding personality, there is little to distinguish him from them. In Honan the former governor had used up all the taxes and money was scarce. So Governor Feng instituted a campaign against luxuries, setting the example himself. He keeps a motor car to use for visiting officials, but rarely uses it himself. He goes on foot or rides a bicycle.

The story is told that when the city officials called on him in their lovely silks and satins he apologized to them and said that his place was not fit for such grand clothing and that the seats were so dirty he could not ask them to sit down! The seats were clean, of course, but the visitors took the hint and next time came in cotton clothing.

Another story says that one day when he was caught mopping a floor, his staff remonstrated. They said such work was beneath the dignity of a man who was both a general and a governor and quoted Confucius to prove it. "But what does Christ say?" he asked. "Find me a text in the New Testament on the subject." They went off but were soon back with the text, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This settled it and they had to acknowledge that their leader was right.

General Feng makes constant use of prayer. That spring there had been a long dry spell and the crops were in danger. So he set apart three days for fasting and prayer. All the missions in the city were asked to pray for rain in their own churches on Sunday and Monday, June 25 and 26, 1922, and a great mass meeting for prayer was held on the parade ground on Tuesday, June 27, beginning at six in the morning. About 10,000 soldiers were present besides a large company of missionaries and Chinese Christians from the city.

It was a wonderful meeting. One of the officers led it and the



Courtesy of the *Missionary Tidings*
GENERAL FENG'S ARMY AT PRAYER

Governor himself made the closing prayer. In a clear, strong voice that could be heard by all, he prayed that if God were withholding His mercy because of sin, He would let the punishment fall on him and not on the poor ignorant people. The tears were streaming down his cheeks at the close and many said they had never heard such a prayer. *In exactly two hours there was a refreshing shower and two days later more rain fell.*

Conditions were so bad in Honan that Feng felt the need of a larger army and in July, 1922, issued a call for recruits. With his famous division as a nucleus, he now formed a well-disciplined army of 20,000 men which commands the respect of military men and is the cleanest and most Christian in the world. There is no drinking, no smoking, no profanity, no idling and most of the officers and a majority of the men are active Christians. New recruits are always invited to a Bible class and are taught to sing hymns. No pressure is brought to bear to make them become Christians but some of them were heard to say that they might as well *be* Christians for they had to *act* like Christians any way!

After being governor of Honan for about six months, General Feng was made Inspector General of the Chinese Army and was ordered to proceed to Peking. The great mass of the people petitioned to have him remain as their governor, but this was refused and by the middle of November, 1922, Feng and his army were gone.

"No evangelists ever went to their tasks with more uplifted souls than these men left for Peking to witness for Christ," says Doctor E. Stanley Jones who was in Kaifeng with Doctor Sherwood Eddy holding meetings shortly before they left.

Some of General Feng's friends fear that he and his army have been sent to Peking to starve them out. They had not been paid for months and in Peking would have no provincial resources to draw on. It is said that he is allowed \$50,000 a month for expenses, but this would not be sufficient for the 30,000 men under him now. The General himself wonders if they are going to take his army from him. If such a calamity should happen it might release hundreds of spirit-filled men to preach the Gospel in China, and perhaps prove a blessing in disguise.

The next chapter in this wonderful story will be awaited with interest. What it will be is known only to God. In the meantime there should be much prayer for this Christian General and his Christian army in China.

“Siam, the Last Stand of Buddhism”

BY REV. JOHN NELSON MILLS, D.D.

IN one of his sermons to the Wild Tigers, delivered in 1914, his Majesty, Somdet Phra Paramendr Maha Vajiravudh, declared that Siam is the last stand of Buddhism.

In Japan the popular form of Buddhism has practically become Unitarianism. In India and Ceylon Buddhism is more or less mixed with Hinduism and Mohammedanism. But in Siam it has full sway, and possesses an almost universal hold upon the people.

The present-day Buddhism of Siam may not be in its original form. Buddha taught that there is no God, and hence no place for prayer; but the Buddhists of Siam pray.

Buddha taught that there is no personal future life, hence no need for works of merit to obtain a better place in a future state. But the Siamese devote much time and spend large sums of money “making merit.” They build temples, they refurbish old temples, they support priests, they give alms to the poor, they even make presents to missionaries in order that they may lay up treasures in heaven or its equivalent.

Buddha denied that there are such things as evil spirits, but practically every Buddhist in Siam is an animist. The Laos of North Siam are more animists than they are Buddhists. Nearly every house in North Siam has its spirit box, to receive offerings of food and where incense sticks are burned. Even many Buddhist temples have them. This belief in evil spirits gives an opportunity to the missionary to deliver his message that would not otherwise be possible. He can tell these spirit worshipers that Jesus Christ came into the world expressly to cast out evil spirits and to deliver His people from fear. That the Gospel has spread so rapidly among the Laos is doubtless due, to some extent at least, to this fact.

But notwithstanding this all-prevailing influence of Buddhism in Siam, the King has felt called upon to sound the alarm and to announce publicly that if Buddhism disappears from Siam its last stronghold has been taken. There are 180,000 Buddhist priests in Siam, or one to every forty-three of the population, one to every twenty of the male adults. (We have only one Christian missionary for every 100,000 of the population.) Bangkok alone has 390 Buddhist temples; Petchaburi, not a large city, has ninety-nine. Priests teach that the Siamese sovereigns are lineal descendants of Buddha and one of the titles of the King is “Lord Buddha.” They teach that the people themselves have sprung from the early disciples of Buddha. It is still expected that every young man shall serve a few months in the priesthood, and no respectable family would think of

giving their daughter in marriage to a young man who had not so served. The present King took his apprenticeship as a priest; and his father, who had ascended the throne at the age of ten years and was married at fifteen, renounced the throne and divorced his wife that he might be a priest for twenty-three days. Now, in entering the priesthood one automatically divorces his wife and gives up all worldly possessions as well as social and official position. It was necessary, therefore, for King Chulalongkorn, when he demitted the priesthood, to be crowned the second time, and to be remarried.

The King evidently knows more about the state of religion in Siam than the casual observer. In these sermons to the "Wild Tigers" he calls attention to the large number of lazy priests, claiming that they have entered the priesthood in order to get an easy living, since the only work required of them is to go from house to house and have their rice bowls filled by a people anxious to "make merit." The King even charges, what no traveler or foreigner would dare do, that there are thieves in the priesthood who have adopted this cloak in order to make their thievery easier.

Young men are not now regarding it as absolutely necessary or even important to give several months' service to the priesthood. And while there is at present great activity about the temples, new gold going on the pagodas, fresh lacquer on the altars and new Buddhas along the temple walls, there seems to be a feeling among the more intelligent that this is only a last effort to make a dying thing appear alive.

But by his remarkable efforts to strengthen the people in their inherited faith the King has made more difficult the work of the missionaries. His father frankly advised his subjects to investigate Christianity, and to adopt it if they found it better than Buddhism. The present king, on the other hand, tells them that to become a Christian is to be disloyal to the country, and that Buddhism is and must continue to be the national religion of Siam. The missionaries observe that it is becoming more difficult for a Christian to obtain political preferment. The King is an intelligent man, with eleven years of foreign residence behind him, several of them spent at Oxford University, England. While there he won a prize for an essay on Christianity. We can scarcely believe that the King is sincere, however, when he says that, because he has investigated Christianity, knows it better than many Christians, he is convinced that Buddhism is better, at least for the people of Siam. He has decreed the substitution of the Buddhist era for the Gregorian, adopted by his father in 1889, so that the present year in Siam is officially 2464 B. E. (Buddhist Era), the year beginning the first of April. The Ministry of Public Instruction directs that the pupils of all schools be taught the precepts of the Buddhist faith. In the police stations, army barracks, asylums, etc., Buddhist chants and

prayers are said regularly. Images of the Buddha appear even on the brackets of the University Medical School. According to Dr. Robert E. Speer: "The Japanese Government has made it very easy for Christians in the schools of Japan and Korea in comparison with the situation of the Siamese Christians." Even in Turkey and Persia it has been possible for Christians to hold office. And religious tests have been abandoned by all progressive states.

The King's attitude towards religion is doubtless dictated by policy. He came to the throne in the midst of a revolution. Many things have transpired since to weaken his hold upon the people. The encroachments of foreign nations make it uncertain how long there will be an independent Siam. The country is now filling up with foreigners, so that North Siam is really more Malay, Burmese and Cambodian than it is Siamese. Bangkok, the capital city, with its quarter million Chinese and many thousand Indians, Malays, Hindus and Mohammedans, also presents a serious national problem. There is nothing upon which the Siamese people are more united than religion, and the King, sharing doubtless the opinion expressed in his inaugural by Governor General Wood of the Philippines, that no nation or state can advance or remain secure without a foundation of religious faith, has been led to take the position he has, probably for this reason.

Like his father, the present King has given generously to the support of mission hospitals, having contributed several thousand ticals to the Presbyterian leper asylum at Chiengmai, the first and only institution of the kind in Siam, 3,000 ticals each to the hospitals at Petchaburi and Tap Teang, etc., and, like his father, has adopted Christian institutions as rapidly as place could be made for them.

Through his Minister of Foreign Affairs he acknowledges that it was missionaries who first brought civilization to his country. It is evident how great and valuable are the benefits which missionaries have conferred upon Siam. It was Dr. Davenport, a missionary, who, in 1836, gave to Siam its first printing press, and produced the first Siamese type. It was Dr. Van Dyke, another missionary, who first organized public education. The first dictionary of the Siamese language was the work of a missionary. It gave the definitions in English, French and Latin as well as in Siamese. When King Chulalongkorn wanted to establish a government educational system in Bangkok in 1878, he called Dr. McFarland from Petchaburi to thus lay the foundation of King's College. For several years Rev. E. P. Dunlap, D.D., beloved and honored by Siamese from the royal family down, was Superintendent of Education in the Province of Trang. The first school for girls was that established by Mrs. House, now and for many years under the efficient leadership of Miss Cole. Many princesses of the royal family have been and are being educated here. Dr. Hayes opened the first hospital for the

insane, and Dr. McGilvary first brought quinine to the country. It was necessary for him to hire the natives to take it, but today it is sold in the market places, being called "white medicine." The first dispensaries were those of the missionaries; and when Dr. Bradley, in 1840, prevailed upon the Siamese to be vaccinated, he virtually put an end to the scourge of smallpox. Dr. McKean's leper asylum at Chiangmai has so demonstrated its usefulness that the government is planning to duplicate it in the south. Dr. McKean prophesies that leprosy will be entirely eradicated from Siam during this century. When it was desired to add a medical department to the National University, the services of Dr. George B. McFarland, the distinguished son of a missionary, were requisitioned to carry out the plan. Missionaries secured the abolition of slavery and gambling, and a missionary, the Rev. Dr. Matoon, was the first United States Consul.

We might go on enumerating the great and lasting benefits conferred upon Siam by the Christian religion through its missionaries. While we acknowledge also the benefits given to Siam by Buddhism—the bringing of education and religion, the arts and some of the sciences to a people who were savages—it is clear that only faith in a living, personal God, as manifested to the world in Jesus Christ, can bring to this beautiful land the power and regenerating influence which the King and all observers acknowledge that it needs today.

GOOD MOTTOES FOR MISSIONARY MEETINGS

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"That life is most worth living whose work is most worth while."

"If we have not enough vital religion to share it with all the world, it is doomed at home."

"The best remedy for a sick church is to put it on a missionary diet."

"Love never asks how much must I do, but how much can I do?"

"You might as well try to cure small-pox by scenery as to try to save souls by improvement of environment."

"Let us fail in trying to do something rather than sit still and fail by doing nothing."

"God will not look you over for medals, degrees and diplomas, but for scars."

"With God go over the sea; without Him not over the threshold."



THE COMMUNITY HOUSE FOR MEXICANS AT LOS ANGELES, CALIFORNIA

Getting God Counted among the Mexicans

BY REV. ROBERT N. McLEAN, LOS ANGELES, CALIFORNIA

Asst. Secretary of Presbyterian Board of Home Missions, in charge of
Spanish Work in the Southwest

IT was a new Home of Neighborly Service—the very newest, and I had gone to visit it on a Sunday morning. During the past winter, thousands of Mexicans have come to Los Angeles from Texas, Arizona and New Mexico, and have settled in groups, some large, some small. In one district adjacent to Los Angeles as many as eight hundred lots were sold to Mexicans in the space of six weeks. Almost overnight broad acres of pasture land have been covered with shacks. The streets are lanes between huts—deep dust in summer, deeper mud in winter. The houses are “jacales,” built of most any material at hand, and in many of which the Standard Oil Company has given significant and evident cooperation.

My new Home of Neighborly Service was located in one of these mushroom settlements. The district was rough, and looked it. So was the house. But it was a palace compared with the rest of the houses in the neighborhood, and it was painted. In front there was a tiny porch, above which a neat black and white sign in old English proclaimed that it was a home, whose business it was to serve the community.

The little Sunday-school was already in session when I arrived. The room was small, and the children were huddled like sheep in a

corral. The crowded appearance was exaggerated because all were so alert and active. They had a great deal to say and they were all busy saying it. The work was new, and these children were as undisciplined as a lot of young colts sired by wild horses, and fresh caught on the plains. A bright young girl of about seventeen was leading the singing and she was having the time of her life. The hymns were in Spanish, but she talked to the children in English, and they answered her in the same tongue. The conversation went something like this:

"Now we'll sing number one hundred and eighty-five."

Confusion. Finally a voice piped:

"What number didja say?"

"One hundred eighty-five, ya nut! Don't ya know your numbers yet?"

Then they sang; and the young lady leading soon betrayed the fact that while she spoke Spanish with the grace of a Don when conversation with some of the older children demanded, she was rather helpless when it came to reading the tongue of her fathers. Later the head worker took charge, and order took the place of confusion. Then the secret was out. Because the work was new, this wild young colt, by that sheer power of personality through which certain persons ruled over their fellows before history began, was the leader of the children in the community. Rough as she was, she was the key to the situation, and was being tactfully used to unlock the door.

I was invited to speak. Awed by the way in which Shakespeare and Cervantes had been juggling for position, I knew not which to favor.

"Which shall it be children, English or Spanish?" I asked the children who gazed up at me through boring black eyes.

"English!" came back the cry in unison. "We don't know that stuff!"

I was reminded of another time when I had put the same question in another way. "How many of you speak Spanish?" I asked in English, and most of them raised their hands. "How many of you speak English?" I countered in Spanish, and every hand was raised save that of a small boy on the first row. One ought to know better than to try to be facetious with young America, even if it is young America only in the making. But I fell.

"Aha!" I said, "here's a boy who speaks neither English nor Spanish. Can't you talk, son? What do you speak?"

Like a knife-thrust came the answer:

"I speak American!"

The fact is that the public schools are changing the language of the children. Spanish among the youngsters is only for home consumption.

So Shakespeare won that morning in the newest Home of Neighborly Service, and I never had a more attentive audience as I told them a story they had never heard before—the story of a little boy who helped the Master feed a multitude by the shores of a lake.

Afterward kodak pictures were taken, and they thought they were going to be in the movies. Having left the “Home,” I thought that I would like another pose of a peculiarly interesting group.



“THE KEY TO THE SITUATION”

Driving back, I found that all the children had gone, save one particularly bright little fellow who was playing in the yard.

“Felipe,” I said, “I want another picture. Call those boys who were with you in the last one.”

“Aw, I can’t get those kids now! They’ve all gone to a dog fight!”

So I went too—that is, homeward.

Such is the community, which like a dozen others has sprung up on the edges of Los Angeles.

But what is a Home of Neighborly Service and what is its purpose? The Home of Neighborly Service is an honest effort to get God counted in the Mexican population. These people fill the old houses and tenements in the down-

town districts, or line their “jacales” along both sides of new streets in settlements they build for themselves. They are all counted by the census takers. Social surveys are made, and church maps are prepared. The Chamber of Commerce can tell you its estimate of the number of Mexicans in a given place. But nearly always God is not counted. Just as it was the duty of the Church in the early days of home missions to get God counted in the census of every new town in the West, so it is her business to get a place for God in the life of every one of these Mexican settlements. For the Mexicans whether we will or no, are pouring themselves into the stream of our national life, and these currents must be cleansed and filtered by the power of God. In most Mexican communities, God is not counted. True He is mentioned, and in certain ways He is honored, but as far as having any vital bearing upon conduct is concerned, He is non-existent. Occasionally the machinery of worship still grinds on; but more often even the machinery has been junked. In a large and populous county of California the health office was making a survey of the Mexican

population through the aid of its visiting nurses. The blank was rather complete, and one question asked was the religion of the family canvassed. One report taken at random showed 146 Mexican families visited, only 64 of which claimed to be Roman Catholic. Some few were Protestant, but the great majority frankly asserted that they had no religion whatsoever.

When the house has thus been "swept and garnished," it is highly important that the Good Spirit enter, ere the evil spirit return with his nefarious company. Sometimes the feeling of antipathy toward "the church" is inherited by Protestantism; sometimes the honest conviction that all Protestants have horns and tails makes it hard to get God counted. In such communities the Home of Neighborly Service offers a point of approach. The program varies in different places, but the commonest method is through the medium of English classes. The mothers frequently furnish a key to the situation, and often they are the ones first touched by the new enterprise. Mrs. Garcia resents it when a "home visitor" comes to her little house, and makes friendly observations, however kindly, upon the subjects of home-making, care of babies or personal hygiene! But Mrs. Garcia realizes her ignorance of the English language, and is eager and anxious to learn the meaning of the strange words which she constantly hears in this strange land. With Mrs. Rodriguez and Mrs. Lopez and Mrs. Sanchez and others of her neighbors, she visits the Home of Neighborly Service for her first lesson in English; and as soon as she steps over the threshold, the neat appearance of the house has taught more about home-making than a "visiting worker" could teach in a thousand years.

A course in English is easily based upon the house, and the articles it contains; and in learning these words, the wife and mother is familiarizing herself with the vocabulary of the things which she sees and uses most often. The work may cover a whole year, or several years; but the teacher by taking her class from room to room, gives lessons in home-making, care of the house, care of the children, cooking, sewing, sanitation, and marketing. As the confidence of the mothers is won, the children can be invited to play in the yard while their mothers take their English lesson. Then comes the "story hour" on Sunday afternoon. This easily grows into a Sunday-school, and the Sunday-school eventually becomes a church.

As the work grows other features are added, such as night school, clinic, employment bureau, boys' and girls' clubs. In some places a Daily Vacation Bible School, with its craft work, its picnics and its Bible study fill the house and the yard with eager children; and through them a contact is made with the community. All this calls for the aid of volunteer workers; and so the Spirit of the Master is brought to these alien strangers.

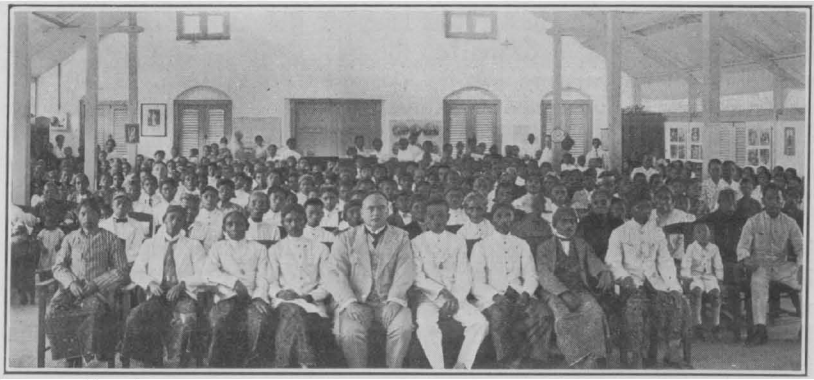
But the work is not merely a work of beginnings. All of the

larger denominations have been busy at the task of getting God counted among the Mexicans for the past decade, the Presbyterian and Methodist Churches, for the past quarter century. There are at the present time, about twelve thousand Protestant Mexican church members in the Southwest, not to mention the Sunday-school scholars, nor that large mass of adherents or occasional attendants who walk the dim borderland between doubt and faith.

The Church of the Divine Saviour, in El Paso, Texas, is a fine illustration of one of these Spanish-speaking congregations. The building is both adequate and churchly, and meets the Mexican halfway in his innate love of the beautiful. There are ample facilities for a departmentalized Sunday-school, together with an auditorium that will comfortably seat five hundred people. The church functions not only through its preaching and prayer services and its Sunday-school, but also through a night school, a Saturday morning school of religious education, a day nursery, a Boy Scout organization, a Girls' Reserve, and a Woman's Club. There is an employment bureau and ample opportunity for social life, especially on Friday nights. But the most significant thing in the life of the church is the Prayer League which meets every Sunday night before the evening service. These simple people ask things from God, and get them. The church was organized in 1915, and since then, not less than eight hundred people have united with it upon confession of faith. El Paso is the chief entry port, and the distributing point for Mexican labor all over the Southwest. As a consequence, there is scarcely an evangelical Mexican church of any denomination which has not felt the pulsating life of the El Paso church.

Two men recently were overheard talking in the smoking compartment of a Pullman car. The conversation of both was highly seasoned with oaths, while each unnecessarily assured the other that he was not a churchman. They agreed, however, that they must do the fair thing and admit that America owes her greatness to the Bible. Had Cortés landed at Boston instead of Vera Cruz, the Berkshire Hills today might be full of bandits; and had the Pilgrim fathers turned the prow of the Mayflower into the harbor of Vera Cruz, what we call Mexico might today be a great evangelical Christian nation.

Nearly two million Mexicans in our American commonwealth present a complex problem. Diverse will be the methods attempted in its solution; but real success will come when we can get God counted in the census of every Mexican community.



A CONGREGATION OF CONVERTS FROM MOHAMMEDANISM AT SOLO, JAVA

Thousands of Converts from Islam

REV. S. M. ZWEMER, D.D., LL.D., CAIRO, EGYPT

LAST summer the two months that I spent in Java and Sumatra visiting a score of mission stations, holding conference with missionaries and planning for the production of Christian literature were full of inspiration and encouragement. The first meeting I attended was a week-day prayer-meeting at Modjowarno in East Java. In a beautiful chapel built by converts from Islam, I found an audience of nearly two hundred, all of them converted Moslems. There was no missionary present. It was an ordinary weekly prayer-meeting, but I had a visible answer to the old-time objection, "it is no use trying to convert Moslems." The missions in Java are under the Dutch Church of Holland and in Sumatra are under the Rhenish Mission. The methods used are not different from those followed in other lands. Educational, evangelistic, and medical work all have their place and power. The Dutch missionaries are thorough in the preparation of their workers, in the training of their helpers, and in the preparation for baptism. The Gospel of Christ has shown its power; compromise is not considered possible with Islam. Controversy is avoided wherever possible and converts are protected by isolation or insulation from their old environment. A number of Christian villages have been established with government approval where new converts find refuge and protection. Industrial work is to the front and an asylum for lepers and other unfortunates has deeply impressed the Mohammedans. Out of a population of thirty-five millions in Java, there are nearly thirty thousand Moslem converts. With those in Sumatra and the other Islands won from Islam, we may count over *forty-five thousand*. The results among the heathen tribes are tenfold and the total number of native Christians in the Dutch East Indies is close to six hundred thousand.

Khama—A Christian Chief of Africa

A Friend of Livingstone and a Great Ruler

BY J. C. HARRIS

Author of "Khama, the Great Chief"

"**Y**OU need not have the wagons watched now. We crossed into Khama's country last night, and none of his people will steal anything." That remark of a British officer accompanying a party of white people traveling in the heart of Africa, is a fine tribute to the Christian leadership of King Khama of the Bamangwato. Here in the heart of Africa, on the edge of the Kalahari desert, surrounded by war-like natives, by the Boer colonists, by German settlers and by English traders and developers, King Khama has wrought a state of which civilized lands might well be proud.

On February 21st, King Khama died in his ninety-fourth year having lived a life unique in the annals of kingship, whether African, European, or Asiatic. It is not often that an African lives to the age of ninety-four since conditions of climate, of warfare, of living are against it. It is not often that a king in Africa—or elsewhere for that matter—lives to the age of ninety-four; unusual temptation to lives of excess are against it. King Khama's story is unique in Africa and unique among kings.†

Bechuanaland lies between the Orange River on the south and the Zambesi on the north, a narrow strip of country about 1,000 miles from north to south, and with an average breadth of 300 miles from east to west. The southern portion is called British Bechuanaland, having been proclaimed a Crown Colony in 1885. The northern and larger portion is the Bechuanaland Protectorate, in area about 275,000 square miles, over five times the area of England and Wales.

The Bechuana people are divided into various tribes, each retaining some of the ancient totemic names and customs, ruled by hereditary chiefs, under the paternal sovereignty of Britain. The chiefs have almost despotic power so far as tribal customs and laws are concerned. Crimes and laws affecting white men are dealt with by British magistrates.

By all the laws of precedent and all the principles of eugenics, Khama ought to have become a super-savage, a scheming, relentless, black butcher, in a red blanket, and, had he done so, ere this, his name would have been blotted out of history and his tribe would have passed into oblivion before the decimations of war, famine, pestilence, and the civilization of "Cape Smoke." But by some divine alchemy the entail has been broken, and a character drawn from such springs has been for fifty years as a Well of Life in the Deserts of the Great Thirst Land. From what ancestors did he draw that

† Quoted from M. L. Fiske in the *Christian Advocate*.

strange dignity, that perplexing rectitude, which have made his name respected alike by black and white, by heathen and Christian, by trader, hunter, soldier, and missionary?

Khama stood so utterly apart from his ancestry, and had so utterly broken "his birth's invidious bar," that some have declared that he owed nothing to heredity. He came from a long line of polygamous and savage chiefs, though the records of his Royal House are mercifully hidden in kindly oblivion.

Khama was described by Sir Frederick Lugard as the greatest living African. He ruled over 35,000 subjects, and his life was one of the romances of Christian mission work.

"He worked as a boy of twelve with his father, who was a witch doctor, and then the chief met David Livingstone," Basil Mathews of the London Missionary Society writes. "This was on Livingstone's first exploring journey in Central Africa. In his early twenties Khama became a Christian and was baptized with his wife. He infuriated his father by refusing to be a polygamist or be associated with witchcraft.

"Khama was a great prohibitionist. He fought the manufacture of kaffir beer by his tribe because he saw its demoralizing influence, and was so furious with the white settlers who, after repeated warnings, refused to stop selling spirits that he exiled them from his territory."

Khama first heard the Message of Christ from the unknown trader or hunter who visited his father. Later he saw Livingstone and Moffat, and heard it from them. The London Missionary Society, yielding to advice from Moffat and Mackenzie, decided to occupy Shoshong as a center for the work amongst the Makololo, the Matebele, and the Bamangwato tribes.

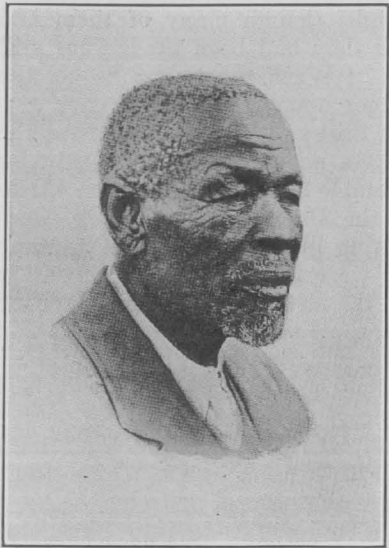
Mackenzie threw himself into the work of evangelizing the Bamangwato, with all his heart. For a time he had as his colleague Roger Price, a man who to this day is remembered by the natives as one who spoke their language better than any white man they ever knew.

Khama became chief of the Bamangwato, by the election of the head-men of the tribe, in September, 1872. He accepted the position with some reluctance. "I have not fought for the chieftainship, but for my life," said he.

Under any circumstances it was no light task to rule a people bred in bloodshed and superstition—"half devil, and half child"; but to break free from the only forms of restraint known to them, and to appeal to motives foreign to their thought, was as dangerous as it was difficult.

His first dilemma arose from the fact that, as chief, he was officially responsible for the due performance of certain heathen rites and ceremonies involved in all the popular traditions of the tribe,

and regarded by almost all the people as essential to their very existence. As chief, he now represented this cultural inheritance, and these "short-range animal emotions," as Benjamin Kidd calls them, and which, he declares, become of less and less importance as civilization advances, but which are, nevertheless, tenacious in the primitive and savage mind. As a private person, he had, at no little cost and peril, broken away from the herd, but to do so as chief demanded courage and conviction such as few men possess.



KHAMA, AFTER FIFTY-FIVE YEARS' RULE

The people were about to commence to dig their gardens, and this was always done with elaborate ritual, the origins of which run back into immemorial myths, and which seem to have some kind of relation to the rites of Adonis described in Fraser's "Golden Bough." Khama called the tribe to his "letsemma," as a Christian chief, in a Christian way, and thus publicly acknowledged from the outset his adherence to the Christian faith. He told his people that, while he did not prohibit heathen ceremonies, they must not be performed in the *khotla*, and, as chief, he would have nothing to do with them. Then followed a Christian service, led by Mr. Mackenzie.

The next difficulty concerned the white traders who had come to live in the town, or who from time to time passed through the country. From the days of his boyhood he had seen the ravages which the white man's drink caused amongst the native people, and a strong determination had grown in his mind that, if ever he became chief, he would keep this curse from his country.

On becoming chief, Khama had stated his wishes to the traders individually, and for a time there was some improvement, but he found that newcomers were bringing the drink into the country. So, on January 1, 1873, he called a meeting of all the white men, and they came, to the number of twenty-one, though several only came after repeated summons. His speech was clear, direct, and imperative. He formally announced his law about "boyalwa" (strong drink). It was henceforth illegal to sell it in the town or to bring it into the country.

Khama's prohibition of the white man's brandy, though regarded by some as arbitrary, and by others as fanatical, was so

obviously based upon sound reasons that it could be defended by all classes as a matter of social and economic expediency. Such conscience as existed amongst his own people supported him, and very few of his head-men opposed him, openly, at least.

When Khama donned the leopard's skin, the insignia of his chieftainship, he found himself faced by active and relentless enemies. First there was the deep undertow of paganism. Many of the old men clung to the ancient customs, and tried in every possible way to perpetuate them. The people, though many of them had forsworn the superstitions in which they had been bred, were still subconsciously dominated by them. "When the half-gods go, the gods arrive"—but the half-gods linger long. In Britain, after centuries of Christian tradition, we are still swayed by the gods of the gutter, and can it be wondered that a people steeped in centuries of fear and savagery should still tremble at the glance of the witch-doctor? Then, on the borders of the Bamangwato country, were the Matebele, and other tribes, waiting like hungry wolves for any chance of attack. Next, the Boers were intriguing and fomenting intertribal quarrels all around, with the ultimate intention of getting possession of the country, and unscrupulous traders were always on the watch for any opportunity of smuggling in the prohibited brandy. Moreover, famine always hovered near; drought and rinderpest were the frowning faces behind every smiling harvest.

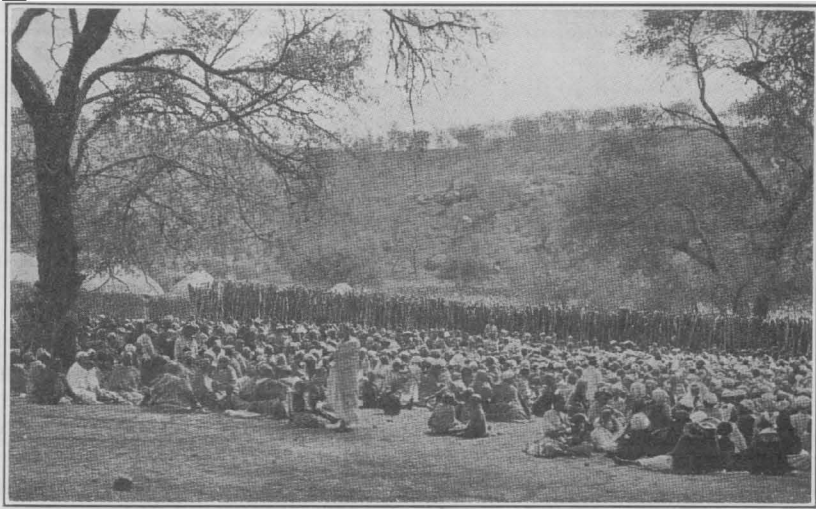
In the face of odds like these, Khama took up "The Black Man's Burden," made sometimes all the heavier by the White Man's greed, to build up law and order out of the ruins of anarchy.

In May, 1885, seventy British troopers rode into Shoshong, under the command of Major-General Sir Charles Warren, and the country was formally proclaimed to be a British Protectorate.

Great meetings were held in the crowded khotla, and the representative of the Great White Queen, Victoria, was handed a document which stated Khama's views, and revealed no less his character. Khama's statement expressed his willingness and desire that his country should be under the protection and control of Great Britain, that the English people should come and live in it, and he offered to fight alongside the British in any time of necessity. He, however, definitely required that certain rights should be reserved to him as chief and to his people. He wished not "to be baffled in the government of my own town, or in deciding cases among my own people according to custom." He desired that the tribal laws as then in force should be maintained, especially the law concerning intoxicating drinks, and the law regarding the lands of the Bamangwato unalienable. He offered to hand over a tract of land to the British Government, and said: "I feel that I am speaking to gentlemen of the Government of England. Shall I be afraid that they will requite me with Boloi" (witchcraft-deception)? After many speeches by

the head-men and councillors, Sir Charles Warren replied: "I am glad to hear Khama, your chief, speak. Your chief speaks in the interests of his people, as a chief ought to speak. Khama is a true chief."

In November, 1899, Ma-Bessie, Khama's wife, died. His eldest daughter, Bessie, acted as his housekeeper for some time, until, about a year later, Khama married Gasekete, daughter of one chief and widow of another. Unhappily she also died eighteen months after the marriage. His third wife was Semane, a fine Christian woman, trained in the London Missionary Society school, and it has been



OVER 2,500 PRESENT AT A SUNDAY SERVICE IN KHAMA'S PLACE OF ASSEMBLY

suggested that it is possible that their young son may be designated to the chieftainship.

In 1892, definite proposals were made by Cecil Rhodes that the southern portion of the Protectorate should be annexed by the Cape Colony, and that Khama's country should be handed over to the Chartered Company. There were doubtless financial as well as political reasons for this project, but Khama had moral and political reasons for resisting it.

So Khama, and the other chiefs involved in the matter, decided to "appeal to Cæsar." In 1895, accompanied by Bathoeng, Chief of the Bangweketsi, and Sebele, chief of the Bakwena, and under the guidance of the Rev. W. C. Willoughby and the Rev. E. Lloyd, Khama came to England, to place his case before the British Government.

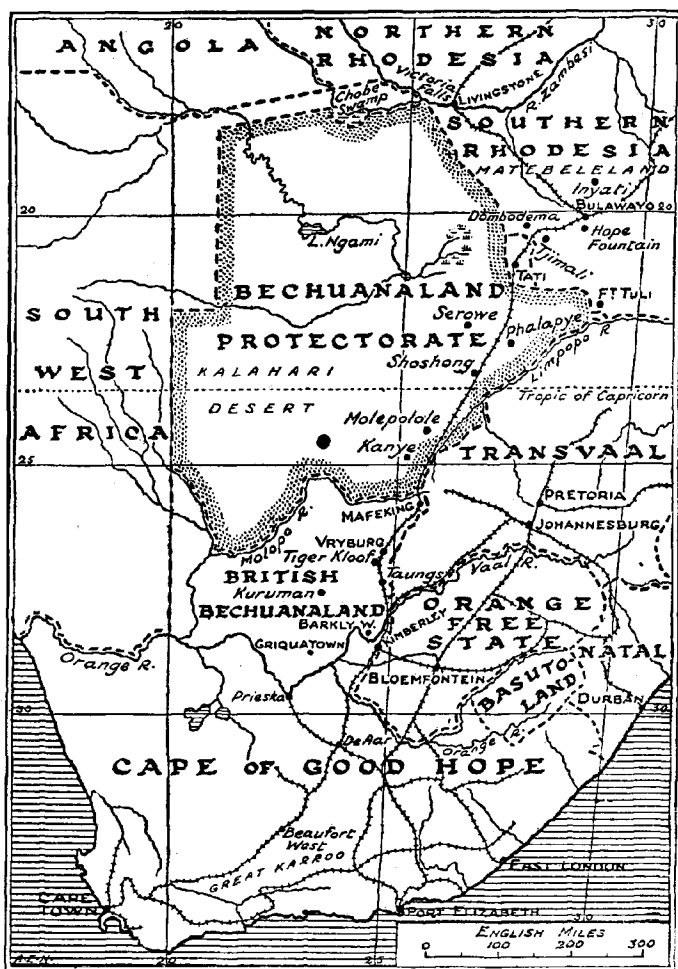
The chiefs were well received wherever they went. Their picturesque personalities appealed to the imagination, even where they did not challenge the conscience, of the British people. Their case

was greatly helped by Mackenzie's article, and by the advocacy of W. T. Stead in the *Review of Reviews*.

The chiefs were determined not to come under the rule of the Chartered Company. They insisted on remaining "children of the Queen." In the end Khama won. In November, 1895, Mr. Chamberlain gave his decision, which provided that a strip of territory on Khama's eastern border, not exceeding ten miles in width, was to be handed over to the Company for the purpose of building the railway to the north; and similar concessions were to be made by the other chiefs. But the chiefs were to live, as heretofore, under the protection of the Queen, and were to rule their people as hitherto. "White man's strong drink," wrote Mr. Chamberlain, "shall not be brought for sale into the country now assigned to the chiefs, and those who attempt to deal in it or to give it away to black men will be punished."

The Bamangwato have been lifted out of savagery through the devoted labors of the missionaries of the London Missionary Society, which has been the only Christian organization at work amongst them from the days of Livingstone. The policy of the Society is that of a broad and sane evangelism, and its aim is not to make sectarians of any particular type, but to teach the great evangelical truths common to all branches of the Christian Church. Khama saw, as all sensible men must see, that to introduce the rivalries of warring sects amongst his people would only lead to confusion and strife. Sectarian divisions have caused so much mischief amongst white Christians that it seems incredible that any should wish to impose its alien bitternesses amongst the heathen, especially while there are millions of other natives still unevangelized. It would appear, however, that there have been some who have not scrupled to depreciate Khama's character and belittle the Bamangwato Church, because they do not conform to their own ecclesiastical fold.

No living African has so completely vindicated the potentialities of the Bantu race, or won so high a place in the aristocracy of character as has Khama. True, he escaped the woe pronounced upon those of whom all speak well, and he has enemies and detractors. That is an added testimony to his character. But tributes to his greatness come from the most unexpected quarters. In "The Diary of a Soldier of Fortune," by Stanley Portal Hyatt, the author shows his aversion to missionaries and their work, and his contempt for the native people, of whom he speaks with the characteristic arrogance of the white globe-trotter. And yet he says "Khama is a native statesman and a black gentleman.... I admire him as much as I detest his people.... I have no love for missionaries, and even less for native Christians, but the greatness of Khama goes far towards redeeming the faults of all the others." At the end of his



KHAMA'S COUNTRY. THE BECHUANALAND PROTECTORATE

days, Khama found that "the price of peace is eternal vigilance." He was faced by the old, old foes of drink, of heathenism, and family intrigue, with the added confusions of plausible and intolerant sectarianism. The Bamangwato Church will have to pass through the fire of persecution when the sheltering support of their old chief is gone and the long-suppressed forces of heathenism break out anew. The prestige and influence of the chief have been a great help, but in some degree tended to retard the development of independent conviction and personal sacrifice for their faith. It has been a state church, with all the advantages and all the perils of such patronage,

But for all that, it stands as a well in the desert and a miracle in the earth. From that Church, where the chief led his people to prayer, and where true Christian characters have been formed, there spreads out into the wastes a stream of influence that makes for healing and light. For many years the Bamangwato have sustained their own mission work at Lake Ngami and numerous little stations in other lonely outposts. Khama has shown the world what potentialities are hidden under the black skins and behind the inscrutable faces of the natives. He vindicated the manhood which comes to birth under the power of the Christian faith. He was a Kaffir, a man, a king, and a Christian.

A MOTHER'S DAY SUBJECT—THE MISSIONARY MOTHER

BY A MISSIONARY DAUGHTER

NO artist has yet painted the Missionary Madonna. The true artist would stand humble and helpless before such a theme. No classic portraiture of Materna would help him, for he would instinctively know that here was the Great Paradox. What classic Madonna is portrayed without a child? Yet it would not be appropriate that a little child should be figured nestling in the lap or clinging to the robe of the Missionary Madonna. Her arms would be empty and the look in her eye would suggest the uttermost parts of the earth. One would know that the whole world is hers because she has given of her own to it. Nor would the expression betoken a giving begrudged. The pride of an heiress would sit upon her brow, for she counts herself not worthy to keep her own and in her meekness she inherits the earth. One who would look closely would notice the delicate, petal-like ear, intent to hear the slightest whisper from above, from abroad, from within; and the lips parted slightly in acquiescence to that whispered message. Eagerness and response would both be seen, and would tell the story of unfaltering patience and active devotion. Courage and joy would shine from her eyes, betokening bravery humble in its infinite strength and a heart of gladness such as the God of Joy Himself bestows.

Surely the true artist might well despair of finding a model for such a conception! Yet if the creative power of a master-mind and the skill of a master-hand were mine, so that I might attempt the portrait, I would give it the expression, the features, the character, the spirit of self-sacrifice of my Mother.

But what need for an artist to paint her picture? She is carried, not as an idealized portrait but as a realized life in the hearts of those who fondly call her Mother. Nor is the critic's comment necessary on this or that feature of such a portrait. Its whole significance is interpreted by its ruling passion: THE UTMOST FOR THE HIGHEST. Nor need the philosopher try in vain to account for such a life. It is itself an interpretation of the Life Broken by Love.

Cooperation among the Churches in Canada

BY REV. C. E. MANNING, D.D., TORONTO, CANADA

General Secretary of the Board of Home Missions, Methodist Church of Canada

FOR twenty years organic union between the Presbyterian, Congregational and Methodist Churches in Canada has been a prominent issue. When the General Conference of the Methodist Church was in session in the city of Winnipeg in 1902, two of the three outstanding Presbyterian ministers who addressed the Conference as fraternal delegates from the Presbyterian Church made a strong and impressive appeal for the union of the Methodist and Presbyterian Churches. The result of this appeal was the appointment of committees by the Methodist, Presbyterian and Congregational Churches, with a view to framing a basis of Union on which they might consummate an organic Union, which would constitute them one great Church. These committees met in joint session in old Knox Church, Toronto, in December, 1904, and at intervals thereafter until in 1908 they presented a completed draft of a Basis of Union, which with slight modification has been accepted as a satisfactory Basis of Union by the three negotiating bodies.

The members of the three Churches have signified by vote their acceptance of this basis. This action on the part of the people has been confirmed on different occasions by the highest courts of the denominations concerned. Competent lawyers have drafted the necessary legislation to complete the Union. The proposed bill for the consummation of the Union was adopted by the Joint Union Committee in September, 1922, and with slight amendment unanimously accepted by the Methodist General Conference the following October. It will be considered by the General Assembly of the Presbyterian Church at its meeting in June, 1923, and by the Congregational Union at its next meeting, when, if adopted by these two bodies, the Dominion and Provincial Legislatures will be asked to give legal sanction to the proposed Union and constitute the three Churches "The United Church of Canada."

The foregoing statement is necessary to an understanding of the very extensive cooperation which has been carried on between the three negotiating bodies in recent years. Prior to the adoption of the Basis of Union in 1908 some attempts had been made to avoid overlapping and unworthy competition between the Presbyterians and Methodists in their mission work in the rapidly developing areas of Western Canada. These were but moderately successful. It required the atmosphere created by the negotiations looking toward organic Union to enable cooperation to proceed on anything like an adequate scale.

In many small villages and sparsely settled areas the people were very impatient over the unnecessary duplication of effort and the waste of resources involved in having two or three churches and as many ministers when one church and one minister would better meet the needs. They consequently proceeded to organize Local Union Churches, which now number fifty-five. These are really independent congregations made up of members of various denominations, but chiefly of Presbyterians and Methodists. They have adopted the Basis of Union referred to above, and if organic Union is effected between the negotiating bodies, will form part of "The United Church of Canada." In the meanwhile they are independent of the parent bodies, being connected with them only through the medium of an advisory council, with which they confer from time to time. They claim to be the pioneers in a great movement which they expect will ultimately result in the inclusion of all the Protestant Churches in Canada in one great Christian Church.

At the time these Local Union Churches were being formed, a larger measure of cooperation between the denominations negotiating Union was urged in resolutions of the highest courts. In 1911 an agreement for cooperation was adopted. This was amended in 1917 and again in 1922. It provided for cooperation by delimitation of territory and by affiliation of the membership of cooperating congregations with one or all of the parent bodies.

Nearly if not all of rural Western Canada has been divided between the negotiating bodies, each having its territorial sphere of responsibility upon which the other cooperating Churches agree not to encroach. In some areas which are served by only one of the Churches, two or more membership rolls are kept, on which the names of the people are entered according to the denominations to which they belong. These Churches report regularly to the parent bodies and are under the jurisdiction of one of them as agreed upon by the Cooperation Committee.

Of approximately 400 pastoral charges in Saskatchewan there are only 29 which have not been affected by cooperation. In a certain section of the Province of Ontario 169 pastoral charges have come under cooperation. Prior to cooperation they had 767 preaching places; they have now 598, or 169 less than formerly. This does not mean that the people are without religious services. Formerly in many places the Methodist and Presbyterian Churches conducted services in the same community on the same day, and often at the same hour; now the congregations worship together and are served by one minister where previously they had two.

By cooperation in Ontario 111 ministers have been released for work on other fields and large expenditures of money avoided.

According to figures obtained in January, 1923, 1,245 pastoral charges had been affected by cooperation or Local Unions. 1,014 of

these were by delimitation of territory, 176 were affiliated charges and 55 were Local Union fields. This is not a local movement. It has spread throughout the whole Dominion and extends from Halifax on the east to Vancouver Island, in the Pacific Ocean, on the west, a distance of 3,500 miles; and from the American border to as far north as there are people to serve. There are not a score of mission fields west of Montreal where there is overlapping or duplication of effort by the negotiating bodies.

This movement is not confined to pastoral charges. It extends to social service work of various kinds, to summer school arrangements, to theological colleges and to the publication of Sunday-school periodicals. There are four theological colleges in the city of Montreal, established and maintained by the Anglican, Presbyterian, Congregational and Methodist Churches, respectively. The students in all of them sit in the same classes and take lectures from the same professors. A similar arrangement obtains in some other university centers in Canada.

The Presbyterian, Methodist and Congregational Sunday-schools use the same Sunday-school papers, which are published by the Methodist Publishing House in Toronto, each denomination having its imprint on the papers sent to its schools. The Religious Education Boards of the three bodies meet together and plan their work in joint session.

The diversified character and the great success of cooperation between the Churches named offer a most impressive object lesson. It was made possible first by an appreciation of the magnitude of the task confronting the Canadian Churches through rapidly extending areas in cities and country places to which they could not minister without uniting their forces, and second by the atmosphere of goodwill and kindly feeling associated with the Union Movement.

Perhaps it should be pointed out that the proposed Union will be different from any other recorded Union of Protestant bodies. Different branches of the Presbyterian Church in Canada united years ago, as did also various branches of the Methodist Church; but they were but branches of the same parent bodies. They subscribed to the same creed, had much the same forms of church government and similar forms of worship. They had very little to surrender in coming together. It is quite different in the proposed Union. It means that these three Churches, each of them with a great history and with traditions which are very sacred, have agreed to ignore their differences, subscribe to a common creed, accept the same form of church government, surrender the names by which they have been known, and for the glory of God and the good of Canada become incorporated in one body and constitute "THE UNITED CHURCH OF CANADA." If this Union is accomplished it will be one of the most important achievements of modern times.

AN INDIAN'S GIFT FOR HIS PEOPLE

HON. CHARLES H. BURKE, WASHINGTON, D. C.

"Jackson Barnett is reputed to be Oklahoma's wealthiest Indian.... He is probably the most advertised Indian in the United States, not only because of his great wealth, but on account of his marriage about three years ago to his present wife, who is alleged to have kidnapped him from his guardian in Oklahoma and to have taken him to Kansas, where she married him....

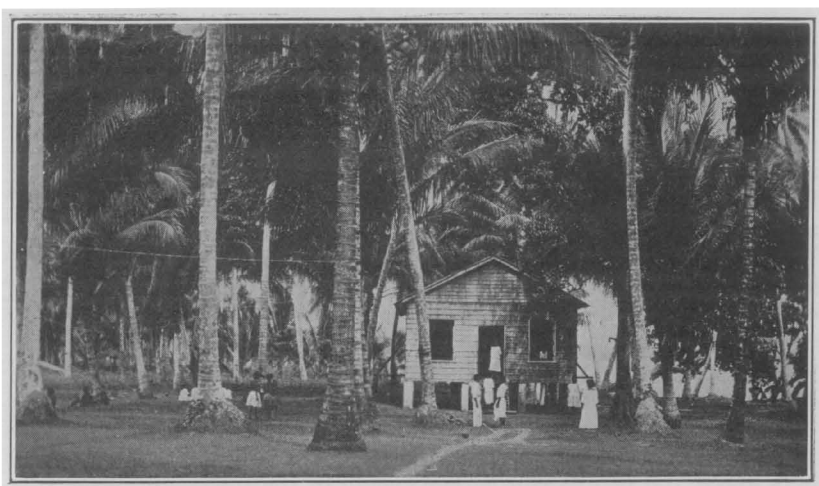
"Upon the request of Jackson Barnett himself, and in view of these experiences and of the fact that—aside from his wife—Jackson Barnett has no living relatives who have any legal or moral claim upon him, it was concluded by the Secretary of the Interior and the Commissioner of Indian Affairs, after a full personal consideration and consultation with A. J. Ward, Creek National Attorney, and Superintendent Locke, of Muskogee, Oklahoma, to make such a disposition of the bulk of this estate as would remove it as a further temptation to those whose interest in Jackson Barnett is prompted only by the fact that he has money.

"There has been given to the American Baptist Home Mission Society of New York, as a permanent endowment fund for the use and benefit of Bacone College and Murrow Indian Orphans' Home at Muskogee, Oklahoma, \$550,000. To insure to Barnett an income sufficient for his needs, regardless of any contingency during his lifetime, the society has guaranteed to him, as a first charge against said fund, the payment of \$20,000 a year as long as he lives, out of the income from his gift....

"The same amount, \$550,000, has been given to Mrs. Barnett, and she in turn has created a trust fund of \$200,000, the income from which to the extent of \$7,500 a year will be paid to her husband during his lifetime.... These gifts have been made absolutely, and are not conditional or in any way dependent upon the guaranties of income....

"During the last two and a half years the Indians of Oklahoma have made other gifts of approximately \$475,000 for the land, buildings, equipment and endowment of the Murrow Indian Orphanage and Bacone College. These gifts have been approved by the Indian Bureau. The General Education Board of New York has also made a gift of \$80,000 and the American Baptist Home Mission Society \$40,000 for the buildings of Bacone College. These gifts from the Indians and their friends amount to \$1,145,000, of which \$700,000 is for endowment and \$445,000 for land, buildings and equipment. The student body of both institutions is made up of representatives of twenty-one Indian tribes, coming from wide Indian areas.... President B. D. Weeks, the head of the schools, is enthusiastically devoted to the upbuilding of these institutions and to the intellectual and moral enrichment of Indian youth."

The gift of \$80,000 by the General Education Board and the gift of \$40,000 from income of special funds by the Home Mission Society were conditioned on the gifts of large sums by the Indians, and have led, through the efforts of President Weeks and others, to the remarkable gifts mentioned by Commissioner Burke. The Murrow Indian Orphans' Home is under the direct supervision of the president of Bacone College, and while it has been supported chiefly by the Indians, the salaries of certain teachers and matrons have been paid by the Woman's American Baptist Home Mission Society.



AN OUTSTATION SCHOOL IN THE KWATO MISSION USED ALSO FOR A CHURCH

Conflicting Forces in Papua

Modern Civilization and the Gospel of Christ

BY REV. CHARLES W. ABEL, KWATO, NEW GUINEA

THIRTY years of Christian mission work in New Guinea has produced marked results upon the aborigines who have been thus brought into contact with western civilization. The savage cannibal tribes who, at first sight, might have been considered almost hopeless, have in a remarkable way responded to the appeal of the Gospel. As new districts have been opened up to the East and to the West, missionaries have undertaken a seemingly impossible task, and after a few years have proved the power of Christ to transform the most degraded men. An important part of the evangelistic work in the island is now being conducted by Papuan converts who were formerly degraded savages. Along hundreds of miles of the coast simple but sincere Christians, scattered in scores of heathen villages, make up the membership of the young Church.

The triumphs of grace amongst these backward people make an inspiring story. But, fortunately, this is only one aspect of the case. While multitudes of this barbarous people have been brought to the knowledge of Christ, other forces have been at work which, if not controlled, must lead to their extinction. When I first went to live in the southeast of New Guinea there were only seven white men in that part of the country and they were not all permanent residents. In those days we lived among a strange aboriginal race on whom western civilization had made no impression. One had only to pene-

trate a few miles into the interior to discover that no white man had ever been there. The savage and untutored natives were not merely curious to catch a glimpse of the strange foreigner but they were bewildered by the spectacle. When the novelty wore off and we were able to go about our work, free from unpleasant scrutiny, we were still conscious of being odd persons who did not fit in with the prevailing conditions. The feeling of isolation was sometimes almost as acute as if we had been living on an uninhabited island.

Today, in the center of this same locality, there is a small, growing township with three hotels, three large general stores, various government offices, bonded stores and warehouses, a bank, a cinema theatre, wireless telegraphy, a hospital and a number of private dwellings. A regular line of steamers connect this port with Sydney, New South Wales, calling every three weeks. White men have taken up land along the coast and have formed plantations for the cultivation of cocoanuts, rubber, etc. The white population numbers about 700 people who either reside in the township or make it their business headquarters. The coast is sometimes quite alive with the sails of white men's boats.

This drastic change in the conditions of the country has been a serious matter for the Papuan. Both government and mission reports state that the native population is diminishing and there is also a marked declension in the alertness and vitality of the people. The houses that the natives build today are generally inferior in size and in workmanship to those they used to make with crude implements before the advent of the white man. While most of the glaringly vicious practices of their former savage life have been set aside, abortion and adultery have alarmingly increased and divorce, which thirty years ago was very rare, is now common.

It may be difficult to understand how such havoc is wrought among a people who have been brought under a flag which is pledged to safeguard aboriginal rights and who have given the benefits of the Gospel. With the incoming of western civilization, the Papuan has received many real advantages. The local government has made good laws and commerce has brought material benefits. Mission reports are also encouraging. But in spite of the good which these forces have brought to the Papuan in both material and spiritual things, his old life has been so shaken to its foundations that he is faced with racial disaster. The new order has in it destructive elements far more evident in their results upon his life than are the constructive forces. Benefits have been doled out by the handful; while the things which are bringing about his material doom have been distributed broadcast.

For example, abortion was always practiced to some extent by the Papuan, but formerly this was largely due to the division of labor, which allotted the work of agriculture to the women. The men

felled the heavy forests, chopped up and burnt off the timber; fenced in the garden; dug up the soil and then left the cultivation of grain, tare and sugar cane to the women. Every woman had to do her share or she and her family were short of food. Often the woman could not spare the time to bring up a large family of children and this led to abortion. But the marked increase in this practice is due to the entire breakup of the old clan systems under which these people formerly lived. In one generation the Papuan has changed from a position in which he had next to no responsibility except as a member of a clan, to one in which he stands, almost independent of any relationship to the community. Woman can no longer depend upon the cooperation of her sex in the production of food, so that it is more difficult under the new conditions for her to regard motherhood with complacency.

This radical change from entire dependence upon the cooperation of his fellows to an almost complete independence of them has been promoted by unexpected causes—such as the enforcement of inter-tribal peace and the consequent intermixing and intermarrying of former neighboring and enemy tribes. This far-reaching effect brought about suddenly by government ordinances, cannot be over-estimated. Among other things it has dispensed with the primary necessity for the clan system—united action against a common foe was necessary for self-preservation. It has been one of the chief factors in forcing individualism upon the people.

The introduction of steel axes, knives, fishhooks, matches and a hundred other things which commerce has popularized and which become immediately indispensable and easily procurable, has struck a deathblow at the center of the Papuan social system. Stone axes and shell necklaces, which Papuans used to prize, have lost their value because steel axes and imported beads are found in the white man's stores in unlimited supply. Any native can get the necessary price by selling a few fowls or pineapples or by engaging in some kind of service for the white man. It was with his former wealth that the Papuan secured a wife and to make an initial present to his bride's family he had to elicit the help of every one of his relations. He had, therefore, to satisfy them in his choice of a wife so that mar-



A TYPICAL NEW GUINEA NATIVE

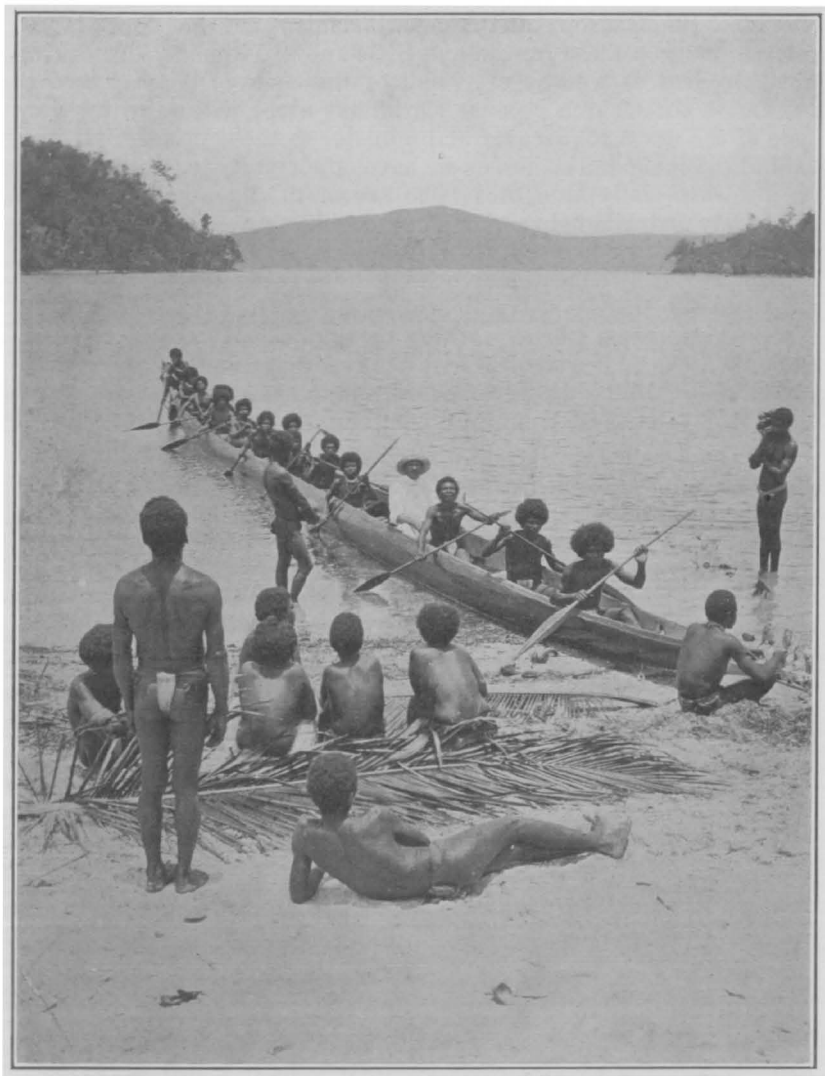
riage was a family—almost a tribal, as well as a personal-contract. Commerce has helped to change all this by destroying old values and by making the indispensable new things so easily accessible. If a man wants to get married today he is no longer restricted to the former friendly tribes in his choice of a wife, neither is he dependent upon the help of his relatives. He pleases himself and both the man and the woman have a new sense of individuality. The change which has made marriage easy has also made divorce easy. Under the old system, in order to put his wife away, a man had to break a contract between two tribes. The present which his family had given to the parents of his bride was an important investment, the equivalent of which was in after years returnable to them and then passed backwards and forwards between the two peoples. No man dare lightly break such a contract. If he did, he could not remain with his divorced wife's tribe; he could not return to his own people and, if on rare occasions, he might break through conventions, what chance had he of remarriage? This new independence brings him no responsibility and no restraint; consequently divorce is common.

It can easily be seen how, for similar reasons, adultery has spread within recent years. Under the old native law the offense met with the penalty of death. There was no escape from this and it acted as a powerful deterrent. Under British rule, adultery is punished by the infliction of a fine or a few months' imprisonment!

In former days homebuilding was, like agriculture, a community affair. Heavy timbers and materials for walls and roofing had to be fetched from long distances. Today the Papuan cannot obtain labor on the old terms by merely providing the laborers with food while they work. Now a native looks upon labor in the light of dollars, so that housebuilding has become a more difficult proposition—hence poorer houses are built.

These are illustrations of ways in which Western contact with these backward people has resulted in some form of retrogression. The two largest factors in his general declension, however, will need no explanation—namely, the introduction of diseases formerly unknown to these people: venereal, phthisis, measles, whooping-cough, etc.; and the fact that by compelling the Papuan to live at peace with his old enemies, many of his former industries and nearly all his art have been destroyed.

Notwithstanding the seriousness of the present situation, however, there is no reason why the changes should result in such tragic disaster to the Papuan. The decline is not inevitable, if we are sufficiently awake to the danger and sufficiently interested in his welfare to give him needed help. The Papuan has proved himself ready to seize an opportunity of self-improvement. He is teachable, capable, adaptable and if he is carefully trained when young, he becomes



MR. ABEL LEAVING THE HEAD STATION, KWATO, FOR A 100-MILE JOURNEY
IN A DUG-OUT CANOE

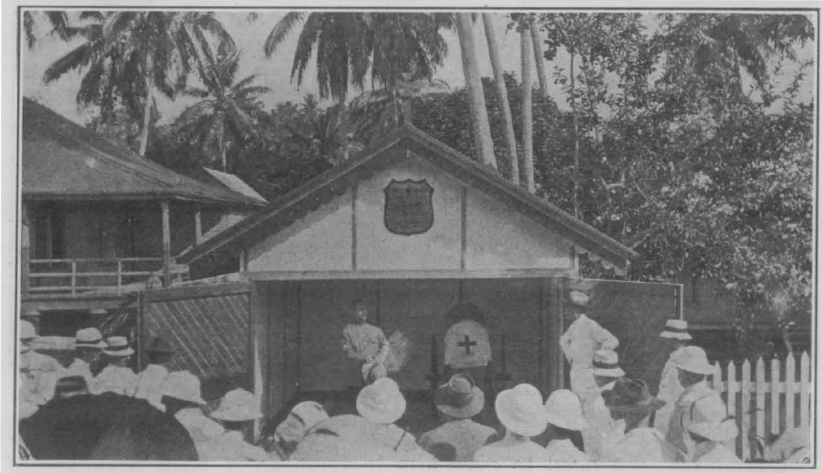
industrious. We need to give him instruction in such branches of skilled mechanical work as shall fit him to make the best of his latent abilities and to equip him to be of service to his fellow men.

The task of assisting this backward people through this transition period will be neglected unless it is undertaken by the Christian

Church. Philanthropy and humanitarianism are not long-sighted enough to reach these far-distant, little-known Papuans. The salvation, physical as well as spiritual, of these out-of-the-way natives rests with the Church because Christians alone will go to the very ends of the earth to discover and minister to those in need. It is to us that the command comes, as we have opportunity to "do good unto all men, especially unto those who are of the household of faith." No merely material help can meet a case like this. It would be waste of money, and waste of effort to attempt to set the savage man upon his feet merely by educational methods. The regeneration of his heart must precede the reconstruction of his life. Only the power of the crucified and risen Christ working through the Holy Spirit can accomplish this. When we deal with the renewed man "old things have passed away," all things become new, and the most difficult problem is simplified. But these babes in Christ become the care of the Church.

What a field for Christian service New Guinea presents to the youth of America! We need young men of consecrated life and practical experience and skilled in various branches of knowledge to give at least a part of their life to the Lord in service for the Papuan. As in the early Church, we need today for this special ministry "men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business."

(For a list of special needs see the back cover of the REVIEW.)



THE AMBULANCE AT KWATO MISSION STATION

This ambulance and the building were given as a memorial to an Anglican nurse who lost her life in an epidemic. It was built by Kwato native carpenters and was opened by the Lieutenant-Governor, Judge Murray, C.M.G.

Farmers and the Country Church*

BY PROF. A. R. MANN, ITHACA, NEW YORK

Dean of New York State College of Agriculture

SEVERAL years ago the New York State College of Agriculture at Cornell University made a detailed study from a farm management standpoint of all the farms in Tompkins County, New York. There are eight towns, or townships, in the county, exclusive of Ithaca. When the study was completed, the results were summarized by towns, and the eight towns were listed in a descending scale according to the relative prosperity of the farms within the several towns. Two years later, Reverend C. O. Gill was sent into the county to make a detailed study of the program of the rural churches. Mr. Gill spent the time necessary to get the records for a twenty-year period for all the churches of all denominations in the county. He listed the eight towns in a descending scale according to the comparative decline in church vitality and serviceability. These towns were found to rank in the same order in the two surveys. The churches registered accurately the economic prosperity of the people who constituted their actual and possible constituency.

While economic prosperity does not guarantee religious vitality, the fact remains that in general there cannot be erected a Christian social structure on an economic base which cannot sustain it. Excessive prosperity may be injurious to church activity, but farmers generally are below the income group at which interest in the fellow man and in spiritual values develops. The problem is to bring the farmer's income to a point at which it is possible for him to live in reasonable comfort and in good health, with a surplus on which his children can go to school and to church and which he can share with others in the support of community institutions.

Professor Gillette, speaking of the social gains which come from improved economic conditions resulting from the devices, methods, and inventions of the American people, says: "Compare Oriental society, where philosophy and faiths have flourished for ages, as never in the Western world, with Western society after the invention of the railway. The former has remained inert and passive. It seems powerless before the advances of the Occident, notwithstanding the hundreds of millions of people whom it includes." Other things being equal, the community that manifests the most vigor and progress in intelligently improving its methods of production is likely to be also the one showing the most vigor and vitality in improving its social conditions.

* Condensed from an address before the International Association of Agricultural Missions, New York, December 7, 1920.

Agricultural education has everywhere concerned itself also with the human, spiritual aspects of country life as distinguished from the economic. Agriculture is both an occupation by means of which persons make a living, and a mode of life. Careful students of the history of mankind have repeatedly shown that if the intellectual and spiritual nature of man is to be developed there must be some measure of release from physical exertion. Extreme physical and mental activity are incompatible. By improving the methods of farming and somewhat lessening its burdens and exactions, agricultural education seeks to set free, in a limited degree, both the time and the inclination for the things of the mind and the spirit. Farming needs to be improved if the higher interests of life are to thrive. A civilization which is spiritual cannot find a healthy rootage in a situation which is either economically poor or physically exhausting. It may find some rootage, but not the sort which leads to abundant life or the full expression of the highest nature of man.

Improvements in farming are not a final end in themselves, but are means to higher ends,—way stations on the route to intellectual and spiritual goals. The final term in the whole country life enterprise is the farmer himself—his elevation, making possible to him the best fruits of an advancing civilization, enlarging and enriching his personality and his spiritual resources.

The great need everywhere, in the home lands and in the mission lands, is for trained resident leadership. This leadership should combine character training and technical training. In America agricultural schools and colleges are training the leaders who will stay in the country and influence it. To an ever-increasing extent will they be the successful persons in agriculture who find in this calling an outlet for their best abilities and ambitions. To send into the country, at home or abroad, leaders with superior training in agriculture and with clear and established Christian ideals, is gradually to mould and possess the rural population of the future. We are now training the leaders of the next generation. The person who comes to a community bearing aid to relieve human need and to increase human comfort, gains entrance and is received. Demonstration of superior ability in the workaday things begets confidence and opens the way to wider influence.

It is frequently necessary and desirable for a time, to subsidize social institutions from without until their value has been demonstrated to the people of the locality. But the institutions will never be a vital part of the people until they are supported and developed by the community itself. In the beginning, missionary churches in the rural places frequently have to be subsidized or financed from the outside. A program which frankly seeks the highest welfare of the people served will seek, however, to make the institutions stand on their own feet as quickly as possible, lest the people be pauper-

ized and spiritually impoverished. If this desirable end is to be accomplished we must have, among other things, two conditions which the teaching of agriculture seeks to bring about:

First, we must have a thrifty and reasonably prosperous population. An unthrifty population is a hopeless group in which to develop eagerness for spiritual values. The church in such a situation quickly finds it must inculcate thrift if it is to advance substantially in its evangelical endeavors.

Second, there must be a relatively permanent population. In America one of the most destructive conditions with which the church has had to contend has been the shifting rural population, the farmer who does not establish himself long enough in any community to become a part of the community life or become interested in its institutions. Other things being equal, the strong church will be found where the population is relatively the most permanent. It is a first consideration with the church that the community shall have holding power for its people. One of the first essentials to such holding power is the ability to acquire a good living and the encouragement to long land tenure or ownership. The church needs the results of agricultural teaching in these fields if it is to thrive.

But economic success alone does not guarantee holding power; it must be accompanied by a healthy development of social institutions, particularly of the school and the church. The interplay and interdependence of the social and economic forces in a community is one of the most evident facts in country life. The two cannot wisely be separated. In America our most successful rural pastors are recognizing that they must seek to promote the total life of their communities if they are to achieve their spiritual objectives. Colleges of agriculture receive great numbers of requests from country preachers for aid in their work; and there is no class of calls to which the colleges are more ready to respond. The colleges of agriculture, on the other hand, look on the churches as permanent institutions in the country life which should be made highly serviceable. The colleges are concerned with the promotion of country life as a whole, spiritually as well as economically. They are therefore deeply concerned as to the efficiency of all the permanent institutions ministering to country life.

The development of agricultural missions is a component part of the foreign missionary enterprise, as an opportunity for the largest service to the people and as an accelerator of the higher social and spiritual ends which have always been the chief purpose of missionary endeavor. The importance of agricultural education and research to national economy and integrity and to social advancement has dawned on the world; and its development is going forward rapidly. The missionary agencies have a strategic opportunity which may escape them if they do not lay hold on it.

BEST METHODS

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

PECULIAR DIFFICULTIES OR UNUSUAL OPPORTUNITIES?

IN any average assembly of missionary workers about one hundred per cent could testify that they are laboring under peculiar difficulties. A few are such masters of fine discrimination that they would say rather that they were having unusual opportunities.

Two men were cast into jail. One sat down in hopeless despair, and surrendered to his peculiar difficulties. The other rose up to meet the unusual opportunity of days and months and years of uninterrupted leisure. He called for pen and paper and gave to the world Bunyan's "Pilgrim's Progress."

Two men were stricken with blindness. One bowed low under his peculiar difficulty, and with placard proclaiming to every passer-by his affliction, and tin cup in his hand, stood at the street corner waiting for sympathetic pennies. The other stood erect lifting his blind eyes to heaven and said, "What is it Lord?" Into his heart came the determination to open the Bible and the pages of history and literature to other blind eyes. He gave to the world the Moon system of reading for the blind with this simple testimony: "It has pleased God to bestow on me the talent of blindness. I have tried hard not to bury it in the napkin of despair and hopelessness but to use it for his glory."

Two women went out from offices of New York specialists with the words of diagnosis of incurable disease ringing in their ears. One became a despondent burden to her friends because she could not face her peculiar difficulty. The other said, "To me, a diagnosed leper, has been opened such a door of opportunity as has never before been opened to any woman of America," and Mary Reed sailed back with a song to meet her unusual opportunity of work among the lepers of India.

If you want to work "under peculiar difficulties" you need not move. There is a convenient street corner near by, and there are always a few kind hearts to drop sympathetic pennies into any extended cup. If it is sympathy you crave, stand still, adjust your tag and hold out your cup. But if it's unusual opportunity you long for, lift up your eyes and look.

Peculiar difficulty or unusual opportunity is yours for the choosing.

A FEW SUPPOSITIONS

Suppose you had been president of one of the liveliest missionary societies in New York. Suppose you had served on national and international boards and committees. Suppose that one day your husband, a civil engineer,

took a long-time contract in the mountains of the south, would you be desolated by the peculiar difficulties or would you see, as one woman saw, an unusual opportunity to start a mountain Sunday-school; to secure proper medical attention for defective children; to enlist hundreds of friends in

supplying clothing, books and magazines for those in need and in providing scholarships for bright girls and boys?

* * *

Suppose that when you were a child, you had had an illness that left you with a slight lameness, which became more and more pronounced until you could no longer walk but had to face the balance of your life from a hospital bed. Would you spend that life explaining to your friends and yourself and your Lord what great things you would do if it were not for the peculiar difficulties under which you were placed or would you do what Ida Gracey did, convert the sympathy that was aimed at her into sympathy for uncared for, crippled girls in China, until by letters, and conversation, and prayer she secured \$3,000, to build the first home for crippled girls in China?

* * *

Suppose that you lived in a good residence section of Philadelphia, and that day by day Italian laborers encroached more and more in your street. Suppose you saw one "respectable" family after another move away in disgust. Suppose you saw your husband's congregation fall off in attendance Sunday after Sunday. Would you pack up and move out to escape the peculiar difficulties that made your work impossible or would you have the vision Lillian Weaver Cassiday had to see the unusual opportunity that had come to her doors, to begin an Italian kindergarten and mission?

* * *

Suppose that you were a pastor who had been used to large city congregations and that you had been told by your physician that your only hope for life was in a high altitude; suppose you had taken a congregation in a neglected mountain district. As you met day after day men, women and children who could not read or write would you complain about the hopelessness of working under such peculiar difficulties or would you face

your unusual opportunity by starting Moonlight Schools and Torchlight Schools for men and women who must work all day?

* * *

Suppose that you were a Sunday-school superintendent who did not have one teacher who had a vital interest in missions. Would you despair or would you arrange to send one or more of your teachers to the best Summer School within reach and then have a teachers' Mission Study Class or Discussion Group the next fall?

A HOSPITAL READING CIRCLE

"Likely about a month."

For a busy woman who was used to doing things the doctor's answer to the question, "How long will I have to stay at the hospital?" was not especially inspiring.

"It won't seem long," he added encouragingly, "because you know you can roll around in your wheel chair after this week."

The Patient sighed, "Please hand me my book," she said to the nurse as the doctor went out.

"What are you reading?" asked the other Patient in her double room.

"The new Mission Study Book. I was ready to get up a Reading Circle in our Church when I met with this dreadful accident, and now I can't do a thing."

"Cheer up," encouraged Patient Number Two. "I'll join. I was on my way to a Mission Study Class when an automobile struck me."

"Isn't that great!" said Patient Number One, with enthusiasm. "I don't mean the automobile striking you, but the idea of having a Reading Circle in the hospital. It'll work too. People would join anything in a hospital."

That was the beginning of it. There was a rapid succession of events which resulted in two friendly-rival Reading Circles. Missionary books, leaflets and magazines were included. In a few days two wheel chairs were running races up and down corridors, in parlors and out on the sun porch.

Gossip travels fast even in hospitals and soon everyone knew about the Rival Reading Circles. The head nurse kept close watch to see that no patient was annoyed and the staff physicians, noting what an added impetus was being given to the complete recovery of convalescent patients, agreed that a bulletin announcing the daily score should be placed in the hall. Doctors, nurses and other members of the hospital staff became so interested that they joined, and after reading a leaflet, read a book.

The end? Why, the end isn't in sight yet. Two nurses and one doctor decided to go into medical mission work, a number of men and women who had never known anything of missions were interested and half a dozen people decided to have reading circles if they ever got home alive.

"IF IT WERE NOT FOR THE CHILDREN"

What officer of a missionary society has not heard the tired mother say she would come to the society, "if it were not for the children." Here is the challenge of opportunity which one society met by arranging parallel meetings for children. There were a few volunteer nurses to care for the babies and several teachers to tell stories and direct play and hand work. The eager children soon became the best attendance officers bringing their mothers, aunts, and big sisters with them.

BE A DISCRIMINATING DIAGNOSTICIAN

"A good practitioner but an awfully poor diagnostician," said someone of a certain physician. "If his patients don't die before he discovers what is the matter with them he'll most likely cure them."

That is the case with many missionary workers. The reason we lose so many cases is because our diagnosis is "difficulty" when it should be "opportunity." The treatment that will kill in one malady will cure in another.

Typical Cases

CASE 1.—Symptoms: Congregation divided into two factions. Constantly fight each other. Great bitterness.

Diagnosis: Apparently a peculiar difficulty. In reality an unusual opportunity.

Treatment: The only hope is to get both factions under such a heavy mutual responsibility that only their combined strength can lift it. Undertake the support of a missionary. If this does not engage all the fighting energies, take two missionaries or a whole mission station. Make a survey to discover the need for community service. Put everybody to work. The fact that two factions will fight each other is a hopeful sign. They have fighting blood and if anyone is alert to lead them to a proper battleground and enlist them in a worth-while task they will do valiant service.

CASE NO. 2.—Symptoms: Women intensely interested in clubs and civic affairs. No interest in Missions.

Diagnosis: Do not mistake this for a peculiar difficulty. It is generally prevalent in many sections. Close diagnosis pronounces it an unusual opportunity.

Prescription: Women who are working in clubs and civic affairs are women who do things. They will not give their time to a Missionary Society that is not doing things. Study carefully the program and leadership of your society. Counsel with your consecrated club women as to plans that will enlist the women you want to reach. Assign big tasks to women of big capabilities.

CASE NO. 3. Symptoms: "Only a few people in our Church will work. We have to count on the faithful few for everything."

Diagnosis: Clear case of opportunity for enlisting more workers.

Prescription: By rotation of officers, train various women to do various types of service. Study all available talent and put it to work. Avoid "glittering generalities" in asking for service. A woman who will never give a second thought to the

implied request "We do so long to have you work in our Missionary Society" may give specific response to "Will you get twenty-five girls to sing at the next meeting? Have them dressed in Red Cross uniform and ask them to sing the Crusade of Compassion Hymn." Make your meetings depend on as many people as possible. Learn as a leader never to do anything you can train anyone else to do. It's easier to do things oneself than to train others, but prophet-leadership trains its successors.

CASE No. 4. Symptoms: "No men interested in missions in our Church. Only women in Mission Study Classes."

Diagnosis: Exceptional opportunity to enlist men.

Prescription: Begin with a Discussion Group. Get the best man to be had, to conduct it. Any of the new Mission Study books will furnish basis of discussion. Hold meetings at church or some home, or downtown at a club or hall. Serve lunch or supper so that men can come to class directly from their work.

CASE No. 5. Symptoms: Only one woman will lead in prayer.

Diagnosis: Opportunity to train others.

Prescription: Prepare program of prayer as carefully as you do program of study. Have chairman in charge who outlines the things for which your society should pray definitely. Ask women to pray for specific things. If necessary, write words of prayer for them. After they grow accustomed to the sound of their own voices they will phrase their own prayers. Give to every member a list of objects of special prayer for the month. Circulate literature on prayer.

CASE No. 6. Symptoms: Lack of knowledge of world missions. No interest in work of any other Boards. Positive ignorance of general home and foreign mission work.

Diagnosis: Opportunity to circulate up-to-date interdenominational missionary magazine.

Prescription: Circulate freely the **MISSIONARY REVIEW OF THE WORLD**. Give from five to fifteen minutes to a good speaker to present it at every conference and convention. List it in your missionary literature announcements. Require it in your standards of efficiency in Mission Study or Reading Circles. Subscribe for it for all your home and foreign missionaries. Rapid and continued improvement is sure to follow this treatment, strengthening the heart action of any denomination or congregation.

CASE No. 7. Symptoms: Members of missionary society are listless in the spring. Do not attend meetings.

Diagnosis: Opportunity for especially inviting Spring plans.

Prescription: The following used by an Evangelical church in Cleveland, Ohio, was very effective.

Spring Flower Meeting
of the
Woman's Missionary Society
on
Monday Evening, May 1st, 7:30 P. M.

at
Calvary Church

A Chart and Dramatized Program will
be rendered by the Dorcas Circle.
The Dorcas Circle will sing.

The Annual Election will be held.

Every Active and Associate Member is invited
and will receive a

Spring Flower Bouquet.

"This invitation was sent to every member or prospective member a week or two in advance. On the morning of that lovely May Day a group of the younger women who had recently joined the society, and who drive their own cars, drove out to the farm and woods of one of our members to gather a variety of flowers and great branches of blossoming trees to beautify the assembly room. We arranged about two hundred bouquets of flowers and put them in baskets to float in the water of the spring by the old rustic spring-house while we ate our picnic lunch in a lovely woodsy spot near where Garfield used to live and practice speaking in his father's woods.

"That night there were a hundred and twenty-five at the meeting instead

of the usual thirty or thirty-five. Toward the end of the program we called an intermission and a group of six women presented the bouquets which they carried in pretty sandwich baskets. When we began the meeting the weary look which proclaims the advent of spring housecleaning days was in the eyes of the women. It was all gone when the beautiful spring blossoms brightened the entire room.

"Three other groups gave the program. Four in costume, gave monologues, four spoke from home-made charts, and the Glee Club composed of members of the society sang. About forty members had some part in the meeting. MRS. W. L. NAUMANN."

CASE No. 8. *Symptoms*: Dozens of women shut in because of illness, or detained by business or domestic obligations from attending regular missionary meetings.

Diagnosis: The symptoms have discouraged many leaders who are convinced they have a case of "peculiar difficulties." In reality there is a great opportunity.

Prescription: Start an Extension Department for all those who can not attend the meetings. Duties of extension members should be to pray for the work, to read letters or literature sent them regularly and to make regular offerings. In the Methodist Episcopal Church the eleven branches of the Women's Foreign Missionary Society have about 40,000 extension members who support thirty-three missionaries.

REACHING THE MASSES

BY JOHN N. WOLF

General Director of Evangelistic Work,
National Bible Institute

It was a strange sight the policeman saw as he pressed his way through the crowd at a National Bible Institute outdoor evangelistic meeting—one that caused him to pause in perplexity. Two men, one a Frenchman, the other a German, were kneeling side by side at the curb while another man prayed aloud.

It was midnight—but that matters

not on Broadway, New York City—and a crowd of about 500 men and women had gathered to hear what the man on the box had to say. They heard the story of God's love, and hearts were moved. In response to an invitation to accept God's gift of Jesus Christ as Saviour and Lord, several had raised their hands. When the leader learned that the two were German and French, he asked them to make a full surrender, with the result that they publicly knelt in prayer.

Among the "soap-box orators," some of whom are politicians, Ethical Culturists and Free Thinkers, who boldly give vent to blatant blasphemy, the Institute's staff of trained outdoor speakers proclaim the Gospel of the Lord Jesus Christ to the great multitude who throng our city streets.

Many have questioned the wisdom of attempting to preach the Gospel in the highways and byways, feeling that the subject is too sacred for the street and that the church building is the proper place for the proclamation of God's Word.

We have, however, the example of our Lord and the Apostles. As He and they went up and down throughout the land, they gathered the crowds on the seashore, at the roadside, in the city streets, in the market places, and on the hillside to proclaim unto them God's plan of salvation. We have, also, the example of such men as Savonarola, George Whitefield, Charles Wesley, William Booth, and a host of others.

We have also the Lord's command to go and disciple the nations, Matthew 28:19. We know of no other way to obey this command than to do just as we are told, that is, GO. It sometimes appears easier to prepare an attractive program and send out invitations for the people to *come*, but experience teaches that sinners do not readily accept such an invitation.

"Mike" L..., an Italian truck driver, had received many invitations to attend the meetings but never gave heed until his little son was attracted

to a meeting on the corner and became acquainted with one of the Sunday-school teachers, who was not ashamed to stand on the street for Christ. He became a member of her class and one night said to his father, "Pop, you ought to go over and hear those people sing." That night "Mike" attended the outdoor meeting and turned to Christ. The next night he brought his wife and she, too, was converted and so an entire family was brought out of darkness into light.

In no place in the wide world are we better able to obey the great command to "disciple the nations" than on the streets of our great city of New York. Here are gathered together people out of every country, every kindred, every tribe, and every tongue. Here we have more Jews than in Jerusalem, more Irish than in Cork, more Germans than in Berlin, more Hungarians than in Budapest, more Italians than in Rome, to say nothing of the Greeks, Spaniards, Poles, Scandinavians, and in fact, all the other nations on the face of the earth.

Recognizing the efficacy of street preaching in reaching the people with their propaganda, the Bolsheviks and Free Thinkers have been swift to avail themselves of the opportunity of presenting such topics as "Free Love," "Knocking the Bottom out of the Bible," "Letting the Daylight into Hell," "Revealing the Fake of Christianity," etc. Meetings have been conducted on the street corners for the avowed purpose of denying God and His Word. Some of them open with the most blasphemous parodies on Christian hymns.

While all this devilish influence has been at work, some Christians, utterly unconscious of the appalling danger to which their boys and girls are subjected, seem content to attend the regular church service and occasionally contribute something toward the support of missionaries in the foreign fields but are indifferent to the great opportunity and tremendous need at their own door.

Nothing that is really worth while ever happens by chance. In order that our outdoor evangelistic campaign may be fruitful, our plans are carefully laid.

The National Bible Institute has always endeavored to preach the Gospel as often as possible, in as many places as possible, and to as many as possible. This being our aim, the aggressive campaign is planned to reach all classes and all races. Meetings are held in the financial districts for reaching the bankers and brokers, in the "Hell's Kitchen" district where vice holds sway, at the various summer resorts, and in the great "White Light" districts. We have had meetings for Jews, Russians, Italians, Poles, Ruthenians, Lithuanians, Greeks, Germans, and others, in the various sections where they colonize, addressed in their mother tongue. One of these, a Roumanian Free Thinker, was converted and in a short time brought his sister to Christ, then his old mother and is now laboring with his infidel father.

Many times the people have stood "in season and out of season" in the rain and in the snow, and oftentimes when the thermometer registered 100 degrees. Even in zero weather people have stood and listened to the Gospel message. Our campaign is planned according to the motto of the National Bible Institute, "Aggressive-Evangelism-Every-Day-in-The-Year."

"I never believed in the Bible or Jesus Christ until I started to come to these meetings, but you fellows have got me now," said a young man after he had attended our meeting at Wall Street for two weeks. Punctually at the appointed hour the meeting is opened and within a short time there is a regular constituency who gather day after day to hear the Gospel message. As by constant hammering the rock is broken, so by hearing the message day after day the hardest hearts have yielded to the claims of God.—*The Bible Today*.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

MAY AGAIN *

BY LESLIE PINCKNEY HILL

Again the southern winds at ease
Caress the blossom-laden trees,
While o'er the heavens gay
Is writ in gold and hues of wine
A brightly blazoned script divine—
May comes again, sweet May.

Again what glories wake the dawn,
And how old warrior trouble, wan
And weak, is driven out;
With what clear throats the sparrows sing,
How musical the drone bee's wing,
And how the children shout!

But sweeter than all nature rife
With song and bloom that zest of life
Which fills the spirit up
With joy new-born of homely food
And peace that whispers "God is good,"
And overruns my cup.

In coat of hope-and-courage clad,
I am a bold Sir Galahad,
On quests that cannot fail,
For with clear vision now I see
That one who daily walks with me
Holds up the Holy Grail.

SCHOOLS OF MISSIONS

BY FRANCES MACMILLAN FERGUSON
Chairman of the Committee on Schools of
Missions, Council of Women for Home
Missions

From my window I have been looking upon the fast falling snowflakes, myriad upon myriad being added to the already bountiful provision. Turning from the lure of Winter's charms to peruse a letter from a friend, I find that one of the principal topics is where and how we shall spend the coming vacation season. While still "snowbound," and wrestling with fuel administrators lest we shiver unduly, we are planning to avoid the heat of summer.

* This poem by a Negro poet is found in *The Wings of Oppression*. It is copyrighted by The Stratford Company who have kindly given permission to the Council of Women for Home Missions to reprint several poems from this volume; others may be found in the November issue of the REVIEW.—EDITOR.

But the story is incomplete and the impression misleading if we refer only to the plan for the physical enjoyment. In increasing numbers, women and men are seeking resorts which provide, not only rest and recreation for the body, but intellectual and spiritual contacts as well.

Those desiring this threefold benefit we invite to a contemplation of the places and programs of the Schools of Missions affiliated with the Council of Women for Home Missions.

In seventeen different centers of our country, as you find recorded below, these Schools are being sustained. The places of location are, many of them, of such wondrous charm as to attract thousands not drawn by the spirit of missions.

Other thousands are no less appreciative of Nature's call, but to them the challenge of the complicated and perplexing problems facing the Church today has become irresistible. In 1922 over 7,100 were registered in attendance upon the Schools of Missions affiliated with the Council. The attendance is increasing and other sections are requesting the establishing of Schools.

Program committees are unceasingly alert to provide that which will prove truly helpful in equipping for service. Women, gifted in the art of teaching, are responding with marked devotion to the numerous requests for leaders in the study of the textbooks. Not only is the subject matter clearly and logically presented, but the text is both illuminated and supplemented by the results of reading and research, furnishing those in attendance upon the classes program material sufficient to challenge the most intellectual women of any community.

The Schools also provide classes in methods, both for adult and for junior groups. No program is complete

without classes in Bible study, and trained Bible teachers are more and more in demand. The missionary textbooks afford new treasures for research each year.

Among the most delightful experiences in attendance upon a School of Missions are the personal contacts, and some of the most enriching of these are afforded by the presence of home missionaries. How vitally they relate us to their various fields of service!

The program of a School of Missions is not a static thing but one of constant growth and development. It is a reservoir of instruction, method and suggestion. The thousands of women in attendance each year upon some School of Missions are so many human channels conducting the inspiration and instruction received into the places of personal contacts, refreshing fields of opportunity with deeds of loving service.

The task of the Church in the homeland is almost overwhelming; the enemy seems to have come in like a flood. But in the great phalanx of trained Christian workers may we not see the Spirit of the Lord lifting up a standard against the forces of evil?

The Home Mission theme for the coming year is "Saving America through Her Girls and Boys." This subject of vital interest should compel the attendance of women in greater numbers than ever before in the Schools of Missions, where under trained leadership the possessions and possibilities of "our second line of defence" will be reviewed. Will you be there to participate in the review?

A BRIGHT HILLTOP

Not some dread cavern, hoar with dank and mould,

Where I may creep, and in the dark and cold

Offer some awful incense at a shrine
That hath no more divine

Than that 'tis from Life, and stern and old.

But a bright hilltop in the breezy air

Fresh with the morning sunshine, high
and clear,

5

Where I may climb and drink the pure
new day,
And see where winds away
The path that God doth send me, shining
clear.

—Edward Rowland Sill.

HOME MISSIONS INSTITUTE, CHAUTAUQUA

BY FRANCES MACMILLAN FERGUSON
Chairman of the Committee on Chautauqua,
Council of Women for Home Missions

Beginning on Saturday, August eleventh, and continuing through Friday, the seventeenth, the Home Missions Institute under the direction of the Council of Women for Home Missions will be held at Chautauqua, New York.

Hundreds of women will be present and register as participants in this school for the study of missions and training for leadership. Very many if not every state in our Union will be represented, and many lands across the sea. We may with a great degree of accuracy use the words of the apostle in describing the assemblage of women at Chautauqua for our Home Missions Institute that they are "from every nation under heaven."

One need not assume the rôle of a prophetess in speaking thus confidently of that which has not yet come to pass. We are but anticipating the future in measure as the experience of the past justifies. In this confidence the Chautauqua Committee of the Council of Women for Home Missions is planning for the summer of 1923.

The program has not yet assumed sufficiently definite form for publication but in the indistinct outline we see many good things in store for those in attendance. The study of the current textbooks for adult and for junior groups, always occupying, perhaps, the center of the arena of interest, will be led by those fully qualified for the task. The very frequently expressed desire for the study of methods has borne fruit and this year a class in methods under a thor-

oughly approved leader will be a new feature of our program. Young women's work will be emphasized. Denominational rallies and conferences are being planned.

The Chautauqua Committee earnestly requests that as many home missionaries as possible will plan to be present during the week of the Institute. Their presence and their living, vital messages are an inspiration.

The Chautauqua Institution has very generously accorded to our Institute the privilege of placing a speaker in the amphitheater four mornings at the ten-forty-five hour. The unusual privilege and opportunity which this affords of extending the influence of home missions in this place of almost universal assemblage is gratifying indeed. Four great missionary addresses may be anticipated.

The New York Symphony Orchestra will give a concert each evening and on Wednesday afternoon. Other features, special in character, are being planned and we believe we are safe in promising to all who come to Chautauqua, August eleventh to seventeenth, the opportunity of instruction and training under skilled leadership, the most wholesome and delightful fellowship and entertainment in harmony with the spirit of missions.

Schools of Missions

Affiliated with the Council of Women for Home Missions

Dates and Chairmen for 1923

- Bethesda, Ohio—August 7-10—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
 Boulder, Colorado—June 20-28—Mrs. A. A. Reed, 670 Marion Street, Denver, Colo.
 Dallas, Texas—Sept. 23-28—Mrs. L. P. Smith, 1933 Drexel Drive, Dallas, Texas.
 De Land, Florida—Feb. 4-9—Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.
 Houston, Texas—Oct. 1-5—Mrs. C. C. Weaver, 6709 Sherman Street, Houston, Texas.
 Illinois—Missouri (Greenville, Ill.)—July 17-21—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
 Lake Geneva, Wisconsin—June 25-July 2—Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.
 Minnesota (Minneapolis-St. Paul)—June 3-

- 8—Mrs. Elijah Barton, 4259 Linden Hills Boulevard, Minneapolis, Minn.
 Mt. Hermon, California—June 24-30—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, California.
 Mountain Lake Park, Maryland—July 30-Aug. 6—Mrs. May Leonard Woodruff, Allendale, N. J.
 New Orleans, Louisiana—November—Mrs. W. B. Sommersville, 1718 Palmer Avenue, New Orleans, La.
 Northfield, Massachusetts—July 5-13—Mrs. T. Raymond St. John, 341 Webster Avenue, Long Island City, N. Y.
 Oklahoma City, Oklahoma—June 4-9—Mrs. Frank Hampton Fox, 1946 W. Park, Oklahoma City, Okla.
 St. Petersburg, Florida—Jan. 28-Feb. 2—Mrs. G. W. Cooper, 250 Fifth Ave. N., St. Petersburg, Fla.
 Southern California (Los Angeles)—June 4-8—Mrs. Q. G. Rowley, 181 S. Virgil St., Los Angeles, California.
 Wilson College, Chambersburg, Pennsylvania—June 28-July 6—Miss Mary C. Peacock, Torresdale, Pa.
 Winona Lake, Indiana—June 18-25—Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.

Home Missions Institute

Conducted by Council of Women for Home Missions

Date and Chairman for 1923

- Chautauqua, New York—Aug. 11-17—Mrs. John Ferguson, 10 Sterling Avenue, White Plains, N. Y.

PRAY—GIVE—GO

Three things the Master hath to do,
 And we who serve Him here below
 And long to see His Kingdom come
 May Pray or Give or Go.

He needs them all,—the Open Hand,
 The Willing Feet, the Praying Heart
 To work together and to weave
 A three-fold cord that shall not part.

Not all can Go; not all can Give
 To speed the message on its way,
 But young or old, or rich or poor,
 Or strong or weak—we all can pray—

Pray that the gold-filled hands may Give
 To arm the others for the fray;
 That those who hear the call may Go;
 And Pray—that other hearts may Pray!
 —Selected.

THOSE WHO GO

For those who go, Lord, blessed days
 Of song and service, prayer and praise;
 The strength to labor, and the grace
 To meet each care with smiling face.
 Thy faithful friendship may they know;
 Thy blessing, Lord, on those who go.

Woman's Foreign Mission Bulletin

Editorial Committee:

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

When you receive the May number of the REVIEW the study books for the year will be ready for you.

We are to make the closer acquaintance of our nearest neighbor, Japan, this year, through several new books.

The Senior book, "Creative Forces in Japan," is by Galen Fisher, who has done a fine piece of work for the Y. M. C. A. in Japan. Its chapters give an idea of the scope of this book.

1. Assets and Liabilities of the Japanese People.
2. Militarism, Reaction and Liberalism.
3. Social Problems and Christian Solutions.
4. Religious Resources and Problems.
5. Epochs and Achievements of the Christian Movement.
6. The Challenge of Today and Tomorrow.

Miss Charlotte DeForest, president of Kobe College, has written the book for women and girls. It is called, "The Woman and the Leaven in Japan," and has a very artistic Japanese cover, designed by a Japanese artist. Miss DeForest has brought into this book so much of interest and charm that we believe many will come to a new understanding and appreciation of Japanese women who are developing into one of the most important factors in the new Japan. This book is illustrated with an unusual collection of beautiful photographs which are reproduced, twenty-four of them, to illustrate her chapters.

1. Then and Now.
2. The Japanese Family System.
3. The Life of a Girl in Modern Japan.
4. Women's Colleges in Japan.
5. Fields Where Japanese Women Have Succeeded.
6. What Christian Women Are Doing in Japan.

Last, but not least, comes "The

The prices of the books are: the Senior book, in paper, 50 cents, postpaid, and in cloth, 75 cents, postpaid; for the Junior book, in paper, 40 cents, in cloth, 65 cents. "How to Use" and "Suggestions," 15 cents each.

Honorable Japanese Fan," by Margaret Applegarth. This will provide a study book and a story book for the Juniors from ten to fourteen years of age. Sunday-school classes, Mission Bands, Christian Endeavor societies will find it fascinating. Everybody knows what a baseball fan is. Miss Applegarth believes that we must have enthusiastic boys and girls who know why we should be warm friends to all the boys and girls in old Japan. In her "Suggestions to Junior Leaders" Miss Applegarth will show how to use this delightful book. Those who wish to make it into lessons may do so, those who prefer to dramatize it will have no trouble in following Miss Applegarth's suggestions. Chapter headings are:

- Introduction: Wanted—A Fan.
1. The Basket that Opened a Door.
 2. On the Wings of a Paper Prayer.
 3. Astonishing Japanese Prints.
 4. The Honorable Inside-of-the-House.
 5. After Five Sleeps; or the Worm That Turned.
 6. Butterflies and A B C's.

Miss Gertrude Schultz is preparing the "How to Use" for "The Woman and the Leaven in Japan" with a series of "Outlines of Creative Forces in Japan." She will suggest plans for study classes and will also furnish programs for the monthly meeting of the Women's Missionary Societies.

Do You Know EVERYLAND?

This is the child of the Central Committee on the United Study of Foreign Missions. It aims to provide good stories and pictures for boys and girls of all ages, not just the very little children, although they have a page or two. It is a magazine of World Friendship. The only world friendship thus far possible has been

that established on the teachings of Jesus through missions. *Everyland* carries closely this thought and endeavors to help boys and girls in all the countries of the world to know and understand and like each other. We talk a great deal about plans and leagues to prevent war. We shall never do it by leaving people without the knowledge that will help them to appreciate their neighbors in other lands until they are grown men and women. Germany began to train children in militarism when they were from eight to ten years of age. Why are we not training children as lovers of peace and goodwill? I do not know of any reason except that we do not take the trouble.

Here is a magazine ready for you at \$1.50 a year. It is expensive to produce, for we pay for the best stories and pictures. It cannot possibly pay for itself without a large circulation. What will you do to stimulate the circulation of *Everyland* this year? What is to hinder your taking it in your Sunday-school; a subscription for each class? Get it into your Public Library. One of the best libraries in America has subscribed for twenty-four copies. We actually have more subscriptions today from Public Libraries than we have through any one of our Mission Boards, and yet this magazine, which includes Home and Foreign Missions, is intended to meet the needs of Mission Boards which cannot afford to publish denominationally a magazine of the quality that will attract growing boys and girls. Suppose you take a little trouble for this enterprise and make it a success. There will never be any money in it, for we cannot obtain advertising for a children's magazine, but it might be created self-supporting and will, we hope and pray, save life through world friendship during the impressionable and unprejudiced years of childhood and youth. Some of you who read this may regret that you cannot do great things for the Master. Perhaps you are less active than you were. Here is a simple, easy task with great pos-

sibilities. Will you undertake to circulate *Everyland*? Write to West Medford, Mass., and get sample copies and suggestions. See what you can do *immediately*, for only as the magazine succeeds in getting on a fair basis this year can it hope to go on.

THE WORD IS JOY!

Everybody must share in the joy that has come to the women who have held the outposts in China, India and Japan. It was such a delight to be able to cable them that the Woman's Union College campaign was over and their buildings were assured.

Now the letters are coming back and we realize what it will mean to them. Are you not glad you helped?

From Mrs. Alice B. Frame, of Yenching College, Peking, comes the following:

"I'm sure you will excuse a borrowed typewriter, and even red ink, for it is all that is at hand, and I simply must write you at once of our joy over the news that was brought by your cable this morning. 'JOY' seems a pale word. Ever since January 1st, we had been on the watch for a cable from you. The college girls would ask wistfully, now and then, 'Has any word come—yet?' for they seemed to have felt that when we cabled the \$1,200 Mex. which they had made by heroic exertions in giving 'Much Ado about Nothing,' before the end of the year, that perhaps it had completed the three million dollars! So we waited and waited, hope ebbing a little lower each day, though it just seemed to me that after all the labor and prayer that have been put into raising that fund, it simply *could not* fail. And all my letters from home friends, from California to Massachusetts, had told of the superhuman effort you and Dr. Scudder and others had been making.

So when this morning the stately old gate-man brought in a cable I opened it quite indifferently; but I was fairly petrified with joy when I read those magic words, 'Fund completed.' It was almost time for the bell which marks the end of the class period, so I flew for our big Yenching flag, sent word to all the teachers to come into the central court in front of the library when the bell rang, and ordered the funny old bellringer to ring the bell as he never rang it before! He did! And the girls came pouring out of the laboratories and class-rooms, trailing note-books and pencils, with puzzlement all over their faces as they saw me waving the cable on the library steps, and the blue and gold Yenching banner waving beside me. 'Come,' I called,

'Come and hear the news!' And they came, crowding up excitedly. So then I told them. And they did what I have never seen reserved, dignified Chinese students do before,—they just jumped up and down, and clapped their hands, and began to sing, 'Yenching will shine tonight'—though I think there were lumps in their throats just as there was in mine, for the pretty tune sounded a little husky. And then they said again, 'Tell us again how much it is!' and then they clapped again, and burst into the real Yenching song, in stately Chinese. If you could have seen the solemn-glad look on their faces as their voices rose and fell in that quaint Chinese music with its words of fervent loyalty to their beloved Yenching; if you could have heard their burning prayers of gratitude in their little prayer-groups that night...

"I musn't write more. I fear it all sounds rather incoherent and confused. But I am only trying to say thank you!"

Miss Florence Nichols, of Isabella Thoburn College, Lucknow, India, writes:

"Just as our 'College Day' closed yesterday I received your wonderful cablegram. I think you have done remarkable work to have got the whole amount of money. I am sure all our Colleges are deeply grateful to you, we are especially so, because our buildings were all started and we were doubtful whether we would finish them. Now this welcome news makes us feel that we shall be able to finish in good style."

Dr. A. K. Reischauer, of the Woman's Christian College, Tokyo, Japan, says:

"Your cable 'Fund Completed' reached me on Friday and you can imagine what a joy it was to get it. I at once reported the good news to all those whom it most concerns and they join me in congratulating you upon your success and in thanking you for your self-sacrificing labors which have made this success a possibility. I felt like sending such a message by cable but I do not want to spend a cent of this precious money that is not necessary. Once more, 'Congratulations and Thank You.'"

Miss Eleanor McDougall, of Women's Christian College, Madras, India, writes:

"It is really very difficult to say anything to you about the splendid fact conveyed by your cablegram. Some of us could not sleep that night for joy, and I thought that you at last were sleeping, perhaps, after the strenuous strain and effort of these twenty-seven months. I was with you, you may perhaps remember, in November, 1920, when you first conceived that great idea and I know what it has meant

in fatigue and strain and how marvelously you have carried through this wonderful achievement.

"To us, of course, it is just like a wonderful dream, but we keep reminding ourselves that it is true. Thanks that cannot be expressed in words are all we can offer to you and all who worked with you and to the Christendom of America. I think of so many whom I personally know who have toiled and worked so splendidly for us and it is a great joy to remember their names and faces.

"Of course, there is another side to it, and we do deeply feel the responsibility. If so many in America trust us so much we must indeed see to it that the College proves itself worthy of the trust.

"Thanks more than I can say."

Ginling cables "*Glad Gratitude.*"

Dr. Scudder, of Vellore Medical School, is here and has helped to bring about this happy ending.

A LITERARY TREASURE CHEST

The Federation Committee on Christian Literature is glad to present its latest ward to the readers of the REVIEW. Although less than a year old, this child is outgrowing her clothes and the anxious parents are looking eagerly about for the wherewithal to replenish her wardrobe! We commend to your interest and consideration this new magazine for boys and girls of high school age in India—*The Treasure Chest*.

A million boys and girls of school age in India who can read—and no young people's magazine or periodical till *The Treasure Chest* appeared last July!

Only a fraction of this million use English, the rest using one or another of the ten great languages of India, but as there are some English readers in each of these language areas, *The Treasure Chest* first appeared in English as the best way to introduce itself to the whole of India. Already there is such a demand for translations that it is planned to reproduce it in six of the chief vernaculars as soon as funds are available. It costs only \$300 a year additional for each translation! The editors are chosen and waiting, the readers are ready and waiting—but the money for each translation

must be provided before the new editions can be attempted.

Did you ever think what it would mean to learn to read, and then have nothing to read? That is the case with very many young people in India and it is to meet that need that *The Treasure Chest* is trying with "things new and old" to fill the minds of India's youth with treasure worthy of the Kingdom of Heaven.

Its History

For eight years the plan to meet this crying need has been thought of by the present editor, and five years ago the Interdenominational Committee appropriated \$500 for this purpose, but pressure of other missionary work made it impossible for a missionary to be set aside for this literary venture, till the beginning of last year. With the meagre \$500 (now considerably dwindled, owing to exchange), the magazine was launched in July, 1922, "like the frail little earthen lights that the Indian women set afloat on a stream," as the editor put it. But the currents of God have directed its course and it has reached each monthly "port" safely, with rich and enriching cargo.

What It Is

An attractive magazine of twenty-five pages for boys and girls, with stories, prize competitions, current events and tidbits for little folks; departments of nature study, "The Enchanted World" and "The Treasure Chest Exchange"—giving games, hobbies and "Bright Ideas"—are very popular. The price is two rupees a year, about six cents a month, and it already has over 1,000 subscribers, with a prospect of doubling the number within the first six months. The original illustrations are provided by Indian school boys and girls and the entire contents are kept true to Indian thought and put in Indian setting, even though for these first months there has been only the English edition. Vernacular editions are being planned in Roman Urdu, Marathi, Tamil and Hindi as soon as funds can

be secured. Each vernacular edition will cost \$300 annually.

What It Costs

The budget for the English edition of this "Treasure" is \$4,000, of which the subscription list provides \$1,000. The Federation Committee on Christian Literature is asked to give \$3,000 in 1923. This \$3,000 is beyond its present resources, so that a special appeal is being made to interested friends for financial help.

What Its Readers Say About It

A missionary writes: "I have never known in long years in India, any missionary enterprise win such quick and enthusiastic response from Christian and non-Christian alike."... An English newspaper in India says, in the course of a very favorable press notice, "The whole forms a toute ensemble which is simply amazing for the value of three annas (six cents).".... A missionary's son writes, "I like *The Treasure Chest* better than any magazine I ever saw."... A traveler writes, "The pictures are so natural I feel as if I were in India again."...

Its Supporters

Back of the editor and publishers there is a committee of Christian women representing the Federation of Woman's Boards of North America, eager to feed the intellectual bread-line of starved India. Its name is the Committee on Christian Literature for Women and Children in Mission Fields, and it already has literary work in Japan, China and India. Its chairman is Miss Alice M. Kyle, 14 Beacon St., Boston, Mass. It has appointed Miss Ruth Robinson, Bangalore, India, as editor of *The Treasure Chest*.

Treasure must be put into the chest before the children of India can draw it out.

A Divine Alchemy transmutes the gifts paid in America into printed page and picture that carry the message of the Kingdom to the mind and heart and senses of India's girls and boys.

NEWS FROM MANY LANDS

INDIA

Nationalists Quote Bible

IN no other presidential speech delivered at the sessions of the National Congress of India were there so many passages from the New Testament as in the much-discussed speech of Mr. C. R. Das at the last Congress.

The *Christian Patriot* of Madras says: "The trial scene of our Lord before Pilate was, almost the whole of it, quoted from the Fourth Gospel as furnishing the ideal to which Mahatma Gandhi's trial approximated. Then the passage that Jesus came to set father against the son, the mother against the daughter, etc., etc., was cited as an authority for the inevitable dissensions produced in families by the non-cooperation movement. Then the president exclaimed that the Son of God came not to bring peace but a sword. Our readers may or may not approve of the applicability of these citations from the Gospels to contemporary political events and personalities; but is it not a great thing that the sayings and events of the Gospels should be fixed upon as the principal authorities and ideals to which our leaders turn where they are contemplating facts?"

Bible Study in Schools

SO MUCH of the success of mass movements depends on the training of the future leaders, pastors and teachers that it is satisfactory to hear of the good progress in the C. M. S. Schools at Ellore, in the Telugu country. Rev. E. Evitt writes: "We try to lay stress on the spiritual side of school life, and in this we have the hearty support of our teachers. The children are helped to form habits of Bible study and prayer. The highest Scripture prizes were

again carried off by the Ellore girls and boys in the joint boarding school Bible examination. All the children belong to the Scripture Union, and every morning at prayers the portion is read by one of them and explained by one of the teachers or myself."

An Estimate of Gandhi

WRITING of the political situation in India to-day, *The Harvest Field* makes an interesting comment: "There are those who condemn the Government, and make comparisons between the trial of Mr. Gandhi and that of Jesus Christ. Jesus was charged with sedition against the Roman Government, but there was not a particle of evidence forthcoming. If Mr. Gandhi had been as sane as Jesus Christ in his political relationships, India would have been much quieter to-day. It is difficult to attach moral blame to Mr. Gandhi if he really thought the Government was 'satanic' and should be overthrown. That is a question that he must settle with his own conscience. He did acknowledge that his leadership had cost the lives of scores of people, and he fasted accordingly. He knew that he could not hold in check the unruly elements to be found in every large center of population, and he ought to have completely stopped his propaganda. But he had called into being passions he could not control, and he was compelled to do what his judgment disapproved. Doubtless he is glad to be taken away from the situation he has created and could not guide."

Prohibition for Bhopal

A DISPATCH from Bhopal, dated February 21, 1923, quoted in the *Indian Witness*, reads:

"Among the reforms introduced

recently by Her Highness the Begum of Bhopal is total prohibition in the state. Hitherto the state derived a revenue of Rs 400,000 to Rs 500,000 per annum from liquor contracts." Bhopal is a Mohammedan state with an area of over 6,000 miles and a population in 1921 of over one million, ranking next to Hyderabad among the Mohammedan states in India. The throne has descended in the female line since 1844. The sultan Jahan Begum succeeded on the death of her mother in June 1901 and is said to be the only woman ruler in India. In a speech during a recent visit to Bhopal, the Viceroy pointed out that, at the outbreak of the World War, Her Highness the Begum placed the whole resources of her state at the disposal of the British crown. His Excellency also referred to the reforms instituted by Her Highness in the interest of her people, showing real progress in education, social service and the foundation of a constitutional government. This latest reform is perhaps the most striking of all.

A Comradeship of Love

SOME lovers of India," says the *Indian Witness*, "feeling very humbly, yet very intensely, their own responsibility, are banding themselves together into a Comradeship of Love: a comradeship which shall include Indian and English, Hindu and Mohammedan, Jain and Parsi, European official and Christian missionary, Brahman pundit and humble laborer, village farmer and city clerk, merchant and professional man. The Comradeship is to be neither political nor missionary, sectarian nor racial. Nor will those who join it have to leave their ordinary daily avocations. It only aims at binding together men and women of good will, who love India, in a common effort to spread everywhere the happy, trustful atmosphere of loving kindness. It has no organization, no office-bearers, and no subscriptions. It has, however, stringent rules. Those who join it

pledge themselves, in the sacred name of love, that they themselves will strive to live always in an atmosphere of love, and particularly: (1) That they will love in *deed*—trying every day to do something that will make someone else happy and to show some act of courtesy to a member of another community. (2) That they will love in *word*—neither speaking harshly to anyone, nor repeating any unkind slander or criticism of anyone, least of all, a member of another race; but that, instead, they will deliberately pass on any kind thing they hear about anyone else, especially one from whom they differ. (3) That they will love in *thought*—sending out loving thoughts to all against whom they bear a grudge, forgiving any unkindness that may have been done to them, and abstaining from imputing any wrong motive to those from whom they differ.

MALAYSIA

The Batak Mission

DOCTOR WARNECK of the Rhenish Mission in Sumatra has begun a Batak Commentary on the Epistles of Paul, having already published Commentaries on Matthew and John.

In Angkola, in the southern portion of the Batak territory, the Sariat Islam is rapidly developing a Mohammedan consciousness of unity. New prayer houses and schools have been built and many children have been taken from mission schools. The situation demands a more comprehensive program of Christian education if effective resistance is to be offered to this movement.

Christians in Dutch East Indies

The following figures are taken from the yearbook 1922-23, giving the number of Christians in Dutch Malaya:

Nederlandsch Zending Genootschap:	
Java	13,555
Elsewhere	3,868
Posso	825
Elsewhere	7,062
Utrecht Zending Vereeniging:	
New Guinea	7,258

Halmaheira,	8,357
Boerve,	2,542
Sangi en Talaud Com.:	
Sangi Is.	88,351
Rhenish Mission:	
Sumatra	195,338
Nias	42,193
Mentawi	682
Salatiga Mission:	
Java	1,927
Java Comite:	
Sumatra	177
Java	3,500
Netherlands Zendings Vereeniging:	
Java	3,386
Baptist Society (Dutch):	
Java	1,539
Sumatra	68
Gereformeerde Kerken Zending:	
Java	3,718
Methodist Episcopal Mission:	
Java	1,289
Converts of Missions	394,645
Native Protestant Churches in Dutch East Indies:	
Java	9,901
Islands	352,146
Native Roman Catholics	38,530

Total Church Members 795,222

Among the adult church members the converts from Islam number about 37,526 in Java alone and there are 8,000 in other islands, making a total of 45,526 Christian converts from Islam.

CHINA

Peace Movement in China

THE present attitude of the Chinese people towards Peace Movements is one of watchful and cautious waiting. Furthermore at present the fear of international control tends to throw the balance of opinion rather against than for Peace Movements. Yet, Christians in China must do more than sit on the fence. And we are persuaded that after further reflection they will." The recent visit of Dr. S. L. Gulick, representing the Federal Council of Churches, is the occasion of these remarks by the *Chinese Recorder*, which goes on to say: "The situation, however, as to how the Christian forces in China should participate in the International Peace Movement is complicated by the fact that four such movements from the West are moving into China. These are (1) The Commission on In-

ternational Justice and Good Will of the Federal Council of Churches, (2) The Fellowship of a Christian Social Order, fostered by Dr. Sherwood Eddy, (3) The Fellowship of Reconciliation, and (4) The World Alliance for International Friendship Through the Churches."

Officials and Gentry Baptized

MAGISTRATES and officials are prominent in nearly all of the churches of the American Board Mission in Shensi Province, China. Rev. Watts O. Pye writes: "One interesting development at Mi Chih Hsien has been the reaching of a family of thirty-six members, all of whom are now Christians, although not all at the time of my visit had been received into the church. They have turned over their family temple to become the chapel for their village. The county magistrate at Mi Chih Hsien was baptized at the time of my visit. He is a fine type of man and is setting an example which is new to the thought of many people in the conduct of the government officials. He religiously observes Sunday, his yamen being closed on that day, and all official business is obliged to wait until Monday. He and his wife attend church services regularly, and he gives his whole-hearted support to the work of the church. In his great room he has a number of Scripture posters which we supply to our churches, while in his guest hall he has put up a great variety of Christian tracts and posters, and every guest who comes receives an explanation of Christianity... Seven or eight of the leading gentry of the town who have been coming to a fuller understanding of the Christian life have decided to take together the new step of uniting with the church."

Cooperative Movements in China

FROM Mukden to Wuchang, and Sianfu to Chefoo came some sixty Chinese and foreign delegates of many different missions and churches, at the invitation of our School of Theology, to discuss the problems of theological

education here in Tsinan a few days ago. Men from practically all the theological seminaries and Bible schools in North China lent their help to the discussion of what should be done in training Chinese men and women, not only for the primary tasks of pastoral and evangelistic work, but also in the field of religious education and social service.

Nowhere in the world has there been more advance made in interdenominational work than in parts of North China, our own University having now eleven different denominational agencies supporting it. Definite plans have now been made for the union of the North China Medical School for Women with our School of Medicine, and its removal to Tsinan in the near future. The coming of women students into the School of Medicine will probably necessitate their admission into the Pre-medical Department and thus lead very soon to co-education in all departments and schools of the University.—*Shantung Christian University Notes.*

Decisions in China

"CHINA is dead ripe." This is the verdict of E. Stanley Jones, of India, who accompanied Sherwood Eddy in his three months' evangelistic tour through the chief cities of China. He says in the *Christian Advocate*: "In regard to the attitude of the educated classes of India compared with those of China we are ten years behind in India. After the struggle and strife of things in India it seemed almost too easy to get men to decision in China... The last thing that we saw as we steamed out of Hong Kong leaving China was Morrison's Hill. I thought of how he worked for years without a convert. Here we had been able to see more than 3,000 in the three months. In addition to these 3,000, others signed up for Bible classes. They were the very cream of China's life too—the young men and women of the colleges and schools. Some officials such as a marshal in the army, a police commissioner of a

province, a police superintendent, lawyers, and officials of various kinds made public decisions."

Bolshevism in China

MRS. M. E. F. DAVIES writes in the *C. M. S. Review* of conditions that constitute "a world menace." She says: "Bolshevism has become so popular that imprisonment no longer threatens its followers, and a party of sixty men, including teachers as well as students, recently went to Russia to study the Soviet at first hand." There could hardly be better soil for revolutionary propaganda than China at the present time. The universal misery has caused deep discontent with the results of the revolution, and faith in democratic government by representation has waned. "It would be no exaggeration to say that ninety-five per cent of the rural population of China, judging the Chinese Republic by results, think now that the overthrow of the empire was a criminal mistake." The merchants and town folk also find republicanism a dismal failure, for they see on the one hand a futile Parliament engaged in squabbling, and on the other rapacious military governors, who fleece the people, encourage their vices that they may make money out of them, and allow brigandage to continue unchecked. The younger men of the intellectual class, who had the chief share in bringing about the revolution of 1911, are asking in despair: 'What shall be done?' and the Russian agents of Bolshevism are at hand with an answer."

Tibet—A Challenge

CHARLES R. KOENIGSWALD, one of the workers of the Christian and Missionary Alliance in Tibet, calls the present "the golden hour of the Church's opportunity" there. He writes in *The Alliance Weekly*: "The attitude of the priests towards us as missionaries of the 'Jesus religion' has changed very materially since the humiliation of the Tibetan by the

Mohammedans. Even as recently as seven years ago the missionaries were not allowed to remain in Labrang more than one night. Now it is the privilege of three of us to make our home here, living in rooms rented in one of the inns of the place. We visited the leading ecclesiastic of Northeast Tibet, who appointed a 'living Buddha' to show us around the monastery. At that time we were admitted into buildings where no foreigner had been before, and looked upon images hitherto hid from the gaze of unholy eyes. For the purpose of renting larger quarters where we might live until our own compound is erected, we recently called on two of the leading officials in the monastery. They were very kind to us and promised to do what they could to help us. We have been also struck with the mute appeal of a waiting people."

Marauders in West China

THE Chienchang valley forms the main road between Szechuan and Yunnan. In spite of its dangers and the constant inroads made by the Lolos among whom as yet no missionary work is carried on, it is attractive to the Chinese because of its fertility. During the past year 23 villages have been burned down and 1,700 Chinese have been carried away captive by these tribes people. The sight of burned, pillaged, and depopulated villages is described by Dr. Smith, the Swedish botanist who recently visited this valley. He tells of passing village after village from which the inhabitants had been carried off en masse to the mountains to be slaves and servants to the wealthy Lolos, who as yet have never been subjugated by Chinese soldiers.

JAPAN-CHOSEN

"Dangerous Thoughts" in Japan

UNDER the title "New Days and New Leadership," a recent contributor to the *Mainichi* writes of the vital need in Japan of "real leadership with vision." The *Japan Chronicle* also shows how the panic meas-

ures against "dangerous thoughts" concerning communism and Bolshevism have the natural effect of arousing a keen interest in them. Dr. Sherwood Eddy, in his recent tour of Japan, says he was frequently asked by his audiences for information about the Russian soviets. The police authorities are now agitated over the students of higher schools who wish to help on the emancipation of the proletarians. A Tokyo university association is planning to unite all organizations in other universities, colleges, and high schools, which are interested in the welfare of the working classes, into one "Free Students' Association." The authorities seem to regard this as a communistic affair, and are carefully watching the movement.

Good Will in Japan

DR. SIDNEY L. GULICK, Secretary of the Commission on International Justice and Good Will of the Federal Council, has been making an extended tour in both China and Japan. In the latter his itinerary was in charge of a joint committee, representing the Federation of Churches, the Federation of Missions, the World Alliance for International Friendship Through the Churches, the Japan Peace Society, the League of Nations Association, the Woman's Peace Society, the Y. M. C. A., the Y. W. C. A., the Association for Reduction of Armaments and the W. C. T. U. Dr. Gulick lays special emphasis upon the contribution which the Christian movement in the Orient is making toward the reconciliation of Japan, Korea and China. In the *Japan Advertiser* he is quoted as saying in an interview: "If the military policy of Japan in 1915 had been continued until the present day, Shantung today would be as much a part of Japan as is Korea. The permanent barracks, wireless stations and hospitals erected at Tsinanfu are evidences of the decision of the militarists to make the occupation of Shantung permanent. All these have been handed over to

China, however, and today everything points to a new era in the relations between Japan and China."

Self-Support in Japan

ONE of the most significant signs of Christian progress in Japan is the rapidly increasing number of self-supporting churches. For example, in the Hokkaido district at the spring meeting of presbytery in 1921 it was thought that possibly within the next three years three of the churches might be able to place themselves on the self-supporting roll. But within just a few months the churches at Nokkeushi, Takigawa and Engaru had become independent, assuming full responsibility for their work. At Takigawa the impetus toward self-support became active when the mission board was not able to provide an increase for necessary evangelistic work. Prices were "sky-high" at that time, but Takigawa congregation found, to the surprise of its members, that it could easily increase its monthly contributions to the self-support basis.

Japanese Dolls for American Girls

MANY a little girl in an American Sunday-school has dressed a doll as a Christmas gift to be sent to the Far East, but who has heard of Christmas dolls sent from the Orient to American children? Here is the story: "A personal letter was received by Miss Grace Curtis, one of the teachers in the Sapporo Girls' High School in Japan, from her aunt, who is a missionary among the mountaineers of West Virginia, telling of how some of her little school children had offered all their savings for a tiny Japanese doll she had received. A girl from each class in the Sapporo school, after having been told of the life of the mountaineers, presented its various phases to an interested and enthusiastic student body. When an opportunity was given after the meeting, there was a stampede to sign up either to dress little Japanese dolls for these mountaineer school children,

or to provide the dress materials. In November the dolls were collected, and an exhibit was held at which two hundred and fifty pairs of almond eyes took their last excited look at seventy dolls in soft, bright kimonos before starting them on their long journey to the Cumberland Mountains. When Miss Pierson handed these out to her little pupils in the school at Christmas time, their joy was unbounded. Thus another link was welded to bind America and Japan together."

Fruits of the Gospel

THE following scattering items from Chunju, Korea, show some of the fruits of the Gospel, which was first preached there twenty-nine years ago: The first group of Christians baptized in Chunju numbered five, one of whom was a boy of twelve, who is now a pastor. The Korean Assistant Principal of the Boys' School is a Chunju boy, a member of the West Gate Church, and a graduate of the Imperial University of Tokyo. The first church in Chunju was a straw-roofed, mud-walled building, seating about sixty persons. It has been replaced by a tile roofed brick veneer building, with a seating capacity of about nine hundred. In a country congregation there is a family in which the children have the following names: The eldest, a girl, "Sorrowful"; the second, a girl, "God-given"; the third, a boy born on Christmas, and therefore named "Joyful Day." It is easy to guess when this family became Christian.

Recommends but Cannot Accept

ALTHOUGH he cannot accept it himself because he is high priest of his family clan, a former minister of education in Korea is warm in his recommendation of the New Testament and its teachings to his friends. Some time ago a missionary worker presented the man with a copy of the New Testament and asked him to read it. The missionary had some doubt in his heart, however, about the man's

doing so, and was surprised when he later visited the town and called on the clan chief again, for the former minister responded emphatically: "Read it? How could I help reading it? I read it clear through. If we all lived by it, what a good world this would be." But the man could not come out and avow Christianity. "I am in a difficult position," he said to the missionary. "As high priest of our clan it is my duty to offer sacrifice to the spirits of our ancestors. I cannot easily profess Christianity, but I do recommend it to my neighbors and have advised my nephew to believe."

ISLANDS OF THE SEA

Church Union among Filipinos

REV. FRANK C. LAUBACH, Ph.D., missionary of the American Board in the Philippines, writes of two aspects of the movement toward church union there: "A meeting was held recently of representatives of all the mission boards but one to lay plans for a United Christian Church of the Philippines. It is to be Congregational in government and to ignore entirely the question of doctrine. The meeting voted unanimously to submit this to the churches for their consideration. I predict that a United Christian Church of the Philippines will be a reality within one or two years. At the conference, which just closed here at Baguio, consisting of representative students, the greatest Filipino Christian leaders in the Islands solemnly decided to establish a United Christian Filipino Church, if the missionaries did not beat them to it. The most astounding fact about this meeting was that Roman Catholics demand that this united Filipino church shall *include them*. Not, of course, as a denomination. They are perfectly clear that the Roman Catholic organization will never unite with the rest of us, but there are thousands upon thousands of nominal Roman Catholics who will never come into any Protestant denomination but who will join a movement of this kind."

Easter in Honolulu

THE Honolulu Ad Club pays the following tribute to a deceased member:

"Johnny Martin was poor and of lowly station, yet he carried the gospel of kindness into the byways of Honolulu for years. He held weekly services in the penitentiary and the county jail. Always he found some way, frequently made practical by Ad Club backing, to aid those less fortunate than himself. It was he who originated the now annual and very splendid custom of sunrise Easter services on Punchbowl." One who was present at this service in 1922 writes of it: "We saw Buddhists, Taoists, Shintoists, Methodists, Christian Scientists, Congregationalists, Mormons, Catholics and pagans there . . . The Royal Hawaiian Band played and Governor Farrington read the Scripture. The multitude joined in 'All Hail the Power of Jesus' Name.' Then, while all stood reverent in the morning stillness, an impressive pageant was enacted depicting the events of the first Easter morning. There in that rugged setting, looking down on the far-spread city of Honolulu, Christ was exalted against the glory of the dawn as it broke over the horizon of the mid-Pacific!"

NORTH AMERICA

Life Service in Home Missions

THE Student Fellowship for Christian Life Service, which seeks to present home missions as a life service to the students of our American colleges and universities, completed in February its first year. There has been appointed an Advisory Council of men and women representing the Home Missions Council and the Council of Women for Home Missions, Council of Church Boards of Education and other religious agencies, to act in an advisory capacity with the Executive Committee of students.

The Fellowship was effectively presented at student conferences all over the country last summer. This spring regional and group Student Fellow-

ship conferences are being held at which regional committees are being appointed. The Southern Regional Conference was to be held at Atlanta, Georgia, April 6-8. In the East there were to be conferences at Yale University, New Haven, Connecticut, April 20-23, and at Pennsylvania State College, State College, Pennsylvania, April 13-15.

Methodist Budget for Year

AFTER an all-day discussion, the Council of the Boards of Benevolence of the Methodist Episcopal Church, including Bishops, Board Secretaries, other ministers and laymen to the number of 150, decided at its meeting in Chicago, January 24th, that the annual needs of the Church for all benevolences were \$28,045,173, and that the Church should be asked, on the apportionment basis, for \$18,500,000. The amounts were recommended by a special committee of twenty-five, of which the Rev. David G. Downey of New York was Chairman and James R. Joy of New York, Secretary. The largest apportionments are \$6,800,000 each for foreign and home missions. The Board of Prohibition, Temperance and Public Morals, which received last year \$149,284, was apportioned \$250,000.

—*New York Times*.

Our Slavic Population

THE conference on Christian work among Slavic peoples in America, held in New York under the auspices of the Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions, brought together one hundred representatives from a dozen denominations. It was stated that in the United States there are approximately 6,000,000 Slavic immigrants and Slavic people of the second generation, distributed as follows: Poles, 3,000,000; Jugoslavs, 1,525,000; Slovaks, 425,000; Czechs, 400,000; Russians, 400,000; Ruthenians, 350,000. Pennsylvania leads, while New York, Illinois, Ohio and Michigan are in the

front rank so far as preponderance in Slavic population is concerned. These Slavic groups are highly organized both locally and nationally. The press is a powerful force in moulding public opinion among them. Religiously they belong to the Greek, Eastern Orthodox, Greek and Roman Catholic churches, with a few Protestants, some fanatical sects, and a few Mohammedans.

—*Christian Century*.

Christian Business Men Organize

THE writings of Roger Babson and other leading Christian laymen have led to stirrings of heart in many cities," says *The Christian Century*. The Christian Business Men's Federation was organized recently on a national basis at Kansas City. Arrangements for the first national convention to be held in Detroit are being pushed with vigor. The new organization will seek to apply the Golden Rule to modern life and when in doubt seek the leading of the Holy Spirit through prayer. The central aim is stated as an effort "to assist men in searching out and applying the laws of God in commercial relations."

Helping Girl Mothers

DURING the past year 13,500 girls and babies have been helped by the homes established by the National Florence Crittenton Mission throughout the United States. Five of these homes are in New Jersey, and of the girls in these it is reported: "The average age of these girls is less than sixteen years. Some of them are so young that they did not know what they were doing, others were promised marriage, a few of the older ones needed food and shelter and hoped this would be an easy way to get it. While another group were the victims of brutal assault. We keep the baby with its mother as long as possible—always if we can—because her intense love for babies is the greatest help in bringing the child-mother back to right thinking and right living."

A Negro Pledge

DEAN KELLY MILLER of Howard University quotes the following pledge, which he says has been taken by large numbers of Negro students: "I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

Efforts to Stop Lynching

IT is significant and encouraging to note, says the *Southern Workman*, the increasing evidence in leading Southern papers of frankness in the discussion of the lynching evil. To judge by recent emphatic utterances in such papers, the people of the South are feeling strongly the responsibility placed upon their shoulders by the failure of passage of the Dyer Anti-Lynching Bill. That this is not merely talk may be judged from the fact that last year in Georgia alone twenty-two indictments were returned against alleged lynchers and four convictions secured carrying penitentiary sentences. There is no doubt that the interracial committees of the various States are helping greatly to bring about this better state of things. A campaign against lynching has also been conducted by colored women organized as the Anti-Lynching Crusaders. The slogan was "A Million

Women United to Stop Lynching."

The expenses were entirely for propaganda, nobody receiving any salaries. "In one day's advertising at least five million men and women read the facts and thousands of them for the first time."

Oriental in California

THE First Congregational Church of Los Angeles has been carrying on for twenty-five years an effective work for Chinese, who now have a church membership of 150. The equipment has been very inadequate, but plans have now been made for a beautiful church building, and the American Missionary Association has turned over property for it. Money is being raised, both among the Chinese and among the Americans in Los Angeles, and it is expected that within a year the building will be completed. In Dinuba, California, a new church building has recently been dedicated by Japanese Christians under the auspices of the M. E. Church, South.

The Church in Metlakatla

THE unique personality of William Duncan, the pioneer missionary sent to Alaska by the London Missionary Society over forty years ago to work among the Indians, has left its stamp upon the Christian community in Metlakatla. Another striking personality, though very different, is that of Edward Marsden, the native Alaskan pastor of the Presbyterian church which has been organized there since Duncan's death. Sheldon Jackson discovered Marsden's ability as a lad, and sent him to school. He worked his way through college and seminary in the United States, and then went back to his own people. He is a man of exceptional gifts along several lines, and is now directing his people in the erection of an up-to-date building at a cost of about \$6,000 which could not be duplicated in the States for less than \$15,000 or \$20,000. A better organized church it would be hard to find, for it has its Sunday-

school, its women's societies, its Christian Endeavor Society and a prayer-meeting circle.

LATIN AMERICA **Presbyterians in Mexico**

MEXICO SYNOD is the only native body which takes the initiative in evangelistic plans, and one of the goals set for the coming months is an evangelistic campaign to bring in 2,000 new professing Christians during the year and a total goal of 15,000 members by 1926—the next meeting date. An effort to raise 400,000 pesos with which to build a cathedral church in Mexico City is also planned. The two Presbyterian mission boards having work in the country will be asked to aid in this object but the Mexican Presbyterians themselves expect to raise most of the fund. Plans have also been started to celebrate the twenty-fifth anniversary of the synod in 1926 by the organization of a General Assembly with three synods.

—*The Continent.*

How the Gospel Entered

THE bulletin issued by the Presbyterian Board of Foreign Missions tells of a Brazilian pastor and his friend who went to a little town famous for its miracle-working image, taking their Bibles with them. They bought a little house, cleaned it thoroughly, and furnished it for a caretaker, fitting up the front room for meetings. They then announced by handbills that there would be preaching of the Gospel at a certain hour. What was the result? Instigated by the priests, a crowd of about 500 persons gathered together, heaped into the street everything the house contained, even to the doors and windows, and made a big bonfire, including the Bibles, Testaments, tracts, etc. In the house they scraped off the walls the texts which had been painted thereon. Then someone shouted out to lynch the pastor and this cry was quickly taken up. He was rescued, however, by a courageous police sergeant who kept him safely in jail until help

could be obtained from a neighboring town. Such was the entrance of the Gospel into this town.

Christian Employees Wanted

SINCE the war, Colombia is developing commercially at a great rate, and new banks and offices are being opened, causing great demand for young men with commercial training. The Presbyterian Boys' Boarding School at Barranquilla, of which Rev. W. E. Vanderbilt, D.D., is principal, met the situation by offering a complete commercial course.

Before arranging the course a number of the Colombian and foreign business men were consulted as to what they would require in a young employee. Every man laid stress on the fact that he wanted honest, dependable young men who could be trusted and who were capable of accepting responsibility. Perhaps these men didn't realize it, but what they really wanted were Christian young men and when they said how difficult it is to get trustworthy employees, they were admitting the need of Christian education. Mission schools are the only ones in this country which are developing Christians. What an opportunity we have and what a privilege it is to have even a small part in making the men of a nation.

—*Presbyterian Magazine.*

New Era Movement in Chile

"OUR Chilean New Era Movement is rolling along toward the end of its third fruitful year," writes Rev. Edward G. Seel of Santiago, Chile. "Our churches have made great progress along the lines of stewardship, evangelistic activity, mission study, family worship, and young people's work, and it is our hope that next year we may be able to carry out both in Sunday-schools and churches the comprehensive program of seasonal activities that has been prepared. Our home department, which has become a sort of baby welfare bureau, has promoted and prepared material for a monthly study

course for mothers in our churches, and next year plans to advance further along the line of Christian ideals in the home, this latter being a form of instruction that is greatly needed in all Latin lands. Among the results of the New Era in Chile may be mentioned an eighty-five per cent increase in contributions for all purposes in our churches, five hundred decisions for Christ in the Holy Week Simultaneous Evangelistic Campaign this last year, a hearty interest in world evangelization, a stimulating sense of the unity of all our work in this land, and the setting up of the family altar in hundreds of homes."

—Record of Christian Work.

EUROPE

New Bible College, London

A NEW training center for Christian service was opened in London in February. It bears the name of All Nations Bible College, and stands in nineteen acres of ground on Beulah Hill, Upper Norwood. This college has been founded "to equip students spiritually and physically for missionary life, and to impart necessary mechanical and technical knowledge," and Rev. Dr. F. B. Meyer is the principal. In view of present-day theological controversies in England, the school has issued a doctrinal statement, which is signed by all the members of the council.

Methodist Union in England

"THE majority in favor of Methodist union among the Wesleyans in England shows that the main body is strongly in favor of putting an end to the divisions that have kept Methodists in different camps."

This is the verdict of *Evangelical Christendom*, which continues: "The need of a united Methodist witness is far more important than the maintenance of a number of churches that are fundamentally at one. The strongest opponents of the plan for union take their stand on the dread that Methodist union may put a brake on the movement for a wider reunion.

This conviction is honestly held, but we are convinced that it is erroneous and that a general ecclesiastical unity can best be gained when those who are really one in heart, doctrine and aspiration come together and maintain their individual outlook and make their joint contribution as one great Church."

Communist Sunday-schools

"WE are not Christians; we are members of the revolutionary working class. We fear no God; we are revolutionary Socialists." This doctrine is instilled into the pupils attending the Red Sunday-schools of the Communists in England. *Evangelical Christendom* comments: "The danger is at our doors, and must be overcome by Christian teaching. . . . Rightly in England, we enjoy great freedom, and believe that a safety valve is an advantage. But it is far better to avoid danger than to promote it by inactivity. Here and there parents may wish to have their children indoctrinated with anti-Christian communism, but the majority of parents desire their little ones to grow into good men and women, and in the depths of their hearts they know that Christ alone can bring this to accomplishment. The best way to defeat the Red Schools is to work more whole-heartedly for the Christian Sunday-school."

A Central Protestant Bureau

IT will be remembered that, as the result of sympathetic help from the American churches, through the Federal Council, there was held in Copenhagen last summer the first official gathering of Protestantism in continental Europe, there being seventy-five delegates present, representing thirty-seven church bodies and twenty-one European nations. As the result of this conference, there has now been established by the Swiss Protestant Federation, with headquarters in Zurich, a Central Bureau of Protestantism for Europe, for the immediate purpose of securing and coordinating relief for the needy churches and re-

ligious institutions of the Continent. The director of this organization is Dr. Adolf Keller, Secretary of the Swiss Protestant Federation. The Federal Council, with the assistance of its constituent bodies, has underwritten two thirds of the budget for the Bureau. The Executive Committee is made up of representatives from the Swiss Federation, the churches in the Scandinavian countries, Holland, and Great Britain, with Dr. Macfarland as advisory member for the American churches.

Bolshevists and Christianity

VARIOUS reports have come of the way in which the Bolshevist government is trying to split up the Church and weaken its power in Russia. *Christian Work* comments: "If it were simply a matter of splitting up the Church or weakening its power as an organization it would not be a vital concern. The fact is, however, that the Bolshevists apparently really want to destroy part of the noble ideals of self-sacrifice and self-abnegation which are bound up with real Christianity. If they took the attitude of some of our own 'radical' organizations, that of the I. W. W., for instance, it would be a different matter. Such organizations may disagree with the organized Church, but many of their members accept most earnestly the essential truth in the character and in the teachings of Jesus. The I. W. W. see 'Comrade Jesus' as a great friend to humanity. The best of them want to be friends to humanity themselves, and in many cases, with great sincerity, they look to Jesus as their Leader. But the Bolshevists, in spite of the unselfishness with which they have treated Persia and China and some of the other neighboring states, have, in general, broken down brotherly kindness where they have dominated. Let no American Church become a cat's paw for the Bolshevists in their attempt to weaken vital Christianity in Russia. We send out this appeal especially to the great churches like the Baptist

and the Methodist, which, perhaps, especially hear the call to Russia just now."

Religious Work in Spain

AT a great conference held in London and participated in by European and American Baptists it was agreed that the Southern Baptist Convention should be responsible for Baptist missionary work in Spain. Dr. W. O. Carver, of the Southern Seminary at Louisville, writes after a recent visit:

"Spain is the last stronghold of mediævalism and so of religious and political bondage. The Catholic Church glories in Spain, and glories in her shame. Illiteracy is sixty per cent. Superstition is supreme. For months, beginning last summer, the Church has carried an arm of Francis Xavier from city to city throughout the country for 'veneration of the faithful.'"

Besides Baptists, there are at work in Spain missions of the Plymouth Brethren, Scotch Presbyterians, English Wesleyans, Methodist Episcopal (taking over the support of an independent work), Congregationalists of America, Episcopalians, and a German group Lutheran in fact but undenominational in attitude. Together it is estimated that there are 10,000 evangelicals in the whole country, but the estimate is not well supported by statistics. All but the Baptists and Episcopalians are somewhat loosely associated in the Evangelical Spanish Church. —*Watchman-Examiner*.

A Revival in Bulgaria

REV. PAUL MISHKOFF, a foreign student at the Moody Bible Institute, Chicago, writes from Philippopoli, Bulgaria, under date of February 15th to the Russia Evangelization Society of New York, quoting from one of the local papers which describes the evangelistic meetings as follows:

"Nine meetings were held in a great hall in Philippopoli and were addressed by Rev. Paul L. Mishkoff, representative of the Russia Evangeli-

zation Society of New York. The great hall, which seats 1,500, was overcrowded. The people blocked up the alleys, the corners, the galleries, the stairs, the entrances and the platform. Women and men, parents, business men and officials were in their seats when it was too early yet for the meeting to begin.

"Never have such meetings been held in this, the second capital of Bulgaria. The multitudes have hungrily taken in the Gospel truth for an hour and a half evening after evening. Gospel songs can now be heard in the streets. . . . After the last meeting those who had resolved to read the Bible and lead a true Christian life were invited to remain. *More than four hundred remained!* New Testaments and Gospels were given to them and many asked that the meetings be continued."

MOSLEM LANDS

Literature for Moslems

THE general field committee of the American Christian Literature Society for Moslems met at the American University in Cairo, Egypt, last November and adopted a report resulting from a year of arduous labor on the part of various Area Committees. The entire Moslem world population had been divided into twelve language areas, and the final survey represents the findings from Morocco to western China and from Russia to Cape Town. The chairman of the committee on the field is Dr. F. W. MacCallum of Constantinople. The survey gave cause for gratitude that much had been accomplished, but also for grief that in great language areas the total output of Christian literature is so small and weak. The 200,000 Christians, for example, that speak the Battak language in Sumatra and form a solid barrier against the progress of Islam all around them among pagan tribes, have only one pamphlet of a score of pages that tells of Islam in relation to Christianity. The literature in Turkish and in Persian is altogether inadequate and antiquated. In Arabic

and the languages of India there is a better showing, but even in these dominant languages the Moslem press is far more active than the Christian literature societies.

—*The Continent.*

The Palestine Government

THE organ of the Church Missions to the Jews, *Jewish Missionary Intelligence*, comments with satisfaction on the following official statement by Sir Wyndham Deedes on the relation between the Palestine Government and missions:

"I hope that in the future, whenever there is a British administration, they will cooperate with the missionaries and other bodies engaged in raising the spiritual welfare of the people. I do hope that the spiritual side of things will be closely associated with the administration. It is now the time to effect the only change possible in world affairs, that is through religion and Christianity. . . . Our idea is not . . . to do away with the work of the missionaries. On the contrary we wish for their cooperation. Both the Educational Department and the Public Health Department are most grateful for all the help given by the missionaries during the past year."

Refugees in Constantinople

REPORTS from various sources emphasize the desperate plight of the refugees now in Constantinople. The *Orient News* speaks of "ten thousand half-starved women and children, uprooted from their homes in Anatolia, waiting to die on the muddy floors of the Selimieh Barracks stables, Seutari, unless humanity comes to their assistance," and competent observers report to the Near East Relief: "Present state of affairs at Constantinople is an outrage to humanity and a serious menace to the health of the world. Effective quarantine is impossible owing to magnitude of the problem. Filth and offal, thrown from disease-laden ships, is devoured by fish, which in turn are eaten by the people of the city. Fish-

ermen are infected from handling fish. Filthy rags of garments are washed ashore constantly. In refugee camps ashore the chances of infection are even greater. For example, 500 persons are crowded into stables outside Selemie barracks, mostly insufficiently clothed, lying either on bare ground or on a thin pallet of quilting or sack-ing. On one such quilt we saw seven people, all ill with typhus and dysentery."

Greek Refugees in Syria

A TELEGRAM from Beirut, dated March 19, 1923, received at the Near East Relief office, reads: "Situation at Mersine is desperate. Turks demand immediate departure of 3,000 Christian refugees there. Otherwise they will be forced to return into Anatolia. Near East Relief Budget for Syria is unable to meet expense. Athens reports Greek government unable to pay cost of transfer although Near East Relief manages the movement and feeds them en route. Condition of 12,000 Greeks at Aleppo and Alexandretta is scarcely less desperate, although McAfee reports Athens now promises to accept them into Greece before May 1st. In view of our emphasis on refugees' plight in raising funds, I believe Near East Relief should make a special appropriation to feed these total 15,000 refugees until May 1st, the cost not exceeding \$2,000 weekly. Prompt action imperative."

A Persian Governor's Tribute

"**W**HEN I called on the Bakhtiari Governor of Z—," writes a colporteur of the British and Foreign Bible Society, "he received me with much favor. In the presence of all the men gathered, he took up a Bible and said: 'Blessed are they who have such a spiritual calling, and such good behavior. Verily it is truth that the Christians are the salt of the earth, and but for them all men would be destroyed. And especially does this apply to those who are of the Bible Society and the Church Missionary

Society.' He then purchased several copies." —*C.M.S. News.*

AFRICA

Christ or Islam

THE Wesleyan Methodist Missionary Society, according to the *C.M.S. Review*, reports the beginning of a mass movement among the Mendis in the Sierra Leone Protectorate. At Segbwema, the paramount chief, all his sub-chiefs, and more than 150 other men enrolled themselves as catechumens on one day, and others afterwards followed their example. Arrangements had been made also for the enrollment of the wife of the paramount chief, together with the wives of the sub-chiefs, and other women. The paramount chief of Bunumbu, about sixteen miles from Segbwema, also wished to become a Christian and to bring all his people with him. Here it was a question of Christianity or Islam. A mosque had been built, and the chief was waiting to know whether the Wesleyans would open a church and school or not. The society has promised to send him an African teacher at once and a foreign missionary as soon as possible.

A Delicate Situation

REPORTS received from Kenya Colony show that the movement among the Africans which led to serious disturbances at Nairobi in March of last year has affected missionary work considerably. One missionary says that Harry Thuku, the agitator, whose arrest brought the trouble to a head, exercised a distinctly dangerous influence throughout the whole Colony, and adds: "When I arrived last year from furlough, I could see a marked difference in the demeanor of our senior teachers and there now exists a decided line of demarcation between natives and non-natives, including men missionaries. Most of our teachers have been concentrating their best energies on politics, agitating their minds with inflammable speeches, to the detriment of the work in general. The offertories

are two-thirds less than in 1919, probably owing to the large sums given for political propaganda. School attendance has likewise suffered, and fewer converts are coming forward." Another missionary affirms that the natives still entertain much suspicion of both foreign missionaries and government officials. Many of the leaders in the movement hold office in the Church, and it will take some time and also sympathetic handling of the whole matter to win back the entire confidence of the people.

Two African Kings

THE American Presbyterian missionaries in the Kamerun have been having some interesting experiences with the king of the Mekae tribe, Beyene by name. Mrs. G. C. Beanland writes of a recent visit to his town: "The Governor had sent him a letter telling him he must show the missionaries every attention and we were royally entertained. We slept in the house he had built for us, and he sent us his soldiers and policemen to use as we wished... Beyene has until recently done all he could to oppose the work of the missionary, and has refused to allow his wives to become Christians, but since our visit there last year, he has promised to do better, and now he seems to have had a complete change of heart for which we are grateful."

What may be hoped for from these beginnings is seen in a recent letter from Rev. A. B. Patterson, of the same mission, about Olama, another chief: "When Mrs. Patterson and I arrived in 1911, Chief Olama was following in his father's footsteps and struggling along with over a dozen wives. The Gospel found a lodging in Olama's heart and for the past ten years he has been living a clean, useful life for Christ. He is a church member and an elder. His former wives were freed and he has one wife who has borne to him two fine children. They are a happy family. Whereas Olama has always been known as a man of power and often

of cruelty, he is now known far and wide for his steadfastness to the faith and his righteous justice."

A Congo Revival

"GOD has given us a wonderful revival at Sona Bata," writes Rev. Thomas Moody, a missionary of the American Baptists in the Belgian Congo for over thirty years. Last year in seven months over 1,500 were baptized and this refers to only one of a dozen or more mission stations.

At Sona Bata last September, they held a *matondo* country association camp-meeting. Nine of these *matondos* had been during the year at the mission station and at twenty baptismal services in different parts of the field over 2,000 had already been baptized last year. Mr. and Mrs. Moody had been out in the district of 10,000 square miles among 80,000 people for six weeks of strenuous work.

On September 22d, the people commenced to come until at night there were a thousand people present. Then all day Saturday they kept coming until 1,500 people were sleeping all over the lawn and in other available places. "On Sunday, the great day of the feast," writes Mr. Moody, "439 were buried with Christ in baptism. Coming up they all formed in line, were given the right hand of fellowship, and received into the Church. Two hours of preaching followed, a thanksgiving offering and the communion service. The revival is still going on. Last year we baptized over 1,500. This year 3,000. The thanksgiving offering last year was a total of 3,330 francs; this year over 5,550. The increased offering has taken care of the increased work."

GENERAL

The Same Old Arguments

IT is a clever bit of satire which the *Church Times* of London brings before us in putting into the mouth of a proconsul, "a traveled gentleman," fourteen centuries ago in Rome, this comment on the rumor that Gregory the Pope intends to send Augustine

and some forty monks to Britain: "A good worthy man, Gregory, but with no knowledge of the world, and dreadfully addicted to sentimentality. Recall the absurd fuss he made when he was Archdeacon over the angel faces of some little fair-haired Angles in our market-place. Why, everybody knows that the Angles or Saxons, or whatever they call themselves, have quite a decent religion of their own, or at any rate as good a one as they require for their peculiar needs. What I say is, 'Leave them alone. Ten to one, if you upset their native belief, you will only corrupt them.' And just think how much more good Augustine and his companions could do at home. I consider it is an utter waste of effort to try to Christianize a few of those remote islanders."

Mormonism Outside of Utah

THERE are two main divisions of Mormons, the Reorganized Church, with headquarters at Independence, Mo., and the Organized Church, followers of Brigham Young, with headquarters at Salt Lake City. Mormon missionary propaganda, which is well-organized and far-reaching, centers chiefly in the Utah church.

Missions are located in Australia, Great Britain, Eastern Canada, Denmark, Hawaii, Japan, Netherlands, New Zealand, Norway, Samoa, South Africa, Switzerland (including Germany), Sweden, Tahiti, and Tonga. In the U. S. A. there are the Central States Mission, Independence, Missouri; Eastern States Mission, Brooklyn, New York; Northern States Mission, Chicago; Northwestern States Mission, Portland; Southern States, Atlanta; Western States, Denver; and California Mission, Los Angeles.

Following an active house-to-house campaign for three weeks in December, Mormon church services were held in Hartford, Conn., for the first time with a small crowd attending. Four Mormon missionaries from Utah, all young men, are in charge of the campaign, which they say is to be con-

ducted in Connecticut the next two years in an effort to implant Mormonism, minus polygamy, in this section of New England.

Baptist World Congress

THE third congress of the Baptist World Alliance is to be held in Stockholm, Sweden, July 21-28, 1923. It is expected that the Baptists of continental Europe, of England, Canada and Australia will be represented by large and enthusiastic delegations, and that at least one thousand will attend from the Northern and Southern Baptist Conventions of the United States. This congress would have been held in 1916 had it not been for the World War. When the 1911 Alliance met in Philadelphia it was expected that the next meeting would be held in Germany. Because of the unsettled conditions in Germany the executive committee of the Alliance wisely decided that it would not be best for the congress to go there.

Christian World Travelers

WITH the approval of the Boards of Missions of the various denominations, the Missionary Education Movement, 150 Fifth Avenue, New York, announces the opening of a new department to guide American travelers through mission lands, in order that they may appreciate what is being done for the redemption of the people.

Few tourists receive much, if any, impression of the success of missionary work in the countries through which they travel. Too often travelers say, "I didn't see any missionary work in China" or "I was told that India would have been better off if the missionaries had never come."

The Travel Department of the Missionary Education Movement will personally conduct parties to see the great work of Christian Missions and will, at the same time, give opportunity for sight seeing under the best auspices. The first tour will start for Japan, Korea and China in October, 1923.

THE MISSIONARY LIBRARY

Education in Africa. Report of the Phelps-Stokes Fund Commission, prepared by Thomas Jesse Jones. Maps and illustrations. 8vo. 323 pp. 297 Fourth Avenue, New York. 1923.

In this study of West, South and Equatorial Africa made by the African Education Commission, under the auspices of the Phelps-Stokes Fund and the Protestant Foreign Mission Societies of America and Europe, much light is thrown on the "Continent of Misunderstandings," its people and mission work. In making its study the commission spent ten months in the field during the fall of 1920 and the following winter, and traveled more than 25,000 miles and visited scores of schools and mission stations supported by the churches of America and Europe.

Although such educational facilities as the African natives now have are largely to be credited to the missions, and although "a really great service" has already been rendered to the natives along these lines, there has been an unevenness in the effectiveness of the schools, due largely to a diversity in the conception of the function of education. Some missions have conceived of education merely as mental discipline; others have restricted it to teaching the natives to read the Bible and thus to understand the spirit of Christianity; in too many cases the schooling has been confined to classroom work based on the traditional classical preparation for Cambridge, Oxford, or American colleges. Too frequently there has been no general supervision over groups of schools, and mission boards serving the same communities could strengthen their work by cooperating in the support of a single secondary school. Yet there have been very definite accomplishments in the field of African education, according to the report which says:

"Notwithstanding the limited personnel, the inadequate equipment, and other difficulties of pioneer conditions, some missions have been remarkably successful in the organizing and maintaining of educational activities. Records show that some of the most effective elements of education now being incorporated in the school systems of America and Europe have originated in the schools of the home and foreign mission fields."

Four essentials of educational policy and organization required to give Africa an adequate and real system are recommended under the titles, "Adaptations of Education," "Organization and Supervision," "Education of Masses," "Native Leadership," and "Cooperation." To each of these is devoted a chapter of the report.

The findings of the Commission are sympathetic toward Christian missions and are helpful in pointing out possible weaknesses and lines of advance. At the same time, there is occasionally evident the modern spirit of readiness to discard the old because it is old even though it may have produced great results, and to adopt modern methods and machinery that have not been sufficiently tested. There are good scientific methods and much may be learned by experience but, after all, most important is the personality, devotion and power of the teacher who has been taught by God and by experience.

The Church in America. William Adams Brown. 12mo. 378 pp. \$3.00. The Macmillan Co. New York. 1922.

Dr. Brown, as Chairman of the Committee on the War and the Religious Outlook, and as Secretary of the General War-Time Commission of the Churches, has had exceptional opportunity to understand "the pres-

ent condition and future prospects of American Protestantism." He speaks "to all who have won from yesterday's experience the hope of a better tomorrow." He does not blink the facts which break the heart. He states frankly the case against the Church as the Great War found it, and as the Great War left it. But the facts are to him problems for solution, not incentives to despair. With courage he discusses the partial failure of the Inter-Church World Movement, the current vagaries of religious thought and organization; and suggests definite measures by which the churches may hope to "get together" and "think together" for their world task.

Missionary Messages. By Rev. James F. Love, D.D. 12mo. 147 pp. \$1.25. George H. Doran Co. New York.

While coming from a Southern Baptist, many of these messages are not for Baptists alone. The general topics relate to the value of the missionary ideal, the new world conditions, missionary messages and success, the religion of the future, etc. Baptist topics treat of the Home Base, the Baptist program in Europe and elsewhere. They are stimulating for thoughtful readers.

Preaching and Sermon Construction. Paul B. Bull, M.A. 8vo. 378 pp. \$2.50. The Macmillan Co. New York. 1922.

The writer, who describes himself as a Priest of the Community of the Resurrection, is an Englishman, who walks frequently in a world unknown to the average Protestant American. He dwells with extraordinary emphasis on doctrine, discipline and devotion, and especially upon "The Blessed Sacrament."

The book abounds in admirable sentences. For example: "What God wants is not the patronage of our intellectual approval, but the entire surrender of our will;" again: "The sins of good people come chiefly from exhaustion."

With fine humor and ample illustrations the author gives the ancient monitions which teachers of homi-

letics have ever given to the unhearing ears of theologues. The book is of value, not for its specific instructions, but for its attitude of intelligent reverence toward the preacher's task.

NEW BOOKS

In the Land of Sweepers and Kings. Geo. E. Miller. 194 pp. \$1.00. Powell & White. Cincinnati. 1922.

Kashmir in Sunlight and Shade. C. E. Tyndale Biscoe, M.A. 315 pp. J. B. Lippincott Co. Philadelphia. 1922.

The Karen People of Burma. A Study in Anthropology and Ethnology. Harry I. Marshall. 329 pp. Ohio State University. Columbus. 1922.

Sunrise in Aztec Land. Wm. A. Ross. 242 pp. 50c paper; 75c cloth. Presbyterian Committee of Publication. Richmond. 1922.

The Hill Tribes of Fiji. A. B. Brewster. 308 pp. 21 s. Seeley, Service & Co. London. 1922.

Human Australasia. Charles F. Thwing. 270 pp. \$2.50. The Macmillan Co. New York. 1923.

In the Heart of Bantuland. Dugald Campbell. 313 pp. J. B. Lippincott Co. Philadelphia. 1922.

Midst Volcanic Fires. Maurice Frater. 288 pp. \$2.25. Pilgrim Press. Boston. 1922.

With the Judeans in the Palestine Campaign. J. H. Patterson. 270 pp. \$2.25. The Macmillan Co. New York. 1922.

China's Crossroads. Elliott I. Osgood. 229 pp. \$1.00. Powell & White. Cincinnati. 1922.

Christian Education in China. Committee of Reference and Counsel. 419 pp. \$2.00. Foreign Missions Conference. 25 Madison Avenue, New York. 1922.

Prem Masih of Damoh. Geo. E. Miller. 127 pp. \$1.00. Powell & White. Cincinnati. 1922.

All in a Life Time. Henry Morgenthau. 454 pp. \$4.00. Doubleday, Page & Co. New York. 1922.

William, Mariner, Missionary (The story of John Williams. Ernest H. Haynes, 111 pp. 1 s 2 d paper; 1 s 9 d cloth. Livingstone Press. 48 Broadway, Westminster S. W. I., London. 1923.

Pandita Ramabai. Clementina Butler. 94 pp. \$1.00. Fleming H. Revell Co. New York. 1922.

Missionary Program Material. Anita B. Ferris. 153 pp. Missionary Education Movement. New York. 1922.

Education in Africa. Thomas Jesse Jones. 323 pp. Phelps-Stokes Fund. 297 Fourth Avenue. New York. 1922.

Spring Blouses

THEIR alluring grace and chic add that last modicum of style to tailleur, sweater, or sports costume.

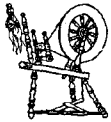
The Sports Over-Blouse is of imported English Broadcloth, flawlessly tailored. A Blue and White polka-dot tie completes it. Sizes 34 to 42 - - - - - \$6.75

The Peter Pan model is fashioned of superior quality McCutcheon Linen. Attractive ladder beading emphasizes its lines and helps make it a great favorite. - - - - - \$6.75



Both these Blouses are White

Your mail order will receive prompt and painstaking attention



Reg. U.S. Pat. Off.

James McCutcheon & Company

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York

RE-INVESTMENTS

Do you own Victory Bonds or War Savings Stamps, Series of 1918?

How do you expect to re-invest them?

Why not secure an annuity from the great Mission Boards of the Church?

The security is as good as the best.

Your income will be larger than before.

You will be contributing to the greatest cause on earth.

Write to **George M. Fowles**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR JUNE, 1923

	Page
FRONTISPICE.....	421
EDITORIALS.....	421
RUSSIA'S RELIGIOUS CHAOS.....	THE POWER IN THE WORD
THE BIBLE AND PROGRESS IN GREECE.....	A NEW RELIGION IN CHINA
THE BIBLE CHURCHMAN'S MISSIONARY SOCIETY.....	
A LETTER FROM AN AFRICAN KING.....	PAUL WAMBA 429
<i>A remarkable communication from a chief in East Africa who has recently been converted to Christ.</i>	
THE BLOOD COVENANT IN AFRICA.....	T. G. VINSON 432
<i>Peculiar ceremonies in West Africa connected with the making of the blood covenant, showing some similarity to the sacrifices and covenants in Old Testament times.</i>	
NEW OPPORTUNITIES IN NORTH AFRICA.....	EDWIN F. FREESE 433
<i>Changes in Tunis and Algiers since the European War and the new doors that have been opened to the Gospel.</i>	
IS MISSION EDUCATION TODAY RELIGIOUS?.....	J. DU PLESSIS 435
<i>A study of the place of religious teaching today in mission schools and the principles which should be adopted in order to make these schools effective as Christian agencies.</i>	
HOME LIFE IN CHINA.....	PAULINE ERNST HAMILTON 439
<i>A graphic picture of the conditions that surround women and children in the Chinese home, showing the difficulties and the opportunities that confront the Christian missionary.</i>	
THE BIBLE AND THE CHINESE RENAISSANCE.....	G. CARLETON LACY 445
<i>The intellectual awakening in China as it is related to moral progress and to the distribution of Christian Scriptures.</i>	
STARTING A PIONEER SCHOOL IN KOREA.....	Mrs. E. H. Miller 448
<i>A stirring account of how a mission school was started with handicaps in a small Korean village by a group of Korean Christian students and teachers.</i>	
INDIA'S NEED FOR CHRISTIAN EDUCATION.....	J. BENSON BAKER 449
<i>A thoughtful discussion of the present problems that confront India and the necessity of Christian education for their solution.</i>	
NEGRO CONTRIBUTIONS TO AMERICAN LIFE.....	RODNEY W. ROUNDY 453
<i>Interesting and stimulating facts, showing the importance of the Negroes to American progress and what they have already done to make America a great nation.</i>	
AMERICAN LUTHERAN MISSIONARY WORK.....	GEORGE DRACH 456
<i>A brief review of the world-wide work of the United Lutheran Church in America.</i>	
AMONG THE HAUSAS IN TUNIS.....	ARTHUR V. LILEY 457
NOSIREL L'HERISSON, APOSTLE OF HAITI.....	CHARLES T. DETWEILER 460
BEST METHODS FOR VISUALIZING MISSIONS.....	EDITED BY MRS. E. C. CRONK 463
WOMAN'S FOREIGN MISSION BULLETIN.....	469
WOMAN'S HOME MISSION BULLETIN.....	EDITED BY FLORENCE E. QUINLAN 472
NEWS FROM MANY LANDS.....	475
MISSIONARY LIBRARY.....	491

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by Missionary Review Publishing Company, Inc. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	Wm. I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

**Send for
Booklet
today!**

Every style of
Bible for sale.



LEARN how to make a safe investment and secure an assured income for life yielding from 4% to 8% according to age.

**No Anxiety.
No Fluctuations.
No Inheritance Taxes.**

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 7



NEW YORK BIBLE SOCIETY
Oldest Bible Society in New York
5 East 48th Street New York

Gordon



THEOLOGICAL, Missionary, Religious-Educational College course of 4 years, college degree of Th.B. Graduate School of Theology, 3-year course, degree of B.D.

An embodiment of the highest ideals of evangelical culture and unity.

NATHAN R. WOOD, President
**GORDON COLLEGE OF THEOLOGY
AND MISSIONS**
Boston, Massachusetts

The Life Annuity Bonds of the National Bible Institute

Afford the Christian Steward

- A safe and definite income for life.
- Freedom from anxiety about re-investment.
- The exemption of his estate from legal expenses and inheritance taxes.
- The opportunity to further the work of aggressive evangelism and the training of Christian workers.
- The assurance that his estate will be administered as he desires and for the advancement of Christ's Kingdom.

IF YOU WISH to advance the work of the Lord at a time when the world is in desperate need of the Gospel and of Spirit-filled, well-equipped preachers of the Gospel—

**WE SHALL BE PLEASED TO TELL
YOU HOW YOU MAY BECOME
AN ANNUITANT OF THE
NATIONAL BIBLE
INSTITUTE.**

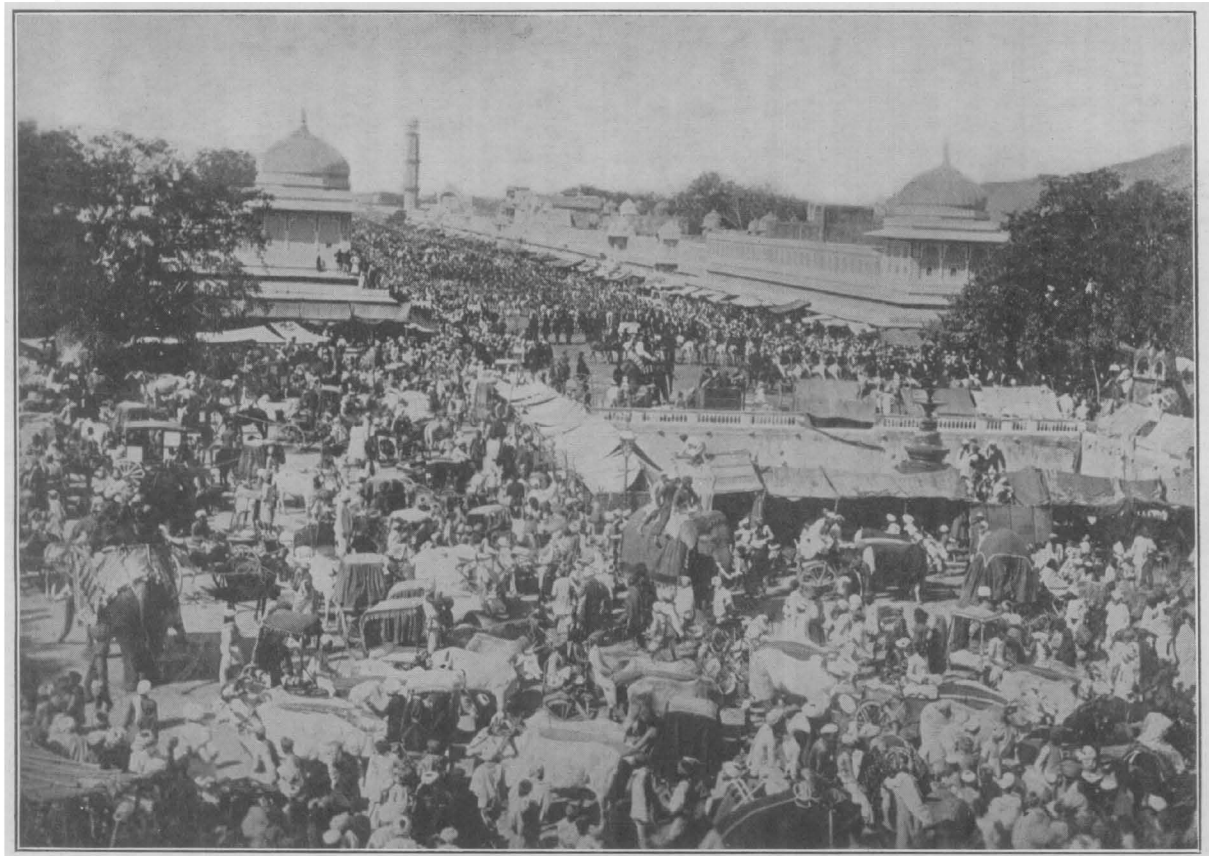
Address:

The National Bible Institute

214-216 West 35th Street New York

DON O. SHELTON, Pres. HUGH R. MONRO, Treas.

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



A CROWD OF HINDUS AT A MELA IN INDIA

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
LXVI

JUNE, 1923

NUMBER
SIX

RUSSIA'S RELIGIOUS CHAOS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE BIBLE AND PROGRESS IN GREECE

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

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

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

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

THE POWER IN THE WORD

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

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

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

* 156 Fifth Avenue, New York.

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

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

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

THE BIBLE CHURCHMAN'S MISSIONARY SOCIETY

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

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

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

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

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

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

A NEW RELIGION IN CHINA

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

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

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

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

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

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

1

*Barukia bene bakogwa obu jesi Mhonzi wawe!
 tanghukumbi ja kumimila mukayo yamamido!*

*Kufima shikunungi naly amaboye mungi no,
 kuko la bupanga wane kufuxwa. Na kufanga
 ufi nakabikobola mistunhi sha mia. Nakabikobola
 la mi kufumu, mi mbali, mlanghala mi ngombe,
 mi madamwa mi, mbugi, mi mhemba mi ngoko,
 giti imo nakabangua na bafala bawe. Nakapo
 nya shikoto shanshingi no, kuko la bupanga. Aho
 nalunatali kintoni mholo, juti kirisithya moyo gwa
 ne gikong'ya kogoha no bafi. Nakababano nala ya
 kirisithya na kufuxwa, nakagaywa.*

Kene ndindo wingwe!

Paul Wamba.

Memi wa Shinyanga

A Letter from an African King

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

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

To my brethren, beloved in Jesus our Redeemer:

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

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

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

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

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

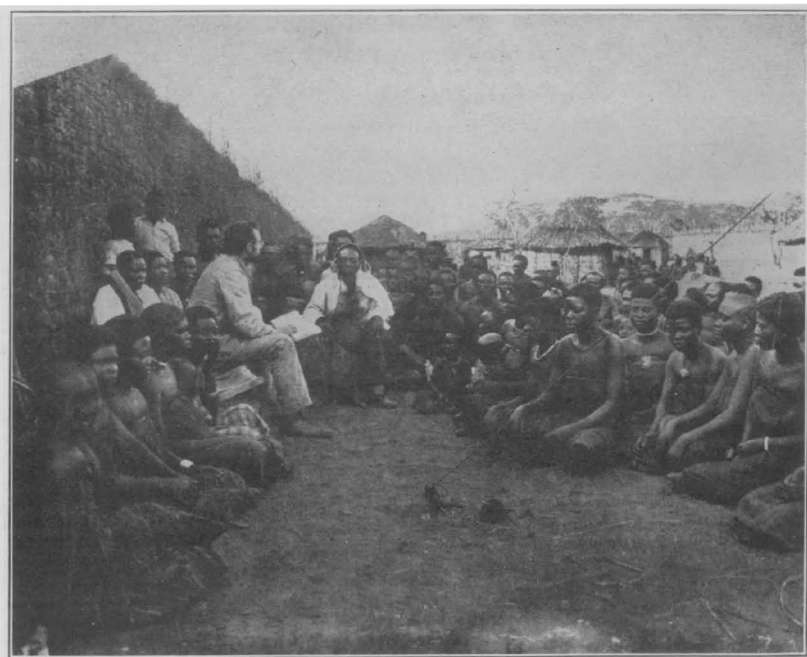
I praise God for the grace that redeemed me, with the blood of His Son. I was a thing of corruption and offense before Him; but now I am washed and am acceptable in His sight. I have sorrow that I have nothing more to give Him, but I have given Him all my heart, and all that I possess I count as His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

I am your child,

PAULO WAMBA,

King of Shinyanga.

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



PREACHING THE GOSPEL IN CENTRAL AFRICA

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

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

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

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

THE BLOOD COVENANT IN AFRICA

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

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

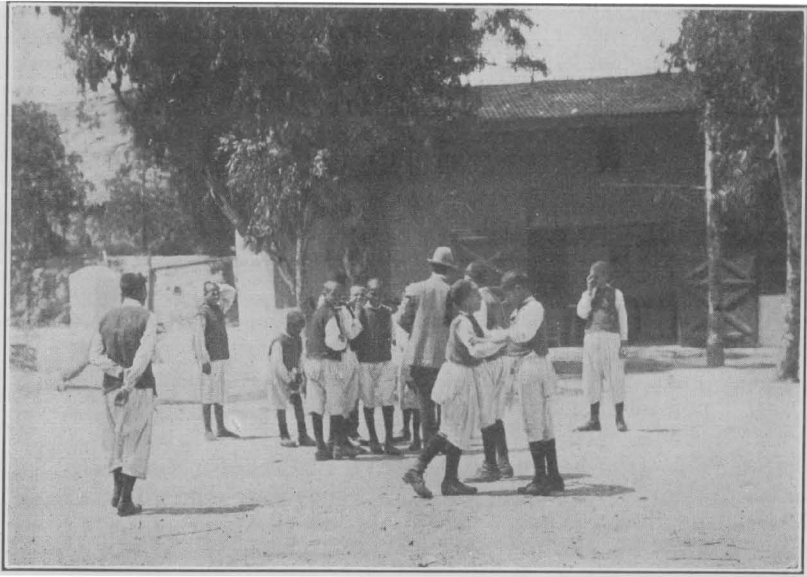
The covenant is made in this district in the following manner: When two tribes have been at war or at variance with each other and are seeking to make peace, the "treaty" is "signed" and sealed with this covenant. The "go-betweens" having arranged the preliminaries, a neutral spot is selected, where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

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

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

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

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



NORTH AFRICAN BOYS IN THE AMERICAN METHODIST SCHOOL AT TUNIS

New Opportunities in North Africa

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

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

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

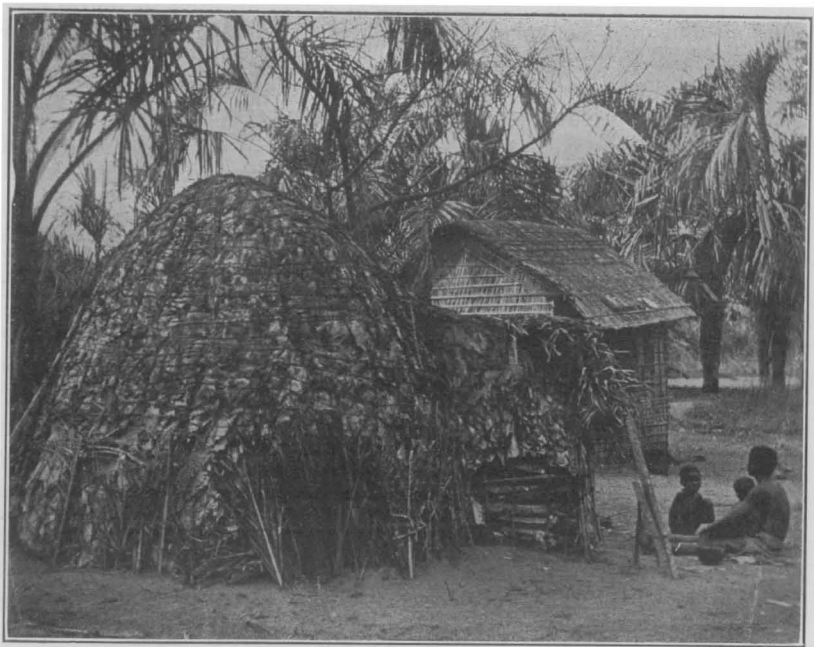
world. The survivors returned to their homes in North Africa but their vision can never again be limited to the old horizon, their thoughts can no longer run in the former narrow channels, their ideals have escaped the old bounds. They are changed men.

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

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

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

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



HOMES FROM WHICH AFRICAN CHILDREN COME TO SCHOOL

Is Mission Education To-day Religious?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



PEOPLE AND THEIR HOMES IN A COUNTRY VILLAGE IN CHINA

Home Life in China

BY PAULINE ERNST HAMILTON, SHUNTEFU, CHINA

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

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

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

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

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

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



RESCUED CHINESE GIRLS

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

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

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

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

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

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

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

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

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

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

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



THREE GENERATIONS IN A CHINESE CHRISTIAN FAMILY

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

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

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

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

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

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

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

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

The Bible and China's Renaissance

BY REV. G. CARLETON LACY, SHANGHAI, CHINA

Secretary of China Agency of the American Bible Society

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



THE FLOURISHING LOWER SCHOOL AND DELAPIDATED SCHOOLHOUSE AT SIN CHOW

Starting a Pioneer School in Korea

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

Presbyterian Board of Foreign Missions, 1903—

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

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

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

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

India's Need for Christian Education

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



A MODEL NEGRO VILLAGE IN THE SOUTH

Negro Contributions to American Life

BY RODNEY W. ROUNDY, NEW YORK CITY

Associate Secretary of the Home Missions Council

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

American Lutheran Missionary Work

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

Literature Secretary of the Board of Foreign Missions

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

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

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

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

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

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

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

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

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

Among the Hausas in Tunis

BY A. V. LILEY, TUNIS, NORTH AFRICA

A Member of the North Africa Mission

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

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

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

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

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

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

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

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



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

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

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

Nosirel L'Herisson, the Apostle of Haiti

BY REV. CHARLES S. DETWEILER

Supt. for Latin America; American Baptist Home Mission Society

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BEST METHODS

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

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

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

THE WORLD IN ONE CHURCH

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

The Beginning

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

Exhibits in Church Rooms

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

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

The Negro Work

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

India Booth

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

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

The Turkish Booth

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

The Japanese Booth

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

The African Exhibit

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

The Chinese Booth

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

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

Sand Table Studies

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

Plays and Tableaux

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



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

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

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

How It Was Done

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

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

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

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

exhibit. A missionary program was presented each evening.

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

Opportunity of State and County Fair

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

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

AN ANNUAL MISSIONARY EXHIBIT

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

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

A NATIONAL EXHIBIT

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

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

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

Source of Exhibit Materials

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

Methods of Assembling the Exhibit

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

Conditions to be Met

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

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

1. Material must be educationally up to standard (censored by the local committee, and by Mrs. M. J. Baldwin of the International staff).

2. Material must be on uniform card mounts. (Size and source of supply indicated. The Committee had made arrangements with the local kindergarten supply house to carry needed matter.)

3. Material must be made up with only one general subject to a card, that all displays might be hung under classified subjects; that is, one birthday calendar, one illustrated lesson, etc., to a card.

4. All cards entered must carry a uniform label, hand-lettered, supplied by the committee at a nominal cost for material only.

5. All exhibits entered must be *fresh* material (that is, not worn, though not necessarily entirely new) and brought *flat*, not rolled, to the headquarters building on the date specified.

6. All material was returnable after the Convention, if called for by the exhibitor. Material not claimed became the property of the City Association for future educational use.

Kinds of Material

The March Bulletin listed the kinds of material desired for the big exhibit and a survey showed at least a small amount of each kind called for. The classification follows:

Posters—Special Day, Seasonal, Lesson Illustration, Bible, Story, Hymn Illustration, Missionary, Temperance, Patriotic, Department and Class Activities, Birthday, etc.

Booklets—Of various kinds made by individuals or by groups.

Objects—Models and industrial handwork, week-day activities; maps, both flat and relief.

Handbooks—Both the publishers' books filled out by pupils and original notebooks.

Miscellaneous—Including attendance records, lesson or story handwork, special day souvenirs, pre-session activities, and gifts for sick and shut-in children. Small objects were mounted in groups on large card mounts.

Points of Special Interest

One point of special interest was the large number of original birthday calendars. Among the posters entered

were some of almost every possible method of construction, those illustrated by large colored magazine pictures, with effective phrase or slogan—the kind everybody, even without artistic talent, can make; those made of cuttings from the effective crepe papers now on the market; those of torn paper, after the plan used in many kindergartens; silhouettes, both black and white, and others in color combinations; as well as the original drawing or painting possible only where special talent is available. In the first three departments, the interest in every case centered in the picture; in the Junior Department greater importance was attached to the word-message and the picture became more a means of catching and holding the attention until the message could be assimilated.

The objects or models included some very interesting features—a synagogue, made of light wood, painted and sanded; a peasant home, similarly made; a plan of the temple drawn by a junior boy with his father's co-operation; a case of Bible books, wooden blocks of differing thickness, appropriately painted and lettered, made by junior boys under their manual training teacher's direction; a whole collection of interesting cardboard dolls, jointed with paper fasteners and dressed attractively, to be sent to the sick child; baskets of many sizes and shapes to carry home special messages, and missionary scenes in relief and in miniature.

The entire four room exhibit came from one hundred and twelve departments of forty-eight schools and included almost one thousand pieces. It was visited by a large percentage of Children's Division delegates, as well as by many other interested church-school workers. No one can estimate the far-reaching influence of the messages carried away from the Exhibit as a whole, and all who inspected the work expressed themselves as greatly impressed by the enthusiasm and service of the Kansas City schools and the committee in charge.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

INTERRACIAL COOPERATION BY WOMEN

BY MRS. DAISY MCCLAIN BULKLEY

The mission study of the year has given many a new vision and inspired to service with and for the Negro in America. Suggestions that will help in transmuting interest and emotion into constructive action are contained in this article by Mrs. Bulkley, Field Secretary of the Woman's Home Missionary Society, Methodist Episcopal Church, who is herself a well-known Negro speaker.—*Editor.*

Probably as far back in the history of the United States as the advent of the first Negro slave-women there were individual cases where white women felt and dared to reveal an attitude of pity and sympathy for the Negro woman. They felt the wrongs of involuntary servitude and sought to express this kindly feeling by giving sufficient food and clothing. In some communities Bible talks were given to teach humility to the slave. As a race, Southern white women have always felt that the bringing of the Negro slave to America was missionary work. The slave, however, was considered a means to an end, only, and valued simply as a servant.

When the Negro race entered into citizenship it was hard for the white woman to see the Negro woman in her true relation to society, to recognize her economic value, her value as wife, as mother, as a real factor in the community. The white woman was tied to her unfortunate traditions. Northern philanthropists, sent out by the various churches made a different appraisal of the new citizens which, in time, changed the perspective of Southern white women although their traditions and public sentiments kept them passive with but few individual exceptions. In times of flood or other disaster wherein both groups suffered white women have always sought to relieve the sufferers regardless of race or color.

The World War gave the impetus for interracial cooperation. Negro men were denied the privilege of

volunteer service, but soon the American Government realized the value of man-power and that the War was not to be a white man's struggle but a human struggle, and Negro men were conscripted. From every section of the country was heard the S. O. S. cry: "Women get together; our boys must be kept warm and their morale strengthened." In every town of every section Negro women responded and made hundreds of sweaters and bandages. Red Cross auxiliaries were organized among Negro women and they took the course in First Aid nursing wherever given opportunity.

How quickly Red Cross auxiliaries of white women responded when information came that a group of soldiers would pass through a town at a certain hour! They were there with steaming coffee and sandwiches. Somehow, however, the women usually expected white boys and were sometimes perceptibly disappointed when the faces of happy, laughing, black boys shone from the windows of the incoming train, and all because we think too much in terms of race and not enough in terms of humanity.

Negro women, although responding to every call, frequently went with misgivings because there was not already a bond of sympathy and they did not know how the white women would approach them; at the same time white women were trying to find an approach that, to their minds, would be suitable for Negro women. Negro women were frequently addressed as "You people" and some particular Negro woman was designated as "You with the pink dress on."

The World War extended and intensified the interest of women in women.

The Commission on Interracial Cooperation was one of the by-pro-

ducts of the war and in many sections of America are to be found these interracial groups. The existence of these organizations is a protest against present conditions.

How can Negro women and white women cooperate in a community? The ways are legion if the attitude is Christian. There must be the mind that sees human relations as one, and not the race mind or group mind. What a happy slogan this: "All that are human interested in everything that is human." In all religious, economic, and social organizations there must be sympathy, patience, toleration. A local or national problem resolves itself into a human, and therefore, an individual problem. The trouble between the Negro and white races is identical with the trouble between two individuals of any race who do not understand each other. It is my belief that nothing short of the application of the principles of Jesus Christ will meet the need in interracial cooperation. "Love thy neighbor as thyself" is an all-powerful command. Many suggestions have been made and many programs tried. All have failed and the world, writhing in agony, is still waiting for the remedy. Women, are we equal to the task? Will we fail Him?

There is no wealth of substance or happiness without life. Every question involving human life is vital to womankind. In every section of America is this life, white and black. Our problem, then, is to give this life every opportunity for growth, development and self-expression. Life is the divine element in human existence. We must keep before us the sacredness of life and realize that what is necessary to bring the individual life into full fruition is also necessary to the group life for, as Browning says, "A people is but the attempt of many to rise to the completer life of one."

The most intimate contact between the women of the two races is in domestic service and white women must realize that improvement in the phys-

ical, moral and spiritual life of the employed increases the efficiency of their service. White women are conscious of the part Negro women must play in any effort to adjust conditions which distress the hearts of all lovers of right and justice and threaten the welfare of our nation. White women should know the physical conditions which surround Negro women and individually and in groups emphasize "*clean up*" and see that real estate men "*patch up*" and "*paint up*" until the physiological and psychological effects are seen. Negro women are frequently ashamed of the huts in which they live but have no power to change the hearts of men who think only in terms of dollars and cents. The Negro woman is the projector of her group life and America wants better citizens; better living conditions are a step in that direction. See to it that Negro communities are not made dumping grounds for the refuse of the town.

Several years ago the late Booker T. Washington advocated a "National Negro Health Week" to precede Easter. The suggestion was heralded far and wide by ministers, school teachers and other race leaders, and this "Health Week" or "Clean Up Week" is annually observed. In some sections of the South Civic Leagues offer prizes at certain seasons of the year for the best looking or best kept yard.

White women should take the initiative in regulating working hours. A race leader has well said that Negro women *know to work* but few have been trained and therefore few *know how to work*, how to get results and save energy, how to mix brain with brawn, how to make provision for recreation.

Economic responsibility results in prolonged absence of Negro women from the home causing neglect of their children. Child Welfare agencies should be established in cooperation with Negro churches and Federated Clubs of Negro women. These latter are already rendering invaluable

service through advocacy of Day Nurseries, playgrounds, recreation centers, probation officers, reform schools and home and school visitation.

When Negro women lack initiative, mothers' clubs should be organized and lectures given on the causes and prevention of diseases and the treatment of infectious and contagious diseases. Clinics and dispensaries should be open to Negro people. Visiting nurses wherever practicable, and especially when diseases become epidemic, would be helpful. White and Negro women should come together for the purpose of discussing subjects which vitally concern all mothers and thus help to decrease friction, to remove distrust and suspicion, and to lay the foundation for a sympathetic relation.

Frequently Negro citizens are not given lights and water even when their payment of taxes entitles them to such modern improvements. Often their homes are destroyed by fire because there are no water-mains in their vicinity. A few Sundays ago in a Mississippi town, during the morning service at which the writer was giving an address on Home Missions, the parsonage, a new bungalow representing the pride and sacrifice of a struggling people, burned to the ground because there were no water-mains in *that* section of the town. Negro and white people witnessed the tragedy and finally, when the sorrowing members of the church started home, heavy-hearted because of the payment then due on the house and because their pastor's family was now homeless, a white man said, "Well, the show is over." That afternoon white citizens in their prayer service subscribed one hundred and twenty-five dollars to help the sufferers. Why does charity appeal to us more than justice? Is it a "show" to see the people of any group made homeless? Is it Christian to allow them to be made liabilities because the municipal government lacks

interest? If a water-main had been located in the next block the money collected at the prayer-meeting might have gone for missions. Vigilant white women could avert such tragedies.

A Day of Prayer called to urge obedience to law would give wholesome contact between white and Negro folk, especially when sentiment runs high and a criminal is in danger of mob violence. A silent parade of white and black women with their hearts lifted to God would change, as it were, the demons in hell, to say nothing of dispersing a mob, saving a soul and giving a criminal a chance before the law.

The harvest season gives opportunity for interracial contact. Negro and white might, together, count common blessings and lift voices in praise to the Giver of all good and perfect gifts.

The Day of Prayer for Missions should bring the two groups of women together, at which time world conditions and world needs could be emphasized and the principles of Christian stewardship stressed, the stewardship of property, prayer and personality.

The Lenten season, which commemorates the sufferings of Christ to redeem a lost world, giving us the perfect example of unselfish sacrifice and self-surrender, should bring Negro and white women into close fellowship, to renew their vows to go forth to help redeem a lost world through unselfish service.

The water-main in the Mississippi town was too far away and therefore the house burned; the hose was too short and folks were made homeless. But the great main of love flowing through the lives of Christian women will correct these physical conditions. The spirit of the Christ will give the right approach to any task and supply the dynamic for interracial cooperation North or South, East or West.

"There is destiny that makes us sisters;
None goes his way alone;
All that we send into the lives of others
Comes back into our own."

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

A FEDERATION OF THE CHRISTIAN WOMEN OF THE WORLD

Is It Desirable and Possible?

Among the matters discussed at the meeting of the Executive Committee of the Federation held in New York, March 29, in which much interest was expressed is the possibility of a federation of the Christian women of the world. There are many international organizations of women. In India there is a Trades Union of 500,000 women, many of them illiterate, but eager to express themselves on this important question. There are other international federated movements, but thus far there has never been any possibility of the *Christian women of the world* uniting with one voice to ask for what all women want. Little groups of Christian women are scattered throughout the nations, oftentimes weak and almost alone, without means or power of expression. Would it be possible to federate in a very simple way all these groups in order to be of mutual benefit? Some of the lines of cooperation are obvious.

The following statement has been sent to the various international and national Christian organizations of women. It is open for discussion and since we believe that only God through our Lord and Saviour Jesus Christ can save the world today in its desperate need we would seek His guidance through united prayer and expression along the lines suggested and others which might well take their place in any Christian program. There is no thought of a divisive movement between men and women. The Church of Christ is the one great organization for the evangelization of the world. Women have found, however, need of organizations in which they may develop initiative and expression and have given an immense

amount of voluntary service to the education of women in missions, community service, temperance, etc. So Christian women throughout the world might well be strengthened by connection with the Christian women of other nations.

Professor Jacks in his remarkable article in the February *Atlantic Monthly*, "A League of Nations or A League of Government," regards a political league, even if desirable, impossible to secure, and suggests a league of religion. We believe that beyond and above all human agencies we need Divine help and a vast company of Christian women through intelligent cooperation might bring a new day for the world. Can we not establish a fellowship among the nations through womanly means and methods depending on Christian education and literature, prayer and Bible study, with better acquaintance which will honor Christ?

The following extracts from the "Inquiry" give a suggestion of the idea as it was discussed in the Federation. No action whatever has been taken. There is no desire to secure a great over-head organization entailing expense and effort not needed, but rather a simple joining together of agencies that already exist for more effective service through intelligent cooperation.

Inquiry Concerning a Federation of the Christian Women of the World

I. Reasons for the Proposal.

1. Today as never before the women of the whole world and the world as a whole are facing national and international crises.
2. There is an awakening consciousness among the women of the world that needs guidance and direction. Five hundred thousand women of India are organized in a trades union.
3. Conditions pertaining to the home, the family, the Church and to social and

educational welfare, industrial and economic problems that never have been nor ever can be met until women are prepared by an intelligent comprehension of their significance from a Christian standpoint based on the only adequate program—the spirit and teachings of Christ.

4. The many movements which have been organized by men and women for political, economic, industrial and social betterment and for peace and the increasing number of international organizations being formed by women along similar lines, each of which emphasizes in the main only one segment of the great problems of the day, such as
 - (1) An international labor group;
 - (2) An international W. C. T. U.;
 - (3) An international Y. W. O. A. Student Federation;
 - (4) An international College Federation;
 - (5) A new international organization called the Friends of Peace and Freedom.
 - (6) International Suffrage League.

Why Not a Federation of Christian Women of the World?

Is it not time for all the Christian forces of the womanhood of the world to unite? Does not our truest and highest and fullest Christian and missionary program include all these objectives and others and provide spiritual forces which would bring a permanent solution of the world's problems?

Have not our great missionary organizations of women, with their vast investment of millions of dollars and thousands of lives in Christian internationalism, prepared us to consider these allied questions which may possibly decide the continuance of missionary work in its present form?

We are today using largely the same methods, the same phraseology that we used five decades ago. Should we not translate these into activities and terms which women today can understand? Recent discussions in China and at the Foreign Missions Conference and present-day thinking in Japan and India, lead us to believe that we must meet the Churches of other nations in a spirit of equality rather than of patronage.

We believe, too, that the wider view would attract many women not now interested in what they consider the narrower forms of Christian service represented by our Foreign Missionary Societies. In the recent campaign for the Women's Christian Colleges of the Orient, many women not before interested in missions responded to the appeal with enthusiasm, giving large sums of money because of the international emphasis, not realizing that this educational work is an integral part and result of our missionary program into which God led our mothers fifty years ago.

II. Objectives.

The general objectives of such a World Federation might be:

1. To work *together* for the coming of the Kingdom of our Lord and Saviour, Jesus Christ, and to glorify Him, through the united efforts of Christian women along the lines of common effort.
2. To stress our common Christian ideals.
3. To emphasize unity rather than differences.
To present a united program of prayer and Bible study.
5. To further the propagation of the faith;
 - a. Through the Church in all its relationships;
 - b. Through the home and Christian training of children;
 - c. Through needed reforms in every country along the lines of temperance, marriage and divorce, economic and industrial justice, social and moral issues such as decent amusements, literature, art, dress; child welfare and protection, physically, spiritually and morally;
 - d. To make the Christian women of the world acquainted with each other in a great world sisterhood, all striving for the same ends.
6. Perhaps the greatest service the Christian women of the world could render in the present crisis is to stand together firmly for peace on earth, good will among nations, a determined opposition to war as the method of settling difficulties. Tennyson prophesied a "Parliament of Men, the Federation of the World." A Parliament of Women may be needed to secure the Parliament of Men.
7. This would be a *non-political* organization but would accomplish its ends through the Christian appeal, through wide publicity, Christian literature, educational institutions and would depend largely for success on the co-operation of Federations of Church Women's Boards who have made possible these groups of Christian women all over the world, groups often separated and alone in the midst of opposing or unsympathetic forces of evil. What would not such a World Federation do to strengthen and encourage these isolated groups?
Should not the united voices of the Christian women of the world be heard on all these important issues? We are getting united expression from smaller groups not always working on the highest plane. Could we not, by bringing together in a loosely federated body all Christian women of the world, honor Christ and aid mightily in bringing about His will on earth?

WOMEN AND PROHIBITION

At the same meeting of the Executive Committee of the Federation of Women's Foreign Missionary Societies the following resolution was unanimously adopted and has been sent to all Women's Foreign Mission Boards. It has gone, also, to the Council of Women for Home Missions, asking for favorable action. The determined propaganda of the liquor men, strengthened by a strong organization of women, must be met by every Christian organization. The plea for light wine and beer is a specious one. It is through these alcoholic drinks that our youth may be led astray. It is for the women of the country to rise on behalf of the entire world for the enforcement of our prohibition laws and for safeguarding against modification or repeal. We are dealing with a powerful and deadly foe but we have right on our side and the promises of God which are stronger than the evil forces at work.

If everyone who reads this will take action in her own community and church and send such action to the state legislature and national congressman public opinion will be felt. We are not yet safe but the Christian women of this country can quietly and effectively protect our own nation and other nations from this deadly evil.

Resolution

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the

Women's Liberty League, to bring back wine and beer.

The Committee deprecates this strongly organized propaganda in certain localities on the part of special interests, which is being forwarded by women, and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The Committee believes the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants.

Therefore, the Committee urges the Woman's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the Temperance Departments of many church boards and from the Anti-Saloon League headquarters in each State. We would especially recommend that all Christian women read:

- (a) The speech of September 22, 1922, by Senator Morris Sheppard, published in *The Congressional Record* of that date.
- (b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.
- (c) The special article in *The Outlook* (New York City), of March 21, 1923, entitled, "Three Years of Prohibition."

While the advocates of light wines and beers make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands urging the Church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

Great Sayings of Missionary Leaders

- "God wants your obedience, not your patronage."
- "We are leading a crusade, not to take a sepulchre, but to take a world."
- "To have what we want is riches, but to be able to do without is power."
- "We must preach or perish, teach or tarnish, evangelize or fossilize."
- "A man may be a blot or a blessing, but a blank he cannot be."
- "Only consistent giving keeps the soul from shrinking."
- "Doing nothing for others is the undoing of one's self."
- "He is likeliest to Christ who, like Him, holds all the world in his heart."

NEWS FROM MANY LANDS



AFRICA

Facts About Abyssinia

THE United Presbyterian Church has now been carrying on medical and other types of missionary work in Abyssinia for four years. In July, 1919, an entrance was made at the invitation of Dedjaz Biru, ruler of western Abyssinia, and since that time work has been undertaken at three stations, Sayo, Gore and Adis Ababa.

Abyssinia is an independent monarchy, ruled over by Ras Tafari, about as large as France and Germany combined. The capital, Adis Ababa, has a population of 100,000. The population of the entire country is about 12,000,000. About 2,000,000 of the population is Coptic Christian, about 8,000,000 is pantheistic pagan, and the remaining 2,000,000 people are animists belonging to the slave class. The majority of the people live scattered over the country or in small villages and live by tilling the soil. They raise corn, potatoes, wheat, barley, peas and beans. They also raise a goodly quantity of cotton, from which the women spin and the men weave a coarse fabric worn by the people. Great herds of cattle are raised, also the short-hair, fat-tail sheep. The Amharic is the written and official language, though only a small proportion of the people can read and write. The Galla is spoken by the vast majority of the people.

What Abyssinia Seeks

DR. THOMAS LAMBIE, a United Presbyterian missionary, has recently been in the United States on a variety of errands. In the first place, he was entrusted with the education of three sons of the king, Ras Tafari, of Abyssinia, successor to King Menelik, who entered Muskingum College at New Concord, Ohio, to receive an

American education. They came in furtherance of the king's progressive program for promoting industry and modern thought. Dr. Lambie desired also to obtain a typewriter equipped with 245 Abyssinian characters, and to negotiate for farm and other machinery.

Tracts for Moslems

MISS I. LILIAS TROTTER writes from Algiers to the Secretary of the American Christian Literature Society for Moslems:

"The tracts for French-speaking native lads, for which your Society's most kind help gave the impetus last spring are printed. I hear they are eagerly received at our outstations; and here in Algiers they have enabled us to start two fresh methods of circulation—one by posting up a copy of a fresh one each week in a frame at the door of our Book Depot, telling the passersby that for the week it can be had gratis within—the other that on Sunday morning we keep back the little band of convert men after the service and get each to take a few for distribution of the same story during the ensuing days. Being a series makes a good opportunity for both these new departures and we shall hope after to continue the same with our old stock. Algiers is a town where a great stream of natives from the whole land pours in and out continually and literature sold or distributed here reaches the recesses of the mountains and far into the desert."

Development in Ashanti

A VERY successful work is being carried on by English Wesleyans on the Gold Coast. Between 1913 and 1922 the number of baptized Christians in Ashanti has increased from 32,000 to 105,000—an advance at the rate of many thousands a year. The expansion of the work called for the foundation of a new Training College, and the Governor of the Gold Coast Colony made a special journey of 200 miles to lay the foundation stone. His Excellency commended the labors of the Mission, and bore testimony to its

readiness to carry through necessary work. The days when missions were considered a "nuisance" has long since passed, and today governors are prepared to acknowledge publicly their work for the benefit of the people among whom they labor.

Training Evangelists

MRS. T. A. HOBGOOD, writing in *World Call*, says of conditions in Lotumbe, Africa: "Our evangelists are a fine lot of men but we have been unable to give them the proper training. Our great need is a real training school. We are keeping the evangelists in now for a month's strenuous school work. Just imagine me with about eighty men, most of them older than I, trying to teach them to handle aright the Word of Truth. It seems rather tremendous when I think of it, but I remember how little chance they have had and how long they have been in darkness and the opportunities I have had. I enjoy the work and they are such good listeners and so eager to learn. Mr. Hobgood has them in the morning and I have them at night."

Christians and Polygamy

COMMENTING on a report from Rev. Mr. Pakenham on polygamy as a present-day problem in Nigeria, the *C.M.S. Review* points out how experience has justified the famous decision of the C.M.S. in 1856, sanctioning the baptism of the wives of polygamists, but refusing it to the polygamist himself till he put away all but one wife.

"The most experienced and most earnest Africans have always been the foremost in their contention for a strict adherence to monogamy... and every African missionary can tell some story of how, when a case of discipline has arisen upon a moral issue, the Africans present have caused surprise by taking a stronger line than the Europeans... Judged by results the policy adopted by the Committee has been marvelously successful, especially considering the complexity of the marriage problem. Even in Eng-

land the question of divorce is by no means simple. And in West Africa, where British officials have had to draw up a code of laws which shall regulate marriage and divorce for a people chiefly pagan, yet emerging into Christianity; and where the missionaries have to work with Africans in framing church rules and giving decisions and advice in the light of Christian principles, government regulations, present conditions, and past customs; it is no slight achievement that order is being evolved out of chaos, and that all Christian men—Africans, missionaries, and government officials—are striving together in hearty cooperation to purify social life."

Africa Inland Mission

THIS mission, founded by Rev. Charles E. Hurlburt about twenty-five years ago, now conducts missions in ten stations in Kenya Colony, British East Africa, in three stations in Tanganyika Colony, and in twenty-two stations in the Congo Belge. It has 192 missionaries, of whom 161 are American and the remainder British. Their receipts for last year amounted to \$149,000, of which a little over 11 per cent was used for home expenses.

The headquarters are in Brooklyn, New York, where the mission maintains a missionary home for missionaries on furlough. It is located at 241 Henry Street.

The reports from Africa show large opportunities and encouraging results. The baptisms last year numbered 357, the catechumens 2,157, the native teachers and evangelists 437, and church members 1,428. There are also 2,590 children in day schools.

Governing Khama's People

AN EDITORIAL writer in the *South African Outlook* comments as follows on present governmental conditions in Bechuanaland:

"The body of Chief Khama has hardly been allowed to grow cold before cries have arisen over the spoils that the anticipated removal of the

protectorate form of government and the merging of the territory in the Union will lay open in what is called developing the country. But the protectorate has not yet been done away with. On that point the imperial authorities have a responsibility to the Bechuana people that they must discharge, at the cost of their honor if they fail. The Union Government is certainly not the body with which Khama treated. It is a new entity, relationship with which opens up entirely new questions. We do not doubt that union of all the elements of South Africa is what we should ultimately look forward to and work for in the interests of all; but we are not satisfied that the day has arrived when the Union of South Africa, not to say the elements at present outside of it, is ready for all-embracing union. At any rate, should a question of the continuance of the protectorate form of government in their territory be raised, the Bechuana people themselves, as much as the Basuto people, must be consulted, and must be carried with the Home Government in any decision taken."

MOSLEM LANDS

A Palace for an Orphanage

REV. S. D. JESSUP, of the Syria Mission of the Presbyterian Board, who is now engaged in the work of the Near East Relief, wrote from Sidon, Syria, early in April: "The Near East Relief is at present negotiating for the rental of a fine large palace belonging to one of the Druse princes, which stands on a hill just outside the city of Sidon. This Druse prince died less than a year ago and his heirs prefer the life and gayety of Beirut to a quiet place like Sidon, and so do not care to live in this beautiful palace, which explains why we may be able to get it with its surrounding gardens for a small nominal rental. Our plan is to use it as an orphanage for Armenian babies, of whom we have about 300. When these children get down here, we shall have in all over 2,000 orphan children

in three centers in or near the city of Sidon, about 1,200 up on the hill in the former mission property, 700 girls down by the seashore and about 300 babies in the new palace."

First Moslem Graduate

ONE of the Presbyterian missionaries in Tripoli writes: "Our great joy last year in the Tripoli Girls' School was in giving our first diploma to a Moslem girl. Great was the stir it made in the Moslem community, and fortunately a favorable stir. It happened that the particular girl who received the diploma was unusually brilliant, as well as a member of a prominent family and gifted with great personal charm, so that we have reason to be proud in every way. From now on we expect to have at least one girl in every class from her sect. We have no students more interested, earnest, and promising than our Moslem girls. If not one of them should ever make a profession of Christianity, they will nevertheless change the life of the community in which they live, and their daughters will have greater opportunities and happier homes, as well as great liberty."

"Being Punished"

AN EXPERIENCED American worker in Turkey, who has had charge of a Near East relief orphanage, wrote when she reached a Mediterranean port, with "the fifteenth and last caravan" of Armenian and Greek orphans which she had brought from a station, 250 miles inland: "I have never in my whole experience in the Near East witnessed such human sorrow, distress and death. We were marching through the historic gates of Cilicia in the Taurus Mountains when I saw a long thin column of people coming toward us. As they came closer I saw there were a thousand in the line. Ninety-five per cent were women and children, the remainder old men. A solitary mounted Turkish soldier rode in the middle of the column. In answer

to my questions my Turkish guide almost startled me with the information that they were from Smyrna and were being deported to Cæsarea. 'They are being punished,' he said, 'for excesses committed by Greek soldiers against our people.' They had walked from Smyrna, 500 miles away. They had been on the road two months, a column of agony. There were three thousand in the column when they started. Groups had at intervals been diverted to other roads and many weaker ones had died by the roadside."

An Opening in Shiraz

FOR many years medical missionaries of the Church Missionary Society in Persia have wished to enter Shiraz, a former station of the Society, though never a medical mission. Shiraz is an important commercial center in southern Persia, with a population of about 60,000, ever associated in missionary thought with the name of Henry Martyn. By an agreement just concluded between the Indo-European Telegraph Department of the India Office and the C. M. S., the medical missionaries of the Society are appointed to attend the members of the Indo-European Telegraph Department staff and their families, and it thus becomes possible for the Society not only to enter Shiraz, but to take charge of the free dispensary, hitherto carried on under the auspices of the Indo-European Telegraph Department in that town.

Moslems Persecute Jews

ACCORDING to a newspaper report, coming through the Jewish Telegraphic Agency, early in April, scores of Jews have been killed in almost uninterrupted warfare launched against them by the Moslems of Yemen, southwestern Arabia. Many Jews, in order to escape death, have nominally accepted Mohammedanism and many Jewish children have been seized and received the alternative of death or conversion.

Several persons were arrested near Jerusalem on the occasion of an Arab procession in celebration of the "Nabi Moussa" (the prophet Moses), in which Zionism was hooted and cheers given for Kemal Pasha. "Palestine is our own country," "Down with Zionism!" and "Long live Mustapha!" were some of the shouts of the marchers. On account of the procession Jews were prohibited from approaching the "wailing wall" for prayers during the Passover, as has been the custom of Palestinian Jews through the ages. The denial of this privilege, never before refused, has created great indignation among the Jews.

Value of Mesopotamia

REV. S. M. ZWEMER, D.D., sees in Mesopotamia today "the key-stone of the arch" of Moslem missions. In that region, where not only did Abraham hear God's call but in which Islam arose, plans for future work are now being made in cooperation by the Southern Presbyterian Church, the Northern Presbyterian Church, the Reformed Church in the United States, and the United Presbyterian Church. In this connection, Dr. Zwemer calls attention to the resolution passed at the Pan-Presbyterian Council, Western section, held at Toronto: "*Resolved*, That the Western Section of the Alliance in session at Toronto has been gratified to learn of a proposal for the establishment of a Mission in Mesopotamia, under the joint auspices of some of the Churches of the Alliance. The delegates to the supreme judicatories of all our Churches appointed at this meeting are requested to bring this enterprise to their attention, with our cordial commendation of it as a fitting expression of our common life and of the spirit of Christian unity that binds us together, and as designed to meet one of the most urgent needs now existing in any part of the non-Christian world."

INDIA

Missions and Social Reform

MR. K. NATARAJAN, editor of the *Indian Social Reformer*, has a strong position of leadership. His remarks, therefore, at a meeting of the Mid-India Missionary Association will have a wide influence. He said that, though he was not a Christian in the sense that we consider ourselves Christians, he would have to say that if in the management of Indian affairs those from the West who served India in other spheres adopted the attitude of the missionary and worked as co-operators with India and with Indians rather than insisting upon Indians cooperating with them, a few foreigners, nearly all the perplexities of the Indian problem would disappear. He readily gave utterance to a conviction that the status and prestige of Christian missionaries in India never stood higher than it does today. He suggested that the American missionary can take the lead in pushing the Indian prohibition movement; in fighting for the removal of prostitution; in caring for the outcastes and destitute; in elevating and emancipating the depressed classes; in community service, where Christians and non-Christians, men and women interested in social and humanitarian work, can meet together, live together, and thus practically demonstrate the entire compatibility of Christian with national ideals.

The "Krist Ashram"

SADHU SUNDAR SINGH has had in mind for some time the establishment of an *Ashram* (a religious place of abode), as a part of his great ideal of developing Christianity in India along purely Indian lines. Preliminary steps have now been taken in this direction, and the name Krist Ashram has been adopted for the institution. Sadhu Sundar Singh has agreed to take part in the Ashram, but as his path of service does not admit of his staying in one place, he declined the position of resident Mahant, but promised to help in every possible

way; that is to say, he will, in a way, hold the position of traveling Mahant, and when it may become necessary will serve in the Ashram as instructor and religious teacher, and take a part in counsel. Padre Wa'z Sahib (of Clarkabad, Lahore District), is entrusted with the clerical and miscellaneous work, so all correspondence about the Ashram should be addressed to him.—*Record of Christian Work.*

Native Guides for Masses

THE mass movements among the Indian outcastes are still in progress, and the Indian churches are realizing their duty in connection with them. For example, in Haiderabad the chairman of a Methodist district reports "4,500 baptisms. Many thousands waiting." Indians are proving themselves ready to accept the responsibility of taking charge of these new Christians, who require very careful tending. It is vain to expect missionaries to be always at hand to undertake all expanding work of this description, and it is a cause for deep thankfulness that in India there are now in connection with all the mission churches, devoted ministers who are prepared to lead their fellow-countrymen in worship and teach them the truth in Jesus Christ. Very few who have not followed closely missionary work realize the great changes that have occurred during the last ten years.

CHINA

Activities of Brigands

VARIOUS reports have appeared in recent months of the looting of Chinese cities by brigand bands. This has involved the China Inland Mission in serious property losses, and in addition typhoons and floods have caused considerable destruction of property. James Stark, secretary of the C. I. M. Council in Shanghai, writes of a telegram from Philadelphia, announcing a special gift of \$7,500 gold for rebuilding destroyed mission property, which came just as the Council was discussing its inadequate financial resources to meet this

serious need. Another letter from Mr. Stark says: "Lawlessness still prevails throughout the provinces, making traveling impossible in some districts and preventing the giving of necessary oversight to many of our outstations. The inactivity of the provincial authorities encourages brigandage, and there is need of continued prayer that such steps may be taken as shall restore order and secure protection for the suffering people."

Training Chinese Leaders

REALIZING that the greatest need of the Chinese Church is trained leaders, the missionary forces on the field—Presbyterian, Congregational, United Brethren, Methodist and Anglican—American, English, Colonial and Chinese have united in the support of the Canton Union Theological College, of which Rev. J. Stewart Kunkle is President. In eighteen years this institution has prepared eighty men for the Christian ministry. Some of them are in the large churches of Canton, Hong Kong and Shanghai. Already they have raised the standard of preaching in South China. "They make the work of us all more difficult," was the way one old preacher put it. "He preaches like that every Sunday," said a missionary of one of these graduates to a visitor who had heard what seemed to him a remarkable sermon. One of these young preachers is leader of Sunday-school work in Canton. Another is secretary of evangelistic work for the city, enlisting all the Christian forces in a united effort to reach that great city with the gospel message. One campaign resulted in 3,000 decisions.

Shall Opium Be Legalized?

VARIOUS approaches are being made to China's great problem of the reappearance of the opium evil. The National Christian Conference in May, 1922, called upon "all the churches and missions to do whatever they can to help create a strong public sentiment against the selling, smok-

ing or eating of this harmful drug" and requested the National Christian Council to appoint a committee to deal with this matter. Sir Francis Aglen, of the Customs Service, has suggested that the opium trade in China be relegalized, in order to gain control of it. This suggestion has not met with much approval. The *Chinese Recorder* points out that legalization of social evils, no matter with how worthy a motive, has always resulted in their expansion. The Board of Directors of the International Anti-Opium Association in Peking, after deliberate consideration announces the conviction that "legalization besides being retrograde in character would seriously endanger the welfare of the Chinese people."—*Chinese Recorder*.

General Feng's Army

REV. E. STANLEY JONES, of India, who accompanied Sherwood Eddy on his recent tour in China, writes in *The Christian Advocate*: "The greatest thing I saw in China was the Christian army of General Feng. I would gladly have come all the way from India to meet the man. Truly he is a great man and a great Christian and has the most remarkable army in the world. It is certainly the cleanest. He has 20,000 men in his army and as far as anyone knows not one man smokes, drinks, gambles, loots or has a venereal disease. This is certainly the most Christian army since Cromwell's time and I think it is far more Christian than Cromwell's. We had meetings each morning with his officers and at 7:30 a. m. there would be a thousand officers out, every man keen and nearly all, from the generals down, taking notes. They would respond by applause at the most spiritual things you could say. In the midst of all this moral earnestness and spirituality there is a tremendous discipline. There was no idleness anywhere. General Feng was the one man at the mention of whose name we could get applause from non-Christian audiences. The people be-

lieve in him as an unselfish man in the midst of so much 'squeeze' and public loot. Nine thousand of his officers and men have become Christians and there are many hundreds more on the waiting list."

Christian Chinese Club Woman

MRS. AU BEN, an energetic Christian, the wife of the late manager of The Sincere Co., Shanghai, who maintains an industrial school with a silk filature and who is much interested in bettering industrial conditions in China, sent a letter to the Shanghai Chinese Woman's Club stating that she had received many letters from different associations of women silk-workers complaining that their hours of labor were too long (14 hours), that part of the work, dipping their hands into boiling water, was very painful; and that the system of making deductions from their wages against possible future absences was a great hardship.

Mrs. Au Ben confessed that alone she could do little but with the endorsement of the different women's organizations she felt that much could be accomplished and she asked the Shanghai Woman's Club to endorse her letter to the Manager of the Silk Guild, requesting that the leaders in this industry take steps to remedy the present conditions. This letter was approved by the Club, with the additional statement that the Club stood for the principles enunciated by the National Christian Conference of China and by the Chambers of Commerce of Peking and Tientsin, namely: No child under 12 allowed to work in factories; one day's rest in seven; safeguarding of health by equipping machines with safety devices, proper hours and sanitary conditions.

Opium Officially Protected

ALTHOUGH the Hunan provincial constitution declares that those who use opium shall be deprived of their vote, it is patent to the least observant onlooker in Hunan that the

very organization and officials established to prevent traffic in opium are themselves secretly encouraging if not promoting the trade. The following two proofs of government complicity in the opium traffic are cited by the *North China Herald*, January 13, 1923.

On the 20th of September at 6 a. m., officers reported that a boat had arrived at Changsha with 60 odd loads of opium. Examiners with their attendants went on board to inspect, but only found a few members of the crew. They asked them from where they had come, what cargo they had and what permits. Suddenly a soldier appeared and leveling his rifle, ordered the examiners to leave. They immediately left the boat having seen nothing on board except certain leather boxes, which probably were full of opium.

On October 18th, Mr. Roberts, secretary of the Famine Relief Committee, was on the road between Siangtan and Siangsiang (where the Relief Committee are building a motor road). He came across a dozen or more soldiers escorting 80 loads of opium. Ten li further on he came across 120 more loads, also escorted by soldiers. Next morning, he came across yet a few more. Each time, the loads were labeled for the "Chang Chi Company." The coolies all said the opium was going to Changsha en route for Hankow.

More Boxer Indemnity Plans

THE *March Review* stated that the British Government had notified China of its decision to apply the balance of the Boxer indemnity funds to "purposes mutually beneficial to both countries." Word now comes from Japan that generous-minded Japanese believe the island kingdom should pursue a similar policy, and a measure having this in view has been introduced into the diet. Its passage is reported to be virtually assured. Like the American and British plans, the Japanese propose to use the remitted funds for educational pur-

poses. There is considerable speculation as to just what Great Britain will ask China to do with the remitted funds. It is known that British missionaries are in close touch with the situation in the British foreign office, and their influence undoubtedly will carry much weight in any decision that is made. If it is decided to establish only one educational institution, it is not improbable that Hankow, 600 miles up the Yangtze River, will be selected as its site.

Gift to Y. W. C. A. in China

TWO American organizations have been invited by China to Tsingtao, formerly occupied by Japan and restored to China by the Peace Conference. These are the Young Men's and the Young Women's Christian Associations. Tsingtao was originally owned by Germany. The formal invitation comes through the Shantung Rehabilitation Committee, which has taken over the occupied territory. Sites for the new work are included in the offer. The National Committee of the Y. W. C. A. in China maintains on its large staff sixty-one Chinese women already trained for leadership among their own people. Nearly 10,000 young Chinese girls have already become members. These include the rich girls who arrive in their limousines for classes; girls working twelve to fourteen hours daily in factories and the often illiterate, wistful little Chinese maidens married before their girlhood has well begun.

JAPAN-CHOSEN

Many Students Baptized

A REMARKABLE evangelistic campaign has recently been conducted in the Doshisha University at Kyoto, Japan, by Rev. Paul Kanamori. During a single week of preaching 227 Japanese students professed conversion and were baptized on February 4th by Mr. Kanamori. The Doshisha University was founded by Neesima, a Japanese convert who was educated in the United States. The accession of this large number of stu-

dents to the Christian faith at one time must profoundly affect the spirit of the entire university. Mr. Kanamori will be remembered as the man who preaches the three-hour sermon. When in America, he had already preached this sermon to over 300,000 persons, of whom about 50,000 had indicated a purpose to accept Christ as their Saviour. Mr. Kanamori felt quite sure that Japan can and should be evangelized in this generation.

New Business Conditions

MERLE DAVIES, until recently a social worker of the Y. M. C. A. in Japan, points out that the revolutionary change that is coming in Japanese life through the industrial factory system is revealed in a new vocabulary of social and industrial terms that has appeared. He says that "Many of the words are taken bodily from English to express ideas that are not common in Japanese thought, for example, 'efficiency test,' 'survey,' 'clinic,' 'settlement,' 'welfare work,' 'infant mortality,' 'birth-rate,' 'turn-over,' 'industrial democracy,' 'strike,' 'labor union,' 'sabotage.'" Another sign of the new day is the new place taken by women in business and in public life. Mrs. Hiraoka, the banker, and Mrs. Yajima, the teacher and reformer, have been followed by a great company. The business offices are full of girl clerks and stenographers.

Japan and the Vatican

THE foreign office in Tokyo is asking the Government for an appropriation of Yen 114,000 to send and maintain a Japanese diplomat at the Vatican. Opposition to this proposal was launched by 3,000 Buddhist priests early in January in the prefecture of Horashima. This opposition has since extended to every part of the Japanese empire.

Despite the popular outcry the foreign office recently issued a long statement putting forth its side of the case and asserting that the bill appropriating expenses for such an envoy will be pushed at the present

session of the Diet. The statement points out that there will be no religious connection between Tokyo and Rome, that whereas but 14 nations were represented at the Vatican in 1914, this number has increased now to 27 and that many of the nations so represented are not primarily Catholic countries, that it is necessary from a diplomatic point of view to establish as many important contacts as possible, and that it affords one more chance for Japan to make herself and her aims known to the world, that it is not the first time diplomatic recognition has been accorded the Holy See by Japan although never before has there been an exchange of permanent representatives, that the envoy who comes to Japan from Rome will not propagate his religion but leave that in the hands of the missionaries as at present and that in no way is it a slight to the religions of Japan nor will Japanese Catholics be forced to submit to Papal taxation. The widespread opposition to this proposal for official recognition indicated how deeply the whole matter is affecting the Japanese people. Doubtless it is looked upon as a dangerous step by the whole Buddhist Church as well as others.

Religious Education in Korea

AN embryonic Sunday-school Association executive committee was organized in Korea about 1909. This year a more complete organization has been effected with a committee of thirty-three, thirteen from the Korean General Assembly, eight from the two Methodist conferences and two missionaries from each of the six cooperating missions. Religious education courses of various sorts are being introduced into the theological seminary at Pyenggang. In addition, a plan has been made to have each of the nineteen presbyteries of the country elect one man, either elder or pastor, who will become its Sunday-school expert, either receiving a salary for that work or doing it along with his own parish work. These nineteen men are to

come to the seminary one month each year for intensive training in methods and for the remaining eleven months of each year are to be trained by correspondence courses taken in the dozen or so Sunday-school books now being published in Korea. The Christian Literature Society of Korea publishes a bimonthly Sunday-school magazine for the teaching of methods.—*The Continent*.

NORTH AMERICA

Korean Church in New York

THE first Korean church was dedicated in New York, on Sunday, April 22nd, by Bishop Herbert Welch of Seoul, Korea. The Koreans in the city of New York, who are mostly students and merchants, have held church service in connection with the Madison Avenue M. E. Church for some time. This organization has grown until it has a membership of sixty out of the less than a hundred Koreans in the city. The time came when it seemed wise for the Koreans to have a church center of their own. It is called the Korean Church and Institute of New York City. Property was secured by the New York City Missionary Society, at 459 West Twenty-first Street, opposite the campus of the General Theological Seminary of the Protestant Episcopal Church. Under the direction of the native Korean pastor, the Rev. C. S. Lim, this property has been renovated and adapted for religious services and a social center. By a very fortunate circumstance, Bishop Welch, whose episcopal area includes Korea, was present in New York and dedicated this new property.—*Christian Advocate*.

The Huguenots and Walloons

NEW YORK CITY is to celebrate in April, 1924, the three-hundredth anniversary of its founding, and one of the bodies that will take part in the ceremonies is the Huguenot-Walloon New Netherland Tercentenary Commission, which has been organized by the Federal Council of Churches to see that the occasion is

fittingly observed. The churches are specially desirous that the religious significance of the settlement should not be overlooked and have designated the last Sunday in April, 1924, for special services commemorating the landing of the Huguenot and Walloon pilgrims under the auspices of the Dutch West India Company.

Consent to serve as honorary presidents of the commission has been secured from President Harding, Queen Wilhelmina of Holland, King Albert of Belgium and President Poincaré of France. In accepting honorary chairmanship of the Commission President Harding wrote as follows:

"It is with much gratification that I have received your notification regarding the forthcoming tercentenary celebration of the settling of the Huguenot-Walloons in America, and of my own selection as an honorary president of the Commission which is arranging for the observance. I have the greater pleasure in accepting this most honorable position because of my deep appreciation of the contribution of this splendid people to the founding, the development and the present state of our common country."

For Jews in New York

THE Christian and Missionary Alliance is carrying on work for Jews not only in Jerusalem, but in that other Jewish center, New York City. Since August last, Rev. J. R. Lewek, a Hebrew Christian, who has had twenty-five years' experience among his people in Chicago, has been at work in a well-equipped building in the Bronx. He reports: "The gospel services Friday night and Sunday afternoon and night have been well attended by the Jewish people of the neighborhood and have been blessed of God. At the close of almost every meeting the people linger, sometimes for hours, to inquire more closely. . . . The questions they ask are not foolish, but they are intelligent; the people desire to know whether the things they hear are really so. Some of them, even though they have not confessed their faith in the Lord Jesus Christ, are suffering persecution because they come to the Mission, and are reading

missionary literature. A shirtmaker, living across from the Mission, was caught by one of his customers reading a Bible, which he had received from the Mission. The customer immediately canceled his order, and has seen to it that this man is losing his trade. When the Devil is opposing, it is a proof that God is working."

—*Alliance Weekly*.

Presbyterian Board Reorganized

FOLLOWING the vote in May, 1922 of the General Assembly of the Presbyterian Church in the U. S. A., to consolidate the sixteen boards and agencies of the church into four major boards, the Board of Foreign Missions was reorganized in April. The new board is a merger of the former Board of Foreign Missions, the Woman's Board and the Committee on Work in Europe of the Presbyterian Church. One of the new features will be a Publicity Department, and of this a woman and a man will be in charge. The former Women's Board will be represented in the personnel of the Treasury Department. The Young People's Department, the Home-Base Department and the Candidate Department will each have a woman as well as a man as secretary.

The Rev. Dr. George Alexander who is seventy-nine years old, and who for fourteen years has been President of the old board, was elected President of the new board. The two vice-presidents are James M. Speers and Miss Margaret Hodge, formerly head of the Woman's Board.

An Important Merger

AN advance step in the combination of religious forces for more efficient action is the merger on April 12th, which is reported in the *Congregationalist*, of the New York City Sunday School Association and the New York Federation of Churches. The Sunday School Association will function in the Department of Religious Education of the Federation, in which department all activities having to do with religious education will

be carried on. This department is under the supervision of an experienced committee. Among the forty directors are such men as Rev. William Adams Brown, Rev. J. Howard Mellish, Rev. Nehemiah Boynton, Rev. Henry A. Atkinson, Fred B. Smith, etc. The office of the Federation is located at 71 West 23d St., New York City, and the General Secretary is William B. Millar. Frank Goodman is the Secretary for Religious Work.

Religious Liberals Federate

AT a recent meeting in Baltimore of the Federation of Religious Liberals it was voted to form out of certain religious groups which are not accepted for membership in the Federal Council of the Churches of Christ, a permanent organization with executive officers functioning through the year. A church federation comparable except in size to the Federal Council of Churches will be formed. The following are reported as favorable to sending delegates to such an organization: The Universalist General Convention, the General Conference of the Religious Society of Friends, the Central Conference of American Rabbis and the American Unitarian Association. Jesse H. Holmes, Ph.D., of Swarthmore, Pa., is president and Rev. Curtis W. Reese, secretary of the Western Unitarian Conference, is to be the active executive officer for the Federation and offices have been secured in Lincoln Center of Chicago.—*Christian Century*.

To Prevent Suicide

THE SAVE-A-LIFE LEAGUE, founded seven years ago to help keep people from suicide, is said to have on its board of directors some of the most prominent ministers and physicians in New York. About 12,000 persons committed suicide in the U. S. A. in 1921, one-third of them women and girls. The oldest suicide was a centenarian great-grandmother and the youngest a child of five years. One of the great insur-

ance companies estimates the number of suicides in 1922 as 13,530. If the number included the unknown suicides and those who made a deliberate but unsuccessful attempt to destroy themselves it would be doubled. In New York City alone 839 persons ended their lives last year. The League has proved that people tempted to end their lives will first come and "talk it over," and that in most cases they can be saved. It believes that with proper equipment it could save thousands every year. "The weakening of religious belief in many persons," says the League's report, "is to blame for many suicides. The lack of the understanding of life's true value and a lack of communion with God and obedience to God's laws is the whole trouble."

A Revival in Mississippi

IT is reported that a remarkable wave of religious revival is spreading over Mississippi. The editor of the *Manufacturers Record*, commenting upon it in a "Lay Sermon," which is quoted in the *Congregationalist*, says: "If the revival which is wide-spread in Mississippi, stirring to the very depths the social and business life of that state, is genuine, it will lift Mississippi to a better relation between the whites and the blacks, between employers and employees, between the sellers and the buyers, between the producers of foodstuffs and the consumers of them. If it is genuine it will make cleaner and more wholesome the legislation of the State and will drive out of office by an open fight any corrupt men who may have used their public trust for their private gain. The influence of such religion will be felt in a higher sense of honor in business matters, in cleaner lives, in a new consecration in men and women toward the development of those things which make for the betterment of mankind, which bring help to the sick and the poor, which speak the kindly word and do the loving deed every day and every hour."

The African Student Union

THE AFRICAN STUDENT UNION, which was organized in 1914, has held several successful student conferences. Its spokesman in *The Student World* states that the Union believes "that Jesus Christ should rule in every African student's heart. Let the Spirit of Christ rule in Africa. It will bring about tribal fellowship for all, will make possible the introduction of medical science and scientific agriculture, and will stop the Europeans from shipping liquor into Africa. Such is the belief of the African students. United in Jesus Christ they will, through the cooperation of all the Christian students of the world, be able to make Africa a happy land where the natives will live in peace and prosperity.... Through the help of the African student conferences, many African students have been influenced to take up medical, agricultural, educational, theological, and industrial courses to meet the needs of the native tribes of Africa. Through the appeal of African students to the American people many American Negro students have decided to spend their lives in Africa doing missionary work among their people."

Some Mormon Statistics

THE following statements about Mormonism are made by Rev. John D. Nutting in the *Record of Christian Work*: "Statistics show that last year 7,118 converts were made to it outside Utah, with 15,666 additions by birth, making the net increase to Utah Mormonism alone of 22,779 in one year; while eastern or 'Reorganized' Mormonism shows a larger rate of increase, though recent figures are confused by revision of rolls—the total gains of both being perhaps 28,000. With over 2,000 emissaries out seeking converts all the time, why should not growth be expected? It goes without saying, however, to one who knows the facts, that very many of the converts would not have become such had they known at the beginning

the real facts, whether as to doctrines, practices or history. And the growth by converts seems to be far less than formerly, especially from foreign lands. For instance, in Great Britain, with double or triple the missionary work done by them (143 workers), they report a net gain of 123 converts, and membership 849 less than a year before. Some of this loss is doubtless due to emigration, which is likely included in the gains in United States."

Brotherly Advice to Indians

COMMISSIONER CHARLES H. BURKE of the Indian Bureau has recently sent an important message to all the Indians of the country, in an effort to curb the extremes of the Indian dance evil. He says:

"Now, what I want you to think about very seriously is that you must first of all try to make your own living, which you cannot do unless you work faithfully and take care of what comes from your labor, and go to dances or other meetings only when your home work will not suffer by it. I do not want to deprive you of decent amusements or occasional feast days, but you should not do evil or foolish things or take so much time for these occasions.... You do yourselves and your families great injustice when at dances you give away money or other property, and then after an absence of several days go home to find everything gone to waste and yourselves with less to work with than you had before. I could issue an order against these useless and harmful performances, but I would much rather have you give them up of your own free will and, therefore, I ask you now in this letter to do so."

LATIN AMERICA

Christian Strategy in Panama

DR. W. E. GILROY, editor-in-chief of the *Congregationalist*, who has recently visited the Canal Zone, says: "If any group of Christians face to face with peculiar difficulties ever needed and deserved the support of the whole Christian people of

the United States it is these devoted and self-sacrificing believers who are endeavoring to establish the institutions and influences of the Christian Church in this strategic area upon a broad, sound and permanent basis." Two great ends, among others, these Christian men and women have in view: First, to help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, isolated from the normal life of the homeland, in a tropical climate and environment, where in spite of all that science and sanitation have accomplished the moral and spiritual tendencies are mainly downward, and at the same time to serve the larger constituency of those whose stay is more transitory but who live around the Zone long enough to be permanently influenced for good or evil. Second, to build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

Colombia as a Mission Field

W. REGINALD WHEELER, Assistant Secretary of the Presbyterian Board of Foreign Missions, who has recently visited Colombia, writes that that country is unique in missionary interest. Colombia has its Concordat, which gives the Roman Catholic Church complete ecclesiastical freedom and a guarantee of governmental protection as the state church. But there is also a liberal element in Colombia. The Constitution, despite the Concordat, provides for tolerance of religious worship, and liberal leaders are increasing in number and influence. From the standpoint of the Presbyterian Church, the work in Colombia has a special appeal. The work was started in 1856 at the express request of a group of individuals in Bogota, who were convinced that the Word of God as much as the sword of Bolivar was needed in Colombia to bring in true justice and

freedom. It is the oldest Presbyterian work in South America. There are now thirty missionaries, two thirds of whom are women, trying to meet the needs of 6,000,000 people in a country whose area is as great as that of Germany, France, Holland and Belgium combined, and in which there are less than 800 miles of railroad, and practically no roads. The ratio of missionaries to a parish is as 1 to 200,000. After his visit in 1909, Dr. Robert E. Speer said of the Colombia field, "There is none needier."

Believers in Brazil

THE term "Crentes," which is Portuguese for "believers," is almost invariably used by Brazilian Protestants to distinguish themselves from others. How earnest some of these Brazilian laymen are, is shown by the following incident, reported by the M. E. Church, South: One Methodist moved to a place where there were no others, and for a couple of years lost touch with the central work. Finally a preacher looked him up and found that he had not only remained faithful but had gathered quite a group of "believers" and was holding regular services. In the beginning he had continued regular services for his family, but gradually his neighbors had begun attending and accepting his faith. Mr. C. A. Long, presiding elder of the Cataguazes District, in Central Brazil, tells an interesting story of a certain church in his district, which is a part of a circuit, so large that the pastor can only touch it here and there. This church resolved to help the pastor. So regularly, every month or so, they meet and after prayer and deliberation select two of their number to tour the circuit, doing personal work, holding prayer-meetings, and distributing good literature.

Brazilian S. S. Teachers

A THIRD edition of the teacher training course by Rev. Charles A. Oliver, of York, Pa., has been issued in Portuguese for Sunday-school

workers in Brazil. The title is "Preparacao de Professores," and there is a complete bibliography which includes nearly all the desirable books for Sunday-school workers now available in Portuguese. Each chapter has selected references to these books and also suggestions for original work on the part of the pupil. There are many teacher training groups in Brazil which have been organized under the stimulus of the Brazil Sunday School Union of which Rev. Herbert S. Harris of the World's Sunday School Association is the General Secretary. A large number are studying "Preparacao de Professores" as individuals. In Sao Paulo Mr. Harris recently attended the sessions of the "University Federation," an organization of educators in evangelical schools and colleges of Brazil which is seeking to coordinate and standardize the educational work. At his suggestion, a half day was given to the discussion of the teaching of the Bible and of religion in the denominational schools and to the methods which the schools may employ for the training of leaders for religious work.

EUROPE

Protestantism's Sore Plight

W. J. STREET, Vice-Convener of the United Presbyterian Church of Scotland Assembly's Continental Committee, writes:

The actual state of affairs in Europe is alarming. Churches as well as States have everywhere been crippled by the War and in countries devastated by the actual operations of war, the evangelical churches are finding the replacement and restoration a task far beyond their means.¹ But throughout Eastern Europe, also from the Baltic to the Balkans, *Protestantism is in many places threatened with extinction*, and everywhere is fighting for existence. In the dire distress spiritual forces are stirring, yet everywhere there are terrible difficulties.

By the Peace Treaties old States

were cut up, new States were erected, new boundaries laid down. This involved two things: *the dividing up of Churches* as well as of States; and *the transference of bodies of Protestants to new States whose policy is, to state it mildly, unsympathetic.*

Manifestly the problem is too big for Europe alone. The Churches of five European countries—representing 15 million Protestants—have been giving aid. But the Churches of 16 countries are needing aid, and they represent 50 millions of people. So America must help. The practical measure determined on was the establishment of a modest bureau in Switzerland, which the Swiss Federation of Evangelical Churches has kindly undertaken to manage, for the purpose of collecting and disseminating accurate information from and to all quarters, and of administering the funds secured. This bureau is under the direction of an International Committee.

Temperance Work in France

ACCORDING to official statistics quoted in *Christian Work* by George Gallienne, General Secretary of the French Blue Cross Society, the principal religious temperance organization, France spent last year 13,273,561,200 francs for spirituous liquors, as against 1,200,000,000 for public education, 166,000,000 for agriculture, and 320,000,000 francs for hygiene and hospitals. A small but rapidly growing army of men and women is earnestly fighting the evil which these figures represent. Among the railway and postal men, exist various temperance societies; the Federation Ouvrier Antialcoolique has also organized in the trade unions and syndicates a very strong campaign against liquors. In the center of the anti-alcoholic forces stand the Union des Francaises contre l'alcool, which is trying hard to get the members of Parliament to understand that if the commercial interests of wine growers are to be considered, there are also other vital interests—the wel-

fare of women and children who are always the victims of the drink traffic. The Ligue Nationale contre l'Alcoolisme, which is a federation of all the temperance activities in France, is doing a very good propaganda in the government schools, in the army and navy and in the general public.

Outlook in Spain

UNDERLYING the events in Spain which from time to time attract attention, there is a strong current flowing in support of religious liberty. Spain has recently, on more than one occasion, escaped a revolutionary movement which might have changed all its institutions. Prominent politicians see that the country cannot be considered in line with modern ideals as long as religious liberty is denied all its citizens, and intolerance takes its place. The Roman Church has made up its mind to fight against the repeal of the Article in the Constitution that limits freedom, but the Spanish public is no longer so ready to be led by the dictation of Rome. When the issue is joined there will be a great fight which can have only one ending. Spain cannot deny in Europe what it grants its subjects in Morocco. Meanwhile, the Spanish Evangelical Alliance is working hard. *Evangelical Christendom*.

Plain Speaking in Greece

THE new Metropolitan of Athens, Chrysostom Papadopoulos, has numerous connections with ecclesiastical circles throughout the world, being president of the Committee of the Union of the Churches, dealing with the union of the Greek and Anglican Churches; also a member of the Continuation Committee of the World Conference of Faith and Order; president of the local National Council of the World Alliance for Promoting International Friendship through the Churches, and a founder of the Athens Young Men's Christian Association. "A model of plain speaking" is the description which a secretary of the American Y. M. C. A.

in Athens gives of the address made by the new Metropolitan of that city on the occasion of his recent enthronement. Believing that Greece's greatest weakness lies in the extreme centralization of power in the hands of the Government at Athens, he struck a blow not only for the liberty of the Church but for education and community life which have been well-nigh strangled in recent years.

Work for Russian Refugees

PAUL PETERSON, writing in the *Friend of Russia*, says: "A large percentage of our gospel and relief work is being carried on among the Russian refugees in Poland, Bulgaria, Roumania and Germany. There are several million such refugees scattered throughout these countries, and most of them have left Russia for political reasons. They represent the most intelligent people of Russia and as many of them are in great distress, we are giving them material help and also bringing the Gospel to them. They expect to go back to Russia some day, and if they go back with the Gospel they should prove powerful instruments in the hands of God. At present they are suffering keenly, and if some of our good friends hesitate to help the Russian people for fear that they might aid the Soviet Government, they can safely assist us in preserving the lives of these refugees."

ISLANDS OF THE SEA Australian Aborigines

THE Anglican Bishop of Northwest Australia, whose diocese includes one of the settlements for Australian aborigines, writes in an Australian paper that these aborigines are not savage and degraded—but the very reverse. In their wild state they are most inoffensive and gentle and full of kindly and tender feeling. A mission to some of these aborigines who have hitherto escaped blasting contact with the white man was started at Forrest River, in the far north of Western Australia, about nine years ago. It began under very difficult

conditions, with very scanty means and a scanty staff. The results have surpassed all anticipations, and show the innate goodness and teachableness of the despised and cruelly-treated Australian black fellow. The Bishop who recently visited this mission station, writes as follows: "Altogether, there are about 110 adult aboriginals and sixty children on the station, and even in Nyasaland I never experienced such a happy, alert family feeling as at the Forrest River Mission."

General Wood and the Lepers

ONE of the outstanding achievements of General Wood in the Philippines has been his work for the lepers on the island of Culion. First he sent a first-class small investigating committee, doctor, bacteriologist and engineer; next he persuaded Miss Embrey, the dietitian of the Rockefeller Foundation in China, to go and work out a balanced ration that would build them up physically. He has put on more boats so that supplies may be sent regularly, more doctors and nurses, and he plans better sanitation and water supply somewhat adequate to their needs, also a home for non-leprous children. Best of all, the treatment with chaulmoogra oil is being extended, so that more and more lepers have a chance to be cured. It is said that one of the big factors in leading General Wood to decline the post of Provost of the University of Pennsylvania and to decide to remain in the Philippines was an appeal from the leper colony, which referred in touching fashion to "the Star of Hope" which he had brought into the lepers' lives.

MISCELLANEOUS

British Limits on German Missions

THE *Allgemeine Missions Zeitschrift* (Berlin) quotes from some correspondence of the International Missionary Council:

"The limitations imposed upon German missionaries in all parts of the British Empire during the late war have been somewhat modified.

Their return to Palestine is permitted; likewise to Gold Coast, Nigeria and Hong Kong. The ban against German missionaries continues in effect for one year in the African territories of Nyasa, Kenia and Tanganyika. The term of exclusion for India has not yet expired. In all these territories, the British Government is willing to make personal exceptions and such German missionaries have practically the same political status as other non-British subjects if connected with societies having no recognition."

Why Not a Labor Church?

AN article by Bishop Francis J. McConnell in the *Locomotive Engineers' Journal* for March is being widely quoted, particularly the paragraph in which he says: "The laborers claim to be followers of Christ—even though they are outside of the Church. If they are followers of Christ, why can they not organize that fact into a Christian organization? Let the organization stand at first outside of all relationship to the other ecclesiastical organizations until mutual fear and suspicion can be overcome. Let a labor Church start at first with only a laborer's Christ. We could trust both Labor and the Christ soon to advance to a Christ of all men."—*Congregationalist*.

The World's Best Seller

THE Bible is still the world's "best seller," the demand last year being so great that about 30,000,000 volumes were printed and distributed by all agencies in various parts of the world. One of the outstanding achievements of the Christian missionary program is the extent to which Bible translation has been advanced. The British and Foreign Bible Society has compiled a list of 770 languages and dialects into which some part of the Word of God has been translated. This represents the work of the various Bible Societies and other missionary organizations throughout the centuries.

THE MISSIONARY LIBRARY

Back to the Long Grass. By Dan Crawford. 8vo. 373 pp. \$4.00. George H. Doran Co., New York; Hodden and Stoughton, London. 1923.

"Thinking Black" created considerable stir in the missionary reading world a few years ago and is now followed by "Back to the Long Grass" which tells us of the later experiences of the remarkable missionary, who has accomplished more constructive work in Central Africa than many a Minister of State.

His style is replete with alliteration and with plays on words and subtle thoughts that are sometimes full of meaning but which make the narrative less easy to read. These characteristics, however, give to his writing a truly African flavor for the Bantu uses alliteration as easily as we resort to slang. For example, Mr. Crawford talks of a prospector who "prefers minerals to cereals; likes stock but not farm-stock; prefers shares to ploughshares; and prefers high dividends to high ends;" and he tells us that the first murderer's offense made him build a fence for defense; or, becoming personal, he records that "all the trouble begins when you try to recollect the thing you failed to collect in your notebook. 'Down with it and done with it' is his good old rule." Now a common expression is illuminated, now a shaft of light shows how near the Old Testament is to the African of the twentieth century.

Mr. Crawford gives us hundreds of shrewd sidelights on the native character. From the breadth of his experience, the extent of his reading and the depth of his thought he unearths valuable treasures and scatters them before us with profusion. "Was prohibition not forced on by the presence of millions of Africans in America?" he queries. Is there not great food for reflection on our civili-

zation in the jibe of an old native that "When God twisted out his rivers so 'serpentine,' he seemingly did not ask the White Man's advice, for the White Man would have told God to make them straight!" For compensation, we can crow over the self-confident chief who sneeringly permitted the missionary to talk to his people, since a candle and a green log are safe companions, not realizing that the candle had the hidden power of a roaring fire.

The man or woman who is interested in Africa, in missions, in pioneer colonizing, or merely in robust manhood and self-sacrificing womanhood will read this new work with a feeling of gratitude. On his model station at Luanza on Lake Mweru, Dan Crawford is busy with his daily tasks and at the same time his book speaks with the authority of nearly forty years in the heart of Africa.

Rock-Breakers. Kingdom Building in Kongo Land. By P. H. J. Lerrigo. Illus., map, 200 pp. Philadelphia, The Judson Press. \$1.25. 1922.

Secretary Lerrigo has prepared this volume primarily for the mission study classes of American Baptists whose Congo Missions have been an inspiration from the days of the Banza Manteke Pentecost of 1886. It has a wider interest, however; for few books deal with that particular section of Africa from the missionary viewpoint. Fewer still have been written freshly after field visitation by an official who has himself been a missionary. Dr. Lerrigo has done his work well, and the record and appeal is excellently printed and beautifully illustrated.

The story of "getting there" is a fireside talk for winter, or a tale to be retold in summer camp. It makes one wish to start immediately for Congo Belge. "Creating a Station" tells of

work in the pioneer stage, but it also ushers one into the fields and work of twenty missionary societies; and a map and descriptions tell where they are working and with what success. This chapter and one entitled "The General Conference and Congo's Bitter Cry" make the book interdenominational and widely usable for other bodies of Christians. In chapters three and four are fascinating and alluring pictures of the Negroes, primitive and unredeemed, and then transformed by the Christian love and the old Gospel. "The Church of Christ in Congo," and its molding influence on men fill two other interesting chapters. Chapter VII makes the doctor and the reader happy; the author deals with his old profession, and the medicine man is his rival. Throughout, vividness of narration, choice of facts, and strength of appeal make the book enjoyable and stimulating.

China's Crossroads. By Elliott L. Osgood. Illus. 229 pp. Cincinnati, Powell & White. \$1.00. 1922.

Dr. Osgood is an "old China hand" and is not writing for the American public for the first time. Secretary Corey, of the United Christian Missionary Society, says that he "thinks Chinese;" and he openly does this in the first chapter of introduction to the people who are his theme. His avowed habit of looking at China through the physician's eyes and in the spirit of a profession which is always studying weaknesses and defects with the object of helping eradicate them indicates the leading characteristic of this volume.

"Breaking Down Old Walls" is an echo from his first book on China, though extremely brief and brought up-to-date. The Gibraltar of prejudice has been stormed and has largely become a stone pile. "The Transition Period" is a continuation of the same theme, but with a fuller measure. As a physician the author delights in the passing of the opium curse, but he does not tell adequately of the recrudescence of the habit. The missionary is shown to have been prominent in the

Revolution, but the doctor is too modest to let us see how much he himself counted. In the period following, missionaries are still at the front, as the author indicates, healing wounds of a two-fold character. "The Doctor's Job" shows how versatile a medical missionary must be, and chapter IX gives illustrations of what missionaries do to "lift up men who had failed"—a simple story of work in his station serving as a specimen case. "The Missionary Doctor and Chinese Woman" will especially appeal to women readers and should lead some young women to go to China as physicians and nurses. Two chapters tell how medical missions aid engineers and lay missionaries of the Occident who sicken in China; "A Ranch" gives a glimpse of agricultural work as a new phase of missionary endeavor; the final chapter is an appeal to American Christians to come to China's relief. "We must enter deeply into the sufferings of the world...if we are true to the visions we have seen."

A Short History of the Near East from the Founding of Constantinople (330 A. D. to 1921). By William Stearns Davis, Ph.D. Maps. xvii, 408 pp. \$3.00. New York, The Macmillan Company. 1922.

As a boy the author was brought up on the Bosphorus and, sitting at his father's feet heard stories which, as less interesting material, were served up to classes in the American college. The fruitage of long years of later study is a real contribution to the history of the Levant. It speaks well for the University of Minnesota that students in Professor Davis's classes are favored with such a superlative *Wegweiser* to later studies of the subject. It is not at all a record of the romantic aspects of the Near East; it is a solid mass of well arranged historical material. Some portions of it are of general interest (as pp. 103-116), where the personality of Mohammed is described and his rise to power is narrated. One interested in the faith which he gave the world will also seek far for so satisfactory an account of Islam in so few pages as we find in

chapter X. The material will enable the historical student of the Near East to thread his way through the centuries down to the present time, with some sense of mastery of all essential facts. It also interprets changing phases of that part of the world, as it has been variously ruled and is now conditioned. Maps speak more clearly than text sometimes, and Dr. Davis has given his readers many of them. We wish that there were fewer personal names, unrememberable by the average man; and perhaps *multi* dominate over the *multum* which the casual American appreciates more. But we do not know of any better volume relating to the subject.

Beasts, Men and Gods. By Ferdinand Ossendowski. 8vo. 325 pp. \$3.00. E. P. Dutton & Co. New York, 1922.

Missionaries and missionary boards having work in northern Asia have had occasion for many years to note the influence of Russia, which has directly or indirectly affected their work. The change in the Russian Government from the autocracy of the Czar to the Bolshevism of Lenine and Trotsky has made the shadow of Russia still more ominous, for the Bolsheviks conduct a systematic propaganda the evidences of which are observable in several of the countries of Asia in which American missionary work is conducted.

This fact lends additional interest to one of the most extraordinary narratives of recent times. For nine years the author was Secretary for Industries to Count Witte. He was a member of important Economic Committees of the State Department, editor of the mining journal, *Gold and Platinum*, Professor of Chemistry and Economic Geography in the Polytechnic Institute of Petrograd, and author of scientific books of high authority. After the Bolsheviks seized power, he vainly hoped, by becoming a Professor in the Polytechnic Institute at Omsk, to be able to live a secluded life of usefulness to the Siberian Government. He was, however, like many other educated men,

on the black list of the revolutionists and, while the assassins were searching for him, he escaped into the forests of the Yenisei in winter, with only a rifle, a few cartridges and what little food he could carry in his pockets. His story is an astounding Odyssey of wild adventure, told with sincerity, with modesty and precision that prove the truth to be literally stranger than fiction.

Midst Volcanic Fires. By Maurice Frater. Illus. 8vo. 288 pp. \$2.25. The Pilgrim Press. Boston. 1922.

Dr. John G. Paton put the New Hebrides on the missionary map and the missionary of the John G. Paton Fund here tells the interesting story of his recent missionary tours in these islands. The awesome beauties of nature are graphically pictured as well as the progress of Christian missions. Some exciting adventures enliven the narrative and spiritual interest is stirred by the stories of human need and the response to the Gospel. Mr. Frater tells some remarkable stories of native converts, such as those of Rebecca, a leper and James Kaum, an evangelist. There are plenty of heathen in the islands and the missionary is still young there but the fields are ready.

Cannibal Land. By Martin Johnson. Illustrated. 8vo. 193 pp. \$3.00. Houghton, Mifflin Co. Boston. 1922.

In missionary circles the New Hebrides are chiefly famous as the scene of the life and labors of John G. Paton. In motion picture circles, where Mr. Johnson and his wife move, they are famous for savage life and cannibal customs. Mr. Johnson has written graphically of his adventures in search of pictures and shows clearly the great need of these savages for the new life and ideals that come from Christ. The New Hebrides are far from being Christianized or even civilized, although some of the islands are evangelized. The camera clearly pictures the unregenerated barbarians—including the so-called "Monkey people."

New and Important MISSIONARY BOOKS BACK TO THE LONG GRASS

My Link with Livingstone.
Dan Crawford. Author of "Thinking Black."

Back over the long, weary, dangerous, fascinating trail of Livingstone we travel in company with the inimitable author of "Thinking Black." "The Boston Transcript" says: "A remarkable narrative, filled with features of intense interest." Beautifully illustrated. Net, \$4.00

HENRY MARTYN: CONFES- SOR OF THE FAITH

The first volume in the new "Modern Series of Missionary Biographies" being published by the Student Christian Movement.

Constance E. Padwick.

In a fascinating way Miss Padwick has interpreted to the men and women of this generation a life which is one of the treasures of our spiritual heritage—Martyn the scholar, the lover, the adventurer for God. Net, \$1.50

SHELTON OF TIBET

Mrs. A. L. Shelton.

Told by the companion of his heroic service, this life story of Dr. A. L. Shelton, who was murdered by bandits, is a missionary biography of surpassing interest and importance. Illustrated. Net, \$2.00

THE SPIRIT OF ISLAM

The Right Hon. Syed Ameer Ali, P.C., C.I.E., LL.D., D.L.

Based on Islamic records, this comprehensive work is recognized as the standard life (in English) of Mohammed, and indispensable to students. "Rich in detail, pleasing in style, useful alike to the scholar and the reader."—"National Observer." New and Revised Edition. Net, \$5.00

CONTACTS WITH NON- CHRISTIAN CULTURES

A Case Book on the Christian Movement Abroad.

Daniel Johnson Fleming, Ph.D.

The case book method applied for the first time to Foreign Missions. Tells how to meet every imaginable emergency and situation on the foreign field. An indispensable adviser for every missionary. Net, \$2.00

JAPAN IN TRANSITION

Loretta L. Shaw, B.A., Missionary in Japan

"The change that is going on in Japan is graphically described, and the opportunity for Christianity outlined in this most attractive, illustrated volume."—"The Record." Net, \$1.25

THE RED MAN IN THE UNITED STATES

An Intensive and Intimate Study of the Social, Economic and Religious Life of the American Indian.

Made Under the Direction of G. E. Lindquist.

This work is authoritative and exhaustive. It brings our knowledge of the Indian down to date and supplies just that information desired by the general reader and by the student of missions. Many illustrations and maps. Net, \$5.50



At Your Religious Book Store
GEORGE E. DORAN COMPANY
244 Madison Avenue New York.

PERSONALS

HON. JOHN J. MACLAREN, D.C.L., Judge of the Court of Appeal, Toronto, Canada, President of the International Sunday School Association, who is in his eighty-first year, has been elected President of the World's Sunday School Association, to succeed the late John Wanamaker.

DR. ROYAL J. DYE, once a missionary of the Disciples in the Congo, and in recent years a missionary lecturer in this country, has just returned from a trip to the interior of Africa, on which he was sent by his society. He traveled 3,000 miles on the Congo and its tributaries.

BISHOP W. F. OLDHAM, of the Methodist Episcopal Church, has returned from his trip to South America.

DR. W. E. BIEDERWOLF, the evangelist, Mr. Homer Rodeheaver, the gospel singer, and Miss Grace Saxe, formerly the Bible teacher in the Billy Sunday campaigns in many cities, are planning a world tour at their own expense, to various mission fields.

DR. DUGALD CHRISTIE, O.M.G., Principal of the Moukden Medical College, has been compelled by ill health to resign after forty years' service in Manchuria.

BISHOP HERBERT WELCH, of the Methodist Episcopal Church, has sufficiently recovered his health to return to his field in Japan and Korea, and he and Mrs. Welch were to sail from Vancouver on May 3d.

DR. W. W. PETER, whose remarkable health work in China under Y. M. C. A. auspices has become famous, was invited to Siam for a series of health demonstrations. These impressed Sir Claude Hill, a former official in India, so greatly that he secured an invitation from the British Government for Dr. Peter to give demonstrations in ten cities in India.

BISHOP BLAKE of the American Methodist Episcopal Church, visited Moscow recently and attended the all-Russian Church Congress which he was invited to address.

PROFESSOR T. S. HSU, of Peking University has been appointed one of four Missionary Fellows of Union Theological Seminary, New York City, for the year 1923-4, the other three being American missionaries.

REV. EARLE H. BALLOU, American Board missionary in Tientsin, China, and Rev. C. Y. Cheng, D.D., of Shanghai, formerly Secretary of the China Continuation Committee, have been awarded missionary scholarships in Union Seminary.

DR. ALFRED WILLIAMS ANTHONY has resigned as executive secretary of the Home Missions Council.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

TRAVEL WITH A NEW MOTIVE

Unusual opportunity of seeing

The Fascinating Orient

and the

Missionary Work of Your Church

Tours that give personal contacts with oriental people in addition to the usual travel program.

Combine pleasure and sight-seeing with missionary information, study of political and business conditions, acquaintance with missionaries, and contact with oriental leaders. Inspirational and Educational.

Small Parties

Christian Conductors

Everything First-Class

For information address

The Missionary Education Movement

Travel Department

150 Fifth Avenue, New York, N. Y.

Russia Evangelization Society

International-Interdenominational

American Headquarters, 156 Fifth Ave., New York City

OFFICERS AND DIRECTORS

ARNO C. GAEBELEIN, D.D., President
ALWYN BALL, JR., Vice President
COL. E. N. SANCTUARY, Treasurer
NORMAN J. SMITH, General Secretary

Rev. George W. Carter, Ph.D.	Don O. Shelton
Rev. George H. Dowkontt, M.D.	Sidney T. Smith
Pastor O. R. Palmer	Rev. Fred W. Troy
Rev. W. Leon Tucker	Rev. P. O. Ort

Nothing but the Gospel can stem the Tide of Bolshevism in Europe and Bring Order, Reason and Righteousness Where Chaos and Ruin now Reign Supreme

The Russia Evangelization Society was organized in New York City, November 17, 1919, to maintain missionaries, Scripture distribution and relief work in Russia and Central and Southeastern Europe. Work is sustained in Russia, Finland, Poland, Austria, Germany and Bulgaria.

The Russian Harvest Field, published monthly provides information of the mission fields of Europe. 50c a year. Sample Free.

Gifts may be sent to Col. E. N. Sanctuary, Treasurer, Room 520, 156 Fifth Avenue, New York.

WANTED

BIBLES for BULGARIA

We sent our Missionary, Rev. Paul Mishkoff, (Moody Bible Institute Graduate), at Philipopolis, Bulgaria, \$300 to purchase Bibles. Soon this reply came:

"In one meeting 360 professed Christ; 400 in another."

Now he writes this appeal:

"If I can have 20,000 Bibles and new Testaments, I tell you we can shake Bulgaria, with the help of God, and win thousands of souls for Christ."

No overhead charge; 100 per cent. of all Scripture gifts goes to the Field,

Send your gifts to

Russia Evangelization Society

(International-Interdenominational)

ARNO C. GAEBELEIN, D.D., President
ALWYN C. BALL, JR., Vice President
COL. E. N. SANCTUARY, Treasurer
DON O. SHELTON, Executive Committee
NORMAN J. SMITH, General Secretary

Room 520 156 Fifth Avenue, New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Why Buy Life Annuities of the American Baptist Home Mission Society?

THEY DO MORE THAN RETURN A MAXIMUM INCOME FOR LIFE

1. Because the life of the annuitant is enriched with the contentment which comes from the assurance of a **regular income**.

2. Because a **second life** may be enriched by the extension of the income after the first life has ended.

3. Because the **life of the nation** will be enriched by the ultimate expenditure of the principal in missionary work or in the creation of a trust or memorial fund, in which the interest for all time will go toward Christianizing the people of this and other lands.

ANNUITIES—ONE OR TWO LIVES

On one life the rate of income varies from four to nine per cent. a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent. a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies, but remains the same.

A survivorship agreement provides a permanent income for two lives. When you cease to enjoy its benefits the same income is continued throughout the lifetime of the relative or friend whose name follows yours in the agreement.

FORMS OF BEQUEST:

I give and bequeath to **The American Baptist Home Mission Society**, formed in New York in the year 1832, the sum of \$..... for the general purposes of said society.

I give, devise and bequeath to **The American Baptist Home Mission Society** all the lot and land with the buildings thereon standing. (Here describe the premises with exactness.) All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to **The American Baptist Home Mission Society**.

It is always best to consult a lawyer.

All those making wills, should remember that our corporate name is **The American Baptist Home Mission Society**.

For annuity booklet, sample contract, and survivorship rate tables and legacies kindly address Secretary Charles L. White, Dept. R., 23 East 26th Street, New York City.

HARTFORD

W. Douglas Mackenzie, President

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. The whole field of religious education.
3. The foreign field.

Each School has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

Hartford Seminary Foundation, Hartford, Conn.

NEW BOOKS

- Ragland—Pioneer.** Amy Wilson Carmichael. 167 pp. 3s. 6d. Diocesan Press, Vepery, Madras, India.
- The Partition and Colonization of Africa.** Sir Charles Lucas. 228 pp. 12s. 6d. Clarendon Press. Oxford, England. 1922.
- The Sudan in Evolution.** Percy F. Martin. 558 pp. 42s. Constable, London. 1922.
- Congo Missionary Conference.** 214 pp. Baptist Mission. Bolobo, Congo Belge. 1922.
- Barotseland.** D. W. Stirke. Illus. Maps. 136 pp. 21s. Bale and Danielsson. London. 1922.
- With Grenfell on the Labrador.** Fullerton L. Waldo. 189 pp. 6s. Oliphants. London. 1922.
- The Hill Tribes of Fiji.** A. B. Brewster. 308 pp. 21s. Seeley, Service. London. 1922.
- Pearls of the Southern Seas.** V. A. Baradale. Illus. Maps. 95 pp. 1s. Livingstone Press. London. 1922.
- The Christian Movement in Japan.** Edited by Samuel J. Umbeit. 12mo. 546 pp. Federation of Christian Missions. Tokyo. 1922.
- In the Heart of Savagedom.** Mrs. Stuart Watt. 422 pp. 5s. 6d. Pickering & Inglis, Glasgow. 1923.

(Concluded on 3d cover.)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

CHRISTIAN TRAVEL BUREAU

Unusual opportunity of seeing

The Fascinating Orient

and the

Missionary Work of Your Church

Tours that give personal contacts with oriental people in addition to the usual travel program.

Combine pleasure and sight-seeing with missionary information, study of political and business conditions, acquaintance with missionaries, and contact with oriental leaders. Inspirational and Educational.

Small Parties

Christian Conductors

Everything First-Class

For information address

The Missionary Education Movement

Travel Department

150 Fifth Avenue, New York, N. Y.



*I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true.
It satisfies my longings
As nothing else can do.*

AND YOU CAN TELL THE STORY!

To thousands and thousands who are eager to hear it.

LIFE ANNUITY AGREEMENTS

were devised to let you have your part in telling that story and allow you to have the income from your gifts during your lifetime.

Let us tell you how.

Write to **George M. Fowles**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JULY, 1923

	Page
COVER	IN TRAINING—FATHER AND SON
FRONTISPIECE	BRINGING BOYS INTO TOUCH WITH GOD
EDITORIALS	501
AMERICAN BOYS AND GIRLS	WORLD-WIDE SUNDAY-SCHOOL PROGRESS
YOUTH MOVEMENTS IN EUROPE AND AMERICA	RAISING DENOMINATIONAL STANDARDS
A CAMPAIGN FOR AMERICAN YOUTH	
YOUTH AND SOME OF ITS PERILS	OWEN R. LOVEJOY 509
HOME MISSIONS AND THE CHILD	JAY S. STOWELL 511
NEGLECTED CHILDREN OF MIGRANT WORKERS	SARA A. BROWN 515
NEGLECTED CHILDREN OF THE CITY	KENNETH D. MILLER 521
OVERCOMING HANDICAPS ON THE FRONTIERS	W. KNIGHTON BLOOM 525
RESCUING MEXICAN CHILDREN IN THE SOUTHWEST	VERNON M. MCCOMBS 529
HOME TRAINING AS CITIZENSHIP INSURANCE	WILLIAM BYRON FORBUSH 533
SCOUTING AND CAMP FIRE WORK	RAY O. WYLAND 536
WHAT ONE CHURCH IS DOING	ARTHUR HENRY LIMOUZE 541
WHY BURNS GAVE UP BUSINESS	COE HAYNE 544
OVERCOMING SPIRITUAL ILLITERACY	WALTER ALBION SQUIRES 548
RESULTS OF RELIGIOUS WORK FOR THE YOUNG	HERBERT W. GATES 553
EDUCATION—RELIGIOUS vs. CHRISTIAN	HAROLD MCA. ROBINSON 556
BEST METHODS	EDITED BY MRS. E. C. CRONK 559
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 566
WOMAN'S FOREIGN MISSION BULLETIN	
..... EDITED BY MRS. H. W. PEABODY AND COMMITTEE	569
NEWS FROM MANY LANDS	572
MISSIONARY LIBRARY	587

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by Missionary Review Publishing Company, Inc. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	Wm. I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

helpful BIBLE COURSES

by
Mail

8 Courses

Introductory Bible Course
—adapted for beginners, covers entire Bible.

Bible Chapter Summary
—an easy way to know the Bible.

Synthetic Bible Study
—systematic; shows relationship of separate parts to each other.

Bible Doctrine
—great basic doctrines of Christianity.

Scofield Bible Correspondence Course
—scholarly, for ministers and Christian workers—covers entire Bible.

Christian Evidences
—facts in support of Christian faith and an inspired Bible.

Practical Christian Work
—methods of soul-winning and other forms of Christian work.

Evangelism
—methods and principles of evangelism for Christian workers.

NOW

Though thousands of miles away, tied by daily tasks and duties, no matter what your age, education, financial condition or location may be—now you can share in the spiritual enthusiasm and Christian training of the Moody Bible Institute. The benefits of regular residence training in day and evening classes, perfected since 1889 in teaching nearly 30,000 students from every race and almost every country in the world, have been incorporated in Eight Special Courses for Study by Mail.

*Moody Bible Institute
Correspondence Courses!*

**Not Sold
for Profit!**

Five of the eight courses cover special methods of studying the Bible. They are non-sectarian; teach what the Bible really says—not what some one says about the Bible.

All of these courses are given for the bare cost of preparing and conducting them.

Last year over 5,000 students, in every corner of the globe, took one or more of these courses by mail. They testify to a new joy in Christian experience and a new power in Christian work.

Would you not like to have that experience and power?



Write for FREE Prospectus

which will help you select the course best fitted to your needs.

Don't delay—courses are ready to begin NOW. Fill out the coupon and send it to us today before you forget.

MOODY BIBLE INSTITUTE

Founded 1889
Dept. 578B 153 Institute Place, Chicago, Ill.

Now studying—800 in day classes—
800 evening—7,000 correspondence

MOODY BIBLE INSTITUTE

Dept. 578B 153 Institute Place, Chicago, Ill.

Please send me FREE your booklet describing the Eight Home Bible Study Courses.

Name

Address

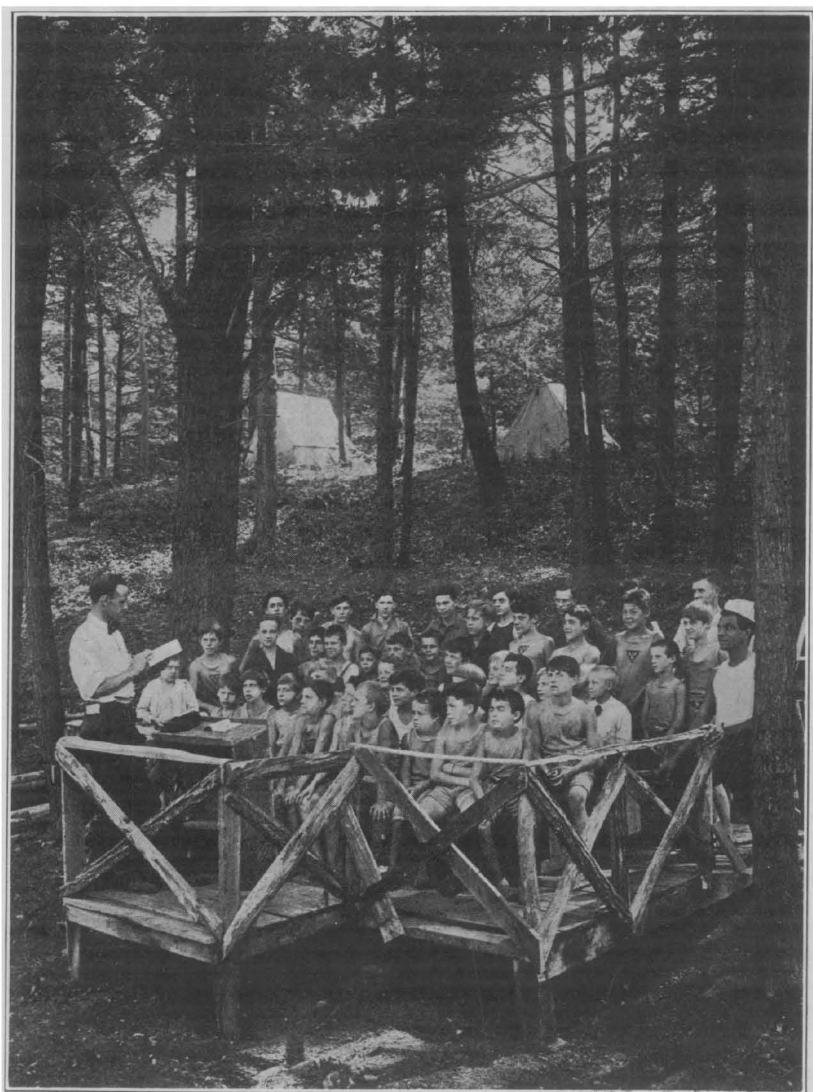


Photo by Publishers Photo Service

BRINGING CITY WAIFS INTO TOUCH WITH GOD

**A Young Men's Christian Association Service on Sunday Morning in a Fresh Air Camp
Near New York**

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVI

JULY, 1923

NUMBER
SEVEN

AMERICAN BOYS AND GIRLS

IT is estimated that fifty million youth in the United States are under twenty-one years of age. That means that there are fifty million young people, still in the formative period, whose future is yet to be determined by the education they receive and the influences that surround them. They are to make up the coming state, the future social and industrial forces, and the Church that is to be! Or, they may make up the criminal classes, the paupers, the mental and physical weaklings and the atheists that will menace the Church and State of the coming generations.

It is possible to count the units that compose the population but who can determine the power for good or evil that lies bound up in even one boy or a girl? It was with a great depth of meaning that Jesus said: "Suffer the little children, and forbid them not to come unto Me, for of such is the Kingdom of Heaven." Not only is the childlike, teachable spirit necessary in order that we may be disciples of Christ, but in the child we see potentially the coming man and woman. Yet how many of these boys and girls are allowed to grow up like weeds, sometimes with their bodies neglected, more often with their minds untrained and most frequently with their immortal souls stunted and starved! Many a man pays more attention to the cultivation of his strawberries than of his children; many give more time and thought to the raising of fine hogs, horses or cows than to the raising of ideal boys and girls. Good parentage, proper food, suitable clothing, regular exercise and wholesome habits are necessary for healthy bodies. But how much more important are right spiritual parentage, good mental and spiritual food, high ideals, and the development of character and moral strength and ambition for eternal welfare and for sacrificial service!

For these reasons, it is especially fitting that the churches of America are to take up this year, as the subject for their home mission study, "Saving America Through Her Girls and Boys." We

have, therefore, devoted the present number of the *REVIEW* to this subject and have secured articles from a large number of experts who have had experience in training American youth. Probably two or three hundred thousand American Christians will be studying the subject this coming year. Good results should follow. No one, who has noted the many dangers that threaten our young people and the evils that are rife today, can question the need for a careful study of conditions and causes and an application of adequate remedies. While we cannot hope to save America *by* boys and girls alone, America and the world must be saved by *saving* the youth and training them to know, love and obey God as revealed in Jesus Christ.

The forces that may be counted on to save and train the coming generation are, first of all, the Christian home—one in which both parents, by teaching and example, train their children in the way they should go. Second comes the Christian school, not sectarian, but one that gives mental training, develops character and prepares for life by teaching obedience to the laws of God, loyalty to the spirit and standards of Christ, and service to mankind. Third, we must have the training of the truly Christian Church. This, in the Sunday-school and other organizations, will not supplant but must supplement the home and the state school. It is before the age of twenty that 80 per cent of conversions to Christ are recorded, and that lives are made or marred. The Sunday-schools are not a failure but they have not accomplished all they should. Most of the great Christian statesmen, educators, industrial leaders and other human forces for righteousness (men and women) acknowledge their great debt to their Sunday-school training. Now is the time to perfect this arm of the Church.

The time for "splendid isolation" is past. America must take her part in international affairs. The world cannot remain half slave and half free, half "wet" and half "dry," half militaristic and half altruistic, half materialistic and half theistic; or part Christian and part anti-Christian. In America must be trained coming ambassadors of state, business and Church; and from America must go members of the present generation of boys and girls to heal, teach and preach the Gospel of Christ to their brothers and sisters in other lands.

Jesus Christ put the child "in the midst." He loved the children and blessed them. He set them free from the bondage of superstition and ignorance. It is the teaching of Christ that has transformed the pagan or Moslem home; that has established schools in Africa and Asia; that has rescued the sick and crippled and starving children of Russia and Armenia. Saving the boys and girls, we work out our own salvation as God works in us to will and to do of His good pleasure.

YOUTH MOVEMENTS IN EUROPE AND AMERICA

SOMEONE has said that the trouble in many homes is "not that there is no control in the home but that the children are in control." Whether it is because the adults have failed to rule well in home and state, or because there has developed a general spirit of lawlessness, it is true that today, as a rule, youth is in the saddle or rather his hand is on the steering wheel and his foot on the gas. The brakes are only used as a last resort—often after the accident has occurred.

In Europe, a widespread "Youth Movement" has sprung up. Recently the Student Forum Movement has spread to America and is endeavoring to win recruits in American colleges. The causes may be said to be twofold. First, a dissatisfaction with present conditions in industry and politics, and second, a consciousness of power and a desire to steer the ships of commerce and of state. The war set loose tremendous forces that had been gaining power for years. The young Turkey party, the young China movement, the revolutionary forces in Russia, Persia, India, Japan, Korea, Egypt and Latin America are all signs of young life and most of these movements are protests against ancient evils. Youth has grasped the steering wheel in order to choose a new and better course. If a wreck does not result because of the struggle, the lack of experience and headlong speed, then better progress may result. The great danger is that the new forces in control are too prone to disregard the lessons of the past, and neglect to look to God for guidance.

Communism, socialism, radicalism, unionism, bolshevism, internationalism of all sorts and degrees are seeking to enlist the youth and to train them in materialistic socialism without regard to God or His Way of Life. The leaders aim at pacifism—after they are in control; they teach brotherhood—among all who cooperate with them; they frequently advocate principles that would destroy the home, do away with private property rights, and ignore the Church of Christ.

This year, representatives of the European Youth Movement, which had its rise in Germany, have been visiting American colleges, under the auspices of the National Student Forum Movement which claims 250,000 adherents. The purpose of the visit is declared by its sponsors to be the interpretation of Europe to America and the advocacy of higher ideals in social, industrial and political life. By its opponents, the leaders are said to be advocates of a false freedom and general dissatisfaction with modern industrial conditions. In different places, the Movement takes on political, economic or religious forms of revolt against existing conditions. In many instances, this revolt has taken the form of student strikes against professors or in favor of student control. In the University of

Havana, for instance, 2,000 students endeavored thus to secure student representation on all governing organizations. In China and India student revolts have been numerous and in America they have not been unknown. At times they may be justified and based on a desire for truth and righteousness but they are a sign of the times and are fraught with danger. In Germany the Youth Movement has in some instances been coupled with a return to primitive simplicity in clothing (or lack of it) and in loose sex relationships. Mr. Bruno Lasker, writing in the *Survey* on the Youth Movement in Germany, speaks of it as "one continuous joy ride....introducing new and stimulating elements, one of which is the cult of nakedness and the belief in the healing power of sunlight....The promiscuous mixing up of the sexes, *sans* clothes, led to trouble."*

The "Youth Movement" should not be charged with all the faults of individuals, as it is not an organized institution but, like other revolutions, has its weaknesses and its dangers. There is danger that they will follow in the way of Rehoboam, the son of Solomon, who refused to follow the advice of the elder statesmen and chose as his counsellors the headstrong youth of his own age. The leaders of the Youth Movement lack knowledge and experience but are striving after ideals. They need the friendly sympathy and council of older and saner heads and, above all, they need the steadying influence of faith in God and loyalty to Jesus Christ. It is not by public and general denunciation that the evils will be remedied and the leaders be brought to their senses, but the youth of today must be faithfully trained in home, school and Church to take a sane Christian view of the basic principles of character, of man's responsibility to God and of his debt to his fellowmen.

RAISING DENOMINATIONAL STANDARDS

NATURALLY, with the changing ideals, new forms of expression, and growth of knowledge and experience, the standards and convictions of former years must be brought to the bar of the judgment of the present generation. This is true in science and history, politics and ethics, and it is true in religion. Christians acknowledge only one perfect divine revelation of truth in regard to God and His relation to man—namely that received through Jesus Christ. They believe that other religions are, at best, human searchings after God and the Way of Life.

Even among Christians, however, there are decided differences of opinion as to the true view of God, the way of salvation and the authority of the sacred Scriptures. On these fundamental questions members of Christian churches, Protestants and Roman

*See article by Bruno Lasker in *The Survey Graphic* (March, 1923); also a pamphlet by Ralph M. Easley on "The Youth Movement," published by the National Civic Federation, 1 Madison Avenue, New York. 25 cents a copy.

Greek Catholics and Oriental churches, hold many and diverse views. Most of the Christian articles of faith were written centuries ago and men's thoughts have changed with the times, though truth and God have not changed.

The great national denominational Assemblies recently held in America have found it difficult to maintain unity and harmony in view of the conflict of convictions as to the final authority in matters of faith and practice.

The General Assembly of the Presbyterian Church (North), which represents the highest human court of ecclesiastical authority for nearly two million Christians in the United States, again put itself on record (at its annual gathering in Indianapolis) as holding firmly to the authority of the Bible and as requiring its ministers and missionaries to remain true to the doctrines of the Church. In spite of some strong opposition, the Assembly voted, in answer to an overture presented by the Philadelphia Presbytery, that the teaching and preaching in its pulpits must "conform to the system of doctrines taught in the Confession of Faith...."

The General Assembly also called the attention of Presbyteries to the deliverance of the General Assembly of 1910, which deliverance it reaffirmed and which is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

This is a clear and emphatic statement of some of the beliefs that the Presbyterian Church holds to be essential, not all of them essential to personal salvation, but each of them deemed an integral part of the truth of God as revealed through Christ and His apostles, as interpreted by the Presbyterian Church. It remains to be seen whether those who have opposed these conservative views and who have been expressing a desire for loyalty and unity in the Church will accept this declaration of the General Assembly as binding and will avoid teaching or preaching beliefs not in harmony with it.

The General Assembly of the Presbyterian Church (South), in its May meeting held in Montreat, North Carolina, was quite as

emphatic as the Northern Assembly in upholding the system of doctrine expressed in the Confession of Faith, but the question was not brought to a vote. The Foreign Mission Secretaries declared that, on investigation, they had found their missionaries "orthodox" and in full accord with the standards of their Church. This Assembly rejected the advances made by the Northern Church Assembly looking toward organic union of the two communions. They expressed a desire to continue cooperation and fellowship through the General Council of Presbyterian and Reformed Churches and voted to continue cooperation through the Federal Council of Churches.

The Northern Baptist Convention, in Atlantic City, avoided the recurrence of doctrinal controversy which divided their Convention recently. After an attempt had been made early in the session to bar "liberal" or "modernist" views and speakers, several of the leading conservatives withdrew from the field. The President of the Convention, Dr. F. E. Taylor, declared that his investigation had convinced him of the orthodoxy of Baptist missionaries, colleges and seminaries. An amendment to the constitution was passed providing that "any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided that the church, during the preceding year, shall have cooperated in the financial support of the work of at least one of the cooperating organizations of the Northern Baptist Convention." This resolution will prevent non-contributing churches from voting in the annual Convention. It was voted to leave with the Church boards the decision as to the acceptance of certain large gifts to which conservative doctrinal conditions were attached, and donors were advised to trust the loyalty and integrity of the denominational boards. There is a possibility that Baptist "Fundamentalists" will launch a campaign to support separate missionary and educational agencies.

The question is becoming more and more insistent as to whether loyalty to Christ involves first of all, loyalty to His teachings as presented in the New Testament, or whether we must put first the manifestation of brotherly love among professed followers of Christ. These two should not conflict but a difference of conviction has divided Christians into separate camps.

These are days when denominational standards are being tested. Followers of Christ are in danger of being divided because they do not agree on what is the true test of loyalty. The tests set up by Jesus Christ Himself are "to believe on Him whom He (God) has sent," "to do the works of God," to take up the cross and follow Christ, to love one another as Christ has loved us and to abide in Him. It is not important to follow any man-made standard but it is of supreme importance to bring our human standards up to the standard of Jesus Christ. God's truth is eternal and must prevail; it is not necessary that we attempt to defend it but it is all important that

we know it and follow it as revealed by Christ. Faith in God includes faith in His victory over all opposition.

WORLD-WIDE SUNDAY SCHOOL PROGRESS

THE World's Sunday School Association which is to hold its next world convention in Glasgow, Scotland, next year (June 18-26, 1924) has secretaries and field-workers in North and South America, Egypt, Syria and Palestine, the Philippines, Korea, Japan, China, India and Ceylon. The affiliated Associations have representatives also in South Africa, New Zealand and Burma. The World Sunday School statistics for 1920 were as follows:

<i>Grand Divisions</i>	<i>Sunday Schools</i>	<i>Officers and Teachers</i>	<i>Pupils</i>	<i>Total</i>
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495,159
Grand Totals	287,426	2,586,825	27,709,706	30,296,531

The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceania. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America was more than 2,000,000. The statistics which are to be reported at the Glasgow Convention are being gathered.

No one can estimate the extent of the influence of the Sunday-schools in the past. In them most of the Christian leaders of today were taught and in them millions have first confessed their faith in Christ. Europe must be reconstructed by rightly training its children and youth and every other land must be built up through the same means—for peace, brotherliness, godliness and Christian service.

Reports from Europe show new and increasing interest in the work of the evangelical Sunday-schools. In Hungary, public schools are offered freely for this purpose and in Budapest they are filled at every session. In Czecho-Slovakia, similar interest is reported and the great need is for Bibles and teachers. The French evangelicals have a special Sunday School Secretary who is soon to visit America to study modern methods and literature. Spain has just had the first National Sunday School Convention and Portugal reports well organized work and many children in attendance.

From Egypt, the field secretary, Sheikh Metry Dewairy, has translated thirty Christian books into Arabic, nine of them for Sunday-school workers, and the work is growing rapidly.

Sunday-schools are being conducted among the Armenian refugees and in Erivan, recently, in one session there were present 587 pupils under 14 years old and a second session was held for 250 more. They memorize many passages of the Scriptures. There is hope that before long evangelical Sunday-school work may be started in Russia.

In China, Japan, Korea, India and the Philippines the work is progressing steadily, with special emphasis on the training of native Christian Bible teachers and the production of more adequate Sunday-school helps.

In South America, Argentina has had its second National Sunday School Convention in Buenos Aires and over 400 were present.

It is fitting that the home mission studies for the year will be on "Saving America Through Her Boys and Girls." It is of supreme importance that boys and girls be won to Christ for their own sake and for the sake of their country, but it also must be borne in mind that boys and girls who are not interested in Christ's program for the world are not truly educated and that His program includes the saving of the boys and girls of all nations and training them for godly life and service.

A CAMPAIGN FOR AMERICAN YOUTH

THE conferences recently conducted by Dr. John R. Mott, cooperating with the City General Secretaries' Commission on Religious Work, took the form of a continent-wide evangelistic campaign among boys and young men. Dr. Mott's main theme in his 170 addresses was "The Living Christ," and over 1,200 young men and boys, scattered over 34 states, pledged themselves to study the life of Christ. Over 2,000 Association members accepted definite service tasks. Christian laymen and special groups had nearly 6,000 attendants. Dr. Mott reported that in all the years of his connection with the Association he had never before had such a wide exposure to the boyhood and young manhood of the nation. Dr. Mott sounded the summons to men and boys to confront the Living Christ and to go out and call on other men and boys to stand before Christ that He might make His own impression. The note of service was always emphasized with the duty of augmenting Christian leadership.

The results of this continent-wide campaign should prove of great value not only to the Associations, but to the Christian forces of the communities. Pastors have seen the work in new relations, and closer cooperation will now be possible. This tour revealed a rising tide of interest in the religious work of the Associations, expressing itself in the fact that the secretaries and directors are putting a definite emphasis on the religious character of all their work, as well as stressing special religious activities, and that young men and boys are responding as never before to the spiritual appeal.

Youth and Some of Its Perils

BY OWEN R. LOVEJOY, NEW YORK

General Secretary of the National Child Labor Committee

“**L**AY not your hand on the child to his hurt.” This commandment to Israel implies the place every child should hold in the life of the family and the community. In him transmitted qualities once awakened give the aspirations and ideals of his people’s realization. Recognition of this gives childhood its sacredness and beauty—and its dignity.

Tomorrow the family life of the nation will depend upon him, the world of affairs will lay claim to him, the nation itself may call upon him, and the temple shrine will lack inspiration if he be lacking in veneration and faith. Our hopes for childhood may be hope deferred. In the rush and whirl of our modern days, in our eager quest of gain, in insatiable ambition which threatens to consume us—the voice of childhood falls upon ears deafened by the roar of a factory-made civilization.

The child is too often the slave of an autocrat in the family. In the family he has no voice; no independence. Our school standardizes and turns him out in wearisome pattern; industry presses him into a mould by means of monotonous tasks; the state makes for conformity and servile obedience; religion holds out an angelic future for a life of blind acceptance.

Once we begin to understand that the human mind is quite as important as the hand—that a hurt to the former is a wound as grievous as amputation to the latter; once it is borne in upon us that education should be something as big as life itself—in fact that it should be life; that governments are created by people living among them and that God asks for courageous love of His Creation—we shall then open to youth the way toward noble living.

The perils to youth lie without his circle—more than within it. Adults who impose their own thoughts on institutions, and their worn out interpretations of life, may be his greatest peril. The youth sees through and hates hypocrisy and weak complacency. Youth characteristically is aflame with earnestness. He is the rebel—the eager questioner. He loves life and the people in it. And he loves God because he sees God in beauty and bows before Him in adolescent purity—in the spontaneous love that gives us hope for the future. So in a family life enriched by the presence of childhood; in an education not for life but an education which is life; a political faith which proclaims firm belief in people; an industrial life which recognizes fully and completely the human factor which its harshness continually threatens, and a religion which seeks the Kingdom of God and His righteousness and feels God a presence in all things—in these directions lie the paths to a better world.

THE MAKING OF CHRISTIAN CITIZENS

The Goal

The Program of Association Work
with Boys in the United States
was planned -

"To win boys to Jesus Christ and to
His Standards of personal and social
living; to enlist them as individuals
and as

in un-
service

of others,
other

to help
ize fully

affect-
boy life

ica and the world.

groups
selfish

in behalf

and with
agencies

Christian-

the forces

ing the
of Amer-



*The Association is always striving
toward that lofty and worthy goal.*



By courtesy of the Association Press.

Home Missions and the Child

BY REV. JAY S. STOWELL, NEW YORK CITY

Author of "The Child and America's Future," etc.

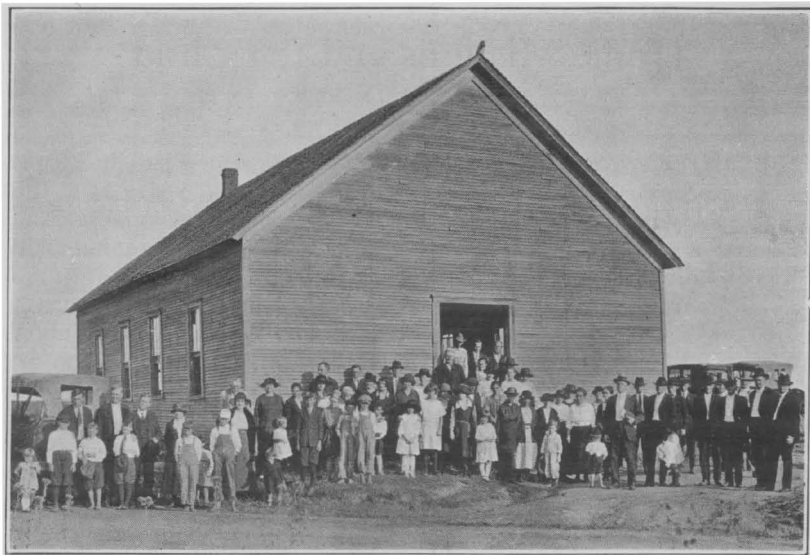
THE discovery of the relics of Tut-Ankh-Amen is helping us to reconstruct the social life of three thousand years ago. Possibly in the year 4900 A. D. an archæologist yet to be born will unearth a nineteenth century home mission church. If so, his deductions might be somewhat as follows:

"Four walls, a roof and a floor—evidently a protection against the weather. Cheap construction—apparently built hastily and at lowest possible cost. One room, fixed seats, prominent platform desk—without doubt a community building where people came to listen to addresses of some sort. No seats for children—clearly an adult institution. No extra rooms—functions limited to one type. No educational equipment—evidently no educational program. No gymnasium or place to play—further proof that the building was not intended for children and that a recreation program was not included."

This characterization could readily apply to tens of thousands of home mission churches which were erected all over America during the nineteenth century, and which dot the horizon from the Atlantic to the Pacific and from Canada to the Mexican border. There they stand with the accumulated infirmities of the decades which have passed. Often innocent of paint, with windows gone and loosened weatherboards swaying in the breeze, they serve to remind us of the distance which we have traveled and to bring back to our attention a worthy past to which we would not care to return.

The money spent in erecting those churches was not wasted—far from it. They have paid for themselves over and over again. Rarely has an investment of similar size yielded us so large a return. It does not dishonor the past when we say that those churches are no longer adequate to our needs and are no longer representative of our program.

The home mission church of the twentieth century is of a different type. Instead of one room it contains two, three, five, seven, ten—yes, sometimes thirty or forty rooms. One such building often costs as much as fifty or a hundred home mission churches of the past. These new churches contain department rooms for graded work, class rooms, club rooms, cafeterias, game rooms, assembly halls, gymnasiums, clinics, rest rooms for farmers' wives, dormitory rooms, and even swimming pools. They are equipped with a variety of furniture, tools and educational materials which make them seem very unlike anything which the past has produced. The twentieth century home mission church must meet many demands never made upon the home mission churches of an earlier period.



A PRIMITIVE PIONEER NINETEENTH CENTURY CHURCH IN RURAL OKLAHOMA

Why all the change? The answer is not hard to find—home missions has discovered the child, and, in attempting to minister to his needs, the necessity for new types of buildings and new equipment has become insistent.

The same forces which have been at work in the creation of new buildings have also been drawing out and developing a new type of home mission worker. The preacher himself has changed. New ideas are stirring within him. Training institutes and contact with new programs have enlarged his vision. He preaches the old Gospel in many new ways. He understands better than did his predecessors what it means to be "workers together with God." And he does not stand alone. By his side are other workers with varied abilities, varied training and specialized responsibilities. The home mission pastor, who was formerly the parish pack-horse, now may have a staff ranging from two upward to eight, ten, twenty, yes, one home mission church, at least, has fifty people on its regularly paid staff. These helpers in home mission fields are consecrated, college and university trained young men and young women; they are devoted individuals who have caught a vision of need and have felt the call to Christian service.

The natural accompaniment of new buildings and a new leadership has been a new home mission program. In fact it has been the demands of a new program which have brought the new buildings into existence and called forth the new workers. A schedule which included services on Sunday and a mid-week gathering has been ex-

tended until it is in truth a "seven-day-a-week" schedule. The fires in the new home mission church are never allowed to go out in winter and the doors are never closed during the waking hours of the summer. The emphasis of the new program is upon education. Specialized leadership is remaking the church school. Daily Vacation Bible Schools are becoming characteristic, rather than exceptional, in the home mission program. Week-day religious instruction is developing. Already our home mission boards have become our greatest national agencies for religious education. Boy Scouts, Camp Fire Girls, Girl Scouts, and scores of other groups of young people are



A MODERN TWENTIETH CENTURY CHURCH IN RURAL OKLAHOMA

organized for educational and character building purposes. Basketball teams, sewing classes, cooking classes, hikes and social functions are all connected up with the program of the home mission church for bringing in the Kingdom of God in the local community.

All of this is, of course, but the expression of the new spirit and the new ideals which are permeating the entire work. The home mission program of the present is fundamentally and increasingly an educational program. As such it centers about the child. That does not mean that adult life is neglected. Never was the program for adults so effective in our home mission churches as it is today. In some cases, particularly among foreign-speaking groups, the children can be reached only through the adult members of the family; but there is a growing recognition of the fact that the home mission success of the future must be built out of the young lives of our local

communities. The home mission church of the twentieth century is essentially and pre-eminently an educational institution, and the educational emphasis seems likely to increase rather than decrease.

Through the employment of trained nurses, home visitation, mothers' classes, clinics for children, noon-day lunches for school pupils, milk stations, the supplying of free milk, and in other ways we are making a place for the child in the program of the Church of Him who said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." The list of welfare activities carried on in the new home mission plant is very long, and this is as it should be. So long as Mexican babies are dying at a rate three times greater than that of white babies in the same community the question of the relative value of beans and milk in the baby's diet will continue to be a home mission question. This work must not, however, keep us from giving first attention to our major assignment, that of building the Kingdom of God through educational processes, through the lives of the youth in home mission communities.

Naturally the dawn of the new day has been somewhat slower in rural fields, but the day is actually dawning, even there. The large task of remodeling or building our rural churches to meet the needs of a new day is under way. New ideas, spread through summer schools for rural pastors and through other agencies, are creating a new program of rural church work. Rural directors of religious education with responsibility for groups of churches are being employed. Both the Daily Vacation Bible School and the plan of week-day religious education are spreading rapidly into the country and prove to be well adapted to the needs there found.

Yes, the new day has arrived, or is rapidly arriving—the day of the child in home missions. The dawn has been appearing gradually for some time, but now, like the sunrise which Browning describes, it is breaking bonds and millions of neglected American youth in our cities and our rural regions will have occasion to thank God for it. No other agency is so strategically located to meet the needs of the girls and boys in our most neglected communities as is the home mission church. If that fails—*but it must not fail*.

Home Missions has a new task. It is a far bigger and more costly task than it has ever had the courage to face before, but it is one within our ability to master. It is insistently demanding skilled and devoted men and women and very many consecrated dollars. Any community in the United States worthy of the services of a public school teacher is also worthy of the service of a trained and skilled teacher of religion, be that community in our congested city centers, or on our sparsely populated frontiers. Some day, when our vision has enlarged, we shall find our resources equal to the needs. It will indeed be fortunate for America's tomorrow if the demands can be met with reasonable promptness.



TWO "LITTLE MOTHERS" OF MIGRANT WORKERS' CHILDREN

Neglected Children of Migrant Workers

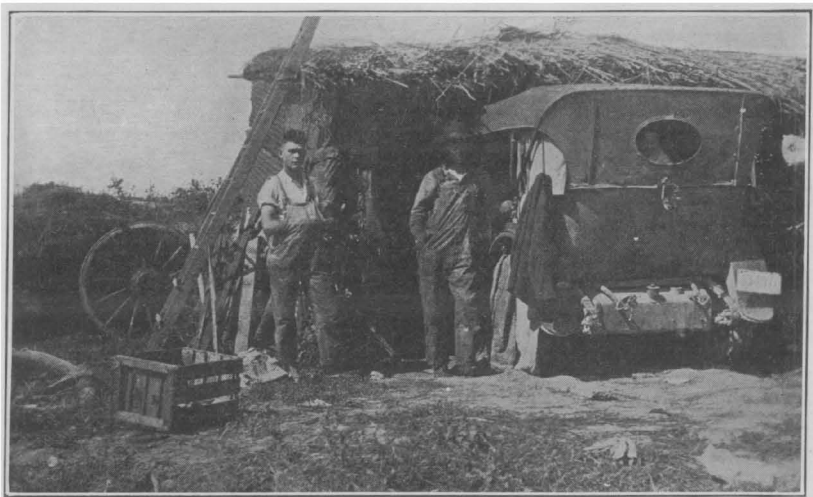
BY SARA A. BROWN

National Child Labor Committee, New York

LARGE armies of boys and girls, with their parents, migrate annually to the open country to do hand work in specified farm crops, in truck gardens and small fruit areas, without regulation as to age, daily working hours, kind of labor required, its conflict with their attendance upon school, and other factors affecting their development. These children do not belong to the "tramp family" well known to social workers, nor the "crop follower,"

leading a nomadic life with little or no desire for a permanent home. They belong to the high-type laborer family, unafraid of adventure, unafraid of hard toil or of life in the open.

East, west, mid-west, north, and south they are to be found in all parts of the United States. Two widely different groups furnish illustration of what in general seems to be the experience of all. They are the children of native born parents who migrated from rural and urban districts in 1922 to the "onion-marshes" of Ohio; and children of foreign born parents who, during the same season, migrated largely from urban centers, to the "sugar-beet fields" of Michigan. Who are they? How old? Why do they migrate? How



THE MAN AND HIS WIFE AND HER COUSIN ALL LIVE IN THE AUTO

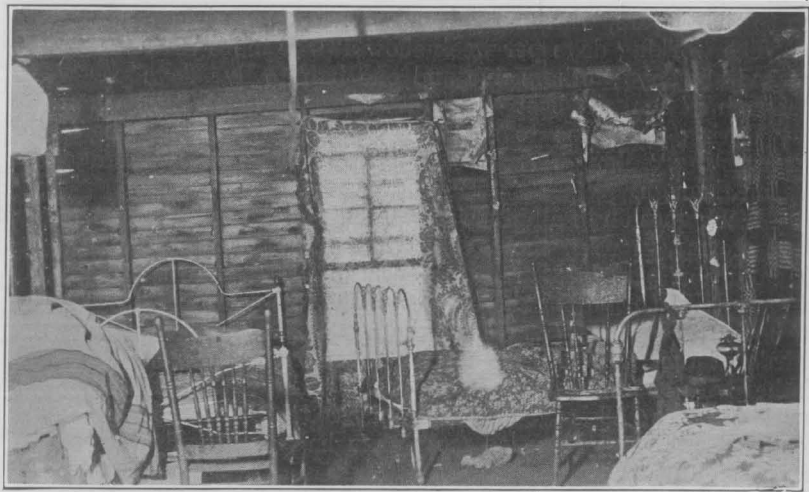
long do they stay? What of their work and their life in the neighborhood? Are they deprived of essentials for proper development, and where does responsibility rest?

The children are largely American born. In crops depending almost exclusively on contract labor recruited from immigrant sections of large cities, the children are predominately American born. In 274 contract beet-laborer families there are 1,300 children living at home, of whom 1,116, or 86 per cent, are native born. Of their fathers, only 17, or 6 per cent, are native born, while the foreign born fathers represent a dozen or more nationalities. In the onion group, there are 276 children, of whom 172, or more than 62 per cent, are natives of Ohio, and 104, or more than 37 per cent, largely natives of Kentucky, while their parents are all native born.

Parents take children of all ages to the country, though the largest number are from five to sixteen and most of them work. Little "tots"

under five go with their mothers into the fields or remain at the house in charge of another child acting as "little mother."

The major reason families migrate to the open country is work: work with its contribution to the family income; work without restriction for all members of the household, young and small, old and large. Unhesitatingly fathers say they would not go without the children to do the work: "In the city jes' me and the woman works, chillins' go to school; in the country chillins' work too, more money, go to school jes' after work." Mothers after many years as migrants frequently say, "Me no more come to fields mit the kids when they is big enough to work in the city." The



NO CHANCE FOR FAMILY CULTURE—INSIDE A HOME OF MIGRANT WORKERS

work children may do in factories and mills is regulated by school and child-labor laws, not so for children of migrant workers.

However, the factory has made its way into the open country and *industrialized agriculture* is reproducing factory conditions involving child workers in large numbers. The "onion marshes" and "beet fields" are but examples of many industries operating in the open country, each in a slightly different way depending upon children to do much of the hand work in the production of the crop. "The beet farms are huge factories without roof or walls, but factories nevertheless. The crop and its finished product are in the hands of comparatively few men and they have organized its production and distribution on a factory basis."

As soon as the work is done in the fall, the family is ready to move again, usually at the end of five or six months. About twenty-five per cent stay in the country. They come to the fields and

marshes early in the spring, often six weeks or more before they begin work. Families of 199 contract beet laborers, who migrated from urban centers, arrived twenty-three days before they began work the first of June. Many were still in the fields after the middle of November. They have been doing this year after year from five to ten years in succession. Movements of the "onion workers" are very much the same.

The hand-work done by children, generally, is weeding, hoeing, harvesting or gathering in the crop. It is estimated that a child topping beets handles on an average between two and three tons daily. As in other farm work during any season, the work-day is from "light to dark." For 276 children in the onions it ranges from ten to four hours, with more than half working ten hours or more.

The working days per week show 181 or more than two thirds worked six days; others five and one half to five days per week. Children of contract beet laborers work as high as fifteen hours a day during the three to six weeks pressure of "thinning" and "harvesting," though from eleven to twelve hours, average the season through.

Work goes on in all kinds of weather, in the hot sun, hot winds, dust storms, in rain, snow, cold winds, and freezing temperature. A family of six children from seven to fifteen years of age, and three adults (including the mother with a baby) worked 111 acres of beets. Allowing 37 acres for the adults, the children earned two thirds of the \$1,998.00 income for seven months of the year. A father with one worker, a girl 16, said "with the three little kids we work 40 acres; 18 is 'ge-nuf' without 'em." The three were seven, ten, and twelve and earned more than half the family income for seven months of the year.

The matter of suitable living quarters is always difficult. Every available shelter is used, good farm houses, others long since discarded, barns, garages, shanties, shacks and "company houses." Many have one room, others have two, three or four. Many are unpainted and unkempt, with leaking roofs; more than half without screened doors; nearly two thirds without screened windows; more than two fifths without water at the same place as the house; nearly two thirds without garden space enough to supply the major part of the family living including vegetables.

Overcrowding is common. "Shacks for the housing of onion laborers and families are in most instances unfit for human habitation." For example: three families lived in one garage; fifteen families of fifty persons, in five houses with only thirteen rooms used for sleeping; thirty-two families of one hundred and thirty-six persons living in sixteen houses with sixty-four rooms, thirty-six rooms used for sleeping.

The contract beet laborer family, in most cases, fares somewhat

better. For instance, ten persons lived in a garage; six, with two additional child helpers, in two rooms, "living" on 75 square feet floor space, sleeping on 120 square feet, with only one window 3x3 feet in each room and one outside door; six in a two-room shanty as the father said "fit only for pigs or chickens; in cities health laws would prosecute a man if he put a family in a house like that."

The most deadening influences are, however, found in the life of the family and the uncertain place it holds in the neighborhood. The family has no sense of belonging to the community—no interest, no responsibility, no part in its government. Residents of the com-



HANDICAPPED—COUPLE WITH EIGHT CHILDREN LIVE IN A ONE-ROOM SHACK

munity hold the migrant worker in scorn. He and his children are dubbed "hunkies," and the like. His position is menial. Nothing in the community belongs to him. A fifteen-year-old girl for nine years migrating to the beet fields, begged her father not to contract again for she said, "What chance have I ever to be anything but a 'beet hunkie'? What else can I ever know? What can I ever do but marry a 'beet hunkie' and be a 'hunkie' all my life?" Never, in the nine years, did the family have a neighborly neighbor.

Children of migrant workers are deprived of essentials for proper development: First, by being set apart from natural community associations of home, of church and school; by being cut off from participation in and responsibility for things pertaining to their own and their neighbors' welfare. It is little wonder that children and their parents develop bitter feelings of hatred; that many

believe every man's hand is against them, except for what he can get out of them.

Second, they are deprived of opportunity to attend school and of educational training. Those migrating from cities leave six or eight weeks before schools close in the spring and do not enter rural schools. The majority return eight or twelve weeks after schools open in the fall. At least seventy-five per cent do not attend rural schools at any time. This means each child misses four or five months of school every year. School attendance as affected by migration is not the matter of one or two years, for these families have been migrants an average of six years, many as long as twelve and fourteen. Irregular attendance, among other things, contributed to retardation. Of 913 nearly two thirds are retarded in their grade standing, and of 276 seven per cent never attended school in any place; while more than two thirds are in the fourth grade.

It is hard to determine where responsibility rests. Those who defend the working of children of migrant laborers, maintain that the industry deals with the parents under contract, and that he is free to move where and when he chooses. Without doubt, preference is given parents with large families of children, for the amount of work a family undertakes depends on the *number* of children who are big enough to help. Industries cannot justly remain indifferent to their responsibility for the system as it pertains to children, to conditions under which they are required to live and work, and to the part they take in producing the crop.

The school and work life conflict. This places upon the school in each locality where the children live a definite responsibility. Because they move twice a year or more between school districts, or even between states, as someone recently put it, "the business of schooling for migrant laborers' children is nobody's business."

Back of the family, the industry, the school, each community into which the migrant family moves is very definitely responsible for the family group: responsible for its attitudes, the evaluation it places on life's experiences and relationships; its ideals for children, their education, their religious and moral training, their play, their work, their health. The community, in this sense, is not necessarily confined to the immediate neighborhood; it reaches far enough to embrace the nearest church of the family faith; far enough to counteract attitudes of children who call other children "hunkies"; far enough to reach the nearest person with qualities for leadership, with sympathetic and understanding mind for the migrant laborer family, its intricate and difficult family and social problems. In so far as the family fails for any reason whatsoever, it becomes the responsibility of each of us, the state, the nation, to secure to every migrant worker child in America a happy, healthy, educational childhood in his home, his neighborhood, his church, his school.

Neglected Children of the City

BY REV. KENNETH D. MILLER, NEW YORK

The Jan Hus Church and House, 347 East 74th Street

IT is often difficult to tell which are more neglected—the children of the very rich or the children of the very poor. Thousands of parents with every advantage of wealth and education commit their children to the care of ignorant nurse maids, and later farm them out to boarding schools and summer camps for their training, so that our little rich children are often far poorer in things that make for character and life than those who are born into abject physical poverty.

A New York pastor who called in a home of wealth in New York was astonished to hear the mother say: “Oh, Mary goes to your Sunday-school, does she? I didn’t know. I instructed the governess to select the most fashionable Sunday-school for her to attend!”

The most heinous sins against childhood are being committed by those who know better and could do better. It might be profitable to take some immigrant mothers “slumming” among some American “society” folk in order to demonstrate to them how the other half lives and how children should *not* be brought up.

If the children on the avenue are neglected, it is, in nine cases out of ten, the fault of selfish parents.

If the children of the crowded tenements are neglected, in nine cases out of ten it is attributable to unfavorable economic and social environment which the parents are powerless to change. To these innocent victims of our inhuman social system our sympathies go out. It is over this multitude that the heart of Jesus yearns. These “little ones” He would have us save at all costs.

The very physical surroundings in these congested sections of our great cities operate against the children. With all of our “tene-



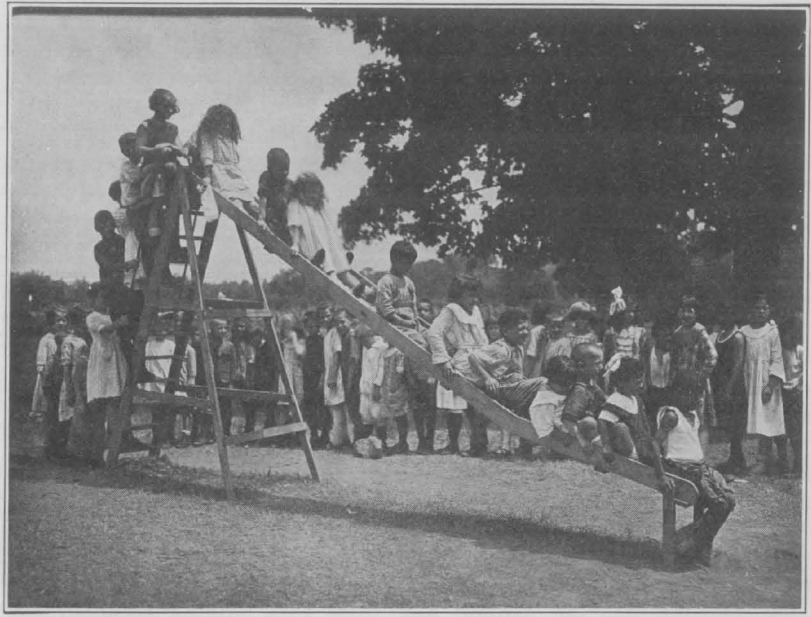
ONE CLASS OF NEGLECTED CITY CHILDREN

ment house reform," we still have tenement houses—dark, ill-smelling and unsanitary—and, as a result, we still have pale-faced boys and girls, whose cheeks never know the glow of health as long as they live in such houses. For thousands upon thousands of children, the street is still the only convenient playground, and there the automobile is becoming daily a greater and greater menace to life and limb. Traffic regulations keep heavy trucks from the streets where the rich abide, and speeders are summarily arrested, whereas in the poorer sections of the city where tax valuations are low, heavy trucks and pleasure cars tear along at break-neck speed endangering precious human life. Let a child be run over on Fifth Avenue, and a squad of motorcycle policemen is immediately put on special patrol duty. But children are run down on First Avenue with scarcely any notice from the police.

The recreation parks in our great cities have proven a boon to the children of the poor, and higher wages have enabled more and more people of the working class to provide their children with an outing in the country during the summer. But it is still possible for an East Side youngster on a Fresh Air expedition to gaze in wonder at a cow chewing her cud and to exclaim: "Where does she get all the gum!"

The "American home" calls to mind the picture of a detached single house with lawn and shade trees, and it is hard for many of us to realize that literally millions of children in America know such homes only through the "movies." The economic demands upon the time and energy of parents often prevent anything like a normal home life. Where both father and mother are away all day, the younger children must be left with the grandmother or a neighbor, or must shift for themselves. Even when the mother is home, she is so over-burdened with the care of a large family that she has little time or energy for that patient and loving attention to which every child has the right. In such homes the strange thing is not that some children go wrong, but rather that so many go right.

Most pitiful of all is the spiritual neglect of our children. Due to an old world conception of religion as a form and ceremony unrelated to life, or to the constant grind of the struggle for existence, there are few homes among the poorer working people where religion is taught to the children either by precept or practice. The effect of immigration has been to lead millions of people to discard religious faith and practice altogether, and, as a result, a larger proportion of the present generation of children are to all intents and purposes godless. Religious workers in our cities and industrial centers cannot take religious background or training for granted, but must start just as we would in a foreign missionary field. It is time that Christian leaders in the field of religious education realize this fact



GIVING THE CITY CHILDREN BETTER BODIES IN THE PLAYGROUNDS

and provide a program and a curriculum designed to teach the A. B. C's of religion in all grades.

Neglected by their parents from force of circumstance, and carelessly neglected by city, state, society and the Churches, it is a cause for wonder that some of the best types of American manhood and womanhood come out of such unsatisfactory conditions. If the product is good, it is not due to our effort but to their own; if it is bad we have only ourselves to blame.

In America we have depended too much upon the public school to remedy these evils and to care for the neglected children. But admirable as is its work in its own field, the public schools cannot take the place of the parents of whose society our economic order has deprived the child. No other person and no institution can fully supply this lack, but the Christian settlement house and the Church can do it better than any other institution.

The essence of Christian settlement work or church work is the personal touch upon the child. In our heartless city life, friendship, sympathy and love are greatly needed and the moral training, the comradeship, the loving understanding, the wise advice which so many parents are prevented from giving their children may be given by the Christian worker of the settlement house or church. That is his reason for existence, and he can have no other.

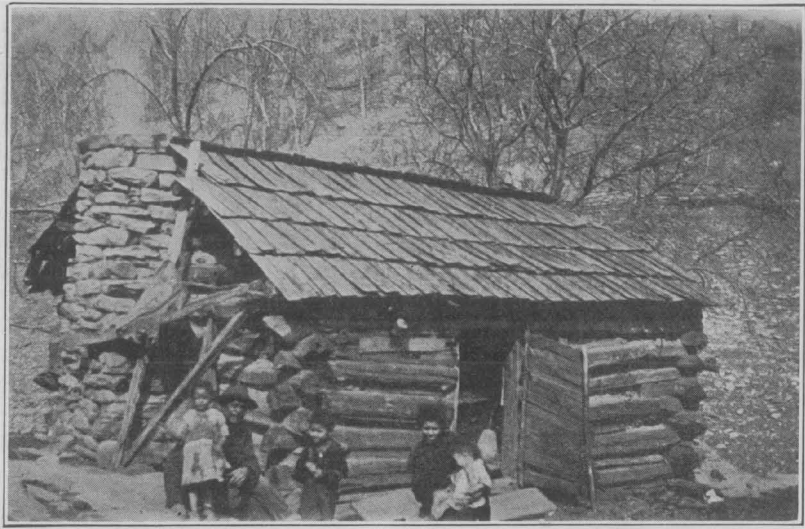
With all of our emphasis upon organization, budget, equipment

and program, it is well for us to remind ourselves that the success or failure of church or settlement work depends upon the persons to whom it is committed and upon the nature of their personal interest in the children and their influence upon those to whom they minister. Many evils of our social order, which handicap and cripple child life, should be obviated by legislation; but the most flagrant evils, those which cripple and starve the hearts and souls of little children, can be abated only by consecrated personalities that incarnate the love of Christ for these little ones. Too much of our religion is expressed by proxy instead of by proximity. Often we seek to bring in the love of God by purse instead of by person. Children need to be loved, but one cannot love them satisfactorily at long distance. Love cannot be broadcasted from some spiritual sending station. It must be lived and expressed in vital heart-warming contacts with the boys and girls.

Thousands of young men and women all over America have learned this lesson and are giving of themselves to the boys and girls of the land. They are living witnesses to the power of Christian love and the joy of such service. In our Sunday-schools, clubs, classes, Daily Vacation Bible Schools and kindergartens, wherever you see children looking up in trust and affection into the face of their teacher, flocking around her, little tots holding tight to her hands, and older ones making her their confidant and adviser, you may be sure that these children, no matter what their home life may be, are not neglected. Their Heavenly Father, through His human representative, "careth for them."



SOME ORIENTAL CHILDREN IN AMERICA--IN TRAINING



ONE TYPE OF HOME FOUND IN THE KENTUCKY MOUNTAINS

Overcoming Handicaps on the Frontiers

BY REV. W. KNIGHTON BLOOM, D.D., NEW YORK

Extension Secretary of the Congregational Sunday School Extension Society

A TERRIBLE blizzard was raging over the prairies of the great northwest. For thirty-six hours it continued in full force. In one of the rural districts seven miles from a little town on the railroad, two school children went home to dinner, a distance of a few rods only, and when they started back, blinded by the storm, they lost their way. The teacher thought that they had remained home and the parents were sure that their little ones were at the schoolhouse. Several hours later, the children were found, a mile and a half from home, badly frozen and unconscious. Happily, they recovered, but several others in different parts of the state were frozen to death. Over the telephones many anxious parents were enquiring: "Are the boys in?" "Are the children safe?"

This is a pertinent question for us to ask concerning the moral and spiritual condition of our boys and girls of the American frontiers, among the mountaineers of the south and west, on the western prairies, and in other isolated districts. Large numbers of children are deprived of the normal opportunities that help to educate and prepare for Christian life and service. These frontier children, in still undeveloped districts, have a real claim upon those who are more fortunately situated.

These isolated districts represent some of the unfinished business of the Church. The frontier line of great need and strong endeavor, with its tremendous opportunities, challenges the Church and calls for action. There are children eager for Christian instruction, but often there is no one to teach them who appreciates the place of the child in the eternal order of things.

In all history, there is no chapter more thrilling than that which tells the story of the onward march of missionary service on the part of those Christian workers who have laid foundations strong and sure. The service rendered has a romance that clings to it. Consecration has been matched only by opportunity. The magnifi-



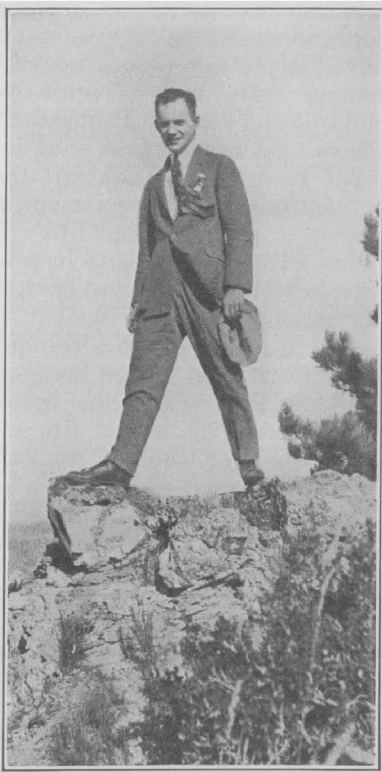
SERVING A CHURCHLESS COMMUNITY ON THE FRONTIER BY AUTOMOBILE

cence of missionary zeal and sacrifice thrill us. These messengers of Good Tidings, going forth on their mission and living with and for others, understand human needs, and have discovered the power that makes for permanent strength and for patient self-sacrificing service. With unswerving purpose these pioneers must lay Christian foundations and, therefore, they commence with the children. The Master's philosophy "not to be ministered unto, but to minister," has found a large place in the workers' lives and theirs is a wide and varied ministry, calling boys and girls to become all that they have the capacity to be. Like David Livingstone, they say, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ." With Alice Freeman Palmer, they say, "I am trying to make girls wiser and happier. It is people that count. You want to put yourself into people; they touch other people; these touch others still; and so you go on living for ever."

The greatness of the life of actual doing characterizes these cathedral personalities. In them we see Christ's program unified for they live to produce Jesus Christ. The world needs more Christlike men and women. In this day of imperative need and golden opportunity, we must not neglect the children.

How great is the need as God sees it! One worker on a frontier of the great northwest has eighteen counties under his care, and in that territory there are 724 school districts *without any religious organization*. In another part of the northwest, in a territory as large as Massachusetts, with a population of 6,000, only two communities have church organizations. In another section of the same general territory, there is one Sunday-school parish, comprising a territory one half the size of Connecticut, with a group of Sunday-schools and only one missionary worker. There are parishes that amaze us because of their size, and thrill us by their challenge to give young people a real chance. One isolated territory is sixty miles in length and fifty in breadth; another is sixty by thirty miles; a third is one hundred miles long and in a radius of fifty-eight miles has a population of 5,000. Each of these sections has only one missionary worker. A fourth comprises 3,240 square miles with its only worker living 110 miles from the railroad; while in a fifth the leader is located seventy-one miles from the railroad and caring for the religious needs of 3,500 people while thirty school teachers are employed to care for their educational needs. In these great areas, the pioneer Sunday-school is often the only ministering Christian force, but in thousands of communities even this work is lacking.

In the rural regions of Georgia and Alabama, the mountain sections of Tennessee, Kentucky, and the Carolinas, multitudes of children and youth of the best American ancestry who deserve the finest opportunities possible in the way of religious education and training, have almost no facilities for training in Christian leader-



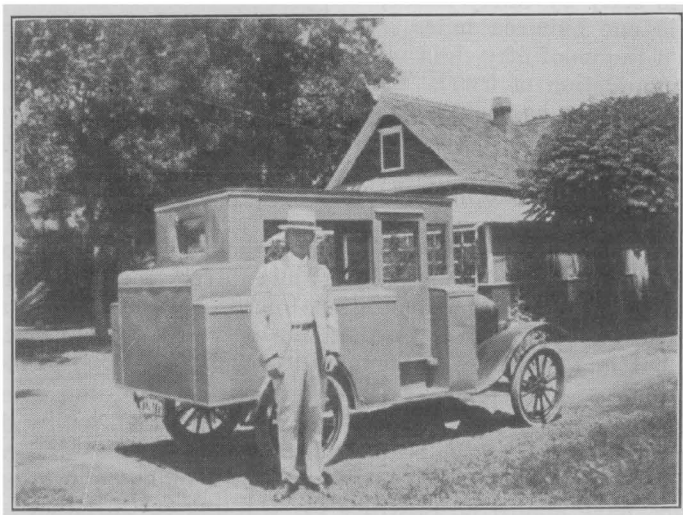
A "SKY-PILOT" REVIEWING HIS PARISH OF 300 SQUARE MILES ON THE FRONTIER

ship. Such rural communities furnish not only initial purpose along Christian lines, but an adventurous spirit that inspires young people to seek the paths of difficult service.

One Christian leader in the southwest wrote, "When I find that in Oklahoma and Texas, there are 1,200,000 children and young people without regular religious training, I feel something very definite should be done." In another southern state there are 900 rural communities where only itinerant preaching services are held, without any systematic religious instruction for boys and girls. In an adjoining state with a population of 2,300,000, there are 1,091,340 children and youth in Protestant communities who are not in Sunday-school. No wonder that a lad in that state, listening to the story of "The Lost Sheep," asked, "Did they fix the hole in the fence?"

In these frontier communities, young people do not have half a chance to make good in life. Think of a family of nine children, living with their parents in a house consisting of one room about sixteen feet square, never having attended Sunday-school and knowing nothing about the Bible!

Such needs, and the response of which they are worthy, make one's heart beat faster because of the glowing life pictures that challenge the brainiest and best of our college men and women. Out in the great frontiers of life are the biggest tasks that life has to offer; jobs for men and women with dynamic personalities, powerful and winsome, who can master a man and win a child. We still face the frontiers of service where there are lives to grip and lead to God; where youth can be touched with its noblest passion, and won to its highest ideals and enlisted in service for others.



A BAPTIST COLPORTEUR AND HIS AUTOMOBILE ON THE FRONTIER



INDUSTRIAL SCHOOL FOR MEXICAN GIRLS, HOLLYWOOD, CALIFORNIA

Rescuing Mexican Children in the Southwest

BY REV. VERNON M. McCOMBS, D.D., LOS ANGELES, CALIFORNIA

Superintendent of the Latin American Mission of the Methodist Episcopal Church

“**Y**OU young people will never know what it is to be born a Mexican baby. From the first moment of your life, you look up into eyes of confidence and Christian trust. It is not so with our Mexican babies.”

Francisco, the speaker, had come from Mexico's night in search of light for mind and soul and we helped him in his education. At an Epworth League convention, he made the above startling statement. A prominent governor of one of the Mexican states said to us: “Our people are ignorant, and therefore superstitious. In the mountain valleys and among the ignorant, probably half of the men and most of the women at some time attend the Roman Catholic church in Mexico. But in the towns and cities, where there is more education, probably one half of the women and none of the men attend mass. It is our aim to enlighten our people.”

In reaching the Mexican children from over the border, we are touching a far-reaching opportunity at its very center. The leading evangelical denominations are establishing practical training schools for tots in the day nursery, and for others reaching through junior high, especially to help belated, illiterate, proud, overgrown youth,

to train exceptional types and particularly to develop Christian leaders.*

A visit to Hampton and Tuskegee Institutes revealed what can be done for a race, and by that race for themselves. Somewhere, possibly, there rocks the cradle wherein lies a Mexican Booker T. Washington or Lincoln or another Juarez for the deliverance of the sixteen millions of Mexicans, every tenth one of whom lives within the borders of the United States.



YLIDIA—BEFORE TAKING

Results of this work are real and definite. One poor boy in New Mexico, who was encouraged to go to the mission school, and then to public school, was later graduated from the University of Southern California, with a gold medal in oratory; at Harvard Law School, won a *cum laude*, was Y. M. C. A. Secretary in Mexico City until his health failed and is now Attorney General of one of our states. Another case has resulted in producing a great preacher who is a State Senator.

Recently, a pastor told me how he was born in a little town of benighted, superstitious people. A plague became epidemic and the people put crosses over their doors to keep away evil spirits. This town came to be called "Las Cruces." In the Plaza School, later organized, Luis learned to adore the Christian missionary lady teacher, was converted, and is now a successful pastor on the border at Tia Juana and Mexicali. The influence of such leaders as these helped to make the largely Spanish and strongly Catholic state of New Mexico a "dry" state long before the days of national prohibition.

Occasionally parents say that they do not want their children to have any particular religion until they become men and women. Doctor Lozada brought his two girls to our school, saying, "I have

* The Methodists South have very fine schools at El Paso, Laredo and other border points. The Presbyterians have schools at Santa Fe, Albuquerque and Los Angeles. The Congregationalists have a co-educational school at Albuquerque where the Methodist Episcopal Church, also, has two schools for the two sexes; and, also, girls' schools in Tucson and Hollywood, the Spanish American Institute for boys at Gardena, and the Christian Training School for Racial Leadership at the Plaza Community Center in Los Angeles. The Friends, Nazarenes and other denominations have smaller schools, including the Plaza or day schools which are popular along the border.

heard that you read from a Book each morning and have prayer. If you would not read from that Book, I would like to bring my girls to your school." The superintendent said, "We would appreciate greatly having your high-class children in our schools, but we cannot leave out the Bible. General Grant, whom you greatly admire, said, 'All the progress made by our country in Christian civilization we owe to the influence of the Book called the Bible.'" The girls came and were converted. At her father's birthday party, I asked Mina what we could take. She clasped her hands and said, "Oh, take him 'La Biblia.'" With some trepidation, we took him a fine copy of the Bible, in Spanish. As he opened the package Señor Lozada's eyes sparkled and he said, "A thousand thanks! How long I have wanted this Book. I shall read it daily as I go to my law office." Thus, through the children, we reach the homes not only of the ignorant, but of the cultured and the free-thinkers, who make up a vast majority of Latin American peoples.

It is wonderful to see the Gospel Teams, Nurses' Training Groups, Athletic and Literary Clubs which are being promoted under the leadership of the young people trained in mission schools, or those we have aided to attend a Christian college. One young Mexican among ten thousand students a year ago won a Phi Beta Kappa key, and is now studying at Drew Theological Seminary, where he is also a teacher in Spanish while securing his Doctor's degree at Columbia. His father is Doctor E. M. Sein, pastor of the Plaza Community Center Church, Los Angeles.

In no place does Christian training show such wonderful results as in raising up pastors. One brilliant student in the Christian Training School was a captain under the bandit Villa. Now he has a fine mission-style institutional church, and has three points on his circuit. Another student, who did not know how to read or write ten years ago, has led about one hundred twenty-five Mexicans to Christ. This lad, up from peonage, is pastor of the Long Beach Mexican Church,



YLIDIA—AFTER TAKING

and a cultured wife and university graduates assist him. It really breaks the heart of the missionary to move around among the beautiful little boys and girls with their eyes of midnight, surprisingly plump and promising, though coming from homes of poverty, still neatly dressed, especially if they attend Sunday-school, and to think what their future would be without Christian education to give them character and to find them suitable life mates.

It is sad to notice marks of inherited disease from social vice, rather common even among our mission school children, and to realize that the little girl, seen in her humble adobe home looking so bonnie, may all too soon wither into some pain-racked, prematurely-old grandmother. Little "Queenie" was brought by her parents seven hundred miles to be baptized and to be in our Christian surroundings. Her father had been a godless machinist, and her beautiful young mother a Roman Catholic. Queenie has led them both to Christ. Out of the squalor, vice and diseased conditions of the "Valley of Sorrows and Sighs" on the border, a few weeks of Christian culture raised up these "flowers of the border" who brought these tokens on Easter morning. The mission schools afford opportunities for discovering the evil physical conditions often of serious character. One crippled newsboy, with a heavy iron on his leg, was taken to a Christian surgeon who removed two bits of bone from the ankle. The lad is now about to enter the University after being captain of his high school track team.

It would require a great library to analyze the far-reaching effects, international, social, political, in our own nation and, most of all, relations to the realities of eternity. We met Colonel Mena staggering under the influence of drink in San Francisco. When three of his boys were put into our Spanish American Institute, the Colonel and his family came to church. The boys are now star students, athletes and orators. The last time I saw Colonel Mena, he was a respected and clean government officer—official inspector in the frightful resorts of Tia Juana. He and his family are members of a recently organized mission on the border.

Over and over come to me lines, as I look a million miles into the eyes of some sweet Mexican children standing at the parting of the ways:

"They are idols of hearts and of households,
They are angels of God in disguise;
The sunlight still sleeps in their tresses,
His glory still gleams in their eyes.

"Ah, those truants from home and from Heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The Kingdom of Heaven to a child."

Home Training as Citizenship Insurance

BY REV. WILLIAM BYRON FORBUSH, LITT.D., MEDIA, PA.

Managing Director of the National Honesty Bureau

“**I** NEVER had any father,” complained a boy who was in trouble. “When did he die?” inquired the sympathetic judge. “Oh, he isn’t dead, he’s a Shriner,” the lad explained.

There are thousands of orphans and half-orphans in America whose parents are not dead but are delinquent. Not all careless fathers by any means are Shriners, although many a father fails because he has seemingly “joined” everything fraternal except his own home. The principal occasion of wrongdoing on the part of children is that they had the misfortune to come from a non-functioning home. Carelessness in the home has produced as many criminals as has criminality.

Some children perish for lack of knowledge. Children are not born in possession of the Ten Commandments. Too few receive definite ethical teaching at home. If they are going to develop moral lives, they need to receive some moral “exposures.” They need to have goodness explained clearly enough to recognize it when they see it. They must learn how to give things their right names. When a recruit goes to war, we arm him and instruct him how to fight. When a young traveler is about to take a journey, we warn him of the perils by the way and give him a guidebook to his destination. Too many parents take a moral consciousness in their children for granted, and suppose that the child will know by instinct that which has never been mentioned at home. If they think about it at all, they seem to think that a child can learn to be good merely by sitting in Sunday-school fifty minutes a week. After a hundred business and professional men had been interrogated as to the lawless acts of their boyhood they were asked what they thought was the wisest way to deal with such infractions of right and justice. The great majority expressed the opinion that reasoning on the part of adults was most affective. This conclusion was arrived at because it was largely their own ignorance of right that had led them astray. Being good today requires brains as well as conscience. Never was it more true that children need “line upon line, precept upon precept, here a little and there a little.” Precept is the nozzle on the hose of conscience. Intelligent goodness implies an instructed mind.

Example of course is more potent than precept. Of late there has been a noticeable increase of dishonesty among the young. The age of criminals is rapidly lessening, and crime is becoming a boy problem. The testimony is that in 999 cases out of 1,000 of juvenile theft the first occasion was some real or fancied injustice suffered

at home. Children go wrong because no attention is paid at home to their childish deeds of dishonor, but they transgress much oftener because of home examples of dishonesty. Laxity in paying bills, borrowing without repaying, living beyond one's means, doing cunning tricks in business and boasting of them at home—all these constitute schools of dishonesty for children. Children are usually what their parents are. A group of youngsters was asked how many of them thought it right to avoid paying street car fare if the conductor did not notice the omission. Half of them thought it was right. The same questioner asked a woman's club its opinion. Half of these too thought it was right. The children agreed with their mothers.

Careless conversation in the home has much to do with juvenile delinquency. If a child hears his parents use such expressions as, "Oh, everybody's doing it," or "You can do anything that you can get away with," that child is almost certain to have a low code of honor.

On the other hand, the privileges of the careful home are unmeasurable. The conscientious parent may actually preempt his child for goodness. Even the prodigal cannot go irretrievably from his father's house into the far country if from early childhood he has received explicit precept and consistent example. He is fighting against the fibre of habit and the sinew of knowledge. Feed a child constantly with good ideas, good habits and good ideals, and you will not nourish a moral monster. The home that has always been a school of integrity and a field of honor is America's best citizenship insurance. Such homes today have certain powerful auxiliaries, some of them new, some of them old with new aspects.

The writer was much surprised to be told lately that, out of a certain Bible class of fifty wholesome young men, not one ever spent an evening voluntarily at home. The social gathering or, failing that, the street, was their invariable playground. This is too often the situation in our cities, where small living rooms and lack of opportunities for entertaining guests make the home unattractive to young people. But there are tendencies and opportunities that are beginning to be centripetal to the fireside. New and attractive games, the mechanical piano, the phonograph, and especially the radio, suggest new opportunities of bringing the old and the young together in the household. There is also a refreshing new situation in that old people are younger and—curiously enough—young people are older than ever before. The generations mingle more pleasantly and naturally. The Father and Son Movement, the Big Brother idea, the Boy and Girl Scouts, have all done much to help the young to like the older and the older to understand and enjoy the young. Actually sharing life between parents and children means much for moral opportunity.

The cheapness and abundance of reading matter today gives the home a new attractiveness, and suggests a new peril. Young people have, in the current papers and magazines, in the Sunday press, and in popularized books of knowledge access to a wider range of information and inspiration than ever existed before. The reading habit is becoming more nearly universal, and no habit has in it more resources and consolations. The new peril in books is not in juvenile literature, but in some of that which is supposedly written for adults. The nickel novel has almost been driven out by the more exciting movies, but the erotic novel of the hour is a pernicious peril. The Clean Book Campaign is a needed one. It is easy to put forth the special plea that a too rigid censorship of books might debar portions of certain highly esteemed classics, but the plea is fallacious. Though the Bible refers occasionally to subjects tabooed in conversation, it does not linger upon them with gusto, but sternly rebukes their iniquity. The argument that many works of fiction are, outside their lascivious passages, dull and dreary may be met by the consideration that these deserts of dullness only tempt to the discovery of their oases of pruriency. Their chief mischief however is not their clever descriptions of sensuality but their extra-Freudian emphasis upon the fallacy that resistance of desire is calamitous and that all passions are imperative. To permit any modern novel except by certain well tried writers to enter the home without examination by the adults is as dangerous as to welcome an unknown and unvouched for stranger into the bosom of the family.

The modern church, especially the well equipped and forward-looking city church, has become a mighty reinforcement to the home. It introduces the young child to his first social life, often is the earliest to interpret to him what "a party" means, and skillfully and wholesomely guides, entertains and inspires a graded series of social fellowships that follow the youngster from early childhood to manhood and womanhood. So wisely does the church interpret religion as a social matter that to him the church is, reverently speaking, as one youth called it, "God's gang," and the Christian faith is known as an enlightened and unselfish friendship, with the Divine Companion and with all His children.

We live under new and untried circumstances. We occupy drawers in twenty-story bureaus; we sleep on beds built against doors; we gather around radiators instead of open fires, but the home may persist even in flats; monogamy is still successful when really tried; children come into the world bringing love with them, and Christian homes with old-fashioned virtues and new-fashioned understanding, skill and consecration are still the best guarantees of a citizenry of integrity and faith.

Scouting and Camp Fire Work

BY RAY O. WYLAND, NEW YORK

Department of Education, Boy Scouts of America

THE awakened interest and resultant mobilization of several hundred thousand men and women who have accepted responsibility for providing leadership to boys and girls is the first and probably greatest service accomplished by such movements as Scouting and Camp Fire. It is only in recent years that the Rotary, Kiwanis, and other men's clubs, women's clubs and Parent-Teachers Associations, have taken up this important Big Brother and Big Sister work. A generation ago a boy enthusiast was often treated as a freak. Today we are proud to profess a nationally-awakened conscience in regard to our responsibility to provide young people with wholesome leisure-hour diversions of character and citizenship training value.

America's greatest asset is her youth, and her greatest need is an effective means of character-training, going far beyond the public school curriculum in bringing up a generation of citizens, who regard citizenship as an obligation, as well as a privilege, accepting service as the corollary of liberty. We must raise up a generation of youth worthy, and capable under God, of being trusted with the destiny of this Nation—a generation which makes no distinction of class or creed in relation to the common responsibility to stand together as one people under one flag, guaranteeing liberty and justice to all men.

Scouting and Camp Fire both recognize the fundamental relation of the Church in any program of character development. It is the only institution which travels along beside the home in the life of the individual from infancy to the grave, throwing a protective arm around the sanctity of the home and the sacredness of the marriage bond, generating the moral and spiritual power necessary to maintain high standards of social conduct.

Boy Scouts, Girl Scouts, and Camp Fire Girls, have therefore prepared their programs not as a substitute for, but as supplementary to the program of religious education provided by the Church; and it is intended that these programs shall be so correlated with the religious instruction of the Church school as to provide the recreational, expressional and social club life necessary to make a well-rounded program of spiritual, social and physical development for the youth of the Church.

THE BOY SCOUTS

Ask the Scoutmaster, "Where is the lad in khaki first made a Scout?" and he will answer, "In his heart." Passing tests and



BOY SCOUTS LEARNING TO ENJOY MORE ABUNDANT LIFE

donning badges and the Scout uniform no more make a Scout than cap and gown make a college graduate. In becoming a Tenderfoot, the Scout takes the following Scout Oath or promise:

"On my honor I will do my best:

1. To do my duty to God and my country and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake and morally straight."

The Scout motto is "*Be prepared.*" A Scout does a good turn daily, for which he does not expect and will not accept pay. The twelve Scout Laws are:

"A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

Except a boy has embodied these worthy principles in his daily life, he is not in reality a Scout; but with these he is a true Scout, and a high type of future citizen.

Let us assume that we have a first class Scoutmaster, and dwell for a little while upon what he will do for the boys.

"1. Since it is presumed that a Scout is worthy of being trusted, he is placed on his honor. There is no spying on the actions of a Scout. If there is anything that will inspire boys as well as men to be noble, it is to be constantly conscious that good people are expecting them to do their best.

2. Boy Scouts are taught loyalty to country and the significance of patriotism. They learn the history of The Flag, and the meaning of every star and stripe, as well as the ideals for which it stands.

3. The Scout is inspired to be helpful at all times, and in all places.

4. A Scout is taught to be friendly to all, and a brother to every other Scout.

5. Scouts are courteous and refined, especially in the presence of women and older people.

6. A Scout is kind.

7. A Scout is obedient not only to Scoutmaster, but to his parents, teachers and others having authority over him.

8. A Scout is cheerful. He obeys with a smile. He will not nurse a grouch.

9. A Scout is thrifty. He is taught to care for property, and to save money, pay his own way, and be generous to those in need.

10. A Scout is brave. He faces dangers fearlessly. He has convictions and maintains them, in spite of the coaxings of friends and the jeers of enemies.

11. A Scout keeps clean in body and thought. He stands for clean speech, clean sport and clean habits, and travels with a clean crowd.

12. A Scout's attitude toward God is that of reverence. He has a religion, to which he is devoted, and he shows all due respect for the religion of others."

More than two million Boy Scouts have had the training since the Boy Scouts of America were organized in 1910. The present enrollment is 600,024 Boy Scouts and Scout Officials. The great majority of these Scouts are enrolled in church groups, or community troops meeting in church buildings, and all of them are directed by Scoutmasters who have pledged their allegiance to God and their loyalty to the Church.

THE GIRL SCOUTS

The aim and method of the Girl Scouts is very similar to that of the Boy Scouts, but it is an entirely separate organization. Their activities center about three main interests: home, health and citizenship—and are designed not only to give to girls essential information in these fields—but more important, to develop habits of service and healthy living.

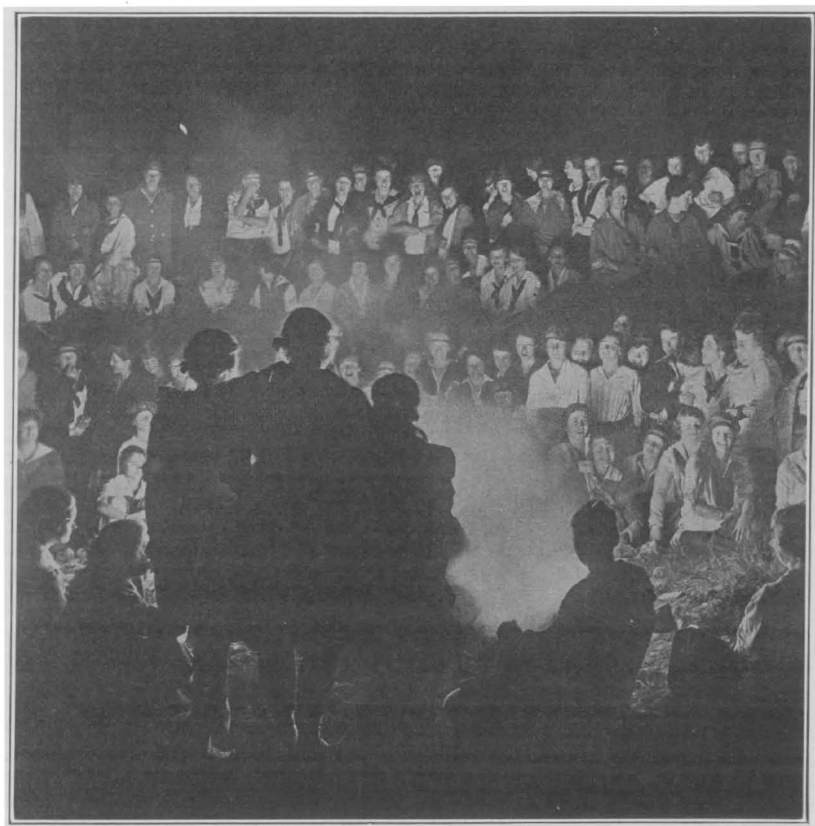
The Girl Scout program is available to girls 10 years of age, but the great majority of its members are girls from 11 to 15, with the highest number of enrollments at 13. The greatest number of Merit Badges is awarded in the home-craft division, in which the leading subjects are: laundress, cook, home maker, hostess, needle-woman, dressmaker and child-nurse. In the health-activities division

the leading subjects are: health winner, first aid, home nurse and health guardian.

The membership of the Girl Scouts has had a most remarkable development in the last six years, mounting up from 8,455 in 1917 to 128,000 active members in 1923. In ten years' time the Girl Scouts have trained more than three hundred thousand girls. They are organized in all the States, in Alaska, Hawaii, Philippine Islands and Panama.

THE CAMP FIRE GIRLS

The active enrollment of the Camp Fire Girls at present includes more than 160,000 girls and girl leaders. About 40 per cent of these belong to groups organized in the churches while 50 per cent is found in groups with the home as a basis. This suggests the basic Camp Fire principle that a girl's interests during adolescence center in



(Photo by Publishers' Photo Service)

CAMP FIRE GIRLS AROUND THEIR COUNCIL FIRE

the home and in home circle relationships. Camp Fire Girls are organized in all the states, and in 17 other countries.

The aim of the Camp Fire program is not only to conserve leisure time, but also, through leisure time activities, to build up ideals that will find expression in the cheerful performance of home duties, in love of nature and the out-of-doors, in unselfish and patriotic service, and in various kinds of craft work.

The Camp Fire Manual is a veritable storehouse of interest and practical suggestions of things that girls of 12 to 20 years of age like to do. Honors are awarded for more than 800 subjects and distinct types of work. In 1922 more than two million honors were won by the Camp Fire Girls of America alone. The subjects for which the highest number of honors were awarded were: home craft, health craft, hand craft, citizenship, nature lore, business craft and camp craft, in the order named.

The Camp Fire slogan is "Give Service." Its watchword is "Wohelo," formed from the first two letters of the words "work," "help," and "love." The tasks which the girls perform to win their ranks are classified under six crafts, namely: home, health, hand, nature, camp, business and citizenship. Each craft has a symbolic color, and for each honor the Camp Fire Girl is awarded an honor bead having the color of the craft under which the honor appears.

Three ranks open to the Camp Fire Girls are entitled, "Wood-gatherer," "Firemaker," and "Torch Bearer." It takes a long time, real desire and faithful effort to *learn* and to *be* the things required of the Torch Bearer, and to be able to say, when she receives the symbol of the rank:

"That light which has been given to me, I desire to pass undimmed to others."

Each of the above named organizations fits into the program of a local church school and recognizes the importance of religion in the character development of the boy and the girl. They sound a distinct spiritual note but each religious group must provide the special training which it desires its own boys and girls to receive.

By affording wider contacts of national and international fellowship Scouting and Camp Fire become a uniting influence in a divided world. They travel arm in arm with every church which believes in God, and through individual and group service they become a strong arm of the Church in fulfilling its commission to establish the Kingdom of God among all peoples of the earth. Scouting and Camp Fire need the Church and the atmosphere which the Church and the Church school alone can provide. The Scout and Camp Fire programs, also enrich the Church programs in the recreational and expressional life of boys and girls.



PLAYING ON THE CHURCH LAWN TO MAKE HEALTHY BODIES

What One Church Is Doing

BY REV. ARTHUR HENRY LIMOUZE, CLEVELAND, OHIO

Minister of the Glenville Presbyterian Church

IN a community on the outskirts of Cleveland where twenty-five years ago a handful of people picked their way over dirt streets by the light of barn lanterns to the church services, today we find the bustling traffic of one of the busiest sections of Cleveland. Farm lands have been cut up into building lots and banks, stores, theaters, offices and other structures of a well defined community life tell the story of the change that has come over Glenville, once famous for its race track.

With the changed conditions such as are experienced in so many cities where residential districts have given way to business, there has come a new and different type of population. This newer type is predominantly Jewish, mainly of Russian and Central European stock. One of the grade schools in our parish, which cares for 1,064 children, reports one third of that number to be Jewish, while a quarter of a mile south of the Church is a population which is practically all Jewish. In this area within the past five years, synagogues have arisen as if by magic, while one of the finest and best equipped Jewish centers in America, costing a million dollars, with swimming pool, gymnasium, restaurant, ball room, and a synagogue seating 2,500 people, has recently been erected. Today, in this neighborhood, there are Kosher chicken venders, odds and ends shops, and all the other evidences of a Jewish community of 25,000 people where once Protestant leaders looked for strong churches.

The Glenville Presbyterian Church is working out a program with definite objectives. Realizing the fact that churches die in

changing communities because they are unready to face the new conditions, the church's leaders are trying to foster a sense of community responsibility by attempting new approaches, especially through the children. An expanding program of contacts with the homes of the community has been put into operation for the purpose of making its opportunities indispensable to the children and their parents. The approach of the church to its community task is based upon the conviction of the need of the whole neighborhood of the Gospel of Christ, and the response which comes from people when that Gospel is lived out by those who believe in its message.

The church has the usual societies which are adjuncts to the public service of worship and the Bible school, such as young people's organizations, and women's and men's groups in missionary and church interests. It has also graded and grouped the children of the congregation and community into small organizations which meet during the week and in this way is endeavoring to bind the homes from which they come more closely to Christ and His Church.

The groups range in age from four or five years to sixteen or seventeen, and are led by volunteers working under the leadership of a well trained, full time director. The special expenses are met by the children's dues or offerings, each class and club being self-supporting. The only cost met by the church is for the director's salary, and the maintenance of the building. The effort has been not only to develop the groups, but also to cultivate a leadership for them within the church. Among the volunteer leaders are several high school and college students who a few years ago were members of younger groups in the church. It is significant that a few of the older boys and girls have, as a result of this experience, been discussing their life work in the light of the missionary enterprise.

The activities of the children center in a few definite interests: missions, Bible instruction, and service are placed in the forefront. There is also the social outlet through which in games, outings, camping trips and other forms of recreation, opportunity in happy self-expression is given to the boys and girls.

The missionary program focuses itself in the two missionaries supported by the church, and is widening to include a third living link. Two of the girls' groups have named themselves after these missionaries, and all cooperate in projects which bind them to the task afield and enlighten them as to the larger world need of the non-Christian peoples. The children take great pleasure in making articles, or purchasing things out of their spending money to be sent to the mission fields. Nothing cheap, trashy, or useless is sent.

The missionary interest is tied up with the spirit of worship, Bible study, and music. From the girls, a Junior Choir has been

organized, to assist in worship in the Bible school. Honors are given for Bible reading, church attendance, and other similar activities. All this is done in a perfectly normal way and into it the children heartily enter.

The social activities revolve about things that children like. As the church has no gymnasium, its Men's Bible Class engaged the high school gymnasium for one night a week and secured a physical director to train the boys from twelve to twenty years of age. Some members of the church place their summer cottages on the lake front at the disposal of small parties for short outings. The Presbyterian Union of Cleveland conducts each year a large camp on Lake Erie fifteen miles from town. Just prior to the Daily Vacation Bible School as many children who wish to go to camp are sent off for ten days with the understanding that on their return they will attend



TRAINING THE CHARACTER AND SKILL IN THE HAMMER AND SAW CLUB

the Daily Vacation Bible School for four weeks. Representative young people, whom we hope to develop into leaders, are also sent to one of the Summer Institutes, the church paying half, or all of the expenses.

It is a happy work in which the church finds pleasure. At the last annual meeting of the congregation, each class and club was represented by its officers, one of whom made the report of his class or group work for the year. The children were made to feel their oneness with the larger organizations of the church, and at the same time the church people saw what the future can be if we care for the present. Thus, in a quiet way, children and homes are being brought under the influence of Christ. This program works in a church that is just like hundreds of others in America. It is not spectacular, and doubtless is deficient in many things which others may feel important. It is an honest and fruitful effort, in the name of Him, on Whose great heart rest the needs of the boys and girls of the world, to do something for "the least of these."

Why Burns Gave Up Business*

Team Work for the Rural Community

BY COE HAYNE, NEW YORK

Author of "Race Grit," "For a New America," etc.

THAT Burns should give up a good business connection and calmly choose a pastorate on what the Home Mission Board of his denomination considered the toughest field in Pennsylvania rather mystified some of his friends. They judged that his young wife and two promising boys deserved somewhat better of him. But he was not long a mystery to the people he came to serve. Everybody understands friendliness in a neighbor and Burns first of all was a good neighbor. If his efforts during the first few weeks in the little town which for the purposes of this record will be called Middle Grove, resulted in any permanent good, the fact that he convinced a fair majority of his church members that he was glad to live in their town should be registered as not among the least desirable accomplishments.

The Middle Grove people were of average intelligence at least. While they were unconscious of some of the disadvantages under which they were living, they knew that as a community Middle Grove was not meeting certain needs. The constant desertion of the place by their young people told them so.

Burns was sincere. He loved the community for what he hoped, by the grace of God, it might become. He loved the little, old ramshackle of a church building because it had been a place of worship for people who, during the past generation or two, had found God there and whose lives had been a blessing to the town. That the building had ceased to meet community needs did not cause him to condemn it. On the other hand his reverence for the ancient building as the house of God brought to its pews some people who had not entered the church door for many years. But this is not to say that he was at all satisfied with the equipment for the upbuilding of the Kingdom in Middle Grove.

Burns came upon the field with no rash notion of transforming the community at once. But he possessed what Professor Edwin L. Earp calls the "engineering skill to keep folks at work without friction." He had the sense to find out first of all what were the needs of the community. The result of a scientific survey was presented in a pleasing way to the people. He made a chart of his parish and in graphic style showed how and why the church could

*Reprinted by permission from Mr. Hayne's new book, "For A New America," published by the Council of Women for Home Missions and the Missionary Education Movement, copyrighted 1923.

and should function in its relation to other saving agencies in the community. He had the ability to wait as well as to work.

While Burns could be read like an open book by his parishioners and neighbors he began after a time to talk in a way that puzzled many. What did he mean when he said that the church must relate itself to every legitimate community activity—including the planting of corn and potatoes—or the community itself would die of old age? What could the church do besides support a pastor whose duty it should be to guide folks to heaven?

"We should so organize our work as to render a wholesome service to the entire community," he said in substance.

Generalities were not a part of this young workman's mental and spiritual operating plant. He soon called his people together to consider a means of supplying wholesome recreation for the young people who were seeking unwholesome social enjoyment elsewhere. When he made a plea for a community hall scarcely a person could look ahead that far; nevertheless the women were ready to back him in the project. They had eighty dollars in hand, accumulated as a result of chicken-pie suppers and bazaars. Somebody made a motion that a building committee be appointed; the motion was carried by the women. Then a brother thought he saw a way to shelve the whole proposition.

"Seeing that the pastor is the person most interested in this subject I move that he be a committee of one to carry it out."

Burns did not dodge. On the other hand, he considered that a fine start had been made. The following morning a farmer was driving past the church lot on his way to the county seat with produce when he saw his pastor with pick and shovel digging a trench.

"What are you up to, might I ask?"

"Excavating for our community hall," replied Burns.

"I don't quite understand."

"This is the committee our people selected and it has commenced to function."

As the farmer drove on he indulged in a bit of constructive thinking as a church member. That real enlightenment was granted him from some source was evidenced by the rapidity with which he drove back to his barn and threw a scraper and a shovel into his wagon. While this record must remain incomplete as to what was done with the produce, it can be stated with authority that the entire day, in addition to several subsequent days, was spent by this farmer with his pastor on the site of the proposed community hall. Others came to the lot and fell to with an enthusiasm which furnished one more proof that the desire to express genuine love for one's community is contagious. There ensued no lack of labor, lumber or cash to bring this first building project to a successful conclusion.

There were three other communities included in Burns's parish and one after another put up a building to house the social activities of young and old.

The road to the county seat, over which the Middle Grove farmer was about to take a load of produce the morning he discovered his pastor in overalls, was a poor one. During certain seasons it constituted a serious barrier to community progress; it prevented the ready transportation of crops to city markets; it isolated Middle Grove as a rural trade center; it kept people home from church. For people to ignore a poor stretch of road is both uneconomic and unChristian. Therefore Burns attacked the road evil as he would any other public nuisance. The organization of a Road Improvement Association was the first step; when four fifths of the farmers in the parish joined the association, a united appeal was presented to the court to enforce its own ruling concerning this same piece of swamp road. The court told the road supervisors that delay would no longer be tolerated. The road was macadamized.

Burns, it has been intimated, found a community that was underestimating its own possibilities and living far below its privileges *without knowing it*. As a minister he considered it his duty to make some of these privileges his own. He did not disregard the saving agencies outside of the Church designed to help him and his neighbors. Some of the folks were not opening the doors to the representatives of these agencies. There was the Farm Bureau for example. The agent had been having a hard go of it in the promotion of better farming methods. The preacher struck hands with the agriculturist. Quietly the man of the pulpit began work with the hoe and within two years was known as the champion corn raiser of the county. He plotted his own garden and demonstrated the value of the application of nitrates, potash or lime to poor soil and the practicability of seed tests. This took but a little more time than the raising of corn of a less regal grade would have done. In the meantime the agent of the Farm Bureau found open doors that formerly had been closed.

Team work for the community became a recognized slogan in Middle Grove. That it became an inter-community ideal is the opinion of people in the county who know anything about the entertainments held in the four community halls built under Burns's supervision. The young people at each place prepared one program which they gave four times; thus there were held during one winter sixteen entertainments—four in each community. In addition to the "home crowds" there were visiting parties to increase the audiences. Accordingly the social life of a large country area was raised to a higher level. Acquaintanceships were widened under wholesome influences. The somewhat boisterous public affairs, promoted for commercial reasons only, which had been patronized by the young

people because they had no other place to go, gradually lost for them their attraction. In the course of a few months these same young people were rallying about the young minister when he inaugurated his training classes for religious workers. They offered themselves for baptism and membership in the church. They became the Sunday-school teachers and leaders of groups for Christian service of various kinds. They are to be found there today carrying on in His Name.

The reconstruction of church life in the open country will continue or the virility of American life in many urban as well as country communities increasingly will be impaired during the generations immediately ahead of us. Declared Hon. Gifford Pinchot at the first conference held by the Commission on Church and Country Life: "The permanent strength of any civilization is best measured by the soundness of life on the land. It was the failure of agriculture far more than the decadence of the cities that sapped the power of ancient Rome. The farmer feeds and clothes us all. From the country comes the strong new blood which renews the vigor of the towns. The tenacious spiritual ideals of the open country constitute our most resisting barrier against the growing laxity and luxury of our social organization. It is the country church rather than the city church which is in fact our best defense against the advance of the evils of our time."

Burns believes that the Church, under gracious and determined leadership, may rank as the most attractive force in any community. There is a growing company of young men and women in America who, like Burns, are facing the rural problem without seeking an alibi for themselves. If country life is not what it should be they are determined to cease blaming their progenitors for the situation. On the other hand, by no false optimism are they blinding themselves to the actual difficulties connected with rural church work. If the country places are among the lost home fields then they will be reclaimed when as definite life enlistments are made for the rural work in America as are made for the foreign work. The same type of Christian manhood and womanhood, the same devotion, the same courage are required for the one field as for the other.

BUILDING FOR ETERNITY

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on those tablets something which brightens all eternity."—*Daniel Webster.*

Overcoming Spiritual Illiteracy in America

Some Results of the Week-Day Church School Movement

BY REV. WALTER ALBION SQUIRES, B.D., PHILADELPHIA, PA.

Director of Week-Day Religious Instruction, Presbyterian Board of Publication and Sabbath School Work

THE growth of the Week-Day Church School Movement is a striking religious phenomenon. It began less than a decade ago and its growth has been largely within the past three years. In 1920 there were less than fifty schools; in 1923 there are approximately one thousand schools with nearly a hundred thousand pupils enrolled. Since some of these schools have been carried on for nearly ten years, it seems timely to attempt to discover what the week-day church school movement has thus far revealed.

1. *The movement has revealed a growing appreciation of the importance of religious education and a consequent discontent with the ordinary educational program of the Church.* A flood of inquiries is pouring in to every denominational agency having charge of religious education. These inquiries come from all parts of the United States, from Canada, and from foreign mission fields, showing that there is an awakening interest in religious education which is not only nation-wide, but world-wide. It would seem that churches everywhere are awakening to the fact that their greatest opportunity for service is offered by the child life of their constituencies and that the approach to child life must be the educational approach. Many churches have taken to heart the alarming statement that our religious educational agencies are not reaching half of the children of America and are holding less than half of those they reach for a long enough period to bring them into lasting fellowship with any religious organization.

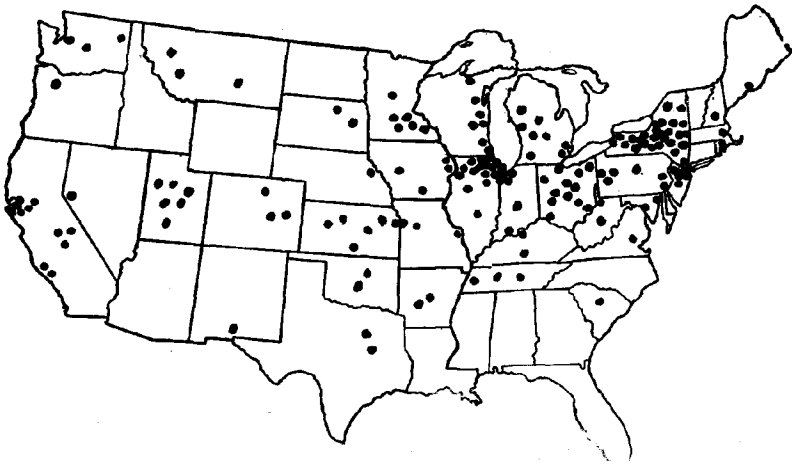
Of course there are church members and sometimes whole congregations on whose ears statistics like these fall without apparent result. There are churches characterized by prophetic vision and progressive methods and there are churches of a wholly static type. The former must lead in a movement like the one we are considering. The others will ultimately follow when the movement has demonstrated its worth and its efficiency and is passing over into the realm of methods deemed traditional.

Church people sometimes appear to be less interested in the week-day church school movement than are other people whose connection with the Church is uncertain or non-existent. The movement for week-day religious instruction began with public school people and they have been, almost without exception, its hearty supporters. Judges of juvenile courts have seen the tide of adolescent crime and

juvenile delinquency rising higher and higher and they have said that the underlying cause is spiritual illiteracy. Business men have felt the ground-swell of social upheavals in other lands and have turned preacher-prophets, proclaiming that unless our American children and youth are grounded in the principles of righteousness our civilization will crumble into ruin at no distant day.

2. *The movement has shown that it is practical.* Week-day church schools have been organized in nearly all the great cities of America. They have demonstrated that they can live in the city slum and in the great church of the fashionable suburb. Week-day church schools have flourished in the smaller cities and towns and in the country villages and have been organized in the open country. In

COMMUNITIES WHERE WEEK-DAY RELIGIOUS INSTRUCTION HAS BEEN ORGANIZED



one township of Michigan where three Sunday-schools were reaching only about fifty children with a low average attendance, week-day church schools were organized and soon enrolled more than a hundred children with an average attendance up to public school standards. Communities that have been unable to keep up a Sunday-school for more than a few months in summer, if at all, are now able to maintain a week-day church school throughout the public school year and to enroll practically all the children.

The movement has a way of reaching the spiritually neglected children of the nation. Sixty per cent of the children of America are not in Sunday-school, or in any school where religious instruction is given. This army of children growing up in spiritual illiteracy is *twenty millions strong*. The week-day church school has shown its

ability to gain recruits from this menacing army of spiritually neglected children. In some communities of Hammond, Indiana, ninety per cent of the children who came into the week-day church school classes were not attending Sunday-school. Many of them did not know what a Sunday-school was.

It has been shown that the children will attend a week-day class of religious instruction, even when they must give up playtime to do so. In one city a thousand children were enrolled in week-day church school classes, meeting before public school hours in the morning. In most communities where efficient teaching has been provided the problem has not been how to get the children to attend, but how to take care of those who wish to enroll.

It has been demonstrated that week-day religious instruction is financially possible in practically every American community. Of course, week-day church schools cannot be put on the right basis until the people of a community get over the notion that religious education can be given adequate financial support through penny offerings of the children. Part-time paid teachers, good housing and equipment, attractive lesson materials, and adequate supervision for two hours a week of religious instruction can be secured usually at a cost of about five dollars a year for each pupil.

The public schools can cooperate with the week-day church schools by granting public school time for the meetings of the church school classes, and this cooperation is a distinct advantage to the public schools. An efficient church school supplies that element of education which is lacking in the American public school. It helps public school teachers to maintain discipline, and to grapple successfully with those moral problems which are ever an important phase of public school education. The church school courses are, moreover, in themselves possessed of a high cultural value, so that the time given up by the public school for the use of the church school is by no means so much time lost from the educational preparation of the child for life and citizenship.

3. *The movement has developed three types of organization and has demonstrated the particular values of each.* Week-day church school plans vary widely. They may, however, be grouped into three fairly well defined types. There is what has come to be called the Individual Church Type. Under this plan an individual church carries on week-day religious instruction as a part of its regular educational program and without cooperating with any other church. Sometimes all the churches of a community have their own week-day classes for religious instruction, but they unite in an overhead organization which has advisory relationships with the week-day church schools. This overhead organization attends to such matters as securing public school time for the church school classes, advertising, the preparation of teachers, and other like matters. This plan has come

to be called the Denominational Community Type. When the churches of a community create a community council of religious education or similar body and delegate to this council the week-day religious instruction on an interdenominational basis, the plan of organization is called the Interdenominational Type.

Since the Individual Church Plan and the Denominational Community Plan both provide for week-day religious instruction on a denominational basis, the issue is logically between these two types and the Interdenominational Type on the other hand. One of the live questions of the day is concerned with these week-day church school types. Shall week-day religious instruction be placed on an interdenominational basis or on a denominational basis? The Interdenominational Type has the advantage of being in line with a growing spirit of friendliness among denominations and is often urged strongly on these grounds. Moreover, its creation of one course of study and one supervisory organization for a whole community makes for efficiency. It, however, has one or two grave defects which have not as yet been remedied. The pupils of week-day church schools of the Interdenominational Type are apt to go out from these schools without having formed any lasting relationships with any church organization. Under this plan also the week-day religious instruction is not correlated with the Sunday-school instruction and the other educational influences which the children receive in the churches. The two schools, week-day and Sunday-school, often overlap and common goals are lacking.

The Denominational Community Type of week-day church school has the advantages arising from the fact that under this system the week-day religious instruction is a part of the regular educational program of the individual church and can thus be built into a correlated program where all overlappings and consequent lack of efficiency are eliminated. It thus enables an individual church to conduct a church school which is unified as to its program, and is correlated in all of its activities; a church school efficient beyond anything thus far known in America. It has made possible for the individual church the Correlated School of Religious Education in which the work of the Sunday-school, the week-day church school, and the expressional organizations such as Christian Endeavor Societies are merged into one educational agency with a common course of study, a common supervisory and administrative organization, and common goals.

In the opinion of the writer the first responsibility for the religious nurture of the child rests with the home and the individual church with which the child's family is connected. If the individual church can delegate a part of its task to an interdenominational agency of religious education and thus encourage interdenominational friendliness, well and good; provided that the educational needs of the child are as well cared for under interdenominational oversight as

they are under the other arrangement. The spiritual need of the child is the end we must keep constantly in view. Week-day religious instruction ought not to be degraded into an agency for promoting denominationalism, neither ought it to be made into a life preserver for floating interdenominational agencies overwhelmed by financial embarrassments.

4. *The week-day church school has produced valuable religious educational results.* Pupils have gained a grasp of Biblical and spiritual truth comparable to the understanding they usually attain in public school studies. Public school teachers and principals have said that the conduct of pupils has undergone marked improvement as a result of the organization of church school classes cooperating with the public schools. Parents have borne similar testimony concerning better conduct of their children in the home. In some intermediate week-day church school classes every pupil has made a decision for the Christian life and has united with the Church.

5. *The week-day church school movement has brought within sight an all-American system of religious education for all the children and youth of the land.* In nearly a dozen communities every child in the public schools has been enrolled in classes for week-day religious instruction. The movement is fair to all religious bodies. It puts them all on exactly the same basis. It makes possible a public school system for all the children of the nation and an equally extensive and efficient church school system wherein each child attends the class where the kind of religious instruction is given which is in harmony with the wishes of the child's parents. When perfected the week-day church school will make parochial schools unnecessary and will remove the excuse for any complaint concerning "double taxation."

THREE THINGS YOUNG MEN NEED

I pray that your love may abound yet more and more in knowledge and in all judgment.—*Phil. 1: 9.*

The sort of men needed today is well expressed by old Dr. John Brown, of Haddington, who spoke homely Saxon to the students who applied to him for instruction. He would say, "Young gentlemen, ye need three things: ye need learning, grace, and common sense. As for the learning, I'll try to set ye in the way of it, as for grace ye must always pray for it, but if ye have na brought the common sense with ye, ye may go aboot your business!" These three weighty things will be good ballast for a ship, and enable a man to outride many a gale that would otherwise capsize him.—*Henry Dening.*

Results of Religious Work for the Young

BY REV. HERBERT W. GATES, D.D., BOSTON, MASSACHUSETTS

Missionary Secretary of the Congregational Education Society

SOME years ago, in one of our large Western cities, a business man often found it necessary to drive through a section populated largely by people of foreign birth. He did not drive an automobile in those days, but even the steady mare, that shared something of her master's love for children, had to be driven with care to avoid running over the youngsters who thronged the streets. Being both a lover of children and a far-sighted Christian citizen, this man made inquiries into the religious education of these children and found it to be worse than none. The result of his thinking was a mission Sunday-school that later grew into a church, from which young people have gone out to become Christian leaders in scores of communities throughout the Middle West.

This Christian business man believed heartily the words of Phillips Brooks: "He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their life can possibly give again."

Dr. Russell Conwell, in his book "Manhood's Morning," gives a list of 147 names of men distinguished in practically every line of human endeavor—science, invention, music, art, literature, statesmanship, commerce and religion—every one of whom achieved enough to demonstrate his power and ability before the age of twenty-eight and most of them while yet in their teens.

Studies made twenty years ago showed that the great majority of all those who join the Christian Church do so in this period of youth. The first high point in the curve, according to those studies, came at 13 years of age, the next at 17, and the last at 20. From this point the line descends rapidly. More recent studies, made by Professor Athearn, covering 6,194 persons of five denominations and in 43 states, show the median age at which these persons joined the Church to be a little over 14. Note that this is not the average age, but the middle point in the entire series. Nearly one half of all these persons joined the Church at from 9 to 14 years of age.

Seventy-five per cent of all Church members are received into the Church before the age of 21. This justifies Professor Athearn's statement that the chances are three to one against a person joining the Church after 21 years of age.

On the other hand, criminal statistics inform us that a very large majority of the arrests, convictions and commitments to prison occur during this same period of youth.

Here is at once a challenge to the Church and a demonstration of her opportunity. These are the formative years during which fundamental ideas, attitudes and interests are being established. Character is largely settled by the later teens. Even though, through some powerful influence, the trend of life may be altered in mature years, the contrary pull of these earlier habits and modes of thought is seldom if ever eradicated.

All this emphasizes the immense importance of the results of our educational work during childhood and youth. There is ground for serious thought and some concern. More than half of our pupils are dropping out of Sunday-school before later adolescence. While one cannot so accurately measure the results achieved with those who remain, no thoughtful leader can feel satisfied. Few churches would claim that we are turning out anything like a due proportion of aggressive, loyal, resourceful leaders in Christian activity.

There are some signs of a trend for better things which suggest the way out and up. Slowly, but surely, the tide of educational consciousness in the Church is rising. Trained leaders are being called into service, skilled in teaching methods and able to train others. Church buildings, planned and equipped for religious educational purposes are becoming more numerous. It is true, as a writer in *The Ladies' Home Journal* has recently pointed out, that many of our schools use a system of lessons from which the best results cannot be expected, on the other hand, better methods and materials better suited to the needs of the growing child are gaining ground.

Missionary education is making a distinct contribution to this advance. Leaders are recognizing it as an essential factor in a Christian program of religious education and are discovering in the various missionary activities of the Church the finest sort of material for project work. The pupils are gaining more of a world vision, establishing attitudes of respect and sympathy toward other peoples and are being led into a larger share of participation in the activities of their own church and school.

In a New England church where a monthly missionary program, more or less mechanically conducted, was the rule, it was decided to give the young people more responsibility for the preparation of their own programs. A class of high school boys studied the work of one of their mission boards and dramatized its appeal for funds in so interesting a manner as to secure from the school one of the largest missionary offerings it had ever given. Better still, they started new lines of interest. Other classes took up the work and, within a short time, had produced three programs of such merit that they were published by the respective boards whose work they presented and widely used throughout the denomination. More significant still, the members of that class of boys joined the church within a few months. When asked for their reasons they referred to that

missionary program, saying: "That was the first chance we ever had to do something really our own that seemed to count with the church." This had given them a sense of partnership in the enterprise which they now wished to make more complete.

A teacher in another school had been seeking some means of creating real interest on the part of her class of girls. She finally suggested that they make some good booklets, illustrating Bible stories or teachings, to be sent to mission schools at home or abroad. Here was an immediate, practical, and interesting motive for their Bible study. They responded to it at once. One girl produced a booklet on "Jesus as a Healer." The cover bore the title and a picture of Jesus healing the sick. On the first page was a picture and the narrative, in the words of the New Testament, of the day at Capernaum. Then followed a series of pictures, each with its brief descriptive note, illustrating how Jesus heals today. Here were a Red Cross nurse, a mission hospital with doctors and nurses at work, a Boy Scout giving first aid and so on. Think of the value of such an interpretation in the mission school in India!

Another class of high school boys chose as the theme for a service of worship, which they were to lead in their department, the work of the Home Mission Board of their church. They sent for copies of the printed report and other literature, studied these with a thoughtfulness that many an older person might well imitate, and gave a report which held the attention of the department from start to finish. The subject had been divided up among the members of the class, each taking his turn. They told of the organization of the Board, the various types of work carried on, the different races and classes of people served, the value of this service to our nation, and wound up with a definite and clean-cut expression of their conviction that such an organization should have loyal support.

In a number of schools groups of boys and girls are taking as a project their own church budgets including that for missions and benevolence. The immediate purpose in such projects is the preparation of posters, and other pictorial forms of presentation as their share in educational publicity connected with the Every Member Canvass. More than one parent has been taught more about his church by his own youngsters than he ever knew before.

These examples, chosen at random from a variety of schools, are evidence of a new day in religious education. As one superintendent put it: "It has changed the attitude of my school from that of passive non-resistance to that of active interest." It is giving a strong motive for study and real learning. It is making God a real presence and the Christ-like, brotherly life an experience rather than an abstraction. It is leading boys and girls to share in such experience instead of merely hearing someone talk about it. Here lies our great hope for a Christian America.

Education—Religious vs. Christian

BY REV. HAROLD McA. ROBINSON, D.D., PHILADELPHIA, PA.

Secretary of the Presbyterian Board of Publication and Sabbath School Work

ALL sorts of people tell us that if a child does not receive a religious education he will grow up to be a menace to society. If we admit this, does it make any difference whether the child receives a Protestant religious education (evangelical or non-evangelical), a Roman Catholic religious education, or a Jewish religious education (orthodox or reformed)? The form of the question may be open to the criticism of intolerance, since it excludes from consideration other great historic religions and confines itself to types of Judaism and Christianity current in the United States. Thus narrowed, the question admits of two unequivocal answers.

The first unequivocal answer is "No." This answer may arise out of the bewilderment of the man on the street with the religious confusion of the day. His confidence in this or that religion may be shaken while at the same time he retains a vague feeling that religion itself is a good thing. He may be anxious that his children should receive some religious education without at the same time caring what kind it is, so long as it is up-to-date.

Or this answer may arise out of a reasoned conviction that the specific characteristics of Christianity (either Protestant or Roman Catholic), Judaism or any other respectable religion, are negligible. The deeper things, which all respectable religions seem to have in common, or ought to have in common, are the essential things. In the old-fashioned days these deeper things would have been called the truths of natural religion—God, freedom, and the immortality of the soul. In those days a general religious education, which would underlie education in any specific religion such as evangelical Christianity, would include in its curriculum instruction in these fundamental realities.

But today the tendency is to regard such truths as the existence of a God who is both transcendent and immanent, and a soul which is not only a unitary personality but also an immortal one, as not only too deep for assimilation with the new knowledge, but of too little practical value in the midst of pressing social problems. According to the newer view, God is only a name for the great human values which adorn life; religion is a life in the social order, motivated by love; religious education has as its aim the development of persons who can live without friction in a democracy, regarded not as a form of government but as a spirit of life. According to this view, it is better that children should not be taught Protestant or Roman Catholic Christianity, or Judaism, since these historic re-

ligions are held to be overloaded with a metaphysical machinery which obscures the true function of any religion, namely, to take eyes of men down from the hills, and keep them on the solid ground where the jostling throngs go to and fro until they die.

One concrete illustration is all that space will allow. Dr. Charles A. Ellwood, in the April number of *Religious Education*, declares "that the motives to which religious education should primarily appeal...are the love of truth and the love of right or justice... The motive of love of fellowmen, which is the foundation for the passion for redemption, is the motive which above all others should be appealed to in religious education."

"Teacher, which is the great commandment in the law?"

"And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

Obviously, according to Dr. Ellwood's declaration, a child ought not to receive a Roman Catholic religious education, since that Church has always been unenthusiastic, not to say reactionary, about new knowledge. Protestantism is somewhat better, for one of the fundamental principles of Protestantism is freedom of inquiry and encouragement in the search for truth. But for Protestantism, the seat of authority is in the Bible, and Biblical religion is certainly not mere humanism, in which God plays the rôle of a name for the sum of human values. Biblical religion, as Dr. Luther A. Weigle intimates, in the same number of *Religious Education*, is the religion of the divine initiative. It is a religion of redemption by the grace of God in Christ, which is a very different thing from the religion of social redemption by human effort, motivated by a love of truth and a love of our fellowmen. According to this view, a child ought not to receive a Protestant religious education unless the distinctive features of historic Protestantism are eliminated. Orthodox Judaism would be less satisfactory than Protestantism, but liberal Judaism might, perhaps, be more adaptable in general, with certain disadvantages.

Those who hold this view believe that what is really required is a new religion, a syncretistic religion, a religion built up out of the new conceptions and emotionalized by the new democracy. A curriculum might be built up—as in certain interdenominational types of week-day schools for religious education it has been built up—out of Old Testament stories and extra-Biblical material which would be unobjectionable in what it contained, though very objectionable in what it omitted, to old-fashioned Protestants, Roman Catholics, Jews and ethical culturists. Textbooks might be written—as textbooks have been written—which present the new religion of democracy in such a way as to give no offense to anyone except those who still believe in the old views of God and the world. Democracy as the end

and process of religious education might become the guiding star of a new day, suspiciously like the old positivism in its theory, in which all men should love one another without knowing and loving the God and Father of our Lord and Saviour Jesus Christ.

The question with which the article opens admits of another unequivocal answer. It does make a difference whether a child receives a Protestant religious education, a Roman Catholic religious education, or a Jewish religious education. Further, it does make a difference whether a child receives an evangelical Christian education, that is, a New Testament religious education, rather than a non-evangelical Christian education.

It makes a difference, for truth's sake. Love of truth is, indeed, as Dr. Ellwood says, a fundamental motive in right living. Love of truth is the genius of evangelical Christianity. And the truth which evangelical Christians love is the truth about God, as revealed by Him in nature, in the Bible, and most of all in Jesus Christ; and the truth about man, as an individual and in society, as seen in the light of the truth about God as revealed in Jesus Christ.

Dr. Ellwood's "Reconstruction of Religion" among similar attempts from the sociological point of view, recognizes the necessity of redemption, but in Dr. Ellwood's view that redemption is a social redemption and it is brought about by forces resident in human nature. Evangelical Christianity not only brings the person directly into contact with the living and real God, the God and Father of our Lord and Saviour Jesus Christ, but it brings about that communion by squarely facing the problem of sin, with its corruption and guilt, and solving it by the initiative of God in Jesus Christ. The motives of all moral action, whether individual or social, arise out of this living relationship between the soul and God. Moreover, evangelical religion, while it seeks with all its heart for the realization of the Kingdom of God in the present social order, lifts the horizons until another world is clearly descried, so that a Christian is a citizen of two worlds, and lives in this world as a citizen of Heaven.

It is not too much to say that the contributions which evangelical Christianity has made to civilization, to put the question on a ground congenial to modern thought, have arisen out of the immediacy of the relation between persons and their God, known as holy love and acting as holy love in Jesus Christ. The freedom, the high morality, the invincible courage and zest which are characteristics of historic Christianity arise out of the doctrines distinctive of Biblical religion. For a child to be educated in any other kind or degree of religion is for him to miss the richest and purest heritage of the race, that heritage which is associated with civil liberty on the one hand and the freedom of the soul on the other hand.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 844 DREXEL BUILDING, PHILADELPHIA

DO WE KNOW HOW RICH WE ARE?

Fifty years ago the average man or woman who wanted to prepare missionary programs had access to less than a yard of books. Now each year brings new books with pictures of today, supplanting or supplementing the pictures of yesterday.

Yet even now do we know how rich we are? Scores of leaders prepare their programs and their plans for the year's work without adequate knowledge of the new materials which are available. The Educational Secretary of the Missionary Education Movement and other leaders suggest materials which will be most helpful.

NEW MATERIALS FOR MISSIONARY EDUCATION

By FRANKLIN D. COGSWELL

Educational Secretary of the Missionary Education Movement

Home Missions

"Saving America Through Her Girls and Boys"—the theme around which the new study books for 1923-1924 have been written—is one that has never before been presented for study to the Christian people of America by the home mission agencies. For several years the Joint Committee on Home Mission Literature, representing the Home Mission boards through the Council of Women for Home Missions and the Missionary Education Movement, has been considering the need for a study of American child life. The Committee now offers a series of books¹ that present in a challenging manner many problems that are of the deepest significance for the America of tomorrow.

Dr. John H. Finley says in the first

¹ All of the books mentioned in this summary are published at seventy-five cents in cloth binding and fifty cents in paper binding unless otherwise stated. All orders for books should be addressed to the denominational mission boards or publishing agencies.

chapter of "The Debt Eternal," one of the adult study books:

"We have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds.

"So I have called this book 'The Debt Eternal.' It is to help us to feel that responsibility to those who come immediately and even remotely after us, and then to suggest ways in which that responsibility can be met through the home, the school, the church and other institutions and agencies of our Christian civilization."

Dr. Finley has made a unique contribution to the cause of child welfare in the highest and finest sense of that term. In a single volume he has brought together a great amount of material on child life and child needs which has not been hitherto accessible in such convenient form for those who are not students of the technical literature on the subject. But Dr. Finley has done far more than furnish a handy book of study topics; he has interpreted the whole subject from the Christian point of view. In his

treatment of such subjects as the religious backgrounds of American life, Christian influences in the home, and the child and the Church, he has made a contribution to the literature of our day that is not only charming in style but of spiritual power.

Dr. Finley's experience has been one that fits him to be a helpful guide to all students of child life and education. A professor at Princeton, president of the College of the City of New York, then Commissioner of Education of the State of New York—he is known as one of America's great educators. During the World War he served as head of the American Red Cross Commission to Palestine, and his record of that experience—"A Pilgrim in Palestine"—has had a wide reading. He is an elder in the Presbyterian Church, Vice-chairman of the Near East Relief, and Chairman of the Commission on International Justice and Good-Will of the Federal Council of the Churches of Christ in America. As one of the editors of the *New York Times*, Dr. Finley is wielding a large influence in the public life of the nation.

Groups of adults and young people desiring a somewhat shorter and simpler treatment of the same theme will find an admirable book in "The Child and America's Future" by Jay S. Stowell. The same general topics are treated—health, recreation, child labor, public education, religious education, and the assets America has in her child life. The book contains six chapters and is designed to treat in a definite way the particular work of the Home Mission boards in the education and care of children. Mr. Stowell challenges the Church people of America to give heartier support to the many Home Mission enterprises that are responsible for a great variety of service to children, especially in the "marginal" communities. The extent to which the welfare of children in great sections of the country rests upon the Home Mission boards has never been sufficiently recognized by the general Church public.

Mr. Stowell is well prepared to interpret these facts. For many years he has been traveling throughout the country in the interests of the Home Mission work of several denominations and is the author of a number of other volumes—"The Near Side of the Mexican Question," "Home Mission Trails," "J. W. Thinks Black," etc.

The junior book marks a departure from the type of children's Home Mission material heretofore produced. In response to the increasing demand for lesson courses providing a more fully-rounded educational program than that possible through the use of stories alone and also to meet the demand for courses planned for the use of junior groups in Sunday-schools and week-day and vacation schools as well as in mission bands, the Joint Committee on Home Mission Literature has inaugurated with this volume a three year cycle of books for junior leaders to be known as "The Better America Series." The first book bears the title "Better Americans" by Joyce C. Manuel, one of the children's division workers on the staff of the Congregational Education Society and author of "The Junior Citizen." The purpose of the course is to enlist boys and girls in the enterprise of making a better America. The subjects of the twelve lessons are:

Better Americans,
A Land of Plenty,
Thrift,
Education,
Regard for Things Beautiful,
Getting and Using Money,
Justice,
Reverence,
Respect for Law,
Loyalty,
Being True to God,
Who Are Good Americans?

Each lesson contains suggestions for worship, stories, topics for discussion, and lists of sources for other useful materials; in addition there are suitable projects of service involving study, dramatizations, handwork, etc., which run through the course and which relate definitely to the work of the Home Mission boards.

A set of primary picture stories on a related theme is in course of preparation.

There will also be an extra book, general in character, entitled "For a New America," by Coe Hayne. This volume serves as a much needed introduction to the Home Missionary enterprise as a whole for use with students and other young people's groups. It points out the many varied phases of Christian life service that Home Missions offer today. The chapter titles indicate the scope of the treatment:

- I. Country Life Work,
- II. The New Frontier (City work),
- III. The First Americans,
- IV. The Negro in America,
- V. Mexicans North of the Rio Grande,
- VI. Some Spiritual Forces in Industrial Reconstruction.

Each chapter is followed by questions and topics for discussion. Dr. Alfred Williams Anthony has contributed a helpful introduction and Dr. Charles Emerson Burton's practical statement on home mission service, "Life Investment in America," is carried as an appendix.

Foreign Mission Study Books

It has been many years since a thorough study of Japan has been undertaken in the American churches and most of the previous study books on Japan have been long out of print. The new books of this year are, therefore, especially welcome and the interdenominational literature on this theme represents the joint planning of the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement.

"Creative Forces in Japan" by Galen M. Fisher will not only be useful for study and discussion groups of adults but it will take its place in the current literature on Japan for general readers as an authoritative and balanced book on that country. Mr. Fisher's experience has brought him into very close touch with many phases of Japanese life and has given him a wide acquaintance that makes him well equipped to serve as an in-

terpreter of the Japanese to Americans. For twenty years he was Senior Secretary of the International Committee of the Y. M. C. A. in Japan. In that period he served at different times as president of the Federated Missions of Japan, as Secretary of the Japan Continuation Committee, and as editor of the *Japan Evangelist*.

For use in women's program meetings and in classes desiring a book treating especially of the life of girls and women in Japan, Central Committee has published "The Woman and the Leaven in Japan," by Miss Charlotte De Forest, the daughter of one of the distinguished pioneer missionaries of the American Board. Her opportunities for intimate acquaintance with the life and spirit of the people have been unusual and her book shows a deep insight into significant movements and trends of thought among the Japanese. As president of Kobe College she is one of the leaders in Christian education in the Empire—a subject treated with thoroughness in her book. At the same time she gives many interesting pictures of the life of those classes of women in Japan, not touched by the educational work of Christian agencies, and makes a strong appeal for the strengthening of the Christian witness to them.

"Japan on the Upward Trail" by William Axling, published by the Missionary Education Movement, is planned especially for the use of middle and upper teen-age readers. In simple and graphic form it presents the facts regarding the history of the Christian Movement in Japan and its present problems; but its chapters are mainly devoted to a series of sketches of outstanding Japanese Christians and missionaries. Mr. Axling has been, for about twenty years, a missionary of the American Baptist Foreign Mission Society and is in charge of the Misaki Tabernacle in Tokyo, a great institutional church that is outstanding among the Christian agencies that are pioneering in

the extension of the Christian message among the industrial classes in the new Japan.

For leaders of boys and girls of intermediate age there is provided a new course of lessons entitled "Young Japan: A Handbook for Leaders of Intermediate Groups" by Mabel Gardner Kerschner, formerly on the staff of the Department of Religious Education at Teachers College, Columbia University, and well known as a leader of classes in methods of missionary education in summer conferences. The handbook contains stories, suggestions for worship, instruction, dramatization, class or group projects, service activities, etc. It may form the basis of a series of lessons on Japan with a minimum of additional material. It also includes references to other publications for groups that wish to expand the course.

The Missionary Education Movement has also prepared a new series of maps of Japan, one of which, showing the mission stations, appears in the study books and has been enlarged for wall use.¹ There are also outline maps for class use; one for the wall² and one for individual use.³ There is a variety of books, stories, pictures, and handwork for children of junior and primary grade, described elsewhere in this issue.

ENGLISH BOOKS BY JAPANESE

By GEORGE GLEASON

Americans would not be satisfied if teachers and lecturers who are speaking on the subject of America obtained all of their information from books written by people of other lands. Every Mission Study leader who is in charge of a course on Japan should read some of the best books by Japanese authors. Mr. George Gleason, formerly Y. M. C. A. Secretary in Kobe, and now of Los Angeles, California, the author of "What Shall We Think of Japan?" has prepared the following list of books by Japanese authors. They may be had at public libraries, at Mission Board Headquarters, or from the publishers.

With a few exceptions the following are selected from a list of 58 books by Japanese authors mentioned by Dr. S. H. Wainwright

(see "The Christian Movement in Japan, Korea and Formosa," 1922 edition, page 30).

1. *The Japanese Nation.* By Dr. Inazo Nitobe. pp. 348.

Exchange lectures delivered by Dr. Nitobe in the United States. This circumstance accounts for the popular style and treatment characteristic of the book. The land, the people and the life of Japan are discussed with special reference to the relations between Japan and the United States. Dr. Nitobe has contributed in this work to a better understanding between the nations on the opposite shores of the Pacific.

2. *Real Japanese Question.* By K. Kawakami. pp. 269.

American-Japanese Relations. By the same author. pp. 370.

What Japan Thinks. By the same author. pp. 237.

Japan in the World Politics. By the same author. pp. 300.

Mr. Kawakami is a propagandist in the good sense of the word. His writings have had as their aim the clearing away of misunderstandings between Japan and the United States. He has presented to the American readers the viewpoints of Japanese thinkers and he has interpreted the attitude of the Oriental towards the white race as no other Japanese writer has done.

3. *Japan and the California Problem.* By T. Iyenaga and K. Sato.

Prof. Iyenaga, of the University of Chicago, like Mr. Kawakami, has done much to interpret the Japanese point of view with reference to American-Japanese problems. According to Prof. Iyenaga, and we think he is correct, "the question of assimilation is the heart of the California problem."

4. *Press and Politics in Japan.* By K. Kawabe. pp. 190.

The author of this book is a professor in the University of Chicago. What he has to say about the formation of public opinion and the struggle for the freedom of the press in modern Japan is interesting to the foreign reader.

5. *The Voice of the Japanese Democracy.* By Yukio Ozaki, M.P. pp. 108.

1 Price: Paper only, 40 cents.

1 Price, 60 cents. 2 Price, 25 cents. 3 Price, 25 cents per dozen.

Mr. Ozaki was Minister of Justice in the Okuma Cabinet and the introduction to this volume is written by Marquis Okuma. The book is an Essay on Constitutional Loyalty and seeks to show that democratic principles may accord with the monarchical form of government.

6. *Representative Tales of Japan*. Translated by Asataro Miyamori, of the Keio University, and revised by Edward Clarke, of the Tokyo Higher Normal College. Sanseido, Tokyo.

"Little masterpieces" reproduced from present day Japanese writers. The aim of the translator is to include "almost all the authors who have contributed in some way or other to creating and enriching the new literature of the present era." The spirit of literature in modern Europe breathes in these stories by Japanese authors, especially the realism which insists upon "truth to nature."

7. *Namikō*. By Rokwa Tokutomi. pp. 392. Translated by Mr. Shiōya, with introduction by I. Goldberg.

The Japanese title of this popular story is "Hototogisu," a story of war, intrigue and love. The interest to the foreign reader will not be so much in the story itself, however impelling, as in its portrayal of the conflicting forces at work in present-day Japanese society. The oppressive nature of the old family system is shown in conflict with new ideals from the West.

8. *Nichiren, The Buddhist Prophet*. By Prof. Anesaki. pp. 171.
Buddhist Art of Japan. By the same author.

Prof. Anesaki, of the Tokyo Imperial University, is an author in Buddhism. He has written in English on wider subjects than matters relating to Japan. His book on "Nichiren" is a mirror of the life and teachings of one of the most interesting characters in Japanese religious history.

The large volume on the Buddhist art of Japan contains four lectures given at the Museum of Fine Arts in Boston, besides numerous illustrations. The author discusses Buddhist

art in its relation to Buddhist ideals and with special reference to Japan.

9. *Sermons of a Buddhist Abbot*. By Shaku Soyen. Translated by D. T. Suzuki. pp. 227.

These discourses contain expositions of Buddhist doctrines, including an interpretation of the celebrated sutra of forty-two sections. The Abbot spoke at the Parliament of Religions at Chicago.

10. *The Faith of Japan*. By Dr. T. Harada. pp. 119.

Excellent expositions of the historic religions of Japan written by a well known Christian leader.

11. *How I Became a Christian*. By Kanzo Uchimura.

Representative Men of Japan. By the same author. pp. 187. Keiseisha, Tokyo.

The first book here mentioned is widely known. The earnest, though somewhat eccentric faith of the author is described, in its origin, when he was a student at Sapporo, and in its subsequent development.

In the second volume, Mr. Uchimura gives, in his characteristic and interesting style, sketches of some of the men in Japanese history. As a writer, he is incisive and always instructive.

12. *Across the Death-line*. Japan Chronicle Press. Kobe.

A translation of the famous novel by Kagawa Toyohiko, which has sold by the hundred thousand in Japanese. Unique as a picture of the seamy side of life in modernized Japan and the struggle for a higher life persisting in the grimmest surroundings.

13. *Social and Religious Problems of the Orient*. By Anesaki, Masaharu. The Macmillan Co., N. Y. 1923.

Earl Lectures. Fresh and penetrating discussions by an authority on Oriental religious and social conditions.

14. *A Gentleman in Prison*. By Ishii, Tokichi. George H. Doran Co., New York. 1922.

The conversion of a confessed murderer, simply, but movingly told by himself and translated by A. Caroline MacDonald.

FIRST HAND INFORMATION

The year's Home Mission theme should challenge local as well as national groups to gather first-hand information. Federations of churches and missionary societies will be sure of interesting and fruitful meetings in the fall, if they begin now to make their programs. Such a statement as the following, made by a prominent judge of the Juvenile Court and the Court of Domestic Relations, might be sent to a representative of each cooperating group:

"Day after day I am consigning to Roman Catholic institutions children of Protestant parents because there is no door of a Protestant home for children open to them. When will the Protestant Church learn the value of a child as Rome knows it?"

With the statement, send a request that each group make investigations covering the possibilities which face a child who must be placed in some home by the court. There should be careful study of the Juvenile Court; of the possibilities for play and recreation; of the schools; of child labor laws and conditions; and of the child and the Church.

In planning for speakers, introduce some new voices this year. A doctor or a nurse from the children's ward in a hospital; a policeman who knows something about the conditions that should be remedied; a judge of a juvenile court or one of his associates. Rural societies may make a community or a county study. Amazing discoveries have been made by earnest people who have set themselves to the task of studying the problems and possibilities of child life in America.

THIS IS CHILDREN'S YEAR

The Home Mission theme places the child in the midst. "Better Americans" by Joyce C. Manuel, gives the plan for a twelve weeks' course, which admits of adaptation to local groups. The subject for the new Home Mission Primary Picture Stories is "Helping Uncle Sam." Six stories each, with a large picture to be dis-

played as story is told, are included in the set, priced at 50 cents. In addition to their place in the regular study periods or programs, these stories may be told at story hours or in Sunday-school classes, or day schools. There is a wealth of picture material in the two picture sheets, "America at Home" and "Children of the City," priced at 25 cents each.

A year in Japan fills the hearts of the boys and girls with keenest anticipation. Miss Applegarth's Junior book, "The Honorable Japanese Fan" is so full of the most fascinating stories of Japanese life that it will be eagerly read by the children. Two missionaries representing different Boards say that it contains the most remarkable collection of stories of Japan they have ever seen and that the stories are wonderfully true to Japanese life. Miss Applegarth has prepared also the Manual for Leaders.

The Japan Primary Stories Set contains six pictures, 9x14 inches, and a pamphlet with six stories. There are two picture sheets with pictures of "The People of Japan" and "Boys and Girls of Japan." Price 50 cents.

Each sheet is a twelve page folder with descriptive text, so that they may be used as materials of missionary education in scrap-books, posters, charts and other forms of handwork. Among the handwork materials is "Directions for Making a Japanese House." On a sheet of paper is outlined a cut-out of a Japanese house with correct furnishings. Instructions are given for coloring. The pattern furnishes materials for making an interesting project. The price is 25 cents.

"Taro" is a book of primary stories of Japan which is published by the United Council for Missionary Education in Great Britain. It is illustrated in colors and will be a delight to the little folks and to their teachers who are on the lookout for simple stories for the little folks. Price 75 cents.

"Leaves from a Japanese Calendar" is a delightful book for boys and

girls by Emma Gerberding Lippard. The twelve chapters of the book center around the flower calendar of Japan and present the life of Japanese children throughout a year with the festivals and ceremonies of the various months beginning with "Taro Takes His Age, In the Month of the Pine." This book gives Japanese home life as only a woman who has gone in and out of Japanese homes for many years can picture it. Price 50 cents. Published by Literature Headquarters, 844 Drexel Bldg., Philadelphia, Pa.

Dramatizations

The dramatic program for the year promises to be good. "Sunlight and Candlelight" by Helen L. Wilcox has been given by many churches but is of new interest this year. Price 25 cents.

"Alice Through the Postal Card" is one of the best of the many good dramatizations for Juniors written by Anita B. Ferris. Price 15 cents.

"The Way" is a new pageant of Japan by Laura Seherer Copenhaver, and Katharine Seherer Cronk. Price 15 cents.

"America's Unfinished Battles" by Fred Eastman is one of the most elaborate and effective pageants published recently. It requires a cast of from sixty to one hundred and fifty people and urges upon America the importance of not losing her ideals in her pride of achievement. Price 25 cents.

The Department of Missionary Education of the Baptist Board of Education, 275 Fifth Ave., New York City, is publishing a series of Dramatic Missionary Sketches. The first is based upon "Japan," and is prepared by Mrs. Daisy Earle Fish (25 cents). This includes five sketches and one short pageant entitled, "The Winning of Japan." The second series of six sketches, based upon "Saving America Through Her Boys and Girls," and is prepared by Mrs. Daisy Earle Fish (25 cents).

THE WOMAN WHO DIDN'T HEAR

We have read much of "The Woman

Who Saw;" a fitting companion piece would be *The Woman Who Heard*.

It is *The Woman-Who-Didn't-Hear* however, who saved the day for a convention and furnished a good missionary method. The first speaker was a charming little woman with a gentle voice that scarcely threw sound waves to the occupants of pews six feet away. In the rear of the church no one could hear a word the speaker was saying. A deadly listlessness began to settle upon the meeting. Then the *Woman-Who-Didn't-Hear* quietly arose and walked out. In a few moments she returned with a large piece of cardboard in her hand. On the cardboard was printed in clear twelve inch letters the word "LOUDER." She held it up until it caught the speaker's eye. Suddenly she became aware of the fact that she was speaking to people who were not hearing her message. She began to speak to the woman who held the card and her voice filled the church. Thereafter during the three convention days, *The Woman-Who-Didn't-Hear* quietly raised her poster when speakers seemed to be unconscious of the audience in the rear seats. Always she was rewarded by clearer, more forceful tones, easily heard by all. The method was more effective and less embarrassing and explosive than calls of "louder" from various parts of the auditorium.

Announcement and Invitation

Among the topics to be presented in the coming months in the Best Methods Department are:

Effective Missionary Publicity,
Reaching the Unreachable,
To Have and to Circulate Missionary Libraries,

Best Methods from Summer Schools.

Readers of the *REVIEW* are invited to send to the editor methods or suggestions on any of these subjects or on any other subjects, and to suggest other topics they would like to have discussed.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the girls, the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love.
And purity.
God wants the girls.—*Selected.*

HOME MISSION LITERATURE

THEME FOR 1923-1924—"SAVING AMERICA
THROUGH HER GIRLS AND BOYS"

*The Debt Eternal*¹—This detailed study is by Dr. John H. Finley, one of the editors of the *New York Times*. In 1910-11, he was the Harvard University exchange lecturer on the Hyde Foundation at the Sorbonne, and recently, for his distinguished services to the intellectual world, he was crowned by the Académie Française. Before the war he was Commissioner of Education for the State of New York, and was appointed as Special Envoy by the Regents of that state on the Educational Mission to France in 1917. During the war he served on the American Army Educational Committee. Previous books by Dr. Finley, "The French in the Heart of America," "A Pilgrim in Palestine," and others, besides his contributions to American reviews, have placed his conclusions as authoritative in the minds of the reading public.

The theme of the present book, as the author states it, is "The Eternal Debt of Maturity to Childhood and Youth." Our splendid heritage of art, of all literature and especially the Bible, and our own national inheritance, America—the wonder of the land, its wealth, and the spirit of our pioneer ancestry—must be transmitted to all our children "in a language in which all can understand one another." Every child, no matter where he was born, must have "his spiritual inheritance and see America (as Abraham saw the Land of Canaan) as a land of promise but a land in which all shall confess themselves as strangers and pilgrims on this earth, desiring (as Abraham) a better country, that is, an heavenly."

The most important factor in a child's training is his home, but the community may determine the kind of environment which it is possible for the home to have. When everyone realizes that a child may be malnourished, although he seems well; that play, far from being only a pastime, is the real business of childhood; and that there are thousands of children in America who, through poverty or ignorance, are missing the normal rights of children to health and recreation—then the community may fulfill its duties. Obviously, it is the place of the Church to lead in this awakening. "The Debt Eternal" cannot fail to stimulate thought and action.

*The Child and America's Future*¹—For groups desiring a somewhat less intensive survey of the theme, Jay S. Stowell, author of "Home Mission Trails," and other books, has written a practical and readable book, which may also be used as a basis for program meetings. The topics of the last chapter summarize the author's desire—a healthier, more intelligent

America, better provisions for using leisure time, and better religious training for American youth. In all parts of the country, children are in need of the very basis of citizenship, physical care, and in need of definite religious training such as cannot be effected through the three quarter-hour Sunday-school class. Convincing statistics prove that juvenile delinquency decreases where religious instruction by competent teachers is made an adjunct to the public school curriculum. We have the opportunity to keep America a nation of Christian character through her future citizens. Mr. Stowell defines the important place the Church should play in the community life of young people, and states the means to be employed to attain that place.

*Better Americans*² by Joyce Constance Manuel, is the first volume in a three-year cycle to be called "The Better America Series; Junior Home Mission Courses." It is intended for leaders of groups between the ages of nine and eleven, and is a complete twelve weeks' program. The topics include: Thrift, Education, Love of Beauty, Justice, Reverence, and Loyalty. The author says: "The course aims to give training in Christian citizenship, and to give a chance for the group to do some 'good citizenship' work. This is accomplished by representing America as one of the caretakers in God's world, and that it is our 'job' to make America a good caretaker, so that she will be able to hold that position creditably. Then we proceed to find out how this can be done, both finding out what we must do and getting others to help."

The method of study is through games, stories, conversation, and lantern slides. The book is full of concrete suggestions as to how the chil-

dren may put into practice the ideas gained.

*For a New America*¹—As an inspiration to college students and other young people, Coe Hayne, author of "By-Paths to Forgotten Folk," "Race Grit" and other books, in this new volume presents the varied possibilities of the home mission enterprise through stories of young men and women serving in difficult places. The first chapter, that on country life work, relates the experience of a pastor in a small Pennsylvania town. The citizens were deaf to all appeals for progress. In his effort to get a new community hall he found himself appointed a committee of one to begin construction. The next morning with pick and shovel, "the committee commenced to function." His spirit electrified the townsfolk to such a degree that they came to the rescue and completed the building. Other chapters tell of life among the Indians, Negroes and Mexicans north of the Rio Grande and in cosmopolitan centers. The stories have a real appeal through the personality of the characters and the description of the work. Suggestive questions and topics for discussion are placed at the end of each chapter.

*America's Unfinished Battles*³—A general home mission pageant has been prepared by Fred Eastman, author of "Playing Square with Tomorrow," and "Unfinished Business." It shows America hesitating between smug patriotism that clings only to the glories of the past and real patriotism that meets the needs of a new day with progressive ideals of service.

There will be *Suggestions to Leaders of Study Classes*⁴ to accompany "The Debt Eternal." Ralph A. Felton is the author of *Suggestions to Leaders of Study Classes*⁴ using "The Child and America's Future." "Better Americans" and "For a New America" contain in the books themselves the suggestions for study and need no supplement. "Helping Uncle Sam"⁵ is the title of the six new Primary Picture Stories collected and edited by Mrs. H. N. Price. No new picture

NOTE:—All the material mentioned, with the exception of the picture sheets, is published jointly by the Council of Women for Home Missions and the Missionary Education Movement and may be obtained from the Council, Room 1123, 156 Fifth Ave., New York City.

1 Price: Cloth, 75 cents; paper, 50 cents.

3 Price: 25 cents. 4 Price: 15 cents.

2 Price: 60 cents. 5 Price: 50 cents.

sheets have been published as "America at Home"⁷³ and "Children of the City,"⁷⁴ published in previous years by the Missionary Education Movement, are each well adapted to use in connection with the theme of this year.

RUTH T. MELCHER.

BOOKS! BOOKS! BOOKS!

Books! Books! Books!
And we thank Thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach!
For the maze of them,
And the blaze of them,
For the ways they open to us,
And the rays that they shoot through us!

Books! Books! Books!
And we thank Thee, God,
For the light in them;
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throngs of folks they bring to us,
And the songs of hope they sing to us!

Books! Books! Books!
And we thank Thee, God,
For the deep in them;
For the rhythmic swing
And sweep of them;
For the croon in them,
And the boon in them;
For the prayers they pray
And the doubts they slay;
For the *do* in them
And the true in them;
For the blue skies they shew us
And the new stars that they strew us.

—Wm. L. Stidger.

* * *

Prepare us, Lord, for this great work of Thine
By Thine own process; we know not the way
To fit ourselves; we only grope; the day
Is thine; its light a ray from Thee divine,
Illumes the path where Thou wouldst have it shine;
And in Thy light our own poor struggling ray
Gets new encouragement until we say,
With longing hearts, "Thy will be done, not mine."
Then we are ready; then Thou wilt use our powers
To spread Thy Kingdom and build up Thy Cause;
And Thou wilt make our consecrated hours
Our sunniest: nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be.—*Selected.*

RECRUITING THE HOME MISSION FORCE

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions for 1922, William S. Beard, chairman.

There has never been a time in our history when it was so easy to direct the lives of young people in general and the student classes in particular into Christian service as it is today. Not only the students in our colleges and preparatory schools, but also the young people in our churches are ready and waiting, provided someone will furnish them with a program of activity. Concrete evidence of such tendencies is furnished by the experience of one Board. Forty-six appointments were made for temporary Christian service during the summer months. Over two hundred young people offered themselves. The Board in question dared not undertake any campaign for workers because of the fact that numbers way beyond its capacity would have offered themselves. The Boards have only to make known opportunities for service and there will be an abundant response. The question is how long the young people will be of this mind, unless the churches are able to utilize in full measure the resources available.

* * *

Rev. Raymond Calkins, D.D., of Cambridge, Mass., well known for many years as a religious force in student communities and conferences, is preparing a publication in which the Church will be constructively considered in its challenge to college students and young people generally.

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

AN EXAMPLE TO UNBELIEVERS

Why should a Federation of Women's Foreign Missionary Societies be interested in law enforcement in the United States? This is a natural question in view of the fact that the Executive Committee of the Federation passed a resolution in favor of the law enforcing the 18th Amendment and took the initiative in calling together the great organizations of women at a meeting held at 25 Madison Avenue, May 17th, when a National Committee of One Hundred was organized for "Enforcement of law and allegiance to the Constitution."

The women's organizations that have appointed representatives on this Committee are:

General Federation of Woman's Clubs,
National Congress of Mothers and Parent-Teacher Association,
Daughters of the American Revolution,
Young Women's Christian Association,
International Order of King's Daughters,
Federation of Women's Boards of Foreign Missions,
Council of Women for Home Missions.

Others will follow, making a united body of fifteen millions of women.

The Executive Committee will undertake investigation, education, publication of facts, with suggested remedies, and a practical program for states and communities needing direction.

It is of vital interest to our foreign mission societies and their missions on the fields of the world that our own country be not discredited as a nation of law-breakers. What have we to say to a bandit-ridden country of Asia if our own Government breaks down in laws affecting the morals and well-being of 110,000,000 of people with every advantage of education and enlightenment? What impression is made on foreign students who have come to

study our institutions and civilization, when certain legislators, governors and courts attempt to disregard or break down righteous law? Not only must we prevent the former legalized liquor traffic, which has now become a crime, from locating itself in nations like China, but we must prove our sincerity in supporting all law and abolishing evils through regular process of law.

It is not easy for our missionaries to meet the taunts of those who know our shame in some of these matters, for there are no secrets in the world today. What is done in New York and Chicago and San Francisco is known the next morning in Tokyo, Shanghai and Rio Janeiro. The women of California, led by Mrs. Paul Raymond, Kathleen Norris and other loyal Christian women, through their March of Allegiance in San Francisco, helped to turn the tide for enforcement of the Volstead Act in California. We need such demonstrations in other cities of our land, with thorough mastery and presentation of facts, so that all women's organizations in every community may get together for patriotic service. A program and literature will be prepared and sent out through the affiliated organizations in the early fall. Without great expense, we can by voluntary service do what politicians have thus far failed to do, not only for national but for world welfare. We must unite as Christian women to keep our own country above reproach in the eyes of the nations.

The women of the Presbyterian Board of Foreign Missions in the U. S. A. represents 600,000 voters while the Methodist Episcopal Church enrolls 400,000 women. With the other Boards in our Federation, the Council of Women for Home Missions and

the Young Woman's Christian Association, Christian women, if they take their responsibility seriously, can secure righteous law and complete enforcement. A pamphlet will be issued in the early fall giving a program and material for educational work.

SUMMER SCHOOLS AND CONFERENCES OF 1923

MRS. J. HARVEY BORTON, *Chairman*

Nearly every month of the year has at least one Missionary Conference, but not all are affiliated with the Federation. Attendance and interest have steadily grown and we are expecting the 1923 conferences will be the most fruitful ever held.

Increased emphasis upon the securing of subscriptions to the MISSIONARY REVIEW OF THE WORLD at the 1922 conferences resulted in about 400 subscriptions and renewals. (There may have been more which were not reported.) Two hundred and one subscriptions to *Everyland* were reported.

A room was set aside for prayer in some of the conferences, and many problems were solved through united prayer. This prayer fellowship and quickening of community consciousness and responsibility create a desire for such fellowship when the delegates return home. Thus the work of local Federations and Church Secretaries is stimulated.

The following is the list of the affiliated schools for 1923. In addition to these schools there is a large number of denominational missionary conferences which are attended by representatives of different denominations:

1. Baltimore School of Missions, Baltimore, Md., November. Chairman, Mrs. B. A. Hellman, 3017 Baker St., Baltimore, Md.
2. Boulder School of Missions, Boulder, Colo., June 20-27, 1923. Chairman, Mrs. A. A. Reed, 670 Marion Street, Denver, Colorado.
3. Chambersburg School of Missions, Chambersburg, Pa., June 27-July 5, 1923. Chairman, Miss Mary C. Peacock, Torresdale, Pa.
4. Chautauqua School of Missions, Chautauqua, New York, August 26-September 1, 1923. Chairman, Mrs. T.

- E. Adams, 2033 East 88th Street, Cleveland, Ohio.
5. Dallas, Texas, Sept. 23-28, School of Missions. Chairman, Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Texas.
6. Deland, Florida, School of Missions, Deland, Florida, Feb. 4-9, 1923. Chairman, Mrs. J. W. Smock, 320 North Boulevard, Deland, Florida.
7. Dixon, Illinois, School of Missions, Dixon, Illinois, August 6-11, 1923.
8. Greenville, Ill., School of Missions, Greenville, Ill., July 17-21, 1923. Chairman, Mrs. J. D. Bragg, Webster Groves, Mo.
9. Houston, Texas, School of Missions, Houston, Texas, Oct. 1-5. Chairman, Mrs. C. C. Weaver, 6907 Sherman Ave., Houston, Texas.
10. Kerrville School of Missions, Kerrville, Texas, July 31-Aug. 4, 1923. Chairman, Mrs. J. L. Brock, Box 411, Bryan, Texas.
11. Lake Geneva School of Missions, Lake Geneva, Wis., June 25-July 2, 1923. Chairman, Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.
12. Lakeside School of Missions, Lakeside, Ohio, July 22-27, 1923. Chairman, Mrs. F. I. Johnson, 515 Clinton Bldg., Columbus, Ohio.
13. Los Angeles School of Missions, Los Angeles, Calif., June 4-9, 1923. Chairman (Prog. Com.), Mrs. A. W. Rider, 612 St. Paul Ave., Los Angeles.
14. Minnesota Summer School of Missions, St. Paul, Minn., June 4-9, 1923. Chairman, Mrs. Elijah Barton, 2811 Second Ave., S., Minneapolis, Minn.
15. Mt. Lake Park School of Missions, Mt. Lake Park, Md., August 1-7, 1923. Chairman, Mrs. May L. Woodruff, Allendale, N. J.
16. Mt. Hermon, Calif., School of Missions, Mt. Hermon, Calif., June 24-30, 1923. Chairman, Mrs. Paul Raymond, Santa Monica Way, San Francisco, Calif.
17. New Orleans School of Missions, New Orleans, La., November, 1923. Chairman, Mrs. W. B. Sommerville, 1718 Palmer Ave., New Orleans, La.
18. Northfield School of Missions, Northfield, Mass., July 13-21, 1923. Chairman, Mrs. W. E. Waters, 126 Claremont Ave., New York.
19. Oklahoma City School of Missions, Oklahoma City, Oklahoma, June 4-9, 1923. Chairman, Mrs. F. H. Fox, 1946 W. Park, Oklahoma City, Okla.
20. St. Petersburg School of Missions, St. Petersburg, Florida, Jan. 28-February 2, 1923. Chairman, Mrs. G. W. Cooper, St. Petersburg, Florida.
21. Winona Lake School of Missions, Winona Lake, Indiana, June 18-25, 1923. Chairman, Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.

The Delegate to the Summer School

It matters much whether those who attend our summer schools are practical and effective in their ideas and methods. No one should go to a summer school for her own personal enjoyment and benefit alone. She will not fail to get personal benefit and blessing, but she has no right to hold it as an individual. If she is inarticulate, let her invite some one to accompany her who can translate the experience into action, in her own church, society, branch, association or synod. There are so many helpful classes and suggestions, such a wealth of literature, such uplift from addresses, such a building up through Bible study, all to be taken and shared with those who can be channels of distribution through voice or pen or by means of a children's group, a young woman's class, a half-asleep woman's society, or through one's own personal friends. If you go, take home literature and order more. This is your one opportunity to select from the rich stores of other Boards and supplement your own. We study Japan this year. Let us become specialists in things Japanese in their relation to the Kingdom of God.

Student Bulletin No. 3

The third number of the "News Bulletin" has just been sent out to a thousand of our colleges here in the United States. These little eight-page folders bring to the students the latest news notes from the Union Christian Colleges of the Orient. They are published spring and fall each year. No. 1 showed the needs and urged the Building Fund. No. 2 was called "Foundations," having pictures of buildings in construction and what

our colleges were doing to help. No. 3 is "The Campus World" and all through rings out the challenge, "You have built—will you maintain?" There is a picture of the New Hostel at Madras on the front cover and the new Social and Athletic building at Ginling, built by one of its sisters, Smith College, on the last page. Inside are "Exchanges"—pictures of two of our girls who are teaching there and two of their girls who are preparing here. Over one hundred colleges have adopted a "sister college," giving annually to its support and more are constantly coming into this great sisterhood. The Building Campaign coming to a successful close adds only a greater responsibility; with new equipment and larger dormitory space, more girls are entering and we must maintain. The Bulletin is primarily "Students for Students," but we have much demand for it from the women as well, who want to keep in constant touch with the students of the Orient, and to all who have generously given and learned to know and love comes this challenge, "You have built—will you maintain?"

* * *

The Joint Committee of the Union Christian Colleges of the Orient has made a remarkable financial record. Through careful management, the funds have been invested so promptly that the interest accruing even for a few months has met every dollar of expense. These were slight at most, as so much of the service rendered was voluntary, but the 2% of the fund of \$3,000,000 expended for office, printing, postage and travel during the two years of the campaign is entirely covered by the interest and every cent of every dollar given will go to the Colleges.

Plans for the Coming Bulletins

August.—Some features of Federation Work.

September.—Report of the International Missionary Council, Oxford.

October.—Letters from Students in Oriental Colleges for Women.

NEWS FROM MANY LANDS

NORTH AMERICA

A New Appeal to Students

THE Brethren, or Dunkards as they are often called, are conducting a campaign to enlist large numbers of college students in the cause of religious idealism. The recruits for foreign service represent one class, but students are also recruited for the home field on the basis of practicing the same self-denial as that on the foreign field. The unique feature of the challenge is that students are also invited to pledge their lives as money-makers for the support of the Church, and are asked to promise to live on the same scale as missionaries and to devote their surplus to religious work.—*Christian Century*.

Prayer in a Mine

DAILY prayer services in a coal mine are something unusual, but why should not such services be held in other mines than in those of the Valier Coal Company, near Duquoin, Illinois? There each morning, before the men go to their work, a short prayer service is held at the bottom of the shaft, while the miners stand reverently with uncovered heads. This is a recognition of God, and a looking to Him for protection in their perilous life, that cannot be without its effect. The miners themselves conduct the prayer service, sometimes as many as six of them taking part. Among these miners there is very little rowdiness and other evils generally associated with this class of workers.

Board of National Missions

HOME Mission work of the Presbyterian Church in U. S. A. has now been reorganized under a Board of National Missions, which includes the old Board of Home Missions, the

Women's Board of Home Missions, the Board of Church Extension, the Freedmen's Board, the Missionary Department of their Board of Publication and Sabbath School Work, and their Committee on Evangelization and on Chaplains. The new Board has elected Dr. John A. Marquis its general secretary, and as president Dr. Joseph A. Vance, of Detroit, whose brother, James I. Vance, is chairman of the Executive Committee of the Southern Presbyterians' Board of Foreign Missions. Mrs. Fred S. Bennett, who has been president of the Women's Board of Foreign Missions, is the first vice-president. The Board will not completely organize until September. The present boards will probably continue to function until the end of the calendar year.

Church Union in Cleveland

MEETING on May 7th in joint session, the Cleveland (Ohio) Presbytery and the Congregational Union voted unanimously to carry on their local church extension and missionary work in complete cooperation. The two bodies separately ratified the action of the joint session. The method of cooperation will consist of quarterly joint meetings of the Executive Boards of the two bodies, in which the budgets, church extension proposals, subventions and readjustments of aided churches shall be discussed and acted upon together, subject to ratification by the Boards meeting separately. At the joint meeting it was further unanimously voted to memorialize the National Council and the General Assembly, requesting those national bodies to take immediate steps toward complete organic union, and a committee was appointed to outline a plan of union for the consideration of these two bodies.—*The Congregationalist*.

U. S. Army Chaplains

AT the recent meeting of the Federal Council of Churches, Bishop McDowell and Rev. John T. Axton, chief of chaplains of the United States Army, reported on the significant advance that has been made in the chaplains' service. Probably in no army of the world do so many men voluntarily attend divine worship, the records being better than in the average town or village. The Federal Council recommends that each denomination provide its own chaplains with an allowance of three hundred dollars a year with which to procure the equipment necessary to worship, such as hymn books, communion sets and Bibles. The Presbyterians have recently cooperated with their chaplains in Texas in Evangelistic Meetings. No chaplain is now appointed without the approval of his denominational leaders and of the Federal Council Committee.

Chicago's Methodist Temple

THE Chicago Temple, the new First M. E. Church, the corner-stone of which was laid last November, will be the highest structure in Chicago. Located in the heart of the "Loop," on a site occupied by a Methodist church for eighty-four years, it is to have twenty-one stories, with a tower, the latter to be surmounted by a spire.

The first three or four floors will be devoted to religious purposes. A place of worship, a place of prayer, adequate rooms for the department of religious education, the offices of missionary enterprises and the various activities of a modern Christian church will be found here. The expectation is that it will be in fact a Protestant center, other denominations probably taking space in the office rooms on the upper floors.—*Christian Advocate*.

Church for American Lepers

GROUND has been broken for the new Protestant community church at United States Marine Hospital, at Carville, La. This means that the

Protestant inmates in the government leper asylum at Carville are at last going to have an adequate house of worship, and two thirds of the \$30,000 which the church will probably cost is already in hand. Other friends of lepers are asked to send their gifts to The American Mission to Lepers, 156 Fifth Ave., New York, Fleming H. Revell, Treasurer.

The Catholic lepers at Carville have long had a church building, with a house adjoining for the resident priest, but the Protestants—who far outnumber the Catholics—have had to be content with a very inadequate little wooden building into which they could barely crowd for their regular services. The new building will also provide rooms for Dr. and Mrs. Cousins, and will also contain a suitable room for recreation and entertainments—a vitally important factor in alleviating the monotony of life for the leper. One of the most touching gifts to this new church came some months ago from a group of lepers in the mission asylum at Chiangmai, Siam, who, in the happiness of having their own church, sent a spontaneous freewill offering of \$46 when someone told them the American lepers did not have a suitable church building.—*The Continent*.

Negro Migrations

IN view of the increasing migration of Negroes northward to obtain higher wages and better opportunities, the work of the Committee on Race Relations assumes increasing importance. The Negro population of southern birth in the northern states has increased at the rate of about 10,000 per year, except in 1910 to 1920 when the average increase was over 34,000 per year. Shortage of labor due to restricted immigration points to a greater influx from southern to northern states this year.

Church leaders from eighteen cities in eight northern states met recently to discuss ways in which the problem of housing, employment, social betterment and religious needs may best be met. They recommended:

1. That local church federations, councils and other religious organizations cooperate to form strong interracial committees.

2. That these committees and the Christian churches study the situation in order to promote better understanding between the races.

3. That in each city one or more Negroes be appointed to aid Negro travelers in cooperation with the Traveler's Aid Society and the local churches.

4. That churches encourage movements for improving housing conditions among colored people, including Building and Loan Societies.

5. That the Interracial Committee interview employers, help to solve labor disputes, hold meetings for Negro laborers to increase their efficiency and morale, and discuss the subject with white people in meetings and through the press.

6. That the religious problem be studied and met by providing proper facilities for wholesome recreation, social centers, schools, church worship and young people's activities.

7. That training classes for colored leaders be formed in Y. M. C. A., Y. W. C. A., churches and other Christian centers.

Cooperation in the West

THE Committee on Cooperation in States and Other Areas of the Home Missions Council and the Council of Women for Home Missions joins with local administrators of church work of the different denominations, this summer, in holding conferences for a better understanding of the common problems and the religious needs of the people. These conferences will be as follows: Idaho, June 10th to 19th; Northern California, June 21st to 30th; Wyoming, July 12th to 20th. Secretaries of national home mission boards will accompany bishops, superintendents, secretaries and field men in seeing typical conditions and needs and then in shaping programs for better work and fuller cooperation. These conferences will repeat, it is hoped, the very successful experiences in the state of Montana in 1919, in carrying out what was known as the Every Community Service Endeavor. Briefer conferences of two days each will also be held in Seattle, and Spokane, Washington, and in Portland, Oregon.

Reindeer for Labrador

DR. WILFRED T. GRENFELL is accomplishing great results as the economic deliverer of the Labrador. The success which has attended the experiment of Sheldon Jackson, in introducing 1,280 reindeer into Alaska thirty-two years ago—there being now 200,000 in 100 herds, and the venison bringing a higher price than beef—led Dr. Grenfell to plan a similar scheme for the Labrador. Mr. Frederick R. Lawrence has started a corporation named the American Reindeer Corporation which will begin by importing a thousand reindeer from Lapland, with Lapp herders to instruct the Labrador natives.

LATIN AMERICA

Cuba's Educational Needs

WHEN Protestant missionary work was begun in Cuba, not only did the Church come preaching redemption from sin by means of her ministers in the pulpit, but believing firmly that no nation can be a real factor in the world's progress, morally, financially or otherwise, if the mass of her people are illiterate the Church sought to help Cuba to climb into a position of usefulness by helping solve the great educational problem. The school census gives 750,000 children of school age on the island, while the statistics furnished by the Secretary of Public Instruction in January of this year showed that only 176,000 actually attended classes. Only one high school for each of the six provinces is provided by the government, and no municipality has seriously undertaken to supplement the efforts of the central government to provide high school education. Cities of thirty and forty thousand inhabitants are entirely without facilities for training of this nature, save as given by church schools or private individuals.

Missions in Santo Domingo

PROGRESS has been made during the past year in Protestant evangelistic work in Santo Domingo—a

comparatively neglected field in the West Indies. The growth in these stations is shown in the following table:

Church members,	1921	1922
Santo Domingo	0	75
San Pedro	48	82
La Romana	5	52
Total	53	209

Sunday-school pupils

Santo Domingo	125	225
San Pedro	95	135
La Romana	75	100
Total	295	460

Young people in societies

Santo Domingo	0	70
San Pedro	35	56
La Romana	0	45
Total	35	171

Rev. N. H. Huffman, Superintendent of the work, says:

"The pastors report splendid interest everywhere. Santo Domingo offers exceptional opportunities for evangelistic work, if we had the resources to occupy the field..... San Cristobal, a small center near the capital, where no church has yet been organized, is an example of the opportunities awaiting us. Mr. Prat reports 92 in the Sunday-school last Sunday and the hall is crowded at every preaching service."

The hospital work in charge of Dr. Horace R. Taylor, is conducted with a medical staff of one physician, three American nurses, four native student nurses and a native pharmacist, with the assistance of a Dominican dentist. They treated last year 222 patients in the hospital and 7,938 in clinics, besides 1,012 surgical cases and 2,975 dental cases. The total number of all cases treated was 12,080.

Education for Mexico

ACCORDING to a report from Rev. Samuel Guy Inman, quoted in *The Congregationalist*, the Minister of Education in Mexico is planning a determined campaign against illiteracy and ignorance. Among other methods, he is employing missionary

teachers to go from village to village starting day schools and evening schools, where reading and writing are taught. Equally important is the reported use of government printing plants for the publication of ancient and modern classics, to be furnished at low prices to public schools and libraries; an enormous edition of the Bible is to be issued.

New Station in Guatemala

THE Presbyterian missionaries in Quezaltenango opened at Christmas time a new out-station among the Mam Indians, in the little village of San Juan Ostuncalco, where low adobe houses, nestled at the foot of the hills, shelter some eight thousand people. The new workers will be located within nine miles of the mature experience of the Quezaltenango missionaries, medical aid, and supplies. The village is centrally located, with roads in all directions, in the midst of fifty thousand Mam Indians in the northwestern section of the Department of Quezaltenango. A work thoroughly established here will facilitate an advance among the two hundred thousand Mams in the country, all of whom have until now been without a missionary.

The Task in Central America

DR. SAMUEL G. NEIL of the American Baptist Home Mission Society summarizes his opinions gained during a recent visit to El Salvador and Nicaragua: "The task in Central America is not one of polemics: the people are too illiterate; nor to correct differential theology: this involves controversy and opposition; but to convey the truths that Christ gave to mankind. The two words which seem to sum up our campaigns are prayer and Calvary, for there has been a deep spirit of prayer upon our people, and an intense desire to know more of the meaning of Calvary, which our missionaries and native pastors feel is the place of power in the spiritual life.... We need buildings for school purposes,

with accommodations for the training of native pastors and missionaries. We realize the need of greater and more efficient witness to the old, permanent and ever-effective truths of the Gospel. Such training and school buildings would be of inestimable value to our work in the coming years."—*Record of Christian Work*.

Friendliness in Chile

"AN encouraging note," reports a Presbyterian missionary in Chile, "is the friendly attitude of the people in the conservative towns, formerly so hostile to everything Protestant. There was a general interest in the church building in Curico. From its beginning to its completion visitors were frequent and opportunities were presented and improved to explain what the Gospel is to city officials and persons of all grades of society. When it was dedicated the building was filled to overflowing. Two daily papers published favorable accounts of the service and expressed their best wishes for the success of the Evangelical church. All this occurred in the same town where eighteen years ago on the occasion of a visit to Curico the meeting conducted by the missionary was almost broken up by a mob and he returned to the hotel amid a shower of stones and followed by hisses and insults."

EUROPE

Modern Ignorance of Bible

IN many parts of England there are signs of an evangelistic movement that may bear rich fruit. Mission preachers complain with sadness that "their congregations consist of two classes—those who are already members of the Churches and come to be refreshed, and those who are ignorant of the A. B. C. of religion. The congregation will respond to an emotional appeal, but the emotion soon passes as there is no depth of knowledge to sustain it. In the days of Moody audiences knew something of their Bibles but today preachers have to begin at the beginning and tell the

simplest facts of revelation. "This is a terrible indictment," says *Evangelical Christendom*, "of the teaching in our Sunday and day schools, but it may be explained by the difference between now and a generation ago. Today everybody reads all sorts of papers and books with the intention of forgetting their contents. Reading passes the time without adding to knowledge. In the past the Bible was read as a Book that had to be remembered, revered, and used for meditation and application to life."

Lloyd George on Sunday-schools

LOYD GEORGE was the chief speaker at the 120th annual public meeting of the National Sunday School Union at the City Temple, London. The *Watchman-Examiner* quotes the following from his address:

"The Sunday-school is the university of the people. The quality of the knowledge they obtain there is higher and deeper than anything they get elsewhere. For imagination, vision, exaltation of purpose and inspiration there is no national literature in the world like that which is studied in the Sunday-schools. . . . We are groping in the fog at best and I would rather trust the destiny of a people to a nation with its children trained in Sunday-schools than I would to a nation that had not. . . . In the year 1800 the greatest warrior Europe had produced since Julius Caesar fell on the Austrian armies, shattered them, and, for the moment, altered the history of France, Italy and perhaps of Europe. The same year—I am not sure it was not the same month—a little Welsh peasant girl marched over the hills of Merionethshire in quest of a Bible. That started the Bible Society giving new life to the Sunday-school. Napoleon's work will get feebler and fainter. That little story of the Welsh girl will get more powerful, more thrilling, deeper and more permanent in its influence as the centuries go by."

Young Bolsheviks in England

THE "Communist Sunday-schools" now being conducted in England were referred to in the May REVIEW. *Evangelical Christendom* says in a recent issue: "The most fruitful training ground for Bolshevism is its Sunday-schools. Happily Parliament seems to be awakening to this danger, a bill to put down seditious teaching

in Socialist Sunday-schools having been introduced into the House of Commons. There are two classes of Socialist Sunday-schools. One type teach open Bolshevism and the class war. Even life is not sacred in their teachings, and the admitted statements of their leaders include one that 'the best way to enhance education is to pull down the churches, burn the Bible and assassinate the parsons.' If it is true that these schools publish a journal called *Red Dawn*, whose young readers are supplied with articles on such subjects as 'Communism and Free Love,' 'Virgins in Antiquity,' and similar immoral reading, it will be still more clearly realized that the subject of Bolshevism and the Bible affords food for solemn reflection."

Mission Study at Lausanne

A translation into French of "Islam, a Challenge to Faith," by Rev. S. M. Zwemer, D.D., was finally published two weeks before the opening of the Peace Conference in Lausanne last December. The French title is *L'Islam, Son Passe, Son Present, et Son Avenir*. The book was exhibited at once in the book stalls of the city and immediately attracted attention. Before the conference was over, practically the whole edition had been sold out. It was known that even members of the Turkish delegation purchased copies. Providentially, therefore, this book has gone to responsible people in all countries that are concerned with the settlement of peace with Turkey.

Reformed and Presbyterian Conference

ON July 21, 1923, the next continental conference of the world alliance of Reformed Churches holding the Presbyterian system will be opened in Zurich, Switzerland, the town of Zwingli. It was in 1519 that Zwingli began his ministry in Zurich, but not till 1523 did the great council of the city take the important step of arranging a public discussion that

decided the future ecclesiastical constitution of the community, and eventually began the work of church reform in the Alpine republic—only six years after Luther's nailing of his ninety-five theses to the door of the Castle Church in Wittenberg.

The Swiss Federation of Evangelical Churches, which recently joined the Alliance, has its headquarters in Zurich. All the Churches of the Alliance are invited to send delegates, and arrangements are being made for the delegates to travel together from London on Thursday, July 19, so as to attend a reception offered by the Reformed Churches at Basel on July 20 on the way to Zurich.

Moslem Propaganda in Berlin

THE Berlin Islam Association was founded at Wuensdorf in June, 1922, as a station for Islam propaganda, following a series of lectures by Dr. Ahmed Waly on Egyptology and Arabic at the Oriental Seminary. His assistant is Professor Kheiri from Delhi and their first publication is edited with a zeal worthy of something better than misrepresentations of Christianity.

Helping Themselves and Others

THE European Student Relief Work of the World's Student Christian Federation has continuously held to the principle of self-help as far as possible. Word has recently come of the completion in Prague of a new student workshop. In this building will be housed the student cooperative store, a shoe repair shop, a tailor shop, and other self-help activities, all of which give employment to several hundred of the most needy students and which reduce very appreciably the living expenses of the thousands of refugee and native students now gathered in the national capital.

The Czechoslovak Government has been very liberal toward the refugee students who have fled to this country for various reasons. To show their appreciation of this liberality the

Union of Russian Students in Prague recently gave a musical concert in behalf of the children of Prague's unemployed workmen. All proceeds were used to help these children despite the fact that some of the students who gave the concert are themselves living fifty and sixty to the room in all kinds of barracks and dilapidated buildings.

AFRICA

Cure for Sleeping Sickness

DR. SIMON FLEXNER, of the Rockefeller Institute for Medical Research, is quoted in the *New York Times* as stating that a new drug tryparsamide, an arsenic compound, which has been used with considerable success in treating paresis, has also been found to be the best cure for African sleeping sickness, the disease which has done so much to hinder the economic development of Africa. The African sleeping sickness is not similar to the malady of a similar name known in America. It is caused usually by the bite of the tsetse fly, which spreads the trypanosomes, as the irritant germs that cause the disease are called.

Slave Trade Revived

THE traffic in human beings now going on in certain parts of Africa, says the *Continent*, will be brought to the attention of the League of Nations when it meets in September. Abyssinia seems to be the center of the most active slave trade, large numbers of natives being exported to Arabia, where they are held in servitude by wealthy Moslems. Persia and Baluchistan also afford a market for slaves, and many of them eventually find their way to those countries. The French have discovered that monthly shipments of slaves pass through the port of Ladjourah in French Somaliland and farther to the south between the island of Madagascar and the mainland. Great Britain and France, which control the east coast of Africa with the exception of Eritrea (Italian), have been aware of the slave traffic for years and have made

sporadic efforts to stop it. Prior to the war small British naval units were maintained in the Red Sea to search vessels suspected of carrying slaves.

Sherwood Eddy in Egypt

A RECENT visit to Egypt by Dr. and Mrs. Sherwood Eddy has been marked by wide spread interest in the evangelistic meetings that they conducted. The Cairo audiences were composed chiefly of Coptic, Moslem and Protestant students and graduates of schools and colleges to whom tickets had been given and the new Y. M. C. A. auditorium was crowded afternoon and evening. Many signed cards to indicate their desire to join Bible classes. In Assiut also large meetings were held in the ancient Coptic and the modern Protestant churches. The people of Egypt are awake politically and intellectually and intensely desire independence but they are not yet aroused to spiritual realities and have not moral and spiritual leaders capable of guiding the people to God's ideals. To understand and to apply the message of Christ is Egypt's greatest need.

An African Internationale

IN THE coast towns of southwest Africa pamphlets have been scattered about by the Universal Negro Improvement Association. An article signed by Marcus Garvey, pleads for an organization of all the colored peoples throughout the world, which is to be discussed in detail at the meeting of the association in New York in August of 1923. It is feared there that the movement is to be a Colored Internationale, and is but another manifestation of the self-determination principle, which in turn is being felt in mission development, as well as in purely political spheres. This movement will, for the present, have a purely harmful effect upon the native. If the United States Government has no means of influencing this "Africa for Africans" movement, it will soon have free hand in southwest Africa.—*Barmen Missionsblatt*.

A Changed Town

THE Bishop on the Niger, Dr. Lasbrey, recently visited Achi, a town in Southern Nigeria. Of this place he writes: "Three years ago the place was a byword for barbarism, but to-day there is to be found a congregation of three or four hundred worshippers...delivered from the dread of evil spirits, and rejoicing in the blessed hope of everlasting life. It is not through any very wonderful or up-to-date methods that these results have been achieved. The church is a mud building with a mat roof, and the seats and other furniture are all of mud; the evangelist is a young man with just a smattering of training, and the only books he possesses are a Bible and prayer book and one or two school primers."

New Work in Nigeria

THE General Mission Board of the Church of the Brethren sent last December two men, A. D. Helser and H. Stover Kulp, out to Nigeria to investigate the possibility of opening a mission in that territory. They have received very courteous treatment on the part of the English Government as well as the natives, and have made a beginning by establishing themselves at Garkida. There is also a medical man completing his internship this year, who will sail this fall. The two men on the field report that they are preaching Christ to the natives there both by the spoken message, and the demonstration of the hand. Mr. Helser took the Livingstone College medical course, and is able also to bring relief to a great many of the suffering sick.

MOSLEM LANDS

Non-cooperation in Palestine

A MOVEMENT has been started in Palestine by the non-Jewish population, similar to the non-cooperation and self-determination movement in India. It is in protest against the British declaration favoring a national home for Jews in their ancient land.

The recent census gives the Arab or Moslem population as 79%, the Jewish as 11% and the Christian as 9%. The recent elections were boycotted by large numbers because fifteen places in the administrative assembly were given to Jews while only ten places were assigned to Gentiles. Jewish money and British military power are opposed by Moslem and Christian numerical superiority.

The Jews in Palestine are divided into the Orthodox, who are in the minority, and the Nationalistic Hebrews who are usually rationalistic and materialistic but are "wiser in their generation than the children of light." Palestine may yet be the area for non-political, racial and spiritual conflicts.

Harnessing the Jordan

ONE of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests, much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description "flowing with milk and honey." The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there, no doubt, that the first extensive irrigation project will be carried out. The water of the Jordan on its way to the Dead Sea has a descent of more than six hundred feet in the seventy-five miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals look to the creation of an industrial Palestine.—*Zion's Herald*.

Secret ex-Moslem Believers

CONSIDERABLE interest has been aroused by an article in *The Moslem World*, describing the underground Christianity which has come

into being in recent years in Islam and which is actually organized with a supreme head in a certain city. These converts from Mohammedanism have their password and secret meetings, forming a veritable Christian freemasonry scattered throughout the Moslem world. The writer, Mary C. Holmes, when attending one of these meetings at which the communion was being celebrated behind locked doors, was accosted by a rug merchant with, "Of a truth thou art our sister. Thou art the first to understand us. We are *Christian* Christians." She says: "I sat in that meeting scarcely able to credit my senses and witnessed a fervor of devotion rarely seen, an orderly type of worship, hymns, Christian hymns used only by themselves and sung from memory, throbbing with love for the Saviour of men. And women were there, Moslem women addressed as 'sisters' and unveiled. 'Are there others like you?' I queried, incredulous. 'Many,' was the reply. 'And where?' I next asked. 'Everywhere,' was the answer."

Bigotry Breaking Down

REV. JAMES H. NICOL, missionary of the Presbyterian Board at Beirut, Syria, says in a recent letter:

"We have just begun to work in one of the most bigoted districts of Syria. A colporteur, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely. Another striking fact is new in our work in Syria and that is that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have thirty-five or forty per cent of non-Christians. You will readily understand the great influence that will go out into the Moslem communities when these children have been trained for

several years in the missionary schools. It was very interesting last month to see two Moslem girls from the mission school here in Beirut attending a course of lectures to the theological students on Mohammed. They expressed themselves as desiring to find out exactly what the truth was about their prophet."

An Armenian Sunday-school

DR. CLARENCE D. USSHER, one of the missionary heroes of war years, who during the siege of Van was the only physician among 45,000 Armenians, is now in America. He gives this interesting account of Armenian enthusiasm for Sunday-school work:

"The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend Sunday-school each week are so many that they cannot be cared for at the same session. On a recent Sunday there were 587 pupils under fourteen years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places. The church service followed and the young people had literally to be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the régime of that school. The report just came that 130 had committed about ten selected chapters to memory."

British Treaty with Irak

A CABLE dispatch to the *New York Times* in May, shortly before Stanley Baldwin became Prime Minister, quoted his announcement in the House of Commons that a protocol had been signed by which the British treaty with King Feisal of Irak would cease to be effective when that country joined the League of Nations, and, in any event, within four years of the signing of the peace treaty with Turkey. The treaty with Irak, which was signed Oct. 10, 1922, provided for the establishment of an independent

constitutional government in Irak, that country to have a certain measure of advice and assistance from Great Britain.

Importance of Mesopotamia

REV. JOHN VAN ESS, of Busrah, writes that there are many reasons why the Presbyterian and Reformed Churches of America should unite to establish missionary work in Mesopotamia, as stated in the June REVIEW.

1. The Reformed Church in America is already working in Busrah and Bagdad, while Presbyterians are in Syria and Persia.

2. Americans are more heartily welcomed by the people and government than those of other nations.

3. The Church Missionary Society of England has withdrawn and has asked American churches to occupy the field.

This field is of special interest and importance as being the cradle of the human race and at a crossroads of the nations. Bagdad, the capital, has had a great past and should have a great future. This field will have a great influence on the future of the Near East and possibly of the Far East as well. Other important centers are Mosul, a great city; Hillah, the site of ancient Babylon; and Kerbela, a sacred shrine.

The Irak Government has already made a treaty with Great Britain, guaranteeing religious liberty and freedom to open schools and conduct missionary work.

INDIA

An Indian Mission Board

THE increasing responsibility being placed upon the native Church in all the principal mission fields is one of the significant tendencies in the missionary movement today. A new instance of this is found in a report in the *Dnyanodaya* that the nine principal stations of the Marathi Mission of the American Board are transferring to various Indian organizations some portions of their work. The most im-

portant Indianizing action has been the formation of an *Indian Mission Board* of six Indian leaders and only two American missionaries. In time, this Board may take over a very large part of the entire Mission's work. Its duties are to conduct Christian work in its area; administratively to train, appoint and supervise workers, and to secure and administer funds. As its special field it has taken over from the American Mission five considerable areas around Ahmednagar City. In this field there are thirty churches and forty-one schools, with 1,008 pupils. In this effort, the Board employs seventy workers of different grades. Already it conducts some medical work, and desires to do more, and to carry on various lines of social service. To this Board the Mission has transferred all the funds that come from America for the work in those five areas. But, in order at all adequately to carry on its important work, the Board needs to secure in addition at least three thousand rupees from various Indian sources.

More Hope of Lepers

"THE work in the Leper Asylum is most encouraging," wrote Sam Higginbottom in February... Under the good treatment of Dr. Douglas Forman we have two cures; six cases noticeably improved and eighty per cent of all those taking the chaulmoogra oil derivative treatment showing noticeable improvement. We feel that we can really accomplish something in curing the lepers. We have fourteen children ranging in age from eight to fourteen who are afflicted with the disease, but who have so far lost no fingers or toes. They are all undergoing the regular treatment and we have high hopes of saving every one of them." Microscopic tests are now being made to discover whether the lepers are also suffering from any of the various diseases which are so common among the poor of India, and so have not a fair chance to respond to the treatment for leprosy. Several of them have been cured of these other

diseases, and now there is much more hope of their recovering from leprosy as well.

A Veteran's Service

SIXTY-THREE years ago Rev. W. F. Johnson, D.D., and his wife, of the United Presbyterian Church, sailed from Boston to begin their missionary service in India. Dr. Johnson, who is now 82 years of age, has contributed very largely to the literature made accessible to Indian Christians by translation and also by authorship, and in this field, perhaps, he has achieved his greatest success as a missionary. Of this part of his work he says, "My notion is that, counting pulpit, classroom, and press work, the ten most useful years of my life as a missionary were those *between the years of seventy and eighty*. During those ten years the simplified Hindi version of the four gospels was prepared and published, and fifty-three thousand of these have already been put into circulation. During this period, too, I prepared and printed several textbooks in Roman Urdu."

Converted Devil Priests

REV. CHARLES W. POSNETT, of South India, relates this story in *The Missionary Link*: "Cholera had been raging through the village, but every man and woman who could walk had come to watch the drunken devil priest tear the living sacrifice to death with his teeth. Then, dipping his long whip in the warm blood of the dying goat, he danced round in a frenzy, beating the crowd and assuring them that he was driving the cholera goddess away from the village. Meanwhile the little Christian community had gathered at the teacher's house to pray, and continued in prayer the whole night, while the air was rent with the cries and shrieks of the priest and his followers. Suddenly the word came that the chief priest himself, who had made the horrible sacrifice, was down with cholera, and he sent to beg our evangelist to come and save him. He went and the man was saved.

We have now many converted devil priests in our Christian Church witnessing for the Great Healer."

Bible Lessons in Schools

THERE have been various allusions in the REVIEW to the "conscience clause" enacted in several provinces in India to the effect that no pupil shall receive Bible instruction against the wish of his parents. There is special interest, therefore, in the report of the Church Missionary Society that in no school under its care has "any considerable advantage been taken of this rule. In one school of 450 boys the school wrote a letter to the head master stating their appreciation of the Bible lessons. Not one has applied for exemption from religious instruction; in addition, many come on Sunday to a Bible class in the mission bungalow. As members of the schoolboys' League of Prayer, many of the boys promise to pray to God sincerely once a day; the secretary of the League is a Hindu."

CHINA

An Overwhelming Opportunity

THE distressing conditions caused by the floods in Shantung Province have brought the American missionaries in Tsinanfu even closer to the people than they were in the preceding "dry famine" days. One of them writes: "We are embarrassed, even distressed, with the great opportunity that is ours, because of inability to meet it. Our evangelistic force cannot begin to cope with the training of these hundreds of inquirers, there being 500 in one flood section of Chang Ching County alone... Never before have we been able to touch the village headmen. All are now friendly. At a word of invitation they gather for a friendly chat; they listen interestedly to the Gospel preached and take home tracts and Bible portions to read. New schools have been started among these famine inquirers, they paying part of the cost... Repeatedly members of the gentry and government school teachers have been inquirers, not be-

cause they were among those in want and receiving assistance to food, but because they approve of this 'foreign religion' that, unsought and sympathetically and without 'squeeze,' has come to the rescue of their distressed countrymen."

An Inspired Interpreter

AN English missionary who attended some of Sherwood Eddy's meetings in China, pays this striking tribute to the interpreter:

Dr. Eddy was favored with an excellent translator, a Mr. Chu, a Szechwanese. He translated with the greatest facility and speed. Dr. Eddy is a rapid speaker, but the translator was equally rapid. He imitated the Doctor in every way and was so one with him in spirit that the Chinese got the message perfectly. Never have I listened to such excellent translation before. No labored round-about way of expression, but just as terse and incisive as the speaker's. No translator at the great Conference in May could approach Mr. Chu—a very earnest Christian who became interested in the Gospel when studying engineering in England, and later, when he came in touch with General Feng, was baptized. No one was wearied with the meetings: oftentimes translators make it tedious for those who know both languages, but it was a treat to listen to Mr. Chu rendering Dr. Eddy's address.

Another Christian Official

LATE last fall the Commissioner of Police for Chekiang Province, an office which corresponds roughly to our Lieutenant-Governor, became a Christian and was baptized. Later, he was elected to membership on the Board of Directors of the Y. M. C. A. He has made a fine record in politics, having held his present office in spite of changes in governors every few years, since 1911. Because of his strength of character, and long service he is easily the most influential man in the province. Humanly speaking, there was nothing for him

to gain in becoming a Christian. His clear-cut stand means much in Christian circles.

The "Greatest Living Chinese"

THE April REVIEW referred to the voting competition carried on by a newspaper in China to determine the twelve "greatest living Chinese," and the prominence of Christians in the resulting list. A paragraph in *The Life of Faith* gives further details: Sun Yet Sen heads the list, but he has beaten General Feng by only ninety-eight votes. Next comes Dr. Wellington Koo, who has been Chinese Minister in London and at Washington, and is extremely sympathetic to Christianity, although not an acknowledged Christian. He is an alumnus of St. John's University, Shanghai, as is also the next on the list, Dr. C. T. Wang, formerly vice-president of the Senate, who represented China at the Versailles Conference, and is a prominent Y. M. C. A. leader. Another is Dr. Wang Chung-hui, the son of a Chinese pastor of the church in Hong Kong, who for a time was Prime Minister, but is best known for his codification of the laws of China, while Minister of Justice. General Yen, the model governor of Shansi, is an ardent supporter of Christianity. He has been particularly active in tackling the re-growing of opium poppy; he has appointed a large number of Christian officials, and has circulated hundreds of thousands of copies of Christian books and leaflets. Tenth on the list comes Dr. David Z. T. Yui, the senior secretary of the Y. M. C. A. in China.

Prayer Meetings for Officials

SINCE General Feng Yu-hsiang has been in Peking, he has kept up sympathetic relations with the students and graduates of Peking University, recognizing them as a Christianizing force in China. For instance, he has asked Rev. Liu Fang, an alumnus of the university, to conduct a prayer meeting for high officials at his home. It is quite a new sight in China to have automobiles belonging to

such men crowded around the entrance to the humble home of a Christian pastor, and for such a purpose. General Feng also has asked Dr. Liu and Rev. G. L. Davis to organize an evangelistic campaign of five days at his camp at Nan Yuan. Fourteen Peking University students have been asked to take part, eight from the theological school and six from the college.

Church Growth amid Brigandage

WHEN Chinese brigands, comprising some twenty bands of armed men, entered Kweilin, a town in the province of Kwangsi, their first act was to break open the prisons and turn loose nearly 2,000 criminals. The brigands walked the streets fully armed, and behaved as they pleased, practicing a one-sided communism. A missionary of the Church Missionary Society in describing the above incident says that, in spite of all the strain and actual danger, God in His goodness has given a greater advance in the growth of His Kingdom than during any previous year. The congregations in every place have grown in number; the number of children in the schools has increased; the evangelistic services have been better attended; and the Christians themselves have taken a fuller part in the work of preaching the Gospel.

Christian Women Organize

MISS JUNIATA RICKETTS, who has been engaged in evangelistic work since 1901 in the American Presbyterian mission in Hangchow, China, writes: "The most important and strategic event of the year was undoubtedly the organization of our women into a presbyterial society." Some fifty regularly appointed delegates from the city and country fields of both Northern and Southern Presbyterian Missions were present at the first meeting. The society seeks "to get every Christian woman to do four things: First, To read the Bible; many must learn to read. Second; To pray for objects beyond their own immediate interests. Third; To con-

tribute something. Fourth; To work to bring some one else to Christ. Whenever women have thus banded themselves together to pray and work there has been results, so we may hope that in the not too distant future there will be a great forward movement in which the women will have no mean part."

Bible Institute in Hunan

IN CHANGSHA, Hunan Province, the city where "Yale in China" is located, Dr. Frank A. Keller has been at work for several years under the auspices of the Bible Institute of Los Angeles. He now is assisted by Rev. Walter T. Stevens, the son of a China Inland Mission representative. Their work is summarized as follows:

A Bible Institute at Changsha, with 117 enrolled students (eighty-five men and thirty-two women) in 1922.

The autumn Bible School and Conference at Nanyoh (one of China's three sacred mountains). Many remarkable conversions have resulted among the thousands of pilgrims who journey thither every year.

Ten colportage boats (floating Bible Schools), thirteen men on each boat, who devote the mornings to Bible study and the afternoons to distributing gospel literature in native homes.

Mr. Stevens tells in *The King's Business* the story of the conversion, as the result of the efforts of one of their evangelistic bands, of an old Chinese scholar, Mr. Huang, who had been an opium slave for many years, and the subsequent turning to God of several of his relatives.

Dr. Dugald Christie Resigns

AFTER forty years of service in Manchuria, Dr. Dugald Christie, Principal of the Mukden Medical College, has resigned on account of ill-health. The following tribute is made to him by the Foreign Mission Committee of the United Free Church of Scotland:

"The period of Dr. Christie's service was marked by great crises in Chinese history, in all of which crises he found opportunities of service which were signally used by him. Epidemics of cholera and plague, floods and famine, also marked these years, and in all these he rendered eminent service to the

Chinese Government and people. He was the recipient of many decorations from the Chinese Government, as well as from the Japanese and Russian Governments, and after the plague epidemic of 1911 he was made a C.M.G. by His Majesty the King... By the devotion of his genius and many-sided powers to the service of Christ, in the interest of the Chinese, he has left behind him work of the utmost importance, and an imperishable memory in the regard and affections of the Chinese of Mukden."

JAPAN-CHOSEN

Juvenile Courts for Japan

THE opening of 1923 in Japan brought into operation a law passed by the last session of the Diet, establishing a code of law, courts, procedure and other machinery for coping with the problem of child delinquency in Japan. Miss Caroline MacDonald, who has been engaged in Christian work in Japan for the past eighteen years, became particularly interested in the children's problem about seven years ago. It is largely due to her efforts that juvenile courts have been established. In the actual making of the laws Miss MacDonald's advice was often sought and again in the carrying out of the plans which are going to be tried out, her intimate knowledge of social conditions in Japan and her understanding of children and human nature will be of great service to those in charge.

Japanese Bishops

SPECIAL interest attaches to the action taken the last of April by the general synod of the Nippon Sei Kowai, in creating two new dioceses, which are to have Japanese bishops, whose financial support is to be carried by the Japanese. One diocese is to comprise the City of Tokyo and its environs, the other the City of Osaka and its environs—territory of which for sixty years American bishops have been in charge. The property under consideration includes twenty-one American and English churches in Tokio and eight in Osaka. Hospitals and schools are not included in the transfer. *The Living Church* comments on the significance of this step:

"After a century of fully organized Anglican missions in other lands, this is the first instance in which the beginning of a self-sustaining episcopate has been made. There is, indeed, a missionary diocese in India with a native bishop [Azariah] at the head of it, but he and his work are supported by the English mission. There are also suffragan bishops from native races serving under foreign bishops in several missionary lands. But Japan has the honor of being first of all Anglican missionary countries to take so long a step toward national autonomy."

Korean "Topics in Brief"

THE following scattering items throw light from various angles on the missionary work being done in Kwangju, Korea: In the Girls' School, one hundred of the students earn all or part of their expenses through school by lace making. The *Seoul Press*, a daily newspaper conducted by Japanese, prints a Bible verse at the head of the editorial column each day.

In Kwangju recently, sixty-six lepers were baptized in a single day. All were Bible students and passed the required examinations with credit.

One of the missionaries requires that his helpers pass an examination on an assigned book of the Bible each month before he will give them their salary.

A called meeting of the Soonchun Presbytery ordained as a minister, Cho Sung Hak, the man, who as a peddler of medicine, won the first converts in all that section sixteen years ago, before he was baptized. He was also instrumental in building the first church in that section.

One Evangelist's Audience

PREACHING to blind sorcerers and magicians is the special task to which blind Paik Sa Kyum, a former fortune teller, now an evangelist, is devoting his life in Korea. Some years ago Paik was making a great deal of money in his business of deception, but

being converted he gave it up and started out to travel around the country preaching the Gospel, supported only by his faith that he will be fed and lodged by his Master, working through the kindness of the strangers to whom he preaches. This past year he has been preaching mainly to the blind sorcerers whom he knew in his former life, and among some of his recent converts is a distant relative of his, a confirmed drunkard. Paik has already converted enough Koreans to Christianity in the district to make possible a little group of twenty who meet at Yangjinmal each Sunday. His sons are all talented, one of them being a student in Columbia University in America. *The Continent.*

ISLANDS OF THE SEA

Winning Filipino Students

REV. FRANK C. LAUBACK, missionary of the Congregational Church in the Philippines, writes:

"Great things have happened for Christ in Manila during the past few months. We took a survey of the students of Manila to discover their addresses. There are seventy thousand students, or one fourth of the population. We then held evangelistic meetings in the various churches of the city, inviting the students to come, and had several hundred decision cards signed. At the close of this campaign we held a mass meeting and had seven thousand present, packing the largest theater and the largest church in the city of Manila. After this we had ninety-two Bible classes in various parts of the city in a three-months' course. Our only trouble was the lack of good teachers. The profound need of the Philippine Islands is a spiritual and educated Christian leadership. We have student volunteer bands in about eight places and hope to extend them to every province of the Islands. These students volunteer to be either home or foreign missionaries. . . . I have just returned from speaking to the students of several high schools of northern Luzon and I am thrilled and

amazed at the openness and hunger of these men for Christ. I am sure that before this year, 1923, passes you will hear of a great religious awakening among the high school students of the Philippine Islands such as this nation has never before experienced."

A Center of Helpfulness

IN five languages, English, Japanese, Chinese, Korean, and Filipino, there is written over the door of a building in Honolulu the title "House Helpful"—a worthy summing up of the activities being carried on by the Y. W. C. A. in Hawaii along the lines which its International Institutes have made familiar in several cosmopolitan centers. One of the special channels for helpfulness is the desire of the Oriental women to learn English. Though the men came first to Hawaii as contract laborers on plantations, many of them, as their contracts expired moved into the city, and found employment in commercial lines, on the wharves, or in civic improvement. They had acquired a knowledge of the English language. The children in school learned it. English was spoken in the home by the father to his children, and by the children.

GENERAL

The Opium Question

IT IS reported that the United States has decided to send an observer to be present at the next meeting of the Opium Advisory Committee of the League of Nations. This is a very significant step, and shows that America is at last awake to the seriousness of the drug menace which is spreading over the world. Since the closing of the Third International Opium Conference at The Hague in 1914 this Government has but indirectly concerned itself in a movement for which it was so directly responsible. This has resulted in the leadership gradually slipping from us. The opium question is not at base a domestic but an international question, and if it is to be solved it must be approached from this angle.

THE MISSIONARY LIBRARY

CHILD TRAINING BOOKS FOR PARENTS AND TEACHERS

List prepared by MRS. MARY FOSTER BRYNER

A Study of Child Nature. Elizabeth Harrison. \$1.25. The Macmillan Co. New York. 1921.

Child Nature and Child Nurture. Edward P. St. John. 85 cents net. The Pilgrim Press. 1911.

A book for parents' classes, training classes for teachers of young children, and for home study.

The Unfolding Life. A. A. Lamoreaux. \$1.25 net. Fleming H. Revell Co. New York. 1907.

Training of Children in the Christian Home. Luther Allen Weigle. 221 pp. \$1.50. Pilgrim Press. Boston. 1922.

Discovers for all parents and teachers the fundamental problems in the Christian training of children. Written in a simple, interesting way, this is one of the most valuable books picturing the conditions in the home, setting forth the ideals for the training of children, and outlining the steps to be taken to approach these ideals.

The Dawn of Character. E. E. R. Mumford. \$2.00. Longmans Green Co. New York. 1920.

Parenthood and Child Nature. Edna Dean Baker, President of National Kindergarten and Elementary College. \$1.50. The Macmillan Co. 1922.

For expert guidance of the parent or teacher, and for group discussion in a Parent Training Class this summary of the facts of child development during the period from birth to eleven years will be found admirably adapted.

The Parent and the Child. Henry F. Cope, D.D., LL.D. \$1.50 net. Geo. H. Doran Co. New York. 1921.

What Professor Weigle has done for the teacher in his widely used text-

book, "The Pupil and the Teacher," Dr. Cope here does for the parent in this admirable analysis of the problems of child training. Each chapter is followed by questions and a list of books for supplementary reading and reference.

Childhood and Character. Hugh Hartshorne. \$2.00 net. Pilgrim Press. Boston.

Every parent, teacher, or social worker whose interest lies in the religious growth of children will gain new insight from this book.

Mothers' Problems. Harriet Bailey Clark, M.D. 75 cents net. Judson Press. Philadelphia.

This book provides ready help for the physical, mental, and religious care of the child. It is designed for rapid reading by mothers and also as a textbook for mothers' classes in the Sunday-school and for mothers' and parents' associations.

The Girl in Her Teens. Margaret Slattery. \$1.10. Pilgrim Press. Boston.

Brothering the Boy. W. Edward Rafferty, Ph.D. Cloth, \$1.00 net. Judson Press. Philadelphia. 1913.

Out of knowledge and sympathy, Dr. Rafferty interprets the genius of brothering. Equipment of the brother; growing the normal boy; meeting the needs of the other boy; agencies and instruments through which brotherliness finds expression and helps itself to achievement—these are the chief topics of this manual.

The Psychology of Adolescence. Frederick Tracy. \$1.50 net. The Macmillan Co. New York. 1920.

The purpose of this work is to make an all-around survey of the time called "Youth" and set forth the results of a great amount of research recently done in this special field.

Missionary Stories for Little Folks. First Series—Primary. Margaret T. Applegarth. New Edition. Illustrated. \$1.75 net. Geo. H. Doran Co. New York. 1917.

These fifty-two brief stories cover the world of missions both home and foreign. Told in simple language and illustrated with fifty-two drawings and verses.

Missionary Stories for Little Folks. Second Series—Junior. Margaret T. Applegarth. New Edition. Illustrated. \$1.75 net. George H. Doran Co. New York. 1917.

Like its companion volume for Primary children, this book contains fifty-two brief stories of both foreign and home missions worked out on the graded plan. These stories are illustrated in a suggestive and original way.

Next Door Neighbors. Margaret T. Applegarth. Thumbnail sketches from home mission literature. 160 pp. \$1.25. Fleming H. Revell Co. New York. 1922.

A delightful series of stories, written for children, setting forth the many curious and interesting traits which distinguish the little folks of various races and nationalities who rub shoulders in our hospitable, cosmopolitan land. A notable addition to home mission literature.

Work and Play in the Grenfell Mission. H. P. Greeley, M.D., and Floretta E. Greeley. \$1.50 net. Fleming H. Revell Co. New York. 1920.

With Introduction by Dr. Wilfred T. Grenfell. New light on the work of the Grenfell Mission in Labrador.

OTHER RECENT VOLUMES

The Revolt of Youth. By Stanley High. 12mo. 222 pp. The Abingdon Press. New York. 1923.

The Youth Movement of Europe and America furnishes much food for serious thought. It is for the most part due to the failure of older heads to govern wisely. Many forces were let loose by the war that are not yet under control. The Youth Movement is full of idealism, but is untempered by experience. It is impulsive and some of its leaders, whose impulses are mainly animal, bring disgrace upon it.

One great lack is the failure to put God first and to be guided by His revealed will.

This study is informing even though we may not wholly sympathize with the Movement. Mr. High writes on Europe and China; S. G. Inman on Latin America and A. D. Berry on Japan. The way to guard against the dangers is to be informed and to give sympathy for right ideals and guidance in face of dangers.

Father and Son. Philip E. Howard. 12mo. 132 pp. \$1.00. Sunday School Times. Philadelphia. 1923.

A Christian father shares with other fathers these intimate studies based on his own experience, observation and study. They are plain talks about boys and cannot fail to help and stimulate earnest parents. Mr. Howard deals with all sides of boy life in a virile and Christlike way, using many facts and experiences drawn from life. This is one of the books that fathers should read.

Child Garden in India. By Amelia Josephine Burr and Louise Clark. 16mo. 28 pp. Central Committee. West Medford, Mass. 1922.

Very little people who like to look at pictures while they learn easy rhymes with a meaning will enjoy this book that tells of Jesus, children, God's villages, elephants, toys, flowers, monkeys and other interesting persons, animals and things related to picturesque but pagan India.

A Pioneer Doctor and Other Stories from Doctors, Nurses and Others in India, China and Africa. Illus. 8vo. 61 pp. Paper. Church Missionary Society, London. 1923.

Missionary doctors and nurses have wonderful experiences and come into contact with all sorts of humanity. Some of these experiences are here gathered, with attractive pen and ink sketches, especially to interest young people. There are also acrostics, buried names, traveling pictures and models to make—verily, a treasure house for children on a rainy day or for a teacher or parent who is looking for ideas for work among children.

Parents and Teachers will find much help in **Teen-Age Tangles**

By MRS. LEORA M. BLANCHARD

Author of "The Intermediate Girl," in the "Best Ways" Booklet Series; and President of the Emmet County, Michigan, Sunday-School Association

A book that deals with the very heart of Sunday-school work. It grapples fearlessly with the real social problem, and the true stories told are from actual experience. Here is a warm-hearted book that will help to make it easier for every worker among Intermediates and Young People.

Order your copy today, \$1.25

AMERICAN SUNDAY-SCHOOL UNION

(The Union Press)

1816 Chestnut Street
Philadelphia, Pa.

NEW BOOKS

- The Great First Work of the Church Missions.** Wilbur B. Stover. 112 pp. Brethren Publishing House, Elgin, Ill. 1922.
- The Apostle Paul and the Modern World.** Francis G. Peabody. 285 pp. \$2.50. The Macmillan Co., New York. 1923.
- Christianity and Economic Problems.** Facts, Principles, Programs. A discussion group textbook. Prepared by Kirby Page and others. 50 cents per copy, cloth. Association Press, New York.
- On the Trail of the Pigmies.** L. J. Vandenberg. 12s 6d. T. Fisher Unwin, Ltd., London. 1922.
- Simon of Cyrene, Dimachæus Splendena.** Thomas Hall Shastid. 446 pp. Geo. Wahr. Ann Arbor, Michigan. 1923.
- The Romance of Pitcairn Island.** W. Y. Fullerton. 112 pp. 2s 6d. Carey Press, London.
- British North Borneo.** Owen Rutter. 404 pp. 21s. Constable & Co., London. 1922.
- America and the World Liquor Problem.** Ernest Hurst Cherrington. 182 pp. American Issue Press, Westerville, Ohio. 1922.
- Education and Chinese Agriculture.** Kenyon L. Butterfield. 62 pp. China Christian Educational Association, Shanghai. 1922. (Concluded on third cover page.)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE CHILDREN'S BIBLE

A translation in simple English of selections from the Old and New Testaments.
Arranged by

Henry A. Sherman and Charles F. Kent

with 30 full-page illustrations in full color and duotone; beautifully bound and printed.

"To invest in this beautiful volume is more than to buy a book; it is to secure a family treasure to be passed on from one child to another."

— *Sunday-School World.*

"The book is splendidly arranged, the type is clear, the illustrations good, and the binding attractive. We are heartily recommending it to our constituency and are urging all of our homes where there are children to buy this book." — MABEL L. BAILEY, *Supt. of Children's Division, Wisconsin Sunday-School Association.*

"This is as fine a book as could be made for its purpose, both as to content and make-up. It contains every important feature that the child should know for his founding in the principles of religious instruction."

— *Northwestern Christian Advocate.*

At All Bookstores, \$3.50

CHARLES SCRIBNER'S SONS

597-599 Fifth Avenue

New York

Home Mission Stories by Miss Applegarth

The book for use of workers among children during the great Home Mission campaign for the American Boy and Girl this coming year. Miss Applegarth's genius for telling Missionary stories is shown at its best in these vivid tales of children from other lands who have made their home in America. The reader's imagination is captivated, the keenest sympathy aroused and just the needed information given in so original a way that the memory is indelibly impressed.

SOME BOYS AND GIRLS IN AMERICA Margaret T. Applegarth

Illustrated, net \$1.50

Other books by Miss Applegarth: "Short Missionary Plays," \$1.00; "More Short Missionary Plays," \$1.00; "India Inklings," \$1.50; "Lamplighters Across the Sea," \$1.25; "Missionary Stories for Little Folks—Primary," \$1.75; "Missionary Stories for Little Folks—Junior," \$1.75.



At Your Religious Book Store
GEORGE H. DORAN COMPANY
244 Madison Avenue New York

HARTFORD

W. Douglas Mackenzie, President

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. The whole field of religious education.
3. The foreign field.

Each School has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

Hartford Seminary Foundation, Hartford, Conn.

Gordon



THEOLOGICAL, Missionary, Religious-Educational College course of 4 years, college degree of Th.B. Graduate School of Theology, 3-year course, degree of B.D.

An embodiment of the highest ideals of evangelical culture and unity.

NATHAN R. WOOD, President
GORDON COLLEGE OF THEOLOGY
AND MISSIONS

Boston, Massachusetts

PERSONAL

DR. SAMUEL M. ZWEMER, the well known missionary to Moslems, was recently elected President of the General Synod of the Reformed Church in America—a position of honor similar to that of Moderator of the General Assembly of the Presbyterian Church. Dr. Zwemer expected to sail for England on June 25th and after attending meetings of the International Missionary Council, planned to visit the Continent and to return to Cairo in September.

DR. AND MRS. R. A. THOMPSON, American Baptist missionaries in Japan since 1888, arrived on the Pacific Coast on April 21st. Dr. Thompson has done some notable pioneer work in Osaka, the Inland Sea, and the Liuchiu Islands, but in recent years has been in Kobe.

* * *

DR. IDA S. SCUDDER, of Vellore, India, sailed on May 12th, returning to her field. Dr. Scudder's addresses, all over the country, during her furlough, were a large factor in the success of the campaign for the Women's Union Colleges.

* * *

DR. ADOLF KELLER is in the United States as a representative of the Central Bureau for Relief of Evangelical Churches in Europe, to bring to the attention of American Protestants, in a concrete and personal way, the results of the survey of European church conditions and needs which has been made under his direction.

* * *

MR. C. A. DANA has resigned on account of his health the position he has so long and so honorably held as Manager of the American (Presbyterian) Mission Press at Beirut, and his place is being taken by Rev. Paul Erdman.

* * *

REV. W. PATON, an English Wesleyan missionary, and the Indian Y. M. C. A. leader, K. T. PAUL, are the two secretaries elected by the National Christian Council of India, an organization similar to the National Council of China.

* * *

DR. AND MRS. SHERWOOD EDDY AND DR. STANLEY JONES began their evangelistic tour of India about January 18th after very encouraging meetings in China and the Philippines. Dr. and Mrs. Eddy left India on March 7th to return to America by way of Europe.

* * *

OBITUARY

DR. JAMES A. MACDONALD, one of the prominent Christian leaders of the Canadian Presbyterian Church, and for thirteen years editor of the *Toronto Globe*, died on May 14th, aged sixty-one.

* * *

REV. ARTHUR H. ALLEN, a devoted supporter of the missionary work of the Reformed Church in America, and synodical secretary of the Presbyterian Church in New York State, died recently after a long illness.

Please mention *THE MISSIONARY REVIEW OF THE WORLD* in writing to advertisers.

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

Edited by SAMUEL M. ZWEMER, Cairo, Egypt

ASSOCIATE EDITORS:

REV. H. U. WEITBRECHT STANTON, Ph.D., London.
 PROF. D. B. MACDONALD, M.A., D.D., Hartford, Conn.
 CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.
 REV. W. G. SHELLABEAR, D.D., Madison, N. J.

REV. W. ST. CLAIR TISDALL, Ph.D., London.
 MR. MARSHALL BROOMHALL, London.
 REV. E. M. WHERRY, D.D., India.
 REV. ARTHUR JEFFREY, M.A., Cairo, Egypt.
 REV. S. RALPH HARLOW, M.A., Smyrna.

This is the only English magazine which gives first-hand contemporary information from the missionary point of view regarding the World of Islam as a whole. During the current year it has contained articles by expert writers on Government and Islam in Africa: The Caliphate Historically Considered: Direct Evangelism in India: The Influence of Islam on African Native Law: Modern Persian and Afghan Thinking: The Peasant Turk: Saint Worship in India: What to Preach to Moslems.

Its Chronicle of Current Events is unique. Book reviews and a survey of periodicals appear in each number.

SUBSCRIPTIONS WILL BE RECEIVED AT ANY OF THE FOLLOWING OFFICES:

THE EVANGELICAL PRESS, Third and Reily Streets, Harrisburg, Pa.
 MISSIONARY REVIEW PUBLISHING COMPANY, 156 Fifth Avenue, New York City.
 MISSIONARY LITERATURE SUPPLY, The Church House, Great Smith Street, Westminster, S.W. 1, London, England.
 NILE MISSION PRESS or C. M. S. BOOKSHOP, Cairo, Egypt.
 CHINA MISSION BOOK COMPANY, Shanghai, China.
 CHRISTIAN LITERATURE SOCIETY OF INDIA, Madras, India.

Price in U. S. A., \$2.00, or 50 cents per copy; in Britain, 8s. per annum, or 2s. per copy

**Send for
Booklet
today!**

Every style of
Bible for sale.



LEARN how to make a safe investment and secure an assured income for life yielding from 4% to 8% according to age.

**No Anxiety.
No Fluctuations.
No Inheritance Taxes.**

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 7



NEW YORK BIBLE SOCIETY

Oldest Bible Society in New York
 5 East 48th Street New York

The Stony Brook School FOR BOYS

A preparatory school where all instruction has a foundation of Christian faith and principles; where the study of the Bible has a commanding place in the curriculum; where the chief aim is to develop Christian character in conjunction with sound academic training.

Prepares for colleges, technical schools, or business. University-trained faculty maintaining the highest academic standard. Outdoor sports including swimming, football, basketball, tennis, track. All athletics carefully supervised.

Only twenty new students can be admitted for 1923-24. Applications for entrance, therefore, will be considered in the order in which they are received. For catalog, address

JOHN F. CARSON, D.D., LL.D., President,
 or **FRANK E. GAEBELEIN, A.M., Principal**
 Box E, Stony Brook, Long Island, N.Y.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

A Book to be Owned and Read by all Christian Forces

A New Book By JOHN R. MOTT

*General Secretary of the International Committee
of Young Men's Christian Associations*

Confronting Young Men with The Living Christ

CLOTH, \$1.50

The heart of Dr. Mott's message, given during the past thirty years to the men and boys of forty nations, is in this series of addresses. In a recent continent-wide tour, speaking before tens of thousands, he made such a profound impression, sounded such a clear note of advance, that calls for publication became insistent.

Eight of these addresses were chosen. They are comprehensive messages—vigorous, far reaching in their spirit of vision, commanding in their call to immediate service. They deal with the central theme of Christian faith, and light up the issues in the present world situation so that no one can escape a realization of his duty.

They point to the need of discovering and training stronger and more numerous leadership of Christian forces, of holding up the Christ of yesterday and today to the coming generation—men, young men, and boys, susceptible to influence now as never again.

These are highly personal messages, striking deep, speaking to the individual soul, stirring fundamental emotions, and offering a program of constructive significance.

At any bookstore or from us

ASSOCIATION PRESS

Publication Dept. Inter. Comm. YMCA

347 Madison Avenue

New York

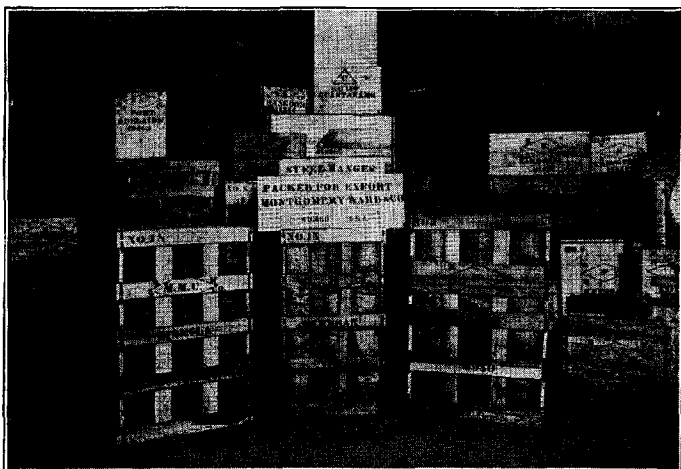


Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Montgomery Ward & Co.

Satisfaction Guaranteed or Your Money Back

Ships Orders to Missionaries all Over the World



At Home and Abroad

We have customers in great numbers in every country of the world, and we render special service to our customers in Foreign fields. The picture above shows actual orders packed and ready to ship to Missionaries. Perhaps some of your friends will receive one of these shipments.

Our Missionary Bureau

Gives particular attention to orders for shipment to Foreign Mission Fields. This Bureau is the outgrowth of the service rendered to the early Missionaries who went out nearly half a century ago, when it was so difficult to get supplies to them. Since that time, Missionaries all over the world have been buying from us because they know that we furnish, and can safely ship practically everything they need — Food, Underwear, Shoes, Dry Goods, Books, Household Articles, Tools, Office Appliances, Hospital Supplies, Pianos and Organs, all standard quality, at money saving prices. We know how to pack for ocean and distant inland transportation. We absolutely guarantee safe delivery.

Forwarding Service

Churches, missionary societies, families and friends of Missionaries, can arrange with us to send any articles, even entire households, to foreign points, whether the goods were purchased from us or not. Saves time, worry, trouble and money. Detailed information will be given gladly. Wherever mails go, Montgomery Ward & Co. has customers — and they are satisfied customers. For further information, address:

Montgomery Ward & Co.

Missionary Bureau

Chicago, Illinois

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR AUGUST, 1923

	Page
FRONTISPIECE A RECENT PORTRAIT OF GENERAL FENG OF CHINA	
EDITORIALS	597
POLITICS AND RELIGION IN ITALY	
RELIGIOUS PROGRESS IN EUROPE	
A WORLD CONFERENCE FOR WORKERS WITH BOYS	
THE IMMIGRANT—ASSET OR LIABILITY FRED H. RINDGE, JR.	603
<i>A study of why Europeans come to America and the influences that determine their relation to American and Christian ideals.</i>	
NEW LIFE IN OLD GREECE CHARLES T. RIGGS	607
<i>A very interesting account of the signs of progress in modern Greece and the breaking down of ancient prejudices.</i>	
THE RELIGIOUS SITUATION IN RUSSIA L. O. HARTMAN	611
<i>The Editor of "Zion's Herald," who has recently visited Russia and attended the All-Russia Church Congress with Bishop Blake, writes of his impressions of religion and the Soviet rulers.</i>	
SHALL WE SEND FEWER MISSIONARIES TO CHINA MILTON T. STAUFFER	620
<i>In view of the recent assumption of leadership on the part of Chinese Christians, the Editor of the centennial volume on the "Christian Occupation of China" discusses the question of the need of additional foreign missionaries.</i>	
WINNING AN ARMY TO CHRIST HWANG CH'ING	627
<i>A remarkable account of the evangelistic work in General Feng's Chinese army which resulted in the baptism of 4,000 Chinese soldiers in Peking.</i>	
THE GROWTH OF RELIGIOUS FREEDOM IN HUNGARY E. D. BEYNON	631
<i>A Hungarian pastor in America gives, from first hand knowledge, the story of progress toward freedom in his native land and the growth of the Church since the war.</i>	
CHRIST'S CAUSE AMONG THE JEWS J. S. CONNING	635
<i>An account of an important meeting in the interests of Jewish evangelization at Princeton in June.</i>	
WOMEN'S WORK IN THE METROPOLIS EDITH H. WHITE	637
<i>The story of one hundred years' achievement of the Woman's Branch of the New York City Mission Society.</i>	
BEST METHODS IN FEDERATED WORK MRS. E. C. CRONK	641
WOMAN'S FOREIGN MISSION BULLETIN	646
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	650
NEWS FROM MANY LANDS	653
THE MISSIONARY LIBRARY	667

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by Missionary Review Publishing Company, Inc. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary
Publication office, 3d & Kelly Sts., Harrisburg, Pa.
25c a copy \$2.50 a year

Wm. J. Chamberlain, Vice-President
Walter McDougall, Treasurer
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

DR. JAMES HENDERSON, for many years Principal of Lovedale Institute, South Africa, who has been spending a few months in the United States, says that the Negro in America is in every way a hundred years ahead of the native of South Africa.

* * *

REV. CLELAND B. MCAFEE, D.D., professor of Systematic Theology in McCormick Seminary, and a member of the Presbyterian Board of Foreign Missions for eighteen years, has been commissioned by the Board to visit India, China, and Japan in the winter of 1924-25 as the first lecturer on the recently established Joseph Cook Foundation.

* * *

DR. WILLIAM BANCROFT HILL, chairman of the Board of Trustees of the American University at Cairo, Dr. Charles R. Watson, President of the American University at Cairo, and Dr. R. S. McClenahan, Dean of the University recently called on King Fuad I of Egypt and discussed with him the friendly relations between Egypt and the United States, with special emphasis on the Christian missionary effort in Egypt and the work of the American University at Cairo.

* * *

THE REV. T. H. DARLOW, M.A., has, after 23 years, resigned as Literary Superintendent of the British and Foreign Bible Society. He has been succeeded by the Rev. E. W. Smith of the Primitive Methodist Church.

* * *

REV. AND MRS. PHINEAS B. KENNEDY, for many years as missionaries of the American Board in Albania, sailed on July 11th to take up their work again as independent missionaries in that neglected field. For financial reasons, the American Board has not been able to continue the work and no other society has, as yet, entered in their place. Contributions to the work may be sent to The Albanian Mission Fund, c/o Guaranty Trust Co., 140 Broadway, New York City. Mr. and Mrs. Kennedy's address will be the American Mission, Korce, Albania.

* * *

DR. PAUL W. HARRISON received the degree of D.Sc. from Hope College in June, in recognition of his services in Arabia and Mesopotamia in the investigation of the cause and cure of disease and his important articles contributed to medical journals.

* * *

REV. E. E. CALVERY, of the Reformed Church Mission in Arabia, completed at Hartford his special studies through two furloughs and the period on the field between as a result of which he received the degree of Ph.D., *magna cum laude*.

* * *

OBITUARY

REV. D. L. SCHULTZ, the labor evangelist of the Baptist Home Mission Society, died at his home in Philadelphia on June 15th.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

The Stony Brook School FOR BOYS

A preparatory school where all instruction has a foundation of Christian faith and principles; where the study of the Bible has a commanding place in the curriculum; where the school atmosphere is genuinely Christian and the chief aim is to develop *Christian character* in conjunction with sound academic training.

Prepares for colleges, technical schools or business. University-trained faculty maintaining the highest academic standard. Outdoor sports including swimming, football, basketball, tennis, track. All athletics carefully supervised.

Only twenty new students can be admitted for 1923-24. Applications for entrance therefore, will be considered in the order in which they are received.

For Catalog, Address

JOHN F. CARSON, D.D., LL.D., *President* or
FRANK E. GAEBLEIN, A.M. *Principal*
Box E Stony Brook, Long Island, N. Y.



MISSIONARY BOOK

FREE

About India. Up-to-date. Articles on Caste, Idolatry, Women of India, Present Christian Results, Unoccupied Districts, etc., etc. Orthodox and non-sectarian. Written by missionaries. "A witness of God's power to save."

Address

PILGRIMS MISSION

605 Union League Building
Los Angeles, Calif.



A RECENT PORTRAIT OF GENERAL FENG YU-SHIANG
 (Photograph loaned by the Board of Foreign Missions of the Methodist Episcopal Church.
 See page 627)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVI

AUGUST, 1923

NUMBER
EIGHT

POLITICS AND RELIGION IN ITALY

THE Fascisti seem to be carrying on the government of Italy with considerable success. Economies have been effected to the amount of several hundred million *lire*, political scandals have been cleared up, Bolshevist propaganda has been firmly dealt with, moral reforms have been enforced, the streets have been freed from many open seductions to vice, public service has been improved and a volunteer militia of 200,000 men has been organized for national defence. Premier Mussolini is apparently endeavoring to make Italy great in reality rather than only in name, to put nobility of national spirit before extension of territory and, as he says, to "transmute the forces of the Italian spirit into forces of life." There is still some signs of struggle between the Church of Rome and the State of Italy, but the Papacy is endeavoring to establish friendly relations with the party in power.

The government has recently decided to introduce religious instruction into public schools but the details have not yet been worked out. Prof. Gentile, commissioner of Public Instruction, desires to "graft the branch of historical studies on the stem of Christianity... The history of religion," he says, "presupposes two necessary factors which have been lacking to Italians: Religious liberty and the conception of the profound, essential value of religion. The Italian mind has oscillated, and still continues to oscillate, between the illiberal conception of Catholicism, which suppresses the individual and, as a consequence, the freedom for any scientific, speculative, or even rational inquiry in the field of dogma—which for the Catholic comprises the whole field of the religious life—and the untrammelled inquiries of philosophy which know of no limiting norm for the inquirer... pitifully small is our preoccupation with religion, and that assuredly is a great loss for our moral life and for our national fibre ... The Idealism of today is under yoke neither to Catholic barriers

nor to rationalist abstractions; it is the first Italian philosophy which sets a high value on religion."

The religious instruction in the schools will be given by the regular staff, not by priests, and it will be historical in character. Gentile has abolished several holidays in connection with festivals of the Church which had been smuggled in to please the Popular (Catholic) Party.

An interesting light is thrown on Mussolini's attitude to the Church says a writer in *A Voice from Italy*, by a book he has written on *John Hus, the Truth-Speaker*. "The great corruption of the Church of Rome in the thirteenth, fourteenth, and following centuries has now been fully attested and brought into clear light by historic documents. No country of Europe can be said to have been immune from the moral scandals occasioned by the lives of ecclesiastics... The invectives of the Italian poets, Dante and Petrarch, are the cries of souls embittered by the spectacle of a degeneration which carried all before it... The ritual part of religion is an element of secondary importance. The priest is, perhaps, a useless intermediary between man and the divinity. The condemnation of the territorial power of the Popes and of the temporal power of the clergy in general could not have been more explicit. But the catholic clergy, five centuries after the preaching of Hus, have not changed their conduct... but what the priests of those days could not tolerate, what the priests of today cannot tolerate either, was the merciless, open, and documented denunciation of their scandals and their shames... the sale of indulgences, the scandalous merchandise carried on with regard to the remission of sins, the traffic in ecclesiastical offices, rekindled the heretical movement. John XXIII proclaimed a crusade against the King of Naples, promising great spiritual advantages to the crusaders. To find the money for this crusade the papal legates were commissioned to sell indulgences... The catholic historian never divests himself of his priestly character, and always is inclined to justify, if not to apologize for, the acts of the Church, even when barbarous... The heretic Hus deserved to be burnt, and the infallible Church of Rome, like the Divine Lamb, is pure from every sin, nor does remorse for offences committed disturb her rest. Happily there is another kind of history which does not lend itself to buttress up sects more or less false and dangerous, and in this history the figure of Hus, the Truth-Speaker, stands out pure and radiant in the divine light of martyrdom."

There are not wanting signs that the power and the claims of the unseen are being felt among large classes of the community. Mussolini's evocation of the name of God, in his opening address to the Chamber, does not stand alone. When the victory was secure the central committee of Italian Republics issued a manifesto which began: "Citizens redeemed by the power of God," and closed with

the prayer that "God would continue to illuminate him (Mussolini) in order that he may be a true interpreter of His law."

Journals which have gone out of their way to declare their anti-evangelical sentiments, now contain articles with affirmations which form part of the evangelical program. One such article, headed "Spiritual Crisis," closed as follows: "Our belief is that Christianity still retains within itself mighty forces, but these can only be liberated by a return to the primitive Christianity."

The *Voice from Italy* reports that some time ago a *referendum* was opened among the University professors, who were asked to state their impressions, from daily contact with the students, of the spirit that informed the cultured youth of Italy after the experiences of the war. Here are some of the replies:

"There is a much greater and more open adhesion to religious principles" (Genoa).

"The problems of the inner life, of the absolute and the transcendent, of religion, today awaken lively interest" (Rome).

"There are aspirations towards a more intense and thoughtful spirituality" (Padua).

"Moral and religious problems have the predominating place in their consciousness" (Turin).

"They feel the need of believing" (Padua).

As to the position of the great body of the Italians, a journalist of some note has recently written: "Italy is least religious of all the European nations and least Catholic of all the so-called Catholic countries. The Italian is much of an individualist in his religion. Above all, he loves his own freedom: when he believes it is in a manner of his own; he has no excessive love for those who would be mediators of his religious conceptions..."

"What is the situation today? Of the thirty-eight million Italians, how many are truly practising and convinced Catholics? One of the precepts of the Church is that he who does not hear mass on Sundays and on the other appointed festivals commits sin. How many Italian citizens go to mass on Sunday? Not more than one tenth do so. And how many, out of that tenth, attend mass with true Catholic conviction? Not more than a tenth of that tenth. The rest attend from habit, or because they are compelled to, or to have an opportunity of airing their fine clothes, or for still other motives which it is needless to further define, specially when one has in view the frequenters of the mass at mid-day in the towns. Another of the precepts of the Church is to believe all that the Pope declares as 'of faith.' I know not a few choice Catholics, who zealously practice their religion—advocates, members of parliament, and others—who, when I have pressed them closely, have smiled when I asked whether they believed in papal infallibility, in immaculate conception, in transubstantiation. Can such persons be truly called Catholics? Fifty per

cent of the priests themselves, specially those of a higher culture, follow a Catholicism which is certainly not that of His Holiness the Pope... Can it then be said that Italy is truly Catholic? Politically, it may be so; but religiously it is not so."

Here is the opportunity of the evangelical Christian faith. One of the most obvious forms of evangelical effort is the dissemination of the Scriptures, and this past year has seen a larger distribution than ever before. Opposition is not wanting. But the work advances despite the gainsayers. Of the deplorable Bible ignorance of educated Italians, the following instances may be given. Panzini, in two widely-read novels, several times refers to "the parable of the seven wise, and the seven foolish virgins." In another book he attributes to Moses the words: "Ye are the salt of the earth." Luzzati, Italy's greatest authority on political economy and a reader of the Bible, writes in a review: "St. Paul himself taught his converts, 'foxes have holes,' " etc. Professor Scherillo, in a learned study on Dante, Petrarch and Boccaccio, has occasion to refer to the law of retaliation, "an eye for an eye," etc., in use among the Hebrews, and adds that this law is also sanctioned in the Gospels. Another writer places Pharaoh's dream in the Apocalypse. A popular novelist writes: "Jesus said to St. John, 'Beware of marked men.' " This is a popular saying in Italy. A leader writer gets the length of saying "Potiphar was a woman—and what a woman!"

The translation of the whole Bible into Italian has recently been completed by Dr. Luzzi, of the Evangelical Church, and will undoubtedly reach a class of the community hitherto untouched almost. Recently Dr. Luzzi had the honor of an interview with the King, to whom he presented the first completed volume of his labors. His Majesty showed interest and, in conversation, proved himself to possess a knowledge of Biblical questions far from common.

The political, intellectual and spiritual awakening of Italy may have a wonderful influence not only on the Italians but on Europe.

RELIGIOUS CONDITIONS IN EUROPE

POVERTY, resulting from the war and from international distrust, has a powerful influence on the religious situation in Europe. Naturally, people most deeply concerned about their material welfare, neglect the support of religious workers. Consequently pastors and their families suffer, receiving little or no salaries. This is especially serious when prices are soaring and when, the price of a loaf of bread is sometimes more than equivalent to house rent for a year before the war.

Unrest among all classes, especially the youth, increases the problem of establishing life on a firm, Christian foundation. Nevertheless, visitors from America declare that there is evident a

deep heart hunger, especially among the student classes and that they respond readily to Christian instruction. Dr. Sherwood Eddy writes of recent meetings with Czech, Russian, Ukranian, Slav, German, Jugo-Slavic and other students in the ancient Austrian Castle at Prevov and of other services in Prague when many young men, including Roman and Greek Catholics, "free-thinkers" and Protestants enrolled in Bible classes to study the life of Christ.

In Germany, there is a revolt against the Church and at the same time there are some signs of religious awakening. Religious instruction has been barred from public schools and nothing has taken its place in the churches. The reaction against the Church, writes Rev. S. G. Ruegg, has been due largely to its domination by the State and its connection with the aristocracy. Those who worked for the common people were, by imperialists, called socialists. Today socialists have their "Sunday schools" but they teach atheism. Churches are having a difficult time but their freedom means new liberty and may mean new power. There are signs that trial is producing heroes of the Cross—men who speak the truth of Christ without fear or favor. A new Missionary Association has been formed to intensify spiritual life and to do Christian work. Young people are breaking away from conventional forms of religion and seek to express themselves in practical, social ways. They need strong, wise leadership to direct them in the Living Way of Christ.

In Czecho-Slovakia, Hungary, Poland and other countries of Central Europe, there are still strong religious reform movements and evidences that people are hungry for true religion and vital contact with God. People crowd the churches and will listen as long as a man with a vital message will preach. Multitudes are ready to respond to an invitation to accept Jesus Christ as Saviour and Lord.

Russia's suspicious attitude is indicated by the fact that when Miss Jenny de Mayer tried to take a box of Bibles into soviet territory from Persia, permission was refused on the ground that no religious literature, not printed in Russian, is permitted to enter. There are many evidences that the Bolshevik rulers have not learned a lesson from the Czar's regime and that while they objected to the State Church as a tool of the imperialistic party, they are determined to make the Church not wholly subservient to the Soviet Government or to cause its weakness and death. Russia is still starving—but more spiritually than physically. The children, the aged, the students and the Christian workers are now the chief sufferers from physical want, but all need the Word of God by which man must live. A ray of hope is expressed by Ernest Gordon who says that despite all the excesses of Bolshevism, in some places, a mighty movement is proceeding which is almost without parallel in the history of Christendom. Priests that are awakening to the need of preaching a vital Gospel

preach to crowded churches. In Siberia, whole villages have gone over to evangelical Christianity. In one town, three thousand were baptized in one day, and in the government of Khaskov, five hundred new Russian evangelical churches are reported.

All Europe is in the balance. Rival forces are pulling the people up and down, Godward and away from Him. Now is the time for Christian forces in America and elsewhere to cooperate with God and all His workers to give the Gospel of Christ in its fulness to the starving people of Europe. Especially do the children and young people need an opportunity for Christian training.

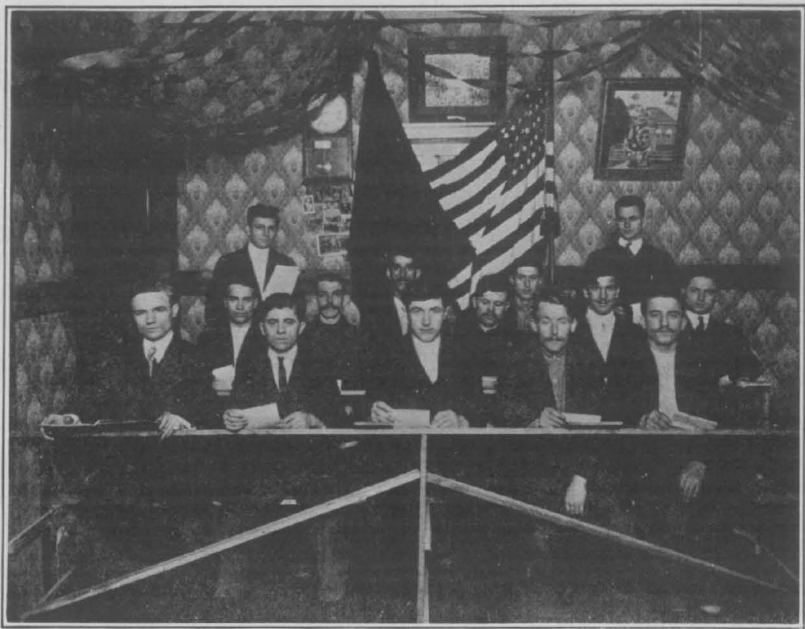
WORLD CONFERENCE OF BOYS' WORKERS

BOYS are simply men in the making, even as young shoots are trees or flowers, vegetables or shrubs in process of development. Boys inherit certain appetites and tendencies from their parents and are rich in possibilities for good or evil. They are especially susceptible to environment and to personal influence. It is, therefore, of the utmost importance to give them the most helpful leadership, the highest ideals and the best environment possible. The study of the boy and his problems calls for the finest mental and spiritual abilities and devotion by pastors and laymen. The Church and the State, as well as the home and the school, may well unite to do all in their power to develop the finest, strongest Christian character and ability in the boys of the world.

One sign of the growing consciousness of the importance of this problem is the number of organizations for boys that have been formed in Churches and communities—boys clubs, Boy Scouts, Knights of King Arthur, boys' branches of Y. M. C. A., etc. Another sign of progress is the number of books written on boys and how to deal with them. Many of these are the result of rich experience.

Still other evidences of interest in the subject are the conferences of boys and workers among boys that are held all over the world. One of the most recent and most important was the second World Conference of Workers among Boys, held for twelve days in June at Portschach, Austria, under the auspices of the Young Men's Christian Association. Delegates (many of them in picturesque garb of their native lands) came from forty-five countries, including twenty-three European nations, North and South America, India, China, Turkey, Hawaii and Iceland.

Frank discussions were directed by such leaders as Dr. John R. Mott, Sherwood Eddy, Carl Fries of Denmark and Dr. Jules Bovet, the noted Swiss psychologist. The delegates voted that the time is ripe to proceed with a comprehensive program for the boys of the whole world and pledged the support of six men for three years to direct and extend the work.



HELPING TO MAKE IMMIGRANTS AN ASSET—TEACHING TURKISH ALBANIANS ENGLISH

The Immigrant—Asset or Liability?

BY FRED H. RINDGE, JR., NEW YORK

Secretary with Industrial Department, International Y. M. C. A.

MANY have the idea that the emigrant, desiring to visit America, just packs his little trunk and comes! As a matter of fact, he probably has no trunk, but numerous large bundles, and the process of *coming* is a most venturesome and complicated undertaking.

He first applies for a passport, which may or may not be granted, according to the desire of the mother country. If he is wanted for war, or for some particularly needed form of labor, his request is generally unavailing. But if he is not seriously needed at home, if he answers innumerable questions satisfactorily and if he has completed his military service, has good health and has not been in jail recently, he may, after some delay, secure the precious passport. Then he must obtain an American *visé* from the nearest American Consul, who may, quite inconveniently, be farther away than our potential immigrant has ever traveled before. After some delay, the answering of many other questions and the payment of ten dollars,

he may secure his *visé*. He must also secure *visés* for every country through which he is to pass en route to the port of embarkation.

When he is reasonably sure of going, he returns to his little farm, sells his possessions, packs up and sets out on the greatest adventure of his life! At every frontier he must get out of the train, bag and baggage, and submit to annoying customs inspection regardless of the time of day or night. At last he reaches the port and is put up at the company hotel. Here he is thoroughly "deloused," whether he needs it or not, and examined—possibly every day. If delays have caused him to miss his ship, he must wait for the next one. If the monthly quota for his nationality is full, he must wait until next month, tired and discouraged and exploited all along the line. His final inspection is efficiently given by an American health officer.

After his steerage journey, and a thorough examination at Ellis Island, (of which he has mortal dread), if he is not one of the forty or more "excluded classes," passes the medical and literacy tests, has sufficient money and a real destination, he is finally admitted into the "Promised Land." If friends do not meet him, he is immediately set upon by grafting porters, taxi drivers, cheap hotel runners and crooks. This is his first real welcome to America! Small wonder that he is prepared to believe the *worst* about his new country!

Verily, a man who is ready to undergo so much deserves the best we can give him—after he arrives! There are over 14,000,000 foreign-born and 22,000,000 of immediate foreign parentage in the United States today. What a challenge! After visiting twenty-three countries from which emigrants come, I can no longer believe that they bring merely problems! They bring an appreciation of Old World history and civilization, art and literature, folk lore and music—as well as strong backs and willing hands—potential contributions to America's life, *if* we will deal with them in a Christian manner. Many have lived in attractive little straw-thatched cottages in South-eastern Europe. We allow them to crowd into stifling tenements, encircled by slums. Many have plowed fertile fields in God's out-of-doors. We shove them into mines and steel mills, sometimes under conditions which may well cause them to have doubts as to whether God still lives!

Much even of our "Americanization" work smacks of paternalism and compulsion—just what many left Europe to escape! The churches, missions and other Christian agencies have done much, but must do infinitely more. Christianization may well begin with us native Americans, who are so provincial, so cock-sure of our race superiority and culture, so stubborn in our refusal to bring out the *best* the immigrant has at the same time we cram English and citizenship down his already sore throat—*sore* from trying to make us understand that he doesn't like to take our pills that way!

There is a better method than that. A welcome smile and

hearty handshake are understood in every language. Even the immigrant appreciates *appreciation*, enthuses over an opportunity to contribute something, likes us better when we admire his handicraft, music and literature, welcomes our service when it is truly Christian and not selfish. Human nature is much the same the world over—even if it belongs to an immigrant in blue overalls who enjoys garlic!

The real Christian “Americanization” work is to help native and foreign-born to understand, appreciate and serve each other in the spirit of Jesus Christ. With that foundation, we may conduct classes in English and citizenship, lectures and entertainments, socials and cosmopolitan meetings, constructive celebrations of *foreign* as well as of American holidays, recreative and athletic activities, thrift and health campaigns, boys’ and girls’ clubs, and, most important of all, fundamental interpretation of Christ and of Christianity in action.

“Why you teach us for *nothing?*” was a recent question in one of our classes. No explanation was satisfactory until the leader said, “Because I am a Christian.” There was a thoughtful silence. Then the foreign leader asked, “What you mean by that?” What an opportunity! There are countless other opportunities—are they being made the most of by our Christian organizations? Answer this, and I will tell you whether our immigrants are to become assets or liabilities.

For years we have been raising difficulties and making excuses. One of our main excuses has been that immigrants were coming too fast to be assimilated. True, we averaged about 1,000,000 a year in the decade before the war. Then immigration practically ceased for several years. Did we solve the problem *then*? Now we have a restriction law, limiting each nation’s yearly quota to three per cent of the number of its natives who resided in the United States in 1910. Only 357,803 can come this fiscal year. Last year so many returned home that we had only a small net increase. Are we solving the problem *now*?

Our churches and other Christian organizations are accomplishing far more than ever before, but the problem is still unsolved. Therefore we must all do *more*. The Christian Associations as arms of the Church, have made encouraging excursions into this whole field. Hundreds of “Y” secretaries help the emigrant in countries of origin and fifteen special secretaries are at as many ports of embarkation. Others work on the ships and several render welcome service at Ellis Island, Boston, Philadelphia and other ports of entry. All of this helps introduce immigrants to reliable Christian agencies in cities of destination in America. The “Y” has several hundred special industrial and Americanization secretaries who are promoting a large variety of activities in churches, settlements, factories, mines, foreign clubs, boarding houses and many other places. They are holding meetings of foremen and others who deal with foreigners in

order to awaken a fairer, more sympathetic attitude. They are enlisting several thousand college men and others as volunteer teachers. Through such work the leaders themselves develop a new sense of social responsibility and go forward to still larger fields of Christian service. Many leaders decide to give their lives to Christian work, largely as a result of such experiences.

Many of the foreign-born themselves have caught a new vision of Christianity by contact with self-sacrificing volunteer teachers who have been treading in the Master's footsteps of service. Some have entered definite religious or social service work as a profession. Others are "following the gleam" in the course of their everyday lives. Said a young Slav to me recently, "When I first came here everybody cheated me. My money was soon gone. I could find no job. I was ill. I grew so discouraged I wanted to kill myself. Then came to me a real man. He invited me to his English class. I did not care to go but *he was so kind I could not help it*. I learned so much I wanted to help others. My new friend gave me the chance to start other classes and interest new men. Later, I became a proud citizen of America. A church settlement offered me a job as one of its Americanization workers. Now I have the privilege of interpreting to my fellows the real spirit of Christian America!"

Such work should be greatly multiplied. Some of our immigrants turn out to be real assets, like this man, while others land behind prison bars. Foreign names like Jacob Riis, Edward A. Steiner, Carl Schurz, Louis Agassiz, Andrew Carnegie, Stephen Girard, Joseph Pulitzer have become honored household words in America. On the other hand, the daily papers picture many murders and other misdeeds by aliens. Nine times out of ten immigrants who have become assets have been given a real chance, have been helped to secure education and an opportunity for self-expression; while those who have become liabilities have been mistreated, ground down and encouraged to absorb ideas of Bolshevism.

It is for us, very largely, to decide whether our future citizens shall be assets or liabilities! And there is much cause for encouragement. Thousands of immigrants have made good in industry and agriculture. Without their labor America would not be as great as she is today. Kosciusko and Lafayette served Washington in the American Revolution, and thousands of "foreigners" served faithfully in the late war. One third of the celebrities in "Who's Who in America" are of foreign parentage! On the other hand statistics prove that the criminality of those of foreign parentage in America is not only greater than that of the native-born but nearly three times as great as that of their parents! What a challenge! It is within the power of the Christian organizations to *decide* this tremendous issue now and for the future. What more are we going to do about it?



A TYPICAL FARM HOUSE IN SOUTHERN GREECE

New Life in Old Greece

BY CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary of the American Board, 1900-

THE "Great Idea" has suffered a shock. The dream of another Emperor Constantine and his Empress Sophia being crowned in the ancient Church of St. Sophia, Constantinople, has been rudely shattered. Constantine is dead, and, which is very much to the point, he died in exile. Out of the ashes of these hopes rises a new and more hopeful moral life in old Greece. The inner soul of the nation has been stirred as never before by the disasters of the past months.

And that soul has proved itself receptive. Not every nation of our day has been so well-disposed toward the multitudes who, abandoning homes, furnishings, possessions—even food and clothing—and their business prospects, have fled from dangers, known and unknown, in Anatolia. Not only their fellow-Greeks, but Armenians as well, and many Turks, are among these refugees. Of the total of about a million, some sixty thousand are Armenians; and out of a hundred and twenty thousand in and near Athens, one fifth are Armenian refugees. Great credit is due the Greek Government for its Herculean labors in providing this horde of unfortunates with at least shelter and a minimum of bread. Had a proportionate problem faced the United States, and been accepted, it would have involved finding asylum for twenty millions, as compared with America's population today. Greece did this in the wake of a terrible disaster, and in the throes of a revolution and a change of government.

This receptiveness on the part of the Greeks has shown itself in another interesting way. In the awful conflagration of Smyrna last September, the American Collegiate Institute for Girls was burned out of house and home; and the faculty and about a hundred girls found refuge west of the *Ægean*. The problem of resuming academic work was relegated to the background by the more urgently immediate one of relieving the distress of the refugees; but in course of time it became evident that such an institution, if it could be resumed in Athens, would be a great blessing to many besides the remnants of its former constituency. Representations were made to the Greek Government, that such an institution was homeless, and might be induced to open in Athens. This suggestion met with immediate and cordial response. The Government, through its Ministry of Education, has urged the American Collegiate Institute to open its doors in this new home, and has voted the sum of two hundred thousand drachmas, equivalent at present to \$2,200, for the rent of suitable quarters. It further offers to adjust its educational laws so that there may be no obstacle to the functioning of an American School on American lines under American leadership. The Collegiate Institute expects to take advantage of this eagerness, and to open immediately intensive preparatory work in the *English language*, and in September to start the full college work, with many of their former students as a nucleus.

In further proof of Greek eagerness to welcome American education, the Government has also sent word to the American Colleges that have been obliged temporarily to close their plants in Asia Minor, urging them to resume work in Greece, and offering every possible facility as to location, equipment and favorable treatment. Anatolia College, which for nearly forty years has done such splendid work at Marsovan, is seriously studying the advisability of locating somewhere in Macedonia, near Salonica. It is assured of a warm welcome both by the Greek Government and by the people. For existing educational facilities are decidedly poor, from primary schools up to the University; and American ideals of character-building are not only needed but are eagerly desired.

The Greeks welcome the cooperation of the American Red Cross and of the Near East Relief, in the care of the refugees. The latter organization is caring for the orphanages, where Greek and Armenian boys and girls are being housed, fed, and trained. General relief and the critical matter of health are the staggering problems being undertaken by the Red Cross.

But the moral regeneration of a people cannot be accomplished simply by relief measures and by higher education. It is therefore encouraging to note hopeful signs in the Church life in Greece.

The present Ecumenical Patriarch of the Greek Orthodox Church is well known for his modern and liberal spirit, and his emphasis on

the value of the Scriptures. Previous to his elevation to the Patriarchal throne, he had been Metropolitan of Athens, until the return of King Constantine forced his withdrawal. For a time it seemed doubtful if an equally able successor would appear; and the Metropolitan who immediately succeeded Meletios was not a worthy man. But recently Archbishop Chrysostom became Metropolitan and is perhaps the ablest exponent of this new life in the Orthodox Church. Born in Madytos, on the Gallipoli Peninsula, he studied in Constantinople, Athens, Jerusalem, Kieff, and Petrograd, receiving at the latter place his Doctorate. He is an able scholar, and has successively occupied positions as Professor and later Principal of the Orthodox Theological Seminary at Jerusalem; Principal of the Rizarion Seminary at Athens, and at the same time Professor of Divinity in the University of Athens. In 1919 he accompanied the Metropolitan Meletios to the United States, and came in contact with many of the American ecclesiastical leaders. At the Preliminary World Conference of Faith and Order, at Geneva in 1920, he was elected one of the executive officers; and he is the Chairman of the Greek Commission in the World's Alliance for Promoting Peace through the Churches. A man of broad vision and of unblemished private life, he comes to the office of Primate of all Greece at the vigorous age of fifty-five. Very much is expected of him in the right sort of leadership of his clergy.

Until the present year, both Church and State in Greece have stuck to the old-style or Julian calendar, which is thirteen days behind the Gregorian calendar used in Western Europe and America. The new Government has already taken the step of abandoning this out-of-date institution; and in civil life the modern calendar is universal. The Orthodox Church in General Council has since also adopted the Gregorian Calendar.

Still more important is the attitude of the present civil and religious leaders in the matter of the Scriptures in the modern Greek. It will be remembered that more than twenty years ago, an ill-directed effort produced a translation, under Orthodox auspices, which was in so common a grade of language as to be practically slang, and so very offensive was it to the better citizens, that it drove them to place in the national Constitution an amendment forbidding the sale or circulation of *any* translation of the Scriptures into Modern Greek. The absurdly mediaeval attitude of Greece, as the only country in the world to forbid its people the use of the Word of God in their own spoken tongue, has repeatedly been pointed out; but the article in the Constitution still stands. Today, however, Government and Church have agreed to allow this to be a dead letter. And in the middle of March some nine cases of Scriptures in the modern Greek belonging to the British and Foreign Bible Society, which had been held up in the custom house for nearly two years, were delivered

over freely to the agency in Athens, with not even storage charges to pay. It was a timely triumph, for the increasing demand resulted in the sale and distribution of 120 copies during the first day.

There is another element in the new life now being shown in the religious atmosphere of old Greece. It is an instance of a silver lining to a very dark cloud. In the terrible deportations by the Turks in Asia Minor, eight evangelical Greek churches have been destroyed, and their pitiful remnants tossed over into Greece, among them the two strongest churches that had existed among Greeks anywhere. These eight were those of Ak Hissar, Ala Cham, Derekeuy, Fatsa, Magnesia, Ordou, Samsoun, and Smyrna. Lesser numbers also fled from smaller communities; and these evangelical Greeks have found refuge in many towns of old Greece. Together with these have gone over to Greece a large number of evangelical Armenians, who are similarly scattered. While statistics are not yet available, it is perfectly safe to say that the evangelical population of Greece has more than doubled. No one can tell how permanent an element this will be; but of one thing we may be certain: the effect of this new life stirring in old Greece will have lasting benefits for the country. With these fugitives have come a half-dozen or so preachers, who are being set to work even before any decision is made as to permanent location, and many others are being pressed into service in religious and educational work. To see these new schools springing up, privately supported, with no government grant, among the poverty-stricken but eager refugees, is in itself a lesson to the old residents. And such infusion of new blood, even for a limited time, is bound to benefit the country.

Herein lies the hope of the future. To meet the challenge of this present suffering, and with such open mind that the old residents will see that they have some things to learn from these guests of theirs, may prove the regeneration of Greece. But it is the privilege and responsibility of America to see to it that the best moral tone of this new population is conserved. Mentally and spiritually, they cannot expect help from the country that has so generously opened wide its gates to shelter them. America, on the other hand, has closed her doors to all but an infinitesimal fraction of these sufferers. Does this not of itself impose on us as Americans all the greater obligation to make amends for our exclusiveness by every possible Christian cooperation along the lines of their higher nature?

Greece of today stretches out her appealing hands to America. She needs material help. She craves intellectual help. Above all, she should receive spiritual help, in this her hour of reverses and remorse, but also of receptiveness and renewed hope.



"RELIGION, THE OPIATE OF THE PEOPLE"—AN INSCRIPTION AT THE ENTRANCE OF THE "RED SQUARE," MOSCOW

The Religious Situation in Russia

BY L. O. HARTMAN, BOSTON
Editor of *Zion's Herald*

Dr. Hartman has recently returned from Russia, where he attended the "All Russian Council" of the Orthodox Church, held in Moscow last May.—EDITOR.

PROBABLY the most profound changes in modern Church history are taking place in Russia. Here, for nearly ten centuries, the Russian Orthodox Church has held sway over the religious aspirations and beliefs of fully one twelfth of the human race, and the history of this period abounds in incidents and movements that throw a flood of light on the Muscovite reformation already well under way. Some writers have tried to make it appear that the beginnings of Christianity in Russia go back to the time of the apostles, but no valid reasons can be adduced in support of this view, for it was not until about the middle of the ninth century that the southern Slavs began to hear definite preaching of the Gospel of Christ. Princess Olga, at the age of sixty-seven, it is said, made a trip in 955 to Constantinople and there accepted Christianity. After her return to Kief, she endeavored to spread the faith and finally her grandson, Prince Vladimir, was converted in 987. The following year has been generally accepted as the date when Christianity took

definite root in Kief, with the baptism of a large number of men of that city. The newly organized Church in Russia, on its administrative side, remained linked with the Greek Catholic Church, more or less dependent upon the patriarch of Constantinople, until in January, 1589, when Metropolitan Job of Moscow was consecrated patriarch. The Church thereafter continued under the rule of patriarchs until the time of Peter the Great who felt that that type of Church administration was an obstacle in the way of some of his cherished reforms. Upon the death of Patriarch Adrian in 1700, he refused to nominate a successor, and assigned the patriarchal duties to the metropolitan of Ryazan. A little later the monarch published an edict providing for the foundation of a "clerical college" or synod, through which the Church was to be governed. As this plan of Church administration developed, a procurator was appointed as the personal representative of the Czar with powers so great that the Orthodox Church came practically under the sway of a monarchical dictatorship. At the time of the first revolution in 1917, after the abdication of Czar Nicolas II, a new procurator was appointed, who became a member of the Kerensky Cabinet. He served, however, for a very brief time, for a Council of the whole Church was convened and the office of procurator of the Holy Synod was abolished. In November, 1917, the Council voted the revival of the patriarchate and Tikhon was elected to this office.

The Greek Church in Russia has not been without its internal dissensions. The most notable and far-reaching of these perhaps was the schism of the Old Believers. During the patriarchate of Nikon, who died in 1681, certain corrections and reformations in the service-book and ritual were undertaken. These reforms stimulated a division in the Church. The Old Believers adhered to the letter of the service book and proclaimed their faith in the saving power of the rites themselves without any reference to their sense and meaning. The Church condemned the sect and its followers had to hide in secret cells in the forests of inner Russia. Nevertheless, the movement continued to spread until the synod made certain concessions, about the beginning of the nineteenth century, which brought back many of the Old Believers into the fold.

The Russian Orthodox Church, however, was called upon to face the greatest crisis in all its ten centuries of history with the abdication of the late Czar. The two revolutions of 1917 were so far-reaching in their effects upon the religious life of the people that a total reorganization of the Church and a restatement of its beliefs and objectives became a necessity. Under the Czarist regime, the Church had come to be largely a tool of autocracy. When one reviews the outrages perpetrated by Czarism, including the suppression of free discussion, a most rigid censorship of books, surveillance by a secret service organization whose machinations have no parallel in

history, unjust imprisonments, the cruelties of Siberian exile, and other violations of human rights, and considers that these wrongs had the practical endorsement of Church leaders, he does not marvel that the Bolsheviks, upon the overthrow of the Czar, erected a tablet on one of the large buildings near the main entrance to the Red Square upon which was inscribed a legend based upon a famous saying of Karl Marx. The tablet reads: "Religion—the Opiate of the People."

The Orthodox Church, after the second revolution, found itself without property or resources, inasmuch as its belongings were taken over by the Soviet Government. It was also under suspicion because of its close affiliation with the Czar. Nor could any ecclesiastical organization fail to be affected by the profound changes going on simultaneously in every other department of human life. Conditions were ripe for a reformation, and it was not long before various factions began to emerge until there were formed four or five more or less distinct groups in the Church.

First, there were the followers of Tikhon, known as the reactionaries, who desired that no changes whatever be made in doctrines, liturgy, organization, or administration.

Second, there was a large section of the "white clergy" under the leadership of Krasnitzky, dean of the Church of Christ Our Saviour at Moscow, who stood for the emancipation of the Church from the monastic traditions, but refrained from espousing drastic measures of an iconoclastic nature.

Third, there was a considerable group headed by Metropolitan Antonine, who wished to maintain the monastic power in the Church but to come to some readjustment with the new political and social order of Russia. This group declared itself as in favor of a minimum of reform in cult and doctrines.

A fourth, liberal, evangelical wing of the Church, under the leadership of Vedensky of Petrograd (now Archbishop of Moscow) broke with the old traditions entirely and stood for a progressive religion, something like that of the more liberal evangelicals of America.

Lastly, there were the Tolstoians, the most prominent of whom was Bulgakoff, secretary to Tolstoi until his death and one of his most faithful disciples.

These five groups of the Russian Church represented the leading factions when the All-Russian Territorial Council of the Orthodox Church of 1923 opened on April 29th.

There was still another development of importance in connection with shifting circumstances and changing conditions in the midst of which the Church endeavored to carry forward its work. As was to be expected, numerous leaders, even those prominent in the councils of the Church, desired to see the old Czarist order once more reinstated. Some of them were accused of going so far as to participate in plans for a counter-revolution. This, of course, aroused the Government, already over-sensitive to anything like treason. Bishops and priests were apprehended and a number of them, after court

process, were executed on the charge of plotting against the Government. Moreover, the Soviet leaders, who are all atheists, were particularly intolerant of customs and rites that form no part of genuine religion but must be classified as superstitions. Nevertheless, religious freedom was proclaimed by a decree which became a part of the Soviet constitution, and later provision was made whereby congregations could hold property in their collective capacity. These Soviet leaders have repeatedly reiterated the declaration that men are free to worship God as they please in Russia, provided religion is not used as a mask to cover counter-revolutionary activities. There is reason to believe that the Soviet authorities are sincere in their attitude toward the Church.

On April 29, the second All-Russian Territorial Council of the Orthodox Church was convened in Moscow. The meeting was opened in the Moscow Cathedral of Christ Our Saviour, and the ensuing sessions were held in the former Graduate Theological Academy. Inasmuch as many newspapers and some religious journals have reported that this Council was under the domination of the Soviet Government and not a *bona fide* gathering of Church leaders with proper authority and responsibility, we may note some of the considerations that indicate that this Council actually represented the will of Greek Catholicism in Russia.

1. The Council of 1923 was constituted exactly as that of 1917 except that provision was made for a slightly larger number of delegates. All adults who had taken communion during the previous year were eligible to take part in the elections. Each parish elected representatives from both the priesthood and the laity to the district synod. Each district then chose its delegates of both classes to the diocesan convention, which, in turn, sent representatives, both priests and laymen, to the Council. Metropolitans and bishops were *ex officio* members. The total number of delegates that gathered in Moscow was about five hundred. While there was considerable pressure brought to bear by various factions in order to gain large representation in the Council, there was no proof of governmental coercion upon the meetings in the parishes, or even in the districts or dioceses.

2. We were present at the meeting of the Moscow diocese held in the Patriarch's palace just previous to the opening of the Council, and witnessed the discussion over the Tikhon issue. There was every appearance of freedom both in utterance of opinion and in action. The reforms adopted were not such as would be dictated by a government seeking to destroy all religion.

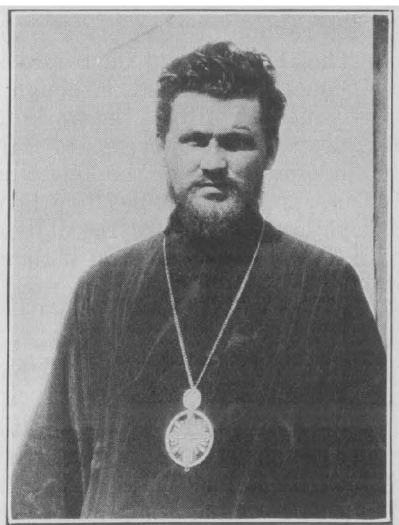
3. The proposal to hold the Council of 1923 was endorsed by Tikhon himself, and by Lvov, the procurator of the Church under the Kerensky regime.

4. The delegates to the Council represented every section of

Russia, including Siberia, the Ural, Black Sea, and Ukraine regions, the far north, and all the great cities.

5. The leaders of the Council were the outstanding ecclesiastical representatives of Russia. Among them were Metropolitan Antonine, head of the Church in Moscow; Metropolitan Tikhon, head of the Church in Kief; Metropolitan Peter, head of the Church in Siberia; and Vedensky, the strongest leader in Petrograd. Besides these, theological academy presidents and professors, and some of the most eminent laymen in Russia were members of the Council.

6. All factions were represented in the Council and finally united in a working agreement. The "Living Church," led by Krasnitzky, controlled a good-sized delegation; the Vedensky followers, clamoring particularly for revision of theological doctrines, were strongly in evidence; Antonine showed some strength fathering a reform not overly progressive in its nature; nor were the reactionaries absent, for the Tikhon adherents made themselves heard again and again in the diocesan conference and in the Council. There were also some Tolstoians among the delegates. For the new Administrative Committee, ten members were chosen from the "Living Church" group, six from the "Apostolic" group, and two from the followers of Antonine.



PETER, METROPOLITAN OF SIBERIA
Chairman of the All-Russian Territorial Council
of the Orthodox Church

7. The election of Peter to the chairmanship of the Council—a position of more importance and influence than a similar office in America—came as a surprise. Krasnitzky, located at the capital, and the guiding spirit in the "Living Church," was looked upon before the election as the one man most likely to win the leadership. Instead, the chairman selected came from far-away Siberia, thousands of miles distant from the seat of the Soviet Government.

8. We had opportunity in personal conferences with Chicherin, the Soviet minister of foreign affairs, and other leaders to inquire as to the Government's attitude toward religion and were assured that the constitutional provision granting religious freedom was in full force and that there would be no opposition whatever to the worship of God, except where it was used as a cover for counter-revolutionary efforts.

9. The Council's attitude toward the Government was in general one of loyalty, but decided exception was taken to the atheism of the Soviet leaders.

10. A number of leaders of the reform movement in the Russian Church suffered imprisonment and exile during the monarchist regime for denouncing the wickedness of autocracy, impurity in high places, injustice to the poor, and other crimes and sins like those opposed in other days by the prophet Amos. But these heralds of a new day for the Orthodox Church create in personal contacts the impression of sincerity and genuine Christian zeal.

The Council went on record as in favor of the social ideals of the Soviet Government, although it repudiated the Marxian philosophy which constitutes the working theory of the Bolsheviks. Veden-sky, dean of the Churches of Saint Zacharias and Saint Elizabeth in Petrograd (one of the ablest men in Russia today), voiced in an address, which consumed two hours and a half, the attitude of the reform element toward the old Czarist Church and pointed out the path that must be followed if the work of Christ is to go forward in Russia. "Turn away," he cried, "from the Church of Tikhon and back to the religion of Christ!" He declared that the Church had become "the concubine of the reactionary political powers," and that from its very inception it had been too closely connected with the crown. Even in the ritual, Vedensky pointed out, the name of the Czar appeared in capital letters while that of Jesus Christ was printed in small type. The Patriarch was designated in the old liturgy as "Most Holy Patriarch," while Christ Himself was addressed only as "Holy Christ." In a word, declared the speaker, the Czar had become the end and the Church the means in the period before the revolution of 1917.

Those who heard this pale, nervous orator will never forget his discussion of the challenging question, "What is Christianity?" With a wide sweep of scholarship Vedensky outlined the views of Strauss, Renan, and other critics, and then expounded the Gospel of Christ in both its individualistic and its social aspects. Marxism, he asserted, is materialistic, atheistic, and wrong in its philosophy of life, but he maintained that the Soviet Government, dominated by the thinking of Karl Marx, is striving actually to enthrone the principles of Christ.

The case of Tikhon, who is under arrest in a monastery near Moscow, took up considerable time and attention during the opening days of the All-Russian Council. When the recent famine was at its worst, a delegation of peasants appealed to the Patriarch to allow the superfluous jewels in the cathedrals of the land to be sold in order that food might be provided for the hungry. He failed to respond and the appeal was carried to Kaminev, head of the Moscow Government, who immediately issued the famous decree for the con-

fiscation of these treasures. Tikhon and others exercised their influence to stimulate resistance on the part of the peasants and in consequence was arrested and certain documents came into the possession of the Soviet leaders which seemed to show that Tikhon had had relations with the Karlowitz monarchist group which sought to further plans of counter-revolution. The Council considered the Patriarch's case first of all in the Board of Bishops, which recommended that he be deposed. This paper from the Board of Bishops was signed by over fifty of the seventy-five active bishops. The



WHERE THE CHURCH COUNCIL MET—CATHEDRAL OF CHRIST, OUR SAVIOUR, MOSCOW

Council, however, not only deposed Tikhon from his office, but also reduced him to "the primitive state of layman," and declared "from now on Patriarch Tikhon is the layman Basil Baliavin." They also annulled the action of 1917, creating the patriarchate, thus bringing the Church back on its administrative side to the general plan inaugurated by Peter the Great. Hereafter all power of authority is vested in the Council itself.

The actions of the Council of 1923 have brought the ecclesiastical and religious life of Russia into still closer contact with the free Churches of the West. In the first place, the delegates went on record for the complete separation of Church and State and for a return to the "actual commandments of Christ, our Saviour." The entire Karlowitz monarchist group, with its eighteen bishops, including Eulogius Platon was excommunicated. This action is believed to

indicate that the reorganized Church intended to purge itself of counter-revolutionary elements and to serve notice that it is no longer under the control of those who favor a restoration of Czarism. The Council also called upon "every honest Christian citizen of Soviet Russia to go forth with a united front under the leadership of the Soviet Government to struggle against this world-wide evil of social injustice."

Another move made by the Council was the abolition of the old monkish type of episcopate in which marriage was prohibited. Heretofore, members of the "black clergy," the more aristocratic order, were not allowed to marry, and those of the "white clergy," or village priest class, were permitted to marry once only. The delegates passed the resolution that permits a clergyman of either class not only to marry but to do so more than once in case he survives his wife.

With regard to the worship of relics, the delegates in Moscow realized how wide-spread and deeply rooted is this custom, and therefore were conservative in seeking to abolish it. They expressed their conviction that it is wrong to allow this folly to go on, and decided that hereafter bones and other so-called religious relics could be displayed openly provided only that they were shown without camouflage and were honestly labeled.

After many centuries, during which the historic Julian calendar, established by Julius Cæsar in 46 B. C. and officially adopted by the Council of Nicæa in 325 A. D. has been in force, the Council abolished the old method of reckoning time and accepted the Gregorian calendar, thus doing away with the thirteen days' difference in time between Russia and the West.

One of the most serious situations precipitated by the second revolution of 1917 was the closing up of the theological schools and academies. Before the World War there were four graduate theological academies and in every diocese one or two other institutions for training clergy. For more than five years, no candidates for the priesthood have been graduated, although it is estimated that 3,500 new recruits are needed annually if the churches of Russia are to be adequately manned. The total number of priests is now about fifty thousand. Before the war there was an annual budget for the Church of about five hundred million rubles (then equal to \$250,000,000), one fifth of which was needed for educational purposes. Of this budget, one third was contributed by the Government and the rest came from endowments, estates, free-will offerings, and the profits of the candle factories. Today there is practically no income except from the offerings of the people and there is only one institution for the training of Christian workers, a night school in Petrograd, in which are enrolled two hundred and twelve students, men and women. This year's class will number twenty-three, twelve of

whom are women. The professors in the Petrograd school are all volunteers.

The præsidium of the Council of 1923 sent to Bishop Blake of the American Methodist Episcopal Church, who had addressed the Council, a letter requesting advice with respect to the problem of training the future priesthood of Russia. After a committee of three had outlined their plans, Bishop Blake promised for this purpose fifty thousand dollars during the next three years. It was then decided by the Council to launch a project of ministerial training through a number of carefully selected faculties by the "correspondence system," these professors agreeing to serve at the salary of twenty-five dollars each per month.

An adjourned meeting of the Council is to be held next fall, when numerous items of business will be considered. In response to the request of certain religious leaders that, in addition to the decree granting religious freedom, definite legislation be enacted covering the rights and privileges of the Church, the Soviet Government replied asking the Council to draft such a set of laws for presentation to the All-Russian Executive Committee, promising to give the matter sympathetic consideration. The preparation of this suggested legislation had to be postponed for lack of time. Likewise there was no opportunity for formulating a restatement of the theological position of the Church and for the revision of doctrines desired by the Vedensky group. Liturgical and ritualistic modifications also had to wait. Nor was there time to undertake the reshaping of the fundamental constitution of the Church.

It is to be hoped that the actions taken by the Orthodox Church Council will mark the beginning of a great reformation in the religious life of Russia. It succeeded largely in purging the organization of the counter-revolutionary elements within its ranks and espoused the American principle of separation of Church and State. It repudiated the old time-serving, autocratic ideas of religion. It reorganized its priesthood in such a way as to emphasize, as it has never done before, the sanctity of marriage. It struck a blow against superstitions in its action against the veneration of relics. It changed its calendar to conform with the Western way of measuring time. Last, but not least, it stretched forth its hands in fellowship to Western churches. These accomplishments may have far-reaching influence and may forecast the coming of a world-wide Christian unity.

Shall We Send Fewer Missionaries to China?

MILTON T. STAUFFER, NEW YORK

Educational Secretary of the Student Volunteer Movement

DURING the past six months, the assertion or suggestion has frequently been made that the time has come when the Christian Church in America and Europe may well send fewer recruits to China and may trust the future evangelization of that land to the Chinese Christians themselves. Is this true?

The type of missionary recruits acceptable in China today is manifestly different in some ways from that of ten years ago. Their position upon arrival on the field will be different from that which faced the pioneer workers. The service that new missionaries today will be called upon to render, especially in areas where churches and institutions are well developed, will be specialized service and will increasingly demand intensive preparation.

In many parts of China, more particularly in the older fields of the seacoast and the Yangtze valley, small groups of consecrated and able Chinese Christians have risen above their equally consecrated but less highly endowed brothers. These few are leading the Church forward. They command the admiration and confidence of every missionary who loves China and believes sincerely in a truly indigenous Chinese Church. They present an inspiring challenge to the young Church of China to stand upon its own feet and assume increasingly heavy responsibilities for the evangelization of their country.

But while all this is full of promise, and almost automatically affects the type and position of future missionaries in relation to their Chinese fellow workers, it furnishes no sufficient premise for the assertion that from now on fewer new foreign missionaries are needed. Judging from recent remarks of a few over-enthusiastic missionaries, it might appear that all China is at last practically evangelized, and that from now on the chief concern of mission boards should be to transfer their responsibilities as quickly as possible to the rapidly maturing Chinese Church and then to withdraw. Most Chinese Christian leaders, however, do not share this view. They realize that the Chinese Church is still in its infancy. Its greatest strength is in its faith, "the substance of things hoped for." Korea reports two hundred Christians for every ten thousand inhabitants. China can hardly muster eight. There are more Christian converts on the Island of Ceylon, numbering four and a half million people, than are reported in all China among a population exceeding four hundred millions.

China as it is, not idealized China, stands in urgent need today of as many missionary recruits annually as have landed on her shores in any single year before or since the World War. These new recruits must, however, be of such spiritual and intellectual quality as the Chinese Church will both welcome and can profitably use in this critical transition period of her history.

1. Practically every worker, Chinese and foreign, will agree that during the next five or even ten years *the present number of missionaries in China should at least be kept constant.* The largest number of new missionaries entering China in any single year is between four hundred and fifty and five hundred. This high figure was reached just before the United States entered the European conflict. Now, no one knows how many new recruits are required if the above ideal is to be realized. Death, sickness, resignation, and forced withdrawals are continually making big gaps in the ranks. One large mission in South China, from careful study extending over a long period of years, has concluded, that it takes at least five new missionaries to leave two on the field after ten years. Experienced observers estimate ten years as the average length of service in China. If the present strength of the missionary force is to be maintained in China, then between four and five hundred men and women must go out each year. On the basis of almost 7,000 missionaries in China, this constitutes a conservative estimate.

The following resolution unanimously adopted by foreign and Chinese members of Commission II on the Future Task of the Church and presented to the National Christian Conference, Shanghai, May 1922, supports the general conviction that during the immediate future the numerical strength of the foreign missionary force in China should not be reduced. *Resolved:*

“That to answer the challenge of the unoccupied areas and to make possible an effectual entry by the Church into these open doors, the preparation of Chinese leaders be stressed during the next few years and the foreign missionary force be maintained *at least* at its present strength.”

2. *We must increase the number of evangelistic missionaries.* Facts revealed by the China Survey confirm the wide-spread observation that the most serious weakness of the Christian movement in China today lies in its undeveloped powers of direct evangelism. A net increase in Church membership of less than one convert each year for each full time worker both Chinese and foreign since 1915 is no convincing argument for any decreasing emphasis on the need of men and women who will pour their lives into direct evangelistic ministries.

The larger cities have suffered much from the transfer of former strictly evangelistic missionaries to institutional and administrative work. During the decades preceding 1910, the proportion of missionaries in the larger cities who devoted their full time to direct evan-

gelistic work was fairly high. More recently, the rapid development of large educational and medical institutions has temporarily lowered this proportion, although at the same time greatly increasing the total number of missionaries concentrating in larger centers. From some points of view, the growing number and ability of Chinese pastors assigned to large cities have seemed to make this direct evangelistic work on the part of the missionary less necessary. On the other hand, it is generally conceded that Chinese pastors still need the daily example of their foreign fellow-workers preaching in chapels and on street corners, visiting non-Christian homes, spending and being spent in personal evangelism. Who will say that new missionaries with the evangelistic fervor of Griffith John are not still needed in many sections of China today? Needed for what they will mean inspirationally to foreign missionaries and Chinese ministers alike.

We are just beginning to appreciate as we ought the great advantage of missionaries residing in smaller towns and rural districts as a means of hastening evangelism. Eighty-eight per cent of China's millions still live in relatively small cities and rural communities. On the other hand, forty per cent of the entire missionary force resides in twenty cities. We mention this fact only to raise two questions: (1) Are we keeping in mind the possible mobility of these missionaries to less developed areas as powers of leadership within the Chinese Church develop? (2) What about the evangelization in our generation of that great hinterland of China only indirectly and slightly influenced as yet by the Christian Church and Christian institutions in these larger cities? Forty-six per cent of China (819,900 sq. m.) still lies beyond the ten-mile limit of any evangelistic center. Over 430,000 square miles included within the fields of Protestant missions and for which these missions and their churches have evangelistic responsibility for years are still relatively unoccupied. Some day—and it cannot come too soon—the Chinese Church may be strong enough spiritually, numerically, and financially to carry the full burden of her unevangelized millions of brothers and sisters. But what during the interval? The King's business requireth haste. Are we not losing the note of immediacy from our evangelistic programs both at home and abroad? To Christ's command and love's appeal, "Go ye," is our reply to be, "Let the Chinese Church do it"? Can we not both do it? Surely the trouble cannot be that the harvest field is not great enough. What then is the rock-bottom fact as to foreign reapers in China's evangelization today? Too many foreign reapers or too few of the right quality who can lose themselves—their very identity—their western prejudices—everything except their Christian characters, and reap by the sides of their Chinese reapers in self-forgetful loyalty to a common Lord of the Harvest?

If the recent Survey of China reveals anything it is that China—

place your finger wherever you will—is still desperately in need of evangelists, regardless of race. Less than two hundred miles north of Shanghai there still are scores of villages in the field of the Southern Presbyterians where as yet Christ has never been preached. As for the great interior provinces the workers, Chinese and foreign, are hardly scratching the surface. In one of the oldest and best worked Methodist districts in Szechuan there are over 2,500,000 people. The foreign missionary force is ten, only two of whom do any traveling. The seventy churches and chapels and the forty schools are not beginning to meet the need. Each chapel has its preaching service once every few weeks, but the rest of the time it has nothing to offer. Many of the schools are not very different from the ordinary Chinese school at which the students drone their lessons from early morning until dark without any recreation. There is not a vehicle of any kind in the district, no light brighter than a wick in bean oil, no library, no playground. Only one Chinese pastor has ever studied outside the province. Yet this is one of the best worked areas in West China.

The supreme challenge before the Chinese Church is to increase the *momentum of evangelism*. Not arithmetical but geometrical percentages of increase must be besought of God and labored for with singleness of purpose and at any cost. The thought of the increasing population in China when added to that of the tremendous numbers still to be won among the present population should lead every Protestant communicant in China and every foreign missionary to stress evangelism as it has not yet been stressed. An annual net gain of six per cent in church membership will not win China for Christ in this or the next generation.

3. *We must relieve the present strain on our medical and educational workers by sending specially trained recruits in greater numbers than are now available.* The ideal set by the China Medical Missionary Association for every mission hospital of fifty beds is two foreign doctors and one foreign nurse. Were mission societies throughout China to attempt to reach this standard, and were provision to be made for filling places temporarily vacated by those on furlough, China would need three hundred additional physicians and two hundred additional registered nurses immediately. One half of the hospitals in China are still without the services of any foreign registered nurse, thirty-four per cent have no trained nurses, Chinese or foreign. Eighty per cent of the mission hospitals reported only one foreign or foreign-trained Chinese doctor in charge in 1921. Moreover, there are extensive mission fields in China, not to speak of the unoccupied areas, where the work of evangelism is going forward accompanied by little if any emphasis as yet on other forms of missionary endeavor, such as education and the amelioration of physical ills.

The recent report of the China Educational Commission, particu-

larly in those recommendations which concern the future, neither anticipates nor encourages any immediate decrease in foreign educational workers—rather, the reverse. Any decrease in highly trained educational missionaries at this critical period in the establishment of an adequate and efficient Christian educational system for China is inconceivable, and would, in the judgment of many, amount to nothing less than a calamity.

4. *The advance programs of missions and churches extending over the next five years cannot be realized with a decreasing number of missionary recruits.* The Survey volume contains a list of ninety cities where missions have officially voted to open new mission stations within the next five years, and thirty-nine cities where new hospitals are to be erected. These plans have been officially approved by the home boards. One great American church missionary society recently completed a most careful survey of future needs and plans calling for decided increases in Chinese workers and missionaries in Chinese and foreign funds. On the basis of this survey and its appeal, an advance program has been set up to which the entire Church in China and in America is enthusiastically committed.

Now, granted that half of the new stations and hospitals referred to above never materialize, we still face the problem of supplying enough men and women missionary recruits to man such new mission stations and hospitals as do materialize.

In reply to the question of the Survey Committee, "If certain areas of your fields are unevangelized, to what reasons or difficulties is this fact due?" by far the majority answered that it was due to the inadequacy of staff—Chinese and foreign. This significant testimony from over one hundred and fifty carefully selected correspondents residing in every part of China supports the impression that more and not fewer missionary recruits are desired. The recent words of Professor Timothy Lew, Dean of the Theological Seminary at Peking University, clinch the whole matter: "Do not stop sending missionaries but send us better ones."

5. *The areas still relatively or wholly unoccupied call with the "eloquence of silence" for more pioneer missionaries.* One fourth of the total area of China's eighteen provinces remains uncared for by any Protestant missionary or Chinese home missionary agency. In addition, an area exceeding in extent the whole of China's eighteen provinces and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet, still remain neglected and practically unentered. To these great stretches of unworked territory we must add the cities of Indo-China, Formosa, the East Indies and other places where Chinese, estimated at over 8,000,000, reside, and where as yet comparatively little evangelistic work is done. Eighty-six per cent of Kansu, seventy-seven per cent of Manchuria, and seventy-five per cent of Kwangsi (if greater definiteness be

needed to press home the point) are still outside the acknowledged responsibility of any Christian evangelizing agency. Two thirds of all the counties of China (1,704) average less than five communicants per ten thousand inhabitants. One fifth report not a single evangelistic center. The missionaries giving full time service to the evangelization of China's ten million Moslems can be counted on the fingers of one hand. There are approximately twelve million tribespeople in Western and Southwestern China. (These simple people are eager for the gospel message.) Missionaries are welcome where Chinese Christian workers might find it difficult to work among them. Wherever the Gospel has been preached, mass movements have resulted. Only the missionaries are too few—hardly one among 200,000.

In the Chinese province of Sinkiang (Eastern Turkistan) a small company of Swedish missionaries have been working since 1892 in four mission stations. Medical and orphanage activities have gone hand in hand with direct evangelistic efforts. As yet the converts do not number fifty. These missionaries, believing that they might be able to state the needs of Central Asia through the recent Survey of China, passed a resolution in their Eastern Turkistan Conference, held at Kashgar, October 18-28, 1919, in which they called attention to the unentered areas of Turkistan declaring that "here is so big a field, there is room for a number of other societies in addition to our own."

From Mongolia, one of the hardest and most neglected fields in the Far East, came this postal card appeal to the Survey Committee, written by a continental missionary in a lonely station. "The Christian Churches and mission societies have left the whole of Mongolia to us. We cannot get even one missionary to relieve us (for furlough). If you can do anything for Mongolia, please do it and do it at once."

From Kansu, that distant Moslem stronghold in Northwest China, a young English worker recently wrote as follows: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay from our private rooms through innumerable districts and towns out into the desert silences of Sinkiang and Tibet. It is no sudden, spasmodic, individual business that will solve the problem; only a prayerful united effort, in which we all share heartily and to the full."

The most convincing answer to this question—has the day come for fewer missionary recruits for China—issues and can only issue from the Chinese Christians themselves. For this reason, the words of Dr. C. Y. Cheng, executive secretary of the China Continuation Committee for over seven years, and chairman of the National Christian Conference, Shanghai, May, 1922, spoken in an address delivered before the Foreign Missions Conference of America at Bethlehem, Pa., January 10, 1923, are full of significance.

"The Church is seeking *more missionaries*. It is far from our purpose to give the impression that the coming forward of Chinese means that the missionaries are to retire from the scene, and that more of them are not needed. . . . There is a real need of, and room for, more new missionaries in China. In a sense, they are needed today more than ever before. But a word is necessary regarding the missionaries who are needed in China under the new conditions that have arisen. In addition to possessing spiritual and intellectual qualifications the missionary of today needs thoroughly to understand that his task is to assist the Chinese Church, and to be willing to help, not to boss, his Chinese fellow workers. We need, therefore, those who possess a broad and sympathetic heart, and are able to form real friendship with the Chinese. We need those who can see and appreciate all that is good, and beautiful, and true, wherever it is found. We need those who are willing to learn as well as to teach, and who are prepared to work with the Chinese or even under them. We need those who have a real understanding of, and desire for, international brotherhood, and the spirit of tolerance with those who differ from them. In a word, we need missionaries who are after the heart of God to 'Come over and help us'

"The present situation is certainly different from that of former days, but the need is just as great and urgent, if not more so. We want friends; we desire partners and comrades; we seek for cooperation and sympathy. The work has never been so interesting and full of promise as it is today. All its problems and difficulties are but so many attractions, that draw the men and women of vision and of a daring spirit to answer this magnificent and worthy call from afar."

THE FUTURE TASK OF THE CHINESE CHURCH

Extracts from the Report of Commission II at Shanghai

The most important and *vital needs* are such as call for:

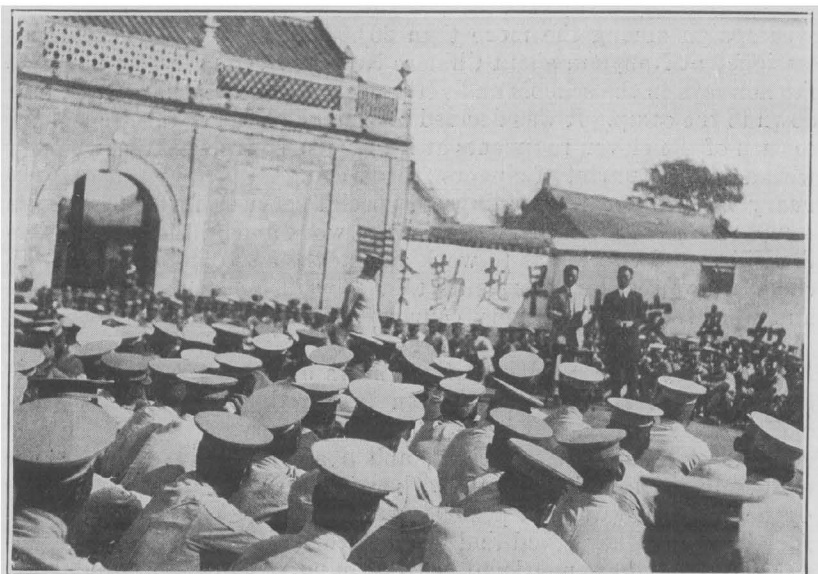
(1) The discovery and training of leaders, foreign and Chinese, for the work of religious education. (2) Creating an adequate literature and necessary equipment for carrying out a program of religious instruction.

No member can possess a healthy and vigorous spiritual life who is not engaged in some form of voluntary service.

The church ought to be the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian.

* * *

A closer coordination of our educational and evangelistic work would be of immense value. The day school pupils not only effectively open doors into many non-Christian homes, but if their religious instruction is given with the family in view as well as the child, they at once become strong missionary agents. The day school teacher if fired with true evangelistic zeal, could be a source of enlightenment to the women of the neighborhood in such matters as hygiene and child welfare.



A KOREAN CHRISTIAN ADDRESSING GENERAL FENG'S SOLDIERS AT A DAILY RELIGIOUS SERVICE IN KAIFENG, CHINA

Winning an Army for Christ*

BY HWANG CH'ING

EVER since the arrival of General Feng Yü Hsiang's army in the neighborhood of Peking the Christian forces of the city have been trying to cooperate with the chaplains in this army. Shortly after General Feng's arrival, Rev. Hau K'un Shan of the North China Conference, who has been with the General as chaplain for several years, was appointed chaplain-in-chief and stationed at headquarters. There are four other chaplains working with him among the men.

A plan was worked out whereby ten preachers representing all the denominations in Peking have gone every Sunday to the camp. The General sends up one of his big automobiles to the Methodist Mission business office and takes the preachers to the camp. The size of the audience varies from 500 to 2,000 men on clear days, while on stormy days classes of from 100 to 150 meet indoors. After the services the preachers are again brought back to the city.

In January a committee was formed representing the Peking City District, Peking Academy, Peking Theological Seminary, and the Theological Department of Peking University, to form plans for

* From *Zion's Herald*, Boston, Mass. According to a press despatch of July 17th from Peking, General Feng has been sternly rebuked by Chinese Christians for putting to death two Chinese Christians and for deposing President Li Yuan Hung.—EDITOR.

a campaign among the more than 20,000 soldiers of General Feng stationed at Nanyuan about Chinese New Year, to take advantage of the holidays in the schools and get professors and teachers in Peking down to the camp. It was decided to send one team of three speakers to each of the eleven regiments at Nanyuan; so thirty-three speakers with a double quartet of singers from Peking Academy went on February 10th to spend four days in special services in the General's camp. An additional team was sent to work among the 2,000 cadets in Peking and two teams to work among the 5,000 soldiers in Tung-chou. The preachers were entertained by the colonels and generals and were treated with every courtesy.

The first meeting started at seven o'clock in the morning when Bible classes were conducted for officers and non-commissioned officers. A special course had been prepared, and the thirty-three classes were held at the same hour every morning. The preaching services were at eleven o'clock, and a second service was at one o'clock in the middle of the day, because they were held out in the open and all the warmth possible was needed to keep the men comfortable while they stood and listened to the preachers. It put the preachers on their mettle to see the hundreds of men standing in solid ranks listening eagerly. The services were opened by the officer in charge of the meeting, who called upon another officer to pray, and then gave the preachers opportunity to say all they wished.

The bugle blew at six o'clock, and the men, who had already been awake for half an hour, were in their places at once when the roll was called, and from then on until night, except when attending the services, they were busy either at work or at play. During the last two days they were free from drill so they might have more time to attend the meetings, and it was certainly marvelous to see the admirable discipline and fine spirit of the men when one recalled that they had not been paid for ten months. On the last day they received a month's pay, but since the privates are not allowed out of camp, the money was not given to them personally but was either sent to their parents at home or credited to their account in the regimental bank.

The preachers soon learned that a command from headquarters could upset any plan made in any particular regiment. One pastor was at the very height of his eloquence when the major in charge of the service stepped up and said, "You have just been called to headquarters; please do not speak any more than ten minutes longer." How many audiences throughout the world would be relieved if there was some friendly major to tell the pastor, when the audience was cold or tired or worn out, that he had been called to headquarters.

The majority of General Feng's officers have been with him for many years, and they are earnest Christians, being interested in Christianity not simply in order to curry favor with the General but

because of their own experience and their realization that China's only hope is to be found in belief in the Lord Jesus Christ.

The singing by Professor Liu of Peking Academy and his students, making a double quartet, and the solos by Rev. Horace E. Dewey were most popular among the men, and the musicians were on call from early morning until late at night. They sang not only to small groups but out in the open. One evening General Li of the Eighth Brigade had them train his own special singers for several hours, and after that each of the nine visiting singers rendered a solo. This so inspired the General that he sang a solo himself. From early morning until late at night groups were practising hymns and national airs, and it was indeed inspiring to go along in the dark and hear the Christian melodies. The enthusiasm of the students and workers was great, and in spite of the hard work they were wonderfully cheered as a result of the interest and enthusiasm displayed by the men.

On the last day of the meetings, being the twenty-ninth of the last month of the old year, it was found that there was such a large number who wished to be baptized and enter the Church that it would be necessary to have these baptisms on another day; so the thirtieth of the last month of the Chinese year was selected, and several of the leaders stayed in order to perform this ceremony. The soldiers were not baptized carelessly or just in order to satisfy the demands of the General, but they had been carefully watched and trained for months and had to be of good character and must have been under Christian instruction for several months. When all the candidates had been examined it was found there were more than 4,000 who should be baptized. These were divided into six groups and on Feb. 15, 1923, were brought into the Church. There were no rooms large enough, so it was necessary to have the men in the open. They were formed into long lines and after answering the questions and hearing solemn addresses either by their own officers or by the preachers, they were baptized. Those who had been invited by Rev. Hsu K'un Shan and Rev. Liu Fang, the chairman of the visiting group, to spend the last day of the old year in this great work were



THE WIFE OF GENERAL FENG—A MEMBER OF METHODIST CHURCH, PEKING

Dr. Chen Heng Te, Rev. Tsou Chin Ching, Dr. W. T. Hobart, Rev. Yang Jung Shen, and Dr. G. L. Davis. Dr. H. H. Lowry and Dr. C. A. Felt came down to see the baptismal service and were invited to take part, and it is doubtless true that Dr. Lowry baptized more men in that one day than he had during any twenty years of his career as an active missionary. The men were certainly in earnest, and the whole ceremony was gone into with the greatest care. General Feng said: "The most important duty of any soldier this day is to be baptized, if he has passed his examinations; and all men, whether they are on guard duty or have been placed on special work, are to be relieved and sent to the services." So almost none of those who had passed the examinations were absent when the roll was called. It is very doubtful if anywhere before has a baptismal service been conducted by two generals, the actual work being done by the clergymen, assisted by majors who carried the bowls for them.

For many years our Chinese leaders have prayed for a day when some of the great Chinese officials should be Christians but we had not expected to see a Chinese officer as earnest a Christian as General Feng. He works not only among his own soldiers but among a great many outsiders, and is doing everything in his power to bring the Lord Jesus Christ to those with whom he comes in contact. Again and again he ordered the word sent around among all the men that no one was to seek baptism who did not earnestly wish to become a Christian and believe it was his personal duty.

Some people wonder what the common people around the army think of these soldiers in comparison with those of Chang Tso Lin, who occupied Nanyuan last year. One old rickshaw man, who had known the various soldiers who have encamped in Nanyuan since the first days of the republic, said: "Last year none of us were safe. General Chang's soldiers came into our homes and took what they pleased and did what they pleased. *But no one ever heard of soldiers like these.....*"

It is impossible to calculate the benefit of General Feng's influence among these men. Although discipline is very strict and they are kept at their work all the time, yet the men love him devotedly, because of his honesty, fairness, and willingness to share alike with them. His fare is the most simple, and it is true that many of his officers live in better style than he does. The difficulty in securing funds at this time for such a great army is tremendous, and the General has many extremely hard problems to solve in endeavoring to do his best to put China on her feet. He firmly believes that the only hope for China is to be found in the Lord Jesus Christ. May all the churches in China and America unite in the most earnest prayers for the General and his officers and men who are striving so hard to live active, earnest Christian lives every day among this great group.

Growth of Religious Freedom in Hungary

BY REV. E. D. BEYNON, DETROIT, MICHIGAN

Pastor of the Centenary Methodist Episcopal Church

AS MIGHT be inferred from the Asiatic and Mongolian origin of the Hungarian people, the course of religious development in Hungary has been very different from that of other European countries. Elsewhere in Europe there were in any one state only one State Church. The Hungarian system, however, was more like that of Japan and China. A number of churches was recognized and regulated by the State, the door being firmly closed against all others. Thus we find the curious situation which existed within the memory of men now living, whereby two great Protestant Churches were recognized by the Government of Hungary along with the Roman and Greek Catholic Churches, while the door of entrance was closed against all other Protestant denominations almost as effectually as Lamaism has for centuries closed the door of Tibet against all forms of Christianity.

Within the boundaries of Hungary were found great numbers of Serbs and Roumanians, adherents of the Greek Orthodox Church, so that the Government recognized this along with the Roman Catholic Church. Later a secession took place when the Magyar members of the Greek Orthodox Church wished to come into the fold of Rome, with certain conditions. They were willing to acknowledge the supremacy of the See of Rome, but opposed a celibate priesthood and the celebration of the mass in other than the national tongue. Accordingly these Uniates were formed into a third Church, the Hungarian Greek Catholic Church. While acknowledging the Pope, they were in all other respects quite separate from the Roman Catholic Church. The recognition of all three Churches dates back to the early Middle Ages. The King of Hungary was officially head of all the Churches within his dominions, and was accustomed to exercise a large amount of control over their internal management.

The Reformation and Counter-Reformation led to a still more peculiar situation. In the first outburst of Reformation enthusiasm, Protestantism almost entirely conquered Hungary. The dreary years of struggle known as the Counter-Reformation greatly reduced the numbers of Protestants but did not entirely eliminate them. In fact, the Roman Catholics, who controlled the Government, came to realize that Hungary could not afford to destroy her Protestants without the most lasting injury to herself; and a Hungarian, whether Catholic or Protestant, is a Hungarian, before he is a Churchman. Accordingly the Government adopted the policy of including the two prominent Protestant Churches—the Reformed and the Lutheran—

among the number of those recognized and regulated by the State. All other Protestant Churches were rigorously excluded. These two were privileged to remain, but they must live to themselves. It was also made very difficult for a person born in one denomination to go over to another. Before making such a change, the minister or priest of the man's former denomination must be notified weeks in advance, and his consent must be obtained before the man could be enrolled in the denomination of his choice. Such was the old law which, happily, today is abrogated. The appointment of all preachers to their charges had to be confirmed by the Minister of Public Instruction and Religion, who was always a Roman Catholic. While tolerating these recognized forms of "heresy," the Roman Catholic bishops insisted that the Protestant preachers remain faithful, each to his own recognized heresy. Hence, when a new Protestant preacher came to his charge, the Roman Catholic bishop of the diocese in which the charge was situated claimed the right to examine the new clergyman, and, if he found him unsatisfactory, to demand that a change be made.

Every citizen of the kingdom was compelled to register at a religious census as an adherent of one of the recognized religions. Though he never went to church, and his sympathies might be elsewhere, yet he had to put his name down as Roman Catholic, Greek Catholic, Greek Orthodox, Reformed, or Lutheran. If he lived in Transylvania he was granted the additional privilege of being allowed to enroll as a Unitarian. The assessment for the support of each of these Churches came to those who had registered as belonging to it. Thus if a man registered as Reformed, he was assessed so much for the support of the Reformed Church. It was a state tax and if he did not pay, the bailiff had the right to seize his property.

This state of things led to a most unsatisfactory condition within the Protestant Churches of Hungary and all the old Reformation enthusiasm died out. Additions to church membership came only from the confirmation classes. It has frequently been said that nothing would horrify a Hungarian Protestant preacher more than to witness conversions taking place under his preaching. The greatest words of praise wherewith a Hungarian Protestant commends his preacher are: "He does *not* speak to the heart."

The only thing able to save Hungarian Protestantism from ultimate extinction—the thing its friends feared and its enemies expected—was a renewed intercourse with the more vital Christianity of the Protestant Churches of the West. This the Hungarian Government was determined to prevent at all costs. New denominations were prevented from entering and people were not allowed to change their church connections without the consent of the preacher or priest. The state assessment to the support of one of the recognized denominations was also a barrier.

In spite of these regulations, certain forms of unrecognized religion entered Hungary and maintained a more or less precarious foothold. Such were the Sabbatarians (Seventh Day Adventists), and the Nazarenes. The latter sect, made up of people who in beliefs and practices are very similar to the Quakers, has existed in Hungary a long time. At first, it was bitterly persecuted. Later, it became unofficially tolerated. The toleration went so far that for some time the Army authority has refrained from placing Nazarenes in a combative corps. Yet the revival of Christianity in Hungary could not come from a sect which was weak and despised.

Finally, two strong Western Churches braved all the penal edicts and entered Hungary. These two Churches were the Baptists and the Methodists, both of which entered by way of Germany. Today they are closely linked with the American Churches of the same denominations. The Baptists were the first to enter, commencing their work in 1842, but for many years their beliefs had to be held more or less in secret. When the first Methodist missionary, Robert Möller, sought to land from the boat at Pozsony, in 1870, the authorities forced him to return to Austria, whence he had come. The Methodists were obliged to wait until 1895 before they found an opportunity to enter. In that year the Hungarian Government made its first real advance toward religious freedom. Two vexed questions had been debated for many years—the status of the Jews, and the conversion of members of one Church into another. Along with these two, there arose the question of mixed marriages. The civil marriage law of 1894 provided that marriages celebrated by civil authorities were legal. The Jewish law of 1895 admitted the Jews to the status of a recognized religion. Finally, the religious liberty law of 1895 assured the free practice of religion.

While the Government no longer officially persecuted members of the unrecognized denominations, still it did nothing to save them from private persecution. Many were the attacks from mobs in the small villages, where the rule of the priest was absolute. Yet, in spite of this opposition, both the Baptists and Methodists rapidly gained ground and before the outbreak of the European War, there were 20,000 Baptists and about 600 Methodists. The Methodist work was mostly in the Bácska in the south. The Baptist work was largely in the large and rich county of Bihár. Through the Peace Treaty, both Baptists and Methodists lost their strongholds. The greater part of the Baptists came under the sway of Roumania; the Methodist preaching places now belong to Jugo-Slavia. Hence, in 1919, both Methodists and Baptists had practically to start all over again. Then came the Bolshevik misrule, when preachers of every denomination were persecuted. During the Roumanian occupation, there was another period of suffering. Yet, somehow, as a result of all these

hardships and sufferings which Methodists and Baptists had to endure along with all other people who called themselves Magyars, the attitude of the people toward these denominations changed.

In 1905, the Baptists received from Premier Count Tisza some sort of quasi-official recognition. It was arranged then that Baptist preachers need no longer be compelled to serve in the army in any other capacity than that of Chaplain. For fifteen years this question of recognition made a great cleavage in the ranks of the Baptists and hindered their growth. In 1920 three bishops of the Methodist Church, visiting in Budapest, were entertained by the Premier, Huszár Károly, and shown the devastation in the city after the Bolshevik rule and the Roumanian occupation. When they gave him a present of 300,000 korona for use in reconstruction work, there was a tremendous outburst of popular enthusiasm over the American Church which had come to help them.

In spite of the lingering handicaps from the old system, both Methodists and Baptists report a phenomenal increase since the war. In 1920, there were but 100 Methodists in Hungary, with one preacher and one church. Today the Methodists are spread over more than five counties, their number runs into the thousands, and they have many preachers and churches. It is the Mass Movement of India over again. A new and vital religion has come into the land. The people are heart-hungry and flock to every preaching service.

In conclusion, let me quote a few words from Bishop Balthasar of Debreczin, the head of the Reformed Church of Hungary. He was discussing the danger which all classes in Hungary have through the spread of Bolshevism. He said: "Neither the Catholic, Reformed, Lutheran, nor any other Church established in Hungary can reach the mass of the people any longer. Not only are we losing them, but they are flocking into Bolshevism and becoming a menace. If you can do anything to save them to Christianity, may God bless your efforts. Churches which have had no connection with the past in Hungary can do what we cannot."

SPARKS FROM THE HOME MISSION ANVIL

Adapted from Rev. B. C. Henning, D.D., in *Home and Foreign Field*

Affinity is a good thing only when it is affinity for the right thing.

There is a world of difference between doing a thing because it is right and claiming that it is right because we are doing it.

It is better to seek help to do what we ought than to seek an excuse for doing what we wish.

To claim faith in the teachings of the Scriptures and not to disseminate them is hypocrisy.

Men need not be of our race to harm us if we neglect to give them the Gospel.

If people are willing to see only what they wish to see, then good eye sight is of little use to them.

God's sun, soil and showers are of little value to produce a harvest if there is stunted sowing of good seed.

Christ's Cause Among the Jews

Notes of a Recent Conference Held in Princeton, New Jersey, in the Interest of Jewish Evangelization

BY JOHN STUART CONNING, D.D., NEW YORK

NO ONE acquainted with the Jewish situation in America can doubt that the Jews are now entering upon one of the most critical and eventful periods in their whole history. Their numbers and wide distribution, their increasing influence, the decline of the synagogue, the growth of materialism and irreligion among them, the distinct lowering of moral standards within recent years, the rise of anti-semitism—all remind us that the Christian Church in America can no longer ignore the Jews. While individual Christians have kept alive the sense of obligation to the children of Israel, no thoroughgoing effort has been put forth by any denomination in this country, and no definite, thought-out program of Jewish evangelization has been projected.

The Conference on Jewish Evangelization, therefore, recently called by the Presbyterian Board of Home Missions for the discussion of important problems, and to confer as to the best methods of approach to the Jews, was significant mainly in that it indicated the desire of a great body of Christians to write work for the Jews into their missionary program. The fact that other denominations are enlisting in similar service may be regarded as a common recognition of responsibility and an earnest purpose to make the evangelization of the Jews an integral part of the denominational activities. The Conference at Princeton had a varied program with speakers eminently qualified to present their subjects in a vital and practical way. Among these were Professor Charles R. Erdman, of Princeton Seminary; Drs. John A. Marquis and John McDowell, of the Presbyterian Board of Home Missions; Dr. H. H. McQuilkin, of Orange; Dr. Max Reich, president of the Hebrew Christian Alliance; and others engaged in work for Jewish people.

The fact that there are now about 4,000,000 Jews in the United States—a larger number than is estimated for any other land—challenges the attention of the Christian Church. Though the majority are poor, yet the race as a whole is making progress in many lines of activity, and they wield an influence out of all proportion to their numbers. On the bare ground of self-interest the Church may well consider the importance of enlisting this adaptable, resourceful and masterful people in the service of Christ.

All Christian work must face difficulties, but it is generally agreed that there are special obstacles to be overcome in seeking to

win the Jews for Christ. There is the traditional Jewish attitude of opposition to Christianity because its teaching seems to conflict with the fundamental doctrine of Judaism concerning the divine unity. Orthodox Jews also have received a distorted conception of Jesus which closes the door to any Messianic claims which may be presented by Christians, while Reformed Jews, who have been taught a nobler view of Jesus as a prophet, yet repudiate the idea of His Messiahship, and claim for Him the place of a loyal Jew who sought only to exalt Judaism and never intended that His followers should establish another religion. The main difficulties, however, are historical. The Jew is antagonistic to Christianity chiefly because the persecutions he has been called upon to endure at the hands of nominally Christian people have put a veil between him and Christ. This ill-usage has had the effect of driving the Jew in upon himself and making his Jewishness more Jewish, and in developing a communal consciousness which interprets acceptance of Christianity as treason to the Jewish race. Many a Jew has come to believe in Christ, but lacks the courage to confess Him openly and thus let loose upon himself a storm of communal wrath.

In the Princeton Conference, it was also brought out that the difficulties in the way of Jewish evangelization are not all on the side of the Jew. There is a deep-seated prejudice, even among those who profess to be followers of Christ, which imposes barriers difficult to surmount. Such an attitude robs the Gospel of its meaning and nullifies the work of the missionary. Varied explanations were given for the rise of anti-semitism in America—racial prejudice, the disagreeable characteristics of some Jews, Jewish exclusiveness, religious antipathy, the place of the Jews in the rejection of Christ, the unscrupulous methods of certain Jewish business men, alarm at their growing influence, the international character of Jewish activities, etc. But while all agreed that Jews, as individuals, must bear the burden of their own misconduct, it was held to be both unjust and unChristian for us to lay upon a whole race responsibility for the sins of the few. The Christian Church, moreover, is under obligation, by every Christian motive, to oppose all propaganda directed against the Jews and seek to defend them from all unfair and false accusations.

A questionnaire was sent out by the Department of Jewish Evangelization of the Presbyterian Board of Home Missions to 120 Hebrew Christians in this and other lands concerning the best method of approach to the Jews. The replies brought out the fact that ninety-eight per cent of those who responded had been led to open their minds and hearts to Christian truth through the kindness and sympathetic interest of some individual Christian. This fact consequently must largely determine the methods to be employed in the work of Jewish evangelization. For Jewish neighborhoods it was agreed that community work is more fruitful in results than the con-

ventional Jewish mission, as the Jews resent being singled out as the object of Christian effort. The varied ministries carried on in a community center furnish manifold opportunities for personal approach through which the Christian spirit is revealed, prejudices are broken down, and a way is opened for the Gospel. These ministries make more effective the distinctly evangelistic services which are an essential part of the program. As an evidence of the fruitfulness of such methods, a speaker at a recent Conference of Conservative Rabbis was quoted as saying that while the old-fashioned missions succeeded in demoralizing a few individuals, the new method of community approach demoralized whole neighborhoods. While community work in neighborhoods predominantly Jewish meets an essential need, and should be greatly extended, yet the majority of Jews in the United States do not live in ghettos, but in American residential neighborhoods and within the parishes of Christian churches. For such Jewish people, the way of approach must be through the local church. There are thousands of churches that have Jews in their community and the work of Jewish evangelization will never be overtaken until such churches are enlisted in a ministry to these Jewish neighbors.

The subject of appropriate literature for Jews also received consideration. It was recognized that conditions in America demand a new type of literature to meet the need of the American Jew who has broken with the synagogue but who is under the spell of atheism, socialism, and modern cults, or is frankly materialistic.

The Conference was characterized by the spirit of hopefulness, and those who attended recognized, in the present situation, a call of God to interpret to the Jew the Gospel in terms of sympathy and good will and seek to lead him out of his mental and spiritual ghettos into the freedom of Christ.

Women's Work in the Metropolis

One Hundred Years of the Woman's Branch of the New York City Mission Society

BY EDITH H. WHITE, EXECUTIVE SECRETARY

ONLY those who have been in intimate touch with the Church and problems of a great cosmopolitan city can realize the need for bringing the light and life of the Gospel of Jesus Christ to bear on the individuals and the home life of these masses of humanity. Social and industrial life, amusements, employment, education and health, as well as Church life, are all affected by the religious ideals and habits of the people. Social evenings, musical organizations, gymnasium, bowling, sewing-school, cooking and kitchen gar-

den are a part of the work of the Woman's Branch of the New York City Mission and every summer about 6,000 people are sent from the city into the country for outings, as well as 800 children for two weeks in the fresh air.

The City Mission Society employs twenty-two visitors and nine nurses who make an average of 50,000 visits during the year in the homes of the poor. The nurses make about 4,000 calls a year in the homes of the people and some 6,000 treatments are given in the first-aid rooms of three of the Children's Aid Society schools, the Virginia Day Nursery, Lincoln Home and Hospital.

In 1873 a missionary was appointed to visit the sick poor, and this work was found so valuable that a member of the first graduating class from Bellevue Hospital Nurses' Training School was secured to attend the sick poor in their homes—the first district nurse work. The following year five trained nurses were employed, and as the work has increased according to the funds available, the foundation principle of a society has been maintained that as the nurses minister to the body, instruct the mothers or daughters, they also minister to the soul.

A training school was established in 1895 to give instruction in the mornings and practical experience in the afternoons. After a year of study and practice many of the young women become Pastors' Assistants, Church Visitors or leaders in Church activities, community service or missionary work.

The society has been a pioneer, not only in district nursing but in sewing schools (established in 1866), employment bureaus and benevolent aid. Out-of-door services were held in 1873 for persons of all nationalities and shades of complexion, and in 1875 Olivet Church started a "Helping Hand Auxiliary" for women who were paid by the hour for sewing. Mothers' meetings were started in the same year. The Virginia Day Nursery was opened in 1878, the same year that fresh air work was begun. Visits to prisons, accompanying delinquents to court, cooperation with old Five Point's Mission, with hospitals and dispensaries, have also been included in the activities. In the year 1822, \$606.37 was spent in the work; fifty years later the budget was \$3,466.00, and last year, the one hundredth year, \$108,774.80 was spent. At the fiftieth anniversary it was reported that during the half century \$94,166 had been raised and expended by ladies, but in the second half of the century \$2,050,224.25 was raised.

The five churches conducted by the society are interdenominational and gave to the society last year \$8,230 from voluntary offerings. Over two hundred and fifty of these church people are helping in the City Mission Churches, and two hundred and seven united with them on confession of faith during 1922.

Twenty years ago a city mission worker noticed the leadership of a West Side boy who was a member of a street gang. One day,

as a bait, the missionary asked him to get her a piece of cheese at the corner grocery store. When he brought it back she asked him to arrange the chairs for an evening meeting. He complied with her request, attended the meeting and afterwards went to the gymnasium. Later he said: "For ten years I fixed those chairs before and after the meeting; I entered into the educational, industrial, social, physical, and spiritual life of the Church. I got a job through the Church: I found my wife there; our children are now members of the Cradle Roll. Thank God for that piece of cheese!"



A VISITING NURSE TREATING AN INJURY

Was it worth while? A city mission district nurse has a picture of fourteen young men who were members of her Sunday-school class, recruited while nursing in their homes of poverty and ignorance. These young men have now gone into other parts of the great city as successful physicians, teachers and business men. One is the superintendent of a large Sunday-school and all are a credit to the manhood of America. This nurse recently met a young man holding a place of trust with a well-known city architect. She first met him as a lad of seven years, walking with his mother, five sisters and three brothers a few days after they had landed. She spoke with them in their own language, invited them to church and they all came—father

included. They suffered hardships, living in cheap rooms with bad air and limited food. Now, years afterward, the young man said to the nurse with a great deal of emotion: "I want to tell you that I have been made a member of the firm and I owe it to the day when you met that immigrant boy and invited him to the church where he got started right. I will pass it on."

When we see one living man or woman, a vital element and a constructive force for good, instead of a destructive and evil influence



WHERE THE CITY MISSIONARY WORKS

in his community, we realize the value of such regenerative work. When we think that if we reach even as few as ten people a year, we have in one hundred years reconstructed 1,000 lives and have helped them to become forces for good in home and business, in Church and State, then statistics become athrob with life!

Cities are strategic centers, for from them go out influences that affect the whole nation. Today the thirty-one women workers of the Woman's Branch of the New York City Mission speak in many tongues and touch the lives of

white and colored, of Italians and Germans, Spanish and Czecho-Slovakians, Syrians and Spaniards.

Four City Mission Churches are supplied with a staff of five to eight workers. Within a year the following results were recorded: 269 gathered into church schools; 35 children gathered into day schools; 45 adults gathered into church schools and home departments. Ten mornings devoted to canvassing from Houston to Fifth Streets on Avenue B, included visits to 253 families, among whom were Italians, Poles, Russians, Ukrainians, Germans, Slavs, Hungarians and one American. About half of them were Roman Catholics, a third of them Jews and thirteen were connected with Olivet Church.

The officers of the Society are: Mrs. A. F. Schauffler, First Directress; Miss Eleanor deGraff Cuyler, Second Directress; Mrs. William S. Edgar, Secretary; Miss Eleanor G. Brown, Treasurer; Mrs. A. W. Halsey, Treasurer Christian Workers' Home; Mrs. Henry R. Cartwright, Jr., Treasurer Christian Workers Training School; Miss Elizabeth Billings, Treasurer, Benevolent Fund; Mrs. L. S. Bainbridge, Honorary Superintendent; Miss Edith H. White, Executive Secretary. The Headquarters are located at 105 East 22d Street, New York City.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 844 DREXEL BUILDING, PHILADELPHIA

FEDERATED POSSIBILITIES

The "I can't" of isolation gives way before the "we can" of cooperation. The impossible of the individual becomes the possible of the group.

Bent the grass blades to each other,
Whispered each unto his brother,

"Let's combine!"
Let's combine!"

Then the tiny blades, upspringing,
Sent these words with voices ringing:
"See the fruit of combination—
Emerald carpet for a nation!"

Once the stars said to each other,
Signaling a far-off brother,

"Let's all shine!"
Let's all shine!"

At the word their lamps were lighted,
And earth's wandering feet were righted.
Oh, the power of combination
For the world's illumination!

Said the churches of a city,
"We work alone. That's such a pity.

Let's combine!
Let's combine!"

Strength has come to men wherever
They have faced a task together,
Let us try cooperation
In the world's regeneration.

—Adapted from Sarah L. Stoner.

There are things in the missionary work of the world that must be done by individuals. There are some things that must be done by a single congregation or denomination, but there are some things that require group cooperation for successful accomplishment.

WORLD KINDRED WEEK IN CHICAGO

A missionary achievement of one city, which enlists the participation of fifty thousand young people of various denominations, inspires editorial comment of Chicago papers, wins commendation from the President of

the United States of America, and helps tens of thousands of people to better race relations and missionary interest, is worthy of the attention of all other cities.

Such are the accomplishments of World Kindred Week in Chicago. World Kindred Week did not just happen. It was not a sudden, spectacular and meteoric flash. It was the climax of months of careful, painstaking missionary education.

Fifty thousand young people, members of various denominational young people's organizations, determined to set themselves to the task of aiding in the solution of the race problem in Chicago and of developing greater interest in home and foreign missions. They worked through the Young People's Commission of the Chicago Federation of Churches. Following the line of the mission study themes for the year, they centered on India and Inter-Racial Relations. Beginning in December, five months before their final World Kindred Week, they planned careful study and preparation to culminate in the production of two great religious dramas, "Finger Prints," a drama play on race relations, and "Tides of India," a pageant play portraying, with a cast of five hundred young people, India's religious destiny. Natives of India took part, and real tropical animals were introduced in some of the episodes.

The play told the story of a rajah who threatened to turn a tiger loose on the Christians near his palace, but who was finally won over to Christianity through his brother and his brother's wife whom he had previously imprisoned when he learned of

their acceptance of Christianity. Modern conditions in India were vividly portrayed.

One of the difficult accomplishments was the singing of native Indian songs. The enthusiastic determination of the young people refused to accept the statement of the Washington representative of the Government of India that it would be impossible to get the music of the Indian National anthem, *Bande Mataram*, *Hail Motherland*. They found a Hindu who could sing the anthem and had the music written down note by note. The chorus of one hundred voices was then trained with this musical score for the first occasion on which a group of Occidentals had ever sung this difficult Oriental music.

One of the most valuable educational features of the pageant was the study and preparation made by the five hundred young people who produced it. The impression made by its two productions in *Medinah Temple*, the largest convention hall in Chicago, with the second largest stage in the world, will abide with thousands of spectators. The play was written by Helen L. Willcox, and directed by Ruth Worrell.

"*Finger Prints*," the play on race relations, was written by Charlotte C. S. Chorpenning, a Chicago woman, for an equal number of white and Negro players. The dialogue is made up of word for word quotations from conversations between the author and interested members of both races, and was based on some four hundred interviews and forty group discussions.

The study concerns the attempt of both white and colored people to improve their community, and shows how Christianity makes possible right inter-racial relationships.

The *Chicago Daily Journal* made the following comment editorially: "World Kindred Week is a splendidly ambitious and high purposed enterprise. Aside from the particular interest inherent in the themes of these two plays, the enterprise deserves more than passing comment. The

enterprise is worth while as a demonstration of the spiritual unity which transcends sectarian lines when the Gospel is considered in its broader aspects as a solution for vexed problems underlying the relations of races and peoples. Here denominational differences are submerged by the youth of the Church for a common cause, and the stage and the drama become a means for conveying to Chicago a message of fundamental oneness in the service of mankind. To our thought, this undertaking marks a new era in religious work."

President Warren G. Harding, in a letter to the Young People's Commission commending their effort to contribute to the solution of the race problem, urged the development of greater cooperation between the white and black races. He said in part: "Racial amalgamation there cannot be. Partnership of the races in developing the highest aims of all humanity there must be if humanity, not only here but everywhere, is to achieve the ends we have set forth."

The mission study themes for 1923-24, "Saving America Through her Girls and Boys" and "Japan," challenge the cooperation of the churches of the cities and counties of America for similar presentation.

PLAYGROUND POSSIBILITIES

It was only a small town—too small to have many of the improvements that are common in larger towns. It was large enough, however, to have houses crowded together on narrow streets and children playing in alleys.

A man who had studied the playground work of larger cities spent a summer vacation in the small town. One day a child playing in the street was run down by an automobile.

"Why don't you give your children a playground?" he asked of the small town.

"We never thought of a playground for a little town like this," answered a woman resident.

"A child was killed because you

never thought," said the man quietly.

Then the woman had to think. She had to make other people think. They found that more than half of the children of their town had no yards in which to play. A playground was purchased. The churches each furnished a representative to serve on a playground committee. Each church was responsible for the playground for one day a week. Young people of all the churches were quick to volunteer to help. College athletes at home on vacation became interested. Special features were arranged and special contests staged.

The Town Council became interested and made an appropriation for a trained playground director to work under the committee of the churches and to have general charge of the large staff of volunteer workers who were eager to help.

A WORLD VOYAGE

How It may be Made without the Expense of a Steamship Ticket

Six groups in one church or six or more churches may combine in a voyage around the world. Assign a country to each group or church. Allow several weeks or months for study and preparation. Let each group or church prepare for effective presentation of missionary work in the country assigned them. Exhibits of maps, charts, pictures, products and articles showing life and customs may be planned. Dramatizations, readings and stories may be employed.

An entire day, or an afternoon, or an evening may be spent in each country, or a month may be devoted to each with a varied program for presentation.

FEDERATED SCHOOLS OF MISSIONS

A well equipped, well attended school of missions may be an impossibility for one church or for one denomination in a town or city, but almost any city may have a successful school of missions if the people of all

the churches will cooperate in it. A score of cities now have fall schools of missions. Each cooperating church selects its mission study leaders for the year and sends them to the school for their training.

The result is that thousands of leaders are being prepared for their work every year.

* * *

Baltimore, Maryland is one of the cities that has, through the federated work of the missionary women of the city, given an annual school of missions to the workers of all the churches.

The president tells two stories of results in individual cases:

"May I join your mission study class?" was asked by a bright, energetic young woman. The pastor's wife answered, "No, but you may teach it." The idea was immediately taken up by the members of the missionary society and they agreed that the coming school of missions promised the needed aid.

It was decided that the prospective teacher should attend the school and the society meet the expense. This arrangement proved satisfactory.

The school, with its capable instructors for the adult, young people, and junior books, the many missionaries home on furlough, bearing with them the very atmosphere, needs, and opportunities of the fields they represented, the splendid Christian women and men zealous for knowledge, and enthusiastic in giving expression to their faith, and the pleasant fellowship attracted and enthused this young woman.

She attended all sessions and contributed to the music with her well trained voice. Later she entered into the Christian activities of the winter with zest.

When a camp leader was wanted by her denomination for Wilson College and Mountain Lake Summer School of Missions, she was chosen. At the latter she taught the young people's book and again gave expression of her

consecration to a life of service through her songs.

The complete giving came when she responded to the call for workers in Japan. There she labors and is grateful that she attended a school of missions.

* * *

A young mother, busy with home duties, yet not too occupied, attended the school of missions. She began to realize the needs of her own church. She saw the great number of young people in their teens not enrolled for service. These she has steered through two seasons of mission study. But, the testing of her interest was expressed when asked if she would be willing for one of her daughters to go to the foreign field. "What! after all I have said to others about life service? Yes, wherever God chooses to use her, I am willing."

* * *

Winter schools of missions in Florida are proving most successful. Schools at Deland and St. Petersburg have become regular features of the January and February program for Florida. The 1923 schools enrolled delegates from more than thirty states, and from foreign lands. The number of men in attendance was a matter of comment. Prominent business men, with whom it is difficult to get a five minute interview in New York, sat for hours in the school of missions. Women, who are driven by home cares so that they could attend few meetings in their own cities, sauntered leisurely from tourist hotels to spend the day at the school of missions.

Other winter resorts will do well to learn from Florida the advantages of winter schools of missions.

WHY NOT?

WHY NOT ENTERTAIN RESIDENT JAPANESE? As we are studying Japan this year, why not have all the churches in cities or towns in which there are resident Japanese give a special reception at which Japanese are the honor guests?

WHY NOT SAVE AMERICA THROUGH HER BOYS AND GIRLS? Not all of us live in such cities, but all of us live in cities and towns with resident children. Our home mission theme is Saving America Through Her Boys and Girls. Why not have all the churches plan an affair or various affairs—with the children as guests of honor? The women's missionary societies of a town or city might entertain the children's societies at a story hour or a reception.

There should be federated plans for children of the Juvenile Court, for orphans and neglected children, and for the entire child life of the community.

WHY NOT MAKE A COMBINED APPROACH TO YOUR PUBLIC LIBRARY? A Library Committee may do far-reaching work for a city federation by getting from librarians or mission study leaders of various churches, a list of missionary reading or reference books they would like to have added to the library for their year's study and making out from them a list to be presented to the librarian with the request of the federation that these books be added to the library. Any public library will give respectful attention to such a request if it bears with it the assurance that the churches of the city unite in making it.

THE NECESSITY WHICH MOTHERS INVENTION

She had no blackboard, no crayons, no large sheets of paper, but she had all outdoors around her. She wanted to teach a lesson on India to her children. The day was hot. The shade of the trees was cool and inviting, so the meeting was held on the lawn. Instead of a wall or blackboard map, there was a lawn map of India, outlined by white tape held in place by long nails or pegs.

Instead of stars or circles to locate mission stations the boys and girls themselves stood on the map to give the proper location. A pilgrimage to the great shrines was given and a missionary journey. A similar plan

might be used for indoor meetings by drawing a chalk map on the floor. A sand map on the beach is another possibility.

* * *

There was no auditorium. There were no electric lights, no aluminum screen, no seats—only a man who wanted to reach some of the unreached people of the mountains with a missionary message.

He put his screen up between two trees and adjusted his lantern with its gas tank. The people sat on the ground, and with earnest interest, unspoiled by an overdose of movie films, looked for more than an hour at the first pictures they had ever seen of lands across the ocean.

* * *

"Will you illustrate the use of a missionary curio or object lesson at a special demonstration meeting?"

"Haven't any curio with me," answered the young man.

"Find one," suggested the leader.

"That will be a second feature of the demonstration."

That afternoon the young man was out for a hike with the Boy Scouts on an old Indian trail. They found a number of arrow heads.

The next day at the demonstration meeting he displayed an arrow head as his point of contact and introduction for the story of the Red Man's search for the white man's Book of Heaven.

HOW TO GET MISSIONARY BOOKS READ

By MRS. THOS. D. GORDON

Librarian of the Missionary Society of the First Christian Church of Oklahoma City

One of the very best means of interesting people in missions is through the reading of live, truthful missionary books. But you say, How are we going to get the books? Do as we did—by raising a special book fund.

We now have a librarian and three assistants, using a card index system to keep a record of our books and those who read them. Two years ago we had fifteen books with very little read-

ing done, because anyone who wanted a book had simply to ask for it, but very few asked; now we have over a hundred well selected books and as soon as funds are available, we will purchase the latest books. In fact, we must do this to supply the ever increasing demand. Last year over four hundred books were read and this year we will undoubtedly double the number.

In order to accomplish this, the librarians must be on the alert all the time. They cannot wait until the books are called for. No indeed; our librarians attend the monthly meetings of the missionary society, take an armful of books and mingle with the women as they assemble, suggesting books they would not only enjoy reading, but that they would find helpful; then they are on hand at the aid and circle meetings doing the same thing, persuading many to read one of the books who never read any books along missionary lines before, and, too, husbands enjoy reading them. We also see that the expressional societies of the church school have books suited to their needs, and it is surprising how many of these books they are reading and the eagerness with which they are called for.

We find the intensely interesting books like, *Bells of the Blue Pagoda*, *Sita* and *Revolt of Sundarang*, are splendid for giving out first and creating a desire to know more of conditions in other lands and among other peoples. You must have a variety of books to suit the different tastes. Our books are in great demand for the various programs of the church societies.

It is surprising, the increased missionary spirit that is aroused through the reading of the many books to be had and the informing of our people on this phase of our work in other lands. A genuine interest in the work has developed which could have been gained in no other way and those who formerly took a passive interest are now enthusiastic for missions—*World Call*.

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SHULTZ

MEETING OF EXECUTIVE COMMITTEE OF THE FEDERATION JUNE 14th

Among matters of interest discussed at the meeting were the organization of the National Committee of One Hundred for Law Enforcement, with which the Federation is affiliated; reports from many of the Boards approving a plan for the Federation of the Christian Women of the World; a report by Mrs. William Waters on the Commission of International Justice and Good Will; suggestions sent by the Woman's Foreign Missionary Society of the Methodist Episcopal Church that stewardship be made a topic for discussion at summer schools, and that resolutions be passed in sympathy with the action of our Government in recognizing Mexico. An interesting visit from Rev. Adolph Keller of Zurich, Switzerland, helped the Executive Committee to visualize the serious situation of Protestantism in Europe as the result of war and after-war conditions. A committee of men has been appointed to consider this situation. Dr. Keller also appeals for interest and sympathy from Christian women. Literature on this subject can be secured from the secretary of the Federation, Miss Sarah Polhemus, 25 Madison Avenue, New York City.

The Committee on Publications reported that owing to illness Miss Thompson would not be able to write the junior book on China and Mrs. Henry Meyers had been secured in her place.

COLLEGE NOTES FROM INDIA

MISS A. B. VAN DOREN

Tree Day, Daisy Chain, Ivy Planting, Step Exercises, Last Will and Testament—all these are rites and

ceremonies peculiar to the clan of the American college girl. Their first recorded introduction into the college life of South India took place in March last year when the Vellore Medical School sent out its first class of fourteen to take their places in the world of professional women.

It was Dr. Ida Scudder's idea that these fourteen girls should know something of the fun and frolic, the heritage of tradition, the links of dear association that characterize commencement week. In this case, however, the tradition must needs be newly made, the associations freshly formed. It makes one wonder whose brain first devised the Tree Planting at Wellesley, the first Daisy Chain at Vassar, the first passing over of the Senior Steps at Mount Holyoke.

The June heat of many American commencement weeks seemed concentrated into that blazing March afternoon. At four o'clock the sun was still shining with undiminished force and the roof of the great white tent pitched in the site of the town maternity hospital was vibrating with light and heat.

At 4 o'clock, the Vellore police band burst into a lively march, and the junior class entered as advance guard. After them, came the freshmen carrying the product of many hours of loving toil—not a laurel rope or a daisy chain but a rope woven of tiny white flowers of the Indian jasmine. It is the flower beloved of every Indian girl. She has always a fragrant spray tucked in the glossy braids of her hair; jasmine garlands, heavy with sweetness, encircle the neck of the bride; no other flower is so woven into the life-history of the people, none so rich in memory and association.

The other ceremony, characteristic

in its setting, was the planting of the mango tree. As the jasmine is green among Indian flowers, so the mango stands green among her trees. Its great size, its glossy leaves, and spreading branches make it an oasis of green on the barren plain, a shelter from the sun's glare and heat. Its fruit is found on the tables of Governors and in the lunch of the little unclad herdboy who rests his cattle under its shade. There could be no more fitting symbol of that "tree whose leaves are for the healing of the nations," whose power is to be exemplified in the lives of these fourteen.

One wishes that every donor to the Vellore Medical School might have been a spectator at their first commencement day. Even more, one covets for them and for oneself, the privilege of being a visitor at the fiftieth. Who can prophesy to what our institution will have grown? Who can picture the lives of these first fourteen, the network of their healing contacts with Indian women, the possibilities of their Christ-like ministry, alike to tortured bodies and to sick hearts? He who plants a mango tree leaves a gift to his children and grandchildren. What shall we say of the Christian women of America and India who have planted this Tree of Healing?

A Senior Class Prophecy

That the Indian college girl is witty as well as wise is seen by this class prophecy, written by Elizabeth Julian, one of the graduating class at Vellore Medical School. The following are extracts:

"Darkness was falling, nature was retiring to rest, and I lay on my couch thinking of the past and dreaming of the future. A sadness crept over my soul as I realized that my college days were no more, and it was to cheer my drooping spirits that I turned my gaze into the future with a view to discovering what it held for me and my companions, for, had I not been the seer of the class since its begin-

nings four long, long years ago?....

"A whistle sounded across the valley, and I turned to see approaching in the distance a khaki clad group, headed by another familiar figure. The leader whose face literally shone, as she led her class of Junior Girl Guides on their evening march, was discoursing in animated tones. To my delight I recognized dear old Ebenezer on an excursion with her hygiene class. I was led to pity them as I heard her announce in her usual enthusiastic way, 'We can visit the slaughter house first, then the filter beds and sewage farm, and we will aim also at the reservoir, and then end with the municipal office, where I want to examine the last consignment of rat traps and flea catchers, for, girls, believe me, my latest inventions in this line are going to banish the rat, the flea and plague for ever more. I shall in this way get a gold bar to my Kaiser-i-Hind medal. Come along.' Yes, it was the same old Ebbie Gnanamuthu, but her name was writ large as a public benefactor in the annals at the District Sanitary and Medical Office, for she had invented a trap that was guaranteed to catch and keep rats, mice, fleas, bugs, acarus, scabies, or a common cold.

"Up the steps of the surgical department I wandered and was told that Dr. Devavaram would see me when she had finished operating on a freshman into whose brain she had been grafting a memory for anatomical terms. In a few minutes out she hopped, literally hopped, for the dress she wore in the interests of science forbade any attempt at walking. The latest thing in operating gowns, evidently, was a large bag encasing the whole of one's anatomy from the soles of the feet to the crown of the head. The openings were three in number, one at each side of the arms, and one in the region of the face at the right hand corner to allow of vision by one eye only. To such a pass had Asepsis come. I guessed from the curl on the fifth eyelash inferiorly that this was my old friend Miss Devavaram and I

guessed from what she mumbled through the bag that she was well and happy and frightfully busy.

"My little biplane took me in 15 minutes to the China Bazaar street, Madras, and I landed at the door of the office of the Minister of Medicine, Dr. Thai Samuel. I was told by the peon that I would have to wait a considerable time, as there were 203 people to be attended to before me, but, by announcing the fact that I was an old friend, I persuaded him to let me in on the 109th without bakshish. I was ushered into the Minister's office, and there, seated in state, sat Dr. Thai Samuel, clad in cloth of gold. She was talking ardently to no less a personage than Dr. Navamoni David whose dungery saree contrasted in strange manner with her richly gowned neighbour. But Dr. Navamoni David had chosen her cloth to suit her simple tastes. She was now a valued member of the Legislative Council and adviser to Government on all subjects pertaining to village life. She had reduced the death-rate in villages from 10 in 1000 to 1 in 100. Small-pox, chicken-pox, scabies, plague and cholera were diseases now only of the large towns, thanks to her.

"Dr. Samuel urged me before leaving Madras to step up to the floor above and see our old friend, Miss Borges, now Surgeon-General and every one said that such a one had not been since the days of General Giffard. I entered the lift, and was whizzed up to the office in question and there I found her, but it was after a thorough search, for she was hidden behind stacks and stacks of papers which she told me afterwards were most of them grants for the Medical School, Vellore. 'You know, Dr. Julian,' she said, 'these women are never satisfied. They have everything a medical heart could desire and now they want half grant on a funicular railway to climb the Jail hill on their half holidays. They are never satisfied until they get what they have asked for.' With that she bowed me

out, for, like her predecessors, she had a passion for work.

"She called after me, 'Go to the Viceregal Lodge and look up Dr. Asirvatham; she is private physician to the Vicerene.' I got to Simla in time for dinner, and found the good doctor examining the dinner cards. I heard her say as I entered 'Too much carbohydrate and not enough vitamins. Look up my last work on the "Efficacy of prickly pear thorns as a gland digestive"' and tell the Vicerene if she objects that one thorn in the stomach is better than two in the flesh.' Dr. Asirvatham had but little time to spare from her practice, which was a busy one, and she too had added lustre to the name of the 1922 class. Before leaving, she gave me a letter to read from Arabia in the well-known handwriting of Dr. Kruppa Abraham who wrote but seldom, she said, because her work in Arabian palaces kept her so busy.

"Having come so far north I determined to push on to Tibet where I had been told I would find Drs. Lawrence and Joshua. These two ardent students of psychotherapy had invented an apparatus for X-raying the mind but had been much disappointed to find that with it they 'could not see through each other.'

"I asked about Mrs. Thomas for I knew that she too had sought Tibet in order to have a suitable atmosphere in which to bring out her 'Poetry of Medicine and Surgery' in 59 volumes. She had become a poet, they said, and when not occupied with her children or cooking for her husband she wrote everything she knew in verse.

"Calcutta was my next destination, for there I expected to see Dr. Kanagam Stephens, the Principal of the School of Tropical Medicine. I found Kanagam well but very busy as she had just discovered that the cause of elephantiasis was not the bite of the mosquito but the sting from the proboscis of an elephant and she was now busy teaching a corps of ardent workers to deal with their extermination."

Dr. Ida Scudder, in closing her address to the graduating class, said:

"We have watched you during the past four years with interest; we have rejoiced as we saw you developing, becoming stronger, more self-reliant and finer women. Your characters have been moulded and deepened, your sympathies widened. You have been prepared for what lies before you, and we rejoice with and for you and offer you our loving congratulations and we trust that you may go on developing and that your future holds much of usefulness and joy....

"Have gentleness, forbearance and courtesy when dealing with the sick. May the blessings of quietness, of assurance and of a wisdom which is pure, peaceable, gentle, full of mercy and good fruits be yours always.

"And last and greatest of all, may you follow always and closely in the footsteps of the Great Physician, Christ who went about doing good, healing the sick, outpouring His wealth of love upon a sinning, sorrowing world, encouraging, uplifting and carrying joy wherever He went."

STUDYING MISSIONS FIRST HAND

By MRS. E. C. CRONK

The Travel Department of the Missionary Education Movement is offering a best method of missionary education that should be a part of the program of all the churches. Tours of mission fields are being arranged under experienced leadership.

Several tours have been conducted in past years. Now the Travel Department has been made a regular department of the Movement, with Dr. John Cobb Worley, secretary in charge. Dr. Worley is an experienced missionary and traveler and has conducted a number of successful tours.

Many Church members visit the Orient every year. Comparatively few of them see anything of missions and missionary work. The usual travel tours do not make it easy to visit mission stations.

The Travel Department will combine with the best accommodations in travel, carefully arranged visits to mission stations. Travellers will be relieved of all the business details of the trip. The Travel Department will take care of all transportation and hotel reservations, arrange for the handling of baggage, and make the best plans for their parties to see as many places of interest as possible, including mission stations.

There are many tourists who will want to avail themselves of such congenial fellowship in travel and such experienced guidance for their tours.

There should be many churches that will select people of present or potential leadership and send them on one of these tours. In some cases, individuals will be able to bear a part or all of their expenses. In other cases, various organizations will find they can make a good investment by paying part of the expense.

This comparatively new method of mission study should meet with prompt endorsement and cooperation.

The first party will sail from San Francisco on October 4th, with the following schedule:

Oct. 4—San Francisco	Nov. 23-Dec. 2—Peking
10—Honolulu	Dec. 3—Chofu
19—Yokohama	4—Nanking
20-21—Nikko	7-10—Shanghai
22—Lake Chuzenji	13—Hongkong
23-24—Nikko	14-17—Canton
25-28—Tokyo	18-19—Macao
29—Kamakura	20-21—Hongkong
30—Miyashita	24-27—Manila
31—Lake Hakone	30—Hongkong
Nov. 2-8—Kyoto	31—Sail for America
9—Nara	Jan. 3—Shanghai
10—Osaka	5—Inland Sea
11—Miyajima	6—Kobe
12—Shimonoseki	7-9—Yokohama
14-18—Seoul	16—Honolulu
19-21—Pyongyang	22—San Francisco
22—Mukden	

The second party sails from San Francisco on October 10th, with stops as follows:

Oct. 10—San Francisco	Nov. 18-19—Pyongyang
16—Honolulu	20—Mukden
27—Yokohama	21-27—Peking
28-29—Tokyo	28-30—Nanking
30-31—Nikko	Dec. 1-3—Shanghai
Nov. 1—Kamakura	6-10—Hongkong
2-3—Miyashita	12-15—Manila
4-9—Kyoto	18-19—Hongkong
10—Nara	22—Shanghai
11—Osaka	25—Kobe
12—Miyajima	27—Yokohama
13—Shimonoseki	Jan. 4—Honolulu
15-17—Seoul	10—San Francisco

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

MORMONISM

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions for 1922, Frank L. Moore, Chairman.

Mormonism has been active throughout the country this past year, as in previous years, with its missionaries going two and two into many communities and to almost every house. Inquiries for literature show that this propagating activity is pushed in Maine, Florida, Alabama, England, and even in India. So far as we can gather information, however, the number of converts is not commensurate with the efforts made. Practically all literature about Mormons falls into two classes:

The first class, which is the most common and most easily prepared, is of the alarmist type. It is adapted to people who are not Mormons, and who need to know what Mormonism is. This literature does not convert Mormons, nor does it persuade those who have come under the influence of Mormon propaganda. It frequently angers Mormons, and makes them more set in their views. It serves the useful purpose, however, of arousing the Church to the menace of Mormonism, and of enlisting allies in resisting its approaches and its dangers.

The second class of literature is irenic and persuasive in character. It undertakes to reason with Mormons and those who are under the influence of Mormonism. There are but few pieces of approved literature in this group. A little pamphlet which was first published in 1912 by the Right Rev. F. S. Spalding, late Bishop of Utah, entitled, "Joseph Smith, Jr., as a Translator," shows very plainly that the claims of Joseph Smith to have translated correctly the Egyptian hieroglyphics, which he found upon two mummies, are altogether un-

warranted. The pamphlet has been known to shake the confidence of intelligent Mormons in the validity of all of the prophesying of their prophets. This pamphlet has been reprinted by the Protestant Episcopal Board, and is available at 10 cents a copy from the Department of Missions, 281 Fourth Avenue, New York City.

Another piece of literature of the irenic character is the book entitled, "The Foundations of Mormonism," by Rev. William E. La Rue. The author carefully reviews both the doctrines and the so-called prophetic utterances upon which Mormonism rests, in a fair and impartial way. This is published by Fleming H. Revell Company, 158 Fifth Avenue, N. Y. City, at \$1.50 a volume.

A third is the pamphlet entitled, "Ten Reasons Why Christians Cannot Fellowship the Mormon Church, and Answers Given by Brigham H. Roberts, with a Rejoinder." The Rejoinder is the product of a dozen or fifteen men of different denominations who have lived long in Utah, and know Mormonism in a very intimate way. This pamphlet has attracted considerable attention from Mormons. Protestant Christians who are surrounded by Mormons are procuring copies for circulation in their communities. It is on the whole the best document of the rational and persuasive kind which has been published. It may be obtained from the Council of Women for Home Missions, 156 Fifth Ave., N. Y. City, at 10 cents a copy, \$4.50 per hundred.

Preliminary steps have been taken for the preparation of another document, smaller than the Ten Reasons, more popular in character, but in a similar way setting forth the serious objections to Mormonism. This is intended to be put into the hands of less

educated people who are assailed by the propaganda of Mormonism.

There have been several conferences participated in by representatives of Mission Boards and Church Boards of Education, to consider cooperation of Christian churches in education in Utah. The problem of education has been looked upon both from the technically educational point of view, and from the missionary point of view. It was easily apparent that in a state, whose population is only about four per cent in sympathy with Protestant Christian institutions, single churches or denominations could not expect to inaugurate and successfully carry out separate educational programs, but that cooperation must be the policy pursued. A study has been made of the educational situation in Utah. This study gives full credit to the admirable public school system of the state, culminating in the University of Utah; and shows also the importance of maintaining an institution under Christian auspices, which represents the convictions of the Protestant Christians of the country. The study makes plain that the wise policy for all denominations in the state to pursue, is to cooperate with the authorities of Westminster College in making this an institution which can serve the interests common to all.

Fortunately, Westminster College has, from the beginning, been unsectarian in character, and wholesomely evangelical. At the time the investigation was made, of the eighteen trustees of the College, seven were Presbyterians, while the other eleven were distributed between the Congregationalists, Methodists, Baptists, Episcopalians, and Disciples of Christ. The church affiliation of the faculty and students is inclusive also of these and other Churches. Overtures looking toward cooperation of the different denominations in Westminster College, by the appointment and support of members of the faculty, or by contributions to its resources, have been received favorably by most of the denominations concerned.

These indications of favorable interest and cooperation give promise of a united Christian program of education for the youth of Utah. There has been held a profitable conference of the principals and other representatives of the secondary schools in Utah, under Protestant Christian auspices, for the realization of common responsibilities and the formation of a common cooperative program.

The Utah Home Missions Council maintains regular meetings, gives fellowship and the sense of solidarity to the Protestant Christian forces of the State, and continues the policies of cooperation, which have been in successful operation since 1914, when the Council was formed.

August 28 to 31, 1922, the Utah Home Missions Council held the eighth annual session of "The Inter-Mountain Christian Workers' Institute" in the Emery Memorial House, Salt Lake City. These sessions are attended by from fifty to seventy-five Christian workers, who, through lectures and discussions, consider the current problems which arise in their churches and in the state.

In September, 1920, a representative and well-attended conference of the Christian workers in Utah was held in Salt Lake City. The need of improved work was then pointed out in five directions: (1) better equipment in material and personnel of the churches in Utah; (2) the preparation of literature particularly fitted to persuade the Mormon mind; (3) a better and more effective system of colportage for the small communities of the state; (4) the delivery of courses of lectures, particularly upon the person of God, which would command attention; and (5) a plan of cooperation in education.

It is gratifying to note that already substantial gains have been made in each one of these directions. A means of great usefulness would be found if some Board or Boards, or some persons of wealth, would furnish the funds necessary for a chapel car to be used interdenominationally, in

Utah, and in the parts of Wyoming, Idaho, Nevada, and Colorado into which Mormons have spread, and where Mormon doctrines are effectively proclaimed. An automobile, suitably constructed could also be the means of carrying the common Christian message into the smaller communities and hamlets away from the railroad. For the largest success such undertakings as these should be carried on in cooperation.

ALASKA

From the report of the Committee on Alaska of the Home Missions Council and Council of Women for Home Missions for 1922, Paul de Schweinitz, *Chairman*.

The Government has taken action with a view to protecting the salmon fisheries interests so that the food supplies of the Alaska Indians will not be so seriously menaced and curtailed as in the past. On September 12, 1922, the Alaska Agricultural College and School of Mines was formally dedicated. This is the first college to be established in the last frontier of the United States; it is the last of the land grant colleges of the nation, and it is the farthest north institution of higher learning on the Western hemisphere. This institution is located three miles from the town of Fairbanks. It is equipped with ample lands and an able faculty, and promises much for the future to the homesteaders and their children and to those who develop the mineral resources of the territory.

Ten different denominations, through their various agencies, are carrying on work in Alaska. There are 113 mission stations with 170 missionaries, conducted at an annual expense of about \$250,000, not including money contributed by the people in Alaska. Certain independent bodies, the Greek Catholics and Roman Catholics, also maintain missions.

There are fifty or sixty salmon canneries and fishing camps in southeastern Alaska where natives spend the summer. They are exposed to many temptations in these camps, and often

the work of the winter is undone during the summer months.

As a whole, missionary investments in Alaska have not accomplished what they might and could accomplish if sectarian propaganda could be submerged in a cooperative process of Kingdom building. The effective ministers in Alaska are earnest men who would like to do community service in a large and undenominational way. The people would rally to a guaranteed single-church-for-each town program. This is as fine a field for home mission demonstration of unity as China is for the foreign workers. If a practical federation of churches in Alaska were worked out in the principle of one church with a resident pastor for each place, and only one until that church was self-supporting, a new spirit would be put into the ministers.

Denominations doing work among the native tribes of Alaska should pay more attention to the establishment of schools for the training of a native ministry. There should be more emphasis placed upon the medical work of our different denominations, especially among the natives. Trained missionary physicians and nurses should be sought for, and the natives taught cleanliness, sanitation, and the care of the sick. Hospitals should be established for the combating of tuberculosis and other diseases.

TODAY

With every rising of the sun
Think of your life as just begun.
The past has shriveled and buried deep
All yesterdays. There let them sleep;
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but today,
Woo it and teach it to obey
Your will and wish. Since time began,
Today has been the friend of man;
But in his blindness and in his sorrow
He looks to yesterday and tomorrow.
You and today! A soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain;
Go forth, I say; attain! attain!

—Sel.

NEWS FROM MANY LANDS



EUROPE

Sunday-schools in Europe

DR. W. G. LANDES, General Secretary of the World's Sunday School Association, after his recent trip, reports that the Sunday-school movement is growing among the Protestant churches of Europe. In Czecho-Slovakia, where the new national Church should develop Sunday-schools in due time, he found one village school of seventy-five pupils with only five Bibles for the entire school. In Czecho-Slovakia, as in Hungary, the great need is for workers, literature, and especially Bibles. In Austria, a good Sunday-school committee is planning to open a number of mission schools in Vienna. In Budapest, the magistrates grant the use of classrooms in public schools free of cost for Sunday-school purposes. The classrooms are filled with children at every session. In Spain the Protestants have just organized a national Sunday-school Union, bringing together seventy schools, with over 4,800 pupils. Portugal, too, has recently organized a national Sunday-school committee, which has applied for recognition as a section of the World's Sunday School Association. A goodly delegation from the Continent may be expected at the next World's Sunday School Convention, to be held in Glasgow in June, 1924.

The C.M.S. Faces Forward

READERS of the REVIEW are familiar with the recent experiences through which the Church Missionary Society has been passing, and will be interested in the following statement from the *Church Missionary Review*: "The C.M.S. Committee humbly seek the divine forgiveness for any share of responsibility they may have

had in connection with the whole controversy, and they take this opportunity of making it known that they for their part are determined to close it, so that their energies may no longer be diverted from the enthusiastic prosecution of their proper work of proclaiming the eternal Gospel. They have no hope that further discussion in committees will throw more light on such theological problems as have been distracting them during the last few months. They believe that those who have doubted God's acceptance of the work of the Society and the reality of His blessing upon it will be convinced, not by further argument, but by the manifestation of the fruit of the Spirit, and by the demonstration of His operation through signs following. This being so, the Committee of the C.M.S. are determined henceforth to concentrate all their thought and prayer and energy upon the work of world evangelization, and at the same time they call all the members of their great constituency throughout the world to a new dedication of their lives to the same object. They believe that in the further and more intense prosecution of this work God will clear away any misunderstandings and misconceptions that remain, and that He will show more and more light upon all their problems at home and abroad in response to a more unreserved trust in Him and His revealed truth, a more wholehearted resting upon Him, and a more fearless utilization of His power in the work He has entrusted to them."

Not Devils but Angels

OST ROSEBEKE is one of the centers of La Mission Belge Evangélique, and the worker in charge there recently wrote: "We

now have 27 truly converted people in our branch of the work, all of these having been brought to a knowledge of the Lord since we came here. At Hulste, a neighboring village, the people were told that in our meetings real devils were to be seen. One Sunday a woman from that village came out of pure curiosity, as she very much wanted to see a devil. But what was her surprise when she heard us talk about Jesus Christ the Saviour of the world, who died a'so to save her. Upon her return home, the neighbors gathered around her and naturally wanted to know what she had seen at our meetings. But, she told them that instead of devils she had seen angels! She told them she intended in future to come every Sunday to our meeting. Shortly afterwards she was converted. She had a very bad husband who made life more miserable then ever after her conversion. She immediately started praying for the conversion of her husband and at last he could not refrain any longer from accompanying her to the meetings, and on the 18th of last month he too gave his heart to the Saviour."

French "Junior Republic"

"AN English boy, with the suggestive name of Dash," says the *Outlook*, "has just been elected president of the first Junior Republic is France. In that Republic there are not only French and English boys and girls, but also some other nationalities—in all thirty-two to forty. The constitution for their Republic is based on the French Constitution. The Republic has been founded at Chavagnac, in the department of the Haute-Loire. Chavagnac was Lafayette's birthplace, and hence is a peculiarly appropriate region in which to start the American endeavor. More perhaps than any one of his day, Lafayette would have sympathized with the ideal of a Junior Republic—to place the duties, privileges, and responsibilities of citizenship on boys and girls for a period of, say, five years before

they grow into manhood and womanhood."

Preaching in Bulgaria

A LETTER quoted in *The Friend of Russia* indicates present conditions in Bulgaria.

"I have left Rumania for Bulgaria. At the frontier all my things and all my clothes have been taken away by the Rumanians. In spite of this, my soul is full of joy because there is full liberty for preaching in Bulgaria. Even in the streets we may preach freely. Among the population there is a desire for God's Word, and I have many an opportunity for explaining the Holy Bible. Several souls are already awakened; conferences have been organized. I intend to visit with Brother Balan some other towns where there are many Russians who, till now, have not heard God's Word, while Brother Gusatschenko remains still in Rose to continue the work he has begun. We have another missionary here who exclusively works among the Bulgarians. There is a church in the place which can comprise 500 persons, but till now nobody went there. In Bulgaria the seed is ripe for the harvest, but there are very few workers."

Baptists in Esthonia

ESTHONIA, which has received recognition by the United States as a sovereign nation, is one of the Baltic provinces of the old Russian Empire. The people are ninety per cent Esths, a Finnish people, speaking a language of their own. German and Russian are also generally spoken in Esthonia, which has a population of 1,700,000. Most of the Esths are Protestants, and for centuries they have been powerfully influenced by Germany and Russia. Through the ministry of Swedish brethren a revival took place there forty-two years ago, but evangelicals were persecuted by the Greek Orthodox and the Lutheran Churches, and by the Russian Government. Dr. Charles E. Brooks visited Esthonia three years ago, and

as a result a Baptist seminary has been opened, with the united help of American, Canadian and British Baptists, under the presidency of Adam Podin. Mr. Podin writes of the many evidences of a spiritual revival which seems to be general in Esthonia, and of successful meetings which he has held in prisons and other unlikely places. There are some 5,000 baptized church members now in Baptist Churches alone.

Boy Scouts in Russia

AMONG Russian boys, like those in other countries, Scouting ideals have become popular, but the Soviet authorities cannot tolerate those features of its rules and practice which come in conflict with their economic, social and anti-religious ideas. On the occasion of the founding of the so-called "Children's Movement" Moscow scoutmasters made the following statement: "The basis of the organizing of the 'Children's Group' must be the system of 'Scouting' provided it is purified from its 'bourgeois' aims and filled with new social-work ideas. In adapting this system to the organization of the Children's Movement, one must learn to throw out of it not only its typical bourgeois ideas, such as militarism, religion, middle-class morality, but also its superficial anti-political ideas, such as theories that one can do away with poverty by thriftiness or with unemployment by hard work, and also its purely outer characteristics entirely connected with the capitalistic past, without, however, abolishing symbolism and the following of ideals, which appeal to the child. Our aim is to develop the social work and activities in children and not to bring them up in anti-political ideas. Of course, the old idea of 'Scouting' with its 'bourgeois' tendencies as already explained above, is entirely opposed to the new 'Children's Movement,' so naturally our present aim is to fight for a 'Freed Scouting.' As the old name of 'Scout' is a symbol of the old ideas, it can be replaced by the new name

of 'Young Pioneer.'"—*Christian Advocate*.

AFRICA

The Coming of the Bible

IN countries where the Bible in the language of the people is taken for granted, Christians would perhaps appreciate their privileges more if they read the following letter, received by the National Bible Society of Scotland from a missionary in Rhodesia:

"I enclose herewith £4 towards the funds of your worthy Society. Many thanks for the advance copy of the Nyanja Bible. What joy amongst our Nyasaland Christians its appearance in this town brought! I kept the arrival quiet till Christmas morning, when a service was held. The table was covered with a beautiful cloth, and on this the precious Bible was laid and was covered by another cloth. No one but myself knew what was underneath. When the upper cloth was removed the eager eyes of the people saw the Bible. A portion of Isaiah was read from it as the Christmas Scripture Lesson. The service over, the Book was inspected, and on the table thank offerings were laid. That is where I got the £4 from. Please accept this small offering from a most grateful missionary and members of the mission congregation. These members are all from the societies working in Nyasaland. We are now looking forward to the arrival of the four boxes with the Bibles."

Social Life in Nigeria

IN THE Ondo District of Nigeria," writes a missionary of the Church Missionary Society, "there is a firmly rooted system according to which every adult male belongs of necessity to a group, or company, called *otu*. These *otus* are governed by rules, many of which date from the distant past, and they are a powerful and effective organization. When a man becomes a Christian he leaves his *otu*, because membership would involve him in heathen practices, and joins a Christian *egbe*, or company. Practically all the Christians belong to an *egbe* now, and they are so numerous and influential that their *egbes* are accorded the same recognition in the social life of the district as the old-established heathen *otus*."

"Kikuvu Is Praying"

KIKUVU is an African chief, one of the first converts of the African Inland Mission, who in the last few years has "turned away from the things of God." He had many wives, and when he found he could not put them away without driving them into grievous sin and dishonor and make it hard for them to be Christians, he said, "I cannot put them away without sinning against God; I cannot keep them without being a lame Christian." So through recent years he has devoted himself to gaining wealth and influence in his tribe.

Rev. Charles E. Hurlburt writes: "During the last year, as a result of the work of native evangelists and teachers in or near his village, several of his wives, some of whom were deeply interested years ago, have attended the services, professed their faith in Christ, and brought their charms to be destroyed. Then the message came to us, 'Kikuvu is praying!' And then a further message, 'My wives have turned to God and I will not be left behind.' And the last word is that Kikuvu says, 'Now the whole Akamba tribe will soon turn to God.'"

Cannibalism in the Kamerun

COMMENTING on the press report that the French, having taken over the Kamerun, before the World War a German possession, find themselves obliged to do something about the cannibalism which is wide-spread among the native tribes, the *New York Times* says: "As almost always, the man-eating there is done, not because other food is lacking, but as the result of local religions or superstitions, and this makes the practice the harder to extirpate. It cannot be stopped without making what will be regarded as martyrs, and of course argument will not convince a savage that by eating his enemy he cannot acquire such desirable qualities as that enemy possessed. It was long ago noted, too, that the cannibal tribes in Africa were

among the more stalwart and intelligent—certainly not the lowest. And the carrying on of an established 'folk-way' cannot be treated exactly as if it were criminal, whatever might be our right to regard it as abhorrent."

A Large Unworked Field

THE American Presbyterian missionaries in West Africa, reporting on the smallness of their force to meet the opportunities confronting them, write: "The work which centers at Oyem in French Gabun was barely mentioned in the annual reports for the reason that four months ago it had scarcely become a work. At that time we had sent but three native evangelists or Bible readers into that region. Now we have fourteen men there occupying points on the main roads of a section one hundred miles long and seventy-five miles wide, and with no boundaries on the east and south. The native in charge of the work gives the following estimate of its scope. He says, 'The people of the towns are demanding Bible readers. The country is immense. Even though you should send one hundred Bible readers, they would not be sufficient. When I look at this country it seems that here you have the territories of Elat, Foullassi, Metet and Efulan stations all combined.' Oyem is our responsibility. It has been waiting for us for ten years. It is a fallow field. Neither Roman Catholic nor Protestant is there. The French Mission to the south find it too far from their field. It is at our very door."

Christians in Nigeria

NINETEEN years ago a young Irish doctor who went to Southern Nigeria to take up government service, while traveling in the Owerri district, was set upon by the natives, stripped of his clothing and made to march, naked as he was, in the hot tropical sun to a large market-place some miles away. Here he was put to death. Early in the present year Bishop Lasbrey visited the stations of the Church Missionary Society in this

neighborhood and found eloquent proof of the change which a few short years of gospel influence had brought about. The Bishop visited a place which is less than a mile from the market where the doctor met his tragic fate. No threatening mob of infuriated enemies escorted the white man on this occasion, but a band of earnest Christians, rejoicing that they were workers together with him for the Kingdom of God. There are now more than 13,000 adherents of the Church in this district.

MOSLEM LANDS

More Moslem Women Drop Veil

ACCORDING to a newspaper message from Cairo, the movement among Moslem women in Egypt to discard the veil enjoined by the Koran, is spreading to Syrian and Palestine communities. There are rumors that it has even penetrated to Mecca, the stronghold of Islam, with the result that the semi-official organ of King Hussein's Government there strongly denounces the tendency which it declares is a violation of Koranic injunction. This interpretation is now denied in Egypt. Women there are anxious to follow the precedent in Turkey, where most Mohammedan women of the higher classes go unveiled.

New Courts in Palestine

THE British Government has confirmed the Balfour policy in Palestine. It has, however, been made clear that a Jewish state is not contemplated, and that the status of all citizens will be equal before the law. Courts dealing with Jews, Moslems and Christians are being established, and we shall see in the Holy Land diversity of administrations of justice, which probably is the only means by which good will can be permanently won. In considering Jewish missions in Palestine it must be remembered that there are only 80,000 Jews out of 700,000 inhabitants of that land, and that today the Christian population outnumbered the Jewish. The societies

working among Jews suffer from lack of funds, and there is also a deficiency of Hebrew Christians for mission purposes. British candidates for spreading the truth among the Jews are forthcoming in sufficient numbers, but with a people of the strong racial type of the Jews the more Hebrew Christian missionaries the better for the growth of the work.

Difficulties in Palestine

IN "A Galilee Doctor," the life of Dr. D. W. Torrance, missionary in Tiberias since 1884, W. P. Livingstone describes the difficulties of work in Palestine during the last generation. "The soil," says Torrance, "is hard and stony and thorny, almost beyond imagination. We have to overcome the legal and ceremonial mind of the Jews, the proud satisfaction of the Moslem, and the sickening superstition of the Oriental Christian." Nothing could be more unpromising than the Jew of the older settlement in Palestine—pallid, neurotic, inefficient, with his carefully trimmed curl, his fur cap brought over from Poland and retained in the blaze of sunshine, and his ill-suited dark robe. His very aspect speaks of a mind fixed and fossilized, with little power of adapting itself to changing circumstances. And then, in an overwhelming proportion of five to one, there is the dominant Mohammedanism, which again is a religion at its worst, for, so far as the peasants are concerned, it is an aboriginal paganism thinly masked by Moslem forms.

Foreign Advisers for Turkey

ACCORDING to an Associated Press report early in June, the British, French and Italian Governments having approved the formula for judicial guarantees relating to foreign residents in Turkey, the Lausanne Conference accepted it formally.

Turkey will make a public declaration agreeing to appoint four foreign advisers without interfering with the functions of the magistrates. The advisers will be authorized to follow-

all cases and make recommendations to the Turkish Ministry of Justice; they will receive complaints and must be informed promptly of all arrests and domiciliary searches. In deference to Turkish susceptibilities the Allies have agreed that there shall be no special mention of foreigners in the declaration, which applies to all residents in Turkey. The Allies originally demanded that the advisers have the power of veto in connection with the arrest of foreigners; but Ismet Pasha insisted that the declaration as a spontaneous act of the Turkish Government showed how far Turkey was prepared to go to insure justice; she was doing it for her own sake, as well as for foreigners, and was not according to foreigners any special rights.

INDIA

Missionary Service in India

DR. J. N. FARQUHAR'S summary of the seven outstanding services rendered by Christian missionaries to Indian vernaculars has been widely quoted, as follows:

(1) The Bible already exists in every Indian vernacular of any real importance. Of the value of this vast piece of work for the Kingdom of Christ and for the uplift of India, I will not speak. I simply wish to call your attention to this fact, that, in order to be able to put the Bible into the vernaculars, missionaries have, in many cases, reduced the language to writing for the first time.

(2) Not only in these backward languages, but in many of the great vernaculars also, the missionaries wrote the first grammars and compiled the earliest dictionaries.

(3) In most parts of India modern vernacular education was created by missionaries.

(4) Modern vernacular educational literature was created by missionaries. Other men took up the task at later dates; but throughout the country the work of writing textbooks was started, at almost every point, by missionaries.

(5) Through their vernacular educational books missionaries formed, in almost every language area, modern vernacular prose, the language which is now the vehicle of ordinary writing in every vernacular.

(6) In many cases, missionaries were the first to produce printed books in the vernaculars. Here also they were soon followed by men of other faiths; but in the beginning, they were usually alone.

(7) The last of the seven services is this, that in several places, missionaries created vernacular journalism.

Exorcising Evil Spirits

THE police in Amritsar, North India, have brought to light an extraordinary case of torture in which a faqir is alleged to have caused the death of a man who has been lying on a sick bed for several months. It is alleged that the man with his brother were seriously ill, their friends and relatives thought that spirits had entered them and were causing the disease. It was decided to summon a faqir who tried his skill in removing the evil spirits by beating one of the sick brothers with hot irons and by forcing smoke into his nostrils. The man wailed in agony but the faqir described his cries as those of the spirit within. After nearly an hour or more of this torture the patient succumbed to his injuries. The faqir is at large and the police are after him. Medical examination reveals that the man received as many as eighty serious injuries, and as a result of the smoke passing through his nostrils his brain was affected. The practice of exorcising spirits and jinns by such methods is not uncommon.

The "New Woman" in Bengal

BENGALI Christian women of education and ability fill responsible posts all over the Presidency, as Assistant School Inspectresses. This involves traveling alone, with only a servant or two; nights and days at dak bungalows, and the meeting of much that Indian women as a rule shrink from. It speaks well for this "new woman" that thus far she has been found fully worthy of her trust.

"The new forward look of our women in general," writes Miss Katherine Blair in the *Indian Witness*, "is evident in the attitude of the girls in our boarding schools. No longer are they so pliant in the hands of parents or guardians; yielding meekly, when commanded to give up their aspirations for an education, because they

have reached the marriageable age. Now, new avenues of work are opening up to them, and often they prefer to enter them, rather than to go to homes of their own. The attitude of men who seek wives is also greatly altered: they now want educated women who will be companions to them; and a few more years at school do not interfere materially with the prospects of young women who may wish to marry."

Sundar Singh in Tibet

ON May 18th Sadhu Sundar Singh was to start out on an evangelistic tour in Tibet. His plans were thus described in the *Dnyanodaya*: "After speaking at meetings in Sonawar, Simla and Kotgarh he will spend a short time in preparation and reconsecration for the time that lies ahead; then with Bible and blanket he will turn his back on civilization and friends, and with his Lord will pass from our sight." A few weeks before, his father, Sirdar Sher Singh, died at his home in Rampur in the Punjab. "In writing of this event the Sadhu records that his father 'passed away as a Christian'—a source of deep comfort to him which enables him to say: 'I am not sorry, because I shall see him in glory, and my separation is only bodily and for a short time.' This blow, falling as it does just on the eve of his departure for Tibet, one would naturally suppose would depress him, but the Sadhu's faith burns brightest in darkest hours."

CHINA

Anti-Christian Propaganda

IN reply to an inquiry from the British and Foreign Bible Society in China, Dr. Timothy Lew, a leading Chinese Christian, states that the anti-Christian movement in China is publishing considerable literature and is finding its way to "the seriously-minded people." He continues: "The Association for the Advancement of Education, which is the most progressive and the most influential organization in the country today,

held its first Annual Conference in Tsinan last July. The Conference appointed some thirty commissions to study various educational problems. One of the Commissions was on elementary education, and that Commission has sent in a resolution which was passed by the Conference to inform and urge all the people who are engaged in elementary education not to teach any religion in any form or content in any elementary school, and especially not to teach the children such a belief that there is a Supreme Being in the universe, a thing which has not been proved and cannot be proved. The resolution is being published by the Association and sent out broadcast. It has tremendous influence over the educational workers of the country, because the organization as a whole is under the direction of able men, men who really know modern thought and education. I quote this as an instance to show that the anti-religious movement, especially in its attitude towards Christianity, is persistent and violent, and very active and aggressive. To think that it has spent its force is a mistake."

Getting Used to Bandits

DR. J. A. FITCH, of Weihsien, China, responding to inquiries from the Presbyterian Foreign Board in New York as to how much the banditry in Shantung was affecting the work of the mission, wrote: "I suppose we get so inured to a situation that seems to be always with us that we may fail to write about it. If we refrained from going into bandit-infested areas, we would simply cease from doing mission work." Most of the missionaries, the *Continent* thinks, feel that the Chinese are friendly toward them, even though in some outlying districts missionaries have been attacked and carried away captive for awhile. But the native members of the Christian churches have suffered from the brigands' demands. In one village seven men of the leading Christian families of the place—all wealthy—were carried off one Sunday in

broad daylight and held for \$35,000 ransom.

Increase in Secret Societies

AMERICAN missionaries in various parts of China report that the growth of secret societies arising out of chaotic conditions existing during the past two years has been phenomenal. These secret societies resemble the Boxers of 1900. The movement which began in Shantung has now spread across Honan and into Shensi. Other provinces, notably Chihli, Northern Kiangsu and Anhwei are affected to a lesser degree.

The most common of these secret societies is known as the Hung Chang Hui, literally the "Red Lance Society," but variously translated as "Big Sword," and also colloquially known as "Ying-To," literally "hard-belly," and sometimes as "Hard-Fisters." Hence the more common name of Boxers.

The ceremonies of initiation are coupled with sorcery and incantations. The novitiates are told that they bear a charmed life and that bullets will not harm them. They are assured that through the incantations they are made strong in the chest and abdomen and impervious to lead or steel.

Every village westward of Hsueh in Honan seems to have a society, some of them meeting in sight of the mission stations. The members of the society are impressed through the agency of the village headman. They are given bits of paper upon which a magic prayer has been inscribed and instructed that when they go into battle they are to swallow a bit of this paper on which the sorcerer has written. This they are told hardens the abdomen and makes it impervious to rifle-shot or knife-thrust.

—*The Weekly Review.*

Chinese Home Missions

A CIRCULAR letter, sent out by the Chinese Home Missionary Society in an effort to increase its present membership of 10,000 to 30,000, is quoted in the *Christian Intelligencer and Mission Field*: "Looking outside,

we become more and more aware of the crying need for the Gospel in the 'regions beyond,' of the opportunity to strengthen the purpose of evangelization; and the necessity to plan together as a whole in furthering the occupation of Mongolia, Sinkiang, Kokonor and Tibet. Looking within, it has been realized that the Home Missionary Movement is God's grace bestowed upon the Church. It has been shown the evangelization of China, and the growing consciousness that God's power can manifest itself through the Chinese Church is coming to be the great vision of many Chinese Christians."

China Inland Mission Growth

IT was just seventy years ago, *China's Millions* reminds us, that Hudson Taylor first sailed for China as a young man of twenty-one. Unrecognized by the Churches and unsupported by any well-known organization, he went forth to what was then a closed land.

Just twenty years have passed since he resigned as General Director of the China Inland Mission. "When Mr. Taylor retired there were 763 missionaries connected with the Mission, whereas today that number has increased to 1,086. Twenty years ago the total income of the Mission received from the commencement had just exceeded £1,000,000; whereas, during the last twenty years alone no less a sum than £2,000,000 has been received in answer to prayer, making the total of more than £3,000,000 from the commencement of the work. Or again, when Mr. Taylor was compelled to lay down his burden, the total number of converts baptized by the Mission was 15,000, whereas today that total has increased to more than 93,000, for which figures and facts we give God praise.

JAPAN-CHOSEN

New Bishops of Tokyo and Osaka

THE creation of two dioceses in Japan, which are to be entirely under the control of the Japanese Church and administered by Japan-

ese bishops, was reported in the July REVIEW as a striking step toward autonomy on the part of the Nippon Sei Kokwai, which was organized in 1889 by the representatives of the Episcopal Church in the United States, acting on behalf of the Domestic and Foreign Missionary Society, and the representatives of the Church of England, acting on behalf of the Church Missionary Society and the Society for the Propagation of the Gospel.

Word has now come of the election of the Rev. J. S. Motoda, Ph.D., D.D., as the first Bishop of Tokyo. A student of St. Paul's School in his earlier years, he embraced the Christian faith, then he came to the U. S. A. for his academic training at Kenyon College and at the University of Pennsylvania, from which he received the Ph.D. degree. Dr. Motoda is now Japanese president of St. Paul's University, which is the fine flower of the little St. Paul's School in which he was once a student. Not only is he recognized as a great Christian leader and as one of the foremost educationists of the country, but he enjoys to an unusual degree the confidence of all the forward-looking Japanese publicists and statesmen. Dr. Motoda's see city is one of the great capitals of the world. The population of "greater Tokyo" is about 5,000,000. It is the gateway to the Orient. It is the center of Japan's educational and moral development. In each of the wards or sections of Tokyo there is at least one congregation of the Anglican Communion. Eight of these are entirely self-supporting and are manned and managed by Japanese.

Rev. Yasutaro Naide, under whose long and faithful rectorate Christ Church, Osaka, has built up the largest self-supporting Episcopal congregation in Japan, has been chosen Bishop of Osaka.

Lepers Learn to Read

IN the leper colony at Kwangju, Korea, writes Rev. J. Kelly Unger, "the Church is the center of all the life of the colony. Many lepers come

to us who cannot read or write, and the Church takes them in hand and teaches them the simple principles. Last November there were thirty-three who passed the usual test, and received as their reward a New Testament and a hymn-book. The reading was taken from any portion of the Bible that I happened to select and they had to read that portion practically perfectly before I passed them. It was an interesting sight to see them, ranging from about nine to sixty years of age, all anxious about the result. Most of them had spent months of hard labor on preparation, and now the hour had come. Some trembled, others looked distressed, and all showed how important they considered the occasion. There were over forty who attempted the test and thirty-three came out victorious. Today, they are the proud owners of New Testaments and red-backed hymn-books, which they take to church and use to the best of their ability."

Work for Tokyo Derelicts

IN a certain slum district of Tokyo, where day laborers and men out of work congregate, successful relief work has been carried on by Rev. Yoshimichi Sugiura, of the American Episcopal Mission. His efforts soon drew the attention and sympathy of others. The first one who was aroused to the need of further help in saving these unfortunate men was the head of the gamblers in this quarter who is feared for his dominating power but beloved because of his generosity. Through the assistance of this man a large shed was erected with accommodation for at least 200 men. The necessary furnishings were secured, supplies of rice, charcoal and other necessary articles being secured by Mr. K. Hanashima, a rich shipping agent, who was also attracted by the work. The Tokyo government and municipal office also joined in assisting the workers making contributions totaling Yen 4,000. A master barber voluntarily came to the relief station and gave his services to the unfor-

tunate men in making them presentable as far as tonsorial efforts could avail. The wife of a police detective, Mrs. K. Mizuno, who is a physician, has offered to visit the creche and examine the children once or twice a month—for the main work of Mr. Sugiura is to furnish asylum during the day for the children of working mothers.

Theological Training in Korea

THE theological seminary at Pyongyang, Korea, which is carried on jointly by the Australian, Canadian, and U. S. Northern and Southern Presbyterians, has a three years' course of seven months each year. The grade of seminary work is being steadily raised. Last year of fifty-eight men who entered for the first time, thirty-eight were either college or academy graduates and the rest had a good Chinese education. Stiff entrance examinations in six subjects are given. In order to enter the applicant must have been baptized at least five years, have been a church officer at least three years, must be able to compose in either English, Japanese or pure Chinese in addition to the ordinary Korean, must have been a soul winner and worker; must be approved by his presbytery, not only once but at the beginning of each year.

NORTH AMERICA

School Bag Gospel League

AN organization among school children, called the School Bag Gospel League, has grown out of the work of Thomas E. Little, recently a missionary of the National Bible Institute among foreigners in the Bronx, New York City. Its members sign the following promise: "I promise to carry in my school bag and read through the Gospel according to John. When *finished*, I agree to pass on the Gospel of St. John to some boy or girl, thereby securing a new member; I further agree to notify the League, which promises to send me a second Gospel; when that is *finished*, I am to

get the third Gospel, then the fourth. When I *finish* the last Gospel, the League will give me a New Testament as a prize for my reading through the four Gospels." One school girl, a Jewess, has signed up forty-six boys and girls, another a Roman Catholic, has secured 110 children, sixty of whom have already read through the four gospels and passed them on to others.

Community Church Conference

THE delegates of the first national conference of community church workers, which met in Chicago, May 22-24, came from twenty-eight states. They numbered about two hundred and included a Hindu, a Chinese, a woman delegate from Porto Rico and two Negroes. California, Montana, New Jersey and Connecticut were represented. The plan of the conference involved not only addresses by men who are at the everyday tasks of the local churches, but also contributions by Christian leaders of larger fame. Several great national organizations maintained representatives throughout the conference. In the matter of relationship with the constituent denominations, it was shown from the reports that the churches tend rapidly in the direction of independency, but the consensus of the discussion showed an increased tendency to tie up the ministers to the denominational organizations. The missionary and evangelistic reports of the churches in the movement, according to the *Christian Century*, gave the lie to the much heralded announcement that the motive in the organization of community churches was to escape from these responsibilities.

City-Wide Campaign in Chicago

A RECENT evangelistic campaign in Chicago resulted in the addition of 40,394 new members to the Protestant churches of that city. The campaign was conducted under the auspices of the Chicago Church Federation through its Commission of

Evangelism, of which Dr. C. K. Carpenter, pastor of Ravenswood Methodist Episcopal Church, is chairman. Six months ago when the campaign was inaugurated the goal was set at 40,000 new members, which was slightly exceeded. The Lutheran denomination, with 175 churches, had the largest increase—approximately 10,000. The Methodist Episcopal churches, which number 217, reported an increase of 9,099; the Presbyterian churches, 105 in number, reported an increase of 5,880. Other denominations reported substantial increases. Practically 1,000 Protestant churches took part in the campaign. Dr. Carpenter testifies that there has been a remarkable spiritual revival in all these churches.

United Presbyterian Women

ONE of the questions before the Sixty-fifth General Assembly of the United Presbyterian Church, at its meeting in May, was the proposed consolidation of the woman's work with the other boards of the denomination. An interesting account of the women's activities was given. During its forty years of history, the Women's General Missionary Society has contributed \$500,000 to Church Extension by building over 200 parsonages. The thankoffering has amounted to \$1,886,923. They have contributed \$428,841 to Home Missions and \$150,000 additional to work among the Indians. To Freedmen's Missions they have contributed \$604,792. To Ministerial Relief \$50,267. and to Foreign Missions \$2,600,000. The total amount contributed to home agencies, is \$1,896,130. They pay no salaries to their secretaries, and have never had a deficit. They never make an appeal for money, and do not permit any of their missionaries to do so. They support 146 unmarried women missionaries in the foreign field. Their weapons are prayer, faith, service and love. After considering the proposal from every angle the Assembly decided not to include the women's work in the regular budget of the Church.

A New Baptist Program

THE Northern Baptist Convention, at its recent annual meeting, emphasized the following points in its proposed program:

(1) The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor and its verdict should be sought in determining denominational objectives.

(2) A program of cooperation should be continued.

(3) The cooperative plan should allow a large measure of freedom to the participating organizations in securing funds.

(4) While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly for one year.

(5) Budgets should be concrete and indicate in separate classes askings for regular operating expenses; and for specifics, askings shall fall into three groups, the national societies, state and city missions, schools and colleges.

(6) Churches and individuals should have entire freedom in the designation of their gifts.

(7) Organization essential to effective cooperation ought to be maintained. The present organization should not be discarded but modified as the experience of the past four years may suggest.

(8) Schools and colleges, approved by the state conventions of the territory in which they are located, may be included in the cooperative program in the segregated budgets.

—*The Congregationalist.*

Southern Baptist Finances

FEW denominations in the United States, according to the *Christian Century*, show a better ratio of growth than do the Southern Baptists. Since the inauguration of their national financial campaign four years ago there has been registered an increase of 881 ministers, 3,068 churches, 3,287 Sunday-schools, and 460,827 Sunday-school pupils; 762,980 baptisms are reported. During the campaign period the Southern Baptists have given \$9,376,927 more each year for local causes than for a corresponding period prior to the campaign, and the annual increase for missions has been \$4,938,751, making a total annual gain of \$14,315,049. The value of local church property in

four years has been increased \$45,872,868.

This is one side of the picture. On the other hand comes a report that the "financial situation among the Southern Baptists is serious. The \$75,000,000 campaign was a success in the matter of securing subscriptions, but only a little more than half the amount has been paid in. The leaders want and expect all of it by Christmas. The home and foreign boards each carry practically a million dollars of indebtedness."

Mexicans in Los Angeles

LITTLE Italy and Little Hungary may be in New York, but Little Mexico is surely in Los Angeles." So writes Percy J. Knapp, an Episcopal lay field worker, in the *Spirit of Missions*. He continues: "In this district there are hundreds upon hundreds of homes in which a word of English is never spoken and a beautiful school building where hardly a word of English is heard upon the playground. And this is only one of many Mexican districts in the thriving city of Los Angeles, and one of at least a dozen public schools in which practically all the pupils are Mexican. It is in this particular neighborhood that the Episcopal Church has its only work among the Mexicans in Los Angeles..... The Neighborhood House is a true social settlement with its head worker, its paid assistants and volunteer workers who live at the settlement and give generously of their time for the betterment of the neighborhood. There are ten residents in all. The head worker is a deaconess of the Church. Daily services change the character of the work from being merely social to truly missionary."

The Indian Dances

THE letter which Commissioner Charles H. Burke of the Indian Bureau addressed to the Indians of the United States about the evils connected with their dances, which was accurately quoted in the June REVIEW,

seems to have given rise to misleading press reports that the Commissioner had prohibited the Indian ceremonial dances. The *Outlook* comments on the indignation that was aroused thereby in certain quarters, and M. K. Sniffen, secretary of the Indian Rights Association, writes in the *Southern Workman*:

"When a public official is making an earnest effort to eradicate practices that are immoral and degrading, it is almost incomprehensible that he should be severely condemned for so doing... This action of Commissioner Burke has raised a storm of indignation among certain groups of artists and archæologists, who protest against governmental interference with the 'ancient and sacred rites' of the Indians. Evidently the objectors have little real knowledge of what these dances really are, or they would hardly term them 'a national asset of unique historic value,' and 'as of inestimable worth to artists, scholars, writers, and all thinking people.' There is an abundance of evidence on file in the Indian Office (which can be examined by anyone wishing to know the facts) that show these secret dances to be of a bestial and revolting character, too filthy to be described in public print, which would not be tolerated for an instant in any civilized community by local police authority."

Church Figures from Canada

THE last bulletin issued by the Dominion Bureau of Statistics deals with the religions of Canada as recorded by the sixth (1921) Census. Of the total population, 8,788,483, no less than 8,572,516, or 97.6 per cent, are classified as belonging to some Christian Church, denomination, or sect; 173,133, or 1.9 per cent, belong to non-Christian religions, including 15,190 Jews, 40,727 of Oriental religions, and 7,226 Pagans. Only one-half of one per cent of the people of Canada profess themselves to be without religion. The Anglican Church in Canada is increasing more rapidly than any of the other great religious

bodies, a fact for which immigration is largely responsible.

LATIN AMERICA

Progress in Santo Domingo

THE March REVIEW spoke of the significance of the union missionary enterprise, the Board for Christian Work in Santo Domingo, and the appointment of Rev. Nathan H. Huffman as Field Superintendent. The latter now reports the first fruits of the work. "Evangelistic work has met with most encouraging response, exceeding by far our most sanguine expectations. For example, in the capital city a hall was fitted up as an assembly room, large enough, it was thought, for at least four years. After the first six months it was too small and now we are distressed to know where to put the people who attend services and we are anxiously awaiting construction of the auditorium authorized by the Board. Similar interest is noted at the other stations also, and the successes achieved in the cities where we are operating could be duplicated in any city of the Republic, had we the means with which to open work." Porto Rican pastors are stationed in Santo Domingo City, San Pedro de Macoris, and La Romana, all important cities on the south coast. A fourth station has recently been opened at San Cristobal with a Dominican pastor. Dr. Horace R. Taylor has been appointed superintendent of medical work and has under his direction three American nurses, several nurses in training, a druggist, a dentist, and other helpers.

Bookstores in Brazil

DR. JAMES W. MORRIS, of the theological seminary conducted by American Episcopalians in Brazil, in exploring the bookstores in Brazil, found "some Roman Catholic books of controversy, and what they tell of the besotted wickedness of Luther, Calvin and our Saint (as he is called) Henry VIII, is a plenty. I asked the man in this store to sell me a Bible. He was sorry, but he had no copy in the house.

He had written frequently to Rio for Bibles; but he could get none. And yet he had frequent requests for Bibles. I asked why he couldn't get the books and he declared that authorized copies of the Bible were not in print. Only the Bible authorized by the Roman Church can be bought by good Romanists, and there is no available supply of such Bibles. But things are moving. In our principal morning paper there is published each Sunday the Gospel for the day in Portuguese, accompanied by a comment."

ISLANDS OF THE SEA

Sacrifices of Filipinos

OF the city of Batangas in the Philippines, where Presbyterians have been at work since 1917, an observer from another denomination, writes: "Six years ago Protestants were stoned and hated. Today the entire town is friendly to the Protestant church, even—outwardly—the Roman Catholic priest. This change was wrought by the courage of one Filipino pastor and the consecration of his members. When they needed a new church building they gave as I have seldom heard of people giving. One man gave his only carabao and now cultivates his little farm with a hoe instead of a plow. A woman who had saved up five pesos for a pair of shoes gave the five pesos to the church and went without shoes. If you knew how these people love to dress and what it means to give up shoes for coming to church you would appreciate this sacrifice. Others sold their jewelry, others furniture from their homes in order to make that church possible. And now, although they still have a debt and the church is unfinished they are contributing toward a missionary in Mindoro."

GENERAL

Aim to Spread Atheism

THE Associated Press report of the meeting of the Executive Committee of the Third International, held in Moscow in June, indicated some uncertainty among the delegates as to

future tactics, owing to international complications. J. T. Newbold, member of the British House of Commons, asked what the English Communists should do in the struggle against British capitalism. Alexander Trachtenberg of the United States said the time had arrived when the Executive Committee should show ways and means of carrying on the struggle against "American imperialism." From official press reports, it appears that less emphasis was placed on the necessity of an immediate struggle for world revolution than at previous conferences. The Swedish and English delegates objected to anti-religious propaganda. Zinovieff replied: "In our program we do not declare war against honest but religious workmen, but our program is based on scientific materialism, which includes unconditionally the necessity of propagating atheism. Certainly, however, anti-religious propaganda must be carried on wisely."

Do Jews Become Christians?

THE magazine *Our Jewish Neighbors* calls attention to "the fact that the Jews are by no means as unresponsive to the Gospel as most Jews assert and many Christians believe. . . . Following the Great War there has been a great upheaval among Jews in those European lands which have suffered most in the conflict. The trend toward Christianity has here and there become a mass movement. It is estimated that in Hungary alone since the war 30,000 Jews have become Christians. The United Free Church Mission in Budapest reports between 600 and 700 Jewish baptisms during the past four years. . . . While the work of Jewish evangelization in America has been left almost wholly to Independent enterprises, often very inadequately supported, and it is only within the past few years that denominational work has been inaugurated, yet enough has been accomplished to justify the claim that the work of evangelism among Jews is more

fruitful than that undertaken for any other non-Christian peoples."

Jewish Persecutions and Feasts

POBJENDONOSTOW, a persecutor of the Jews in Russia, once asked a Jew what he thought would be the result of the persecutions if they continued. The answer was: "The result will be a feast." Pobjendonostow could not understand the answer, so the Jew illustrated it from history. Pharaoh desired to destroy the Jews, but the result was the Passover. Haman desired to destroy the Jews, but the result was the Purim (Esther 9:26). Antiochus Epiphanes desired to destroy the Jews, but the result was the feast of the dedication of the Temple. Thus it has always happened in the history of the Jews. Shall the trials of the Jews be a feast of reconciliation between Israel and their eternal King, Jesus, the Son of David, and the Son of God? —*Dansk Missionsblad*.

An Important Tribute

THE name of Dr. William Lyon Phelps of Yale, one of the foremost literary critics of America, carries such weight in educational and literary circles that his recent tribute in *Scribner's Magazine* may well be widely quoted. He says: "It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease and sickness; it would be interesting if the brown, yellow and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic."

THE MISSIONARY LIBRARY

The Ins and Outs of Mesopotamia. By Thomas Lyell. 8vo. 236 pp. A. M. Philpot Ltd. 69 Great Russell St., W. C. London. 1923.

One hopes that this book may have the widest possible circulation and reading. It is written by a late member of the British Administrative Staff of Mesopotamia, who had unusual opportunities for observation and who was still more unusually qualified to use them. His book is as interesting as any novel, and brief enough to be within an ordinary man's capacity and at the same time gives one a good working knowledge of the essential problems of Mesopotamia.

The outstanding virtue of the book is the fact that it gives not simply the superficial detail of Mesopotamian happenings, but enough of the underlying causes to make matters comprehensible. The holy cities Kerbela and Nejef, the nerve centers of Shiah Islam are described, together with the enormous influence of the religious leaders or Mujtahids, who reside in them. The power of the Shiah system is clearly pictured, as also the faithfulness of the people in their religious observances.

The problem of Mesopotamia is a religious problem. Personal character is inferior, society is stagnant, because of ignorance, intolerance, avarice, and degraded sex relationships. The source of the maladjustments the author finds in the religion of the people. Such testimony from a government official is exceedingly valuable. Possibly Mr. Lyell has not seen the Arabs at their best, nor even Islam at its best and he would not be so puzzled to account for the strength of Islam if he had resided among the Puritan Wahabees of Central Arabia.

In his discussion of the political aspects of Mesopotamian problems, the author is not as cool-headed and judicial as in the rest of the book. He

was a member of the staff of that very brilliant administrator Sir Arnold Wilson. As an "out" he has difficulty in speaking peaceably of what has followed Wilson's regime. Sir Arnold believed in giving the Arabs what was good for them whether they liked it or not, and his successors have believed in giving them what they liked whether it was good for them or not. It is too soon even for statesmen to be sure of the outcome of these policies, and others are scarcely competent even to express an opinion. Even a layman from outside however must be permitted to protest against advancing the danger of an alliance between the decadent Bolshevik power of Moscow, and a nonexistent Pan-Islamic confederation, as a reason for the continued occupation of Mesopotamia on the part of Great Britain. Real reasons for the continuation of that occupation are many and powerful, but the case is not strengthened by bringing forward such a bogey.

While the book is not written by a missionary, the author nevertheless has much sympathy for missionary work, and even advances some interesting ideas as to methods of carrying on such work. It is not always possible to agree with him but even so the ideas are suggestive. The book however is of great value to those interested in missions, for it gives an extraordinarily vivid and adequate picture of the situation in Mesopotamia. Every one interested in the occupation of Mesopotamia for Christ should read it.

Sunrise in Aztec Land. Being an account of the mission work that has been carried on in Mexico since 1874 by the Presbyterian Church in the United States. By Wm. A. Ross. Illus. Map. 244 pp. Richmond, Presbyterian Committee of Publication. 75 cts. cloth. 1922.

The sub-title states the contents of the book, and suggests its special in-

terest for Southern Presbyterians, but it is also worthy of the attention of all interested in Mexican missions. The introduction calls attention to striking contrasts that are valuable and interesting. Part I has to do with Mexico's darkness, pagan and papal. Part II, entitled "The Dawn," deals with the pioneers, especially Miss Rankin and the Graybills. Then follow all phases of the Mission's history and modes of work, told in illustrative form, with an abundance of life, much of it Mexican. Rarely does a missionary writer succeed in putting into a paragraph, or a page or two, so satisfactory a sketch of a person who illustrates a given section of the narrative. The final chapter, "Noonday Prophecies," gives a summary of the Southern Presbyterian work in its accomplishment. In an area equal to Georgia or North Carolina, near Mexico City, this board has a force of 261 missionaries with 773 Mexican fellow-workers, and 22,274 full communicants, in 661 places. They seem to have had the duty of giving impressed upon them, for in various departments the Mission contributed \$699,001.55 in the year reported. Even the Revolution which most affected the American reader, did not quench this remarkable financial zeal. The book is full of sidelights such as the illuminating view of the Revolution and its causes (pp. 110 to 124), that makes such uprisings seem more reasonable as well as more deplorable.

The Russian Immigrant. Jerome Davis. 12mo. \$1.50 The Macmillan Co., New York. 1922.

According to the recent census, there are 392,049 foreign-born Russians in the United States and 340,000 others of Russian parentage. These people are employed largely in coal mines and in the iron and steel industry.

Dr. Davis, Assistant Professor of Sociology at Dartmouth College, gives a clear picture of the Russian immigrants in their American environment and shows the failure of Americans to develop them as a whole into useful,

intelligent citizens. Instead, they are usually exploited by unprincipled men and become prejudiced against American ideals and institutions—especially toward the police and the administration of the law. The breakdown of the Russian Church has loosened the hold of religion on many of the members of the Greek Church and has, at the same time, opened the way for more enlightened educational, social and religious work among them by evangelical forces in America.

Dr. Davis shows the great need for more constructive Christian work in behalf of these people who have sought a home and new opportunities in America.

Willibrord, Missionary in the Netherlands, 691-739. Including a translation of the Vita Willibrordi by Aleuin of York. By the Rev. Alexander Grieve, D.Phil. 139 pp. Society for the Propagation of the Gospel in Foreign Parts. 4s. London. 1923.

Though practically unknown to us, nearly a hundred churches in Holland, Belgium and adjacent areas bear the name of this missionary, who for almost half a century laid there the foundations of the Church among a heathen people. Brought up and educated at the Monastery of Ripon and later studying in Ireland, where he was a recluse, he went in the "full age of Christ," thirty-three, at the head of an apostolic band of twelve to their field, making Utrecht their main center of operations. The book is written somewhat like a Ph.D. thesis and deals with main facts and disputed data. The material is so meager that the author could not do otherwise, perhaps.

India and Its Missions. By the Capuchin Mission Unit. Illus., maps, xxiv, 315 pp. New York. Macmillan Company. \$2.50. 1923.

Rarely has a volume of this sort been reviewed in this periodical—perhaps never before. But it is a proof of the newly awakened foreign missionary movement among the American Roman Catholics. Hitherto practically all the missionaries sent forth to Catholic mission fields have

been Europeans; but within a decade, and especially since the organization of "The Catholic Students' Mission Crusade," an outgrowth of the Student Volunteer Convention at Des Moines, that great missionary Church is rapidly developing a sending spirit. This volume is written as a help to missionary candidates, as well as to inform the American branch of the Church of the conditions and needs prevailing in one of their earliest fields, the scene of some of Xavier's faithful labors. As its authors say, it is intended not merely for Roman Catholics but for others interested in India also.

Like much of their work, this volume has had a large measure of cooperation from Indian laborers and also a careful criticism by authorities. It is written much like the earlier mission study textbooks of the Volunteer Movement's series and gives a fine background for the more strictly missionary aspects of India. Its chapter upon "Pioneer Missionaries, 52?-1498" cannot be paralleled by Protestants, nor do we have another entitled "Modern Missions: 1700-1886." All of that preparatory work our textbooks do not even suggest. Nor are we familiar with the Portuguese schism and the "Hammer of Schismatics," Anastasius Hartmann. Hardly more than a whisper of the work of Robert de Nobili, who announced himself as a rajah and a Brahman and whose course met Roman criticism, nor of the Malabar Rites Controversy of the eighteenth century, which was a scandal in the eyes of Rome, has been heard by Protestants except those who are students of India. The textbook takes an impartial position when compared with that of other Catholic writers.

But apart from the confusing and rapid entry of Orders and their varied work, and one or two misstatements in the otherwise admirable chapter on "Protestant Missions," one must commend so valuable a volume, full of little known items of Christian work

in India. One statement, quoted from Joseph Carroll, O. S. F. C., that in spite of Protestant industry, our endeavor to convert India is an "acknowledged failure," we must unqualifiedly deny. Possibly one may find in print some Protestant testimony to that effect; but surely no such volume of despair can be found in our literature as the reader may see in Abbé Du Bois's implied criticisms of his own Church in his "Letters on the State of Christianity in India, in which the Conversion of the Hindoos is Considered as Impracticable."

The Triumph of the Gospel in the New Hebrides: The Life Story of Lomai of Lenakel. By Frank L. Paton. Illus., map, xii, 315 pp. New York. George H. Doran Company. \$1.50 net.

Owing to the saintly character and wonderful story of John G. Paton as he lived and labored in the remote New Hebrides archipelago, few parts of the missionary world have been so attractive as those islands which are no larger than Rhode Island and Connecticut. In 1903 the third son of this modern Apostle John wrote a remarkable volume entitled "Lomai of Lenakel, a Hero of the New Hebrides," which was republished in 1908 in a popular edition. The present volume is the same as the first edition, except in its title, an appendix relating to the needs of the Mission, and in having fewer illustrations. We agree in the estimate of the book which appeared nineteen years ago in this Review, except that in our judgment the inclusion of many minute details makes all the more realistic the story of this remarkable Christian convert.

Geschichte der Evangelischen Mission in Afrika. Prof. Dr. Julius Richter. Pp. 813. Paper, \$3.00; cloth, \$3.40. Gütersloh. 1922.

The third volume of Dr. Richter's monumental *Allgemeine Evangelische Missions-geschichte* is devoted to the history and work of the Protestant missions in Africa and constitutes the most important as well as the most

recent presentation of this subject. It is characterized by the well-known thoroughness of the learned author, as well as by an eminent spirit of fairness throughout.

The Introduction is a masterly essay on the history of Christian missions in Africa, beginning with Apostolic times. It gives a general view of the various people of Africa and discusses the reasons why the progress of Islam from the beginning was so very marked.

The body of the work is divided into the four great divisions, corresponding to the geographical areas of the African continent in the order of West, South, East and North Africa. The lion's share of the presentation falls to South Africa with 300 pages, while North Africa has the smallest space, with no subdivisions. The reason for this is the amount of missionary effort and result in each part.

Several features about the book are outstanding: the discussions of ethical characteristics with special regard for the language groups, the descriptions of the religious views and practices as they exist in the larger groups and the statistics of the field.

As the German missions had reached a great extension all over the continent, not only in the former German possessions, but in other colonial territories as well, it is natural that the great war should have exercised its blighting effect on missions. The conditions, so far as German missions are concerned, have not yet reached a final settlement. It is natural that a historical perspective should here be out of the question, hence Dr. Richter proceeds under this head to chronicle the events in their order of occurrence, without indulging in a discussion of the political background. Though in several instances sorrow over the destruction of Christian works breaks through with some bitter expression, still we feel that even those on the opposite side will not take issue with the author on the ground of unfairness.

There is a fine characterization of

the life and work of Livingstone, who is described as "the overtowering figure in the missionary history of Africa in the 19th century and as it were, its letter of commendation in the civilized world as well as in Central Africa."

One of the most valuable portions of the book is the final section which is of a general nature. We know of no other work which gives such a clear insight into the part borne by missionary labor in the exploration of the African languages. The bibliography listed is enormous and does credit to the research of the author. The same might be said of the chapter on the history of Bible translation in African vernaculars. The mere list of versions, with the statement of the parts printed and the area of circulation occupies four full pages. According to Richter there are translations of the entire Bible in 22 African languages, of the New Testament in 36, and separate parts in 92, making a total of 150 translations.

A chapter of about twenty-four pages is devoted to the Negroes of America, including the continental and insular areas.

The conclusion points out the many great and varied problems that arise in carrying the Gospel to the colored people in the world and contains a fine tribute to the heroism and undaunted activity of the missionaries who have done such a magnificent work on the *Dark Continent*. This book is a splendid contribution to missionary literature, of exceptional value to those who desire an accurate and up-to-date presentation of all the facts pertaining to the subject and an inspiration to all who truly desire to bring the gospel light to the multitudes of this *Dark Continent*.

Unfinished Tasks. By Homer McMillan. 12mo. 192 pp. 50 cents, paper. Presbyterian Committee of Publication, Richmond, Va. 1922.

Home mission tasks in America are dealt with in this textbook—the tasks for Indians, Negroes, Mountaineers, Immigrants and Mexicans. It is of

special value to Southern Presbyterians and sets forth clearly the missionary objective.

God's Prophetic Program. By J. C. Steen. 12mo. 121 pp. 2s 6d. Pickering and Inglis, Glasgow. 1922.

The visions of Daniel and of the Apostle John are the basis of this prophetic study. They are a prolific source of debate but deserve the attention of devout Bible students. The "image" is taken in its usual historical interpretation but the time of its destruction is held to refer to the "League of Nations." Signs of the times are noted but there is no attempt to fix dates.

Dramatized Missionary Stories. By Mary M. Russell. 12mo. 124 pp. \$1.00. George H. Doran Co., New York. 1922.

Dramatization has become a fad. The appeal through eyegate is strong but wrong impressions are easily given and youth are in danger of demanding dramatic presentation as the chief method of instruction in religious or missionary history. This type of instruction is being overdone. Mrs. Russell has selected such outstanding heroes as Carey, Livingstone, Mary Reed, Robert Moffat and Keith Falconer, but has failed to produce dramatic scenes that inspire or dialogues that make a deep impression. In the hands of an expert, the material may be made more effective but the really dramatic life stories of these men and women are more inspiring than any fictitious dramas.

The Story of Grenfell of the Labrador. By Dillon Wallace. Illus. 12 mo. 237 pp. \$1.50 net. Fleming H. Revell Co. New York. 1922.

The Labrador is a land of pioneers and of perils. Dr. Grenfell is a man of many adventures and achievements for the benefit of his fellowmen. Dillon Wallace is a writer of forceful and picturesque literary style. The combination produces an excellent book for boys. Mr. Wallace begins with Dr. Grenfell's boyhood in England, tells of his school days, his early adventures, his college life, his exper-

ience as a doctor and worker with boys in East London, his service with deep-sea fishermen, his conversion and finally his call to the Labrador coast and the thrilling life and noble service there on land and sea. The story is full of action, of high ideals and unselfish service. It is excellent for boys—and girls also.

The Ministry as a Life Work. Robert L. Webb, D.D. \$1.00. 96 pp. 199. The Macmillan Co. New York.

Dr. Webb is a capable recruiting sergeant. The call to the ministry, its claims, and qualifications, as well as its usefulness, are set forth with admirable clearness, and fresh vigor. Nothing better could be put into the hands of the younger clergy, or seminary students and for an earnest lad thinking of the ministry as a life work it will be most encouraging.

World Dominion. 6d per copy, 2s 6d per year.

The first issue of this new quarterly review, edited by Dr. Thomas Cochran, C.M., has come from the Livingstone Press of London. The magazine is the organ of the London Missionary Society Laymen's Movement and its object is "to think in world terms and to review the distribution of the forces and resources of the Christian Church in the light of the world need." It will deal with missionary principles, policies and methods. The first issue contains an article by the editor on "Hope for the Leper," and others on Indo-China, Central China, the Near East, Japan, and Africa.

Christian Endeavor Missionary Programs. Prepared by Julia Lake Skinner. Executive Committee of Home Missions and Executive Committee of Foreign Missions, Presbyterian Church in the U. S. 1923.

These are carefully prepared, useful illustrated programs for young people, covering both home and foreign missions. They have poster suggestions, songs, Scripture selections, questions and domestic parts. The fields and the missionaries mentioned are those of the Southern Presbyterian Church.

NEW BOOKS

- Nyasa, the Great Water:** Being a Description of the Lake and the Life of the People. By W. P. Johnston, D.D. 204 pp. 7s, 6d net. Oxford University Press. New York.
- The Black Man's Place in South Africa.** By Peter Nielsen. Juta & Co. Cape Town, South Africa.
- A Burmese Arcady.** Major C. M. Enriquez, Kachin Rifles. 21s net. Seeley, Service & Co. London. 1923.
- Father and Son.** Philip E. Howard. 132 pp. \$1.00. Sunday School Times. Philadelphia. 1922.
- Problems of the Christian College Student.** J. A. Morris Kimber. 48 pp. Sunday School Times. Philadelphia. 1922.
- Every-Member Evangelism.** J. E. Conant. 202 pp. \$1.50. Sunday School Times. Philadelphia. 1922.
- The Religion of Lower Races.** Edwin Smith. 82 pp. \$1.00. The Macmillan Co. New York. 1923.
- Buddhism and Buddhists in Southern Asia.** Kenneth J. Saunders. 75 pp. \$1.00. The Macmillan Co. New York. 1923.
- The Religious and Social Problems of the Orient.** Masaharu Anesaki. 77 pp. \$1.00. The Macmillan Co. New York. 1923.
- Principles of Interpretation.** James H. Todd. 62 pp. 30 cents. Bible Institute Colportage Association. Chicago. 1923.
- The Ideals of Theodore Roosevelt.** Edward H. Cotton. 325 pp. \$2.50. D. Appleton & Co. New York. 1923.
- Indian Tribes of Eastern Peru.** Wm. Curtis Farabee. 194 pp. Peabody Museum. Cambridge, Mass. 1922.
- Alexander Duff.** William Paton. 234 pp. \$1.50. Geo. H. Doran Co. New York. 1923.
- Christianity and Industry Series.**
9. **The Economic Order—What Is It? What Is Its Worth?** John H. Gray. 52 pp. 10 cents. Geo. H. Doran Co. New York. 1923.
 10. **Why Not Try Christianity?** Samuel Zane Batten. 57 pp. 15 cents. Geo. H. Doran Co. New York. 1923.
- Christianity the Final Religion.** Samuel M. Zwemer. 109 pp. Eerdmans-Sevenama Co. Grand Rapids, Mich. 1920.
- The Debt Eternal.** John H. Finley. 231 pp. 50 cents, paper; 75 cents, cloth. Council of Women for Home Missions and Missionary Education Movement. New York. 1923.
- Congo General Conference Report.** 214 pp. Baptist Mission Press. Haut Congo, Congo Belge, Africa. 1921.
- Home Lessons in Religion.** A Manual for Mothers. S. W. and M. B. Staggs. Vol. II. 172 pp. \$1.00. Abingdon Press, New York. 1922.
- The Church at Play.** A Manual for Directors of Social and Recreational Life. Norman E. Richardson. 317 pp. \$1.50. The Abingdon Press, New York. 1922.
- The Child and America's Future.** Jay S. Stowell. 178 pp. Cloth 75 cents; paper 50 cents. Missionary Education Movement. New York. 1923.
- Creative Forces in Japan.** Galen M. Fisher. 248 pp. Cloth 75 cents; paper 50 cents. Missionary Education Movement. New York. 1923.
- The Woman and the Leaven in Japan.** Charlotte B. De Forest. 224 pp. Paper 50 cents; cloth 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.
- The Honorable Japanese Fan.** Margaret T. Applegarth. 135 pp. Paper 40 cents; cloth 65 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.
- Japan on the Upward Trail.** Wm. Axling. 178 pp. Missionary Education Movement. New York. 1923.
- The Red Man in the United States.** Committee on Social and Religious Surveys, under the direction of G. E. E. Lindquist. 460 pp. \$3.50. Geo. H. Doran Co. New York. 1923.
- The White Fields of Japan.** Lois J. Erickson. 207 pp. 50 cents and 75 cents. Presbyterian Committee of Publication. Richmond, Va. 1923.
- Scientific Christian Thinking for Young People.** Howard A. Johnston. 238 pp. \$1.25. George H. Doran Co. New York. 1922.
- Cave Boys.** H. M. Burr. 200 pp. \$1.75. Association Press. New York. 1923.
- Toto and Sundri. From a Heathen Home to Christian Service.** Emma A. Robinson. 16 mo. 103 pp. 40 cents. The Methodist Book Concern. New York. 1923.
- Contacts with Non-Christian Cultures.** Daniel J. Fleming. 185 pp. \$2.00. Geo. H. Doran Co. New York. 1923.
- Christian Education and the National Consciousness in China.** James B. Webster. 323 pp. \$2.50. E. P. Dutton & Co. New York. 1923.
- Paths of Peace.** John Gray. 196 pp. 2 s 6 d. Pickering & Inglis. London. 1923.
- The Great Seal of the Gospel.** Alexander Marshall. 2 s 6 d. Pickering & Inglis. London. 1923.
- Ethics of Capitalism.** Judson G. Rosebush. 196 pp. \$1.50. Association Press. New York. 1923.
- Henry Martyn, Confessor of the Faith.** Constance E. Padwick. 304 pp. \$1.50. Geo. H. Doran Co. New York. 1923.

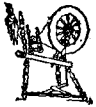
(Concluded on 3d cover)

Dependability

EVER since its establishment in 1855, McCutcheon's has enjoyed undisputed prestige as "The Greatest Treasure House of Linens in America."

Our policy of presenting only the purest linens has won for us an enviable reputation for **DEPENDABILITY**. Standard McCutcheon quality is everywhere recognized to be the finest obtainable, with characteristic exclusiveness of design and more than ordinary serviceability.

Thoughtful people who make careful comparisons of merchandise as well as of costs are impressed not only with the superiority of McCutcheon goods but also with the notable moderateness of their pricing.



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33d and 34th Streets,

New York

Gordon



THEOLOGICAL, Missionary, Religious-Educational College course of 4 years, college degree of Th.B. Graduate School of Theology, 3-year course, degree of B.D.

An embodiment of the highest ideals of evangelical culture and unity.

NATHAN R. WOOD, President
GORDON COLLEGE OF THEOLOGY
AND MISSIONS

Boston, Massachusetts

The Stony Brook School FOR BOYS

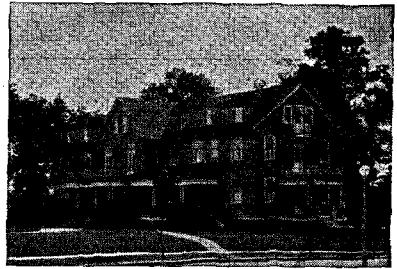
A preparatory school where all instruction has a foundation of Christian faith and principles; where the study of the Bible has a commanding place in the curriculum; where the school atmosphere is genuinely Christian and the chief aim is to develop Christian character in conjunction with sound academic training.

Prepares for colleges, technical schools or business. University-trained faculty maintaining the highest academic standard. Outdoor sports including swimming, football, basketball, tennis, track. All athletics carefully supervised.

Only twenty new students can be admitted for 1923-24. Applications for entrance therefore, will be considered in the order in which they are received.

For Catalog, Address

JOHN F. CARSON, D.D., LL.D., President or
FRANK E. GAEBELEIN, A.M., Principal
Box E Stony Brook, Long Island, N. Y.



Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR SEPTEMBER, 1923

	Page
FRONTISPICE AT THE GRAVE OF ALEXANDER MACKAY IN UGANDA	
EDITORIALS	677
PROGRESS AND POWER IN KOREA WHENCE COME NEW MISSIONARIES?	
NON-CHRISTIANS IN MISSION SCHOOLS CHURCH UNION IN CANADA	
THE RED MAN IN THE UNITED STATES RODNEY W. ROUNDY	685
<i>A review of an intimate study of the social, economic and religious life of the American Indian, prepared under the direction of G. E. E. Lindquist; illustrated with maps and photographs.</i>	
NURANIE PULLS HER BLINDS UP AMY WILSON CARMICHAEL	695
<i>The fascinating story of a little girl in India who revealed her soul to the understanding missionary.</i>	
THE CHILD OF THE FOREIGNER DOROTHY MCCONNELL	701
<i>Side lights on the children of foreigners in America and the influences, Christian and non-Christian, that help to form their characters and destinies.</i>	
LEPROSY IN SOUTH AMERICA WEBSTER E. BROWNING	704
<i>Arresting facts discovered by a special commissioner of the American Mission to Lepers in his recent tour in Latin America.</i>	
A TALE OF RENT PROFITEERS IN RHODESIA MRS. JOHN M. SPRINGER	709
<i>Facts that have come under the personal observation of an American missionary and show the difficulties put in the way of Christian progress by selfish land-owners and employers in Africa.</i>	
DAN SCHULTZ, LABOR EVANGELIST COE HAYNE	712
<i>A testimony to the noble character and great work of a recently deceased Baptist worker among laboring classes in America.</i>	
ELDER TU AND THE STOLEN CHURCH MONEY CHARLES E. SCOTT	714
<i>The record of a modern miracle in China in answer to the believing prayer of the Chinese Christian.</i>	
THE HEART OF THE MISSIONARY MESSAGE MRS. WALTER FERGUSON	717
<i>The story of the recent conference of the International Missionary Union at Clifton Springs and the report of the addresses and discussions by missionaries from foreign fields.</i>	
BEST METHODS—FACTS FOR LEADERS EDITED BY MRS. E. C. CRONK	732
1922 IN LATIN AMERICA, by W. E. Browning	
INDIA IN 1922, by Sir James Ewing	
AFRICA IN 1922, By Dr. Karl Kumm	
WOMAN'S FOREIGN MISSION BULLETIN	741
A NEW COMMITTEE WITH A GREAT TASK, by Mrs. Wm. Boyd	
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	744
NEWS FROM MANY LANDS	747
THE MISSIONARY LIBRARY	763

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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.

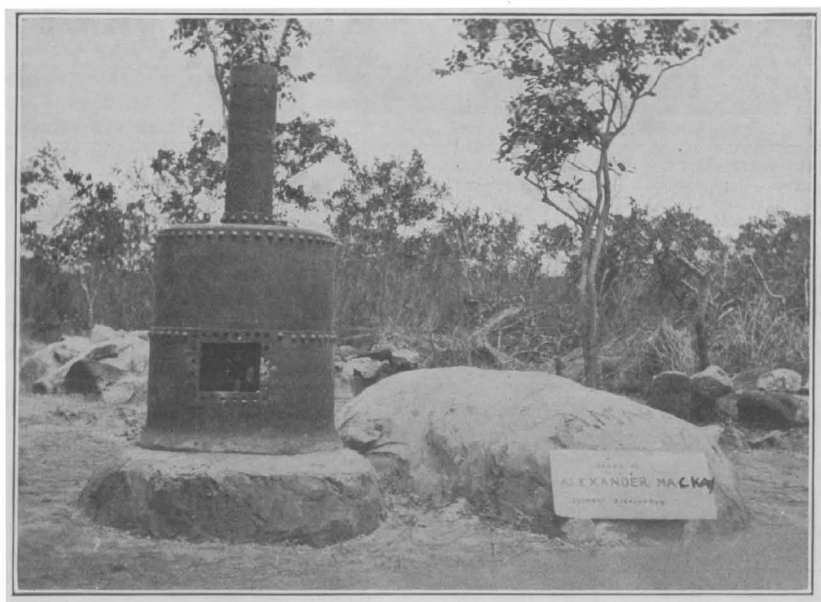
"Some natives from a neighboring village were secured to cut down the grass, while Mr. Zemmer and I went to look at the remains of Mr. Mackay's workshop and the mound on which Bishop Parker's hut was built. A little distance from the workshop, we found part of the boiler of Mackay's ship. This we took 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

VOL.
XLVI

SEPTEMBER, 1923

NUMBER
NINE

PROGRESS AND POWER IN KOREA

FORTY 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

HAVE 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 worshipping 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

MANY 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.

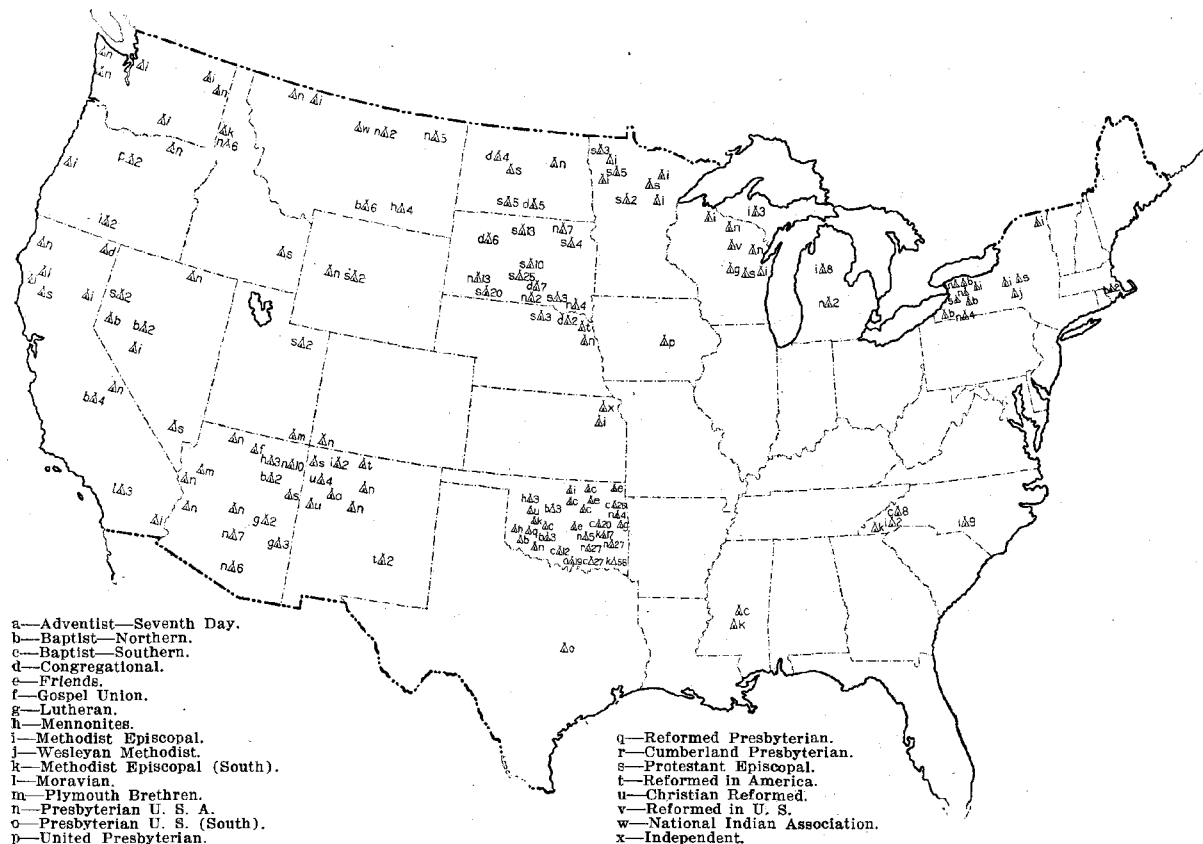
It is earnestly to be hoped that no opposition to organic union will prevent the growth of the unity of spirit in the Church of Christ. The place of emphasis should be on closer union with Him, in fuller obedience to His teachings and on more complete and effective co-operation in the work He has commissioned His Church to do on earth.

WHENCE COME NEW MISSIONARIES?

IN 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 toiled 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-

cipient 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 discriminatively 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



RUTH MUSKRAT—A CHEROKEE INDIAN
MAIDEN

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

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. Inter-mittent 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."

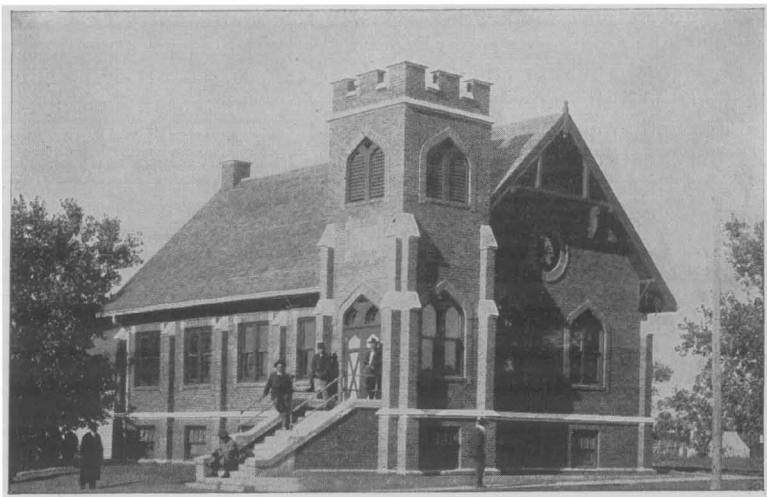
Protestant mission work must be extended from the two or three points already occupied to the twenty or more pueblos and 8,240 Pueblo Indians of New Mexico. The land question should be equitably settled by courts of justice authorized by Congress. The hearts, consciences, and wills of the people themselves 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 pottered 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 Nuranie, 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

HAVE 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

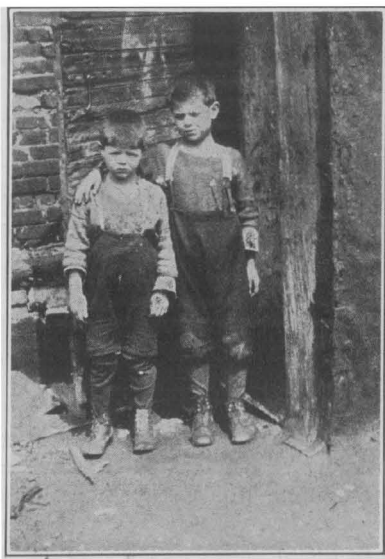
about formal religion but to open the doors of the church, and to invite the children in for play. There is play that is merely for selfish enjoyment but there is also play that is Christian cooperation with others.

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.

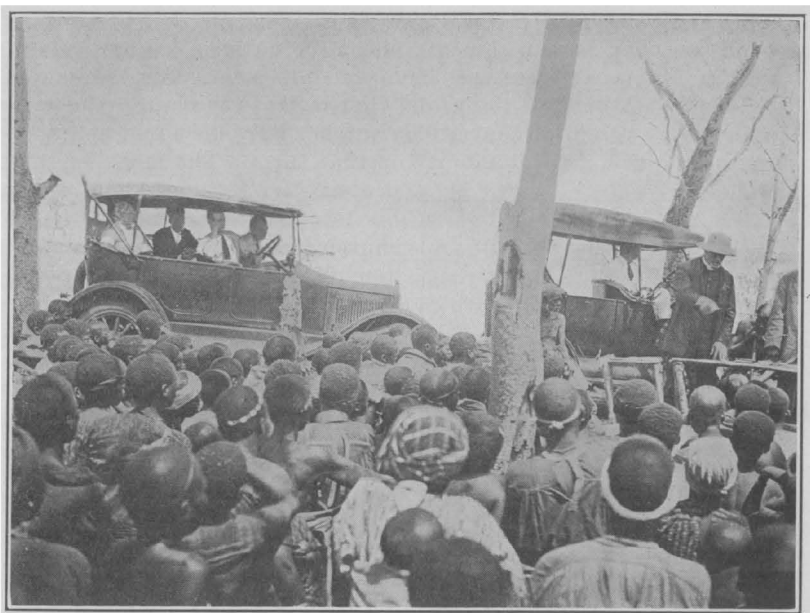
This has been lacking under the ministrations of both Church and State, except as it has consisted in the fulfillment of certain rites which the average leper has not understood and whose senseless repetition has but added to his despondency and deepened his despair.

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

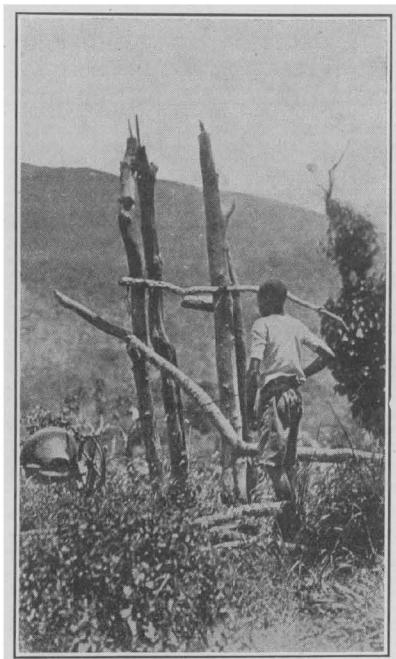
Missionary of the Methodist Episcopal Church

THE 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.

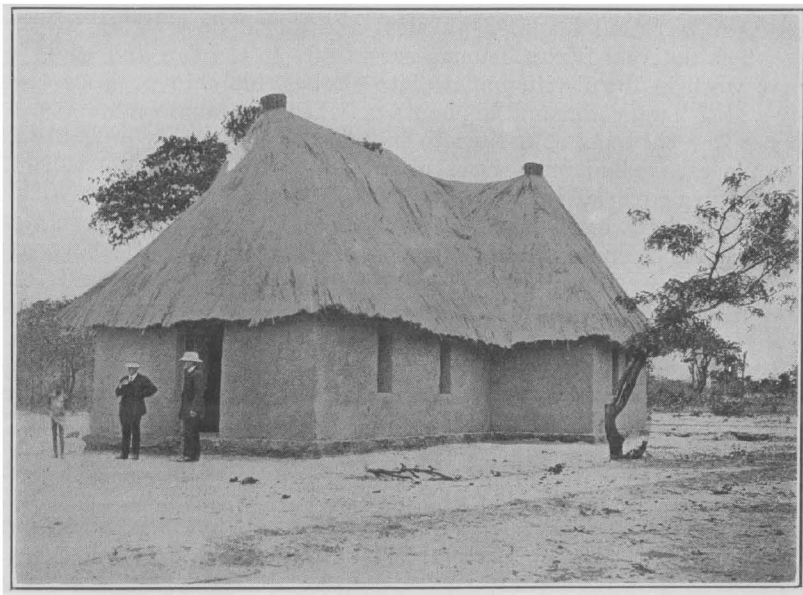
fool. "Once bitten, twice shy."

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 Bytum'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

THROUGH 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 Homegoing on June 13, 1923.

Elder Tu and the Stolen Church Money

BY REV. CHARLES E. SCOTT, TSINANFU, SHANTUNG, CHINA

Author of "China From Within"

AFTER 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 kindliness. 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 slums 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, Capadocia 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, 1923.
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	Crane, 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	Footc, 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. Chrs., 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. Hoose, 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. 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 Lelper, 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.

BEST 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.¹

The population of Africa in 1922 was the following:²

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.³ Britain joined in the work when the Society for the Propagation of the Gospel sent its first men to the Gold Coast in 1751.⁴ 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, 1818.⁵

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.⁶

On June 30, 1315, Raymond Lull gave his life as a martyr at Bugia.⁷ 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 1876-1877.⁸

In 1922 Africa was divided into fifty-six R. C. Mission districts in

³ "A. History of Christian Missions in South Africa," by J. Du Plessis, London, 1911, p. 52.

⁴ "Geschichte der Evangelischen Mission in Africa," von D. Julius Richter, Guetersloh, 1922, pp. 66 and 264.

⁵ "History of African Colonization," by Dr. Archibald Alexander, Philadelphia, 1849, pp. 52, 99 and 100.

⁶ "Les Missions Catholiques d' Afrique," by Leon Bethune, Lille, 1889, p. 3.

⁷ "Histoire des Missions Catholiques," by B. Henrion, Vol. I, p. 81.

⁸ Karl Kumm, "Ramon Lul," *The Princeton Theological Review*, April, 1923, p. 302.

⁸ Richard F. Clarke, "Cardinal Lavigerie," London, 1889, p. 130.

"Les Missions Catholiques d' Afrique," by Leon Bethune, Lille, 1889, p. 19.

¹ "Geography of Africa," by Edward Heawood, p. 3.

² The Statesman's Year Book of 1922.

MISSIONARIES SENT BY AMERICAN SOCIETIES TO AFRICA—1922 11

<i>Society</i>	<i>Men</i>	<i>Unmarried</i>		<i>Total</i>
		<i>Wives</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 Africa⁹ 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.¹⁰

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.¹² 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.¹³

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.¹⁴

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."¹⁵

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,¹⁶ Cape Town, the University of South Africa and the University of the Witwaters Rand.¹⁷ 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-

⁹ The Student Volunteer Movement Bulletin, May, 1923, p. 136.

¹⁰ Foreign Mission Handbook of the U. Presb. Ch., 1923, p. 97.

¹² 85 Annual Rep. Board of Foreign Missions, Presb. North, New York, 1922, p. 95.

¹³ Proceedings of the Soc. for Prop. the Gospel among the Heathen, Bethlehem, Pa., 1922, p. 119.

¹⁴ Ann. Rept. Southern Baptist Convention, 1922, Jacksonville, Florida, p. 202 et al.

¹⁵ 27th Ann. Rep. of the Am. Friends Board of Foreign Missions, Richmond, Ind., p. 15.

¹⁶ The Statesman's Year Book for 1922.

¹⁷ 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-

cieties. 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

AN 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

WHEN 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

SINCE 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

REV. 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"

COMMENTING 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

MISSIONARIES 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 A 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

THE 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

THERE 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

THE 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

ACCORDING 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

DR. 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

REV. 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

THE "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

THE 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 Kaisar-i-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

MANY 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

REV. 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

AN 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

THE 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

FOR 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

BAYARD 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

THE 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

ARCHDEACON 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

IN 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

HUMAN 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

ON 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

REV. 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

THE 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

IN 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

THE 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 Socialistic 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

ON 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

REV. 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

CUBA, 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

SEVERAL 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

IN 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

THE 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

IN 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

IN 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

THE 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)	17,550
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 journey 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-Arctic 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.

McCutcheon's

NEW CATALOG IS READY

WHETHER you live a hundred miles away—or several thousand—you can shop with perfect satisfaction at "The Greatest Treasure House of Linens in America." Send for our New Fall and Winter Catalog No. 20, and see the remarkable values in McCUTCHEON'S latest offerings.

There are rich and sturdy Damask Table Linens, Exquisite Fancy Linens, Blankets, Comfortables, Pure Linen Towels, and Pure Linen Handkerchiefs that are famous the country over.



Reg. U.S. Pat. Off.

There are also choice selections of personal apparel, dainty Lingerie, Blouses, Redfern Corsets, Laces, Sweaters of Silk and Wool, and scores of other delightful personal accessories of distinctive smartness.

JAMES McCUTCHEON & COMPANY

Department No. 20

FIFTH AVENUE,

34th and 33d STREETS, NEW YORK

What Not To Do In October

Mark Twain's Advice

"OCTOBER. This is one of the peculiarly dangerous months to speculate in. The others are July, January, September, April, November, May, March, June, December, August and February."

Annuity Agreements

are not speculative. You will know exactly what your income will be. You will get it regularly every six months without any trouble of collection.

You can determine how and where the principal shall be used.

Don't speculate. Invest in the King's business.

Write for information to:

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR OCTOBER, 1923

	Page
FRONTISPIECE	HUNGRY THROGS ATTENDING WORSHIP IN JAPAN
EDITORIALS	773
A CLOUD ON THE SUNRISE KINGDOM	MISSIONS IN TURKEY UNDER THE
THE JAPAN CATASTROPHE AND MISSIONS	NEW TREATY
IMPORTANT FACTS ABOUT JAPAN	REPORTS FROM DEVASTATED AREAS
JAPAN AS A MISSION FIELD	HILTON PEDLEY 783
<i>A brief statement of the characteristics of Japan and the extent of Protestant Christian missionary work in the Empire.</i>	
SOME ANTI-CHRISTIAN FORCES IN JAPAN	WILLIAM AXLING 791
<i>Difficulties hindering Christian progress, due to Japanese and foreign opposition to Christ.</i>	
HUNGER AREAS IN JAPAN	H. C. OSTROM 795
<i>Districts and classes still without the Gospel.</i>	
THE SOCIAL EVIL IN JAPAN	GUNPEI YAMAMURO 801
<i>Work of the Salvation Army to rescue women and girls in Japanese cities.</i>	
THE GOSPEL INTERPRETED BY LIFE	TOYOHICO KAGAWA 805
TOYOHICO KAGAWA, CHRISTIAN LABOR LEADER	H. W. MEYERS 806
<i>A wonderful story of Christian devotion and its results.</i>	
MADAME KAJI YAJIMA	MRS. HENRY TOPPING 812
GLIMPSES OF CHILD LIFE IN JAPAN	AMY C. BOSANQUET 817
JAPAN'S NEED OF CHRISTIANITY	HISAAKIRA KANO 824
CHRISTIANITY AND THE MAKING OF A NEW JAPAN	OTIS CARY 826
THE UNFINISHED TASK IN JAPAN	DAVID S. SPENCER 830
BEST METHODS ON HOW TO STUDY JAPAN	MRS. E. C. CRONK 837
INTERNATIONAL MISSIONARY COUNCIL IN OXFORD	MRS. HENRY W. PEABODY 847
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 851
NEWS FROM MANY LANDS	854
MISSIONARY LIBRARY	873

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
DeLavan L. Pierson, Secretary
Publication office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy \$2.50 a year

William I. Chamberlain, Vice-President
Walter McDougall, Treasurer
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONAL

REV. H. B. DINWIDDIE, general secretary of the Pioneer Mission Agency, sailed for South America on June 28th, accompanied by the Rev. G. P. Simonds, for eight years a missionary of the Christian and Missionary Alliance, on a tour of exploration among the separate groups of Indians in the Andean and coastal regions of Ecuador and southern Colombia.

* * *

THE RIGHT REV. JOHN McKIM, D.D., celebrated in Senadi, Japan, on June 14th, the thirtieth anniversary of his consecration as missionary bishop of Tokyo.

* * *

REV. FREDERICK JANSEN AND MRS. JANSEN, missionaries of the Presbyterian Board at Bantangas in the Philippines, have been appointed to take charge of the Board's work among the lepers on the island of Culfon.

* * *

MRS. LESTER McLEAN, formerly Y. W. C. A. student secretary in Colorado, later assistant dean of women in Colorado College, and for several years past in charge of the Y. W. C. A. hostess house in Tokyo, has accepted the newly created position of Dean of Women in the Kennedy School of Missions in Hartford, Conn.

* * *

DR. WESTON, the High Church Anglican Bishop of Zanzibar, on his recent visit to London is quoted as saying: "Our Lord is being forgotten in this country in a way that staggers me. London is as pagan as Zanzibar."

OBITUARY

DR. DAVID BOVAIRD, for many years honorary medical advisor of the Presbyterian Board of Foreign Missions, died at Clifton Springs, N. Y., on August 10th, after an illness of several months, aged fifty-eight.

* * *

MRS. LYDIA B. DODD, who died in Montclair, N. J., recently aged ninety-six, was the widow of Rev. Edward M. Dodd, with whom she went to Turkey in 1863. A son and daughter have been missionaries in Turkey for thirty years, and four grandsons are respectively in the Philippines, China, Persia and Turkey.

Professor Robert Dick Wilson

of Princeton Seminary, master of twenty-six languages, is the Sunday-school teacher's best friend. For he puts at your disposal the wealth of his vast scholarship,—he knows the original languages of the Old Testament and its times as perhaps no other living man,—and shows how and why every attack on the reliability of the Bible breaks down. He will go on, this autumn, with articles in The Sunday School Times exposing the mistakes of the Higher Critics.

Mother Ruth on Girls' Problems

Every issue of The Sunday School Times has Mother Ruth's answers to letters from real girls,—the "Troubled Business Girl," the "Lonely, Discouraged Girl," or the puzzled girl who is a Sunday-school teacher. Mother Ruth is a real woman whose life for years past has been devoted to the closest spiritual contact with thousands of girls. Sunday-school teachers and parents who are in touch with girls will find her column rich and unusual.

Dr. Griffith Thomas

formerly of Oxford, England, now one of America's greatest Bible teachers, writes every week on the International Uniform Lessons, and is one of more than a dozen of the world's choicest Bible teachers writing in every issue of the Times, which now treats not only the Uniform Lessons but also the new "Whole-Bible Sunday-school Course." The Sunday School Times has never before been able to offer such rich lesson helps as this autumn.

The Sunday School Times

true to the whole Bible as the infallible word of God, and the shed blood of Christ as the only way of salvation, is an every-week interdenominational journal for adults in Bible Study and teaching, Sunday-school management and the Christian life and service.

Our "Get-Acquainted" offer—10 weeks for 25 cents 37

THE SUNDAY SCHOOL TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Ask your bookseller to show you
The Sunday School Times books



SPIRITUALLY HUNGRY THRONGS ATTENDING WORSHIP AT A BUDDHIST TEMPLE FESTIVAL IN JAPAN

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVI

OCTOBER, 1923

NUMBER
TEN

THE CLOUD ON THE SUNRISE KINGDOM

THE tremendous disaster that overwhelmed Japan on September 1st, and awakened world wide sympathy, was not needed to bring this great island empire prominently before the minds and hearts of American Christians. Two or three years ago the United Mission Study Committee, representing all the Protestant Foreign Mission Boards of America, selected Japan as the study topic for the coming year. A number of books have been especially prepared on the subject and it is expected that two or three hundred thousand Church members in America will study them. The unprecedented disaster, combining earthquake, fire and flood, that practically wiped out Tokyo, (the metropolis and capital), and Yokohama (the main seaport and fourth largest city of the Empire) came with unheralded swiftness, brought death to approximately 200,000 people and made over one million people homeless sufferers. Famine, exposure and disease will doubtless add to the toll of the dead.

Over 300,000 homes have been wiped out and billions of dollars worth of property have been destroyed. While foreigners have suffered heavy loss and some two hundred are reported dead, it is remarkable that out of over four hundred missionaries stationed in the affected area, thus far only one, Miss Kuyper, of Yokohama, has been reported killed.

Now, when interest and sympathy for Japan have been newly awakened, is the time of times to study this land and its progressive, virile people who can fight so valiantly, work so effectively and have such an indomitable spirit. The wonderfully picturesque beauties of the Island Empire, the smiling, courteous spirit of the Japanese, the remarkable material progress that the nation has made in the last half-century, the intimate relation to America and the opportunity and responsibility of the Christian Church, all make an unusual appeal for careful study by everyone who wishes to be well informed.

Each nation in turn seems to pass under the spotlight by means

of some calamity or national upheaval. Spain, Latin America, Mexico, China, Persia, Turkey, Korea, India, Russia, Central Europe, Egypt—each have had their special period of publicity in the last twenty years. An unusual opportunity is now offered to the Church to turn the attention of people more generally to the need of the Japanese for the Gospel of Christ. The daily press is full of information; cables and wireless are speeding messages of sympathy and help; the people of America have already given six million dollars for relief and will give much more; many agencies are doing all in their power to help; business houses are planning to join in the reconstruction of the devastated area; missionary agencies are in need of funds to rebuild \$5,000,000 worth of schools, churches, hospitals, Christian associations, offices and homes that have been destroyed. Many native Christians have lost all their possessions and the Japanese Church has suffered heavily. Such study and sympathetic help cannot fail to draw the suffering nation and their Good Samaritan friends closer together. It may mean the stifling of the spirit of international suspicion, jealousy and unfriendly rivalry; it may lead to a betterment of industrial and social conditions in Japan and a putting down of the militaristic and autocratic spirit. It gives China and Korea also a rare opportunity to show nobility of character and largeness of heart.

If true eternal foundations are laid, neither earthquake, fire or flood can destroy the spiritual work. The world passes away and the lusts thereof—all material things may be destroyed—but he who does the will of God abides. The Christian missionaries have been spared to carry on the work. Their new lease on life is a gift of God and may mean new power for service. To those in the home churches, a new opportunity is given to show the spirit of Christ and to co-operate more unselfishly by giving generously to rebuild the old better and by helping to bring the Kingdom of God in Japan.

THE JAPAN CATASTROPHE AND CHRISTIAN MISSIONS

AN ACCURATE appraisalment of the effects of the catastrophe in Japan is yet impossible. That must await further information, with detailed reports from the Japanese government and missionary societies in Japan. Reports of eye-witnesses make clear that it was well-nigh the most awful and harrowing human-suffering that has occurred in the history of mankind.

From the standpoint of Christian missions, some things are clear:

First, reports thus far indicate that only one Protestant missionary life was lost. The Roman and Greek Catholics have undoubtedly lost a few lives among the fathers and sisters. The missionaries were at their summer resorts to escape the unbearably

humid heat of August and for attendance at the various annual meetings and conferences. If the disaster had occurred any time after the first Sunday of September, the missionaries would have returned to their posts or have been en route.

Second, the later reports encourage us to hope that the loss of life among the Japanese Christians and workers may be less than at first feared. However, with Yokohama a total loss and Tokyo two thirds destroyed, and with destruction in all that region, it will be well-nigh miraculous if all the Japanese workers and Christians escaped. The leaders of the Christian movement in Japan are unique and superior in their solid worth. They came largely out of the *samurai* class. They are able, earnest, broad-minded, sacrificial and thoroughly grounded in the Christian faith. Already there are imperishable and illustrious names among them both in clergy and laity. We can only hope that most of this splendid leadership was spared. Never was there greater need for them in planning, guidance and consolation.

The loss in mission and church property must be enormous. Probably two thirds of the Boards and Societies of America, Canada and Europe had properties in Tokyo including eight or nine theological and Bible schools; three universities or colleges; five or six boys' schools; five or six girls' schools; two or three kindergarten teachers' training schools; twenty-five kindergartens; three to ten students' hostels; six or seven night or workingmen's schools; three to five elementary schools; one deaf-oral school, and many Church buildings. Among the most noteworthy institutions are Rikkyo University, including a theological seminary, of the Episcopal Church; the theological school of the Baptists; Aoyama Gakuin, the Methodist college and theological seminary; Meiji Gakuin, boys' college and theological seminary and Joshi Gakuin, girls' high school, of the Presbyterian and Reformed Churches; the woman's school of the Russian Orthodox Church; the Sei Gakuin, young men's and women's theological school of the Baptist Church; the national and city Y. M. C. A. buildings.

In Yokohama, the Baptists have a college for young men, with middle and night school; the Methodists, a Bible Woman's training school, elementary, primary, blind and night schools, with two kindergartens; the Methodist Protestant, a girls' elementary and night schools, with a kindergarten; the Woman's Missionary Society, the Kyoritsu school, comprising a Bible Woman's school, and a girls' school; and the Reformed Church in America, Ferris Seminary for girls.

Both Tokyo and Yokohama are the greatest Christian Church centers in the Empire. In addition, there have been lost many mission residences. The Bible Societies also lost their plates and stock of Bibles.

The loss of so many schools, churches and residences presents a problem requiring serious thought and investigation. Doubtless the students will be considerably scattered. Many will be required in the reconstruction of homes and the restoration of business. Many will be financially unable to continue their education unless aided. But it is unthinkable that there be no provision for the large number of students in the mission schools of the devastated areas or that education be delayed any more than is absolutely necessary. The problem may be partially solved by sending as many students as possible to institutions elsewhere. But, in any case, schools and colleges must be rebuilt and better equipped to meet the requirements of the future. To neglect Christian education on any mission field is suicidal.

The indigenous Christians will be financially unable to rebuild the large number of church buildings required. Aid will be necessary from America and England. The Congregational and Presbyterian Missions have been experimenting with Chapel Loan Funds. Upon condition that the indigenous Christians raise every cent possible, sums are loaned without interest for a period of ten years as a maximum. Contracts are securely drawn. The further contributions of the Christians, together with the usual mission rental appropriations, repay the loan. The property then belongs to the indigenous church. With modifications, this plan might be employed to a certain extent in this crisis.

Larger aspects of the situation present themselves, however. Have there been too many missionaries in the Tokyo-Yokohama centers? Has there been over-lapping in educational work? Have the wisest and most effective policies been followed? Already in the Committee of Reference and Council, it has been pointed out that the situation is almost a *tabula rasa* in these centers. A Commission of Inquiry has been suggested. Whether such a commission is necessary or wise would seem to depend on several things: *a.* Further information as to the extent of the destruction; *b.* The approval of the responsible organizations on the field, such as the Federation of Churches and of Missions, and the various Missions and Societies; *c.* The authority of such a commission to decide things. If the purpose of such a commission is merely to get the facts, it would seem that those on the ground are equal to the task. If the purpose is to enable a few on the commission to visualize things, it will have value. One thing is clear: Without any outside suggestion, the existent spirit of cooperation among churches and missions will undoubtedly bring about in this situation many union enterprises and the elimination of much overlapping and competition.

Fourth, it is probable that the social and industrial life of Japan will not be greatly affected by this catastrophe. The Japanese are inured to such disasters through the centuries. Fire, flood, typhoon,

earthquake—these have made the mass of the people stolidly fatalistic. They accept these things philosophically after the first terrible fear and anguish are over and arise and rebuild. With their added experience and their newly acquired scientific knowledge, they will apply their well-known industry and administrative ability to making better cities, adequate for modern social and industrial requirements. It is highly gratifying that the Japanese Government has appropriated 265,000,000 *Yen* for relief and rebuilding and that very large sums are coming in from America and the rest of the world. This is the finest response to human need and suffering that the world has ever seen and indicates that the nations are more saturated with the spirit of Jesus than many imagined.

Finally, one thing is already apparent. The disaster has furnished a unique and unparalleled opportunity for showing America's Christian goodwill. There can be no doubt that this has already had a profound effect upon the Japanese. No people in the world will be found more responsive to kindheartedness and sympathy than the Japanese. The Washington Conference had well begun to dissipate the doubt and ill feeling occasioned by the California problem and America's discrimination against Japan in immigration and naturalization. The magnificent and immediate display of generosity and sympathy being shown by all Americans will most surely create an atmosphere, in which the Christian movement in Japan will thrive and grow. We may even dare to hope and pray that it will rapidly bring about the consummation of our objective, the Christianization of Japan.

HARVEY BROKAW.

MISSIONS IN TURKEY UNDER THE NEW TREATY

ON AUGUST 6, 1923, a treaty of amity and commerce was signed between the United States and Turkey, which has since been ratified by the Turkish Grand National Assembly, but will probably not be acted on by the United States Senate until December. The treaty does not touch the tragic Armenian question, and consequently is severely criticized by many Americans. The attitude of the American Government is that we are in no position to *do* anything about the Armenian question since the Allies have given up any action whatever, unless we are to take a stand alone, and risk becoming involved in war.

The treaty specifically recognizes the abrogation of the "Capitulations," against the unilateral abrogation of which we vigorously protested in 1914. Turkey has claimed that these Capitulations were a reflection on her sovereignty, and indeed they did provide for further protection for foreigners than could be found in Turkish law. Life and property of American citizens in Turkey are now protected only by Turkish law as American law protects the life and property of Turks in America.

No mention is made of schools, hospitals and missionary organizations, though "commercial, industrial and financial companies and associations" are specifically mentioned and are "entitled to the same protection as that accorded to nationals in Article III." "They shall be able freely to carry on their activities subject to the requirements of public order." However, a note handed by Ismet Pasha to Minister Grew recognizes the missionary institutions and assures them the same treatment as that accorded to those of any foreign power. We do not understand why foreign educational, philanthropic and religious institutions are not mentioned in the treaty, while commercial, industrial and financial organizations are specified. The implication that a note will have less binding force than the treaty itself would seem more plausible if this note contained striking or extravagant promises which the Government of Turkey might wish later to renounce.

If the treaty is ratified by the United States just how will it influence missionary work in Turkey?

The treaty only recognizes and regularizes the practice which the Turks have established during these disturbed years since 1914. Before the war all Americans, including the missionaries, were subject to the jurisdiction of consular courts. In case of crimes or misdemeanors they were judged by the American consuls, or if in civil cases they were called to a Turkish court the consular representative was present and no judgment was operative till approved by the consul. Now the consular courts and the juridical powers of the consul are removed.

Then missionary institutions, schools, hospitals, orphanages, etc., could receive goods from abroad free of custom duty. Even the duties charged on articles of commerce were regulated more or less by the foreign powers. Now Turkey is sovereign in the matter of import duties and no exemptions are made for missionaries or their institutions. Then no personal taxes, such as income tax or poll tax, could be levied upon the American missionaries or any other foreigners. Now foreigners are subject to such taxes as the law demands from nationals of the country, except taxes imposed for military service.

Then the curricula of missionary schools were planned and carried out according to the wisdom of the management of the school. The Turkish authorities in some cases recognized the diploma of a school as the equivalent of diplomas granted by their own schools, but in no case did they dictate the course of study. Now every school is obliged to submit to the regulations of the land and its course of study must conform to the Turkish educational law.

Then houses belonging to Americans and in which they were living could not be entered or searched by Turkish authorities except in the presence of a consular representative. Now the right of

search is guaranteed by treaty to the Turkish Government in accordance with its own law.

Between 1914 and the present day these provisions of the treaty have been operative. Americans have been haled to Turkish courts, they have been condemned by Turkish judges, import duties have been collected on goods destined for missionary institutions, personal taxes have been collected, the school curricula have been supervised, and missionary houses have been searched. Despite all of these new conditions missionary work goes on and the missionaries continue at their posts.

Two significant results of the new attitude on the part of the Turkish Government are worthy of notice. Class room instruction in the Bible and in Christian morals is now being prohibited in missionary schools by the Turkish authorities, on the ground that the law provides that no child of one religion shall be compelled to attend religious exercises of another.

Another result of the present attitude is rather more surprising. Despite the fact that in Article III of the treaty individuals are guaranteed the right "under the local laws and regulations in force to engage in every kind of profession, commerce, etc., not forbidden by law to all foreigners," American doctors applying for examination in order to secure a license to practice in Turkey have been denied the privilege on the ground that there were already too many native doctors in the country. This does not at once close our hospitals, for the American Board already has several licensed practitioners in the country, but it does augur ill for the future of medical work unless the Turkish authorities recognize the immense value of American physicians and surgeons in the country.

Despite reports to the contrary the missionaries of the American Board are in residence and continuing their activities in nine Turkish cities. These missionaries will probably number more than seventy-five when the regular work of the fall is under way. This work will express itself through two colleges, not counting the independent colleges in Constantinople, three hospitals in addition to the independent American hospital in Constantinople, and six high schools. The strength of the missionary work, however, does not lie entirely in its institutions. It is the missionaries' task to demonstrate to the Turkish people by quiet lives of patient service that they are there in the spirit of their Master to devote themselves to the people and not with the purpose of stirring up revolution or of making proselytes to any repulsive dogma. They are there because of their conviction that in Christ they have a power and ideal which is needed by all men, especially by the Turks, and in order to give to them the vision of the Christ whether in school or hospital or the quiet conversation of the home.

ERNEST W. RIGGS.

REPORTS OF MISSIONARY SOCIETIES WITH WORK IN THE DEVASTATED AREA

Stations with foreign residents are indicated, with number of missionaries residing in each station (in parenthesis).

Adventists (Seventh Day): Tokyo (12).

Missionaries safe. No information as to property. Probable loss, \$30,000.

American and British Bible Societies: Tokyo (2).

Secretary and family safe. Offices in Yokohama and Tokyo, with plates and stock of Japanese, Chinese, Philippine and Siamese and other Bibles probably a total loss. No word as to colporteurs. Loss probably \$400,000.

American Baptist (North): Tokyo (27; Yokohama (16).

Missionaries safe. Some important buildings in Tokyo destroyed, including Tokyo Tabernacle and Sarah Curtis Home School. In Yokohama, the losses includes the Mabil Memorial School. Total, about \$500,000.

American Baptist (South): Tokyo (8).

Missionaries safe. No report on property.

American Board: Tokyo (11); Kamakura (2).

Missionaries all safe and no property reported as destroyed. Probably that in Azabu, Tokyo, is still standing. Probably one or two Kumiai Christian Churches were lost.

Assemblies of God: Tokyo (4); Yokohama (2); Hachioji (1).

No report.

Australian Board of Missions: Chiba (2).

No report.

Christian Church (Dayton, O.): Tokyo (5).

Missionaries safe. Tokyo property (\$60,000) damaged.

Church of God (Anderson, Indiana): Tokyo (5).

Missionaries probably safe. Buildings in Tokyo damaged. Hongo missionary probably destroyed.

Church Missionary Society (England): Tokyo (8); Yokohama (2).

No report.

Evangelical Church (U. S. A.): Tokyo (12).

Missionaries safe. Some property destroyed. Loss, probably \$200,000.

Friends (Philadelphia): Tokyo (11).

Missionaries safe. Meeting House and Institute in Tokyo, Girls' School and residences were damaged.

Hephzibah Faith Mission (U. S. A.): Yokohama (3).

No information.

Japan Evangelistic Band (England): Tokyo (5).

No report.

Lutheran Gospel Association (Finland): Tokyo (4).

No report.

Methodist Church of Canada: Tokyo (23); Yokohama (1).

Missionaries safe. Property loss estimated at about \$100,000.

Methodist Episcopal (North): Tokyo (26); Yokohama (8); Kamakura (1).

Missionaries safe—Publishing House destroyed. College damaged. Property loss probably \$600,000.

Methodist Episcopal (South): Tokyo (5).

None in area affected. Missionary residence destroyed.

Methodist Protestant (U. S. A.): Yokohama (5).

Missionaries safe.

Pentecostal Bands of the World: Tokyo (2).

No report.

Presbyterian Church of the U. S. A.: Tokyo (25).

Missionaries safe. No definite report of property loss in Tokyo—including college, theological school, Girls' School, kindergartens, deaf-oral school. Property loss probably \$400,000.

Protestant Episcopal: Tokyo (37).

Missionaries safe. Property loss in Tokyo probably \$1,000,000—including St. Luke's Hospital, two schools, eight churches and theological seminary. Schools at Tsukiji and St. Paul's University damaged.

Reformed Church in America: Tokyo (11); Yokohama (6).

Missionaries safe, except Miss Jennie Kuyper, Principle of Ferris Seminary, Yokohama (killed by the earthquake). Seminary destroyed.

Reformed Church in U. S.: Tokyo (5).

Missionaries safe. Kanda Church in Tokyo destroyed and other buildings damaged. Loss probably \$20,000.

Roman Catholic: Tokyo (14); Yokohama (4).

No word as to priests. University in Tokyo, and many schools and churches destroyed.

Russian Orthodox Church: Tokyo (1). Cathedral reported destroyed.*Salvation Army*: Tokyo (16).

Col. Yamamuro is safe but some of his staff are reported to have lost their lives. Headquarters in Tokyo destroyed. The Training College still standing. General Booth has called for \$10,000,000 for relief work and restoration.

Scandinavian Alliance Mission: Tokyo (4); Chiba (1).

Missionaries believed to be safe. Main station in Tokyo probably destroyed. No word as to work in Chiba.

United Brethren in Christ: Tokyo (5).

Missionaries safe. No report on property (valued at \$68,000).

United Christian Missionary Society: Tokyo (10).

Missionaries safe. Property greatly damaged. Loss probably \$250,000.

United Lutheran (U. S. A.): Tokyo (6).

Missionaries safe. No property loss reported.

Universalists: Tokyo (5).

Missionaries safe. Church destroyed. Other property damaged. (Value \$100,000.)

Wesleyan Methodist: Tokyo (2).

No report.

World Sunday School Association.

No loss reported.

Woman's Union Missionary Society: Yokohama (6).

Missionaries safe. No word as to sixty Japanese helpers in Yokohama and Tokyo. Property in Yokohama destroyed, including two school houses and other buildings.

Woman's Union Christian College, Tokyo:

No loss of life reported. Property probably safe.

Young Men's Christian Association: Tokyo (16); Yokohama (7).

Secretaries safe. Buildings in Yokohama and Tokyo destroyed. Loss of about \$1,000,000 probably includes five main buildings in Tokyo and city Y. M. C. A. in Yokohama. Gift of \$450,000 received for rebuilding in Japan.

Young Women's Christian Association: Tokyo (11); Yokohama (4).

Secretaries safe. Headquarters and other buildings in Yokohama and Tokyo probably destroyed. Loss not reported.

General: Missionary Language School burned and the Christian Literature Society property in Tokyo probably destroyed. Union Protestant Churches for foreign residents in Yokohama and Tokyo destroyed.

IMPORTANT FACTS ABOUT JAPAN*

Area—Japan proper 148,756; total area 260,738 miles (about size of California and Washington).

47 prefectures with 81 cities, 1,352 towns and 10,804 villages.

5 large islands—Hondo, Kyushu, Shikoku, Hokkaido, Taiwan.

Population—78,261,856 (including 17,000 in Chosen and 3,698,918 in Formosa) of whom 70% live in rural districts. Sixteen cities (before the earthquake) with over 100,000 inhabitants each.

Religions:

Shinto—Native religion, with Emperor worship. 13 sects with 49,000 principal shrines and 14,698 priests.

Buddhism—Entered 550 A. D. 12 sects and 56 subsects; adherents, 46,000,000; 71,626 temples; one priest to 1,065 people.

Confucian ethics are accepted by most of the educated higher classes. One minister to 21,692 people.

Christianity—with 1,482 churches and 2,595 licensed Japanese preachers of Protestant, Roman and Greek Catholic Churches.

Protestant Missions—First Catholic mission, 1549, by Frances Xavier.

First Protestant Mission, 1859.

First Japanese Protestant Church, Yokohama, 1872.

First Greek Orthodox work begun 1861.

Protestant communicants in Japan proper: 191,341.

64% of the missionaries labor among 82% of the population, while 93.6% of the foreign workers are stationed among 18% of the population—those living in cities.

Protestant Progress (in Japan—not including Korea, Formosa and the Mandated Islands):

Missionary societies, 54.

Missionaries, 1,594 (ordained men, 405; single women, 732).

Japanese force, 4,667 (ordained pastors and evangelists, 1,168).

Stations, 273; outstations, 2,517; organized churches, 1,615.

Communicants, 191,341; added in year, 11,269; total constituency (including Roman and Greek Catholics), 350,000.

Contributed by Japanese Christians (in 1922), Yen 1,227,124.

Sunday-school enrolment, 170,169.

Christian school enrolment, 213,145.

Roman Catholics, 75,983 adherents.

Greek Orthodox Church, 37,104 adherents.

General Information:

Mythical period, "Age of the Gods."

Empire founded 660 B. C. (Time of Manasseh, King of Judah.)

Legendary Period, 660 B. C. to 480 A. D.

Portuguese discovered Japan 1542 A. D. Xavier came in 1549.

Persecution of Christians began 1617.

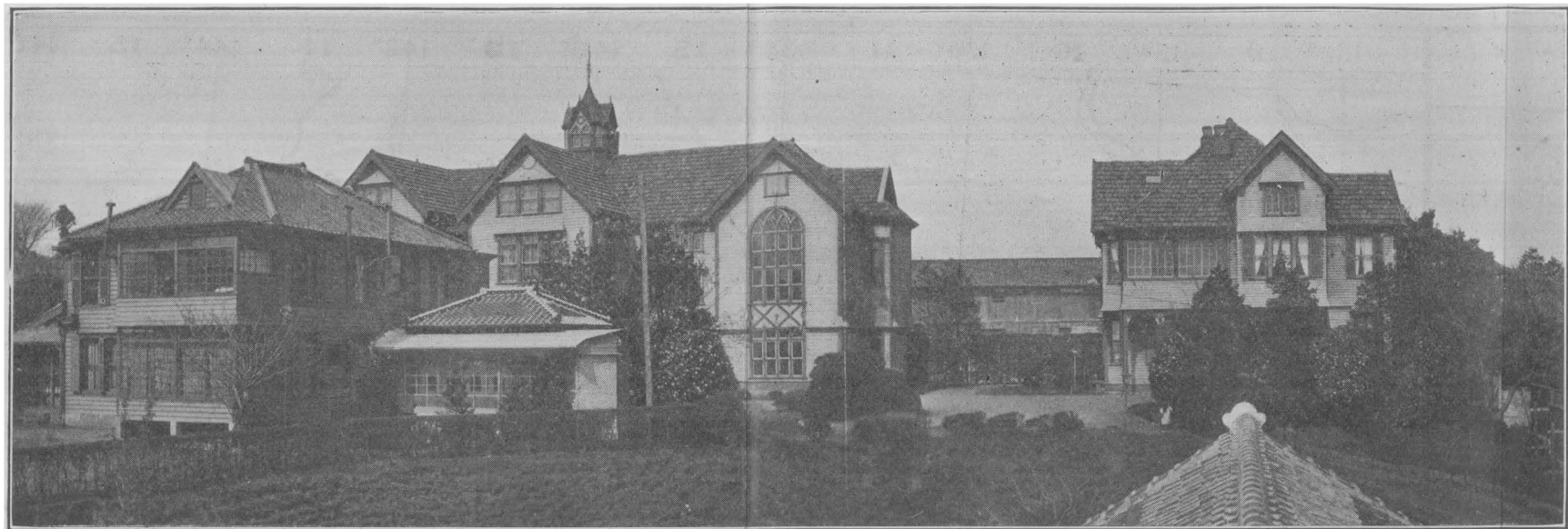
Japan opened to foreigners by Commodore Perry, 1853-1854.

Constitutional government instituted Feb. 11, 1889.

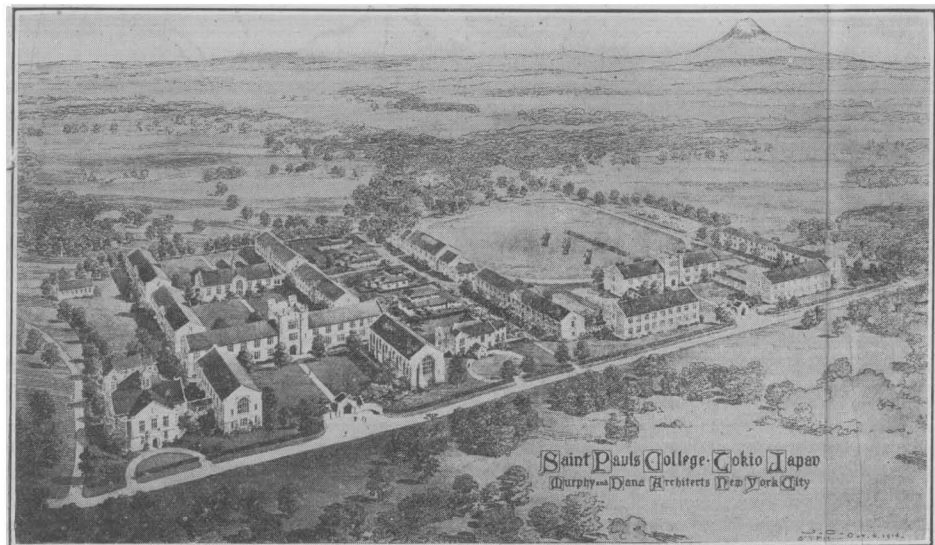
Edicts against Christianity promulgated, 1682; repealed, 1873; renewed in 1868.

Currency—The Yen (100 sen) is worth about 50 cents.

* Compiled mainly from the "Statesman's Year Book" and the "Christian Movement in Japan."—Editor.



THE BUILDINGS OF THE AMERICAN FRIENDS' (PHILADELPHIA) SCHOOL, TOKYO.
Recently remodelled and new buildings erected. (Damaged)



THE PROTESTANT EPISCOPAL UNIVERSITY, TOKYO (Partly destroyed)



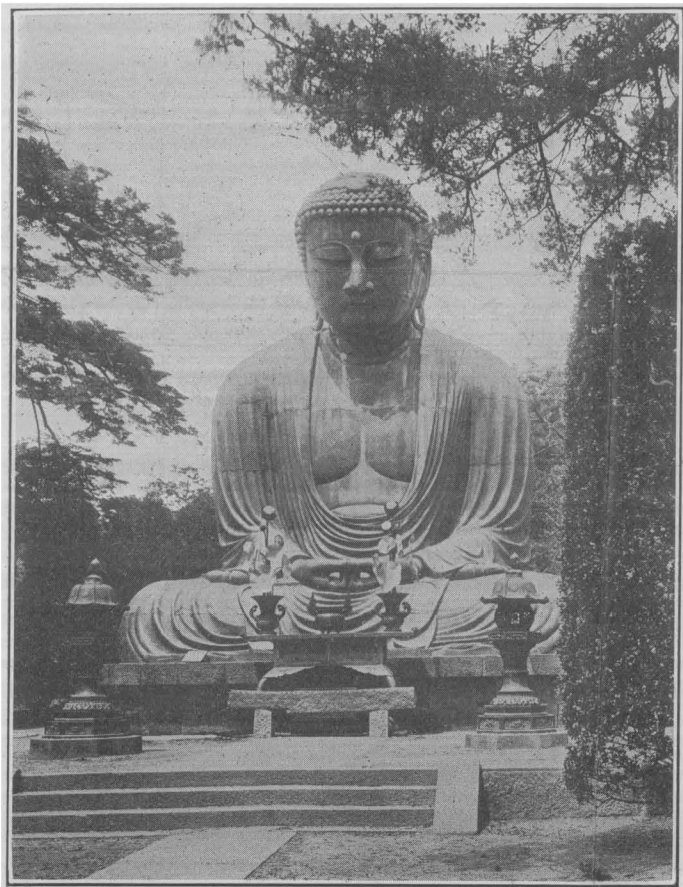
MIDDLE SCHOOL MEIJI GAKUIN, TOKYO (Reported safe)



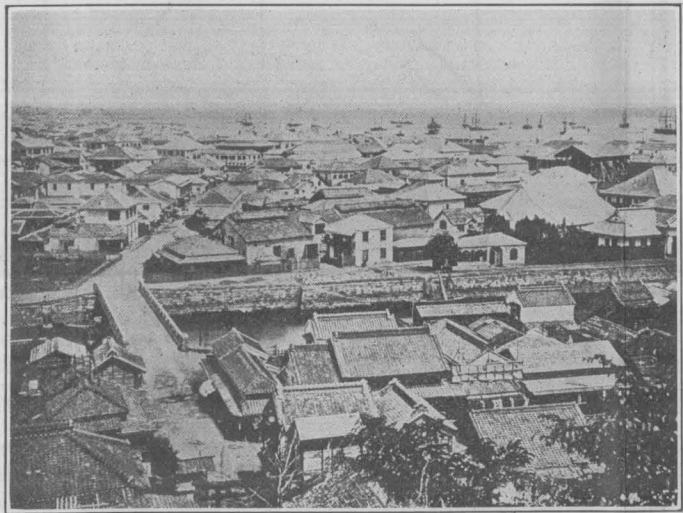
A GRADUATING CLASS OF THE WOMAN'S UNION MISSIONARY SOCIETY BIBLE TRAINING SCHOOL ON THE BLUFF IN YOKOHAMA (Destroyed by the earthquake)



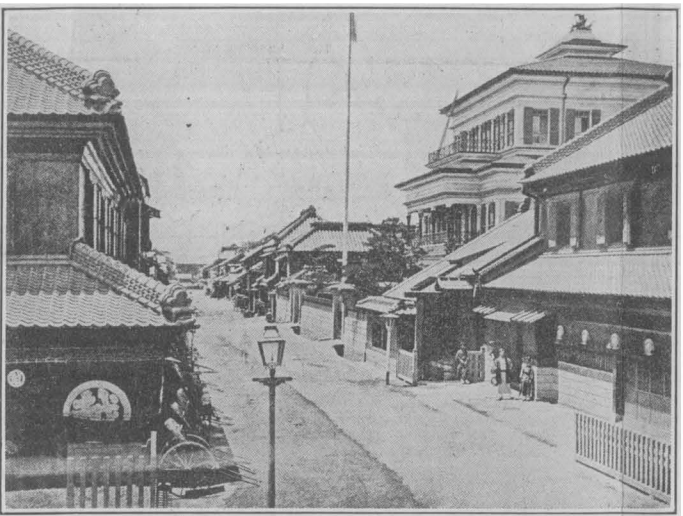
NEW Y. W. C. A. HEADQUARTERS, TOKYO (Destroyed)



GREAT BRONZE BUDDHA, KAMAKURA (Reported destroyed)



VIEW OF YOKOHAMA AND HARBOR (Before the fire)



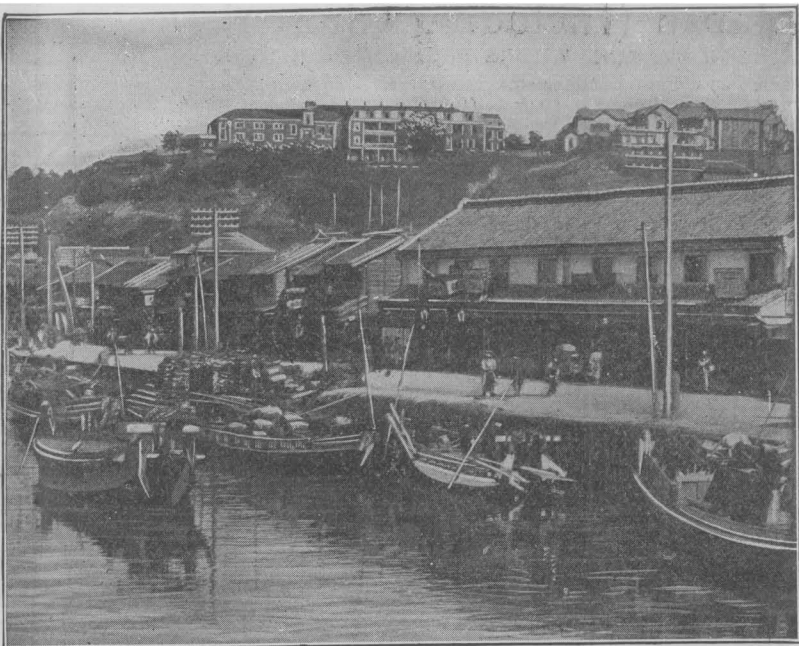
A STREET IN TOKYO (Before the fire)



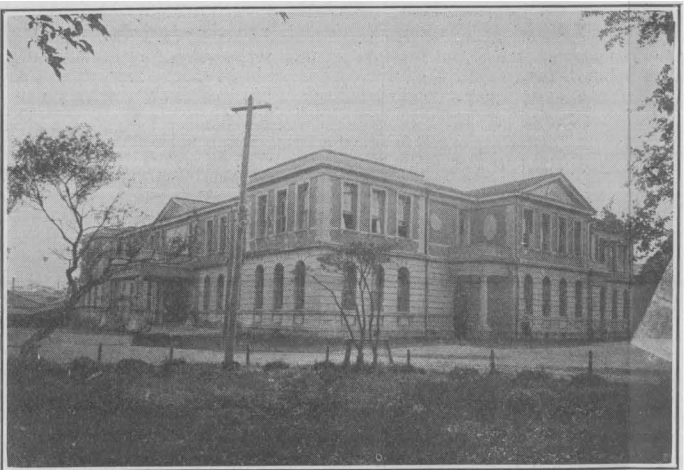
WOMAN'S UNION CHRISTIAN COLLEGE BUILDING, TOKYO (Probably damaged) New buildings are being erected



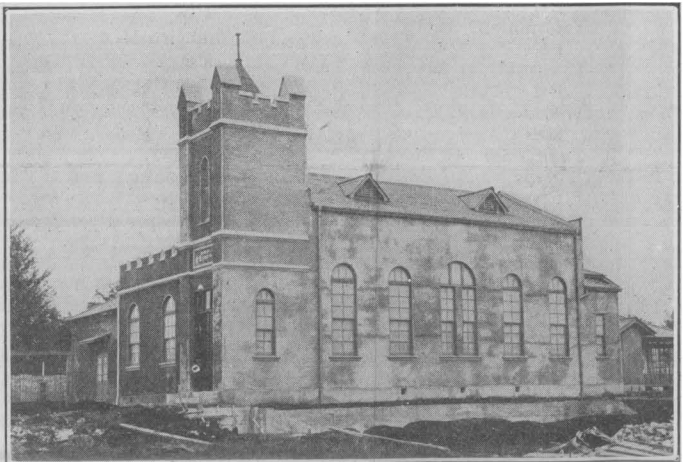
MISS JENNY M. KUYPER
Missionary of the Reformed Church in America. Principal of Ferris Seminary, Yokohama, killed in the earthquake, September 1, 1923.



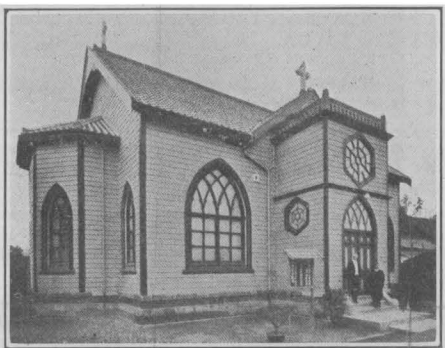
FERRIS SEMINARY, 178 BLUFF, YOKOHAMA (Destroyed).



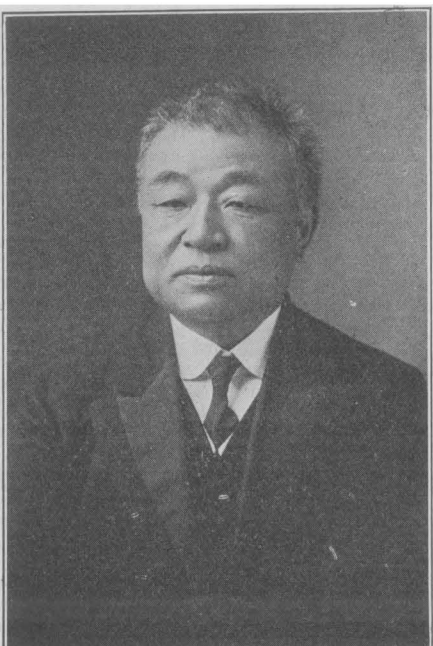
AOYAMA MIDDLE SCHOOL (METHODIST EPISCOPAL NORTH) IN TOKYO (Damaged)



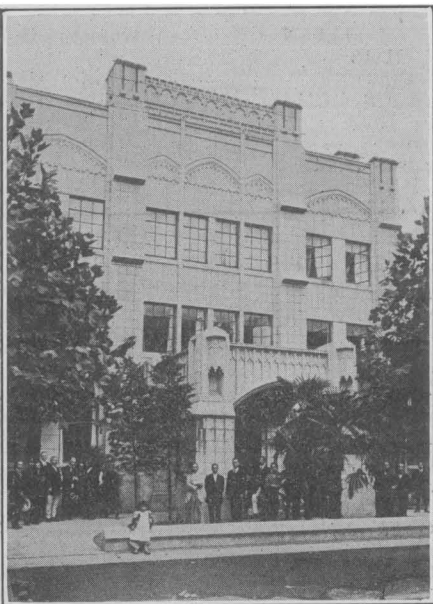
SOUTHERN BAPTIST CHURCH (Probably destroyed)



METHODIST PROTESTANT CHURCH, YOKOHAMA



DR. UEMURA, PASTOR OF THE LARGEST JAPANESE CHURCH IN TOKYO (Probably destroyed by the fire)



Y. M. C. A. HEADQUARTERS, TOKYO (Destroyed with other buildings valued at \$1,000,000)



SALVATION ARMY HEADQUARTERS, TOKYO (Destroyed)



STAFF AND NURSES OF ST. LUKE'S HOSPITAL (EPISCOPAL), TOKYO (Destroyed)

Views of Buildings, Scenes and Missionary Work in the Area Affected by the Recent Earthquake in Japan

Protestant Mission Stations in Japan (Including Chosen)

KEY TO INITIALS FOR MISSIONARY SOCIETIES IN EACH STATION WHERE FOREIGNERS RESIDE

(Adapted from list prepared by the Missionary Education Movement)

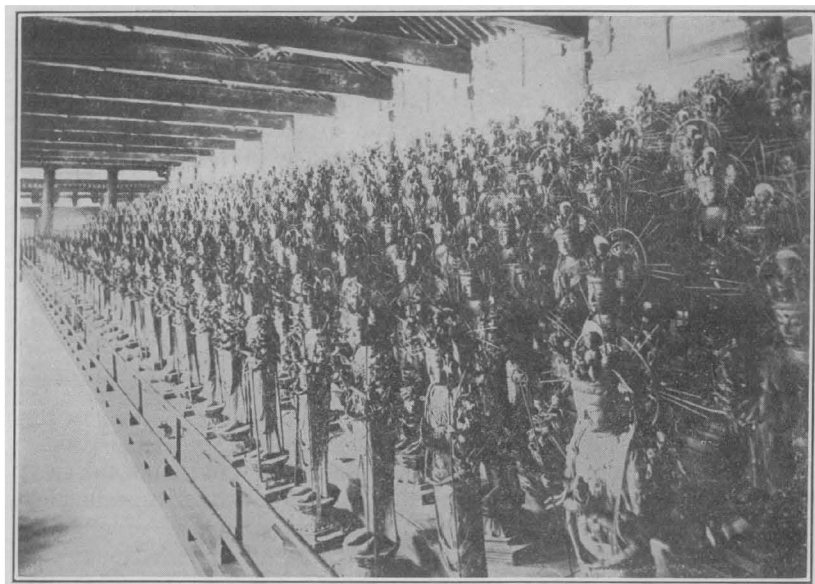
ABCFM	American Board of Commissioners for Foreign Missions (U. S. A.)	MCC	Methodist Church (Canada)
ABF	American Baptist Foreign Mission Society (U. S. A.)	MEFB	Methodist Episcopal Church (U. S. A.)
ABS	American Bible Society (U. S. A.)	MES	Methodist Episcopal Church, South (U. S. A.)
AEPM	Allgemeiner evangelisch-protestantischer Missionsverein (Germany)	MP, MPW	Methodist Protestant Church (U. S. A.)
AFP	Foreign Missionary Association of Friends of Philadelphia (U. S. A.)	MSCC	Church of England in Canada (Canada)
AG	Foreign Mission Department General Council of the Assemblies of God, Inc. (U. S. A.)	NBS	National Bible Society of Scotland (Scotland)
ALU	United Lutheran Church in America (U. S. A.)	OMJ	Omi Mission (Japan)
AuM	Australian Board of Missions	OMS	Oriental Missionary Society (Japan)
AuP	Presbyterian Church of Australia (Australia)	PBW	Pentecost Bands of the World (U. S. A.)
BFBS	British and Foreign Bible Society (England)	PCC	Presbyterian Church in Canada (Canada)
CC	Mission Board of the Christian Church (U. S. A.)	PE	Protestant Episcopal Church (U. S. A.)
CGGE	Churches of God (U. S. A.)	PN	Presbyterian Church in the United States of America
CGM	Missionary Board of the Church of God (U. S. A.)	PS	Presbyterian Church in the United States (South)
CLSK	Christian Literature Society of Korea (Chosen)	RCA	Reformed Church in America
CMA	Christian and Missionary Alliance (U. S. A.)	RCUS	Reformed Church in the United States
CMS	Church Missionary Society (England)	SA	Salvation Army (England)
CN	Church of the Nazarene (U. S. A.)	SAM	Scandinavian Alliance Mission of North America
EC	Evangelical Church (U. S. A.)	SBC	Southern Baptist Convention (U. S. A.)
EFM	Presbyterian Church of England (England)	SDA	Seventh-Day Adventist (U. S. A.)
FMA	Free Methodist Church of North America (U. S. A.)	SPG	Society for the Propagation of the Gospel (England)
HFMA	Hephibah Faith Missionary Association (U. S. A.)	UB	United Brethren in Christ (U. S. A.)
ICPA	International Christian Police Association (Japan)	UCMS	United Christian Missionary Society (U. S. A.)
Ind	Independent	UDEL	United Danish Evangelical Lutheran (U. S. A.)
JBTS	Japan Book and Tract Society (Japan)	UGC	Universalist General Convention (U. S. A.)
JEB	Japan Evangelistic Band (Japan)	WMCA	Wesleyan Methodist Connection of America
LEF	Lutherska Evangeliföreningen (Finland)	WSSA	World's Sunday School Association
		WU	Woman's Union Missionary Society of America
		YMCA	International Committee of the Young Men's Christian Associations
		YWCA	Young Women's Christian Associations (U. S. A.)

Cities and towns in devastated area indicated by heavy type. In important places not stations of any missionary society in italics. Letters and figures refer to location on map.

JAPAN	KOREA (CHŌSEN)
Akashi H 10	Andong (Anto G 7
Akita F 13	PN
PE, RCUS, UCMS	Chairyung F 5
Aomori E 13	PN
PE, RCUS	Chemulpo G 6
Asahigawa D 14	MEFB
Ind, PN	Chinchun G 6
Ashio G 12	Chinju—II 6, 7,
JEB	AuP
Ashiya H 10	Choonchun G 6
CMS, MES	Chulwon F 6
Atsuta H 11	MES
Ayabe H 10	Chunan G 6
Chiba H 13	MEFB
AuM, SAM, SPG	Chungju G 6
Choshi H 13	PN
HFMA	Chunju H 6
Dairen F 3	PS
YMCA	Fusan H 7
Fapuntotop C 14	AuP
Fukugawa D 14	Haiju F 5
Fuku G 11	MEFB
MCC, PE, PN	Hamheung F 6
Fukuoka J 8	PCC
ALU, CMS, Ind, MEFB,	Heijo (see Pyeongyang)
RCA, SBC	Hoiryung D 7
Fukushima H 11	PCC
UCMS	Hongsong G 6
Fukuyama H 9	SA
CMA, CMS	Kangkei E 6
Gifu H 11	PN
MSCC, PS	Kankhwa G 6
Hachiman H 11	Kangnung G 7
OMJ	MEFB
Hachioji H 12	Keijo (see Seoul)
AG	Keizan H 7
Hakata J 8	SDA
ALU	Kokai (see Kangkei)
Hakodate E 13	Kongju G 6
CMS, MEFB	MEFB
Hamada H 9	Kuchang H 6
CMS	Kunsan H 6
Hamamatsu H 11	PS
MCC, MPW, SPG	Kwangju H 6
Himeji H 10	PS
ABF, MES, SPG	Masampo H 7
Hirotsuki E 13	AuP
MEFB, PE	Milyang H 7
Hiroshima H 9	OMS
CMA, CMS, MES, PN, SBC	Mokopo H 6
Hyogo H 10	PS
Ida H 11	Pyeongyang F 5
LEF	AuP, MEFB, PN
Inland Sea H 9, 10	Seoul G 6
ABF	BFBS, CLSK, MEFB, MES,
Ishinomaki F 13	OMS, PCC, PN, SDA,
CC (temporarily vacant)	YMCA
Kagoshima K 8	Songjin E 7
CMS, MEFB, RCA	FCG
Kakogawa H 10	Songdo F G 6
FMA	MES
Kamakura H 12	Soonan F 5
MEFB, ABCFM	SDA
Kamisuwa G H 12	Soonchun H 6
LEF	PS
Kanazawa G 11	Suwon G 6
MCC, PE, PN	MEFB
Karuzawa G 12	Syenchun F 5
Kawasaki H 12	PN
Kobe H 10	Taiden G 6
ABCFM, ABF, AG, ALU,	OMS
BFBS, CMA, DHM, EC,	Taiku H 7
FMA, Ind, JEB, MCC, MES,	PN
NBS, PS, SDA, SPG,	Tongyong H 7
YMCA, YWCA	AuP
Kochi J 9	Wonsan F 6
PS, SPG	MES, PCC, SDA
Kofu H 12	Yengpyen F 5
MCC	MEFB
Kokura J 8	Yichun G 6
CMS, SBC	MEFB
Koriyama G 13	Wonsan F 6
EC, JEB	Yongju G 6
Kumamoto J 8	Yongju G 6
ALU, CMS, Ind, MEFB,	
SBC, UDEL	
Kure H 9	
CMS, MES, PN	
Kurume J 8	
ALU, CMS, RCA	



The Latest Missionary Map of Japan and the Devastated Area, Prepared for Missionary Review of the World



SAN-JU-SAN-GEN-DO, THE TEMPLE OF A THOUSAND GODS, KYOTO

Japan As a Mission Field

BY REV. HILTON PEDLEY, KYOTO, JAPAN

Field Secretary of the American Board Japan Mission

SEVENTY years ago, Commodore Perry of the United States Navy persuaded Japan to open her doors to her friends in the West. Six years later, not the least of these friends appeared in the persons of four American missionaries who began quietly to cultivate the good-will of their new neighbors. Now there are at least twelve hundred of these missionaries rendering friendly services throughout the Empire.

THE EMPIRE AS A WHOLE

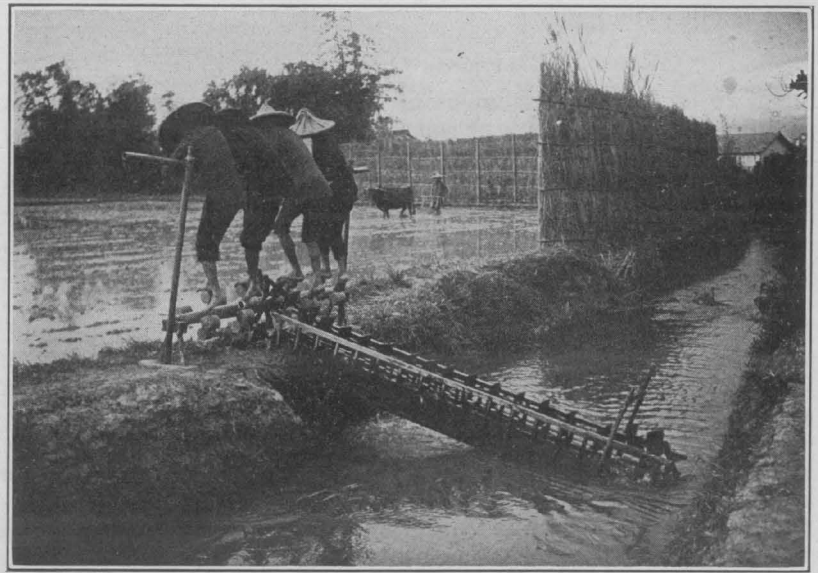
Thirty-four years ago, when the writer first saw the shore of the "Sunrise Kingdom," it was composed of four main islands—Yezo, Hondo, Shikoku, and Kiushiu—and a number of small outlying islands, such as the Kuriles, Loochoo, Bonin, etc., containing in all a population of thirty-nine millions. Expansion has been rapid since then. Formosa was acquired in 1895, one result of the triumphant war with China. Ten years later, as a sequel to the greater war with Russia, the southern half of the island of Saghalien, off the Siberian coast, was added, as also the lease of that part of Manchuria which includes the city of Dalky and its close neighbor Port Arthur.

Within another five years, the conflict between Russian and Japanese interests led to Japan's annexation of Korea. Finally, as a result of the greatest of all wars, 1914-18, three large island groups to the South—Ladrones, Carolines, and Marshalls were intrusted as mandatories by the Allies to the Japanese Government. All these acquisitions have meant a noticeable increase in territory, and an addition of more than twenty millions of people, so that, at this present writing, Japanese possessions include a population of almost eighty millions, the fifth, in this respect, among the great world empires. Thus, in territory somewhat greater than the state of Texas, about one tenth of which is available for cultivation, lives a population two thirds as great as that of the United States of North America. Not much room to spare!

Not only have territory and people increased. The face of the land has been o'erlaid with the civilization of the West. Japan was very reluctant to admit the latter but the question was decided when the Government sent out the famous Iwakura Commission in the early seventies, to survey the world and cull its best for the future development of the Empire. Thenceforth the three problems of effective government, general education and suitable communications were faced in earnest. In 1872, the first railway was laid down between Tokyo and Yokohama, and, about the same time, preparations were made for establishing a compulsory system of public education that should include all children between the ages of six and twelve. Next in order was the creating of the sources of supply—normal training schools for teachers, male and female. Once the machinery for these was set in motion, the authorities turned their attention to higher education, and soon what are called middle schools, first for boys and afterwards for girls, sprang into existence in each county or prefecture. From middle to higher middle or junior college, and thence to the university were natural and easy steps, and so at present the Government is directly behind no less than half a dozen universities, equipped on a generous scale, while at the same time rich and influential citizens have taken upon themselves the task of establishing private institutions that have blossomed out into full university rank. Waseda with its eleven thousand, and Keio with its ten thousand students are splendid monuments to the generosity of Okuma and Fukuzawa respectively. Furthermore, the newer and higher education brought with it fresh enterprise and hence arose the need for technical schools where the farmer might learn to farm, the manufacturer to produce, the merchant to buy and sell, and the soldier to fight, all after the most scientific and, therefore, efficient manner, and this need has been supplied with startling rapidity.

Following along the path of scientific education came the necessity of a more detailed organization in government, so, in time, villages, towns, and cities became orderly municipalities, local

legislatures were inaugurated, some of whose most efficient members were trained in parliamentary usage in the local church organizations, and finally, in 1889, came the promulgation of Japan's first national constitution, granting such liberty of thought and speech as had hitherto been undreamed of except by a choice few. In the following year they opened the first Central Parliament, consisting of two Houses, each of three hundred members, and no doubt it was a time of many thrills on the part of the people far and near who, for the first time in the nation's history, were taking part in the administration of national affairs.



OLD METHOD OF IRRIGATION—WATERING THE PADDY FIELDS

Communications had in the meantime been greatly developed. The "Iron Horse" had taken the whole land as his field, and, more especially of late, is dragging behind him not only the unadorned coaches of the humble poor but also the diners, Pullmans, and fast expresses for which the well-to-do are glad to pay. The tallow dip and lamp have given place to the bright electric glare. The hum of the trolley and automobile are heard in every center of trade; the flag of Japan floats from her passenger and merchant ships under all skies, and behind all these creations of the last half century there stand the powerful army and navy.

Such is the Empire and some of the modern conditions under which it exists. Add to the above that the people are homogeneous in Japan proper where three fourths of them live, that the language

is one throughout this area, and that both in Korea and in Formosa there is generally the same homogeneity and the same oneness of language, although language and people are different in each country, and it would seem as if here were just those elements necessary to make missionary work most feasible in operation, and the most promising for results. To summarize again, an intelligent, industrious people, eager to cull the best, liberty to preach, freedom and convenience of travel, newspapers and magazines to be utilized, oneness of language, the religious habit; what more could one desire in a field where the Gospel of Jesus is to be proclaimed? Japan leads in the Orient, and may for many years. Shall it be Christian leadership or otherwise?

EXISTING RELIGIONS AND THEIR INFLUENCES

Two of the three religions of Japan, Confucianism and Buddhism, came into the country some four hundred years before King Alfred was holding sway in England, while long antedating them was the worship of Nature and of Ancestors called, in contrast to the other two, "Shintoism" or "Way of the Gods."

Confucianism is, strictly speaking, not a religion, as there is no God, no temple, no ritual, no prayer. It is a system of ethics, which, adapted to Japan's peculiar circumstances, centered in loyalty to lord and sovereign, and produced a soldier class whose moral standards became the standards of the whole people in large part. This knightly class it was that contributed most to the early Christian Church, and it is in this class that the backbone of the Church is found today. The ethical code of former days is not applicable in many ways to modern conditions, but it has the merit of being strong and intensely human. Twenty-five years ago, I read to a Japanese Confucian scholar, who had never read the Bible, the whole of the Sermon on the Mount. His comment was, "I gladly subscribe to that teaching, for it is exactly in accord with the teachings of Confucius."

Buddhism on its arrival in Japan had to fight hard for a foothold, but a famous sage espoused the doctrine and recommended it to the reigning sovereign who became its patron, thus making the way comparatively easy. Conceived of in the first place as a philosophy of life culminating in the annihilation of all desire, it gradually became popularized until it had evolved a theology in which Buddha became the supreme object of worship, and which included doctrines of heaven, hell, and salvation; immense and beautiful temples arose which caught the popular imagination; pilgrimages and penances became common; and in this day and generation the followers of some twenty sects gather before seventy-seven thousand temples to worship Buddha, all seeking the way of life, either through contemplation, or through faith, or through strict obedience to the teaching of the Buddhist law.



"THEY KNOW NOT WHAT THEY WORSHIP"—AT THE TEMPLES

Shintoism contains in its literature the ancient mythology of all Japan. This was the first created land, here came the first Emperor directly at the command of the gods, chief of which was the "Sun" before whom at early dawn the "man of the street" claps his hands together and bows in lowly reverence. This connection with the gods has placed a halo around the throne and thus made a large contribution to the intense loyalty and patriotism of the whole nation. No wonder then that the Department of Education finds Shintoism a powerful agency, especially in primary education. The Emperor's picture, placed in a fire-proof building connected with each school, is unveiled at times before the awe-stricken children who have previously been well instructed; to the local shrine these same children are taken periodically and made to do obeisance; textbooks are full of the glory of the Imperial House, the origin of which and the traditions of which are contrasted favorably with the origins and history of other dynasties. At present the authorities deny that official Shintoism is one with the religion of that name, but the same shrines, the same priests and the same rites are employed for both official and religious occasions. It is interesting to note that with no less than one hundred and fifteen thousand shrines there are but fifteen thousand priests in all, an indication that there are many shrines without the direct services of the priest, used merely as public resorts

to which the faithful may come to pray. The upkeep of these is in the hands of the local community.

CHRISTIAN EFFORT, JAPANESE AND MISSIONARY

In the middle of the sixteenth century, the Portuguese Catholics, led by Francis Xavier, inaugurated a work in the Island Kingdom that developed with astounding rapidity, until, in an evil day, the Church became involved in political schemes that drew upon it the vengeance of Nobunaga and Hideyoshi. These powerful lords almost



A CLASS IN THE EVANGELICAL ASSOCIATION DEAF-ORAL SCHOOL IN TOKYO

literally swept away the half million of adherents and with them all outward traces of Christianity. As has been previously noted, however, the missionaries—this time of the Protestant order—came back in 1859. Behind closed blinds the first converts were baptized in the city of Nagasaki in 1866,

and the first Church (Presbyterian) was organized in Yokohama, in 1872, just one year before the edicts against Christianity were abolished by order of the Government. Thenceforth there followed a steady stream of missionary reinforcements until today some thirty societies with approximately twelve hundred representatives are found in the strategic centers. In the meantime, groups of independent, self-supporting churches have arisen, all of which are either officially or informally related to the corresponding missionary groups of the same denominations. These churches, as such, have confined their attention almost wholly to evangelistic work, leaving the burden of educational development to be borne by the various missionary boards. The net result of all Protestant Christian operations along evangelistic lines is appended to this article but it may be summarized as follows: 1,411 churches; 127,826 communicants; contributions for 1921, \$650,000. The figures for the same year from Roman and Greek Catholic sources are approximately 542 churches; 112,877 communicants; contributions, \$18,436.

Some years ago an attempt was made by the Federation of Mis-

sions in Japan to distribute the Christian forces according to a geographical plan that would minimize overlapping, but it was only partially successful. Our Japanese associates had little enthusiasm for it, deeming the time not ripe for such a movement, since there were but two hundred and fifty thousand Christians in a population of nearly sixty millions, and therefore plenty of room for all without drawing hard and fast lines. In consequence, there is no such clear-cut division of territory as was shown in the article on India in last year's REVIEW.

The above summary, while it includes Formosa, is entirely apart from the work in Korea or the mandatory groups, all of which are



A NIGHT SCHOOL MISSION KINDERGARTEN AT MATSUYAMA

under Japanese control. Korea has been omitted because it has hitherto been customary to make it the subject of a separate report. Of the mandatories a word may be added. In the Ladrões, one large Roman Catholic church seems to be sufficient for the needs of a population of not more than 3,000, including both half-breeds and natives. In the Carolines and Marshalls, the only religion is that of Christianity, either Protestant or Catholic, and the Japanese Government is not favorable to the introduction of a new type. The Catholic priests are distributed over both groups, while the Protestant workers are confined to the Marshalls and to three groups of the Carolines—Truk, Ponape and Kusaie, the work being divided between the American Board, which is laboring with sadly inadequate equipment, under the leadership of three lady missionaries, one in the Marshalls, and the other two in Kusaie, and a Japanese missionary society headed by a Congregational pastor of Tokyo.

SUMMARY OF PRESENT NEEDS

1. *The Need of Manning the Unoccupied Fields.* Let us remember that as yet there is but one Christian communicant to two hundred and fifty of the population of Japan proper. Conditions, perhaps imperative, have left the country regions comparatively untouched by either Japanese or foreign workers, who have centralized largely in the great cities and provincial capitals. While it is a fact that few of the towns and large villages are without some who have had direct contact with Christianity, it is also a fact that the masses in these places go on as if Jesus had not lived. Reinforcements principally, it is true, of Japanese, but in some measure of foreigners, are greatly needed, for here is virgin soil for the seed of the Gospel on a larger scale than exists anywhere in the homeland.

2. *The Educational Need.* The quality of government kindergarten work and the extent of that done for higher education are still very inadequate. The waiting list of mission kindergartens and training schools is a long one, while the applicants for entrance to our middle schools and colleges for both boys and girls far outrun the possibilities of accommodation. While the Government is ever increasing its efforts, it will be long before the need can be met, thus giving our missionary societies a grand opportunity not only to assist in general education, but also to bring thousands of young minds into daily contact with a genuine Christian environment.

3. *Need for a Rally against Reaction.* Japan has at last entered the community of world powers, a position fought and bled for through half a century. Her political goal has been attained. Now is the time of danger, for the pendulum is swinging back from universal to national ideals. Witness the great revival of official Shintoism. Not long ago a Christian minister of outstanding reputation and a prominent layman pleaded before a select group of missionaries for an increase of their forces. "We are drifting," they said, "into a narrow nationalism, such as was not known even in the anti-foreign days of fifty years ago, and it is only you with your Christian ideals of universal brotherhood that can keep us sane."

4. *Need of a Rally against Materialism.* The breaking down of old feudal restraints in family and community life, the new freedom accorded to women, the rapid change in living conditions due to the rise of industrialism and consequent herding in the great centers, the democratic movement, the labor agitation, etc., all these developments are calling for such moral and spiritual treatment as seems possible to Christianity alone. Conscious of the seriousness of the situation, and realizing the Church's weakness, its leaders are insisting that this is no time for our missionary boards to relax, but on the contrary, the time for them to gird up their loins and hasten to the help of their sorely-taxed brethren, with all the resources in their power.

クリスマスデー ⑥ 眞の元價提供

例年通り期間中
おもしろい福袋發賣、尚ほ本年ハ
クリスマス祝福の爲め特別におもしろ
福袋を市中馬車や持廻り販賣
いたします
福袋は五十銭と
ドレデモキット御満足に
玩具が澤山入れてあります

下関市御堂町大通
西村本店
雜貨部 玩具部
下関市西細江町要通
西村小供屋

賣出十二月三日
期日十二月廿五日間

サア！
坊さんお嬢さん方お待ち兼ねの
クリスマスが今更に近づいて
華店及支店では例年通り通惠
爲の雜貨品やおもしろ元價で
大々的賣出しいたします

A JAPANESE CHRISTMAS ADVERTISEMENT, WITH SANTA CLAUS

The true Christmas idea is supplanted by idea of a benevolent person who gives gifts. This figures largely in advertisements and store decorations at end of year. Many non-Christian Japanese observe the festival by gifts to children.

Some Anti-Christian Forces in Japan

BY REV. WILLIAM AXLING, D.D., TOKYO, JAPAN

Author of "Japan on the Upward Trail"; Missionary of the American Baptist Foreign Mission Society, 1901—

THE Japanese, like men and women everywhere, have their own inherent faults and vices. These have behind them the accumulated momentum of centuries and bulk large as anti-Christian forces. We shall, however, deal with these only in so far as they have been reenforced by allies from the West. Other new unfriendly forces have also drifted in from the Occident and are handicapping the Christian movement in this land.

Strong Drink and Narcotics.— From time immemorial the Japanese have been *saké* drinkers. This beverage, made of rice, is eighteen per cent alcoholic. At present 330,000,000 gallons are consumed annually, running up a drink bill of 987,000,000 yen a year or eighteen yen per capita. From this drink bill the Government receives through the revenue tax an annual income of 188,838,000 yen. Investigations reveal the startling facts that seventy-five per cent of the nation's criminals, seventy-five per cent of her very poor and sixty-two per cent of her feeble-minded children come from the drinking classes.

The introduction of whisky and other high per cent alcoholic Western drinks has been going on apace and today "Scotch Whisky," (often made in Japan) is sold at every railroad station and in eating houses far out in the remote corners of the Empire. This developing taste for stronger and more alcoholic beverages is making the liquor curse more deadly and the fight against it more difficult.

Japanese have acquired an unenviable reputation as traffickers in opium and other narcotic drugs, especially in China. Investigations show that the great bulk of the opium and other drugs which Japanese are smuggling into China comes from America and Europe. As agents, the Japanese are searing their consciences by engaging in this illicit trade but the West must bear the greater guilt as the producer and exporter.

The Degenerate Movie.—The movie has captured Japan. The cities are completely under its spell and country villages are feeling its influence. While a few good films are filtering through, too often it is the scum of the film-world of the West which is being dumped upon Japan's shores. Films which fail to pass the censorship in the Occident are sent post haste to the Orient. Here they not only undermine the morals and lower the ideals of the people but they picture so-called Christian lands in a false light. Through many of these films Western womanhood is defamed, the Western home is made a laughing stock, and sex relations are turned into a scandal. Many of these films are an international menace, and instead of helping the Orient to understand the Occident and its institutions they are creating false impressions and dragging the most sacred Occidental relations and institutions into the mire.

Paganized Morals.—Masses of men are the creatures of their environment. Their standards, ideals and moral code are shaped by it. A change of environment means a complete change of the things by which they live. Among the Westerners living in Japan there are found in every walk of life those who stand four square for the things which are highest and finest. They are not the creatures but the creators of their surroundings. Unfortunately others of a different type abound. No sooner are they settled on this new soil than their Christian or near-Christian code of morals begins to crumble and they drift easily into a pagan mode of living.

Facts fresh from life throw sad side lights upon this dark phase of the West's impact upon Japan. A representative of American big business, who has a family in the homeland, lives a double life with a Japanese paramour. Another whose wife and children are eagerly waiting for his return to Canada is forced, before he is allowed to sail, to make provision for a child whom he has doomed to bear the stigma of illegitimacy. Another representing one of England's oldest commercial concerns has a moral record which is a disgrace to the land of his birth. Another, a consular agent of one of the states of

Europe, is today the central figure in a sordid scandal which is being played up in the native press.

These are not isolated cases and their influence on the Japanese mind is shown by a question put to the writer recently by a Japanese fellow traveler in the interior. After a few words of casual greeting he insinuatingly asked, "You too have a Japanese mistress I suppose?" Seeing that his question was resented, he continued, "Oh, you can't bluff me, I have worked in the port cities and know how the Westerners there live." He had seen only the worst side but his impression was backed up by ugly facts.

Big business in Japan has a habit of resorting to *saké* suppers, *geisha* entertainments and bribes in order to accomplish its ends and many Western concerns follow suit. The representative of one European company whose branches circle the world's capitals remarked to the writer recently that the money his firm expended in these questionable ways made the overhead expense of the Japan branch the greatest of all the branches.

Militarism—In recent years there have been times when a limited section of Japan's leaders have dreamed of Empire building and been infected with the militaristic germ. In the early phase of her modern development, however, Japan did not choose militarism. It was forced upon her. Wherever she looked in those early days she found the Western nations putting confidence in the mailed fist. She saw nation after nation in Asia coming under the supremacy of these sword-swinging nations of the West. Moreover, she herself had some experiences which drove the iron deep down into her soul. Commodore Perry, buttressed by an American squadron, forced her to unbar her long locked doors to Western commerce and in 1861 an English fleet fired on her Kagoshima forts and razed them to the ground. In 1863 her Shimonoseki fortress suffered the same fate and in 1895 Russia, France and Germany, backed by their fleets, compelled her to return to China the Port Arthur peninsula which had been ceded to her as the spoils of the China-Japan war. No sooner had she withdrawn, however, than these three nations stepped in and laid claim to large sections of Chinese territory. She read in it all a threat to her national security and to her place in the Asiatic sun. In self-defense she began building a navy and organizing an army.

Since that time Japan has kept her finger on the pulse of the Western world and has shaped her policies accordingly. No nation reacts so quickly to the international atmosphere. When imperialism runs amuck among the nations and they madly expand their armament, she catches the fever and joins in the race. Her record at the Washington Conference shows, however, that Japan is not infatuated with militarism and when the Western nations return to sanity and sincerely plan for peace she is ready to make her full contribution toward the realization of this goal.

Crass Materialism—The *Samurai* of old Japan looked with disdain upon everything that bore the taint of trade. To them money was in truth "filthy lucre." Modern Japan's early leaders soon discovered, however, that it took money to play the new role upon which their nation had entered. A mighty army, an expanding navy, gigantic fortifications, means of communication, education, and all the frills and feathers which accompany modern civilization were costing a mint of money. They, therefore, made plans for increasing the nation's resources and the result has been the inrush of commercialism and industrialism. In ancient Japan the simple handicrafts prevailed and the employer and employee worked together as master and disciple or father and son. It is a commercialism and industrialism that is cruel and soulless, that produces men who are money mad, corporations that exploit the poor and machine factories that grind the workers to dust. In its wake has followed the inevitable crop: the enthronement of Mammon, commercial greed, industrial injustice, conflict between capital and labor, labor problems, extravagant habits and luxurious living on the part of the rich and envy and hatred on the part of those less favored, crystalizing in bitter class distinctions.

Radicalism—The Japanese are preeminently a reading folk. Rare indeed are the "best sellers" of the West that do not have a reading constituency here. In their search for knowledge the Japanese eagerly read Western books on any and every theme. The result is that every idea that challenges the thinking world of the Occident reaches across the Pacific and profoundly influences Japan's thought life. Every Western "ism" leaps the Pacific and secures a hearing in this land. Ultra-jingoism, red Bolshevism, every shade of socialism, feminism and every type of extreme thought has its followers here.

Mentally, therefore, Japan finds herself tossed about on two different thought currents, one flowing in out of her hoary past, often freighted with error and another rolling in from the West as often loaded with the vagaries of the wayward human mind.

In the religious world, materialistic atheism, philosophical agnosticism and German radicalism have all crossed the Pacific and found devotees and propagandists in this Empire. Thus in things religious Japan is groping her way through the superstitions and darkness of her ancient pagan cults and the mist and fog of a multitude of Western "isms" destructive of a true religious faith.

Others will deal with the brighter side of the West's impact upon Japan but the conclusion is clear: America and Europe must send to Japan not only Christian evangelists but Christian business men, diplomats and scholars as well and fully Christianize the impact of these lands upon this forward-looking, forward-moving nation that holds, to so large a degree, the destiny of Asia in its hands.

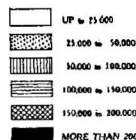
MISSIONARY HUNGER MAP OF JAPAN

DISTRICTS AND POPULATION PER MISSIONARY

1. Hokkaido	87,374
2. Aomori	68,765
3. Akita	179,706
4. Iwate	211,377
5. Yamagata	322,963
6. Miyagi	30,055
7. Niigata	1,767,455
8. Fukushima	227,114
9. Tochigi	261,614
10. Gumma	210,519
11. Ibaraki	270,067
12. Chiba	222,684
13. Saitama	1,319,517
14. Tokyo	14,012
15. Kanagawa	30,076
16. Yamanashi	97,242
17. Nagano	120,208
18. Toyama	241,419
19. Gifu	267,591
20. Aichi	90,857
21. Shizuoka	140,924
22. Ishikawa	93,419
23. Fukui	149,787

POPULATION PER MISSIONARY

(EXCLUDING AOMORI)
Figures below the name of each Prefecture give
the exact average population.



BASE OF STATISTICS IS "THE CHRISTIAN MOVEMENT
IN JAPAN" 1911.

24. Shiga	108,508
25. Kyoto	35,748
26. Osaka	64,695
27. Nara	564,605
28. Mie	267,319
29. Wakayama	150,080
30. Hyogo	39,015
31. Tottori	151,558
32. Okayama	176,809

33. Kagawa	169,544
34. Tokushima	134,044
35. Shimane	238,233
36. Hiroshima	55,067
37. Ehime	209,338
38. Kochi	95,842
39. Yamaguchi	115,664
40. Fukuoka	87,510
41. Saga	168,469
42. Nagasaki	70,984
43. Kumamoto	95,842
44. Oita	124,332
45. Miyazaki	325,542
46. Kagoshima	178,192

Missionary Hunger Areas in Japan

BY REV. H. CONRAD OSTROM, D.D., TOKUSHIMA, JAPAN
Missionary of the Presbyterian Church in the U. S. (South), 1911

IN the eyes of the world Japan is a land of culture, a first-class nation and the greatest power in Asia, but it is admittedly a non-Christian country. In the eyes of a missionary it is still a land enveloped in spiritual darkness, shot through here and there with gleams of light. It must still remain on missionary maps of the world's need, for it is still a land of hunger.

This needs reiteration, for many contrary opinions are being disseminated. It has been said that the work of the missionary is consummated in Japan. It has been claimed that the day of promise is over, that the summer is ended and winter is at hand. Some maintain that progress is so slow and so difficult, that it would be well to turn to more favorable climes and peoples.

But spiritual hunger still prevails, and the need must be met. Difficulty daunts no one who has caught the spirit of Christ and we have the conviction that a new dawn is nearing in the land of the Rising Sun.

It is undoubtedly true that there are wide areas of need today. Even though the hunger is not expressed, the pain persists. The deepest demands of the human heart often remain unuttered because undiagnosed. The Japanese are restless but do not know that the cause is hunger for God. In the words of Augustine, "Our hearts are restless till they find their rest in Thee."

PERIMETER OF THE PROBLEM

The first hunger area in Japan that naturally strikes a student of missions is new for Christian missionaries. In the forty-seven prefectural divisions in Japan proper, with a total population of 55,961,140, there are 787 missionaries (excluding wives) or an average of 70,000 Japanese to each missionary. But since the missionaries are not evenly distributed we find many areas in which each worker has a much larger parish.

There is what may be called the "Black Belt of Need," where seventeen prefectures, with a population of 17,471,050 or almost one third of the entire population, have only fifty-seven missionaries in residence or an average of over 300,000 in each working unit. A "Dark Brown Hunger Area" includes fourteen prefectures, with 13,223,507 people or one fourth of the population of the country, where there are eighty-eight missionary units, or an average of one to every 150,000 people.

The situation brightens a little in the area, which we may call "Orange," where eleven prefectures, with a total population of 16,293,328, have an average of one foreign worker to about 80,000. A "Yellow Area" reveals four prefectures, including 5,873,918 people, among whom there is an average of about 34,000 people to each worker. This area, however, contains but ten per cent of the entire population of Japan.

The brightest spot on the map was Tōkyō Fū, the political heart of the empire, where 264 missionaries were located among a population of 3,699,283. This is not an evident case of too great centralization or overlapping for an analysis of the Tokyo situation shows that the total includes over 60 young missionary recruits temporarily in the Japanese Language School, preparing to scatter to various parts of the land. Also most of the missionaries in Tokyo were engaged in educational work, for many educational institutions were located there in the greatest student center in the empire. Nevertheless some of the missions recently established in Japan might well have placed their forces in other parts of the country, for twenty of the eighty-three cities are still unoccupied and these cities have a total population of over 4,000,000 people.

Owing to the scarcity of tillable soil in Japan and the mountainous character of the country, most of the inhabitants live in scattered communities. The officially termed villages (11,001 in number) are actually composed of 56,225 little hamlets whose aggregate population comprises over seventy per cent of the entire population of the land. Scarcely any penetration has as yet been made by missionary forces into this rural area. But the serious feature of this village situation is not that these country folk form the bulk, but that they constitute *the backbone of the nation*. Until these are at least partially won to Christ, the land cannot, even in a nominal sense, be called evangelized.

Conservatively speaking, then, no adequate provision has been made at present for the evangelization of two thirds of the population of Japan. Over *forty millions* of people are untouched by the Gospel. Is it any wonder that the vision of hunger areas arises in the minds of those who are conversant with these facts?

THE HEART OF THE SITUATION

The most potent factor in the evangelization of a land, let alone in its Christianization, is its indigenous Church. The Protestant constituency (and only Protestant forces are dealt with in this article) numbers about 170,000, while actual communicants are counted at 120,000, or one Christian to 466 persons, as over against one to four in the United States. Can we look to this body to carry on the evangelization of the land unaided?

No one can say that the Japanese Church is sitting down on its job, though it may not conform to our highest ideals. It has set an example of independence and self-support but we cannot expect it to infiltrate a population five hundred times its size. The problem of evangelization grows more acute and more complex as civilization advances. Industrialism hides a host of evils under seeming prosperity. The Government is fostering the ancient Shintō worship; even Christian circles are being invaded with its propaganda. Buddhism is being galvanized into hitherto unexampled activity, and is constantly found imitating Christian methods. Agnosticism is settling like a fog over the educated classes. Greed for gain is gripping business communities. Bolshevism and other radical ideas are rife in certain quarters. In addition to all this, the population of Japan is increasing at the rate of over 600,000 a year.

In the midst of these problems and perils the youthful, but stalwart, Japanese Church needs the concrete expression of sympathy from foreign churches. In answer to the question, "Shall the missionary force in Japan be increased?" a prominent Japanese pastor, Dr. Ebina, wrote a few years ago: "Yes, largely—up to the limit of men and means. Send us two or three times as many as we now have. Let us have all the evangelistic force that can be spared from

the West." Thus the Japanese Church itself is hungry for a true *understanding* of its problems, hungry for the touch of brotherhood, hungry for self-sacrificing example in the effort to win the land for Christ.

Statistics say that above ninety-eight per cent of the legitimate children of Japan between the ages of six and fourteen are in school today, while the percentage of attendance in the higher schools is perhaps below the standard in some other lands. This is not because of lack of eagerness for education, for so numerous are the applicants for admission into the higher institutions that an average of only ten per cent is admitted, owing to lack of accommodation. But what of the result of this educational *furore*?

It is estimated that fairly ninety per cent of the students in the higher schools and colleges of Japan are without any religion. No religious teaching is allowed in the curriculum of the government institutions, and the hold of the native religions upon the young is gradually loosening. One can but look with grave concern upon the Japan of tomorrow, if the educated youth of the land are thus to grow up without the ideals and restraints of religion. The students of Japan form a hunger area of crucial importance, which must not be overlooked.

A signal token of modernity in Japan is the phenomenal growth of its industrial system. It is a striking evidence of adaptability on the part of the race that it can so readily turn from the small crafts of ancient heritage to the wholesale manufacture of articles for the markets of the world. Japan's ships sail the seven seas, carrying goods made in Japan into the marts of all lands. This industrial activity is the cause of a great tide of emigration from the simple existence of the country hamlets to the perilous life in manufacturing centers. Trained agents from factories tour the country sides, picturing city life with bewitching persuasiveness and turn streams of humanity into already crowded centers. At present the industrial proletariat in Japan numbers well over two millions, whereas twenty years ago there were only 1,400 factories with 30,000 workers throughout the land.

The day of industry has truly dawned in Japan but this situation reveals a need that is crying to high heaven for relief. When country lads and country maidens are once in the hands of the factory managers, they are held as if gripped in a vise. While not legally bound, the conditions of the new life weave a web which binds like cables of steel. Very few workers ever return to their native homes, for they are inextricably caught in the vortex of the industrial maelstrom. Some factories are like human gristmills, into which is being fed a constant stream of youthful, bouncing life, latent with capacities for nobler things, and out of which come weak, discouraged, worn-out relicts of humanity. While this is not true of the whole

industrial system, still the proletariat of Japan can justly be called a hunger area, craving the deep, satisfying bread of human comfort and of God's help.

A living relic of the ancient feudal system of Japan still remains. A separate people, numbering over 1,200,000, are scattered over the nation who in facial features, in dress, language and manners, often so closely resemble the rest of the population, that even the Japanese themselves are sometimes deceived as to their real identity.

In former times there were two classes of outcasts in Japan, the *eta* and the *hinin*, but in 1871 they were both elevated to nominal citizenship. In actual practice there is no intermarriage, and no social intercourse between them and the Japanese. The most menial work falls to their lot. Segregated as they are in villages which breathe of poverty, filth, and ignorance, they are as truly "outcast" today as of yore.

Recently a new spirit has seized this downtrodden, despised people. They are banding themselves together into a brotherhood under the self-assumed name of *suiheisha*, literally "water-level-ists," a term revealing an aspiration to get on the same plane with their Japanese fellow citizens. Propaganda from communistic sources is fanning into a flame their purpose to attain their rights, and recent riots in districts as widely separated as Ōsaka and Kyūshū show that trouble is brewing. The village slums of these people, which are far worse than any city slums, constitute a hunger area which has thus far scarcely been touched.

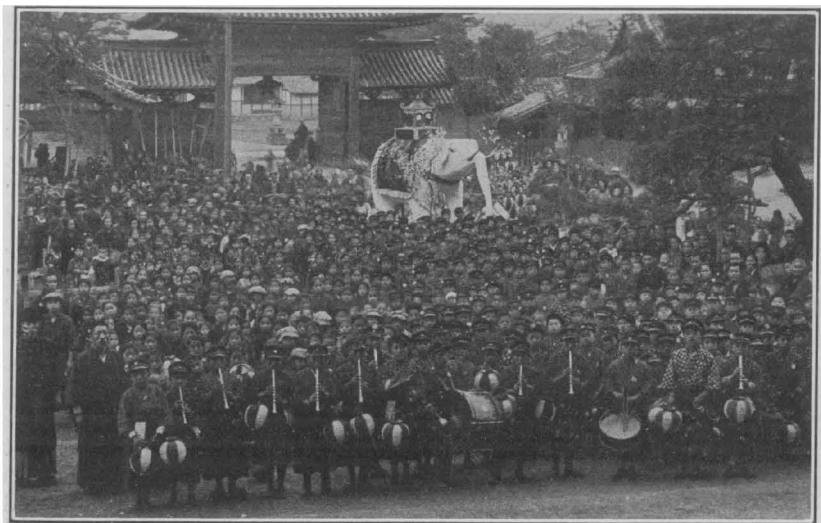
With a coast line of more than 17,815 miles, washed by both warm and cold currents, it is not strange that sea products form one of the staple articles of Japanese food. The fishery population numbers at present over six millions, and yet very little persistent effort has been made to evangelize these men of the sea. One of the noted exceptions was the masterly, devoted work of the sainted Captain Bickel, whose *Fukuin Maru* (Gospel Ship) threaded the many tortuous passages of the Inland Sea, freighted with a more precious cargo than any other keel carries. The fishing towns and villages are still being ministered to by the voyages of this vessel. But these villages form only a small fraction of the total fishing hamlets that fringe the coast of Japan. From among the fishermen of Galilee the Master called some of His chosen few to minister to the hungry hearts of men, and shall the hearts of fishermen of Japan remain always a hungry area?

Some of the more famous shrines of Japan record the visit of as many as a million pilgrims a year. Whoever has seen these "weary, wayworn wanderers" on their search for peace, will have etched upon the memory an indelible picture of the hunger that is an evidence of the universal human quest for God.

By far the largest untouched area of Japanese life is the vast

farming population, which covers the plains, threads the valleys, mounts the hills, and even scales the mountainsides of Japan. Over five and a half million families (or over sixty per cent of the entire population) are included in this supreme area of need.

In ancient times the Roman term for villager, *paganus*, became a word of opprobrium, signifying a non-Christian, which has been handed down to us in the form, pagan. This was because the Church of that day was so remiss in reaching out to the rural communities, that these remained pagan centers until the very last. Shall it be that the rural regions of Japan are so neglected by heralds of the Gospel, that the Japanese word *inakamono*, a rustic, will come to



A NEW ERA BUDDHIST SUNDAY SCHOOL RALLY IN JAPAN

mean "non-Christian?" Think of the millions of unsatisfied, aching hearts that will pass away ere a result is registered!

Through its hunger areas Japan speaks of a great opportunity to serve a great race. It is possible now to help shape the destinies of a nation of great latent power, before it has settled into inflexibility. There are hosts of adversaries, but these should only nerve us for greater deeds. A land made free from its pangs of want, a people made strong for the crusade against wrong, a race made holy for the loftiest human enterprises, a kingdom redeemed by the crucified Christ, this is the ultimate aim of our work in Japan. The realization of this vision depends upon the alleviation of its areas of need. "Blessed are they that hunger, for they shall be filled, said the Master. Shall we say: "Blessed are the Hunger Areas of Japan, for they shall be satisfied?"

The Social Evil in Japan

BY COLONEL GUNPEI YAMAMURO, TOKYO, JAPAN

Chief Secretary of The Salvation Army (now busy in relief of earthquake and fire victims)

IN JUNE, 1872, a Peruvian ship brought 230 Chinese to Yokohama. One of the Chinese jumped overboard and made his way to *The Iron Duke*, a British man-of-war that was in harbor, and there stated that he and his companions had contracted to go to Peru as laborers. After getting on board the Peruvian ship, however, they had found that they had been sold into slavery. Not only were they treated cruelly on the vessel, but it was clear that still more cruelty was to be their lot on arrival in Peru. The Chinese appealed to the British Captain, who immediately informed the Japanese Government of the position. The Government took up the matter and secured emancipation for the 230 poor souls who had thus been trapped into slavery. The Peruvian Government protested, and ultimately the matter was submitted to the arbitration of the late Emperor of Russia who decided in favor of the Japanese contention.

The negotiations in connection with the whole affair made a great impression on some intelligent Japanese officials. It dawned on them that while their Government had freed 230 Chinese from slavery they were allowing an even worse kind of slavery in Japan—in the thousands of women who were sacrificed to the passions of wanton men. Consequently they secured freedom for the girls in question in the October of the same year.

Unfortunately this emancipation came as the result of outside influence and not because of the dissatisfaction of the girls themselves or of the people generally, and the matter was not understood. The girls went out as birds from broken cages, but very soon returned to the old life, and the same kind of terrible traffic continued. The fact remains, however, that, at least nominally, from that time Japan has ceased to recognize the enslaving of its women as legal for such purposes. The money paid for them is called "advance money" instead of "purchase money," and the houses contain what are known as "hired rooms," the inference being that the girls themselves rent the rooms of their own accord. It follows, therefore, that the keepers are nominally boarding-house proprietors. All the same, one must realize that a change of name is not a change of fact, and to this day slavery still exists.

In Japan there are three recognized kinds of girls of doubtful character, though there are, in addition, numbers of unlicensed prostitutes, as well as the seemingly inevitable number of wilfully wanton girls.

The first of the three first mentioned are the *Shogi*, who are

the girls who are kept in the licensed quarters and who use the so-called "hired rooms." In the majority of cases they are secured because of the "advance money" which has been given by the procurators, and which the girls usually contract to repay with six years. This sum varies from two or three hundred yen (\$100 to \$150) to as much as 3,000 (\$1,500). With such a responsibility hanging over them the girls are practically bound to their awful calling. Moreover, when the girls go to the houses first the keepers deduct considerable amounts on the score of purchasing dresses, etc. The book-keeping is usually done by the keepers and not by the girls, and thus the poor creatures are held tight as long as health and fair appearance remain. Before 1900, should a girl escape, she was sought



JAPANESE SALVATION ARMY OFFICERS—SHOWING EVIDENCE OF EARLY ATTACKS

out by the police and sent back, and before she could secure her freedom the signature of the brothel-keeper was required. Because of this the Rev. U. G. Murphy, an American missionary in Nagoya, determined to try to secure greater freedom for the girls, and started off with one or two cases that came under his notice. The Court decided in favor of the girls, and just then the Salvation Army, who were considering something on the same lines, took the matter up. A special number of the *Toki-no-Koye* (War Cry) was issued, in which clear explanation was given as to the procedure by which freedom could be obtained. Assistance was also promised to any girls who communicated with the headquarters, our underlying idea being, not only the rescue of the girls but also their ultimate salvation through Jesus Christ.

When our people began to distribute the *War Cry* the keepers and their cronies became most indignant. Time after time Salva-

tionists were wounded, and then the keepers declared they would burn down Salvation Army property. The result was that police protected the headquarters day and night, as also the person and belongings of the officers themselves. Newspapers took up the matter, some of them nobly standing by the Army in the agitation, two or three actually carrying on rescue work on their own account. The affair became so serious that the Japanese Government issued special rules making the procedure for cessation perfectly clear and enabling the girls to be free whether they owed money or not. This was in October, 1900, and at that time over 10,000 girls took advantage of the facilities offered. Mr. Murphy, in his book, "The Social Evil," paid splendid tribute to the Army's part in this agitation as follows:

"But for the Rescue Home and the agitation carried on by the Salvation Army, it is not likely that the government would have done anything. In many places the brothel-keeper's name for Christianity is *Kyu-Sei-Gun*—Japanese name of the Salvation Army. The Salvation Army to them is the only Christian organization that deserves attention."

Since that time there has been the possibility of securing freedom for the girls, but hundreds of years' custom still forms a bulwark around the system of segregated districts. Each year the intelligent classes realize the hideousness of the whole business to a greater degree, and feel that it should be wiped out; but the battle is not yet won. Sometimes even new quarters are opened, much to the indignation of religious people, including the Women's Christian Temperance Union and the Purity Society, who are specially active in combating this evil.

In 1910 there were 48,769 *Shogi*, and in 1920, 50,752. There was a slight increase when spread over the ten years, but the system as such had slightly reduced in extent owing to people feeling that such a business was decidedly discreditable to the country. The extension of educational facilities has also helped since educated girls are not willing to go into such a life. This is hopeful, especially seeing that the Department of Education figure shows that 97 per cent of the Japanese children attend common schools. Moreover, when this is compared with the state of things when the Salvation Army made a special investigation, which proved that out of 500 girls whom we were helping no less than 200 of them were practically illiterate, it will be seen that great advance has been made. A third deterrent to the spread of the system is the opportunity for women to earn a living in the manufacturing world. Still, no one who has the best interests of Japan at heart will be satisfied until the whole system is wiped away.

People who uphold the segregated districts say that such a custom helps to prevent the spread of venereal diseases and also keeps down indiscriminate prostitution. There is only one Prefecture in Japan where there are no licensed quarters, (i. e., Gunma Pre-

fecture) and statistics show that venereal disease is less prevalent there than in any other part of the country. It is also clearly proved that wherever there are licensed quarters a large number of unlicensed prostitutes also settle in the vicinity.

The second kind of recognized girls of doubtful character are known as *Geisha*. These are supposed to be entertaining girls who help at feasts, etc. Considering the demand for prohibition is spreading throughout the world, the existence of this class is most undesirable, for Japan should not be the only country to have such girls to encourage people to drink and live thoughtless lives. But when we realize that *Geisha* are not purely and simply entertaining girls but practically another kind of prostitute who is not confined to any special district and who comes into the better houses of the cities, the position is made much worse. In 1910 there were 37,038 *Geisha*, and in 1920, 70,946. It will be seen, therefore, that they are rapidly increasing and more than counteract the position as to the *Shogi*. This matter is a very serious one for the prestige of Japan.

The third class are the "*Tea-house girls*," who are a kind of *Geisha* of a very low class. They mainly exist in country districts, serving in tea shops and in certain classes of hotels. In 1910 there were 33,956, and in 1920, 67,822, so these, too, are rapidly increasing. The existence of these girls is as serious as that of the *Geisha*.

In view of this three-fold problem *what are we to do?*

In the first place public prostitution should be wiped out, and the *Geisha* and *Tea-house girls* should be strictly controlled. If they serve people in an innocent way their existence might be recognized, but as soon as they compromise themselves from a moral standpoint they and the proprietors and patrons should be seriously punished and the permit to do business taken away.

The keepers of houses used for prostitution should be very strongly dealt with, for they take advantage of helpless girls. The "advance money" business should also be entirely done away with, as the idea of lending money to the girls which they have no ability to repay except by the sale of their bodies is a great blot on Japanese honor.

Constructively the Labor Bureau might be utilized in assisting girls to get honest means of livelihood. Boarding houses might also be erected to enable them to live in circumstances where they can be protected from evil. Rescue work must also be continued, and public opinion be educated to demand strict morality in the case of both sexes.

Above and beyond all the religion of Jesus Christ, which alone can save people *from* their sins, is the only effective remedy for the social evil in Japan, for in this there is not only the true standard of morality but also the *power* by which that standard can be attained.

THE GOSPEL INTERPRETED BY LIFE

BY TOYOHICO KAGAWA, KOBE, JAPAN

THE DIVINE Carpenter, Jesus, alone is able to do this work. I am only helper and servant to Him, and with His help am trying to build and rebuild the Human Temple of God. The chief materials for this building are Life, Labor, Liberty and Love.

The process of life is Labor. Therefore, man should enjoy labor. I am opposed to the system of industry which makes a mere "human machine" of labor and laborers. Labor is not a commodity to be bought and sold; it is a plan of God to be respected and honored. Labor without God is useless or harmful effort, a treadmill that brings men to no goal. Labor, for example, at brewery, armory, or arsenal, results in the destruction of life by its products, and hence does not accord with God's purpose for mankind. A life without useful employment is not in accord with God's will, for a man must get a realization of life through labor. Paul says, "If any will not work, neither let him eat."

Liberty is not equality. God has given every man a different degree of ability. If a man is allowed to realize completely, and to employ all the powers that God has given him, then he has liberty. No man has the right to hinder any other man in the enjoyment of his liberty. The only equality is the gift of Life which God has made to all. Liberty to be educated, liberty to marry, liberty to vote, liberty to organize, liberty to migrate, liberty to think and speak, liberty to worship, are the due to all men.

Today, Life, Labor, Liberty and Love all seem on the way to destruction. Class hatred and revolution are being urged by the oppressed. Socialistic leaders are preaching revolution with a promise of bread. The real demand and need, however, are not for bread alone, but for Life, Labor, Liberty and Love to God and our fellow-men. Violence and revolution will never restore to men these materials of the Human Temple. The wounds have pierced too deeply. The souls of men must be redeemed first. Without regeneration and rejuvenation of soul from within, men can never see the Kingdom of God. Men cannot redeem themselves; they must believe in the power of God to redeem. The work of Christ is to supply man's deficiency. The mission of the followers of Christ is to go out in the power of the Spirit of God to save the suffering, armed not with a sword, but with Love. Christians must glorify God in the flesh as Christ glorified God in the flesh. This is the building of the Human Temple, and the Gospel of the Incarnation, whereby Jesus Christ revealed God to fallen man and opened the way of Life through the mercy of God.

To live so as to glorify God in our body is a fine art. Here Art and Religion meet. Economics is a part of Art; it is the art of making human living enjoyable and blessed. Art without God is nothing. To live a Christ-like life, a man cannot withdraw to a desert place. He must bear the cross in the flesh and live a life of service among men. Therein is the art of Art, the economics of Economics, and the religion of Religion. Above all, it is the Gospel of Jesus Christ the Son of God and the Saviour of men.



TOYOHICO KAGAWA, JAPANESE CHRISTIAN LABOR LEADER

Toyohiko Kagawa, Christian Labor Leader

A Story of the Sensei of the Kobe Slums

BY REV. H. W. MYERS, D.D., KOBE, JAPAN

Missionary of the Presbyterian Church (South), 1897—

UNDOUBTEDLY, the most spectacular Christian figure in Japan today is the Rev. Toyohiko Kagawa, philosopher, poet, novelist, political economist, philanthropist, reformer, labor leader, orator, Bible teacher, and evangelist. He is commonly spoken of as "The Leader of New Japan," and is often referred to in terms of extravagant adulation which he would be the first to repudiate.

Mr. Kagawa was born in Kobe in July, 1888. His father's legal wife was childless, so from early childhood he learned to know the dark side of life in an upper-class non-Christian home. His father's fortune was lost in speculation and fast living, so that at his death, Toyohiko went to live with a wealthy uncle, in Tokushima, on the Island of Shikoku.

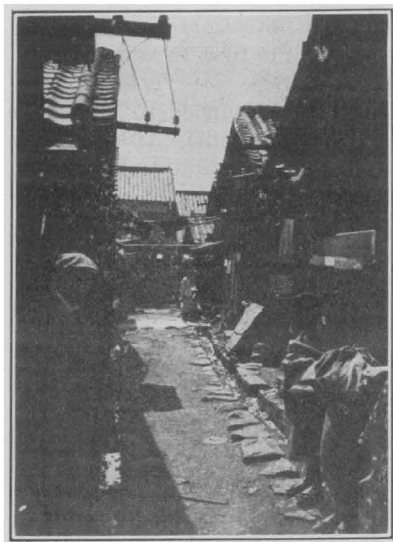
I first knew him as a slender, precocious boy of fourteen, who had entered high school a year younger than the legal limit by falsifying the date of his birth. He was keen in his pursuit of English, and it was through an English Bible class that he was brought to Christ. His Christian life began with a vision of the cross of Christ, and this has ever since been the motive power of his life. He at once threw himself with energy into the work of Church and Sunday-school, with a self-confidence that was almost embarrassing. He was a voracious reader, remembering everything that he read, and at times he would trip up his teachers in a way that made him unpopular with some of them.

His graduation from high school marked a crisis in his life, when he announced his resolve to study for the Christian ministry. The family recognized his talents and wanted him to go through the Imperial University, and enter the diplomatic service or some other branch of public life. He stood firm in his purpose, and his uncle indignantly turned him out of the house without a penny. He came to live in our home, and later was sent to a Christian college in Tokyo. During the first summer we ate together, slept together, preached and visited together and toured our country field together. I recall that three of the books that he read from my library were Christlieb's "Modern Doubt and Christian Belief," Fairbairn's "Philosophy of the Christian Religion" and Kant's "Critique of Pure Reason." Rather heavy mental diet for a seventeen-year old boy to read in a foreign tongue! At Meiji Gakuin in Tokyo, Dr. Reischauer spoke of him as the most brilliant student he had ever taught.

During his theological course in Kobe Kagawa developed tuber-

culosis, and had to spend a year in a fishing village, renting a fisherman's hut and doing his own cooking and washing. It was here that he learned to know and love the poor. They were ignorant and prejudiced, but he was always ready to write their letters or their names in fancy characters on their umbrellas, to play games with the children, or give help and advice where they were needed. There was not a home that had not been darkened by the black shadow of sin, and old and young would turn to him for help.

Another fruit of this year by the sea-side was a novel in which he pictured the scenes of his boyhood, his education and his conversion.



IN THE SLUMS OF KOBE—WHERE
KAGAWA LIVES

It was written as a pastime and the manuscript was thrown on a shelf and forgotten. Years afterwards when in need of money for his work, he got down this manuscript, rewrote it and sent it to the publishers with the title "Across the Death-line." The book sold through three hundred editions, brought hundreds of readers to Christ, and made its author the most popular writer of the day. Much of its literary charm is lost in the English translation, but it makes a strong appeal to the Japanese heart along three lines: the hero is pictured as passing through a state of great spiritual unrest—the *hammon* so common among young people of Japan today. Again, the hero has a passionate sympathy for the poor and dis-

tressed, and he appeals to the ideals of his readers. The book also gives a vivid picture of the tragedy of a wealthy, godless home, such as many of his readers have seen and experienced with broken hearts.

About a mile from the Kobe Theological School is a slum section called "Shinkawa," that is perhaps the most wretched spot in all Japan. A population of some ten thousand souls is huddled in the space of ten blocks, constituting a center of filth, vice, poverty, disease and crime for West Japan. Many of the houses have but one room, six feet square, opening on alleys hardly wide enough for two people to pass. Sometimes as many as four or five people occupy one of these tiny hovels. Long lines of clothes hang out wherever the sun can strike them. Here and there you see trash boxes with their contents spilling over, and the neighborhood toilets, without a semblance of privacy, are unspeakably foul. Gamblers, thieves, mur-

derers, prostitutes and beggars abound. Tuberculosis, syphilis and trachoma seem almost universal.

During his senior year in the seminary Mr. Kagawa began visiting in the Shinkawa slums and preaching on the street corners. From the first he began to see definite results, and he soon had quite a group of Christians and penitents. But this success raised a serious problem. There was not a spot in Shinkawa where these young converts could be free from the atmosphere of evil in which they had lived. So Mr. Kagawa came with a request that he be allowed to leave the airy, new dormitory, and go down to make his home in one of those hovels, and provide a place where his new friends could escape from the corruption around them. We protested vigorously against



TOYOHICO KAGAWA WITH SOME OF HIS CHILDREN OF THE SLUMS

this move, but all in vain. Among Mr. Kagawa's many virtues is an exceedingly hard head. Just before Christmas, 1908, he rented a room and moved into the slums.

The days that followed were heart-rending. He lived on about three yen (\$1.50) a month, and gave away all that he could get to help those about him. Often he would eat only two meals a day and give away the third. He gave away all his clothes, except what he was actually wearing. His cough and fever returned, but he relaxed his work only when unable to stand up. He conducted and financed innumerable funerals, visited the sick, provided food and medicine, and every morning and evening was out on the street preaching. He adopted several street waifs, and temporarily adopted a tiny infant until a home could be secured for it. "The baby wept," he told me, "and I wept too." More than once he was bullied and beaten by roughs who saw him distributing help, and thought he had money to

throw away. Only a year ago a big brute struck him in the face and knocked out two front teeth!

Soon his unselfish service began to attract attention and raise up friends. Mrs. Arthur T. Pierson, meeting him and seeing his work, gave him enough to support the medical part of his work many months. Mr. J. Hart Sibley undertook his support for a year and a half. A number of Japanese and foreign friends in Kobe helped the poor through him.

While carrying on all this work, he was able to do an immense amount of reading and investigation, and a good deal of writing. He made a careful investigation of the slums in all the cities from Tokyo to Nagasaki. He made a special study of economics and of labor movements, and became a regular contributor to a number of leading papers and magazines. These studies led to the publication of his first important book, "The Psychology of Poverty," a book that has played no small part in inspiring and directing the social service work of the Japanese Government today.

In 1915 Mr. Kagawa went to America and studied for about two years at Princeton Theological Seminary, also taking special courses at the University. He supported himself in the summer by working as a butler in several homes near New York, seeing some phases of American home life that were quite new to him. I wonder if his employers realized how much he saw and understood! In America he made many friends whom he remembers and loves, though he criticizes much in the American attitude toward the Japanese.

Returning to Japan in April, 1917, restored to vigorous health and strength, he spent his first night among his poor friends in his old home in the slums, where they had kept up the work in his absence. Since that time his various activities have been almost incredible. At one time he had in press four books—a novel, a book of poems, a treatise on economics and a book on "How to Teach the Life of Christ to Children." A catalogue of his charities and activities would fill a page. Some of his experiments failed, but were taken up and carried on successfully by others. Such were his cheap eating house, his box factory, his brush factory, and other enterprises. Here are some of his activities:

1. He does missionary work in the slums, preaching every Sunday at six A. M. to audiences of forty or fifty, conducting prayer-meetings and Sunday-schools whenever he is at home.

2. Special Bible lectures in courses of three to five nights have been delivered in scores of churches, usually crowded to capacity, and resulting in hundreds of conversions. Usually a small fee has been charged, and the entire proceeds given to the work of the church.

3. Special evangelistic services have been held in many places. In some places, such as Tokushima and Okayama, it was reported that the whole city had been profoundly moved.

4. Special lectures on economics and sociology have been given to numerous colleges, summer schools and mass meetings, or advocating temperance, abolition of licensed quarters, city planning, universal suffrage, etc. He has as many as four thousand hearers at some of these meetings.

5. He is a leader and organizer of the labor movement in Japan. At one time suspected, watched and even persecuted as a dangerous radical, he is now regarded as a defense against Bolshevism. His latest move is the organization of the tenant farmers. His influence is seen in the rule passed by the most important union that no man who has been drinking shall be allowed the privilege of the floor, and that no *saké* shall be served at their social meetings.

6. He is the editor of several papers and magazines, religious and secular.

7. He has organized two cooperative stores in Kobe and Osaka.

8. He supports a Christian doctor and two nurses and conducts free clinics and dispensaries in two slum sections. Besides these, he has a small army of secretaries, assistants and dependents.

9. He conducts a Social Service Bureau for the study of labor conditions, trade unions and social evils, and for the preparation of tracts and lectures on social problems.

10. He continues to do a large amount of direct charity work in the relief of poverty and suffering.

Mr. Kagawa is blessed with a splendid wife, a former factory girl. She is efficient, practical, earnest, and adores her husband. They have been married nine years, and last December their first baby came to make them happy and to upset the routine of the home.

Is missionary work in Japan a failure? The life and work of this one man are enough to give a conclusive answer.



1. BEGINNING
The man drinks sake



2. DEVELOPMENT
Sake drinks sake



3. THE END
Sake drinks the man

A PROHIBITION POSTER USED IN JAPAN
Sake is rice wine—the universal Japanese intoxicant

Madame Kaji Yajima, a Japanese Christian

BY MRS. HENRY TOPPING, YOKOHAMA, JAPAN

MADAME KAJI YAJIMA, Japan's venerable pioneer woman educator and leader in social reform, appeared in Washington two years ago and presented to the Conference for the Limitation of Armaments a petition for World Peace, signed by 10,500 of her countrywomen. President Harding said of her as President Benjamin Harrison had said of Liliuokalani when he heard her speak at the Ecumenical Missionary Conference in 1900: "If

foreign missions had done nothing more than discover and develop that one wonderful woman, it would have been worth the entire outlay."

Madame Yajima, in her 90th year, knowing no language but her own, made the long journey from the Orient at her own initiative and her own expense in the interests of world peace. This pilgrimage made the story of her life a matter of great interest. Her ninety years have been filled with intensive living, and she has played a great part in "those swift and stupendous changes that have taken place in Japan, and that stagger the imagination."



MRS. TOPPING AND MADAME YAJIMA

The city of Kumamoto, on the southern island of Kyushu, where at the time of her birth Mme. Yajima's father was governor of Higo Province, was made famous fifty years ago by that remarkable group of youthful heroes called the "Kumamoto Band." The survivors of this Band are among Japan's leading Christian men today, one of whom is the evangelist, Paul Kanamori, a kinsman of the Yajima family.

Mme. Yajima's life began forty years before the Kumamoto Band was started, and twenty years before Commodore Perry brought to an end Japan's policy of isolation. Her birthday was in the joyous month of April when Japan puts on her beautiful garments of cherry bloom. As the Yajima family already had five girls and only one son, the latest comer was called Katsu, a name sometimes given to a boy. "All through my childhood," she says, "I grieved over my name for it reminded me that I should have been born a

boy. When seventeen, while crossing a river and watching the rudder of the boat, it occurred to me that Kaji (the word for rudder) was so like Katsu that I might possibly change my name. This I determined to do." She could hardly have chosen a name more symbolic of the service that she was to render, for, all through the last forty-five years she has been like a rudder guiding the womanhood of her land through narrow and difficult conditions into broader and larger living, obeying with unfaltering faith and fidelity the guiding hand of God.

As there were no public schools in those days, little Katsu was educated in her own home by her parents and elder brother. Her mother was a "rare woman, well read in the classics, strict in the administration of family discipline, very religious, and governed by a high sense of honor and justice." Here again, we find the stimulus to a great life in a great mother. Katsu was quiet, thoughtful and deeply devoted to her mother. She cared little for the theatre or the gay festivals. When she came to marriageable age her brother found she had her own ideas about the kind of man she wished to marry. The father having died, it fell upon her brother to select husbands for his seven sisters. Kaji was left free until she was twenty-two, when, after the death of her beloved mother, she was married to a widower who already had four children.

The next twenty years were the darkest period of her life, for her husband proved a drunkard, and unfaithful to her. She devoted herself to his children and to the four other children that she bore and when the long bondage came to an end she was left in poverty and in broken health.

But Madame Yajima's spirit was not broken and in spite of her burdens, she had maintained a keen interest in national events. She had her mother's teaching instinct, and when the public school system was established, she was able to go to Tokyo, attend a special teacher's training course opened by the Government and, after passing a splendid examination, was given the first teacher's certificate ever granted a woman in Japan. On securing a position, although she received a salary of only \$3 per month, she sent for her children and educated them until they could maintain themselves.

Before the Bible had been translated into Japanese, one of her nephews gave her a copy of the Chinese New Testament. Later she read a copy of Matthew in her own language. But the translation that helped her most to understand and accept Jesus Christ was the beautiful life of Mrs. True, a missionary of the Presbyterian Board, who had been sent to Tokyo to establish a school for girls.

In Mme. Yajima Mrs. True saw great possibilities, and secured her as a teacher in her school. With loving patience the missionary interpreted the Master to her new assistant until she accepted Him as her Saviour. For seven years Mme. Yajima had worn in her

bosom the lucky charms her mother had given her, but at the end of that time, thoroughly ready to trust in Christ, she threw these emblems of superstition into the river. (This year her grandson was baptized at the Mabie Memorial School for Boys in Yokohama.)

Later Madame Yajima became the Japanese principal of a Presbyterian school for girls in Tokyo, the Joshi Gakuin, and for forty years, not only guided that institution through its struggles but assisted in the development of higher education throughout the country. She took an active part in bringing about compulsory education which has been so successful in reducing the percentage of illiteracy in Japan.

At the age of fifty-three she met Mary Clement Leavitt, round-the-world missionary of the W. C. T. U., who came to Japan with her story of how the women of America had organized for the promotion of prohibition and purity. This message was of deepest interest to a woman whose entire married life had been cursed by the evils of drink and impurity, and whose heart had so often suffered with her beloved pupils over their handicaps imposed by the sins of their parents. She determined to organize a temperance society in Japan, and by way of preparation made a thorough study of parliamentary law. After earnest agitation among her friends she organized a little group of seven in Tokyo and was made the president. Their dues were one and one half cents per month.

This tiny beginning was the forerunner of the strong national organization of the present time, and also of the hundreds of other active women's organizations in Japan today.

When the terrible Gifu earthquake left great numbers of orphan children, a missionary saved a group of girls from being sold into a life of shame and took them into her own home. This so impressed Mme. Yajima that in her 60th year she obtained the help of friends to start a rescue home for girls in Tokyo. Today this rescue home shelters also a group of Chinese rescued from one of the famine districts of China. The untiring effort of the founder has secured much needed legislation for the protection of women and children and for the promotion of purer social conditions.

As early as 1895, during the war with China, Mme. Yajima took an active part in work for the wounded and for widows and orphans. Her wonderful devotion and executive ability were also revealed in the campaign for serving the men at the front which she superintended at the age of seventy, during the Russo-Japanese War. The problems solved, the difficulties surmounted, the measure of sheer, indefatigable toil that she achieved during that period can never be forgotten by those who were associated with her. She and her two associates wrote 8,000 replies to personal letters received from boys in the Army and Navy.

Through this experience the tragedy of war burned more and

more deeply into her soul, and when she was invited to attend the World's W. C. T. U. in Boston, in 1906, her determination to go was largely because of her desire to express her gratitude to President Roosevelt for his assistance in consummating the Portsmouth Treaty. Some years afterwards President Roosevelt remarked of her that she was one of the two most interesting Japanese people that he had ever met. After her return this pilgrimage was spoken of as "The crowning and triumphal march of a great and undaunted soul."

When at the close of the World War Mme. Yajima announced her decision to attend the W. C. T. U. Convention in London she again met astonished protests. But she said, "I must express my sympathy for my sisters in Europe who are staggering under the crushing burden of the aftermath of this world tragedy." She had known something of war in the Orient, but when she came face to face with the results of "civilized warfare," the hatreds, the heart-breaks, the broken homes, the nations in financial collapse, she determined to dedicate the remaining years of her life to the utmost effort to urge women everywhere to train the rising generation so that war might be banished from the world.

She was also astonished and dismayed to learn of the criticisms made in Europe upon the foreign policies of Japan to which, up to that time, she had paid little attention. She realized that the women of Japan must do their part in creating better international policies and attitudes of mind and heart.

While in London she celebrated her 88th birthday, a milestone which is considered in Japan an especially fortunate occasion. Many of her "old girls" of the Joshi Gakuin were certain that the trip to London would be her last adventure and with this idea they held a great welcome meeting after her return and presented her with about a thousand dollars.

"Now, Sensei," they pleaded, "you have given so many years to unremitting toil for others, will you not permit yourself some ease and comfort in your last days? Please accept our little gift to employ a personal maid to care for you as we would love to do if we were with you."

"Sensei" was deeply grateful for the gift, but with her rare courtesy and charm she won their permission to bank it so as to use when and where she felt the greatest need. Then with a brave persistence she continued to care for her own personal needs so far as possible, and to urge, in season and out of season, international sympathy, justice, and good will, even going to China with her message.

When, in the summer of 1921, came the rumor of President Harding's invitation to a conference for the limitation of armaments, and while the statesmen of Japan were anxiously considering what the invitation might mean, there was a spontaneous gathering of

forward-looking men and women at Mme. Yajima's home. After listening for hours to the discussion, she gave it as her opinion that President Harding's invitation should be taken at its face value and announced that she herself would go to America to pray with American women for God's blessing on the Conference and to assure them that Japanese women want education, not battleships and armies.

Again her plans met opposition because of her age and lack of funds, but smiling and unafraid she said: "In what better cause could I end my life? I would as happily die in America as in Japan. And as to funds, have I not the purse which my loving pupils gave me? With that I have no need to ask assistance."

So again she went forth across the sea, visited twenty-five cities in America and spoke in public to 110 audiences totalling more than 23,000 persons. In a wonderful way the message suited to the occasion was given by her, whether she was talking to Christian churches or to Japanese delegates to the Conference, to prominent newspaper men, or to an exclusive women's club of New York City, to a group of Negroes or to the President of the United States. Leading Americans vied with one another in doing her honor, but she did not forget for one moment the single purpose that had brought her. Her deep conviction that lasting peace can be brought about only through following Christ made her messages evangelistic. Indeed she felt that hers was a missionary journey, to proclaim peace through Jesus Christ.

On her return to Japan her strength gave way and for days she hovered between life and death, but she had so clear a conviction that there was yet work for her to do that her spirit conquered death, and now though frail, and confined to her bed, she is able to participate in affairs.

The following verses appeared in the *Chicago Tribune* while Mme. Yajima was in Washington:

From cherry blossom land she comes,
A little woman quaint and old,
Risking all that she may bring
A gift of spirit sweet and bold;
"One hundred thousand women hearts
Petitioning for Peace!"

No gifts she asks nor favor craves,
Nor mandate brings for wars to cease.
From where "hearts mobilized" await
She comes—a human dove of peace:
"One hundred thousand women hearts
Petitioning for Peace!"

In this vast land can we do less
Than "mobilize our hearts," as they,
The little women of Japan?
And kneel with them and bravely pray!
"An army of the spirit, thus
Petitioning for Peace!"—E. O. B.

Glimpses of Child Life in Japan

BY AMY C. BOSANQUET, TOKYO, JAPAN

Missionary of the Church Missionary Society and Secretary for Women and Children
Christian Literature Society of Japan

THREE significant glimpses of child life in Tokyo in the course of half-an-hour! It is Whitsunday morning, in May of this year. On my way to church in a working-class and slum district, I suddenly find myself in the midst of an excited crowd of little boys, all dressed in short, thin, blue and white cotton garments, with blue and white handkerchiefs tied across their foreheads. They are carrying on their shoulders a god-car or shrine, in honor of a Shinto festival, in imitation of the men who on these occasions stagger about under the weight of great cars, supposed to contain some symbol of the god. Round-faced, jolly little boys they are, full of their own importance!

A little further on the street crosses two canals and another bridge spans the broad Sumida River. Choking up the canals and plying the river are countless flat-bottomed barges, partly roofed over to make a dark, cramped dwelling-place for the family whose home it is. The little bare-footed children who patter about on the slippery planks have small chance of getting any education except boat-lore, for they are ever on the move. Very little has been done for them, but a Christian Japanese school teacher has lately devoted himself to their interests and is heartily supported by the authorities. Last Christmas a missionary living close to a canal had a special entertainment for these children, whom the water-police kindly collected in their launches and took home again.

At the church, which has a large preaching-place downstairs and a quiet room for worship upstairs, the preaching-place was full of happy, eager children, including a nucleus of regular Sunday-school boys and girls. A number of new ones had also come for the first time as the result of a children's mission meeting the night before. Everything here is managed entirely by the Christian Japanese themselves. A young man from a divinity school tells the story of Gideon in a thrilling way, and presently, after a hymn, another student springs up on the platform and tells of Zacchæus and the love of the Saviour. After singing and prayer, the children disperse with many bows and smiles.

Japanese children are far more attractive than they appear in photographs. There is a great charm about their neat diminutiveness, their little wise faces and bright observant eyes. The radiantly mingled colors of the little girls' clothes—rose and scarlet, purple and pink and apple-green—light up city street and country road, while the boys wear the more sober tints.

But what of the colors of the soul-garments of these young, responsive beings? Most of them are left to pick up religious ideas in a very haphazard way—a jumble of Buddhism, Shinto, Confucianism and, perhaps, Christianity. The primary schools and their textbooks are not supposed to teach religion, but as a matter of fact they contain Shinto beliefs and reflect others. Sometimes the children are taken by their teachers to bow at Shinto shrines, but their religious impressions are generally very vague. The remarkable thing is that we always find the religious instinct there, waiting for a chance to develop, like a little seed-shoot springing towards the light.

"The *children* know God! *They* can understand! *They* don't want to worship idols! It's the grown-up people who thwart and repress them!" exclaimed a university student the other day. He is one of the many young believers who love children. When he goes home for the vacation, he always has Sunday-school for the children of the fishing village there.

KINDERGARTEN WORK

The Christian Kindergarten is one of the most influential widespread missionary methods. They have full freedom to give the highest and most joyous training. The first was opened in 1885, and the latest statistics give a total of 234 missionary kindergartens, with over 11,000 pupils. The Christian Kindergarten Union of Japan, established in 1906, is doing a great work; its annual reports show what a variety of useful work is going on, and reflect that untiring enthusiasm and joy which are so characteristic of kindergartners. Many of these schools already have charming buildings and playgrounds and first-rate Japanese teachers. In 1889 the first Training School, connected with the "Glory" Kindergarten, was opened, and both are "still going strong." It has sent out 177 graduates. The Hiroshima Girls' School Kindergarten Normal Department, now moved to Osaka as a department of the Lambuth Training School for Christian Workers, has sent out about the same number, and there are seven other training institutions.

A great deal of Christian teaching can be woven into the storytelling, singing and nature study, in addition to the simple worship day by day. In a land where there has been so much nature-worship from time immemorial, nature study is especially important. Games give opportunities for the small boys, who are often allowed to be wilful and overbearing at home, to learn self-control and give-and-take. Here no one says, "Oh, let him do what he likes; he's a boy!"

The thirst of the rising generation for good music and the progress made on all sides are signs of the times. Even the kindergarten children love singing and have sweeter voices than the last generation. Yesterday evening my maid came with an amused face to tell



ARMISTICE DAY IN A JAPANESE MISSION KINDERGARTEN

Broadening the horizon of the coming generation by developing an international spirit

me that the little ones next door, who come once a week to classes here, were teaching "Jesus, tender Shepherd, hear me!" to the children opposite, who are not allowed to come! Where we cannot go, the children (and the hymns) can go, and theirs is perhaps the

very best missionary work, the spontaneous overflow of their loving, happy hearts and undoubting faith.

Every kindergarten has almost unlimited opportunities of helping parents; the child-key opens many a rusty lock; a friend of the child is welcome when no other missionary would be received, and the special meetings, religious—or on child-training hygiene, etc.—are generally well attended.

“One interesting feature of the work,” writes the principal of the Lambuth Training School in Osaka, “is what we are able to do through our Christian doctors. Our children’s clinics are proving valuable assets in helping the children through personal instruction of the mothers. And the motive to help the whole child is giving us our best opportunity for evangelistic work with the mothers.”

An important resolution was passed at the annual meeting of the Kindergarten Union in the summer of 1922, making a strong appeal to the Mission Boards of America, Canada and England, to select a larger number of adequately trained Christian candidates for this work in Japan, in view of the high standards required here.

SUNDAY-SCHOOL WORK

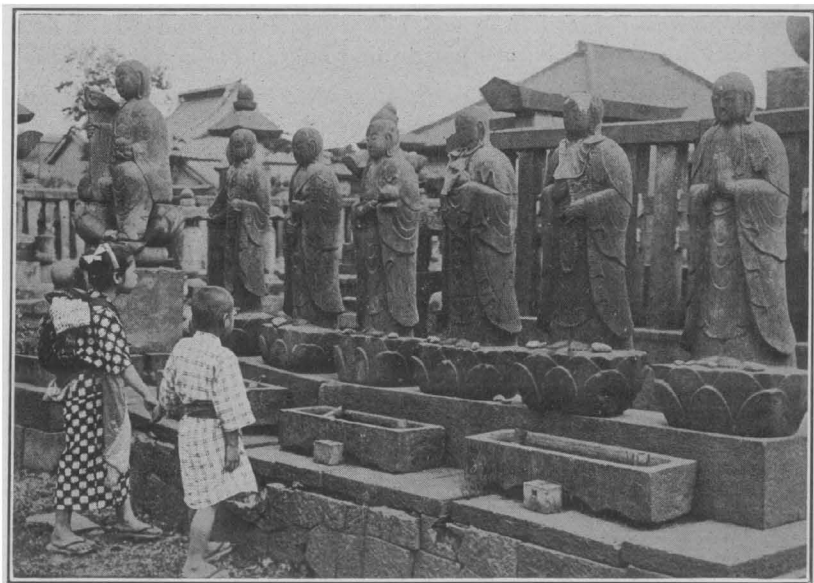
Sunday-school work is going forward in Japan. Much faithful, fruitful teaching has been done in the past, in the face of tremendous difficulties which called for real courage on the part of scholars as well as teachers. Things are much easier now, though we still often hear of local opposition from day-school teachers and other people. Within the last few years there has been a new element to be reckoned with in the competition of the new Buddhist Sunday-schools.

The history of the Christian Sunday-school movement may all be included in the life-time of living men and women. For instance, Dr. Ibuka, the present president of the National Sunday School Association, was a member of the first church organized in Japan, at Yokohama, and that church is said to have grown largely out of the first little Sunday-school, which Dr. Hepburn started in his hospital nine years earlier. Today there are about 3,000 Christian Sunday-schools in the Japanese Empire, for Japanese children, and far more if we include those for the Koreans, the Chinese in Formosa, etc. The National Sunday School Association, which was officially organized in 1907, holds National and District Conventions, training schools for teachers, summer vacation schools for children, prepares lesson courses, edits magazines, rewards good attendance, and carries on other activities.

Formerly, when new churches were built, very little provision was made for the children, but now far more attention is given to suitable class rooms. One Tokyo church, which was built with this in view, has an attendance every Sunday of about 500 pupils, from small children up to adults, and a staff of about fifty teachers. Many

Japanese are "born teachers" and really love their classes. There is seldom any difficulty in collecting the children. A pastor's son told me once how he had walked from his Tokyo school to his distant home for the summer holidays, and how he had enjoyed resting here and there by the way, singing a hymn and so attracting the country children, and then telling them Bible stories. Companies of Boy Scouts and Girl Guides are being organized in many places now, and we hope much from them.

Children become very real believers and often bring their families to Christ. At a famous hot spring resort, crowded with leprous



OLD JAPAN—BEFORE THE IMAGES OF JIGO, THE SUPPOSED PROTECTOR OF CHILDREN

and diseased people, was a little girl whose parents were both lepers but people of influence in the place. The father was a zealous Buddhist, who practiced great austerities and believed that he had special powers, such as to tread on fire without injury and to heal diseases. The child went to a Christian kindergarten and then to Sunday-school, and at seven years old was quite clear in her own little mind that she must be a Christian. Of course, this was not allowed. But she did not give up. Seven years passed, and at last, when the girl was fourteen years old, both parents became Christians, and all three were baptized together. The mother has since died, but the father is exercising a strong Christian influence in the place.

I know a round and rosy faced little boy who was not at all brilliant at school and did not shine in examinations until lately, when he

surprised everyone by doing remarkably well. "How did you manage it?" the other children asked. He said, without hesitation, that he had been going to Sunday-school and had learned to pray to Jesus Christ, and had asked Him for help, and He *had* helped! "Really?" "Yes, really." "Then we, too, must go to Sunday-school," said the others. Some of them put in an appearance there in consequence.

Even when no results are seen at the time, the good seed, which is so mysteriously full of life, may spring up after lying dormant for many years. We have just heard of a young man of twenty-six, arrested for killing his employer, who has been converted in prison. He had attended Sunday-school as a boy, but what he heard seemed to make no impression. In prison, however, parts of the old teaching came back to him and helped him to find help in his agony. Now he is full of penitence and peace.

JUVENILE DELINQUENTS

Japan has taken a great step forward lately in legislating for juvenile delinquency, and making provision for young offenders. There are already two Juvenile Courts in working order, one in Tokyo and one in Osaka. Others will be established later. Judge Mitsui, who presides over the Tokyo court, is a Christian, and was for years a Sunday-school superintendent. He has always loved children, and was known as "the children's judge" long before the children's courts were established. He knows how to win their confidence, talking to them in a quiet fatherly way, planning how best to save them from becoming criminals, and remembering them afterwards individually. He even kept lists of their birthdays and sent them books and picture postcards then and at Christmas.

Another well-known Christian, Mr. Ishii, the specialist on mentally deficient children, is often consulted by the court when a boy or girl seems to be defective. He has many such under his care and devotes himself to them. The Tokyo Juvenile Court is a cheerful building, with pictures and flowers about, no sign of a policeman (when I have been there), and the judges wearing ordinary dress. The general public are not admitted and cases may not be reported in the newspapers. Miss Caroline Macdonald, who has taken a keen interest in the movement from the beginning, has at present three boys in her house who have been placed under her care by the court.

The statistics of child mortality are exceedingly high. This is partly because so many poor mothers have to work in factories or do rough out-of-door manual labor, and cannot possibly take proper care of their babies. Here and there Christian Day Nurseries have been opened and are doing excellent work. Now the Government is setting them up, and we often find earnest Christian women in charge here too.

A few churches have well organized social work for children.

For instance, the Misaki Tabernacle in Tokyo, in a busy central position. Here there is a steady succession of children coming all day, first the day nursery ones, then the kindergarten, then (at three in the afternoon) the neighborhood children, and lastly, in the evening, the boy apprentices. There is a roof garden which makes a delightful playground, the only one in that district. Here, after the kindergarten children have left, the neighborhood children have happy play under the direction of the children's secretary, and a period of quiet listening to some Bible story or a helpful talk.



KINDERGARTEN CHILDREN PLAYING A ROWING GAME IN THE MISAKI TABERNACLE
(Before the earthquake and fire)

We have only space to mention one other form of work for the souls and bodies of Japanese children, namely, Christian reading for the boys and girls, who are among the most eager readers in the world. The Christian Literature Society and other publishing firms and individual writers are bringing out books and magazines, but the demand is far greater than the supply. Parents, school teachers and the children themselves are asking for more and better books for the homes and the school libraries. The need must be supplied mainly by the Japanese themselves, but we can do much to help by supplying material, revising translations and, when necessary, aiding with funds.

Japan's Need of Christianity

BY HISAAKIRA KANO, LONDON, ENGLAND

The Yokohama Specie Bank, Ltd.

NONE who studies any of the problems concerning Japan will be able to understand or attempt to solve them unless he first takes into consideration Japan's position in relation to China. Japan's rapid progress during the past half century is due very largely to her geographical position, and second, to her realization of the opportunities which that position affords. Her mission and reason for existence consist in serving her neighbors by assisting in the development of those who have not developed themselves as modern industrial countries. Japan is moving, though unconsciously, in that direction.

Her present sufferings and struggles, political, social, economic, and spiritual, have arisen because her development has been disproportionate. The material factors in her national life have developed too far in comparison with the spiritual, and thus have produced a condition of affairs which is unbalanced, wherein lies danger.

Civilization may be defined, in my opinion, as a process of harmonious development of material and spiritual life, the one counterbalancing the other. If the correct balance of the two is not carefully preserved, suffering inevitably occurs. For instance, if the United States of America loses the balance afforded to her material progress by the spirit of the Pilgrim Fathers, of the Puritans, or of the Quakers she will soon feel that something is wrong with her national health. The lack of that balance, which would be afforded by adequate spiritual development, causes Japan to suffer at present.

Only half a century ago Japan gave up the material as well as the spiritual civilization of her past, and imported the material civilization of the West. In other words, she destroyed the feudalism of the past, gave capitalism a chance, reconstructed her educational system after the national educational system of the United States of America, and adopted a constitution after that of Bavaria. Her economic life changed from agricultural to industrial. She was so bewildered with the entirely different and wonderful material civilization of the West that everything pertaining to the West was absorbed by her.

What are the results? By annexation, as well as by her imperialistic attitude, she caused jealousy and hatred to arise among her neighbors and, in consequence of her past error, she found that her attitude towards them was not altogether friendly. The Great War showed that Western civilization was at stake. Her reactionaries and conservatives are utilizing this opportunity to condemn Western

civilization. Internally she is suffering from her labor problems and the nihilistic tendency of her national thought. She began to reflect and found the cause of her real struggle.

Her great development during the past half a century is solely due to the power and influence of the Western material civilization which, however, must progress in close alliance with Christianity.

The ethical thought and the moral life of the people are founded on, and trained under Buddhism, and are quite healthy even without Christianity, but there is a great discrepancy between them and the material civilization which the people have absorbed. They have



TEACHING YOUNG JAPAN TO FENCE

been influenced by the teaching of Buddha's benevolence and his spirit of sacrifice.

Japan will find two advantages from the adoption of Christianity. First, a true economic and social democracy is founded on spiritual democracy. Unless she becomes a thoroughly democratic country she cannot attain a real social peace, and the result will be that she will not be able to contribute her services to her neighbor. If she does not serve her neighbor then her ruin is certain. Second, she may be able to show actually what every country should do for its neighbor and humanity. Thus she may be able to propagate by her example what Christianity really means to the world.

It is my conviction that the adoption of Christianity in Japan will not be for her benefit only, for it is my vision that it will also be for the welfare of humanity.

Christianity and the Making of a New Japan

BY REV. OTIS CARY, BRADFORD, MASS.

Author of "The History of Christianity in Japan," and "Japan and its Regeneration."

THE year 1859, when foreigners were first permitted to reside in Japan, may be taken as the year in which the nation entered upon a new life. Sixty years later it took a prominent part at Versailles in deciding questions affecting the welfare of the whole world. In that short space of time the nation that the United States Acting Secretary of State in 1852 styled a "weak and semi-barbarous people" had advanced to a position where it was surpassed by only two nations in those features that are usually considered as fixing the comparative rank of different countries.

It is impossible to determine what proportionate share Christian influences have had in bringing about this change. It is partly due to the natural development of national characteristics under new conditions and partly to the general influence of the West; but there is no department of national life that has not been affected by the presence of Christian missions.

A great change was made in methods of travel when a missionary invented the *jinrikisha*. Missionaries introduced many new fruits, vegetables, and flowers. Furniture for homes was copied by Japanese carpenters. The first missionary of the American Board utilized some iron oil-cans for making a stove, and the tinker whom he employed made hundreds of others on the same plan. Japanese teeth were polished and a pharmacist was enriched by a dentrifice that a missionary physician taught him how to make. Missionary wives have added to the comfort of many people by teaching women how to knit and how to make bread and to cook other Western dishes.

The educational influence of missionaries was felt from the first. The Government, in its desire to have a corps of interpreters, sent to the missionaries a number of young men for instruction in English. Classes were opened and some of them developed into schools that are still doing good work. A number of the early pupils became prominent among the makers of new Japan. Some of the men whom Dr. Verbeck taught invited him to Tokyo where, besides helping to organize what developed into the Imperial University, he was a trusted adviser to the Government. A missionary lady founded the first girls' school and some of the best known educational institutions, from kindergartens to universities, were established by missions. In many respects they have set models that others have followed.

Literature has been greatly affected by the work of missionaries and Japanese Christians. Dr. James C. Hepburn, by preparing the

first Japanese-English and English-Japanese dictionaries, helped to adapt the language of the country to the new ideas seeking suitable methods of expression. The style adopted by the translators of the Bible differed from any then in common use and some of its peculiarities have been used by later writers. It was necessary for the translators to invent new words or to use old ones in new senses and these together with striking Biblical phrases have gained a place in the vocabulary of Japanese hardly aware of their origin. Newspaper men now use in a figurative and non-religious sense such words as "baptism," "inspiration," "gospel," etc. The Japanese word now used for "religion" and many others of a similar nature were coined by a pastor who is still making effective use of the language that he helped to shape into modern form.

In the mission schools and in the churches the music of the West was first used. Later concerts, in which the vocal and instrumental parts were performed by the missionaries and their pupils, became popular and did much towards gaining for Occidental forms of music the place they now hold in Japan.

The development of the healing art in Japan owes much to medical missionaries. Not only did they give formal instruction to classes of young men, but with some of them it was a rule to treat only such patients as were brought to them by native physicians. Thus they gained the good will of Japanese doctors and gave such instruction as these were glad to receive. A number of the early converts to Christianity were physicians who had thus been brought into friendly association with the missionaries. The first school for the training of nurses was also established by missionaries.

As in other countries women owe much to Christianity. The missionary home has had great influence in making people desire what they have seen there and men with no inclination to become believers themselves often express a desire to have their wives and daughters instructed in the Christian way.

In the political development of Japan it is not easy to judge of the influence of Christianity. Its presence in the country led to the insertion in the Constitution of the provision for religious liberty. The Parliament has always had Christians among its members and three of these have served as speakers of the lower house. Christian members have taken prominent parts in opposing militarism and in promoting progressive legislation. After years of effort one of them has succeeded in securing the passage of a bill prohibiting the sale of intoxicating liquor to minors.

The ethical ideas, even of persons who are not its adherents, have been changed by Christianity. Forty-five years ago some missionaries, calling upon a prefectural governor, were introduced to his concubine. While concubinage is still common, one practicing it would now be ashamed to acknowledge it openly. Today visitors to

Japan would have difficulty in finding phallic images such as Basil Hall Chamberlain had in mind when he wrote: "Not the lewdest grogshop-hunting English Jack-ashore but would have blushed at the really unimaginable indecency which preceded our [Europeans] advent in this country.....The very sweetmeats were indecent, the very toys of the children were indecent, the very temples of religion were indecent." As Mr. Chamberlain implies, it was the influence of Western people as a whole that made the Japanese ashamed of these objects and led to their removal, but Christianity has gone further and has taken the lead in elevating the moral standards. In its fight against licensed vice it has gained some victories by preventing the setting apart of new quarters devoted to the evil and the open display of courtesans that was once so common is now rare. In 1899 a missionary began the agitation that led the government to alter the laws so as to permit girls to escape from their slavery. Christians are active in seeking legislation against the evil system that is such a disgrace to Japan.

Prison reform received its first impulse from an American missionary who received permission to investigate penal institutions and was asked to recommend measures for their improvement. The Government printed his report and sent copies to prison officials throughout the land. What it said about the influence of religion was one of the causes leading to the appointment of Christians as "moral instructors" in several prisons. Some who served in this way have since been effective workers in institutions that they have established for discharged prisoners and for wayward youths.

Christians are recognized leaders in all philanthropic enterprises. A few years ago "The Japan Year Book" said:

"It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged in popular estimate to keep aloof from matters of this kind."

The first asylum for lepers was opened by a Roman Catholic priest and was soon followed by others that were established by Protestant missionaries. Orphanages conducted by Catholic or Protestant Christians have been the incentives and the models for others. It is a matter for rejoicing that when such institutions are seen to be doing good, persons of other religions are ready to contribute toward their support. The Imperial Family has made frequent and large gifts to Christian orphanages, leper asylums, hospitals, slum settlements, the Salvation Army, and the Y. M. C. A. Considerable is now being done under official auspices for social betterment; but in 1921 Mr. Tokonami, the Home Minister, said: "We are finding that organization, equipment, and scientific training are not enough to make a success of social service. We are looking to Christian circles more

and more to supply the spirit of self-sacrifice and unselfishness without which welfare institutions cannot be operated."

The vivifying effect that the presence of Christianity has had on other religions must not pass without notice. It would be difficult, in our limited space, to show what has been done in the case of Shinto, especially as what may be termed "Official Shinto" is now declared not to be a religion. In the minds of the people, however, it seems to be such, and from time to time it shows new activity in those features that to an outsider appear to be of a religious nature. Funeral

services, which formerly were left to the Buddhists, are now sometimes conducted with Shinto rites. In old Japan there were no religious ceremonies in connection with marriage; but now it is becoming common in fashionable circles to have an elaborate ceremony performed at a Shinto shrine. Both of these changes are partly due to Christian example. The Shinto sects, which are distinct from Official Shinto, are professed-

ly of a religious nature. They have been stirred to new activity by the presence of Christianity and some of them have borrowed not a little from what they have seen in the churches.

It is Buddhism, however, that has been most affected. Christianity aroused it from slumber. Formerly the chief work of the priests was to read Sanskrit rituals whose words they did not understand. They did hardly anything by sermons, schools, or books to instruct the people in the doctrines of their faith. The activities of Christians made it necessary for the priests to bestir themselves. This they did by imitating what they saw was bringing success to their new rivals. Imitation of the Christians is shown in preaching services, in the Young Men's Buddhist Association, women's societies, missionary societies, a Buddhist Salvation Army, and in Sunday-schools.

More important than anything thus far mentioned is the spiritual life that has come to those that have accepted the Christian message. They are the salt of the new Japan to preserve whatever in it is best; they are its light whose office it is to scatter the remaining darkness and to usher in the newer and better Japan.



YOU ARE NEEDED

The Unfinished Tasks in Japan

BY REV. DAVID S. SPENCER, D.D., KUMAMOTO, JAPAN

Missionary of the Methodist Episcopal Church, 1883—

THE evangelization of Japan is an unfinished task. Any fair estimate of the work accomplished and of what remains to be done must take into account the background of political and religious history.

When the first Protestant missionaries entered Nagasaki in 1859, the edict boards publicly prohibiting Christianity, and offering rewards to informants of those suspected of sympathy with Christianity, were still displayed by law. Not until fifty years ago were these notice boards withdrawn but the prejudice aroused against Christianity in feudal times still dominates many Japanese minds. All foreigners were, from the opening of Japan, compelled to reside in open ports designated in the treaties, and no foreigner was permitted to be absent from his port even for one night without a passport from the imperial government. These passports permitted travel by a designated route, to a designated place or places, and return by a designated route within a specified brief period, when the passport must be returned to the government. A further restriction limited the reasons for which passports would be granted to health and scientific investigation. Acceptance of the passport under such restrictions was objected to by some good missionaries. This passport system was in force till 1899 only twenty-four years ago for the leaders of the government were determined to keep Christianity out.

These restrictions confined all earliest efforts at evangelization to the open ports and tended to locate all the first churches and Christian schools in such ports. This rendered more difficult the missionary movement into the interior when the ban was finally removed, and explains why large sections of the people are still unreached by the Christian message.

The limitation of missionary residence to the open ports tended also to limit the classes of the people touched by Christian teaching. It ruled out at once the large farming class, comprising some seventy-four per cent of the population. It also ruled out the majority of the upper class, who naturally regarded the imprisoned foreigners as an inferior and distrusted people, and while this class aggregated but five per cent of the population, it really monopolized most of the brains and all of the ruling power of the nation. The missionary was compelled to address himself to the younger or student class, just emerging from the schools, hungry for a knowledge of foreign languages, history and learning; and to the business, or strong middle class. These two classes were accessible, hungry for new ideas, and

least prejudiced. They were also socially and mentally on a plane differing least from their foreign friends. This handicap of the missionary propaganda, rather than any radical class difference, undoubtedly forms the chief reason why the Christian movement in Japan has made comparatively little headway among the upper and lower classes.

Nor were these all the difficulties the missionary had to meet. The language barrier has always been a real one—less now than in the past, because of the unifying of the people's tongue through the common school system. Even today religious work among the farmers and the fisher folk demands special preparation on the part, not only of the missionary, but of the average native worker. I have held preaching, Bible study and sacramental services at two o'clock in the morning in order to reach those engaged in fishing or silk-culture.

Probably the lack of denominational cooperation has often hindered the progress of our Christian work.

THE POLITICAL CHANGE IN 1899 AND ITS EFFECT

The abolition of extraterritoriality and the bringing of all foreign residents under Japanese law in 1899 threw the whole country open to missionary residence. As a preparation for this step, missionaries had previously been permitted to live in some interior towns under residence passports. Now the movement to the interior increased. Sunday-schools, chapels, and kindergartens offered the readiest method of approach in most places, and churches in the interior speedily developed. Missions of similar doctrinal and ecclesiastical history united to form with their Japanese brethren family Churches, the Nihon Kiroso Kyokai (Presbyterian polity), the Kumiai Kyokai (Congregational), the Sei Ko Kai (Episcopal), the Baptisto Kyokai (Baptist), and the Nihon Methodist Kyokai being examples. These unions strengthened all Christian work, tended to the spread of the churches over the interior, gave the Christian movement more of a united front in the face of the non-Christian religions, made conservative reactions less effective, and relieved the missionary of much of the "serving tables," thus setting him free for more intensive work in the spread of gospel truth. These unions also tended to promote self-support in the churches themselves, and to encourage larger benevolences among both Christians and non-Christians. During the past eight years, self-support in the churches has increased 370 per cent. Thus many rescue homes, hospitals, schools for blind and deaf, and dumb; asylums for the insane, schools for poor children, libraries, parks and play grounds have come into existence, all classes from the Emperor to the peasant taking part in their production.

Another marked advance is seen in the Christian schools of all

grades, of which there are now 443, enrolling 55,364 young people. These schools are now overcrowded, especially since the great World War. In spite, however, of all the progress suggested in the above imperfect sketch, large areas of Christian work remain to be undertaken.

A study of the "Missionary Hunger Map" (page 795) suggests the immense population nearly or quite untouched by the Christian messenger. There are forty-seven ken, or provinces, comparable to the states in America. Hokkaido has the lightest population—sixty-five to the square mile. Tokyo and Osaka are the crowded sections; but there are several whole ken where the people number from 1,000 to 1,900 to the square mile; and the average for the whole country is 372. Only sixteen per cent of the area is arable land. In the map, all foreign missionaries, except wives, are included; and the standard of adequate occupancy is the Edinburgh Conference standard of one missionary for each 25,000 population. On this basis, Loo Choo is the only ken without a resident missionary, and Tokyo is the only one having an apparently adequate force. But many missionaries in Tokyo are language students destined for interior sections.

If we allow one missionary to 50,000, there are but three spots showing this standard, and they are Tokyo, Osaka and Miyagi, the first two the original open port centers. These two also have the heaviest population. At the other extreme are sixteen ken with more than 200,000 to each missionary. I do not mean to say that there are no native evangelists in the famine sections, but naturally, the Japanese evangelist is most often located where is the missionary and the preaching place. Consequently, while in the United States there are 642 people to each ordained minister, in Japan the average responsibility of each such minister is 195,000 souls. In Japan are many towns of from 5,000 to 10,000, and thousands of villages of from 500 to 5,000 souls without a vestige of Christian work in them.

UNFINISHED TASKS

While the Christian movement is making steady progress in Japan, it cannot be said that the missionary task is nearing completion, or that this progress is satisfactory. Some outstanding needs of the hour are:

(1) To improve the *quality* and the *numbers* of some grades of the Christian schools. In earlier years, some of these schools were able to serve as standards for government schools of like grade. Now the government schools are ahead of us in equipment, in teaching staff, and often in grade of work done. Our aim for these schools should be adequate equipment, stronger faculties, and higher standards of work, with constant emphasis upon the *finest Christian ethics*. Better a limited number of strong graduates than an army of weaklings!

STATISTICS FOR THE JAPANESE CHURCH, 1921

COMPILED BY DAVID S. SPENCER

For the "Christian Movement in Japan"

Mission or Church.	Missionary Residence Stations.	Outstations Regularly Visited by Missionaries.	Organized Churches.	Wholly Self-supporting Churches.	Partly Self-supporting Churches.	Adult Baptisms in Year.	Communicants.	Enrollment in Sunday-schools.	Total Amount Raised by all Japanese Churches for all Purposes.
2. Amer. Bap. For. Miss. Soc.	10	75	35	6	29	270	3,924	9,989	\$39,090
3. Allgem. Evang. Prot. Miss.	2	2	5	1	2	14	503	320	3,605
4. For. Miss. Ass'n Friends	3	1	9	1	7	1	346	2,429	44,894
8. Miss. Bd. of Christian Church	3	3	7	14	139	1,557	2,429	3,633	3,530
11. Christian Miss. Alliance	4	40	11	1	10	183	1,456	4,012	10,000
14. Evangelical Association	2	4	6	6	29	242	775	1,300	1,300
15. Free Methodist Church	*12	40	196	80	116	1,517	26,271	18,804	48,183
22. Kumiai Kyokai	8	12	11	7	129	1,233	1,389	2,396	1,795
23. United Lutheran Church	4	4	7	7	119	603	706	1,795	1,795
24. Lutheran Evang. Finland	11	100	.....	.....	.....	.....	.....	.....	.....
25. Meth. Church of Canada	*10	100	.....	.....	.....	.....	.....	.....	.....
26. Meth. Episcopal Board	*10	68	.....	.....	.....	.....	.....	.....	.....
27. Meth. Episcopal, South	4	16	18	2	16	144	1,984	3,972	10,392
28. Methodist Protestant	†(4)	3	2	5	4	41	412	1,539	3,650
30. Nazarene Church	†(4)	47	333	244	87	157	2,438	31,673	10,539
31. Nippon Kirisuto Kyokai (Inc. 38, 41, 42)	†(4)	47	333	244	87	157	2,438	31,673	10,539
32. Nippon Meth. (Inc. 25, 26, 27)	†(4)	56	181	105	15	180	835	11,102	22,676
33. Nippon Seikokai (Inc. 12, 20, 37, 48)	†(4)	56	181	105	15	180	835	11,102	22,676
35. Pentecost Bands of World	1	2	.....	.....	.....	.....	.....	.....	.....
38. Presb. Church in U. S.	(7)	22	192	70	18	.....	511	7,644	10,839
39. Presb. Church, South	(7)	10	67	22	.....	22	125	1,135	4,198
41. Reformed Church in America	(7)	9	21	15	.....	.....	90	324	2,561
42. Reformed Church in U. S.	(7)	6	14	43	5	38	384	4,006	7,700
44. Salvation Army	1	85	89	20	60	.....	.....	6,160	6,160
45. Scandinavian Alliance	2	9	7	.....	7	45	610	1,211	2,987
46. Southern Bap. Convention	7	10	10	.....	10	79	1,238	1,231	7,570
50. United Brethren in Christ	2	20	20	.....	20	109	1,756	2,010	.....
51. United Christian Miss. Soc.	†(4)	3	29	14	.....	14	113	1,439	2,385
52. Universalist Gen. Convention	†(6)	3	2	4	.....	4	.....	364	427
53. Wesleyan Meth. Connection of America	2	1	.....	.....	.....	5	.....	231	630
55. Yotsuya Japan Mission	2	8	5	.....	5	77	250	700	106
56. Y. M. C. A.	(5)	9	.....	.....	.....	.....	.....	.....	390,000
Total Prot. Japan Proper	269	2,517	1,350	269	877	10,267	120,017	170,169	\$1,227,124
Formosa	.....	.....	.....	.....	.....	.....	.....	.....	.....
59. Pres. Church of England	2	50	42	22	90	281	5,545	4,134	\$45,470
60. Presb. Church in Canada	†(4)	2	56	19	9	45	2,264	1,564	25,469
Total Japan Protestant	273	2,623	1,411	300	1,019	10,639	127,826	175,857	\$1,298,063
Catholic	.....	.....	.....	.....	.....	.....	.....	.....	.....
40. Roman Catholic	†(6)	.....	275	78	196	784	75,983	.....	.....
43. Russian Orthodox	(9)	1	267	47	61	198	36,804	958	\$36,873
Total Catholic	1	.....	542	125	259	982	112,877	958	\$36,873
Grand Total, 1921	274	2,623	1,953	425	1,272	11,621	240,703	176,815	\$1,325,936
Grand Total, 1920	310	1,625	2,047	529	1,364	11,289	254,269	182,568	1,650,090

* Statistics furnished imperfect. † No report furnished. (4) Statistics for 1920. (6) Figures for 1919. (7) Possibly included under No. 31, but not surely so. (8) The Y. M. C. A. has a membership of 22,434, in 106 places, 98 of which are wholly self-supporting. (9) Partly statistics for 1920.

As to theological training for both men and women, better work could be done with half the present number of Bible training schools, provided the teaching staffs were strengthened and equipment improved. The present schools fail to command respect. The grade of men offering is too low. The supply of efficient workers scarce meets one fourth of the demand. Dr. Ibuka, Moderator of the Japanese Presbyterian Church, and a man of wide experience in Japan

says: "The great present task of the Japanese Church is that of finding, training, and thrusting forth into the harvest fields, capable, efficient leaders."

More Christian middle schools for both men and women are also needed to supply the constant lack of government schools of this grade. The Christian schools of college grade seriously lack equipment.

(2) *To Develop Self-Support.* For the year 1922, the Kumiai group head the list of givers to Church work—Yen 15.19 per member. The Japan Methodist Church follows with Y. 12.65 per member. The average giving of all Protestants in Japan was Y. 11.97 per member, as reported. Compared with the giving of Protestant Christians in the United States, the Japanese Christians, their financial ability considered, have done well. Of a total of 1,615 organized churches, and 864 other preaching places, 297 self-supporting churches have been developed in fifty years. This, though encouraging, is not entirely satisfactory. A people, as able financially as the Japanese, should largely support their own Churches. To accept foreign subsidies is compromising the Churches in the eyes of the better class. An over-aided Church loses spiritual power. The aggressive and victorious Churches are those independent of foreign aid. Missionaries and mission boards should note the signs of the times and push self-support rapidly. This plea is not made to relieve mission boards, but to aid in thrusting the sickle into the vast waiting fields.

(3) *Christian Literature.* Some good work has been done in furnishing Christian literature to this hungry people. The Bible, the Christian hymnal, a limited supply of tracts, some standard Christian works translated, and a Christian press of real value already exist, but in both variety and quantity this literature is seriously lacking. Commentaries are specially needed. All the people read, and reading matter is seldom or never refused because it is Christian. The lack of good Christian literature has encouraged a tremendous volume of that which is neither Christian nor profitable, often *bad*. The Christian forces are here largely neglecting a field of outstanding importance. Ten times the money now given to literature ought to be devoted to this great work.

(4) *To Christianize the Social Order.* Here opens an unlimited field. The Christian forces have been slow to attack directly the evils falling under this head, partly because of being now overloaded with direct work on other lines, partly for lack of means, and partly because of the feeling that the foreigner should not meddle too intimately with matters pertaining to the family, social or political life of the people. But with the decay of the old religions, the moral standards have been swept to the winds. Thoughtful men and women are properly alarmed. The constant occurrence of marital infidelity

in high life as well as in low, of bribery, disloyalty, robbery, murder, arson, suicide, and the spirit in which the public condones these crimes, furnish an index to the alarming situation.

Help of the right sort is vitally needed regarding "*the shame of Japan.*" Social evil is to be found in every land. The "holier than thou" attitude is uncalled for but civilized nations refuse to enrich the government treasury by the sale of feminine virtue. Japan alone among the leading nations publicly licenses prostitution. Segregation never segregates. Social vice fostered by the Government is undermining the family, endangering the Church, destroying the life of young manhood and womanhood, and eating out the heart of Japan. Nothing but a direct attack by the combined Christian force will save Japan from rotting at its social center, say leading Christian Japanese. This "shame of Japan" must be removed.

The *drink habit* is deeply imbedded in Japanese social life. Organized effort to drive out the demon of alcohol began with the missionaries. After years of patient effort, they are finding increasing support from thoughtful men and women of all classes, and especially from the united student elements in Christian schools. Immediate action is needed by missionary forces to conserve the higher values of this aim at social betterment.

Child Welfare—Birth Control. The increase of infant mortality perplexes and alarms government sanitary departments. Juvenile crime is on the increase. In 1922 there were 180 suicides of children under fourteen years of age. In March, 1919, 220,222 children of thirteen years and younger were reported as factory operatives. Juvenile delinquency and sexual immorality have made frightful inroads. But the nation begins to awaken in this matter. A Juvenile Court has just been opened in Tokyo, and foreigners of experience are being asked to aid in moral reform. Japanese confess that here is a field of endeavor in which they especially need the aid of the Christian foreigner. They seek intelligent instruction. For the Christians to fail to answer these calls must mean future defeat.

Young Men's Associations. During the past few years 16,694 Young Men's Associations have been formed, with a membership of 2,053,000. These are similar to the Y. M. C. A., but with a broader social, educational and political objective, and have done much community good. Having at least a common school education, with minds awakening, earnest, impulsive, ambitious, these young men embody the great human wealth of Japan's tomorrow. Government Shinto leaders would enlist them on imperialistic lines, and are having some success; but the World War has opened the eyes of these young men, and the right sort of foreign young men could today do a great work for Japan and for God by becoming sympathetic friends and advisers of such Associations. A thousand young

Americans, if provided a moderate support, might find an opening here for constructive service.

Neglected Classes. The vast unreached farming class, the fishermen generally, and in large measure the millions of industrial workers in factory and mine, and the 2,000,000 outcasts or *eta*, have yet to be reached. The clash between labor and capital, the organizations of tenant farmers against greedy land-holders, the strikes on railways and in shops—all these signs of social upheaval constantly appear. As seventy per cent of the farming class own no land and this percentage is constantly increasing there are dangers ahead.

To introduce Christian justice, humane treatment and brotherly relations among these hitherto neglected classes is the controlling motive of such men as Kagawa, Suzuki, Sugiura, Y. Kobayashi, D. Tagawa, M.P., and many others. It is the only hopeful method of solution; but the obstacles facing these heroic reformers are very great. They need every possible encouragement and that speedily.

International Morality. The best Christian ministers in Japan confess their need of sympathetic instruction along lines of international relations. Secret diplomacy has been condemned. Public opinion is strongly against resort to force. The recent attempt to form a society in one of the universities in Tokyo for the study of militaristic principles found the great body of students and professors so opposed that army officers were hooted down, a riot occurred, and the police, accompanied by prominent Japanese leaders, had to come in to restore peace. Military and naval schools complain of a constant lack of students, while mission schools are overflowing. What Japan really wants to know is how to live at peace with all men. International justice is her sincere desire. As to what Japan most needs, a questionnaire has just been taken by an outstanding Japanese Christian worker, covering all the leading Protestant denominations, and here are some of the conclusions reached, briefly stated: "We must seek the aid of the missionaries. The Church in Japan is facing a crisis. If it does not launch out into the deep and solve the perplexing, agonizing problems of the nation, it will become an esoteric clique of harmless believers. To prevent such a crisis, and to make the Church a real vital force in the reconstruction of the nation, the missionary is necessary. The saving of the individual soul is a lasting work of the Church. But along with this task, the Church today is confronted with a mission vastly greater, incalculably more difficult, yet essentially more in accord with the spirit of Jesus, namely, to permeate the entire life of the people and the whole social order with the Christian principles of world brotherhood, universal service, human equality, and an aggressive love for the creation of Godlike personalities and of a social and economic system, and of a righteous government that shall be conducive to the production and the full expression of such personalities."

International Missionary Council at Oxford

BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

The story of an important gathering, with resolutions on interdenominational cooperation

The arrangements made by our British friends for our enjoyment and profit were perfect. The women of the American group, Mrs. Nicholson, Miss Calder, Mrs. Fleming and the writer, with others who accompanied their husbands, were especially appreciative of the kind thoughts of the hostesses during the days at Oxford. The interest was deep even before we reached Oxford. The Archbishop's wonderful address in the old chapel at Lambeth will never be forgotten. The luncheon at the Church House Westminster gathered all together and we listened to the Bishop of Salisbury and then to Sir Arthur Wirtzell, Assistant Under-Secretary at the India office, as he gave an inspired address on Internationalism. Of the American delegates, Dr. Mott is so international that we almost forgot that he belongs to us. Dr. Warnshuis, Associate-Secretary at Edinburgh House, is also an American. Dr. Endicott, most efficient chairman of the hard-worked business committee, is one of the leaders in the Committee of Reference and Council; while he and Dr. Mackay and Principal Grandier are from Canada, we cannot grant that they are wholly British. The wholly American were Dr. Patton, Chairman of the Christian Literature Comm., with Dr. Strong, both of the American Board; Mr. James M. Speers, Treasurer of the Council, representing the Presbyterian Board; Dr. Franklin, of the Baptists; Dr. Corey, of the Christian Church; Dr. Wolf, of the Lutheran Church; Dr. de Schweinitz, of the Moravian; Dr. Cobb, of the Dutch Reformed; Mr. Turner and Dr. Watson (from America via Egypt); Bishop Nicholson, Methodist

Episcopal; Dr. Inman, of Latin America, with the women before mentioned.

The papers that touched especially on woman's work were by Mrs. Nicholson and Miss Gibson. Mrs. Nicholson presented most ably the point of view held by those who work in Women's Boards in America both as to the position of woman in relation to the Church on the fields and in her relation to the cause at home.

Miss Gibson's admirable paper was a presentation of the British point of view. The work in England is done by men and women together. We wonder whether by this method as much is accomplished and we are quite sure that women lose greatly in initiative and a sense of responsibility in this absorption in Men's Boards. Some Boards in America are trying the experiment along rather more liberal lines than in Europe. We shall watch with interest the results of these experiments. Until woman's place in the Church, and education of girls in the Orient, keep pace with that of men and until opportunity is given at home and on the field for fuller expression on the part of women associated in Councils and Boards of men, we think women's societies will be needed and will be approved by most American men as well as by the women. For one thing there is not time in such a council for any adequate discussion of so important a matter—and with five or six women in a body of eighty men it would be impossible to divert attention from the tremendous issues under consideration to the smaller, though important, department of woman's work. We shall have Mrs. Nicholson, as the new

member of the Executive Committee.

The most beautiful part of all our conference at Oxford was the time spent in Hertford Chapel in prayer and meditation. French, German, Belgian, Swiss, Danish, Swedish, Norwegian, Chinese, Japanese, Indian, African, English and American—we met as one family with our one Lord Jesus Christ, who was verily in our midst. Through this spiritual fellowship we were able to meet and find a way through many difficult problems—not always in perfect agreement, but one in the desire to attain that unity for which our Lord prayed that last night before His death on the cross.

The following extracts from the Story of the Council Meeting, written by Miss Gollock and Mr. Basil Matthews, will give some idea of the main features of the discussions:

The national missionary organizations appoint delegates to represent them at the biennial meetings of the International Council, the functions of which are purely advisory, its recommendations going through the national organizations to the Boards of which they are composed.

The calling of the roll on that first evening was a revelation of the close-knit and far-flung fellowship of missionary work. Delegates, over 80 in number, asked to describe themselves, as they rose instinctively abandoned personal and even denominational characterization until Hertford Hall rang with such phrases as "representing the National Christian Council of China—of India," "Organizing Committee of the National Christian Council of Japan," "the national missionary organization of Germany, of Norway, Sweden, Switzerland" and the rest, "the general missionary conference of the Union of South Africa, or of the Congo," and so on. For China there rose the genial and massive Dr. C. Y. Cheng, leader of the Christian forces of his country, and Dr. Yu Yue Tsu, a young Chinese of the Anglican Church, studying in New

York to prepare for his future work as Director of Religious Education in the Union Medical College of Peking; from India the Rev. Johan Masih—accessible, humorous, mature—of the Presbyterian Theological College at Indore, a young Tamil whose dark face lit with eager interest, and the Rev. Thomas Sittther, tutor of Bishop's College, Calcutta, now reading at Cuddesdon; Japan sent Dr. Y. Chiba, President of the Japan Baptist Theological Seminary, who brought a touch of the mysticism of the East and Dr. Soicho Saito, National Secretary of the Japan Y. M. C. A., a man obviously versed in affairs. The discussions and devotions proved how rich and varied a contribution such men could make to common fellowship and thought.

From France came two directors of the Paris Mission, from Germany two specially welcomed representatives of the great work which German Missions have done and begin again to do; representatives from the Netherlands, Norway, Sweden, Denmark, Switzerland, Belgium—the delegate expected from Finland was absent through illness. The small group of co-opted members came from Latin America, Nyasaland, Portuguese East Africa, Turkey, Java, Congo, Uganda, and Egypt. Australia, New Zealand and the Union of South Africa were represented. The two largest groups were those from North America and Great Britain.

The most impressive feature of the meeting has been the depth and reality of worship when thrice daily we gathered in Hertford Chapel for prayer. In a moment we who were many and diverse became one as we worshipped God. Those intervals in our work and especially the hour and a half spent on Sunday afternoon in thanksgiving, intercession and consecration have brought renewal and strength.

In preparation for the general subject of the "Relation of Missions and Governments" we received advanced copies of an illuminating pamphlet



THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL AT OXFORD, ENGLAND, JULY 9 TO 16, 1923

containing *Treaties, Acts and Regulations relating to Missionary Freedom* and a mass of typescript information as to the position of missionaries and their work in French, Belgian and Portuguese colonies. The present position of German Missions was put forward in simple moving statements by the German delegates. The question of the admission of American Negro missionaries into Africa was discussed, a young Negro speaking with wisdom and restraint.

Encouraging facts as to the devolution of authority from the missions to the Churches in all the larger mission fields were presented and discussed.

Christian education was considered in the light of the reports of the Educational Commissions to India, China and Africa; so was the publication and distribution of Christian Literature in Moslem Lands and in Africa in the light of proof copies of two special survey reports which will shortly be issued. Steps were taken to ensure that the recommendations in these five reports were effectively brought before the Missionary Boards.

The missionary situation in the Near East was made intensely vivid by delegates freshly come from places where thriving Christian communities had been almost wholly destroyed, and this Council endorsed the plans for a series of missionary conferences to be held in several centres in the Near East in the spring of 1924.

Possibly the session which meant most to all of us, and will mean most hereafter to the mission field was that in which papers by Dr. Robert E. Speer and the Bishop of Bombay were read on "The Practicability of Missionary Cooperation in the Face of Doctrinal Differences."

DOCTRINAL DIFFERENCES

"The Council was deeply moved in the last hours of its final day by the presentation of a corporate statement of the fundamental basis of missionary cooperation in the presence of doctrinal differences. Everyone who has

felt the stress of the present controversies will be alive, on the one hand, to the menace of such differences to practical cooperation and, on the other hand, to the dangers attending any effort to make a clear and confident statement of the Christian faith that is the inspiration of all missionary work. The Council approved unitedly of this statement, not of a creed, but a confession of experience, wrought out through hours of wrestling by a committee representing varied views. The central part of the statement, accepted by a standing unanimous vote, is as follows:

"The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards to which they belong. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

"But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the living God,' and of St. Thomas, 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement...."

BEST METHODS

EDITED BY MRS. E. C. CRONK, ROOM 721, MUHLENBERG BUILDING,
PHILADELPHIA, PA.

HOW SHALL WE STUDY JAPAN?

Hundreds of thousands of people of all churches will be studying Japan in 1923-. Every church should have definite plans for making the most of the study. Instead of unrelated groups doing independent work there should be a correlated program for an entire congregation.

A Church Cabinet or a Missionary Committee, with a representative from each organization, should outline a plan in which the Sunday-school and other church organizations for men, women and children should have part. The literary, musical, artistic, social, mechanical, as well as spiritual gifts of the congregation, should be enlisted in carrying out the program. One of the chief contributors to the success of a pageant recently presented was a practical carpenter.

A FAR-REACHING PROGRAM ON JAPAN

I. ENLISTMENT—Study to reach more people who are not enlisted for missions in your congregation. Why are they unreached? How would it be possible to enlist them?

The women of Delaware Avenue Baptist Church of Buffalo determined to answer these questions. They found that some of the young mothers could not attend the meetings because they could not bring their little children with them and they could not leave them at home. The Woman's Society was divided into four groups, each having its own officers and teacher. A Young Married Woman's Group is one of the four. Its meetings are unique in that the babies and small children are always present and are always welcomed by a trained kindergarten who is there to care for and to entertain these future missionary leaders. When the weather is fine

they are often taken for an automobile ride, during the program, by the trusted chauffeur of the group leader. Once a month, at the general missionary meeting, when all groups meet together, the kindergarten leader is at the church to care for her small guests. Until this plan was adopted it was impossible for young mothers to attend the group meetings. It has very greatly increased attendance and interest.

Alert leaders will study to discover similar plans for enlisting other unreached groups or individuals.

Not only should there be plans for enlisting more members but also plans for enlisting more talent. Make two lists—one of the things you should like to have done, if dreams came true, and the other, of things that various people in your church, or available for your work, could do if they tried. It is amazing how frequently the latter list will answer the call of the former.

II. BIBLE STUDY PLANS—Groups studying "The Woman and the Leaven in Japan" will find "Bible Studies of Business Women for Business Women" by Mrs. E. L. Russell, especially appropriate. For "Japan on the Upward Trail" a favorite verse of one of the men or women whose story is given or some verse illuminated by the biographical sketch may be memorized.

A similar plan may be followed for Bible lessons for study of "Creative Forces in Japan." No exhaustive Bible study is possible in a mission study class or a program meeting. An increasing number of societies are having a special Bible teacher come for a week's Bible classes during each year.

¹ Published by Woman's Auxiliary Presbyterian Church in the U. S., 256 Field Bldg., St. Louis, Missouri. Price 25 cents.

III. PRAYING FOR JAPAN—Above all, this should be a year of intercession for Japan. Appoint a committee to promote intercession. Let them study to know the work for which prayer should be made. Consider the movements in which all churches are interested. Pray for the *Japan Evangelist*, the Woman's Christian College at Tokyo, the work of the Christian Literature Committee and other interdenominational work, in addition to the work of your own church.

With a map of Japan before the group, point out various mission stations and institutions. Consider their needs and pray for them. Assign missionaries and Japanese leaders, by name, to different members and ask for special prayer for them.

Instead of hurried, thoughtless prayer appoint some one in charge of intercession, following each chapter of textbook, who will study carefully the things for which prayer should be made.

Give to each member at close of session a list of objects for special prayer to be remembered daily until the next meeting. Enlist intercessors who cannot attend meetings but who will pray in their homes.

IV. EXTENDING MISSION STUDY—Sometimes it is as easy to have five or six mission study classes as one—and far more effective.

There may be one central class meeting at the church, and other classes in various outlying districts. Some churches have found that different members have different free hours. To meet this situation they have a morning class, an afternoon class and an evening class. A division is sometimes advisable with classes for "Teens," "Twenties," "Thirties," "Forties" and so on.

Choose places of meeting to suit different groups. A down town club gives a good opportunity for city business or professional women, with a luncheon served. A rural group met for six lessons in six homes of farmer's wives who were members of the class.

Be sure to include the children in the plans for mission study in your church.

V. A MUSICAL PROGRAM—The introductory hymn may be "All People That on Earth Do Dwell," with the story told of the service held by Commodore Perry on the first Sunday after he dropped anchor in Yeddo Bay when this hymn was sung by the Commodore and his crew, the pulpit being a box decorated with the Stars and Stripes.

When loyalty to the Sunrise Kingdom is stressed, the national hymn of Japan may be sung. It may be obtained from almost any Board.

At another meeting, a group of children in American costume may sing, "Jesus Loves Me" in English, followed by a group in Japanese costume who sing this Japanese translation of the same hymn:

Shiu wa-re wo-a i-su
Shiu wa-tsu-yo-ke-re-ba
Wa-re yo-wa-ku-to-mo
O-so-re wa a-ra-ji.

Chorus:

Wa-ga Shiu Ye-su
Wa-ga Shiu Ye-su
Wa-ga Shiu Ye-su
Wa-re wo A i-su.

Then both groups may sing together, one in English, the other in Japanese.

Introduce the hymn "Sweet Hour of Prayer," or "Jesus Tender Shepherd Lead Us" by the incident told on page 175 of "The Woman and the Leaven in Japan."

In stressing the contributions which Christians of all nationalities are making and will make increasingly in coming days, a Japanese girl or an American girl in Japanese costume may sing "In the Secret of His Presence," thus giving a hymn written by a Christian of India, sung by a Christian of Japan in America.

There are a number of musical missionary programs for various occasions. Good musicians may be interested in arranging appropriate music for missionary meetings.

VI. THE POSSIBILITIES OF ARTS AND CRAFTS—There should be a rich

program of pictures, charts and exhibits this year. Announce plans months in advance. Work out a new wall program for each week.

There may be a weekly bulletin in charge of a committee who print on blackboard or on sheets of manila paper each week striking, up-to-date facts about Japan and display them in church vestibule or parlors.

A succession of charts will attract attention and impart information not only to the limited circle of mission study classes but also in Sunday-school classes, prayer meetings and other gatherings held in rooms in which they are displayed.

Charts and Posters

1. Draw large square or oblong. Divide in half by line. Print across the entire length—"Population of U. S. A."

Print under half length "Population of Japan."

On another chart draw 20 squares. Color one of them. Print "Japan has 1/20 of territory of U. S. A. and 1/2 her population."

2. This chart is suggested in "How to Use": On outline map of U. S. A., color California red, color Idaho, Colorado, Nebraska, Wyoming, North Dakota, Iowa, Missouri, Arkansas, Mississippi, Illinois, Tennessee, Ohio, West Virginia, Pennsylvania and New York, blue. Japan has mile for mile in the red and man for man in the blue.

3. Cut from Dennison's crepe paper, picture of old woman who lived in a shoe. Beside it draw outline of Japan. Paste pictures of Japanese babies across bottom of poster. Above them print "600,000 babies born in

Japan every year. Where shall we put them?"

4. Paste picture of Japanese child or children in center. Underneath print "Which?" or simply an interrogation mark. To left paste picture of a Shinto shrine; to right, a Confucian tablet; below, a picture of Buddha; and above, a picture of "Jesus Blessing Little Children."

5. Paste picture of Japanese man and one of Japanese child. Underneath man print, "Born in Japan, can never become citizen of U. S. A." Underneath picture of child, "Born in America, will be U. S. A. citizen at 21."

6. Paste pictures of Buddha, a Shinto shrine, a Confucian tablet side by side. Underneath print "A man may accept Buddhism, Shintoism and Confucianism."

On another chart paste the picture "Ecce Homo." Underneath,

"Either Christ is Lord of all

Or else He is not Lord at all."

7. It is estimated that only one in two hundred of Japan's population is Christian. Draw 199 black lines. In center draw one line of gold. Underneath print, "In Japan, 1 in 200 Christian."

8. Dennison's crepe paper furnishes a number of designs of Japanese figures, cherry blossoms, wisteria and lanterns which may be cut out and pasted on charts.

If lanterns are pasted on thin cardboard and cut out and then fastened by silk strands to pictures of blossoms pasted on chart the effect is good. Any facts printed on charts with such a Japanese background are sure to have a more interested reading.

9. Make double chart with heading

THEN

Imperial Edict of 1614

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head."

NOW

Imperial Gift of 1921

When the World's Sunday School Convention met in Tokyo the Emperor and Empress made a contribution of \$25,000 toward the expenses of the convention.

A Japanese Exhibit

Plan a Japanese Exhibit for a week sometime during the year. "Leaves from a Japanese Calendar,"² by Emma Gerberding Lippard, contains material for a wonderfully instructive exhibit. Twelve booths may be arranged representing the twelve months in the year. Japan's lovely floral calendar gives special flower for each month as Mrs. Lippard indicates in her chapter headings. Each booth should be decorated with the flower of its month. At a general booth which may be used as a starting point attendants may display maps of Japan, give facts of general information and explain the plans and purposes of the exhibit.

The flower for the first month is the pine. At that booth should be pictures of the new year ceremonies. Children may be playing battledore and shuttlecock and attendants in Japanese costume may explain various customs of Japan.

The second month is the month of the *plum*. The "Great Cold" suggests the possibility of a display of Japanese dress and indoor life. The celebration of the Emperor's birthday calls for pictures and explanations by attendants.

The third month with its peach blossoms and its girls' festival is full of possibility. A booth decorated with paper fish and wistaria for the fifth month and so on through the months until the twelfth month brings its Christmas tree. Flowers for decorations may be made from Dennison's crepe paper. If elaborate booths are not possible, individuals may be put in charge of each month simply to present a moving picture of Around the Calendar in Japan in One Meeting, or a Sunday-school or missionary society may have a period each month for the presentation of such a plan.

Lovely favors for Japanese luncheons or teas may be made from crepe paper. Tiny fans with a wire frame on which pictures of small lanterns

or heads cut from paper napkin design are pasted are attractive. Wrap handle with black paper and touch edge with gold paint. One ingenious children's leader made inexpensive parasols by wrapping toothpicks with tin foil for umbrella sticks and cutting circular piece of crepe paper a little larger than a dollar, sticking toothpick through it in center and pressing it down to form umbrella. Larger umbrellas may be made on wire sticks.

One of the new features of Foreign Mission Week at Chautauqua, New York, this year was a display of the possibilities of Dennison's materials for a program on Japan and lessons in how to use them given by Mrs. Kimball, an expert demonstrator. If requests for designs and instructions for making Japanese favors are received in sufficient number the company may have them mimeographed.³

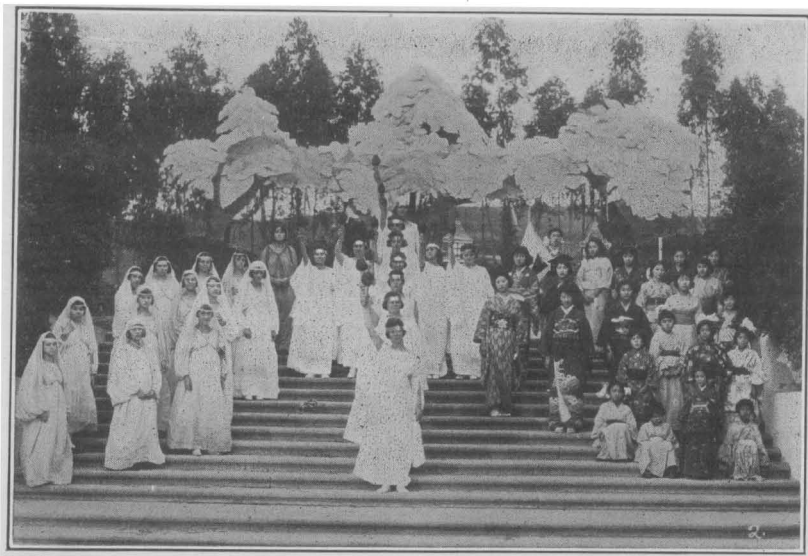
For children there are fascinating possibilities in hand work. A pattern for Japanese village is published by Missionary Education Movement and sold by all Boards for 25 cents. A more elaborate pattern is printed by Milton Bradley Company and sold by Boards also for 60 cents. "Twins' Travelogues" with paper doll cutouts by Welthy Honsinger is published by the Abingdon Press and may be ordered through your own Board for 50 cents.

Make Them

"Where can we get Thank offering boxes to be used during our study of Japan—something that is distinctive?" Make them. Open up your regular thank offering box or any coin box for a pattern. After you have cut out your pattern, add to it one of Japanese figures on Dennison's crepe paper No. 312, on front flap so it will stand upright instead of folding in. Then trace your outline on thin cardboard and cut out your boxes. On outline of figure for each box paste the cut out unless you have an artist who will paint figures.

² Published by Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 50 cents.

³ Write to Mrs. Kimball, c/o Dennison Manufacturing Co., Fifth Avenue, New York, asking if they are available.



FINAL TABLEAU IN PAGEANT, "THE WAY," PRESENTED IN CALIFORNIA BY MRS. D. M. THOMAS, WITH A CAST OF JAPANESE AND AMERICAN GIRLS

VII. DRAMATIZING THE STUDY OF JAPAN—All of the study books abound in material of dramatic possibility. Simple monologues are often very effective. A Buddhist priest telling his own story, in costume, makes a deep impression. A Japanese girl may give effectively as a monologue one of the letters or themes written by school girls and printed in "The Woman and the Leaven in Japan."

Kindergarten scenes are easily presented if correct costumes are available. Every missionary society may rent a child's costume, made in Japan, for a pattern and make as many others as needed. Many mothers will gladly make costumes for their children if patterns are available.

Daisy Earle Fish and Eva Maude Earle have prepared "Dramatic Missionary Sketches on Japan."⁴

The influence and possibility of missionary pageants has been strikingly demonstrated on the Pacific Coast by "The Way,"⁵ as directed by

Mrs. D. M. Thomas who gives this description of the production:

"The real Japanese girls who had part were lovely beyond description. Japan was queenly and each of her attendant virtues seemed that virtue personified—Filial Piety, modest and gentle in a dull kimona; Patriotism most impressive in rich kimona with her big silk flag; Education a fine university girl in cap and gown. The procession of Japanese girlhood and womanhood was wonderful. There were between 20 and 30 in the procession—first little kindergartners, then grade girls, high school girls and young women, and last of all a dear little mother with a year old baby who stayed awake all evening and did not cry. Every one wore absolutely correct Japanese dress and they were beautiful. They walked down the long aisle, up the steps and across the platform to Japan, two by two. Each pair greeted Japan with low bows and each time Japan bowed low to them. American girls simply cannot do the Japanese bow as wonderfully as these real Japanese girls do. After we found that we could have Japanese

⁴ Baptist Board of Education, Department of Missionary Education, 276 Fifth Avenue, New York City. Price 25 cents.

⁵ "The Way," a pageant of Japan published by Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 15 cents.

girls we tried to live up to them by having absolutely correct stage setting. When we consulted a Japanese artist we learned that our ideas were all wrong.

"'A tori?' 'Oh no, that is the gateway to the temple.'

"'Cherry trees and bamboo?' 'No, we never use them together.'

"'A great many cherry trees then?' 'No, only three.'

"We finally found a Japanese artist who became so much interested that he painted the scenery for us. When the Japanese Y. W. Secretary saw the finished stage, she said, 'I thought I was in Japan at blossom time.' At the back was a wide spreading cherry tree and above it Fujiyama rose to the sky. At each side of the stage was a cherry tree. A curved bridge came from each side wall with low beds of lavender iris blooming below it and a lighted stone lantern just behind. Wistaria vines grew from the floor to the curving side approaches of the stage.

"The large number of Japanese and the missionaries present in the audience were especially happy when, as the flag appeared and the Japanese National Anthem was sung, the entire audience rose."

Since the first presentation, this pageant has been given many times on the Pacific Coast and always with Japanese in the cast. It is a good sign in the progress of missionary dramatization when people of various nationalities can enter appreciatively into the presentation of their own land.

In presenting pageants of Japan, especial attention should be given to correct costuming. Every detail is important. At one of the summer conferences the Professor of Japanese at Columbia University was asked to inspect and criticize the costuming of a young woman representing Japan. "She would not cross her kimono this way—right over left—unless she were dead," was the first suggestion. "You see in Japan," she added quaintly, "everything means something and if

you do it another way it means something else."

Through the cooperation of a number of missionaries and Japanese women, a leaflet describing costumes has been prepared. It may be used as a basis for a Japanese Fashion Revue, as well as for instructions in costuming and decoration.⁶

VIII. PLAN A YEAR'S READING—Select books and leaflets to be read. See that they are placed in city libraries and in church libraries. Announce reading contests. Miss Muriel Day, Camp Leader, describes such a successful contest. An enthusiastic group of girls in Camp Wesleyan of the Home Missions Summer School, Lakeside, Ohio, decided to put into practice at once one of the ideas of the Methods' leader, and a Reading contest was the result. The story leaflet, "Little Ann of Lost Gap,"⁷ was bound in white paper and used as a basis, and five girls were chosen as captains. The plan was that each girl was to secure, within twenty-four hours, as many readers as possible, who were to sign their names in the pamphlet. One could often hear the query during those hours, "Do you know how many the others have?," or one could see someone sitting apart, concentrating her entire attention on the pamphlet in hand.

A list of thirty-three names won the prize—a booklet of friendship, the award being made at the birthday party of the camp.

What About Your City Librarian?

After a textbook lecture at the Foreign Missions week at Chautauqua an earnest young woman came up to the speaker and said, "I'm librarian in an Iowa city. I try to give all the help I can to club women who have papers to prepare on various topics. Last year I was at Chautauqua and attended the course of lectures on India. I looked up the newest and

⁶ Leaflet Japanese Costumes and Decorations, Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 10 cents.

⁷ Woman's Home Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. Price 2 cents.

best books and during the year I was prepared to give help to many women who were to speak or write on India. This year I want to be ready to help the women of my town with their work on Japan."

We undervalue the proportions and the importance of mission study work in America. There will be hundreds of thousands of men, women and children studying Japan this year. The libraries in all of our cities and towns should have the newest books on Japan and librarians should be ready to give help. Lists of helpful books are given in all of the textbooks. A list of best books by Japanese authors was given in the July issue of the REVIEW. Enlist your librarian to be prepared for the study of Japan.

The plans of this Iowa librarian for the coming year are being made to include the children also.

"We have the MISSIONARY REVIEW OF THE WORLD," she said, "and I want to get *Everyland* for the children. I shall tell Japanese stories at Story Hour, and arrange to have some stories in costume. Then too I want to teach the children to play the games of other lands."

"Children at Play in Many Lands" describes games. As for pictures and stories of Japan, there is a wealth of them this year. The Japan Primary Picture Stories for sale by any Board at 50 cents for six pictures and a booklet containing six stories are fascinating as well as instructive. The Junior Book, "The Honorable Japanese Fan" by Margaret Applegarth, has excellent story material. All of the Boards have stories published in leaflet form.

IX. WHAT SHALL WE DO FOR JAPAN?—No year's program is complete without plans for something to do. This should be a year of great financial objectives for missions in Japan.

There should be plans for Christianizing America's contacts with Japan and with Japanese. Much personal work can be done in our homes, our churches, our schools and in our

cities. Japan sends to us each year hundreds of students and laborers. If every Japanese who has ever come to America had returned to his native land as thoroughly Christian as was that pioneer, Joseph Hardy Neesima, Japan might have been evangelized by this time.

1922 IN JAPAN

By J. G. DUNLOP

Presbyterian Mission, Tsu, Ise, Japan

In a list of the most important facts of the year in Japan one should put first of all Japan's reaction to the Washington Conference. Whatever the ultimate effectiveness of the decisions of that Conference in really limiting armaments, no informed person will deny that those decisions made a most profound impression on the minds of the Japanese people of all classes. And the very classes most needing the chiding and warning of such a Conference, the prancing chauvinists and the deeply plotting militarists were smitten almost speechless when the Anglo-Japanese Alliance fell like a house of cards, the Five-Five-Three naval ratio for the United States, Britain, and Japan respectively was finally accepted, and Japan surrendered to China on the Shantung question.

The result is a striking commentary on the declaration of Prof. Yoshino, one of the foremost liberal thinkers and teachers of Japan, that the militarists "are opportunists and always have been. They hold their ground as long as they can. When it is inevitable, they retreat. It is always a question of policy. It probably cannot be said that the militarists and the bureaucrats have had a change of heart regarding their aggressive policies in Siberia and China, but they have discovered that they are in a losing fight against the temper of the times and the spirit of their own people and have decided to retreat."

Why make so much of this in a missionary article? Because the militarist has been perhaps the strongest, sometimes the fiercest, enemy of the

Christian Gospel in Japan and Korea. Every defeat and humiliation for him enables multitudes in Japan to meet the offer of the Good News with juster, freer minds and accelerates the advance of the Christian Church. With-in a few months of the rising of the Washington Conference, Japanese high school boys were protesting against the military tunics and leggings which they have had to wear and demanding to be allowed to attend school in ordinary civilian attire. How much nearer—to Christ and Christians—that spirit brings them! And Y. Tokita, a recruit under conscription at Sendai, North Japan, held out for a week against taking the oath of military service. He yielded at last with reservations; temporarily satisfied when officers reiterated to him the defensive purpose solely of the Japanese army. He declared that he would revert to his former attitude of resistance even under pain of death if it developed that the Japanese army was other than a defensive agency. Tokita is a Christian. But such a bold and stubborn step as his is a new thing in Japan, and we should probably not have had it yet awhile but for the Washington Conference.

Of distinctively Christian facts, perhaps the most noteworthy was the National Christian Conference held in Tokyo in May, 1922. The Conference was rather like the old-fashioned "surprise party"—very little in the minds of either church leaders or missionaries in Japan till proposed from abroad. This detracted from the interest in it, led one at least of the strongest Missions in Japan to decline to participate, the Mission of the Presbyterian Church in the U. S. A., and jeopardized its results. The Conference advised the establishment of a National Christian Council, from the outset three-fifths Japanese and two-fifths missionary, (and to become, as it should, increasingly and in the end completely Japanese) to which certain representative functions are to be committed if it comes into actual existence. Both the Conference of May,

1922, and the Council yet to be brought to the birth being exotic in origin, interest in them wanes as the months go by, and today it is not the Missions but some of the most experienced and powerful of the Japanese churches, the Church of Christ, for instance (Presbyterian and Reformed) that are drawing back from the proposition as "not of so much importance." The chief difficulty is financial. The original proposals gave the Japanese churches a debilitating three-to-one financial preference. Some missionaries, and some Japanese as well, demanded that that good American principle of taxation to march with representation and representation with taxation be observed. Whether there is enough interest in the scheme to establish it on those terms remains to be seen. Christian work in Japan now and then runs into a lumpy cross-sea of politics—church politics, most distasteful of all—and it is navigating a bit of that sort now.

A very different welcome awaited the Jubilee of the first Protestant Church in Japan—the Kaigan ("Seacoast") Church at Yokohama, organized on March 10, 1872. The church at its establishment had only 11 members, all men. In 1922 the membership was 1,543, and the church has been a mother of churches as well as of ministers, a number of congregations in other cities having sprung from little colonies of Yokohama church members. The late revered Bishop Honda and the present powerful leaders Uemura and Ibuka were among the first members of the Kaigan Church. The one church of 1872 has increased to over 1,200, 30 per cent of them, about 360, being entirely self-supporting, and the Protestant Church membership of Japan, which was 11 in 1872, is about 140,000 now; and outside of that nucleus is a vast number, like a ring around the moon, hundreds of thousands, intellectually convinced and ordering their lives largely by Christian principles, though held back and in some sense still bow-

ing themselves in the house of Rimmon, but in the fairer day which has now dawned, coming over the line in ever-increasing numbers into full communion with Jesus Christ and his Church.

The Presbyterian and Reformed denomination, the strongest in Japan, celebrated its Jubilee in part by proposing new plans for cooperation with the four affiliated Missions—Presbyterian North and South, Reformed Church in America, and Reformed Church in the U. S. These plans are still under discussion.

Other denominations have been seeking closer relations between Church and Mission, with a view to giving the Japanese Church a greater authority over foreign missionary funds and projects and a larger initiative. The denominations principally engrossed in propositions of this sort are the Congregational and Episcopal. The American Board Mission have turned over their evangelistic work absolutely to the Kumi-ai (Japanese Congregational) Churches, giving up to the Japanese denomination not only American funds hitherto used in pioneer evangelistic work and in aid of non-supporting churches but also funds used by evangelistic missionaries in their personal work for travel, literature, etc. In return the Kumi-ai Churches have granted missionary representation on their Board of Control administering all church work so far as it is administered centrally. The missionary representation is fixed at three members in a total board of fifteen, the twelve others being Japanese. Not a few missionaries of other denominations are of opinion that such a complete yielding to Japanese control befits the last days of organized mission activity rather than a period in which missions are yet in their heyday.

The Episcopal forward movement towards Japanese autonomy consists in cutting off some of their best established work, part in Tokyo and part in the Osaka neighborhood, and setting up two Japanese bishoprics.

6

This less radical advance will be generally approved.

The year 1922 was marked by more vigorous evangelism than perhaps any former year of Japanese church history. Rev. Tsurin Kanamori, called Paul in America, has traveled over the whole Empire including Manchuria, Korea, and Formosa. In his largest meetings as many as 900 or 1,000 gave rapt attention to his preaching, and 150 or 160 have signed cards at one such meeting. In some places the usually undemonstrative Japanese Christians wept publicly in their joy over such results. Everywhere, in all churches, conversions exceeded all past successes. A series of services in the great Methodist school and college at Kobe, Kwansei Gakuin, conducted by a country pastor, Z. Ono, resulted in decision for Christ by one hundred and forty young men.

There has been unprecedented church building also, notably in Osaka, Sapporo, Kyoto. The Sapporo edifice is an imposing memorial to Prof. Wm. S. Clark, a distinguished American educator who was engaged in Sapporo in 1876-77 and founded the Sapporo Band as Janes, under God, founded the Kumamoto Band and Brown and Ballagh the Yokohama Band. Pastor Miyagawa's great church at Osaka, Congregational, have rebuilt their place of worship at a cost of over \$100,000, Japanese contributions only. Of Christianity in Japan we can now use the words of Paul to Agrippa, "for this thing was not done in a corner."

A sentimental but deeply moving event was the presentation to Doshisha University of the two swords which Joseph Niisima took with him to America in 1864. These samurai swords have been treasured in the Hardy family (Boston) which originally befriended Niisima, but on Founders' Day, November 29, 1922, they were formally given to Doshisha. President Ebina, in an eloquent acknowledgment of the gift, closed with the words: "Today we are permitted to add to the treasured mementos of

our founder this third sword of Niisima, the Sword of the Spirit—the Word of God, which he brought back to Japan.”

Some long-serving and true-hearted Japan missionaries fell by the way in 1922, not less than a dozen, and two noble American friends of the Japanese Christian Church—John F. Goucher and Frank L. Brown. But hardest to spare of all was the Hon. S. Ebara, long-time Principal of the Azabu Middle School, Tokyo, and member of the House of Peers. The writer knew him first as a humble country evangelist in 1887. In 1890 he was elected to the first House of Representatives at its organization. A Japanese writer said of Ebara's public life, “Ebara not only kept out of that foul whirlpool (illegitimate

gain by politics), he was not even splashed from it. Thus perfect was his integrity. He was to the end a man without wealth, of simple dress, such an one as, being met on the street cars, might have been taken for a village headman.”

The names of that remarkable group of Christian legislators—S. Ebara; N. Nakajima, first Speaker of the House of Representatives; K. Kataoka, four times elected Speaker; and two still living and still in Parliament, as they have been from the very first election in 1890, S. Shimada and Y. Ozaki—will shine with eternal luster in Japanese political annals, and Japanese Christians thank God fervently for giving such men to His Church and to their country.



SOME JAPANESE GIRLS IN THE SALVATION ARMY RESCUE HOME IN OSAKA

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

USE IN MISSION STUDY CLASSES

The following poems are suggested as appropriate for use by groups studying the textbooks of the year which deal with child life in America. A carol or a recitation will sometimes help to "drive home" the lesson:

Mothers

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood
Which aims at universal good.

—*Ella Wheeler Wilcox.*

The Children

Oh! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the flow
Of a brighter and sunnier climate
Than reaches the trunk below.

—*Selected.*

A Carol*

Oh dearest Jesus, gentle, mild,
As Thou wast once a little child,
Like other little children dear,
Oh, wilt Thou our petition hear;
Lord Jesus, Thee we pray,
All children bless today.

When mothers once their children brought,
And for them there Thy blessing sought,
Thou on their heads Thy hand did'st lay,
And tenderest words to them didst say:
Lord Jesus, Thee we pray,
All children bless today.

"Suffer the little children dear
To come to me and know no fear."
Lord grant that we may do Thy will,
This Thy commandment may fulfil;
Lord Jesus, Thee we pray,
All children bless today. —*Selected.*

*This carol arranged by Reimann-Dickinson may be procured from any music store.

The Master is Coming

They said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple—thin, pale, and gray—
And said, "O, let me stop and rest
Awhile in your home I pray!
I have travelled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you today;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet
Him
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you:
You are surely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow

Swept over his blue-veined brow;
 "Some one will feed and clothe you, dear,
 But I am too busy now."

At last the day was ended,
 And my toil was over and done:
 My house was swept and garnished,
 And I watched in the dusk alone;
 Watched, but no footfall sounded,
 No one paused at my gate,
 No one entered my cottage door,
 I could only pray and wait.

I waited till night had deepened,
 And the Master had not come;
 "He has entered some other door," I cried,
 And gladdened some other home!"
 My labor had been for nothing,
 And I bowed my head and wept.
 My heart was sore with longing,
 Yet, spite of it all, I slept.

Then the Master stood before me,
 And His face was grave and fair:—
 "Three times today I came to your door,
 And craved your pity and care;
 Three times you sent Me onward,
 Unhelped and un comforted,
 And the blessing you might have had was
 lost,
 And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
 How could I know it was Thee?"
 My very soul was shamed and bowed
 In the depths of humility.
 And he said: "The sin is pardoned,
 But the blessing is lost to thee;
 For comforting not the least of Mine,
 Ye have failed to comfort Me."
 —Emma A. Lent.

The Child at the Door

There's a child outside your door;
 Let him in!
 He may never pass it more;
 Let him in!
 Let a little wandering waif
 Find a shelter sweet and safe
 In the love and light of home,
 Let him come!

There's a cry along your street
 Day by day!
 There's a sound of little feet
 Gone astray.
 Open wide your guarded gate
 For the little ones that wait,
 Till a voice of love from home
 Bids them come.

There's a voice divinely sweet
 Calls today;
 "Will you let these little feet
 Stray away?"
 Let the lambs be homeward led,
 And of you it shall be said:
 "You have done it faithfully
 Unto me."
 —Selected.

Christ With Us

"Inasmuch as ye did it unto the least of
 these, ye did it unto Me."

I cried aloud: "There is no Christ
 In all this world unparadised!
 No Christ to go to in my need—
 No Christ to comfort me and feed!
 He passed in glory out of sight;
 The angels drew Him into light:
 Now in the lonesome earth and air
 I cannot find Him anywhere.
 Would God that heaven were not so far
 And I were where the white ones are!

Then from the gray stones of a street
 Where goes an ocean drift of feet,
 I heard a child's cry tremble up,
 And turned to share my scanty cup.
 When lo, the Christ I thought was dead
 Was in the little one I fed!
 At this I drew my aching eyes
 From the far-watching of the skies.

And now which ever way I turn
 I see my Lord's white halo burn!
 Wherever now a sorrow stands,
 'Tis mine to heal His nail-torn hands;
 In every lonely lane and street,
 'Tis mine to wash his wounded feet—
 'Tis mine to roll away the stone
 And warm His heart against my own.

Here, here, on earth I find it all—
 The young archangels white and tall.
 The golden city and the doors,
 And all the shining of the floors!
 —Edwin Markham.

The Child†

You may be Christ or Shakespeare, little
 child,
 A saviour or a sun to the lost world—
 There is no babe born but may carry
 furled
 Strength to make bloom the world's disas-
 trous wild!
 O, what, then, must our labors be to mould
 you,
 To open the heart, to build with dream
 the brain,
 To strengthen the young soul in toil and
 pain,
 Till our age aching hands no longer hold
 you.
 Vision far-dreamed! But soft! if your
 last goal
 Be low, if you are only common clay—
 What then? Toil lost? Were our toil
 trebled, nay!
 You are a Soul, you are a human Soul,
 A greater than the skies by star-hosts
 trod,
 Shakespeare no greater, O you slip of God!
 —James Oppenheim.

†Reprinted by permission from "Monday
 Morning and Other Poems" published by The
 Macmillan Company.

THE NEGRO AND THE NATION

From the report of the Committee on Negro Americans of the Home Missions Council and Council of Women for Home Missions for 1922, George R. Hovey, *Chairman*.

Year by year the Negro is becoming more really a part of the American nation. Increasingly he is vindicating his claim to life, liberty and the pursuit of happiness as guaranteed to him by the fundamental doctrines of liberty promulgated by the Fathers and vouchsafed to all peoples under the American flag.

More and more, Negroes are settled in all parts of the land. There is constant movement back and forth between various parts of the country with a trend toward occupancy of the whole land, especially cities and industrial centers. The restriction of immigration, with the consequent shortage of unskilled labor demanded by a recovering industry, furnishes reason for a continued exodus from the South. An editorial in the *New York Sun* for October 14, 1922, says: "Apparently the colored race in the United States is not destined to remain permanently segregated in one section. It was the especial adaptability of the Negro workers for the industrial needs of the Southern colonies which first brought them to these shores; their increasing fitness for the requirements of the industrial North is now attracting them in turn to other sections."

The place of the Negro in the life of the country has been unusually emphasized in the large number and excellent quality of the books published by and on the Negro during the past year. Few home mission books in recent years have been so extensively read and studied by the members of our churches as Haynes' "The Trend of the Races"* and Hammond's "In the Vanguard of a Race."* They have furnished food and tonic for a new sense of interracial cooperation and have quickened the spirit of responsibility in many new areas.

*Council of Women for Home Missions, 156 Fifth Ave., N. Y. City. Cloth, 75 cents; paper, 50 cents.

RELIGIOUS PRIVILEGES FOR THE BLIND

From the report of the committee of the Home Missions Council and Council of Women for Home Missions for 1922, John McDowell, *Chairman*.

The needs of the blind in our country, especially in the field of Christian literature, were forcibly brought to the attention of the Annual Meeting in January, 1922. Early in the year a questionnaire was sent to the various denominations. A résumé of the replies indicates that there are between 70,000 and 105,000 blind people in the country, though the Federal census places the number at a somewhat lower figure. Of this number two-thirds lost their sight after arrival at the years of school age.

Christian literature available in form for use is most limited. The American Bible Society has provided the Bible and has lately printed selections from the Bible in the form of a "pocket edition." The Roman Catholic Church has a fairly long list of books in raised type prepared for the spiritual uplift and comfort of the members of that communion. The Seventh Day Adventists publish and freely circulate a monthly magazine. The Theosophical Society of America maintains a publishing house and circulates books free of charge. The Christian Science Publishing Society actively provides literature in raised type. The New Thought people and the Mormons also have publications. The Protestant Episcopal Church has published 200 copies of the Service of Holy Communion, Collects, Epistles and Gospels. The publication of the Litany and other parts of the Book of Common Prayer is contemplated. The United Lutheran Church has a committee of five at work in this field. Nothing is being done by the other so-called regular denominations of the Christian Church except such service as may be rendered by local churches.

Inquiry of the libraries and school superintendents indicates a very real need for religious and inspirational literature of the right type, as well as for wholesome general literature.

NEWS FROM MANY LANDS

JAPAN-CHOSEN

Japanese on World Peace

THE following resolutions on the subject of American-Japanese relations, adopted by the Japanese Christian Church Federation at its last meeting, constitute both a challenge and an appeal to the Christians of the United States:

"We rejoice that since the Washington Conference the dark clouds which hovered over American-Japanese relations have been dispersed. However the fact that the anti-Japanese spirit has again raised its head and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people is an unexpected phenomenon concerning which we feel the utmost anxiety. We pray that the treaty between Japan and America which soon expires and is to be renewed in the near future may truly guarantee the friendship and peace of these two nations. We also ardently hope that at this time the Federal Council of Christian Churches in America will anew stress America's historic stand for freedom, equality, justice and the principle of humanity, direct and develop public opinion and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover we are determined to direct public opinion here among the Japanese people and earnestly strive in behalf of world peace."

A Bible for Prince Regent

THE Prince Regent of Japan and Princess Nagako Kuni were among those who escaped in the recent disaster that destroyed Tokyo and Yokohama. At their wedding, which is soon to take place, one of the gifts will be a Bible presented by Japanese Christians, more than 150,000 in number. Madame Azumako Moriya of the Japanese W. C. T. U. called on Mr. Sekiya, Vice-Minister of the Imperial Household Department, and made arrangements for presentation of the gift. At the time of the wedding of the Emperor and Empress in 1900, the Japanese Christians presented Their Majesties a Bible one foot in

length. The Bible to be presented to the future Emperor and Empress this fall will be much smaller so that it may be more practical to handle.

—*Japan Evangelist*.

The Power of the Word

THE British and Foreign Bible Society, reporting on its work in Japan, tells the two following experiences of one of its colporteurs: Mr. Ishikura, while working in Izumo two years ago, sold a New Testament to a policeman. Recently, the policeman wrote to Mr. Ishikura to the effect that reading the Book had convicted him of sin, he had believed the teaching of Jesus concerning himself and had received baptism. Every day now he was praising God, and learning more and more to love Him. In a village, Mr. Ishikura called on a man, who said, "I am a school-teacher now. When I was an official in a spinning-mill four years ago, I purchased from you a copy of the New Testament. I bought that Book only with the idea of obtaining from it material with which to oppose Christianity. I read it all night, but was very disappointed. As time went on, I continued to read it; and its truths convicted me of my wickedness: and now, I, too, am a Christian." They knelt down and praised God.

Bibles in Priests' Houses

THE story of how the Bible got in to the home of the chief priest in Nikko, the famous temple city of Japan, is vouched for by the American Bible Society and quoted in the *Japan Evangelist*. The wife of the chief priest was sick, and the doctor recommended treatment by a certain expert masseur. This man, Mr. Tanaami, was formerly a colporteur and is now independently doing Christian work

at Nikko and vicinity. He still carries Bibles wherever he goes and is known as "the Jesus man." The doctor had told Tanaami that he should not tell the woman that he was a Christian, but as soon as Tanaami came into the room of the sick woman he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." While giving his treatment he told her his experience and of what God said in His Word. This aroused her interest and she wondered how she might obtain the book he had mentioned. Both this woman and her son became ardent lovers of the Bible and although they still do not dare to confess that they believe in Christ owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous shrines in Nikko.

Buddhism and Christianity

BUDDHISM has no real strength or comfort in such a time of calamity as that through which Japan is passing. Professor W. E. Soothill writes in *The Observatory*: "Buddhism is as complex as is Christianity. Its various schools of thought and practice are as numerous as our own. To describe it in half an hour is about as easy as it would be to discuss, in the same space of time, the whole of Christianity, Nestorian, Orthodox, Roman and Protestant, together with Modernism. The difference between the two great schools, Hinayāna and Mahāyāna, is greater than that between Romanism and Protestantism. It is Mahāyānism which most nearly approximates to Christian modes of thought, and this is the type prevalent in the Far East.

"A revival in Mahāyāna Buddhism is taking place in Japan and China. To my mind this revival is one of the finest tributes to the success of Christian missions. It is their success which has stirred the imitative mind of

Japan to action, and now, both there and in China, the methods of the Christian Church are being copied in detail. Buddhism was sleeping itself into Nirvana when Christian missions became active. It has sprung into wakefulness again and—there is nothing to fear. If the East will really awake to the value of religion I think they will want the best, and the best, I doubt not, will prove to be the religion of our Lord."

A Church for Every Town

TOKUSHIMA Province, Japan, has a population of almost 700,000 which the Church Missionary Society and the Southern Presbyterian Mission have been trying to evangelize for the past thirty years, with the result that small churches have been formed in sixteen places. "But," writes Rev. Charles A. Logan in the *Japan Evangelist*, "there are 140 towns in the province, and we believe that it is the will of the Master that there should be a church in every town, and a Sunday-school for every boy and girl in the province.... We looked over the field for faithful men living in places where there are no churches, and found twenty whom we appointed as 'local deacons' and urged to hold meetings in their own homes every week. To help them to conduct services we send them sermons and are trying to develop them in their prayer life. We have been trying to get them together now and then for further instruction, and by means of posters and lectures have set the following ideals before them:

One church in every town; one service every week; one Sunday-school in every town; a tithe to the Lord; family worship in every Christian home; a Christian paper in every family; every man perfect in Christ Jesus."

Success of Kimura's Meetings

FURTHER proof of the present readiness of Japan to listen to Christian preaching is to be found in the report in the *Japan Evangelist* of a six months' series of evangelistic meetings carried on for the Churches of Christ of the United Christian Mis-

sionary Society by Rev. Seimatsu Kimura, evangelist of the Kumiai Church. He began January 14th with a union meeting of all the Churches of Christ in Tokyo, and during the following twelve weeks conducted services in fifteen churches and preaching places in Tokyo and Osaka and the surrounding districts. "The most remarkable feature so far was the meeting in Gose, near Osaka, where 1,000 crowded the local theater to hear the gospel message. Everywhere the attendance has been splendid and usually increasing nightly as the meetings continued. In the larger churches the meetings were held for five consecutive evenings, with women's meetings and addresses at schools in between; in other places the meetings were shorter. Seeing the results of Mr. Kimura's earnest and powerful appeal in these brief meetings one cannot but wonder what might have been accomplished if the services had continued for two weeks in each place."

Juvenile Court Records

THE establishment of the first juvenile courts in Japan at the beginning of the year was reported in the July REVIEW. During the first three months of their existence the two courts in Tokyo and Osaka handled 1,911 cases of whom 1,755 were boys and 156 were girls; 38 boys and 4 girls were warned and dismissed; 24 boys and 3 girls promised to reform and were dismissed; 46 boys and 5 girls were entrusted to parents and guarantors under probation; 26 boys and 6 girls were placed in institutions; 46 boys and girls were entrusted to probation officers and 257 were sent to reform schools. Only one was sent to a higher court for trial. The cases of the remaining 509 boys and 49 girls are still pending.

Preaching to Railway Men

CLARENCE F. McCALL, of Akita, Japan, has recently been engaged in some work for railway men, of which he writes in the *World Call*: "All meetings were arranged before-

hand. The exact hour of my arrival and departure, the length of meeting and all details were attended to by the central office in Sendai. I generally conducted from three to five meetings a day. Of course a time must be selected when there will be no trains passing through the station, else the quiet necessary for a religious meeting would not be possible. Not only every man in the station, but the lineman, the men from the express companies and, in the small places, the neighbors are also present. Sometimes the wives and children come. Sixty stations in all were visited. The attendance ran from seven in a small country place to six hundred in one of the large repair shops. I had my box of Christian books at hand. After the speech these were always produced and in less than the twenty days these men bought more than yen 170.00 (\$85.00) worth of Bibles, hymnals and other books. One of the good sellers was a temperance book written by a well-known railroad official of Japan."

Important Japanese Conference

ONE feature of the celebration of the fiftieth anniversary of the founding of "the Church of Christ in Japan," which unites the churches of the various Presbyterian and Reformed denominations, was a conference held May 21-25, 1923, on the conference grounds of the Y. M. C. A. at Gotemba, at the foot of Mount Fuji. This brought together, as far as possible, all the pastors, evangelists and missionaries connected with the Church, about 280 Japanese and thirty missionaries in all. Rev. L. C. M. Smythe, who was present, writes in *The Christian Observer*: "The first thing that impressed me was the ability of the conference. The idea originated with the Japanese and was carried through and financed entirely by them. I have never been at a conference where the details were more carefully worked out nor where things ran more smoothly. The program was perhaps a little heavy, but was well

balanced and carried through from day to day with increasing power till the meeting on the last night was one of the most deeply spiritual I have ever attended." The central theme of the conference was evangelism.

Work for Japanese Miners

THE statement is sometimes made in England," says a C. M. S. writer, "that there are 'plenty of missionary workers' in Japan. A lady missionary of the Church Missionary Society working in Kokura, a coal-mining district in the island of Kyushu, is the only resident foreign worker of any denomination in that district. The village in which she lives numbers 8,000 people. A neighboring 'village' or township includes 20,000 people, and throughout the district every few miles there are mines where the workers (not to mention their families) are numbered by thousands. In the majority of these mines the Gospel has never yet been preached, though there are tremendous opportunities for Christian work among the miners."

Why Not in Japan?

THE REV. GEORGE P. PIERSON of Nokkeushi, Japan, writing of a glowing report of progress given by a committee which had visited Chosen, says: "We have been asking ourselves, 'Why not also in Japan?' The Japanese Church is asking itself that question. It is not enough, they say, to lay it to environment; the fact is we have failed in Sabbath observance, in Bible study and in prayer. A correct diagnosis is a great gain. Moreover, a sense of need is manifest in society. 'It is true,' said a prominent pastor to me the other day, 'That the average educated Japanese knows more about Christianity than about Buddhism; for many have Bibles and have read more or less of their contents, whereas few have "Buddhist bibles," seeing that a Buddhist bible would mean a library—several camel loads of books—and still fewer have even a bird's-eye view of the

maze of contradictions they contain. Christian ideas are common in the drama and in novels. This is no time for a weak church or a weak gospel; now is the time for the rise of powerful evangelists. You will see great changes in twenty years.'"

Mission Schools Recognized

SINCE the passage, a little more than a year ago, by the Government General of Chosen of a new educational ordinance, various questions have been raised as to the eligibility of the graduates of mission schools to enter the higher institutions of learning under government auspices. Missionary educators have been making every effort to bring their work up to the government standard for schools of similar grade, and they are very much gratified by the following government ruling and the spirit of cooperation shown by the officials in connection with it: "The Governor-General of Chosen may designate such schools not coming under the regular school system as have qualified themselves by the general excellence of their work to be recognized as equivalent to a Middle School or Girls' High School having a four-year course, thereby making the graduates of those schools eligible for admission to higher institutions under the regular school system in Chosen. The nomination of such schools will be made, as in Japan proper, only after thorough investigation of their entrance qualification, organization, equipment, teaching staff, school course, curriculum, attendance and scholarship of their students, number and after-record of their graduates, etc."—*Korea Mission Field*.

Changes in Thirty Years

LOOKING back over his thirty years of service, Dr. O. R. Avison of Seoul makes these interesting comparisons: "When I came to Korea, all the Christians of Korea could meet in a small room; today churches dot the land, thirty or so in and around Seoul alone, and the Christians are

numbered at some 300,000, with rapid increase year by year, while kindergartens, primary schools and high schools are to be found everywhere and even colleges are not lacking. The change in sentiment can be perhaps best measured by noting that thirty years ago it was almost impossible to get pupils into a girls' school and those who were secured had to be fed and clothed and have all their needs supplied, because girls were considered as practically without capacity for an education—they were not worth while. Today the demand for girls' education is widespread and insistent, not only in primary grades, but in high schools and in colleges, and girls have already graduated even as doctors of medicine."

Korean Factory Girls

MISS KATHERINE C. WAMBOLD writes from Seoul that she had long been praying for an opportunity to work among factory girls, but her efforts had met with no success until June, 1922, "when, like the walls of Jericho, all the walls were down, and I was admitted freely to all." One of the best of these factories, all Korean in ownership and management, employs two hundred women and girls in making silk thread from the cocoon. She says: "Half the workers live in the dormitories, nice Korean buildings. The forewomen and some of the workers are Christians. One hundred live at home and come every day. Those in dormitories receive their food, and a girl of twelve told me that she could make twenty yen (\$10) a month. They have every first and third Sunday off. Through the summer they have no night work, so we had prayer meeting in the dormitories every Friday night, and also on the second and fourth Sunday nights.... When I go to this factory the younger girls run down the path to meet me and grab my hands, arms, skirt, and we all go on laughing together. They love flowers on my hat, and feel them when I sit down. By a special providence this summer, a friend sent me three

of the brightest hats I ever had, and I should not have had the courage to wear them had it not been that these girls would be pleased."

A Tribute to Dr. Avison

UNDER the direction of Korean leaders, "Christian and otherwise," an impressive meeting was held at the Y. M. C. A. in Seoul on June 14th, in recognition of the completion of thirty years of service for the Korean people by Dr. O. R. Avison, President both of Severance Union Medical College and Chosen Christian College. Marquis Yunghio presided, and Marquis Pak was among the speakers. Dr. Avison in his speech said: "The occasion is especially gratifying because our hosts represent not only the Christian Church but society in general and all types of professions, Korean nobility, finance, religion, education and medicine; the old generation and the new. We are thankful that our lot was cast in Korea. In another seven years I shall have reached the age when missionaries are supposed to retire from active life, so that our time for work is drawing near its end. Nevertheless we feel at this time that we shall want to live in Korea long after the time set, to watch the progress of the country we have seen advance so marvelously within the period of our generation."

CHINA

Political Outlook in China

CLOSE observers of the internal political situation in China report little, if any, improvement in the outlook. *China's Millions* has this to say: "Serious civil strife is reported from many areas. In Eastern Szechwan, Chuhsien has again been besieged, and the road to Tachu and Wanh sien closed to traffic. To such an extent have the coolies been commandeered by the army, that women and boys have had to take to carrying coal, wood and oil, etc., and even to act as chair bearers. The city of Ling-shui has been attacked by troops, who exasperated by the defence made, mas-

sacred 1,700 men, women and children, among whom were a large number of schoolboys and girls. The city was then looted and scarcely a house escaped. Three times the mission premises were entered, but though these troops threatened to kill everybody, no one was seriously injured, though the losses of the church people amount to over \$1,000. Other reports tell of brigandage and kidnapping as daily occurrences, while firing on steamers in the upper reaches of the Yangtze is general.... There are also serious anti-Japanese demonstrations connected with the anti-Japanese boycott in many parts of China. While previous boycotts have been mainly student movements, the present one is effected by the Chinese Chamber of Commerce and other powerful guilds."

Chinese Boxer Indemnities

VARIOUS reports have appeared in the Review in recent months about the relations of China with the Powers on the question of the Boxer indemnities. The situation is now summarized by *The Missionary Voice* as follows: "In December 1922 the British Government announced its decision to release all future payments of its share of the Boxer indemnities for purposes 'mutually beneficial to both countries.' These payments amount to a total of £11,000,000, extending over a period of twenty-three years. The monthly installments are now being paid into a suspense account, pending further decisions with regard to the use of these funds. Negotiations are in progress to use part of the French share in reestablishing the French Industrial Bank in China, but part also in French schools in China and in enabling students to finish their studies in France. It is reported that Belgium also proposes to use the balance of its share—approximately £1,800,000—in educational work in China. In Japan a bill was passed in March, 1923, providing for the application of the Japanese share in developing improved relations with China, including an

appropriation for the support of Chinese students in Japan, the exchange of lectures and the upkeep of schools in Tsingtao. It will be recalled that the United States applied its share of these indemnities to the work of Tsinghua College and the support of Chinese students in American schools, and it is now proposed that the remainder be remitted to China as an act of friendship."

Bible Women and Bandits

MISS CHRISTINE J. BRASKAMP, missionary of the Presbyterian Board since 1911 in Chefoo, China, writes: "Our Bible women in the country villages are doing exceptionally fine work, this year, facing all kinds of trials, opposition and dangers. One Bible woman told me of her experience while she and another Bible woman were out on a four months' trip in the heathen villages. The country swarmed with armed robbers. One day these two Bible women were holding a Bible class for heathen women in a country village. Suddenly they heard strange noises. All the village people and the women in the class were called to flee to the thick trees in the mountains because the robbers were entering the village. The two Bible women stayed quietly in their room, and knelt down to pray. The following day the village people, who had been so much frightened, returned from their hiding places in search of the Bible women. They were surprised that the women had not fled, but had stayed and prayed to God, and they said to them: 'We see that you are not afraid; teach us to pray, and we will stay with you, since we see that you are safe.' The robbers never again returned to that village and both men and women have become interested in the Gospel."

Bread and Bibles

ALTHOUGH the raid and capture by bandits of American and European passengers on the train in Shantung Province occurred several months ago, one aspect of the story—

how American missionaries supplied the captives with bread and Bibles—has just been told in *The Continent*. The first food to get through the lines of the bandits for the hungry captives was that sent by Presbyterian missionaries at Yih sien. It was carried by a woman messenger, who reached the camp where the prisoners were held the fifth day after the wreck and after trying for two days to find them. After that the mission frequently sent up fresh bread, though the bulk of the prisoners' food came from Shanghai, from the American Board of Trade. Along with the food, the missionaries sent what reading matter they could, including a New Testament and a copy of the Psalms for each individual. In regard to this J. B. Powell, one of the captives, wrote to the missionary sending the book: "In the supplies of today we found among other things a New Testament with your name on the front leaf. I am writing to thank you for it, as it is truly appreciated—appreciated twice, for the gift itself and for your thoughtfulness."

A Chinese Martyr

THE hospital of the Church Missionary Society at Kweilin, in Kwangsi Province, China, has lost a valued worker in the death of Mr. T. D. Song. Mr. Song was a converted Mohammedan who had been trained in the hospital, and had afterwards, during ten years, become chief assistant, dispenser, evangelist, and building overseer. He was stabbed in six places by an enemy against whom he himself had no grudge, and whom he begged his nephews to forgive. On several occasions Mr. Song had refused lucrative employment for the sake of remaining in the work of the Church.

Reform Society Organized

REV. W. W. JOHNSTON writes from Tsining-chou, Shantung Province, China, where he has been engaged in evangelistic work since 1907, of a visit from Rev. Sun Hsi

Sheng of Nanking, one of the fruits of which was the organization of the Tsining Reform Society, which meets once a month. At one of the first meetings the cigarette evil was discussed. China is now paying about \$2,000,000 a day for cigarettes and probably not over one in ten Chinese smoke as yet. "The society is working against such evils particularly," says Mr. Johnston, "as tobacco, gambling, opium, wine, footbinding, immorality, swearing, lying, uncleanness, and the queue. It is only necessary for a person to promise first, to reform along one of these lines and second, to work to get others to do the same, in order to become eligible for membership in the society. To date there are thirty-three paid-up members. There is a spirit of mutual helpfulness. Some good work is being done along social lines. There is a fine opportunity for getting into sympathetic touch with the better-class Chinese in Tsining and we hope some will be won to Christ, who alone can reform the heart."

Progress in South China

IN the *Church Missionary Outlook* for September, the Right Rev. J. Holden, the newly-consecrated Bishop in Kwangsi and Hunan, gives a vivid picture of the state of revolt that has existed in those provinces since 1917, and also of the wonderful progress of mission work during that period. The strife has never taken an anti-foreign turn, but four out-stations of the mission have been looted, and one of the Chinese evangelists lost his life. The Chinese workers have shown great bravery under all their trials and difficulties. Concerning the progress of the work the Bishop says:

"Since 1917, when the civil war began in earnest, both our out-stations and organized congregations have doubled in number; communicants have grown from 241 to 817, and baptized members from 444 to 1,254, while the Christian community as a whole has increased from 681 to 1,810. During the same period the scholars in

our schools have grown in number from 402 to nearly 1,700, while those in attendance at Sunday-school have increased from 350 to 1,900. During these years of economic stress, not only have the total contributions of the Chinese Christians greatly increased, but the average gifts also."

A Notable Pastor

THE story is told in the *Missionary Herald* of a man in the village of Ngu Dung Min, in Fukien Province, who for twenty years has been pastor of the little flock "in the very mouth of hell." The church has grown—two churches have been set off and called pastors of their own in this parish. School boys have grown up and are preachers of power. His own family, grown up in this river town sodden in heathen vice, are all Christians. One son is village doctor and postmaster. Another son got his A.B. at the University last June and is professor in Trinity College at Foochow. This pastor has made good, and he is a first generation Christian who before he met Christ was captive to all the sins of heathen Chinese life. Such men make an impression on the social life of the Chinese and explain the growing confidence and love for the Church."

INDIA

Sundar Singh Still Living

AN Associated Press dispatch given out in Bombay, to the effect that Sadhu Sundar Singh had been murdered by a fanatic in Tibet, created a great sensation among Indian Christians, and according to *The Christian Patriot*, "revealed the profound affection in which the Sadhu is held among Indians, and the void that would be created by his passing away." When the report came, some friends of the Sadhu recalled a saying of his, uttered in moments of spiritual exaltation, a devout longing of his soul, that he might die a martyr in his thirty-third year like his Lord. The Sadhu is now thirty-three years old. *The Pioneer* was the first to doubt the

rumor, and stated that a letter had been received from Sundar Singh, apparently dated after the day of his alleged death, but fears were finally ended by the receipt of a telegram, "Sadhu Sundar Singh in Kotgarh and in good health."

An Argument on Idolatry

A RECENT controversy between the editors of two Indian Christian papers throws an interesting light on some Oriental thought processes. It began with a recommendation by the editor of the *Christian Patriot*, of Madras, that an image of our Lord be worshipped in a Christian service, and the quoting in reply of the Second Commandment by the editor of the *Dnyanodaya*. The former thereupon retorted: "This Commandment is so purely Jewish that it is not binding on Christians, as Indians are, just as the prohibition against pork is not binding on Europeans.... It was because the Jews were a very inartistic people, with very little genius for the plastic arts, that God commanded them not to make ugly representations of Himself."

The *Dnyanodaya* editor asks for one Scripture proof in support of such a statement, and concludes: "Confronted with the idolatry of his day St. Paul evidently thought it was not 'ugly representations of God' that were forbidden, but any 'representation' at all (Acts 17:29 and Rom. 1:23). We plead with the loyal and devoted editor of the *Patriot* to cease coquetting with idolatry."

Temperance Teaching in India

IN 1921 the North India Mission of the Presbyterian Board appointed a special temperance committee, which planned for the following activities: (1) Educational work—providing temperance material for schools, temperance speakers or demonstrators, temperance leaflets, etc. (2) Temperance itineration—including a full-time worker to visit stations with literature, slides, exhibits, etc. (3) A general propaganda, which would

include charts, exhibits and leaflets, and provide a magic lantern to be used by temperance workers. An outline for scientific temperance instruction in schools was prepared and sent to every school in the bounds of the mission, while the National W. C. T. U. took 3,000 copies and sent them throughout India, Burma and Ceylon and even into Africa. School examiners were asked to include temperance in their annual examination of the school, and an effort was made to enlist men who would take a short temperance training course, with a view to teaching and organizing temperance societies in the villages.

Christian Progress in Assam

STATISTICS from "The Administration Report of the Province of Assam" are quoted by the *Australian Christian World* as "of very great interest to those who watch the progress of Christianity in India": "The increase of Christians has been remarkable. In ten years the number has almost doubled. In the Lushai Hills the movement has been described as mass conversion. In this district, where in 1911 there were 2,000 Christians, there are now 27,000, constituting more than one quarter of the whole population. The Superintendent of the Lushai Hills remarks that Christianity is now the fashion, and even chiefs have embraced it in some cases. The chief Christian mission in the Province is the Welsh Calvinistic Methodist Mission, whose educational, medical and linguistic work is well known."

An Invitation from Buddhists

FROM Thongwa, Burma, Rev. C. E. Olmstead writes in *The Indian Witness* of an interesting opening in a newly organized cooperative land society, Sin Kyun by name, to the members of which Government has given the lease for twenty years of forty acres of new jungle land, recently reclaimed from the sea. "Sin Kyun's headman," he says, "is a Buddhist Karen who, three years ago,

hated Christians. There was not one of them in his society. But when the workers saw him, this year, they found that his heart had been strangely warmed from the two summers of contact with Christian leaders. Now he proposed that a day be set when he would invite the people of all the surrounding villages to enjoy his hospitality, and we should come out and preach to them. We gladly accepted the opportunity, hardly daring to believe it could be true, for for a Buddhist to invite and entertain his friends for a day to hear the Christian message is something new in Burma." Large audiences came for two days in succession and the workers have continued to preach, teach, and minister to the sick, most of the season. "The people still come to the meetings and listen keenly. Not many have yet broken with ancient customs to become Christians; but we now have a young preacher stationed there, and we confidently expect a large movement toward Christ from that area."

THE NEAR EAST

English Jews in Palestine

IN spite of the widespread propaganda of Zionism in Great Britain and America, only 234 Jews from English-speaking countries were among the 16,800 who arrived in Palestine as settlers during seventeen months. This fact was stated in the House of Commons in London by Mr. William Ormsby-Gore, Colonial Under-Secretary and British member of the Permanent Mandates Commission of the League of Nations. In the first five months of the current year only thirty Jews from English-speaking countries went to Palestine out of the total of 4,000.

The paper *Our Hope* has its explanation of this state of affairs. It says: "Orthodox, Bible-believing Judaism does not flourish in English-speaking countries. The well-to-do call themselves 'Reformed.' Many of this class think they become something by turning to 'Christian Sci-

ence' and some unite with the Unitarians. The poor classes cast off all religious belief, and are, in part at least, infested with radicalism. The real Jewish element, which still holds to the hope of the nation for the coming of the promised Messiah and their subsequent restoration to the home land, lives in Poland, Russia and other portions of Eastern Europe. From this class come the recruits for Zionism."

Future of the Patriarchate

COMMENTING on the wild disorder which preceded the retirement of Patriarch Meletios from Constantinople, the *London Church Times*, quoted by the *Living Church*, declares that in spite of the efforts, apparently made with success, to force Ismet Pasha at Lausanne to accept the position that the Patriarchate must remain in Constantinople, no reference to the subject appears in the draft treaty and no intimation is given that the Turks have accepted such a position. "There is good reason," says the *Church Times*, "to expect that if the Allies evacuate Constantinople, the event will be celebrated in a fashion rivaling Mustapha Kemal's celebration of the capture of Smyrna, though, of course, the festivity will be so staged as to enable the Turkophile to declare that the Orthodox have massacred themselves. On the other hand, no one doubts that once he has free possession of Constantinople, Mustapha Kemal will see to it that the Ecumenical Patriarchate is removed—in one way or the other."

The Greek Patriarch

THE patriarch of the Orthodox Churches of the Orient is quite as definitely located at Constantinople as the pope is at Rome. His recent removal from that city is a striking commentary on conditions in the Turkish Empire, says *The Christian Century*. "He left Constantinople because he was *persona non grata* to the Kemalist régime in Turkey, and on the advice of Venizelos in Greece.

The Kemalist Government had objected strenuously to the pan-Orthodox gathering that was being summoned. The patriarch has taken up his residence on Mount Athos in an ancient monastery. He refuses to resign or abdicate in spite of opposition to him both among the Turks and on the part of certain Greeks."

AFRICA

Moslem Hatred of Christians

NOTWITHSTANDING many signs of a better understanding and appreciation of Christianity on the part of the followers of Islam, hatred of the Christian faith is still strong among the Moslems of Egypt. The Rev. H. E. E. Hayes, a missionary of the Church Missionary Society at Menouf, writes: "The common street cries of little children indicate that many parents consider it their duty to teach their children to hate Christianity. One of their great insults to any one wearing a hat is to call 'O Nazarene' after them. I heard a woman curse her naughty daughter in the following terms: 'By the great Almighty God, I will leave my religion and become an infidel and die in the Christian religion if you will not come with me!'"

Students in Cairo

AVISITOR to Cairo today may see, if he will, a striking contrast in educational methods. First, let him visit Al Azhar, the famous Moslem institution of learning. The classes are conducted in an open court, where from fifteen to twenty students sit cross-legged around an old sheik, their teacher. Most of the classes are on the Koran, with now and then one in geography or arithmetic, as part of the "university" training. In private rooms around the sides of the open court are students from countries other than Egypt—Sudan, Abyssinia, Arabia, and China. In its "palmy" days, this university boasted of twelve thousand students. Today, we are told, there are about three thousand. The scientific department consists of

a few chemical specimens, a telescope, and some scales, all kept in glass cases, to be looked at but never used. There is an excellent library of Arabic literature, but this is also carefully guarded and seldom if ever used by the students. The visitor may then go to the American University. As he enters, the two hundred students of the College of Arts and Science are at work in their classrooms. Instead of apparatus in glass cases, he sees young men performing chemistry experiments with their own hands in an up-to-date laboratory, under the guidance of a technically trained American professor. The college library is filled with students who are reading and studying, but with none of the mumbling and swaying that are customary in the Mohammedan university.

It is easy to guess which institution is training the majority of the leaders of the Egypt of tomorrow.

A Force in Egyptian Life

HON. J. MORTON HOWELL, M.D., LL.D., American Minister to Egypt, wrote of his recent visit to the American Mission College at Assiut: "I shall not soon forget that sea of 700 faces in the Preparatory Department which greeted me, or the 350 advanced students whom I afterwards addressed. I could not but exclaim then, what an opportunity for the molding of character and the making of lives which would prove an asset to the land which gave them birth. I have since thought how well this opportunity is being met by the personnel of this teaching force. This is evidenced by the men and women whom I have met—doctors, lawyers, judges of courts, editors, statesmen, teachers and business men generally, all over Egypt and Syria—who have evidenced the fact that they owe largely what they are to the American College at Assiut."

Mr. Wilbert G. Smith, Y. M. C. A. secretary for Egypt, wrote from Cairo after a visit to Assiut, in which he was greatly impressed by the atmosphere of the college:

"Here in Cairo we are counting heavily upon Assiut College alumni in opening our new Egyptian branch. With the splendid grounding they have had, they ought to be among the most effective and useful of our members, and a large number of them have already indicated their purpose to unite with us."

The Secret of Dr. Laws' Preaching

AN interesting glimpse of Dr. Laws of Livingstonia is given in a letter from Dr. D. M. Brown, of Tanganyika, who attended the recent meeting of the Livingstonia Council. He writes: "On the way there I enjoyed the privilege of preaching in the Karonga church to a reverent congregation of nearly seven hundred, and we were gladdened to learn at Council that this plucky band of Christians had at last prospects of a missionary again. It was a memorable day for my men when they arrived and saw the wonders of the Institution, its mountain road, its water supply, its electric light, its modern hospital, its printing press, its machinery! The favored individuals who saw these things have always the final word now when any one else begins to brag in their presence about what they have seen or done: 'Ah! but you have not been to Kondowe!' It was an inspiration to meet our veteran chief, Dr. Laws, and to hear him speak on the Sabbath from the words, 'We preach Christ crucified.' 'Forty-seven years ago on Thursday,' he said, 'the first Christian missionaries reached Lake Nyasa... This brought me here; this keeps me here —'we preach Christ crucified.'"

Khama's Testimony

KING KHAMA, the African Christian chief, at a conference of the Mangwato churches which he attended a few days before his death, put the representatives of the various villages through a cross-examination as to what they had done with the teachings of the missionaries who had gone to them, and how they had helped the

workers. In conclusion he addressed them as follows: "You have told me that you have received the missionaries and that you know that they came to teach people, and not to serve themselves. And so I ask you, what is it that prevents them from progressing in their work? I know what it is that prevents them, it is chiefly drink, the sale of your daughters in marriage, and bigamy. What is it that has destroyed your girls in the school? It is just the three things which I have mentioned. If, having heard the teacher preach the Gospel to you, you fail to put it into practice, you will never make any progress."

Tablet to African Chief

A TABLET was recently put up in the London Hospital to commemorate the African chief, Mandombi, whose self-sacrifice was the immediate means of the discovery of the cause of sleeping sickness. Mandombi was converted under the influence of Dr. Grattan Guinness, to whom he suggested, after he had fallen a victim to this disease, that he should offer himself for experiment, for the good of his people in Nigeria. He was brought to England, and submitted to tests which led to the discovery of the trypanosome which has since been found to be the cause of the disease. To save the chief's life was not possible, but in consequence of further researches literally millions of lives have been saved.

—*Watchman-Examiner.*

A Letter from Dan Crawford

FROM Elizabethville, Central Africa, states that there was great excitement among the Africans over the arrival of copies of the revised version of the New Testament in Swahili, the language which Mr. Crawford says will ultimately swallow all the neighboring dialects. This is the language which will be the medium for an exchange of thoughts at the Mid-Africa Conference in Uganda this year. In London there is a Swahili school where prospective missionaries may learn to

speak the Central African tongue. "In the meantime," says Mr. Crawford, "all the local languages are clamorous for expression. Is it not written that all languages shall serve Him? Many a time in the mosquito-stung territory this phrase has been as the music of God to nerve us on."

EUROPE

Revival in Ireland

A REVIVAL in Ulster County, North Ireland, under the leadership of the evangelist, W. P. Nicholson, is reported in *The Christian Observer*, which says: "Converts have been made by thousands and prayer meetings have sprung up in shops and factories. There has been an increased demand for copies of the Scriptures and a great revival of song." It also quotes an unnamed English publication as follows: "Every day the tide of blessing is rising and flowing over. It would be interesting to have a list of all the characters who have come out on the Lord's side, and who are now working hard to get others saved—including publicans, boxers, gamblers, thieves, gunmen, as well as respectable church-going people who had never been 'born again.' The secret of Mr. Nicholson's success is a yielded and Spirit-filled life, a genuine belief in the inspiration of the Bible from Genesis to Revelation, and a fearless declaration of the same."

The Anglo-Catholic Ideal

THE Anglo-Catholic Congress, which recently brought together in London "several thousand men and women from all over England," was the occasion for the following editorial in *The Christian World*, a Free Church paper in London: "We must put aside at once the crude idea that Anglo-Catholicism is preparing a surrender to the Pope, or has the least idea of bringing back an Italian jurisdiction into the English Church. To say that it has treachery up its sleeve is to miss the real strength of the movement. Such a view is partly a controversial prejudice, and partly it arises because

so many have made the position a bridge-head towards Rome. But that is very far from being the intention of the movement. The dream of the Anglo-Catholic is something much greater than a surrender to the Pope. He thinks to build a new spiritual empire, to set up guarantees and sanctions almost of his own kind for Christian truth, and to proclaim a gospel of salvation through Christ, but a gospel mediated and secured by a priesthood and by a priestly Church which is independent of Rome and stands in its own rights as a living part of the universal Catholic Church. There is something imposing and daring in such an ideal. It is a claim to authority in spiritual things and in the realm of truth and to the possession of sacramental graces in a succession of its own—a claim founded on the continuity and antiquity and apostolic character of its own Anglican Church."

Fighting Alcohol in France

IN France, the country which leads all Europe in the consumption of alcoholic beverages, a national league against alcohol is making excellent progress. The League now has over 10,000 members, and its president is Monsieur Herriot, mayor of Lyons and deputy of the Rhône. In addition, a French admiral and a French general are on its executive board; its work has been "crowned" by the French Academy; the Government has declared the League a public utility, enabling it thereby to accept legacies, and permission to preach the truth about alcohol in the army and navy has been authorized. Today the League finds itself engaged in a terrific battle with the French liquor industry, American prohibition being one of the chief points of attack. So complete is the control of the French press by the French liquor interests that the League has great trouble in refuting the false information given out concerning prohibition and its results in America. Along political lines the League is moving slowly. While it has introduced some restric-

tive legislation in Parliament, it contents itself chiefly for the present with the enforcement of existing laws and decrees, the election of deputies favoring prohibition and the education of public opinion.

Religion in Germany

THE religious life of Germany is in these days, according to *Evangelical Christendom*, "being tested and tried. Her foreign missions have practically been strangled by the exchange, and even those districts which she can still occupy are left without financial support. There are many proofs of a return to God, and a sincere desire to find Him as Lord and Redeemer. There is an increase in the number of candidates for the ministry, at a time when poverty hangs heaviest on those who lead the religious life of the people. We have received much from Germany, that we could well do without; but we can never forget the leadership of Germany in the critical period of the Reformation, and it may well be that, in the Providence of God, German Christianity, purged by suffering and driven back on the Redeemer, may play a great part in the spiritual renaissance which the world needs."

German Bishops' Appeal

AN appeal, signed by three Catholic bishops of the Rhine and Ruhr districts, the archbishop of Cologne and the bishops of Münster and Paderborn, is an unquestioned piece of German propaganda. Appealing for the people, "sighing under the hard yoke of hostile occupation," these bishops have this to say: "The unfortunate war, neither caused nor wanted by our people, but borne with resignation, and in obedience towards the legal authorities, had a tragic outcome. A terrible revolution, from the consequences of which our people will but slowly recover, was followed by the merciless so-called Peace Treaty of Versailles, whose cruel conditions and burdens completely crushed our people... Ever since the peace a good part of our daily episcopal endeavors

consisted in trying to check the increase of starvation and sickness, staring at us wherever we go: in orphan asylums and hospitals, in schools and families, in nurseries and homes for the aged. We must listen to the ever increasing and ardent entreaties for help in utmost distress; with the kind donations of charitable Catholics in all countries we must save from death and ruin whatever can be saved. Moreover we constantly try to cultivate in our people, longing for peace, the spirit of Christian charity and reconciliation, in spite of the hard burdens of the pseudo-Peace of Versailles."

Crucifix in Italian Schools

THE Fascisti Government of Italy, having clerical leanings, recently ordered all public schools to hang a crucifix on their walls beside the portrait of the King, which already hangs there. The Waldensians thereupon protested strongly against the use of this Romanist emblem. The Government has withdrawn its order partially, but insists that a sculptured image of Christ "manifesting Him as the Supreme Ideal," shall take the place of the crucifix.

Bibles Burned in Rome

THE antagonism of the Vatican authorities to the Protestant movement in Italy took a concrete form in the burning of Bibles on May 27th in the square in front of the church of Santa Maria della Navicella. This was part of a sacred function in which the clergy took part. The facade of the church was illuminated and a big bonfire was lit. Then, to quote the *Osservatore Romano*, the organ of the Roman Curia, "there were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna. Whilst the fire was burning the pernicious books a certain Signor Cingolani, one of the most zealous of the clerical party in the

Italian chamber mounted the porch of the church and addressed the crowd in an impassioned oration, in the course of which he exhorted the people, while the fire destroyed the corrupting books, to light in their hearts the fire of faith for the good of their souls, the church, and the fatherland." This action has evoked protests not only from Protestant bodies and papers in Italy, but also from the daily press. The Fascisti paper *Il Popolo d'Italia* declared that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself. The *Osservatore Romano* defends the proceeding by saying that if it is permissible for the Fascisti to be intolerant in the political field in burning newspapers that oppose them, likewise it is permissible for the Catholics to burn the Protestant Bibles. It said: "It would seem that intolerance in politics is allowed. Now we ask, why can it not be so in religion, when it is not an opinion that is in danger, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance."

Problems in Greece

REV. PHINEAS B. KENNEDY, who visited Greece during the past summer, writes in *The Presbyterian* of seeing, on his arrival at Piraeus, the temporary board huts of the thousands of Smyrna refugees, the unloading of scores of boxes of army and navy shoes, for relief work; a hospital of the American Women's Hospitals Associations, and representatives of the American Red Cross and Near East Relief societies.

He continues: "It impresses one as he speaks with these leaders as we did that the problem is apparently an economic one, and that the question is, how to help the poor refugee to get where he can permanently help himself by means of Christian education."

LATIN AMERICA

Protestants and an Earthquake

THE city of Quito, Ecuador, was badly shaken on May 16th by an earthquake, which caused serious damage to many buildings. The people, who were greatly frightened, flocked to the streets and open places, some of them falling on their knees and praying to the saints or the Virgin. A few women fainted, and one Indian was killed by a piece of a building falling on him. A representative of the Christian and Missionary Alliance writes: "Our own building stood the test fairly well, although on the third floor a couple of the rooms have bad cracks in them. The fanatics looked at our chapel, thinking it would surely be the first thing to be destroyed; and when they could find no cracks in it, some were heard to say, 'God is not just; He has not destroyed the Protestants, and they are the cause of this.' Another person said, 'If the Protestants are allowed to stay here, we shall all land in the grave.' A general belief among a certain class seems to be that God has brought this upon them because we were permitted to build our chapel here."

Turmoil in Paraguay

FOR the past year Paraguay has lived in a continued state of guerilla warfare. Malcolm L. Norment, of the Colegio Internacional in Asuncion, writes in *World Call*: "The government has run its soldiers all over Paraguay, from one end to the other, trying to put down the bands of marauders that appear here and there and everywhere. Up until now it has been unable to stamp out the sedition. Both sides, naturally, have had to live off the country. Both sides have resorted to pillaging and confiscation. Private property has had no meaning for these soldiers. Written guarantees, worthless, of course, have been given in many instances; but in the majority of cases, it seems, the soldiers have gone in, driven off the cattle or killed them and carried off

their hides, and taken along everything else of value that could be sold for money... It is needless to say that the revolution affects our school in many ways. The confusion and the chaotic business situation make it impossible for many parents who really wish to do so to send their children. It is hard for those who do have children with us, to meet their expenses. Some of the fathers who have boys in the school are exiles, and cannot come back into the country unless Chirife gets in. If he does overthrow the present government, of course there will be many fathers of our boys who will have to leave the country, and take their children with them."

Neglected Argentina

ERNEST GRAY writes to the Moody Bible Institute *Monthly* from northern Argentina of the deplorable lack of missionaries there. In the province of Victoria, where he is working, only ten or twelve are preaching the Gospel among 600,000 people. In Corrientes, the province to the north, with a population of 360,000 including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any gospel testimony.

New Method in Brazil

THE Brazil Mission of the Presbyterian Church in the U. S. A. has worked out details of a new plan for the evangelization of the country. The proposition is to set up evangelistic centers where agriculturists, traveling evangelists, teachers, doctors, nurses, druggists and farmers will be taught in a demonstration school. These students will be given specialized training, and they in turn will go out from the school and establish new centers along the same lines. The mission expects that in a very little while these centers will become self-supporting

and self-propagating and will result in the evangelization of the country in less time, at less expense and by means of fewer men drawn from the home Church, than any method which has been tried heretofore.—*The Continent*.

NORTH AMERICA

Boards Facing Deficits

SEVERAL of the great foreign mission boards in the United States have issued during the summer special appeals to their constituencies to prevent substantial deficits. The American Board (Congregational) asked for individual gifts during July and August of \$176,765, in order that it might end its fiscal year without adding to the deficit of \$130,000 with which the year began. The Presbyterian Board (North) reports that its fiscal year closed March 31, 1923, with an accumulated deficit of \$657,187.57 made up as follows: (a) \$126,298.44 balance of deficit from the war years; (b) \$409,415.76 required to provide living salaries, necessary furloughs and hygienic homes for the missionaries. This amount needed by the missionaries was carefully worked out in a conference with representatives from all the missions at Princeton in 1920, whose findings were reported to and approved by the General Assembly; (c) \$121,473.37 required for the direct evangelistic, educational and medical work and for the Board's share in the obligations imposed by General Assembly action in 1922. Increased expenditures have been planned for the current year, and the Board is asking for an increase of \$1,250,000 in the contributions of the Church to foreign missions this year.

The Methodists, Baptists, Disciples and others also report serious financial shortages, with growing needs.

Methodist Centenary Results

AS the Methodist Episcopal Church approaches the completion of the five-year period set apart for its Centenary Movement, it is natural to take account of the achievements. *The*

Christian Advocate gives the following summary of the reports which reached the Board of Foreign Missions for 1919, 1920 and 1921:

"New missionaries sent out, 540;
612 buildings erected or properties purchased for churches and schools;
35 buildings erected or properties purchased for hospitals and dispensaries;
521 new parsonages and missionary homes;
6,474 added to the staff of native workers;
80,519 added to church membership;
87,405 added to Sunday-school enrollment;
29,583 added to school enrollment (all grades);
1,313 new Sunday-schools organized;
\$1,870,901 increase in annual giving of church members on field;
\$9,359,599 increase in estimated value of all mission property."

Methodist Union Progresses

A JOINT commission of the Northern and Southern Methodist Churches met on July 24th at Cleveland, Ohio, when nineteen commissioners of the Northern body and twenty members of the Southern body present, voted for closer fellowship between the two bodies.

The plan as adopted must go to the general conference in Springfield, Massachusetts, in May, 1924. According to the plan agreed upon, the present organizations will remain intact and become part of a united body. The Northern general conference and the Southern general conference will continue to function as jurisdictional conferences except as they delegate their powers to the general conference of the united body. As soon as the union is consummated, the bishops will be organized as one body, and a bishop may be assigned duty in either jurisdiction. The Negro question has brought previous conferences to an impasse, but this has now been disposed of by an agreement that the Northern jurisdiction may continue to support Negro churches in the South if it so choose.

Cooperation in Home Missions

DURING June and July a group of secretaries of the national boards of several leading denominations joined with the home mission adminis-

trators in Idaho, Northern California and Wyoming in planning for full interdenominational cooperation in those states, and conferences were held in Oregon and Washington which promise to bear the same kind of fruit within a few months. Since these conferences were held, denominational leaders in North Dakota have been asking for the same kind of joint fellowship and work. In these states groups of men representing different denominations visited areas, inspected types of work and saw what the churches are now doing. At the conclusion of these visits they met in conferences to enable them patiently to go through the list of unoccupied fields in the state and assign responsibility for occupation to the denominations best able in each case to take and execute the task. Such conferences also brought the men face to face with other problems connected with industry, education, foreign groups, Indians, Orientals, and Mormons.

Father and Son Week

NATIONAL Father and Son Week is to center around Armistice Day, instead of the week of Lincoln's birthday as before. The change was made at the request of various national and international Sunday-school organizations, and was endorsed by the late President Harding in the following letter received at the New York office of the International Committee of Y. M. C. A.:

"My attention has been called to the National Father and Son Movement, which is to be launched during National Father and Son Week, November 11-18. It is a great pleasure for me to commend this movement, which has as its objective to draw together in a more intimate way the fathers and sons of America, and to strengthen and develop this relationship.

The success of this movement during the past years has won for it a distinct place. Since the movement has become world-wide in character, it is most fitting that it center around the date of world-wide significance, Armistice Day. Surely, the coming generation will need to be constantly reminded of their obligation to help maintain the peace of the world, for which millions of fathers and sons have died in past years.

It is hoped that all individuals as well as constructive agencies, interested in the boy

life of our Nation, will give this week due consideration and recognition by bringing together fathers and sons in schools, churches, clubs and other places, and assisting the boys of the community to their own inherent right of companionship with their fathers.

Very truly yours,

WARREN G. HARDING."

From Suffragette to Evangelist

MISS CHRISTABEL PANKHURST, who has become widely known in English-speaking countries as a militant supporter of woman suffrage, has been making evangelistic addresses during the past summer in both New York and Toronto. In one of these she said: "I am thankful for the hope of the Bible in these times of storm and cloud. We have lived through the great war and many of us believed when it began that it was the war that would end all war. How could any one of us have lived in that fool's paradise? The answer is that we did not properly study the Bible. We thought in our folly that man himself could work out the salvation of the world. The war of 1914 could not purge out of the world the sins that make war, and so long as the cause of strife remains, war itself cannot be destroyed. God has provided His own way to bring peace on earth. I thought the labor movement and the woman movement, and these various movements, would finally settle the problems of this world, but this has not happened... The terrible events that are already looming before us are a challenge to us to go out and preach the Gospel to all who will listen."

Child Legislation in Colorado

JUDGE BEN B. LINDSEY, head of Denver's famous Juvenile Court, who began over twenty years ago his long fight for child legislation, has secured for the State of Colorado what its advocates consider the most advanced children's code in the world. The Legislature of 1923 adopted four bills drawn by Judge Lindsey. Two of these bills raise the age of delinquency and dependency from sixteen to eighteen; the third is an amend-

ment to the bill relating to the dependency of children and extends the provisions of the former act, popularly known as the Mothers' Compensation Law, to unborn children; and the fourth gives to the special court in Denver, over which Judge Lindsey presides, and which is now to be called the Family Court, exclusive jurisdiction in all cases which concern children proper, and coordinate jurisdiction with other courts in criminal cases against adults who violate laws for the protection of children.

—*The Outlook.*

Japanese on Pacific Coast

ACCORDING to the 1920 census there are 111,010 Japanese in the United States, most of them being west of the Mississippi River, particularly in the states of Colorado, Utah, Idaho, Washington, Oregon, and California. Approximately one half of the Japanese population of the country is to be found in the single state of California.

Many of the Japanese who have come to this country are Buddhists and in every large city on the coast one or more Buddhist temples have been erected. Protestant churches have not been unmindful of their opportunities and responsibilities in this field and a recent summary of the work shows ninety churches or missions among Japanese west of the Mississippi River. A total church membership of 5,390 is reported with church property valued at nearly \$1,000,000.

Union Japanese Church

LOS ANGELES as a Mexican center was described in the August REVIEW. That city also contains the largest Japanese settlement in the United States, and in it has just been dedicated a union Japanese church, representing several Congregational and Presbyterian agencies, and valued at over \$80,000. The building is thus described in *The Congregationalist*: "It is well adapted to the needs of the community, with gymnasium, bathrooms and kitchen, as well as

school rooms, library and rest rooms and a great auditorium with booth for moving pictures. There are also two suites of apartments for the two pastors' families. Memorial windows to Miss Alice Harwood, an early teacher of the Congregational mission, and Dr. Sturge, long superintendent of Presbyterian Japanese missions, will decorate the auditorium. An electric cross surmounting the roof and the striking pillared front make the building a veritable landmark among the cheap, poor structures of the Japanese quarter. It is sure to excite the interest and enthusiasm of a beauty-loving race, and its international significance as a demonstration of Japanese-American cooperation will not be overlooked by leaders of both races."

Rebuilding at Nain

FRRIENDS of Moravian missions in Labrador recall the disastrous fire which, in August, 1921, completely destroyed the mission property at Nain in Labrador, and will rejoice to know that rebuilding is under way. In a letter received in London April 20th, Rev. P. Hettasch wrote: "On Nov. 10th the new missionary's house was sufficiently advanced to permit of our moving into it. There were but few people here at the time, but all turned out to join us when we dedicated the new house, asking God's protection and blessing for it. Our folks expressed their great joy that there was again a mission house... Men's meetings have been held, and one of the chief topics of discussion was the new church, to be built, D. V., this summer. There is not one who is not willing to do his very best, in order that the new church may be built. As soon as the fox-hunting season is over—middle of March—the men have promised to go over into the bays where good timber may be found, and fell trees for beams or board. This, of course, will be all free labor... God grant that we may not merely build a church outwardly, but that His spiritual Church may be built in the hearts of our people."

ISLANDS OF THE SEA

The Japanese in Hawaii

REV. SIDNEY L. GULICK, D.D., writes of present conditions in Hawaii in *The Christian Work*: "The Americanization of Hawaiian-born Japanese seems to be going forward excellently. Their knowledge of the English language is remarkable. In the schools race consciousness is remarkably absent. . . . One of the much-talked-of questions in the Islands at present is that of the foreign language schools. There are 130 of these maintained by the Japanese, and twenty more by other races. In 1920, after some rather heated discussions, a measure was proposed by a group of mediating Japanese which brought all private schools under the supervision of the Department of Education and was promptly enacted into law. The outlook in the Hawaiian Islands so far as the Japanese question is concerned is decidedly hopeful. The Japanese are making good. To allege 'a Japanese menace,' as certain politicians in the Islands have recently done, in order to frighten Congress into desired labor legislation favorable to Hawaii is itself a 'menace'."

GENERAL

Lutheran World Convention

MANY denominations have formed some kind of a world federation, but though the Lutheran churches number nearly half, if not quite half, of the Protestant constituency of the world, they have never had any kind of federative overhead organization. On August 19th, however, the first Lutheran world convention assembled at Eisenach, Germany, meeting in old St. George's Church, where Martin Luther preached in 1521. The one hundred and fifty delegates represented twenty nations and fifty synods. Among them were twelve Americans, one of whom, Rev. H. J. Stub, of St. Paul, Minn., president of the Norwegian Lutheran Church of America, was president of the Con-

vention. Prominent among the questions before the conference were the authority of the Holy Scriptures and matters of church unity and organization.

The chief Lutheran strength is in Germany, the Scandinavian countries, France, America and Australia, though scattering churches may be found in all parts of the world. These churches are very different from each other in government. The Scandinavian churches in some instances have retained the episcopal mode of government. They do not stress apostolic succession, though the Swedish church claims to have it. In America, the Lutheran form of government has more nearly approximated the congregational. The conference expects to meet again in 1927 and hopes to organize a unified Lutheran Church throughout the world.

Baptist World Congress

BAPTISTS of the world, meeting as the congress of the Baptist World Alliance at Stockholm, Sweden, in August, refused to accept the Anglican plan for Christian unity known as the Lambeth proposals. Acceptance of any formal creed as a basis for church membership or as a condition of Christian union is impossible, the resolution stated. The congress also reaffirmed its support of the basic principles of evangelical religion and renewed its adherence to the New Testament as the only authoritative guide to faith and life. The thousands of Baptists participating in the congress included about 300 from Europe and large numbers from Africa, Asia and South and North America. The new president is Dr. E. Y. Mullins, president of the Southern Baptist Seminary at Louisville, Kentucky. He succeeds Dr. R. S. MacArthur of New York, who died during his term of office. The next congress will meet in Toronto, Canada, in 1928.

—*The Continent.*

THE MISSIONARY LIBRARY

TWENTY BOOKS ON JAPAN WORTH READING

BY REV. ARTHUR JUDSON BROWN, D.D.

Books on Japan are so numerous, are written from so many different viewpoints, and vary so widely in interest and value that it is difficult and perhaps impossible to make a list of twenty that will be satisfactory to all readers. Some volumes are apt to be included which certain critics might leave out, and some left out that should be included. Much depends, too, upon the phase of the general subject a given reader desires to study—history, literature, religion, manners and customs, social, industrial, military, missionary or political character. The Japan section of the large public and university libraries, the Missionary Research Library at 25 Madison Avenue, New York, and the libraries of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, Union Theological Seminary, New York, and Yale Divinity School, New Haven, Connecticut, will place a long list of volumes at the disposal of the inquirer. The following list includes a few books on each of several subjects; but it is far from being an inclusive one:

HISTORY, PEOPLE, POLITICS AND MISSIONS

Political History of Japan Under the Meiji Era, 1867-1912. By Walter Wallace McLaren. \$3.75. Chas. Scribner's Sons, New York.

Sufficient history of old Japan is given to give the atmosphere of the Kingdom before and after the introduction of Nippon to the family of nations. Dr. McLaren, sometime professor of politics in Tokyo, analyzes the reasons for the political changes and gives a clear account of the important activities of the Meiji Era.

A History of the Japanese People from the Earliest Times to the End of the Meiji Era. By F. Brinkley. Colored maps and 150 illustrations, 8 vo., pp.

795. \$4.50. Encyclopedia Britannica Co., New York.

A remarkably comprehensive work by the famous British editor of *The Japan Mail*.

A Short History of Japan. By E. W. Clement. 12mo., pp. 198. \$1.50. University of Chicago Press, Chicago.

A readable epitome of the most essential facts.

The Mikado's Empire. By William Elliot Griffis. 8vo. 2 vols., illustrated. pp. 651. \$5.00 Harper Brothers, New York.

A famous encyclopedic work of standard value, first published in 1876, and revised and enlarged in 1906.

The Story of Japan. By David Murray. 12mo. Illustrated. pp. 579. \$1.50. G. P. Putnam's Sons, New York.

A succinct historical narrative to the close of the Russia-Japan War.

Handbook of Modern Japan. By Ernest Clement. 12mo. pp. 409. \$1.50. A. G. McClurg & Co., Chicago.

A standard work of reference; full of many kinds of information. Published in 1903.

History of Christianity in Japan. By Otis Cary. 2 vols. pp. 790. \$5.00. Fleming H. Revell Co., New York.

The most thorough historical work on Protestant, Roman Catholic and Greek Catholic Missions. Published in 1909.

Japan, An Attempt at an Interpretation. By Lafcadio Hearn. 8vo. pp. 549. \$2.00. Macmillan Co., New York.

A fascinating study of the Japanese mind by a brilliantly gifted but erratic genius who married a Japanese.

Japanese Life in Town and Country. By George W. Knox. Crown 8vo. pp. 287. Illustrated. \$1.20. G. P. Putnam's Sons, New York. 1904.

A charming account of the impressions of a distinguished missionary, afterwards professor of Missions and Comparative Religions in New York.

Japan, Real and Imaginary. By Sidney Greenbie. Illustrated. 8vo. \$4.00. Harper Brothers, New York.

A traveler's impressions written in an animated and picturesque style.

The Mastery of the Far East. By Arthur Judson Brown, Secretary of the Presbyterian Board of Foreign Missions. pp. 671. Illustrated. Map. \$4.50. Charles Scribner's Sons, New York.

The story of Japan's rise to supremacy in the Orient; her dealings with China and Korea, and the character and progress of Christian Missions in Japan.

Evolution of the Japanese. By Sidney L. Gulick. pp. 457. \$2.00. Fleming H. Revell Co. New York.

An able and discriminating account by an exceptionally well informed missionary.

Things Japanese. By B. H. Chamberlain. Crown 8vo. pp. 552. \$4.00. Kegan Paul, French Trubner & Co., London.

Delightfully interesting notes on various aspects of Japan and phases of Japanese life written by an eminent British authority. Carefully indexed.

BY JAPANESE WRITERS

Bushido: The Soul of Japan. By Inazo Nitobe. 12mo. pp. 228. \$1.50. G. P. Putnam's Sons, New York.

An important exposition of the feudal chivalry and the idealism that powerfully influence the Japanese.

Faith of Japan. By Tsaku Harada. 12mo. pp. 190. \$1.50. Macmillan Co., New York.

One of the great Christian scholars and educators of Japan, formerly President of Doshisha University, Kyoto, compares the ethical ideas of Japanese religions with the religion of Christ and shows the superiority of the latter.

Intercourse Between the United States and Japan. By Inazo Nitobe. 8vo. \$1.25. Johns Hopkins Press, Baltimore.

An interesting and useful summary of American-Japanese relations.

The Japanese Nation: Its People and Its Life. By Inazo Nitobe. pp. 334. \$1.50. Map. G. P. Putnam's Sons, New York.

A presentation of Japan and an interpretation of the Japanese by one of the ablest and wisest of its Christian leaders.

Political Development of Japan. By George Etsujiro Uychara. pp. 296. \$3.00. E. P. Dutton & Co., New York.

The Real Japanese Question. By K. K. Kawakami. 12mo. pp. 269. \$2.00. Macmillan Co., New York.

A discussion of the problems confronting Japan and America, particularly those of Japanese immigration to this country and Hawaii, with a full discussion of California land and school legislation.

What Japan Thinks. By K. K. Kawakami. 12mo. pp. 242. \$2.00. Macmillan Co., New York.

An illuminating symposium on the national and international problems of Japan by leading thinkers and public men, such as Professor Anesaki, Marquis Okuma, Yukio Ozaki and others.

Asa-Ko Hirooka—an Autobiography. 12 mo. 28 pp. E. W. Clement. Tokyo, Japan.

Madame Hirooka was a remarkable Japanese woman who was born into a wealthy family where she might have enjoyed ease and comfort. She chose, however, to go into business, of which her husband knew nothing, and to devote her time and money to active work for the women of her country. She was a popular speaker and an able writer. Mme. Hirooka became a Christian when she was about sixty years of age and exerted a wonderful influence as a follower of Christ. She founded the first woman's university in Japan. She died in January, 1919, but the influence of her life abides. The story is briefly, simply and forcefully told.

Creative Forces in Japan. Galen M. Fisher. 248 pp. 50 cents paper; 75 cents cloth. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.

Twenty years of service in Y. M. C. A. work in Japan have qualified the author to write this one of the three books prepared for mission study classes, 1923-24. He has also gathered, from numerous other sources, many valuable facts that are encouraging to both foreign and Japanese workers in Japan, and that should prove stimulating and heartening to all in sympathetic cooperation with the Japanese for the best things in this day of great opportunity and grave problems in the Island Empire.

Due to poor arrangement, all the illustrations, with the exception of the frontispiece, are misplaced so that they are not connected with the text to which they belong.

A set of questions with each chapter or subdivision would have made

the book more useful as a study book but as the teacher has to make out his own questions, it may be an advantage since it compels him to study the text more thoroughly. The "Illuminating Questions" in the appendix are interesting and useful. The index is helpful but incomplete.

The Woman and the Leaven in Japan. Charlotte B. De Forest. 224 pp. 50 cents paper; 75 cents cloth. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.

This is another of the three mission study books on Japan for the ensuing year. Miss De Forest, the capable author is herself a "B. I. J." (born in Japan), and consequently has a sympathetic touch upon things Japanese. The many quotations from Japanese writings and testimonies of Japanese girls and women throughout the book are especially valuable as first-hand testimony.

This is a worthy companion to "Creative Forces in Japan" by Galen M. Fisher and the two books ought to be studied together, or, still better, perhaps, consecutively, taking "Creative Forces" first. Only in a few minor points do the two books overlap. As in the case of the other volume, the illustrations are inconveniently placed and the teacher must prepare her own questions for the class.

Though Miss De Forest's book will naturally appeal more to the women folks, and that by Mr. Fisher more to the men, it is to be wished that there shall be "neither male nor female" in this matter, and that both men and women will study both books with equal ardor, for neither one is complete without the other. A. O.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. Illus. 12mo. 304 pp. \$1.50 net. George H. Doran Co. New York and the Student Christian Movement of Great Britain and Ireland. 1923.

Missionary history teaching by example is seen in this impressive story of a Christian scholar and hero of the faith of a century ago. Many are

familiar with Henry Martyn's life as portrayed by Dr. George Smith. Here we have the great story by a literary artist in popular style. Here we see student life in Cambridge and conditions in India and Persia one hundred years ago and the Protestant missionary enterprise in its infancy. Many refreshing and inspiring incidents are given in the life of this brilliant but humble, intense but lovable man, who was set on fire by David Brainerd and burned his life out for God in India and Persia. His life also touched the lives of many other notables such as Claudius Buchanan, William Carey, Charles Grant, Charles Simeon and Dr. Vanderkemp. Henry Martyn's influence still lives and will live longer and inspire more because of this volume.

James W. Bashford: Pastor, Educator, Bishop. By George Richmond Grose. Ill. 252 pp. New York. The Methodist Book Concern. \$2.00. 1922.

A successful pastor, university president, missionary bishop, and in all these and other respects an exemplary Christian, has been set before us in Dr. Grose's volume. He gives a bill of particulars illustrating what Dr. Robert Speer said of Bishop Bashford: "No man of his generation has done more for foreign missions than he." Even more fully he completes Dr. John R. Mott's estimate: "While the word statesman is not used with sufficient discrimination, I have no hesitation in applying it to Bishop Bashford. In my judgment, he was one of the outstanding national and international Christian statesmen of his generation. Among the three or four most difficult and important problems of our time are that pertaining to the promotion of right relations between nations and races and that pertaining to the drawing together of Christian communions. In these two spheres, not to mention others, he rendered a service of rare distinction."

President Grose knew Dr. Bashford well and had access to voluminous sources; he journeyed in China for

months that he might secure first-hand testimony there to his accomplishment and spirit. Nor does he neglect his earlier American experiences, where he knew him better. We see the boy James on the Wisconsin farm; we follow him to the University of Wisconsin and note his struggles and victories, personal and intellectual; we go on to Boston University School of Theology and after graduation to the Boston School of Oratory; we see him preaching in his student days with acceptance and effectiveness; we get a glimpse of him in his pastoral work in Maine and in New York State; we follow him to the presidency of Ohio Wesleyan University, whither he goes after being wanted for a variety of educational services. Always he was trying to materialize the title of a sermon which he once preached, "The Law of Love the Supreme Law of Life."

Then follows the record of his great apostleship, when he guided the operations of the Mission work of his Church in China. But he was too broad for any one denomination and so became a leader in all societies and was known as a universal Christian rather than as a Northern Methodist. During those fourteen years he did a great work, though much of the time in great physical suffering and under the physicians's constant care. He not only traveled through its provinces for over a hundred thousand miles, taking voluminous notes and aiding every good work, but he was also deeply interested in the political life of changing China especially in its time of developing into a republic. Dr. Grose gives a somewhat full account of the Bishop's diplomatic service in connection with enlightening Washington and interpreting Japan's twenty-one demands of 1915, in which rôle he rendered most important international service.

Dr. Bashford was likewise an author of note. His magnum opus is his "China, an Interpretation," the fruitage of careful observation, exhaustive research and prodigious labor extending over his entire China life.

Next to Dr. S. Wells Williams' "Middle Kingdom," now forty years old, this volume will best supply the reader with trustworthy information. It is the life behind these pages which will make that nation, so far as it knew him, wish to inscribe on his monument the alien Roman centurion's eulogium, "He is worthy; for he loveth our nation."

James Bashford, Christian, is another high value of this volume. We see him reading his Bible through annually, with an ever fresh appraisal of its hidden values. Into the place of private and public prayer we are privileged to follow him. In that acid test of human life, prolonged and painful suffering, we also look upon this model apostle. It is all part of a divine plan to make perfect through suffering one of the greatest Christians and ecclesiastical leaders of our time.—H. P. B.

Contacts with Non-Christian Cultures.
Daniel Johnson Fleming, Ph.D. 185 pp.
Doran Co. New York. 1923.

The sub-title, "A Case Book in the Christian Movement Abroad" describes this volume accurately. It is an unusual venture along a new line, discussing concrete cases occurring on mission fields. The object is to give an insight into certain features of the missionary task which are not ordinarily found in missionary literature. Even when the general reader does not care to grapple with the detailed solutions, he may see how varied and difficult are the situations which face the workers, and what are the demands on sympathy and delicacy of feeling. To this end such matters as the following are dealt with in the chapters: Matters of Doubtful Expediency, The Attitude Toward Non-Christian Religions, Relations With the People, Problems in Economics, The Christian Family, Sunday Observance, Decision With Reference to Baptism, The Problem of the Missionary Home.

A wealth of material is provided. Dr. Fleming does not attempt to furnish the prospective missionary

with a set of ready-made solutions. The new recruit will in no wise escape the period of humbling apprenticeship by a reading of this book. But the author wisely stresses the idea that the method of arriving at a solution of a problem is often as important as the solution itself. Since this is the case it is well worth while to study this book to get the general line of procedure. For example, here is the problem of manufacturing "idol paper." Many natives earn their living by it. Some of these wish to confess Christ and join the church. Shall the missionary refuse to accept such workers even though they do not worship idols; or ought he to admit them? The opinion of missionaries is given.

Opinions will differ in regard to some of the conclusions reached in this book. But one thing is certain: this book will provide new interest in mission study groups, and stimulate a type of constructive thinking such as few books have done hitherto. An index adds materially to the value of the book as a work of reference.

—J. F. R.

South America From a Surgeon's Point of View. Franklin H. Martin. Introduction by Wm. J. Mayo, M.D. 345 pp. \$3.00. Fleming H. Revell Co., New York. 1923.

All interested in the southern continent will be glad to read this book. Two great scientists give here their observations with a clarity which will open the mind to the developments of South America along medical lines. The book is not technical and follows the itinerary of these noted physicians through the Panama Canal, to Peru, Ecuador, Bolivia, Chile, across the Andes, and up through Argentina, Uruguay and Brazil.

Dr. Mayo says, "Whatever may be the after-war responsibility of the United States abroad, we can not question that our first duty is to develop a sound Pan-Americanism, of science and a unity of spirit and ideals that will be more lasting than measures based on financial, commercial or political considerations."—S. G. I.

British North Borneo: An Account of its History, Resources and Native Tribes. By Owen Rutter. Illus., maps, xvi. 404 pp. London: Constable and Company. 21s. 1922.

As Fellow of the Royal Geographical Society and of the Royal Anthropological Institute, the author has important presumptions in his favor, to which must be added the far more important credentials of many years' residence there, both as Government officer and as planter.

It is the northern end of this second largest island of the world that the volume describes, a territory as large as the New England States minus Maine, lying only a few miles south of our Philippine Islands. We all know the island by the phrase, "Wild Man of Borneo;" but here, among the other less savage tribes we find 28,500 Muruts, who, Mr. Rutter tells us, come nearest the popular conception of the Wild Man than other tribes. Though this man may dress in bark cloth garments, the dandy will have sixteen yards of Chinese red cloth wound about his loins, with a portable chair attached behind, a ratan mat upon which he sits. But aside from his clothing, this man lives with many others in a communal house 200 ft. long, with many points suggestive for lovers of the simple life and gregarious living. The Murut is not a "Pussyfoot" by any means; and he sips his flowing beer through straws, *a la* our soda sots. When one sleeps in his home and looks up at the cluster of skulls, he may realize that his host is wild, but otherwise he is "hospitable, goodhumored and honest, so honest that theft is almost an unknown crime, except an occasional theft of some one else's wife. His head-hunting habits, through the tactful efforts of the District Officers, he has been induced to abandon." While three-fifths of the North Borneans are pagans, the remainder are Mohammedans who are graceful liars and accomplished cheats, Rutter tells us.

Aside from the inhabitants, whose environment and inward life are de-

scribed, most of the finely illustrated volume is devoted to a narrative of its occupation and development by the British North Borneo Company during the last forty years and their gradual transformation of the country through trade and policing. Rutter also briefly mentions the helpful work of the Roman Catholic pioneers and of three later Protestant societies, summarizing in the sentence: "Their success may be gauged by the behaviour of their converts, who are law-abiding and industrious people."

The chapter on "Native Customs and Folk-lore," is the most interesting for our constituency and also the most likely to appeal to missionary instincts. North Borneo, presented here mainly as a commercial and governmental proposition, becomes a subject of deep thought and desire to the serious Christian. The Wild Man of Borneo with his "jar-worship," is still in darkness, still in dire need of a full salvation through Jesus Christ.

—H. P. B.

The Karen People of Burma: A study in Anthropology and Ethnology. By Rev. Harry Ignatius Marshall, M.A. Illus. xv. 329 pp. Columbus: Ohio State University. \$3.00. 1922.

This Bulletin of the University is a noteworthy contribution to the knowledge of a little known, and remarkably interesting people, especially from the missionary viewpoint. It is among this race that the American Baptist Foreign Missionary Society has done its notable work, which constitutes some of the most fruitful and significant chapters of the Society's history.

After some general topics describing the Sgaw Karen habitat, the origin of the race, physical, mental and moral characteristics, language, and dress and ornaments, four important aspects of the people are taken up. Their domestic life shows the people in homes which are mainly those of the small farmer, the hunter and fisherman, and the artisan as engaged in spinning, dyeing and weaving, mat-making and basketry.

Naturally the two most important, as well as most interesting, aspects of Karen life are the social and religious, which occupy more than half the volume. The closeness of social interest is thus expressed: "Children and grandchildren love one another. Do not quarrel; do not find fault with each other. When we are in the village, we are separate persons; but when we go to clear the fields, we are brethren; and if one is taken sick on the road or in the jungle, we must take care of him. We must look after each other. When we cut the fields, we are brethren. If one is sick, all are sick. If one dies, all die." Some of the Karen laws and precepts might have been copied from the Old Testament. Others are a vast improvement upon Asiatic society usually, as the condemnation of cursing, so common a sin. The chapter upon music and musical instruments is especially important, since singing is so wonderfully developed among the Karens. One could have expected the author to refer to the Christian development of music and the almost unique meetings for village choir singing lasting nearly all night long.

Three leading religious conceptions are concretely described in Chapter XXI, the "pgho" or as described in the Pacific islands, the "mana," a species of supernatural power; the assigning of a more or less distinct personality to all unknown forces; and the religious traditions of the Karens, especially the Y'wa legends and traditions, reminding one of the early Genesis traditions and containing a prophecy of the return of the white brother with the Lost Book, which led to such remarkable success when the white missionaries first reached them. After reading Chapter XXII, one can readily see how much propædæutic material the missionary finds in these traditions for aiding in making clear the Christian message. And a later chapter upon sacrifices still further extends the pre-Christian foundation.

The discussion of "Growth of Christianity among Karens" is too brief

for the REVIEW's constituency, though sufficiently so for an academic thesis; but the final chapter upon "The Progress of the Karen Race" supplements it helpfully. In a word, the author has written a scientific treatise which nevertheless is interesting and informing for the student of Missions.

—H. P. B.

Between the Lines in Asia Minor. Mary Caroline Holmes. Illustrated. 224 pp. \$1.50. Fleming H. Revell Company. New York. 1923.

This story of the strange and heart sickening conditions among the 1200 waifs of the American Orphanage at Urfa deals also with the larger international questions, into which Miss Holmes she was drawn as head of the orphanage from 1919 to 1921. At the beginning the British were in charge of the region; later the French took over Cilicia, and alienated where the British had won, the respect of the people. As a result the French garrison of Urfa was shut up in the city by a besieging army of Turks. Being an American and having the confidence of the Turkish officers, Miss Holmes was able to act as intermedian between the two hostile forces, but, in spite of promises of safety from the Turks, the French troops after evacuating the city were massacred at Feris Pasha. The story of this siege and its terrible ending fills the major part of the book and shows how courage and good sense coupled with Christian faith and love do a magnificent work under unspeakable and almost impossible conditions.

—R. M. L.

Atlas of the World and Gazetteer for 1923. 8vo. 175 pp. Funk & Wagnalls Co. New York.

Ninety-four maps, five charts, a list of 7,500 cities and towns with their populations and 27 pages of descriptive matter make this a handy reference atlas, especially useful for home reference. It is based on the latest census and surveys and the colored maps by Hammond, though not large, are clear.

The New Missionary Series. Ten Volumes. Illus. 16 mo. 62 pp. 60 cents each. George H. Doran Co. New York. 1923.

These ten volumes for young people are very attractive stories of famous missionaries—James Chalmers, Robert Moffat, James Hannington, William Carey, Pandita Ramabai, James Gilmour, Mackay of Uganda, Abel of Kwato, John Williams and Heroes of Madagascar. Each story is told by a different writer but in excellent style and each is so brief and so interesting that it can be read in less than an hour but may make an impression that will last a lifetime. All of the missionary heroes have passed to their reward except Charles W. Abel of Kwato, New Guinea, who has been there for over 32 years and visited America this winter. He is still a young man and is doing a great work in Kwato.

Missionary Program Material for Primary and Junior Grades. Compiled by Anita B. Ferris. 12 mo. 153 pp. \$1.00. Missionary Education Movement. New York. 1923.

Miss Ferris, who has recently died, wrote the first edition of this useful book about seven years ago. Her wide experience has enabled her to gather suggestions that may be put into successful operation in many Sunday-schools and junior societies. They cover the making of programs, the literature needed, and specific suggestions as to books, costumes, dramas, stories and games related to China, Africa, India, Japan, Moslem Lands, Islands of the Sea, Latin America and home missions. Teachers and leaders of juniors and primaries will find the book very valuable.

The Women of 1922. Edited by Ida Clyde Clarke and Laura Miller. 12 mo. 224 pp. \$1.00. John C. Winston Co. Philadelphia, Pa. 1923.

The Woman's News Service has put out this conglomerate book of facts for and about women—their organizations, officers, meetings, activities in social, political, educational, business, literary and religious lines—national, international and by states.

It gives the facts about laws sponsored by women, their occupations and many other interesting items. The only reference to *missions* in the index refers to *foreign missions*—page ten—where no reference to the subject is made! Twenty million women are recorded as Church members—two-thirds of them Protestant.

Prem Masih of Damoh. By George E. Miller. Illus. 130 pp. Powell and White, Cincinnati. \$1.20. 1922.

A medical missionary in the heart of India has combined half a dozen boy characters, plus the lovely girl Seoti, into a tale of orphanage life of much simplicity and interest. Though idealized, it is substantially a true story and should show supporters of missions that such work is of value. While we are unaccustomed to love stories emerging at eleven years, it is wholly in accord with Indian experience, if we except the somewhat Occidentalized form of emotion. Though the course of their love life did not run smoothly, it ended happily. True to the age of the principals—of course Prem Masih was Seoti's senior and years had elapsed after the budding of the flower—a football match and a hardly won goal by the hero seem to be the climax of the booklet. Though the missionary disciplinarian may condemn the exchange of love notes as pictured here, that is also true to orphanage life; and one does not condemn Miss Lee for a measure of charity which is not too common among women teachers abroad.

Simon of Cyrene, Dimachaerus Splendens. Or the Story of a Man's (and a Nation's) Soul. By Thomas Hall Shastid, M.D., Sc.D., etc. 446 pp. Ann Arbor, Mich. George Wahr, Publisher to the University of Michigan. 1923.

There is undeniable charm in stories which attempt to recreate for us the historic background of Biblical scenes and figures. "Ben-Hur" is a classic of this type. So is Walter Pater's "Marius, the Epicurean." In

Dr. Shastid's story Simon of Cyrene is more than a personal figure; he is a symbol of the Jewish soul. If we could be made to see the Old Testament through Jewish eyes we should understand the reaction of the Jews of Jesus' day to His claim to Messiahship. They were intolerant; He was catholic. They were materialistic; He was spiritual. They were intensely national; He was universal. The author makes plain that with all the limitations of the Jewish mind, it was steadfastly set upon the seeking of the true God.

The book is a great portrait gallery. The author may not have known of Benjamin Jowett's prediction of a time when history shall be taught solely through biography. But that the author does open to us a great vista of history, Jewish, Roman, Greek, Egyptian, is one of the claims of the book to serious consideration. What Dean Farrar put into discursive form in his book, "The Early Days of Christianity," Dr. Shastid puts into romantic form and, it appears, with quite as much patient attention to historic detail and with even superior knowledge of the customs and manners of the times.

The Negro Year Book 1921-1922. Edited by Monroe N. Work. 8vo. 469 pp. 50 cents and \$1.00. Negro Year Book Publishing Co. Tuskegee, Alabama.

Every American should be interested in the problem of the Negroes who comprise one-tenth of the population of the United States. Mr. Work has compiled this new edition of an encyclopedia of facts about the Negro, with maps and charts. The volume for 1922 includes a review of the events of the past two years affecting the Negro, their economic, intellectual, political and religious progress; the riots, Ku Klux Klan, the various problems and methods attempting to solve them. It is a remarkable compilation of facts—the most comprehensive, authentic and up-to-date obtainable.

Trustworthy Service

KKNOWN for almost seventy years as "The Greatest Treasure House of Linens in America," McCutcheon's is never content to rest on past laurels. Only a constant search of the markets in the world's linen centers enables us to maintain an abundant assortment of linens that are exclusive in design and superior in texture.

Expense and care are never spared by our specialists in collecting the best examples of the linen weavers' finest art. Although price is never the first consideration in offering our stocks to our patrons, a careful comparison will show that McCutcheon's prices are always decidedly moderate.



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York



*O, where are kings and empires now,
Of old that went and came?
But, Lord, thy Church is praying yet,
A thousand years the same.*

The safest investment, the finest security, the greatest enterprise in the world—the Church of Jesus Christ.

A dollar invested in it goes on working through the years, turning over and over, multiplying its usefulness.

Let us tell you how to keep your dollars working after you have left this world through our

LIFE ANNUITY PLAN

Write to:

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY REVIEW OF THE WORLD

DELAYAN L. PIERSON, *Editor*

Contents for November, 1923

FRONTISPICE	GEORGE L. MACKAY IN HIS STUDY IN FORMOSA	
EDITORIALS		885
SIGNS OF HOME MISSION PROGRESS. SOVIET RUSSIA AND RELIGION.		
NEWS FROM DEVASTATED AREAS IN JAPAN		889
<i>Letters from Missionaries and Mission Bands.</i>		
CHINESE GIRL SLAVERY IN AMERICA	By CHARLES R. SHEPHERD	893
<i>The stirring record of facts in regard to the devilish traffic carried on in the United States by Chinese "Highlanders."</i>		
FIFTY YEARS IN NORTH FORMOSA	By A. E. ARMSTRONG	899
<i>The story of a half century of Christian work carried on by the Presbyterian Church of Canada with remarkable results.</i>		
AN INDUSTRIAL MISSION THAT EVANGELIZES	By GUY C. CONVERSE	906
<i>The fascinating story of the Omi Mission, Japan, and its self-supporting industrial evangelistic work.</i>		
THE CHRISTIAN CHURCH IN JAPAN	By ALBERTUS OLTMANS	912
<i>The present situation in organized and cooperative church work in Japan and the outlook for the national Christian Church.</i>		
BOYS AND GIRLS BEHIND THE COLOR LINE	By ROBERT R. MOTON	917
<i>The principal of Tuskegee Institute here describes the present moral and religious situation as it affects Negro Boys and girls in America.</i>		
BEST METHODS		
.....EDITED BY MRS. E. C. CRONK		
WOMAN'S HOME MISSION BULLETIN		927
...EDITED BY FLORENCE E. QUINLAN		
WOMAN'S FOREIGN MISSION BULLETIN		931
NEWS FROM MANY LANDS		934
THE MISSIONARY LIBRARY		951

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAYAN L. PIERSON, *Secretary*

WALTER McDONGALL, *Treasurer*

Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

A Strange Enchantment of a Chinese Doctor

The Bells of the Blue Pagoda

By JEAN CARTER COCHRAN

*Author of "Nancy's Mother,"
"Foreign Magic," "Old John,"
and Other Stories*

"I think this is the best story of life in China that has been put out thus far. It is true to life—to every phase of life you touch. Nothing is overdrawn. ISAAC TAYLOR HEADLAND, Author and Lecturer.

Send for the Free Circular

**Cloth, 288 pages
\$1.75 postpaid**

The Life Story of One of the

Modern Missionary Heroes
of the Near East

The Measure of a Man

WILLIAM AMBROSE SHEDD
OF PERSIA

*A Biography by
Mary Lewis Shedd*

Mrs. Shedd was her husband's constant companion and comrade. And with insight and sympathy she relates the appealing story of his faithfulness and heroism through his life and during the terrible years of the war when he remained at his post.

**Cloth, 280 pages
\$2.00 postpaid**

Publication Department

THE BOARD OF CHRISTIAN EDUCATION OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

Headquarters: Philadelphia, Witherspoon Building
New York, 156 Fifth Ave. Nashville, 711 Church St.
Chicago, 125 N. Wabash Ave. St. Louis, 411 N. Tenth St.
Cincinnati, 420 Elm St. San Francisco, 278 Post St.
Atlanta, 200 Auburn Ave.
Pittsburgh, Granite Building

PERSONALS

REV. A. E. CORY, missionary leader in the Disciples Church, and now a pastor in North Carolina, has been elected president of the Disciples International Convention for 1924.

* * *

REV. G. CAMPBELL MORGAN, D.D., of London, expects to sail early in 1924 for Australia, where he has accepted an invitation to the pulpit of the Collins St. Congregational Church in Melbourne.

* * *

DR. S. K. DATTA, National General Secretary of the Young Men's Christian Association (Concluded on page 956.)

NEW REVELL BOOKS ON

Missions and Mission Lands

New Lanterns in Old China

By Theodora Marshall Inglis

Stories of Chinese life by the wife of Dr. John Inglis, who was for some years in charge of the Au Ting Hospital, China. Based on personal experiences they visualize with rare fidelity the sights and scenes of every-day life in the Orient. Illustrated. \$1.25

Between the Lines in Asia Minor

By Mary Caroline Holmes

Author of "The Knock on the Door," etc., etc.

A Personal Narrative.

"Here are tense scenes, danger, treachery, cunning, courage, and devotion. Miss Holmes recounts the main events of Urfa during the winter and spring of 1920 and the part she had in what took place."—*Nashville Christian Advocate*. Illustrated. \$1.50

African Idylls

Introduction by Jean Mackenzie.

By Donald Fraser, D.D.

A missionary study which in addition to its informative quality, is real literature, and Dr. Fraser holds his readers in absolute thrall. Dr. G. H. Morrison says: "Thousands will rise from the reading of this book with a wholly new conception of what is being done in the heart of Africa." Illustrated. \$1.50

Within the Gateways of the Far East

A Record of Recent Travel.

By Charles R. Erdman, D.D.

Professor of Practical Theology, Princeton Theological Seminary

"If this book would not convince one of the need of Christian missions, neither would he be convinced though one rose from the dead."—*Boston Transcript*. Illustrated. \$1.25

Glimpses of Indian America

By W. F. Jordan

Secretary, Upper Andes Agency American Bible Society

To-day the Indian is to be found in greatest numbers in Mexico and Guatemala in the North, and Ecuador, Peru and Bolivia in the South. These are the lands Mr. Jordan gives us glimpses of. Illustrated. \$1.75

My Nestorian Adventure in China

By Frits Holm, C.C.G., LL.D., D.C.L.

A Popular Account of the Holm-Nestorian Expedition to Sian-Fu and Its Results. Illustrated, with photographs by the author, Maps, Etc. \$3.50

NEW POPULAR EDITION

The Lure of the Leopard Skin

By Joseph H. Westervelt

A Story of the African Wilds.

Theodore Roosevelt wrote to the author: "That must have been an exciting hunt; and I congratulate you about the leopard." \$1.50

MISSION WORK IN AMERICA

The Ways of Ah Sin

Charles R. Shepard, Th.D.

General Secretary, Baptist Chinese Missions, gives a composite narrative of social and religious conditions among the Chinese in the United States. \$1.50

When the East Is in the West

Maude W. Madden

Author of "The Cherry Blossom," Etc., gives a sociological Home-Mission study of certain phases of life as they obtain on the Pacific Coast among Orientals who are settled in this country. Illustrated. \$1.50

FLEMING H. REVELL COMPANY, Publishers

NEW YORK, 158 Fifth Avenue

CHICAGO, 17 N. Wabash Avenue

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



DR. GEORGE LESLIE MACKAY IN HIS STUDY IN NORTH FORMOSA
(See article page 899)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVI

NOVEMBER, 1923

NUMBER
ELEVEN

SIGNS OF HOME MISSIONARY PROGRESS

UP TO a few years ago, the various Protestant Churches of North America were endeavoring to solve the problems of evangelizing and educating the people of America, each in its own way. There was comparatively little study of the whole field and little cooperation among the workers of different denominations. Today, while many Churches are still wide apart doctrinally, they are seeking to cooperate in practical ways to evangelize and educate without unnecessary overlapping.

The chief unifying agency in this home mission work is the Home Missions Council which has been functioning with increasing efficiency for the past sixteen years. The able general secretary, Dr. Alfred Williams Anthony, has recently resigned to the great regret of all interested in cooperative work. Under his faithful and statesmanlike leadership, the field has been studied more thoroughly, mistakes have been corrected and the program of Christianization has been enlarged and intensified; forty-one home mission boards of twenty-seven denominations have thus come into closer fellowship and have learned how to cooperate effectively.

At present, the many important pieces of work that are being undertaken under the auspices of the Home Missions Council and the Council of Women for Home Missions show the diversity and immensity of the task before us and the progress that is being made.

1. Various Churches in the Western states are coming into closer fellowship and in several districts they have adopted a unified program. In addition to the *cooperative work* in Montana, Colorado and Utah, conferences are now being planned in North Dakota. In Porto Rico, Cuba and Santo Domingo and the Canal Zone cooperative work is in progress and plans are developing in this direction in Haiti, the Virgin Islands, Jamaica and Hawaii. Alaska reports ten denominations associated together and allocating territory.

2. Practical steps have been taken to reach *the new Americans* through a "follow-up" plan by which immigrants are put into touch

with the churches in the places where they settle. In July, for instance, 820 immigrants of twelve nationalities were thus introduced to churches of seven denominations in over sixteen cities and in rural communities. Careful information is gathered and is accessible to all denominations. Cooperative work is also done for these new comers through the preparation and distribution of foreign language literature and by racial group conferences.

3. Workers among the Negroes, Orientals and Mexicans in the United States have held conferences for the promotion of a better understanding of these people and their problems and for the study of more effective methods of work.

The Indians, the Jews, the Mormons, migrant workers and other special classes are receiving special attention and reveal the great need for more adequate methods of approach and for more perfect coordination among Christian workers.

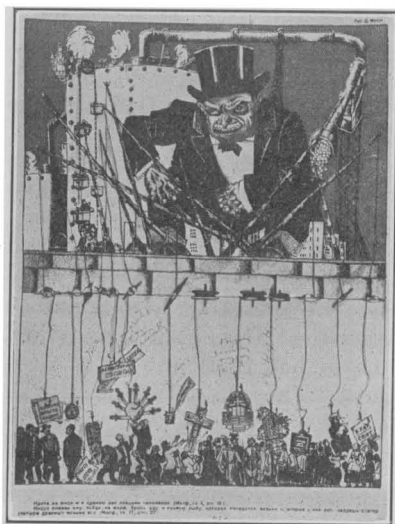
4. Other lines of service inaugurated by the Council relate to better church and chapel buildings, a standardization in the gathering of facts, more efficient recruiting of workers, better financial policies and more effective publicity. A conference is to be held in Rochester, New York, (December 7th to 10th) where the whole home mission task will be presented to the entire city simultaneously, much as has been done for the foreign mission task in various cities during the past winter.

The work of the Home Missions Council seems to have just begun. Even a superficial study of moral and religious conditions in the United States is enough to convince us that Christlike aims, a united program, the most practically effective methods and, above all, a more perfect conformity to the leadings of the Spirit of God are needed to make America Christian.

SOVIET RUSSIA AND RELIGION

MANY different reports come from Russia as to religious conditions and the attitude of the Soviet authorities toward religion. It seems, however, to be well established by the most reliable testimonies that the Bolsheviks—the government officials—are strongly anti-religious. A recent investigator, who had unusually good facilities for discovering the facts, reports that he had several conversations with officials in which they boldly declared that they were against capitalism, against the family, against the Christian Church and against all religion. They are in favor of taking all power and authority from God and of giving it into the hands of the State, nominally representing the workingman. These communists are atheists and desire to spread their ideas into all countries since they believe that they are menaced by any government based on non-Bolshevist principles.

The *Izvestia*, a paper published in Moscow, contained, in its issue of June 17th, the stenographic report of an address by Gregory Zinovieff at the recent Communist International, in which this representative of the Russian Bolsheviks declared that Comrade Lenin had said: "Our propaganda necessarily includes the propaganda of atheism." Zinovieff vigorously emphasized this statement, saying, "He says justly that our purpose consists not only in guarding the regulation and political program of the party, but also in propagating a definite philosophy, part of which is atheism."



A CARTOON FROM THE RUSSIAN PAPER
WITHOUT GOD

This shows "Capital" following Christ's promise that His disciples should be "fishers of men." He uses "the Law," the "Crucifix," "Holy Matrimony," etc., to catch men and to fill his pockets with gold.



A CARTOON FROM THE SOVIET PAPER
WITHOUT GOD

The Workman having demolished the Churches of all kinds on earth is climbing to heaven to demolish God the Father, Christ Jehovah, the Moslem God and the devil.

The Soviet spokesman went on to say: "We stand as partisans of a complete logical philosophy, a part of which is atheism. . . Anti-religious propaganda is essential. We must find suitable forms, suitable means, suitable times."

Statements brought home from Russia by personally conducted tourists, to the effect that the Soviet Government does not concern itself with religion can scarcely be harmonized with this declaration. Government officials say, "Religion and atheism are alike free," but the same individuals tolerate rowdy raids on Christmas and Easter and Passover festivals, and promote the circulation of the vilest of cartoons and tracts in their efforts to destroy the faith of the people. They may decree the freedom of individuals to read the Scriptures but they seize the stocks of New Testaments to prevent their distribu-

tion. The law recognizes the right of private persons to own and use religious literature, but prohibits such literature in the public libraries, prohibits its sale and even the holding of stocks for future distribution.

The accompanying cartoons are authentic reproductions of a Soviet Socialist Party publication issued in Moscow this year and called *Without God*. Its expressed purpose was to ridicule and denounce all religion, especially Christianity, but some of its cartoons were so blasphemous and disgusting that they gave such offense in Russia as to defeat the purpose of the paper and to cause its withdrawal from publication. One of these cartoons here presented shows the Bolshevik workingman, having demolished the Christian, Jewish, Moslem and Heathen temples on earth, climbing to heaven to demolish the Christian God, Jehovah of the Jews, the Moslem God and the devil. The other cartoon represents the capitalist, in a silk hat, fishing to catch people with all kinds of bait such as the crucifix, the Law, "Love Your Enemies," "Marriage is Holy," "The Kingdom of Heaven," "The Virgin Mary," etc. The captured people are represented as being put into boxes on an endless chain and converted into coin for the capitalist's pocket.

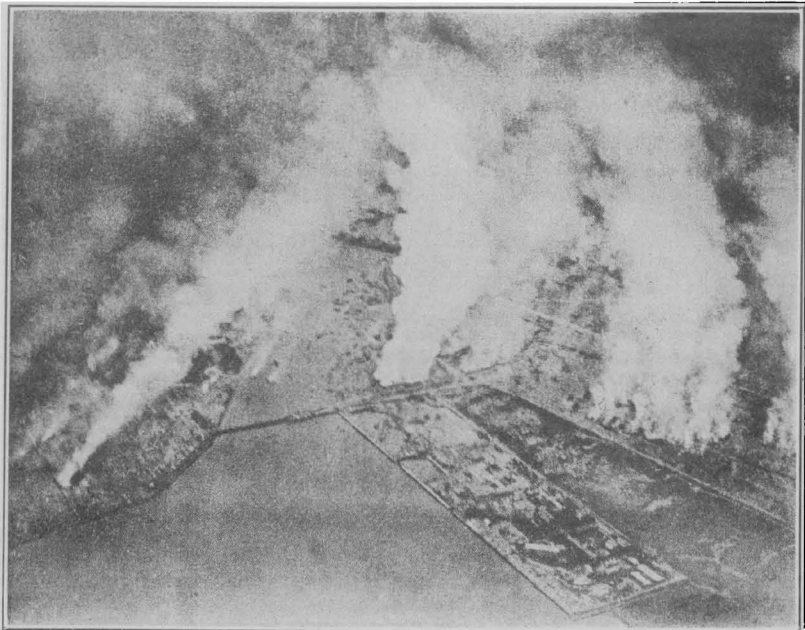
These are only mild samples of Soviet propaganda in antagonism to God. It is largely promoted by atheistical Jews and is, no doubt, due to the fact that these men have never had the true idea of God, as revealed in Christ, presented to them. They do not know Him as a Heavenly Father, a God of infinite love and wisdom Who seeks to set men free and to establish righteousness, service, peace, joy and brotherly love among all nations. This Soviet propaganda is a serious menace to liberty and truth wherever it extends, but the way to overcome it is to disprove its false foundations by revealing God and His love in its fullness. It is worse than useless to placate the Russian Government by soft words and by gifts to support their political moves in Russian Church controversies. The most effective counter-movement will be through the widespread distribution of the Bible, by non-political Christian preaching and teaching wherever there is opportunity, and by the Christlike lives of those who represent the evangelical Christian Church.

Dr. John Rinman, president of the Swedish Bible and Missionary Training Institute and a member of the Evangelical Missionary Society of Sweden, reports that in spite of Soviet anti-religious propaganda, many spiritual revivals are taking place all over Russia. Evangelical Christians are quietly testifying and conducting meetings, which the Holy Spirit is using to awaken the Russian peasants to a realization of the truth of the Gospel of Christ. Several societies are training and sending evangelists into Russia and are spreading the Gospel as they have opportunity. Russia needs the written and the Living Word of God. Christ is Russia's only hope.

PICTURES OF FIRE AND EARTHQUAKE IN JAPAN



FISSURES IN THE PAVEMENT IN YOKOHAMA
Near what is supposed to be the center of the earthquake



AN AIRPLANE VIEW OF TOKYO IN FLAMES

In both Yokohama and Tokyo, the fire did immensely more damage than the earthquake as the flames cut off escape and hindered rescue work



A LARGE JAPANESE BOOK-STORE, MARUZEN-KABUSHIKI-KAISHA, DESTROYED IN
NIHONBASHI DISTRICT, TOKYO



THE SCENE OF RUIN AFTER THE FIRE IN TOKYO



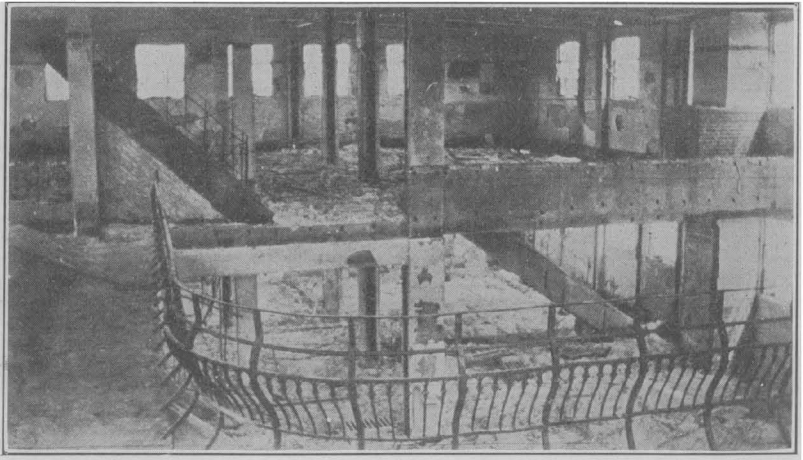
THE YOSHIWARA—ONE OF THE PROSTITUTE QUARTERS IN TOKYO

Above is the Quarter in Ruins. Below is a Japanese Drawing of the Quarter on Fire. The Oval Insert Shows One Street Before the Fire

This modern Sodom represents an attempt of the Japanese Government to regulate the social evil but is looked upon as a disgrace by the higher thinking Japanese. This "Hell's Kitchen" was first swept by fire in 1657 and since then thirty great conflagrations have destroyed the quarter, the last time in 1911 and now again in 1923. Will Japan now put away this licensed evil?



THE RUINS OF THE METHODIST PUBLISHING HOUSE IN TOKYO



AFTER THE FIRE IN THE BAPTIST TABERNACLE, TOKYO



RESULTS OF THE EARTHQUAKE AT HAKONE, A RESORT NEAR FUJIYAMA, FRE-
QUENTED BY MISSIONARIES AND OTHER FOREIGNERS



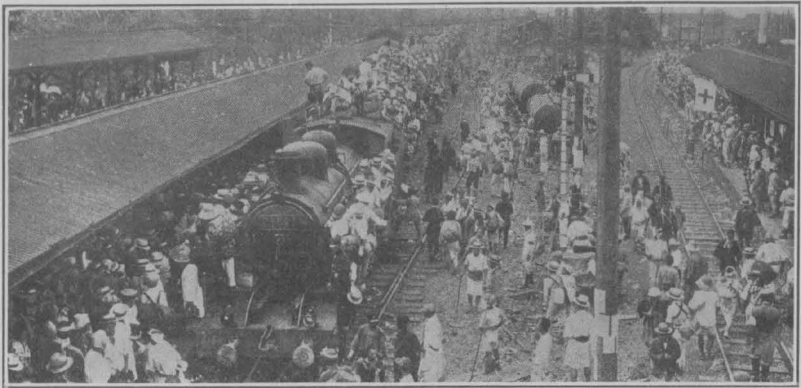
HOUSES THROWN DOWN BY THE EARTHQUAKE IN THE SUBURBS OF TOKYO, BUT
UNTOUCHED BY FIRE



A PART OF THE FIRESWEPT GINZA, THE FAMOUS SHOPPING STREET OF TOKYO
Note the difference between the effect of the fire on the old and new types of buildings



A CROWD OF REFUGEES IN FRONT OF THE IMPERIAL PALACE, TOKYO



REFUGEES CROWDING ONTO TRAINS IN THEIR EFFORTS TO ESCAPE FROM TOKYO



REFUGEES FLEEING FROM THE FLAMES IN KANDA, ONE OF THE DEVASTATED SECTIONS OF TOKYO



(Courtesy of The Christian Advocate)

THE WRECK OF THE CHAPEL OF AOYAMA GAKUIN, THE METHODIST EPISCOPAL ACADEMY IN TOKYO

NEWS FROM THE DEVASTATED AREAS IN JAPAN

Extracts from recent letters sent by missionaries who passed through the earthquake and fire; and from Mission Board Secretaries:

So far as is known, only three foreign missionary workers lost their lives in the disaster. These were Miss Jenny Kuyper of Ferris Seminary, Yokohama (Reformed Church in America) and, according to recent advices, Mrs. Edith Lacy of Yokohama and Miss Dorothy Hiller, Tokyo, both of the Young Women's Christian Association.

The question of replacing the destroyed buildings has not yet been decided, but it is hoped that Protestant missionary societies will come to some harmonious agreement for cooperation in the interests of greater economy and efficiency. Japanese Christians may also, with advantage, take a larger share in the responsibility for Christian educational and philanthropic work in the large centers where they have strong churches. The whole field should be studied and forces distributed in a way that will give the opportunities of the Gospel and Christian education to the largest number of Japanese.

—EDITOR.

A Japanese Letter

Binajima, Nagoya, Sept. 5, 1923.

It was just at noon and we were at our dinner table (in Tokyo) when we felt a severe shock. We unconsciously jumped out of the house. The shocks severe, or weak, continually succeed and we could not remain tranquilly at home. The shock continued for three days, although it gradually became less severe.

The most severe district was Kanto in which Tokyo and Yokohama is included. Almost all the houses there were thoroughly destroyed or semi-destroyed. Meanwhile, about fifty specks of fire arose, and soon they augment their blazing force and at last they were amassed in one great conflagration and spread to the whole city. The multitude of refugees must again shelter themselves desperately from heat. But being surrounded by fires, crowds of people were either burned to death or plunged into waters and were drowned.

Simultaneously with the first shock, the water pipes were burst up and even a drop of water could not be obtained, so the fires were left alone, taking their own course. Even the fire spread to the palace and the Emperor and Empress took refuge to somewhere. But it was soon put out

as all the forces of fire brigade worked together at the risk of their lives. . . .

The casualties in Tokyo are amounting to a quarter of a million and in Yokohama a hundred thousand, among whom European residents are amounting to five hundred and Chinese a thousand and five. At night on that day, Tokyo was visited by a tidal wave. The survivors who barely escaped from the disaster were thirsty and hungry as so many wolves. Some of them quenched their thirst and soon died away. A passenger up train on the way to Yokohama was derailed at the sudden shock and fell into the sea. The whole passengers in it of five hundred were buried in a watery grave, except 32 who emerged from it. The conflagration continued till the afternoon of the 3d, during which both cities were 160° F. in warmth. . . . All prominent institutes, schools and buildings were crushed and inflamed. Thousands of corpses were left alone exposed to the heat of fire.

On the third day, a heavy storm visited the capital and millions of refugees had no shelters nor food to appease their hunger and innumerable children died of it. Such is the present condition of the capital. Successive reports informed us the more miserable state and shudders us all the more chillingly. Nothing could

be compared with the heart-felt thanks more deep impressed than the life-boat of America—i. e., the dispatch of American squadron for the rescue of our distress. All our native really shed tears of joy at the news of it. We earnestly entreat our Father that the losses sustained will be mitigated as possible.

Very sincerely,

K. ANO, OF MEIJI GAKUIN, TOKYO.

Missionary Letters

Karuizawa, Japan, Sept. 3, 1923.

Four days before the awful earthquake, I went down to Yokohama to meet the *President Lincoln* which did not arrive until daylight of the 30th of August. It was powerful hot yet bearable.... *Now* Yokohama is simply *wiped off the map*. Yesterday Mr. Peeke, who went to Tokyo and Yokohama and saw the actual conditions, told me that all but from 3% to 5% of Yokohama lies *flat* and of Tokyo—excepting the suburban residential parts—perhaps 20% remains. The fire, of course, burned up much more than the earthquake shook down, but it was an awful combination....

Buildings were shaken down and fires started simultaneously all over the city, I judge. It being just before noon, (September 1st) of course gas stoves and charcoal fires were all going. Oil tanks burst and their burning contents spread in the bay; lighters in the harbor caught fire and threatened the ships which had to manoeuvre to keep out of their way and, in so doing, some ran into each other. One of the propellers of the *Empress of Australia* was put out of commission. This and the other liners were turned into hospital ships. Passengers, at least some of them, got out of their rooms, opened their trunks and told the wet and injured refugees to help themselves. Hundreds of the latter had bones set by the ship's doctors.

Rumor has had it that 1,500,000 are homeless in Tokyo and perhaps 500,000 killed. The former figure is perhaps approximate but the latter

might be cut in two—impossible to tell. The refugees are streaming out of the city at the rate of twenty to thirty thousand or so a day. The Tokaido line, between Tokyo and below Numazu, has not been running but soon promises to be. The Ninooka people (near Fujiyama) have, we think, most of them gotten out, some by walking fifteen miles to the nearest point on the railroad. The earthquake there was fierce. The Ninooka houses were badly shaken, some off the foundations. No one was killed, and so far as I know no one suffered any serious injury.

The quake was so severe that no one could stand up without holding on to something. The description that I heard was that it seemed as if the earth under one's feet suddenly raised up about twelve inches, then dropped back. This was followed by a shaking from side to side. Here at Karuizawa it was not nearly so severe. The totan (zinc) roofed buildings rocked, so did the big telegraph poles, and somebody said the earth undulated. All the shops emptied their occupants into the streets. We thought that old Asama Yama might be the center of the quake but the mountain seemed perfectly quiet.

Gordon (Curtis) was on the *night* shift last night from 10:30 P. M. to 3:30 A. M. to give out water, rice, ice, towels, etc., to the refugees as they passed through the Karuizawa station. Thousands of people go through here every day. To say that the trains are crowded, jammed, full and running over doesn't tell the tale, for they ride on the tops of the cars and the platforms....

FREDERICK S. CURTIS,
Presbyterian Board of Foreign
Missions, U. S. A.

Karuizawa, Sept. 3, 1923.

Many business men, whose families are up here during the heat, were in the devastated region at the time of the earthquake and fire, and their white faces showed their anxiety as they gathered around the bulletin

boards. Then the men began to come back from their investigations and to tell of devastation and untold suffering. One said to me, "If you stand in the old center of the busiest life in Tokyo, Kyobashi, and look in all directions you will be able to see only heaps of ruins." Thousands were cut off from escape because the bridges went down or the fires surrounded them. The Meiji Gakuin (Boys' School) is not burned though injured, and the Joshi Gakuin is standing though most of that district is destroyed. People, in places still standing, are afraid to sleep under roofs and are sleeping out on the ground.

Many of the missionaries in Karui-zawa, whose homes are in Tokyo, have lost everything, including their *work* and fields of labor.

HELEN PIERSON CURTIS,
Missionary of the Presbyterian
Church, U. S. A.

American Board Missions

Boston, Mass., Oct. 4, 1923.

Reports which have been received by cable and by letter announce that eleven Kumiai churches in Yokohama and Tokyo were destroyed and the twelfth church, the largest of them all, is very much injured, the total reconstruction loss being put at \$300,000 gold. No Kumiai pastors lost their lives. The American Board loss in the city of Tokyo is only about \$20,000 gold.

JAMES L. BARTON,
Secretary of Commissioners for Foreign
Missions American Board.

Woman's Union Missionary Work

New York.

With unspeakable thanksgiving we read the message, "BUILDINGS DESTROYED. MISSIONARIES SAFE. INFORM FRIENDS." At the time of the earthquake, fire and tidal wave which blotted out Yokohama, three fourths of Tokyo, and destroyed cities, towns and hamlets as yet uncounted, our missionaries were scattered. Had the disaster occurred even a few days

later what a different story might have been told, for Doremus School was to open the second week in September and missionaries would have returned early for preparations and would have been followed shortly by boarding pupils and resident teachers.

No word has yet been received concerning our Japanese teachers, Bible women and assistants, faithful servants and hundreds of pupils living at Yokohama and its environs. While our hearts are on their knees in thanksgiving for the safety of our foreign missionaries, they are also on their knees for hundreds of our Japanese co-workers, students and alumnae, who with their families may be homeless, injured or dead.

Our entire mission property in Japan has been destroyed. This consisted in the main of two missionary residences, five student dormitories and two school buildings, together with several smaller houses. In addition to our loss as a society of these buildings with their furnishings, our missionaries have lost all their personal possessions, furniture, books, clothing, money, and in some cases, personal investments.

A friend wrote: "That beautiful work of fifty years swept away, *but not its results, thank God.*" And not its future! Looking toward what seems an almost overwhelming task we strengthen ourselves in the Lord and say, "Our God is able, and in His strength we will go forward."

JULIA H. BRONSON,
Secretary of the Woman's Union
Missionary Society.

American Baptist Missions

Japan.

Holtom and Patterson have returned and report the Baptist Seminary and residence still standing, as also Axling's and Benninghoff's, Miss Ryder's, Yotsuya, and Immanuel Churches and a little of the Tabernacle, also a little of the Mabie School. It is definitely known that Fishers, Gressitts, Holtoms, Toppings, Covells, and Misses Carpenter, Russell, Jen-

kins, Kludt, W. Acock and Newbury have lost everything. Also many of our Baptist teachers and preachers and scores of our Christians have nothing and no prospect of ever having anything again as banks and post-office records and reports of credit, etc., are also gone. Through it all you hear no complaint, and see no tears, but a stolid endurance on the part of non-Christians and a beautiful resignation and trust on the part of the Christians, (both native and foreign) Conditions in Tokyo are so awful that we are told women and children are forbidden to come in even if their homes are standing. Miss Carpenter was in her home at the time of the earthquake and was hurled back and forth across the room a number of times. Soon after, seeing flames on most sides of her, she made her escape with several Japanese and spent two nights in a park with scores dying about her. One missionary reports after being in it all for four whole days among the flames, the dying, and the frenzy, that he heard never a complaint, saw never a tear and heard no swearing except that of an American tourist who had lost little, but was cursing the management around him! It is a miracle that as a mission we suffered no loss of life.

MRS. CHARLES B. TENNY,
Missionary of the American
Baptist F. M. S.

The property of Woman's American Baptist F. M. S. was in the path of the earthquake. Many buildings have been damaged or completely destroyed. Some of our native Christians have lost their lives. . . .

The Baptist loss of property in Tokyo includes the destruction of the famous Tokyo Tabernacle, where Dr. William Axling had been rendering such remarkable service for many years. This institutional church, with its preaching services, kindergartens, night schools, health bureaus, legal bureaus, and community programs, was totally destroyed by fire. The Woman's Society's school, known as

the Sarah Curtis Home Schools, and three other Baptist churches have suffered a similar fate. The beautiful new Scott Hall, on the campus of Waseda University, was not destroyed, but it has incurred more or less serious damage.

The losses incurred at Yokohama are appalling. They include the widely known Mabie Memorial School, where 600 Japanese young men were receiving a Christian education. This was wrecked and three Japanese were killed. The magnificent property of the Woman's Society at Kanagawa, consisting of the Mary L. Colby School, has been damaged, while the residences of five missionary families have been burned. The Yokohama Baptist Church, under the leadership of a Japanese Baptist pastor, suffered a similar fate.

The situation demands our ready response. It is estimated that not less than \$500,000 will be needed by the two Foreign Societies. Immediate action now may preserve our missionary work in Japan from ruin and turn the great disaster into a mighty victory for Christ. Budgets do not foresee disaster, but are designated to carry on the necessary daily work. Therefore, a special offering is imperative to hold our work for the future.

Reformed Church Missions

*S. S. Empress of Canada,
In Harbor, September 4th.*

I left Tokyo at 6:30 Monday night in the mud and trudged away for Yokohama. There were guards along the road and the people were in a blue funk about Koreans on a rampage, but I got through to Yokohama all right, though the way into the city is badly broken up, and it was only the moon and the flames of burning coal heaps that carried me along. At 12:30 I was below the bluff, but could not negotiate the canals and made a wide circuit.

Was held up by guards from 1:30 to 3:30 but slept on the ground. Sneaked out at 3:30, started up the

(Continued on page 922.)



MISS T. F. WU* AND GIRLS RESCUED BY THE PRESBYTERIAN MISSION HOME IN SAN FRANCISCO DURING THE PAST TWELVE MONTHS

No. 1 is Suet Yung and No. 2 is Ah Lee, both mentioned in the article. Miss Wu* (with spectacles) is the efficient and indispensable assistant to Miss Donaldina Cameron in her rescue work.

Chinese Girl Slavery in America

BY CHARLES R. SHEPHERD, Th.D., BERKELEY, CALIFORNIA

Director Chinese Missions for American Baptist Home Mission Society. Author of "The Ways of Ah Sin"

IS it true?

Can it be possible that such things are taking place today, here in Christian America, and right under our eyes?

These questions have been asked me again and again since "The Ways of Ah Sin" came off the press in July.

Not only are these things true, but the half has not been told. The story as published, though lurid enough, was tempered by a sense of delicacy. Moreover, there have since been further revelations such as have caused me to gasp anew. I can only say again that I am prepared to repeat these statements and to affirm their truth before

any court in the United States. Moreover, I know of numerous police and immigration officials who would be willing to make similar statements.

The traffic in Chinese girls, from fourteen years of age up, for immoral purposes, is still carried on extensively in the United States, particularly in California, but also in Oregon, Washington, Illinois, New York and other states. Scarcely a week passes but some child of tender years is fraudulently landed and almost immediately sold to some slave owner for sums ranging from four thousand to six thousand dollars each. Most of the time, these girls are hidden from white people, and are constantly moved from place to place in order to escape the watchful eye of those who are trying to free them from this dreadful bondage.

The Presbyterian Chinese Mission Home in California was established by the Woman's Occidental Board of Foreign Missions fifty years ago and the writer counts it a privilege to be associated with this institution and with the American and Chinese women workers who are known the land over for their phenomenal work in the rescue of these unhappy girls. More than two thousand have found refuge in this home since it was established—a wonderful record, but a small number compared with the vast army of those who have lived and died in bondage during the same time. Never a month passes that some girl is not wrested from the clutches of her owner. But alas! they are brought into America faster than they can be rescued. During the past twelve months eighteen such girls have found refuge in the home. The total sum of money paid for them by their owners amounts to \$90,000. I will relate the stories of three typical cases rescued within the past few weeks.

LITTLE AH YEE

In the village of Paak Mok Tong, close to the great city of Canton lived a dainty little maid, Ah Yee. She was a refined, sensitive little creature, and really quite beautiful. Her father was dead. There was a family to support and her mother was poor. Then along came Jeah Sing Fong, a dashing young adventurer, who had lived some years in the United States and had returned to China with many grand airs. He was attired in the height of fashion and came, he said, to seek a wife, and take her back to "The Flowery Country" (America), there to share with him the prosperity which abounds in the "Golden Hills" (California).

Ah Yee's mother listened to his story. Her bosom swelled with pride as she heard this young cavalier declare his love for her daughter. She sighed with relief when the agreement was concluded, for she felt that now the family would not suffer from want. So Ah Yee became a happy bride and set sail for America with Jeah Sing Fong.

Upon their arrival at San Francisco they engaged a room in the

Golden Gate Hotel on Grant Avenue where an older woman, King Fah, came to call upon the young newly-weds. Nine days later Jeah Sing Fong departed, leaving his bride in the keeping of King Fah who took her to what she called her home and led her into a small room in a house on Spofford Alley.

First suspicion, and then alarm swept over the little maid as she gazed upon the furniture, the decorations, and clothing—all of which could mean but one thing—she was to be a *lo gooi* (prostitute). King Fah stood grinning at her. "Hurry," she said, "and get fixed up. You are to have a caller tonight."

"No! No! that cannot be. I am the wife of Jeah Sing Fong."

The old woman cackled. "Not any longer," she said, "You belong to me now. I bought you from Jeah Sing Fong. You will never see him again."

"But I *will* not be a *lo gooi*."

"You certainly shall be, until you have paid back to me the four thousand eight hundred dollars I paid for you."

Five months later we found poor little Ah Yee, broken in spirit, and terrified by her awful experience at the hands of an owner who beat her unmercifully whenever she showed a lack of enthusiasm about receiving company. At first she was afraid to come with us because of the terrible threats she had heard, that if she ever entered the Home, the "highbinders" would kill her. But today, though it is only six weeks since we found her, she is a happy girl again. Not a day passes that she does not urge us to try to find another little maid who was her companion in slavery.

THE STORY OF SUET YUNG

I will tell you the story of sixteen-year-old Suet Yung as she told it to me in her native tongue a few days ago.

"I cannot remember my father and mother. They died when I was quite young. In China I was a *mooi tsai* (domestic slave), and belonged to a family that lived in the village of Poon Yee, about a day's journey from Canton. A little over two years ago a man named Cheng Poon Leung, who has a restaurant business in Vancouver, came back to China and my owner sold me to him for \$170. This man took me back to Vancouver. He also had his wife and another *mooi tsai* and told the immigration authorities that we two girls were his daughters. After about two years with this family Jimmie Wong, a young fellow, came up from Seattle and wanted to marry me. We did not get a marriage license but were married according to Chinese custom. I was barely sixteen at the time. Jimmie took me to Seattle where he conducts a large lottery. After two days, we came to San Francisco and he took me to No. 933 Grant Avenue, which is really a brothel, though I did not know that at the time.

"After a few days Jimmie told me that he was hard up and that I would have to help him out. I refused to sell myself as he told me to and started to cry bitterly. Then a woman, named Choy Kum, entered the room and talked with Jimmy in an undertone. She told me that Jimmie was going to turn me over to her and that she wanted me to earn money for her. When I started to cry again, she only laughed. Nothing more was said about the matter that day, but later Choy Kum returned and paid Jimmie \$4,500.00 for me.*

"A few days later Jimmie left and I was forced by Choy Kum to become a *lo gooi*. How I hated this awful life and sometimes cried bitterly and begged my owner not to force me to do such things.

"Things went on this way for five weeks and as I thought of the awful years ahead of me I wanted to kill myself. One night I crept out of bed into the other room where the shrine is kept, and there I prayed to the gods to deliver me. Then I went back to bed and as I was lying there sobbing it seemed that I heard a voice, just as though some person were saying, 'Don't grieve any more, help will come soon.' Then I fell asleep."

"What you heard was the voice of the heavenly Father, the True God," I said to Suet Yung, when she reached this part of her story. "The gods to whom you prayed are but gods of wood and stone, they were not able to hear your prayer or to help you. But your prayer went right past them and up to the throne of the True God, and He heard, for even while you were praying Christian friends were looking for you."

"Yes, yes!" said Suet Yung. "I thank the True God for His goodness."

LEE SING

When newly-made acquaintances came and asked pretty Lee Sing if she would like to go down to the Hong Kong docks and see a big American steamer, go right inside it and behold all its wonders, she accepted gleefully. She was only a little country girl, less than sixteen years old.

She made a pretty picture as she stood in wonderment upon the deck of the big steamer which lay moored at the dock. Then they took her below to behold still further wonders. Time passed rapidly. Surely it must be time for them to return. She arose from her seat in the little cabin and glanced out of the porthole. What had happened? The dock was nowhere to be seen. Yes, there it was in the distance. The boat was moving rapidly! Water was rushing past the porthole! What did it all mean?

Lee Sing soon learned that she was on her way to America with two men and a woman whom she had known only a few days. To one of these men she was to pretend to be married. It was no use

* Since this was written, Jimmie has been placed under arrest and is now awaiting trial for violation of the Mann Act.

for her to scream or make a fuss. If she would just behave herself all would go well, if not they would kill her. She was on her way to the land which flowed with gold, where she could make big money. She could soon return to China a rich woman.

For twenty-one days she was tutored from a book of questions and answers in order that she might pass the examination at the immigration station. She was landed in San Francisco without trouble and was sold for forty-eight hundred dollars! A few months later we found her and heard a story similar to that of Ah Yee and Suet Yung. Last week Lee Sing's sorrows came to an end when late one night she crossed the threshold of the Presbyterian Mission Home.

THREE QUESTIONS

How has such a state of affairs come to exist in so-called Christian America?

Why is it so difficult to rescue these little slaves?

What can and ought to be done to remedy the situation?

1. I am convinced that this, together with most other unhappy conditions existing in the Chinese communities in America, is very largely due to neglect and exploitation on the part of the American people. For seventy odd years the Chinese have been in our midst, but as a nation we have been largely indifferent to their welfare. We have treated them as an alien, unassimilable group, we have segregated them, we have ostracized them from American society. Newspapermen, short-story writers, novelists and "movie" producers have revelled in their "different" nature. Promoters of "sight-seeing trips" have reaped rich harvests by jealously guarding, preserving and parading this difference. Even the churches have treated them too much as an "alien group" and have "gone down to Chinatown to do missionary work." We have worked to snatch a few of them from the evil environment into which circumstances have forced them to live but have bestirred ourselves little enough to clean up that environment.

This condition is also the result of the activities of criminal societies among the Chinese themselves. These societies, known as Tongs, are organizations which claim to exist for social and benevolent purposes, but in reality they are associations of the criminal classes of Chinese organized for the purpose of promoting crime and protecting criminals. It is the unanimous opinion of missionaries, educators, social workers and police officials that these Tongs constitute today the greatest single menace to the social, moral and industrial welfare of the Chinese in the United States. They utterly disregard our laws and operate according to laws of their own making. Upon the most trifling provocation they make war among themselves. They fight until their bloodthirst has for the time been

satisfied or until their treasuries are empty. We have permitted them to set up a government within a government, and to dominate the Chinese communities. The result is that the vices which they promote have become deeply intrenched.

2. The rescue of these girls is difficult because of the fraudulent methods of entry employed by the slave owners, members of the above-mentioned societies. They are supported by unscrupulous American attorneys and Chinese interpreters, who assist the slave owners in outwitting the immigration authorities.

These little slaves are kept in the utmost seclusion and are constantly moved from place to place. They are kept in bondage by the fear of death at the hands of the "highbinders" should they ever try to escape. By lies they are filled with distrust for the very persons who seek to help them.

3. To remedy this situation there should be established a much better system for checking up and following up all incoming Chinese women and girls.

There should be established a qualified Christian agency at Hong Kong, the chief port of embarkation, such as will cooperate with the Christian agencies in America to warn these girls before they leave China.

There should, without further delay, be undertaken by the United States Government, a thorough-going investigation of the whole situation.

Commercialized gambling should be suppressed, for wherever there is commercialized gambling there will be slave girls. The two go hand in hand, promoted by the same group. There are hundreds and hundreds of gambling houses running wide open in California, Washington and Oregon today. How much longer will Christian America tolerate such shameful conditions?

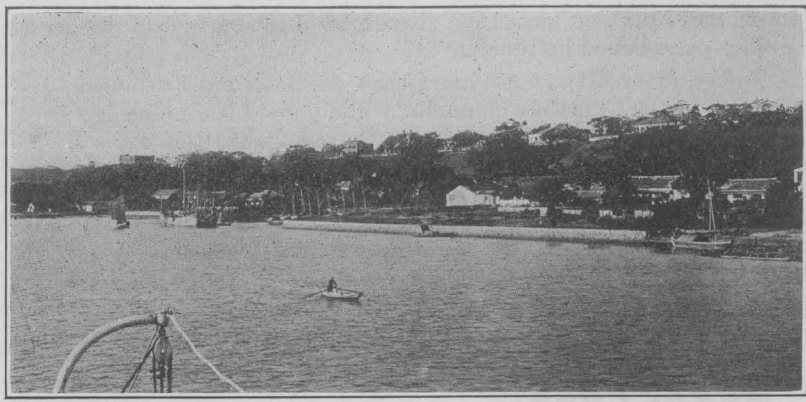
Effort should be made by the United States Government to suppress the secret organizations known as "highbinder tongs."

We need also to create better social conscience among the Chinese themselves by education along definite lines.

It may be difficult for Christian readers to believe that such conditions exist, but it is true. Surely the time has come for America to bestir herself and to wipe out this damnable traffic. The responsibility for destroying it rests most heavily upon the people of the Church of Jesus Christ. Will you undertake it?

This is an up-to-date article, telling of conditions that *actually exist today*. The Chinese Highbinder Tongs are responsible for most of this devilish traffic. A fuller statement in regard to these organizations is contained in Dr. Shepherd's book, "The Ways of Ah Sin" (Revell).

What is to be done to put an end to this evil? Will some denomination or organization take up a distinctive piece of work to uproot this evil and to put an end to this disgrace?—EDITOR.



THE MISSION COMPOUND, TAMSUI, NORTH FORMOSA (TAIWAN) FROM THE SEA

Fifty Years in North Formosa

BY REV. A. E. ARMSTRONG, TORONTO, CANADA

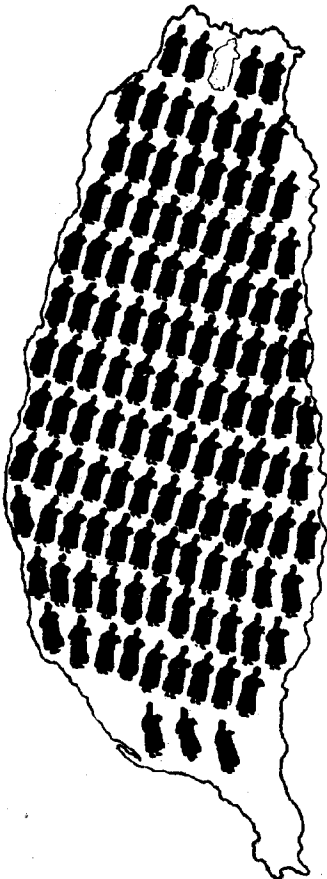
Joint Secretary of the Board of Foreign Missions, Presbyterian Church in Canada.

FIFTY years ago, the first converts, five in number, were baptized in North Formosa. Early in June of this year, the formal celebration of the Jubilee of the North Formosa Church was held at Tamsui and Taihoku, the main stations of the Canadian Presbyterian mission. Those first five Christians were a scholar, a painter, a writer, a carpenter and a farmer. Amid the yells, jeers and taunts of the heathen crowd, they confessed their faith publicly in clear, decisive tones and were baptized "in the name of the Father, and of the Son, and of the Holy Ghost" by Rev. George Leslie MacKay.

Long before MacKay, the pioneer missionary, reached Formosa, the burden of the young Canadian's prayer was that God would give him as his first convert an intelligent, active young man. A Hoa, the scholar, was God's answer. Within two months after MacKay landed at the beautiful harbor of Tamsui, the young Chinese scholar came to see him and to question him concerning Christianity. Then he brought another scholar, and again several literati, but MacKay's words were so convincing that at last A Hoa said "What you read now suits me. I love those words, and I am convinced that the doctrines you teach are true. I brought all those graduates and teachers to silence you or to be silenced. I have thought a great deal about these things of late, and I am determined to be a Christian, even though I suffer death for it. The Book you have has the true doctrine, and I should like to study it with you." For over a quarter of a century A Hoa was the chief among the Formosan preachers and

on him, more than on any other, there rested the care of all the sixty churches established by MacKay.

Today, after fifty years, more than six thousand Formosans are numbered in the Christian community and a good beginning has been made in the evangelization of the 1,278,500 Chinese who constitute more than nine tenths of the population of North Formosa.



THE CHRISTIAN TASK IN FORMOSA
One Christian to 122 non-Christians in
Formosa—a much higher average than
China or Japan.

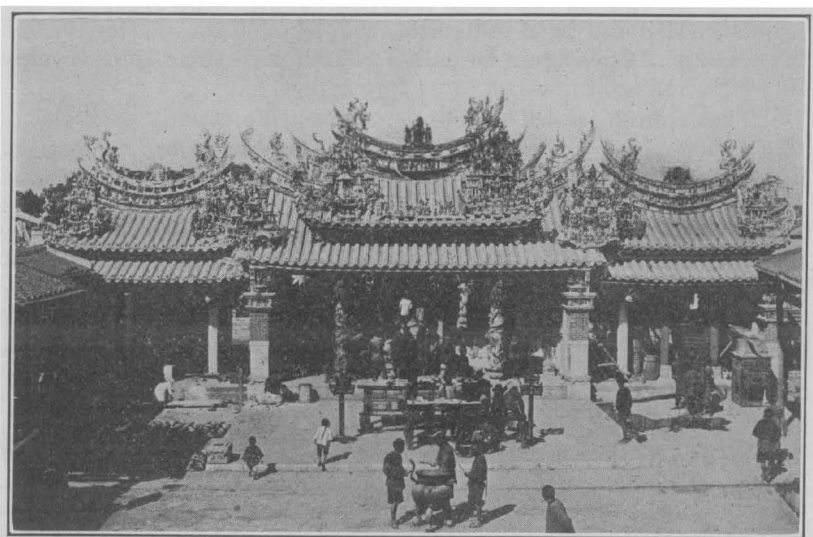
George Leslie MacKay was the first missionary, so far as known, to go from the Province of Ontario (then called Upper Canada) to a foreign field. For twenty-nine years he labored strenuously and accomplished marvels in preaching, teaching, healing, planting churches and training pastors. Like other pioneer missionaries, he experienced the hatred and the threatenings of the people. He was called the "black-bearded foreign devil." Stories of the cruelty of missionaries preceded him. It was rumored that the foreign devils put poison in the books which they gave the people to read. They were supposed to poison the wells, gouge out the eyes and hearts of the dead, boiling human bodies and making them into opium. MacKay shared with Dr. Maxwell of the English South Formosa Mission the evil report that he was fattening his patients in order to kill them. "He had come to show kindness and speak truth, but the heathen heart could not believe it."

Following the first baptisms in 1873, there were in the next few years, "twenty towns and villages opened, twenty churches built, twenty preachers trained for the work, some eight hundred men, women and children baptized and several hundred more were reckoned friendly to Christianity." In the year 1883, eleven new churches were built on the east coast and 640 were baptized. Within ten years the five converts had become 1,120 and thirty-four churches had been established.

Through the Franco-China war in 1884 and the Japan-China war ten years later, the infant Church had its faith and courage severely

tried. Christians were persecuted and tortured by the heathen, their property seized, some of their churches destroyed and their ranks depleted, through removal and death, by seven hundred members. But these reverses proved the sterling character of these Formosan Christians. The Church was soon flourishing again and the Christian cause triumphed in many new villages.

Hostility was beginning to wear down before the kindly, patient life of the missionary. Fierce antagonism had manifested itself in the preventing of the missionary from acquiring church sites and erecting churches. An instance of this is that of the effort of the "barbarian missionary" in 1877 to build a church in the city of



ONE OF THE FAMOUS TEMPLES OF FORMOSA

Bangkah. The people were determined that he should not preach or teach in their city. Proclamations were issued forbidding any citizen to rent or sell property to him. Finally, however, MacKay succeeded in renting a little hovel in a dirty narrow street inside the forbidden city. Over the door he had inscribed "Jesus' Holy Temple." But this place had soon to be surrendered, as it turned out to be Chinese military property.

After much prayer with his students and by persistent effort he found another place and put the same inscription over the door. The second day the whole city was in an uproar. Lepers and beggars were hired to molest the missionary. Then the crowd attacked the building, and the house was literally torn to pieces and carried away. They dug up the foundation stones and stood showing their hate by

spitting on the site. The missionary and his party took refuge in an inn, but this too was attacked.

The Chinese Mandarin and British Consul appeared, but the Consul refused to accede to the Mandarin's request that MacKay be ordered to leave. "See!" said MacKay calmly showing his forceps and his Bible, "I use this to relieve pain of the body, and this gives relief from sin—the disease of the soul. I cannot go until I have given your people the benefit of them." Soldiers were left on guard and in two or three days the excitement subsided.

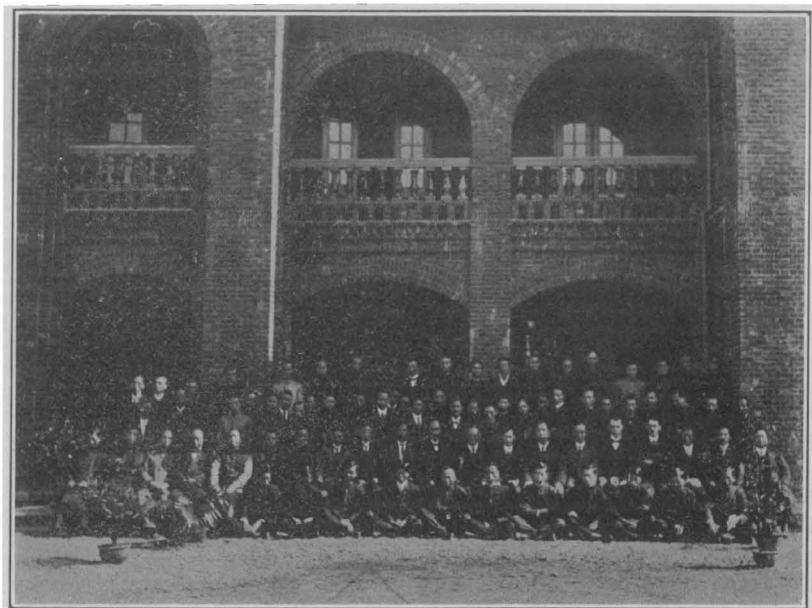
MacKay erected a small building on the original site and commenced work. After a time he purchased a larger site and built a commodious church. In 1884 this church was destroyed, the materials carried away and indignities heaped upon the missionary and his converts. Once again he built a church with stone spire seventy feet high and lightning-rod three feet higher.

That church is still standing, and is being greatly enlarged in this Jubilee Year by the congregation. The natives are not tearing down churches in Formosa today, but instead they are building them. In another place, not far from Bangkah, a Chinese Presbyterian elder recently built and handed over a beautiful church as a gift to his congregation. The days of opposition have gone; the days of opportunity have come.

One of the methods used very effectively by MacKay was the conducting of the peripatetic school. There is a fine theological seminary building at Taihoku today but MacKay managed to train his preachers "out in the open under the spreading banyan tree, with God's blue sky as our vaulted roof." He took his students on long tramps and as they walked he taught them the Word by the study of nature. He was a natural scientist of far more than average ability. So fond was he of the study of rocks and trees, of plants and animals, that he devoted sixty pages, or nearly one fifth of his volume, "From Far Formosa," to a detailed description of the natural history of the island. And he insisted that it should form part of the main section of the book and not be relegated to an appendix.

"It was the daily habit of each one," he writes with reference to the nature-study of his students, "to collect specimens of some kind—plants, flowers, seeds, insects, mud, or clay—and then to examine them at the first halting-place." He built up a fine collection as a museum for the use of his students. "After twenty-three years of accumulation, the study is well furnished, having books, maps, globes, drawings, microscopes, telescope, kaleidoscope, stereoscope, camera, magnets, galvanic batteries and other chemical apparatus, as well as innumerable specimens illustrative of geology, mineralogy, botany and zoology."

A sketch of a day with his young helpers he gives thus: "I invariably had from one to twenty students as my daily companions.



CONFERENCE AT THE THEOLOGICAL SEMINARY, ESTABLISHED BY DR. MACKAY
AT TAIHOKU

We began each day's work with a hymn of praise. When weather permitted we sat under a tree—usually the banyan or a cluster of bamboos—and spent the day reading, studying and examining. In the evening we retired to some sheltered spot, and I explained a passage of Scripture to the students and others gathered with them. Indeed, wherever night overtook us, in all our journeyings, I spoke on a part of God's truth, ever keeping the students in view. They took notes, studied them, and were prepared for review on the following day."

Whenever a church was established, students and missionary would remain a week or a month "studying daily till 4 P. M. All were trained in singing, speaking and debating. After four, we made visitations to converts and heathen in the vicinity. Students were frequently invited to dine with friends, and thus they had golden opportunities for presenting the truth. Every evening a public service was held in the chapel."

As they journeyed together, they conversed about things pertaining to the work of the Christian minister. "All manner of subjects were then discussed—the gospel, the people, the way to present the truth, and God, the Author of all."

It was MacKay's constant aim to train his men "to become efficient workers, fluent speakers, skilful debators, and successful

preachers. The college is now the center of our work, but whatever helps to develop the faculties of the students, inform their minds, or chasten their hearts, is pressed into service."

The very heart of the Christian enterprise in non-Christian lands is the training of a native ministry. "Let it be clearly understood," said MacKay, "that the mission stands for a trained ministry." Nor is anything less than a thoroughly trained ministry adequate to develop a strong, independent Church that will care for the development of its new members—raw converts from heathenism. MacKay maintained that "whatever good an uneducated minister may accomplish in Christian lands, he is next to useless among the heathen. Be it foreign or native, the ministry that will command the respect of the people and will endure must be intelligent as well as zealous."

Pulling teeth was one of Dr. MacKay's methods of overcoming suspicion and hostility. He had taken a short course in medicine before leaving Canada but he knew nothing of dentistry. One day in 1873 he and his students were followed by some soldiers who had been detailed to watch "the black-bearded barbarian's" movements. One soldier was suffering great pain from a decayed tooth. He exclaimed, "There is a worm in it." Sharpening a piece of hard wood, the missionary removed the tooth. "The poor soldier wept for joy and was most profuse in his gratitude." Years later, as an officer, this soldier defended the foreigner when he was being reviled by a mob.

MacKay then had a crude set of forceps hammered out by a blacksmith. Later he secured the very best instruments from New York and trained his students to extract teeth as a means of winning the people. He recorded that they "frequently extracted a hundred teeth in less than an hour." He, himself, extracted a total of over 21,000 while his students accounted for about 10,000. "Tooth-extracting has been more effective than anything else in breaking down prejudice and opposition," he declared.

Today there is a fine hospital, the "MacKay Memorial," at Taihoku. The "Oxford College" built at Tansui is now succeeded by a modern theological seminary with an enrolment of twenty students in training for the ministry. For the Boys' High School, conducted for nine years by George MacKay, Jr., a group of buildings costing \$60,000 is being constructed within sight of the pioneer's grave. A fine building was recently provided for the Girls' Boarding School. To complete the list of institutions needed for the work of the mission, there is a school for the training of Biblewomen.

Opposition has been converted into opportunity; the missionary is no longer suspected, he is respected, and, indeed, by some non-Christians as well as Christians, he is beloved. The Boys' High School is an excellent recruiting-ground for the ministry. Though most are not Christians upon entering, yet almost all are followers

of Christ before graduating. The writer, in 1919, asked a graduating class of nine how many intended preparing to be ministers of the Gospel. Seven stood up while the other two indicated their intention of serving their people as Christian physicians.

The Church now has fifty-six ministers and is steadily progressing toward self-support, self-management and self-extension—the aim of all foreign mission effort. In 1912 the contributions amounted to Yen 7,154, whereas in 1921, a total of Yen 26,020 was contributed, or the equivalent of \$13,000.

But while much has been accomplished, much more would have been done had the Church in Canada been more loyal in sending reinforcements to her brave little band of men and women missionaries.

After fifty years there are only twenty missionaries in the Canadian mission. The mission is appealing urgently for men and women evangelists, doctors, teachers, a director of religious education, a business manager, nurses, a music teacher, and a domestic science teacher.

The challenge thus presented is that the Canadian Presbyterian Church furnish staff sufficient to care for the various activities of the mission and to help the indigenous Church in its task of evangelizing over one million people. As Rev. G. A. Williams, one of the missionaries, writes "If during the past fifty years the Church in Formosa has come up to its present status; in spite of a decidedly and continuously undermanned staff of missionaries, what might she do in the next fifty years if Canada will only supply men?"

The Jubilee celebrations were saddened by the fact that Rev. William Gauld, D.D., the senior missionary, was ill beyond the possibility of recovery. On June 11th he passed away. Great was the sorrow in both mission and Church. For thirty years he had labored for the Formosan people. His many qualifications enabled him to render large service in the erection of substantial buildings, the handling of finances, the teaching of the students and the advising and guiding of the growing Church. He was principal of the theological seminary, which building he had constructed and, therefore, he was the real successor to G. L. MacKay with whom he and his talented wife had labored for nine years.

The last message of Dr. MacKay to the Canadian Church, in 1901, furnishes a fitting close to this brief sketch:

"Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed, there will be but one shout, 'And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen.'"

An Industrial Mission that Evangelizes

BY GUY C. CONVERSE, OSAKA, JAPAN

Honorary Secretary of the Y. M. C. A.

NOT far from Kyoto, in Omi, one of the central provinces of Japan, at Hachiman, a local station where express trains make no stop, the traveler will find a fine piece of independent missionary work known as the Omi Mission. The province is long and narrow and the center of it is occupied by Lake Biwa, the largest body of fresh water in Japan. The local train from Kyoto to Tokyo winds along following in general the shores of the lake and making numerous stops at various towns and villages, where you may find small groups of Christians scattered like the proverbial mustard seed which is the symbol of Omi Mission.

One beautiful day in June of this year I journeyed there, as I had done often before, to attend the fifth anniversary of the founding of the Tuberculosis Sanatorium. The monthly Mission meeting was in progress on the open hillside under the trees and to one who knew the small beginning, only a few years ago, the sight was hard to believe. Here were nearly 100 members of the Omi Mission, gathered for a monthly conference, every one displaying keen interest in this work which he looks upon as partly his own.

Eighteen years ago William Merrill Vories, a young college graduate from Colorado, was recommended by the International Committee of the Y. M. C. A. as an English teacher in the Japanese government commercial school in the drowsy town of Hachiman. The young man was intensely interested in young men and in Christ's Kingdom and four Bible classes were soon started which soon had over three hundred members most of whom were led into the Christian life. Rival religious interests (Buddhism and Shinto) soon took note, wires were pulled and the young teacher was discharged, just at the moment when he had put every cent he had, as well as a considerable amount given by his friends, into a Christian dormitory for his student friends.

This was the beginning of Omi Mission. E. V. Yoshida, a young student who had just been graduated from the Commercial School, offered to share his living with his former teacher. Thus an international cooperative group of two men was formed, each responsible for his own support, and the friendship and comradeship in work have continued to this day.

The first of the industrial work, which has been a distinguishing feature of Omi Mission, was born of necessity. The young American teacher had studied architecture and offered his services to any of the missions with building problems on their hands. Gradually op-

portunities came and the first income from the architectural department came from two missionary ladies who wished a new dormitory built for their students. A modern Y. M. C. A. was needed in a neighboring city and the first big task came in supervising its construction. Every year has seen an increase in this service until today banks, department stores, Y. M. C. A. and Y. W. C. A., churches, residences for Japanese as well as for missionaries, and mission schools, to the number of thirty or more at a time are always on the drawing boards, with twenty-five to thirty men employed in this department alone.



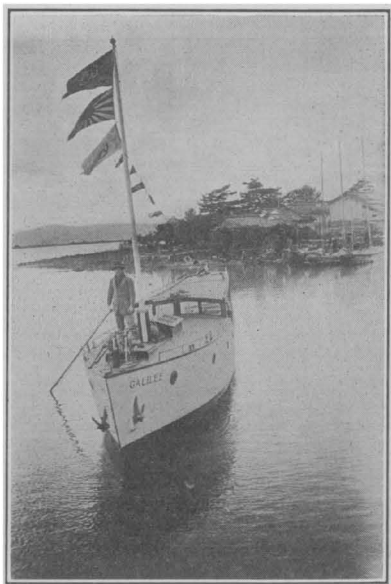
SOME EVANGELIZING PLUMBERS OF THE OMI MISSION

The mission work, financed by this department, has grown until it has spread over the villages of the whole province. The budget has grown to 60,000 or 70,000 *yen* per year, eight-ninths of which is provided by the various industrial departments.

In addition to the architectural office, the Omi Sales Company serves as an importing agency dealing especially in building materials and equipment such as is needed in building. The agency for various American products has brought considerable business and that department reported sales of over 7,000 *yen* for the month of May this year.

The question of the plumbing in foreign buildings was a difficult one, for the Mission was not out simply to employ a plumber—he must be a Christian worker as well. In vain did they advertise for such a man, until it became a joke; friends insisting that plumbing

and Christianity did not go together. After seven years Mr. and Mrs. Dotzbach came out as members of the Mission and the plumbing department was overwhelmed with jobs at once. Less than two years have passed and now twenty-six Japanese young men, mainly Middle School graduates, are learning to become Christian plumbers. At the monthly mission meeting one of them reported that the little plumbing group working in Osaka had started a Sunday-school in a suburb having no church. They had seventy to one hundred pupils and as several large jobs would keep them in Osaka for a year they hoped to leave a church behind them when they left there. Surely this is Christian plumbing when the workmen in a non-Christian community can leave behind a church as a by-product of their plumbing, to say nothing of the honest technical service they have rendered.



THE "GALILEE MARU"

A forty-five foot launch used in evangelistic work in the Omi Mission

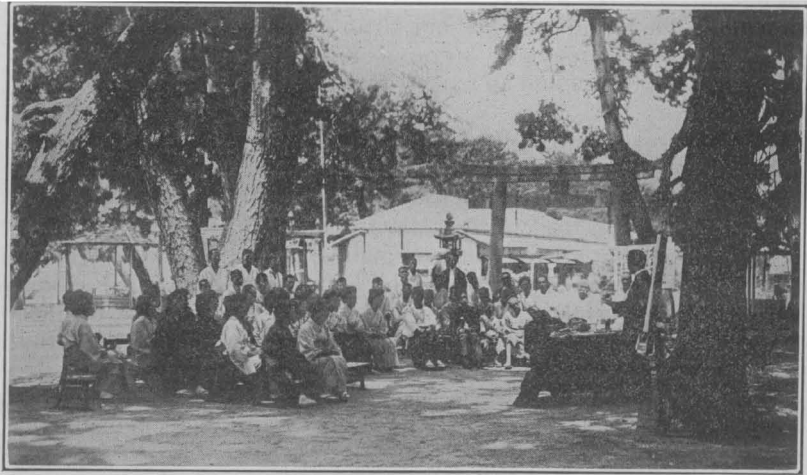
In the early days of Omi Mission work Japanese business men used to remark "Christian ideals are all very well but you can't use them in business." The Omi Mission industrial departments have as one of their main objects to prove the falsity of that statement. Christian living and Christian business dealings they consider as one of their strongest assets in the preaching of the Gospel. The entire mission works upon the new economic basis. There is the eight-hour day, Sunday holiday, no

smoking nor drinking, wages adjusted to the needs of the family, no distinction between races. It is of interest to note that the wages or allowances of several of the Japanese workers have been larger than that of Mr. Vories, the founder of the enterprise.

The sanatorium for tuberculosis patients is one of the main social service features of this Mission. This sanatorium with a capacity of some thirty-five patients aims to provide a small model hospital where nurses can be trained, a few cases cared for and a larger number kept for a short time until they can be taught how to care for themselves in regard to food, rest, sunshine, fresh air, etc. In all of the foregoing, especially in nurses' training and hospital administration, Japan, which is so modern in many other things, is still far behind. There is scarcely a hospital or medical school in

Japan where these things are practiced with any degree of success. The great health programs, with their diet, fresh air and rest, upon which so much propaganda has been spent in Western countries in the past few years, are still to be promoted in Japan and Omi Sanatorium is helping to lead the way. Both doctors and architects of the new and projected government and municipal sanatoria have visited Omi Sanatorium for ideas as to plan and equipment.

In trying to judge the effectiveness of any piece of industrial mission work, some standards must be set up. One of the first will be *technically expert*. It is usually easy to find fault with any institution. When however, the problems of the architectural, sales and plumbing departments are considered in detail, it is apparent both



AN OMI SUNDAY SCHOOL TEACHERS' INSTITUTE MEETING IN A GROVE AT HACHIMAN

from work done and from the continual growth in size and reputation, that they have filled and are filling a long felt want. When the work is compared with anything else obtainable in Japan, the service rendered by the architectural department is very apparent. It is certainly putting it conservatively to say that there are a host of buildings, residences, churches, schools, etc., that are much better built than they would have been had there been no Omi Mission Architectural Department. The second question to be asked is: Does it produce revenue for the mission? The answer is in the fact that eight-ninths of the yearly budget of 60,000 to 70,000 *yen* is provided by these departments.

Third: Does it provide for the future by building up an indigenous organization? One can simply present the evidence and allow others to judge. The strong personality of the founder is felt in every department. Of the one hundred or more members, all the

workers are Japanese except nine. From the beginning foreigners and Japanese have been upon an equal footing. I believe that if Vories were withdrawn there would be change but the whole institution would go on. His personality does not dominate mission policy any more than does that of certain missionaries in some of the mission boards. All departments are already under Japanese managers. Probably no new foreign leader would be necessary to carry on the work as it is now operating.

Fourth: Is it controlled by foreigners? Members of the mission must all serve an apprenticeship of three years before becoming full voting members. All affairs are in the hands of an executive committee of seven elected without regard to race. At times there has been but one of the seven a foreigner. However, as all decisions must be unanimous the number makes but little difference. The mission is organized with the idea of a large amount of democracy. There are no absentee directors and no fixing of policy or finance at any foreign base.

Fifth: Does it gain entrance to new fields of work or experiment with new methods? The country people are by no means a new field of work, but this mission is the first to specialize on rural evangelism alone. The work of the "Galilee Maru" on Lake Biwa, a large launch capable of housing a group of evangelists, has served to scatter the Gospel seed far and wide among the little villages situated around the shores of the lake. The industrial work creates new contacts with people who would not in many cases be reached by any other approach.

Sixth: Does it produce conversions? Yes; hundreds have been led to a definite decision for Christ. But its objective is primarily to seek for and enlist a greater proportion of Christian *workers*, lay and ecclesiastical. The conversion of the community, the conversion of business men's methods, the conversion of social customs, are more emphasized by this mission, without neglecting the personal conversion of the individual; that converts may have a more healthful atmosphere in which to grow. There is a heavy loss in the mission field from relapses due to the stifling influences of the ancient social order.

Seventh: Does it establish churches? The church in Hachiman, although once started more than thirty years ago, was without building or pastor and comprised but a half-dozen believers when Mr. Vories came to the town. Today it is among the strongest self-supporting churches in Japan. Other groups are partly or wholly organized into churches, and the aim of the mission is to form all groups of converts into self-supporting churches of the denomination of their own choice. The method of achieving this differs from the older organizations chiefly in the absence of sectarian basis and of either money or control from abroad.

Eighth: Is it spiritually inclined? Does it link up with the great unseen forces of God? I think every one who has visited Hachiman would answer this in the affirmative. The work was born in prayer, and continued in the midst of persecution and difficulty only through the faith and strength derived from the same source. There is a fine combination of energy, hard work and individual initiative, combined with dependence upon God for the superhuman parts of the tasks.

The development of the industrial departments of Omi Mission has synchronized with the industrial development of Japan into a



THE MAIN BUILDING OF THE OMI HOSPITAL

place among the first class powers. During these eighteen years, the great cities have developed, huge fortunes have been made, wages and costs of living tripled, and withal Japan has progressed far toward becoming an industrial nation. In the face of these tremendous opportunities, the leaders of Omi Mission have been quick to understand new needs and offer solutions. Such vision and initiative, coupled with like opportunity should always lead to material success. The marvel is that with the larger and larger organization there has continued unabated that evangelical zeal for the spread of Christian truth and the spiritualization of everyday tasks which make this work an inspiration to thousands who have come in contact with it.

The Christian Church in Japan

BY REV. A. OLTMANS, D.D., TOKYO, JAPAN

Missionary of the Reformed Church in America, 1886-

THE three great sections of the historic Christian Church—Roman Catholic, Greek Orthodox and Protestant—are all represented in present-day Christianity in Japan. The Roman Catholic Church is in its second period of existence, the first having been from 1549 till 1637. The beginning of its second period synchronizes with the introduction of the Greek Orthodox and Protestant Churches a few years after the reopening of Japan to Western intercourse by Commodore Perry in 1854.

Undoubtedly the memory of the history of Roman Catholicism in the earlier period has been a hindrance to the progress of that Church in Japan. The work is everywhere carried on in a remarkably quiet manner, partly due to the fact of its isolation from everything that does not belong to its own communion. In consequence of this isolation, detailed statistics concerning the Roman Catholic Church are very difficult to obtain, and its methods of working are known only to those inside. It claims a membership of about 76,000 in 233 congregations of which 78 are reported as self-supporting. A recent writer states that its membership is largely among the upper classes of society on the one hand, and the lower classes on the other, in contrast with the Protestant Church which has its membership largely among the educated middle class.

Another contrast is that, according to statistics in the "Japanese Year Book" (1921-22, p. 105), the foreign workers in the Catholic Church are more than two and one half times as many as the Japanese workers, while in the Protestant Church this proportion is more than reversed. In the Greek Orthodox Church there are only two foreign workers and 117 Japanese.

The amounts raised for self-support by both the Roman Catholic Church and the Greek Orthodox in Japan are reported to be about one yen (50c) per member, while the Protestant Church reports over ten yen (\$5) per member.

From the almost total absence of foreign workers in the Greek Orthodox Church it follows that its government, especially in all local affairs, is largely in the hands of the Japanese. Its membership (37,000), is about half as large as that of the Roman Catholic Church. It is little known for any vigorous activity either evangelistic or educational, or along the line of social service. Seemingly its influence upon the thought and life of the Japanese nation is not great. In fact, it needs no violent stretch of the imagination to see this Church dwindle out of existence in Japan during the course of the next few

years. An effort was made a short time ago, according to report, to sell the Greek Cathedral on one of the most prominent sites in the city of Tokyo. If this eventuated, it would probably mark the beginning of the end of Greek Orthodox Christianity in Japan.

The Protestant Church was not received with open arms by the Japanese when its first missionaries arrived in 1859. It took thirteen years of considerable labor before the first Japanese church was organized (March 10, 1872), with only eleven members, nine of whom, all young men, were baptized that same day. Outside of these eleven, there were at that time only *eight* baptized Protestant Japanese Christians in the whole Empire.

Some of the things that characterized this first Protestant organization in Japan are prophetic of what the Protestant Church in Japan has largely stood for and striven after. These things are comprehended in the one fundamental fact that this was a *purely Japanese Church*. The name, "*The Church of Christ*" was the name of neither of the two Churches, the Presbyterian and the (Dutch) Reformed, the labor of whose missionaries led to the organization of the Church. Some time after its organization the name was changed to "Union Church," and later to "Church of Christ in Japan," which it bears at present.

This Church, the largest numerically in Japan, has always stood for three essentials of an indigenous Church: self-government, self-support and self-propagation. Its ecclesiastical functions have always been exercised by the Japanese themselves, the foreign missionaries taking part therein only so far as the Japanese chose to have them do so.

This Church has made self-support a condition of organization as a regular church, classifying those not wholly self-supporting as "mission churches." It has its own "Board of Missions" caring for a small number of weak churches in Japan and carrying on most of its operations in Formosa, Korea, Manchuria and China. In all of these places it works for the Japanese residing in those parts. To help forward this work the North Presbyterian Mission of Japan has a missionary stationed at Port Arthur, Manchuria, and another at Seoul, the capital of Korea. In Formosa three Protestant Churches of Japan—the "Church of Christ in Japan," the "Kumi-ai" (Congregational) and the "Sei Kokwai" (Episcopal) are at work among the Japanese. The first has five wholly self-supporting and three partly self-supporting churches at eight stations. The "Kumi-ai" has one church in Formosa with a membership of 184, and the "Sei Kokwai" has two churches with a combined membership of 160. There are no foreign missionaries connected with this work for the Japanese in Formosa, but the foreign members of the two missions of the "Presbyterian Church of England" and the "Presbyterian Church in Canada," while laboring almost exclu-

sively for the Chinese-Formosan population of the Island, are having more and more contact with the Japanese workers, especially along Christian educational lines. They are also appealing to the Japanese churches for joint efforts among the 130,000 "Aborigines" of Formosa for whom thus far little or nothing has been done.

In Shanghai, China, the "Church of Christ in Japan" has two organized churches of Japanese Christians. In recent years efforts have been made by Japanese in Shanghai to evangelize Chinese, but owing to the very strong suspicions on the part of the Chinese, this work is exceedingly difficult.

The "Kumi-ai" (Congregational) Church in Japan has for some years been working in Korea for the Koreans and their latest reports show 143 organized congregations with a membership of 14,000 of whom 6,000 are "associates." They were originally connected with the "Kumi-ai" body in Japan, but recently they have been set apart as an independent Korean Church.

Independence, self-government and self-support are also the characteristics of the "Kumi-ai" Church in Japan in connection with which the Congregational missionaries labor.

The same can be said for the "Methodist Church" in Japan in the matter of self-support, but it has taken the foreign name, and the relation of foreign missionaries to the Church is somewhat different from that in the "Church of Christ" and in the "Kumi-ai" body.

This difference is still greater in the "Sei Kokwai" with which all the Episcopal mission forces in Japan are carrying on their operations.

Add to the above mentioned four Protestant bodies the "Baptist Church," and in these five communions are found fully *five sixths* of all the Protestant Christians in Japan. This is what "group union" in Japan has thus far been able to accomplish. Any further step towards organic union of two or more of these communions is not in evidence at present.

The entire Protestant Christian membership in Japan proper, according to the latest statistics, is about 120,000, and the so-called "Christian constituency" numbers somewhat over 142,000. Of its 1,350 organized churches about one fifth are wholly, and over two thirds are partly, self-supporting.

Its ministry, as far as pastoral care of churches and local work is concerned, is almost, if not entirely, Japanese. The relation of foreign missionaries, as far as it exists, is simply that of "helpers." Christian education in mission schools and *preaching at large* constitute in the main the present field of missionary activity in Japan.

What evangelistic work is directly under the *care* of the Missions is nevertheless largely *done* by the Japanese evangelists, so that in this sphere also the missionary is virtually a *helper*, though in com-

mon terminology the Japanese evangelist is more often spoken of as a *helper* of the missionary.

Various attempts have been made to get more real cooperation between the organized Japanese Churches and the mission forces in what may be called *evangelistic work at large*. This work is in Japan still such a huge task, growing more so every year with the very large increase in population over the increase in numbers of Christian believers, and with the rapid increase of very serious economic, social and moral problems in Japan, that the Japanese Church senses today, more deeply than ever before, the urgent need of uniting in real dynamic fellowship all the available Christian forces for the accomplishment of this task.

A very decided step along this line has recently been taken by the "Kumi-ai" Church and the Congregational Mission, and a somewhat similar plan of cooperation is under consideration by the "Church of Christ in Japan" and the Presbyterian and Reformed Missions cooperating with that body. On a larger scale a closer cooperation is sought between the "Federation of Christian Churches in Japan" and the "Federation of Christian Missions in Japan" by the formation of a "Council," representative of both these bodies, which would likely develop into the absorption of both bodies into the "Council."

This desire for cooperation has always to reckon with, and nearly always runs counter to, the still stronger desire on the part of the Japanese to work independently of foreign bodies. This is the rock upon which nearly every scheme of such cooperation in the past has been wrecked. My own conviction, after thirty-seven years of very happy life and labor with the Japanese, is that a desire of the Japanese workers for a closer cooperation with foreign forces, especially with organized foreign bodies, is almost always a case of "*shikata ga nai*" (no help for it) on their part. And as the ideal objective of a foreign missionary always is, or should be, to make himself unnecessary on the foreign field, we cannot but rejoice, in principle, that the Japanese have this dominant desire for independence of action. The conclusion of this matter is that every missionary in Japan "rejoices with trembling" over any plan of cooperation between the Japanese Churches and the Missions. By saying "Japanese Churches" and "Missions" I mean to intimate that when it comes down to cooperation of individuals, the "trembling" is frequently reduced to a negligible minimum.

The influence of Protestant Christianity upon the thought and life of Japan very much exceeds what is represented in its numerical strength. Much soil has been and is being prepared for a rich spiritual harvest in the future which we hope is not so very far off.

The future of the Christian Church in Japan is veiled in mystery inscrutable to any human foresight. What will be her place in the

coming history of Japan, and what her real part in bringing in the Kingdom of God in Asia, who would venture to forecast? That the Christian Church would stand, even if all foreign mission work were to cease in a day, I firmly believe. Such a seeming, and almost unthinkable calamity might even be a blessing in disguise. I cannot make myself to believe that today the foreign missionary factor in the work and development of Christianity in Japan adds to its popularity, though it does still add greatly to its efficiency. The reproach cast upon Christian leaders in Japan by not a few non-Christians, that the Christian Church is the only institution in the land that is still leaning heavily upon foreign support, is not easy to bear for highly sensitive Christian leaders, except by the special grace of God and by two strong convictions—first, that such help from abroad is still necessary for the Church's task, and secondly, that *the Church of God* is one throughout all the earth, and hence mutual assistance in the work without regard to race or nationality, where necessary, is never a real reproach.

As to the influence of the Japanese Christian Church upon the other people of Asia, it is my conviction that each nation in Asia will be evangelized ultimately by its own people with more or less of help from Western missionary forces as each case may require. Reasons, obvious to anyone acquainted with the Orient, could easily be given for the belief that the Japanese Christian Church of today is not in a position to make much impress upon the rest of Asia. The oft-quoted saying: "As goes Japan so goes the Orient," may sound well as a bit of rhetoric, but as far as Christianity is concerned, about 100 per cent of its truth is still to be proven. All this does not mean that the Christianization of Japan would not be a mighty stimulus and a most convincing apologetic to the whole enterprise of Christianizing the Orient. But, speaking comparatively, and taking it by and large, the process of Christianizing a nation is today about as far advanced in Korea, China and India, as it is in Japan. Each nation must ultimately "work out its own salvation." Strange as it may seem, certainly as things are at present, the East will take from the West far more readily than one Oriental nation will take from another. I believe this fact is based upon an underlying principle which operates in human society throughout the world. Hence, what outside help for the Christianization of the Oriental nations any one of them may need, must come largely from the West.



AN INSPIRATION TO THE NEGRO RACE
 Negro boys and girls, representing various trades and industries, grouped about the Booker
 Washington Monument at Tuskegee

Boys and Girls Behind the Color Line

BY ROBERT R. MOTON, TUSKEGEE, ALABAMA

Principal of Tuskegee Institute

THE color line in America is in large part a barrage laid down for political, economic, and sometimes purely social purposes that serves to keep two races apart. Very often it also keeps both races in ignorance of the best that goes to make up the life of each. This ignorance is perhaps greatest on the side of the color line occupied by the whites, among whom comparatively little is known of what obtains among Negroes behind the color line. This barrage has in effect obscured from the great mass of white Americans the progress that has gone on within the Negro race in the last sixty years and the efforts which the race itself is putting forth to overcome the difficulties and disadvantages that are the natural consequence of nearly two hundred and fifty years of slavery.

Poverty is one of the first handicaps to be overcome by Negro boys and girls who seek to make themselves useful to themselves, their race and their country. This does not mean that many Negroes suffer physical hardships from poverty, but where food, clothes and shelter are provided there is not much left for the average Negro boy and girl, particularly in education. Most colored boys and girls make their way in education either at the cost of great sacrifice to their parents at home, or by their own persistence and diligent efforts. This arises because of the fact that for the great mass of these young people, public school facilities are still meager. In the majority of cases, these young people must go off to boarding-school

to get the high school and college education that are not provided for them in the public school system. This process, however, produces a fine type of manhood and womanhood that is resourceful, self-reliant, courageous and hopeful.

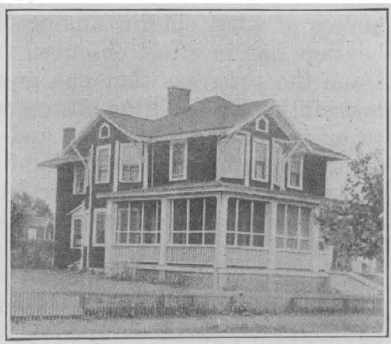


A BOY WHO, AT SEVENTEEN, PLANNED
AND BUILT A HOUSE FOR HIS FATHER

The various industrial schools in the South have in the past enabled worthy students to earn a part or all of their expenses for schooling by performing tasks necessary to the maintenance of the institution. Thus industrial education itself is the chief means provided to enable colored boys and girls to overcome this handicap of poverty. In these schools, along with the usual literary branches, they are taught some definite trade or vocation which will fit them to maintain themselves and to be useful members of society. In the years that have followed since the introduction of this type of education for colored boys and girls, the race has advanced with wonderful strides in the direction of land and home ownership, business enterprise and general economic progress. Behind the color line, Negroes will be found today operating farms, building houses, operating machinery, building ships, building sky-

scrapers, conducting shoe stores, clothing stores, drug stores, grocery stores and other business enterprises, managing banks and nearly every other phase of economic activity demanded by the needs of their people.

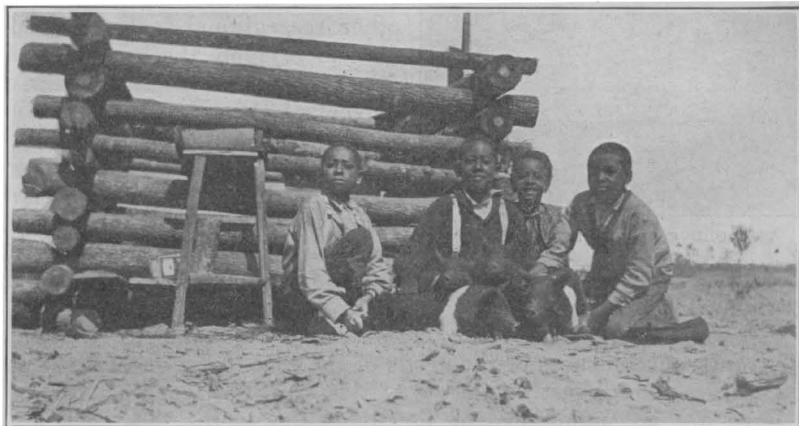
In the same way, Negro boys and even girls, are being trained to take their places in the professions. At present, there are only two medical schools for Negroes in the United States, but one or more young colored men will be found studying medicine in almost all of the medical schools of the North. And from time to time, young women are preparing themselves to fill the large demand within the race for practicing physicians, for pharmacists, for nurses, for directors of hospitals and



THE HOUSE HE PLANNED AND BUILT

similar technical service in ministering to the health of their own people in which many of those who have preceded them have already attained high rank in the profession.

A great many boys and girls in the Negro race look forward to teaching as a life work. To prepare themselves for this service, the majority must attend schools conducted for the most part under denominational agencies. The need for teachers within the race still keeps far in advance of the available supply. To enter this field oftentimes calls for a great sacrifice, because there are many places where the school equipment is very poor, where the salaries are small and the school term is short. But it is a thrilling thing to attend one of the summer schools for teachers scattered through the various states of the South and discover the zeal and even enthusiasm



A "PIG CLUB" IN ONE FAMILY—AND THEIR PIGS

with which so many men and women of the race devote themselves to the cause of education. To an increasing degree they are taught that the most effective school-teaching is that which links the school and home together, and the school becomes a real agency for directly improving the conditions of home life for all who are sheltered there.

Another large field for leadership is in the Church, and in the Young Men's Christian Association and Young Women's Christian Association. Perhaps among no group in America has the church so strong an influence as among the colored people and for a long time the minister has been the outstanding leader among the people. There are nearly forty institutions which provide training for colored ministers, which each year send their graduates into this field of service. But these supply only a small percentage of the men who actually enter the ministry. The Young Men's and Young Women's Christian Associations are strongly developed in the larger cities

and exert a most helpful influence in providing a wholesome atmosphere for the social development of colored young men and women. Some of our best trained young people are entering actively and heartily upon association work where they bring to our boys and girls high ideals, inspiring outlook and elevating standards of living.

The Women's Clubs scattered throughout the country are also active in enlarging the opportunities for the best development of Negro youth. In the rural districts, club work among boys and girls is more largely developed than it is in the cities. The young people



THE OLD COLORED SCHOOL HOUSE

in this work are encouraged and helped in pig-raising, in gardening, in poultry-raising, in cooking, in sewing, in various forms of handicraft, all linked with games and other recreational features which tend to promote the best physical development. Another helpful movement recently inaugurated within the race is a "Go To High School and College Movement" sponsored by the Greek letter fraternities of the colleges and aiming to impress upon the minds of

parents as well as their children the fundamental value of thorough training for life's work.

There is behind the color line on the side of the colored people a strong consciousness of the needs of the race and a great ambition to achieve the highest standards of American citizenship. Colored people are not unmindful of the difficulties which this color line creates for them and for their children. Not only must a colored boy do as well as a white boy, but if he is to be accepted at all, he must do even better than the other fellow. As a matter of fact, the number of calls that come to such institutions as Tuskegee, Hampton, Fisk, Morehouse, Talladega, Howard and Lincoln, for capable young men and women to take positions of leadership, of responsibility and large usefulness among their people, is beyond the ability of these institutions to supply. Whatever disadvantages colored boys and girls may face, either in their efforts to train themselves for service, or in trying later on to find a place for the employment of their talents, the fact is that no efficient, reliable, ambitious young colored man or woman need fail of finding employment if he is not afraid to work, if he is not afraid of some sacrifice and hardship, and if his chief purpose is to be of service.

This last word "Service" may be said to be the slogan of educational work and character development among Negro boys and girls. The effort is made on every hand to impress upon their minds that



THE NEW SCHOOL HOUSE—ONE OF THE ROSENWALD SCHOOLS FOR NEGROES

whatever difficulties may confront them in American life, these difficulties will be most easily overcome in proportion as they approach them with the idea of service wherever it is needed. Doctor Washington used constantly to say to the students at Tuskegee and to the race at large that the factors that would finally overcome all disadvantages created by the color-line were character and service, and the stronger the character and the more efficient the service the more readily and effectively would color prejudice be conquered. Then he would point to such persons as Maria Baldwin of Boston whose efficiency as a teacher enabled her to secure and hold her place as principal of one of the best grammar schools of the city for years; to Paul Lawrence Dunbar whose poems both in dialect and classical English won the praise of William Dean Howells who named him as one of the great poets of America; to Henry O. Tanner whose paintings on Bible themes hang in the great art galleries of the world; to Doctor Dan Williams of Chicago who has the distinction of having performed the first successful operation upon the human heart; to George W. Carver in Alabama whose research work with the peanut, the sweet potato and the pecan is doing so much for agricultural and economic development in the South; to Maggie L. Walker who stands as the first and perhaps the only woman bank president in America; and hundreds of others whose character coupled with efficiency have enabled them to overcome the handicaps of race and win the deserved tribute of good American citizens.

NEWS FROM DEVASTATED AREAS IN JAPAN

(Continued from page 892.)

bluff. The road filled with wreckage and barely passable in spots. All houses burned. I found Union Church a heap! Ferris burned to the ground!

I went out to the M. E. Protestant school—badly wrecked. Then was able to get on this boat. Yokohama 95% a wreck.

H. V. S. PEEKE,
Missionary of the Reformed
Church in America.

Presbyterian Missions

*Karuzawa, Japan,
September 3, 6 and 7, 1923.*

Of Christian property, all of Tsukiji, the former Concession, has been swept away, including our two missionary residences, and those of other Missions, all the Episcopal property including the international hospital, the Middle School, the Girls' School and several residences. Mrs. Landis's household goods have all been burned, the only loss of that kind affecting any member of our Mission. The big Russian Cathedral is gone, also the Y. M. C. A. properties down-town, and all the churches of the district, including Mr. Uemura's church and theological seminary. Miss Tsuda's English school also Mrs. Hani's have been burned. Our Joshi Gakuin just escaped, the fire coming near on all sides, and leaving it untouched except as it is damaged by the earthquake. Meiji Gakuin also escaped, but it is considerably damaged by the shaking. We think both these schools can be put in shape without tearing down. The Bible school property of Mrs. MacNair and Miss West is almost unharmed, and the Shinagawa Kindergarten is in fair condition. Though Keimo Kindergarten building was burnt, and will not be rebuilt. The Tsunohasu property which the Woman's Christian College is now using also is safe except for some damage by the quake. We feel very thankful that our Mission has escaped so remarkably, as the early reports led us

to fear that everything had gone. The new Woman's Christian College buildings outside the city are practically intact.

It is impossible at present to estimate the total Christian loss, but of course it has been very great. . . . The churches have been hard hit, and it will take them a long while to recover. We have no details as yet as to the safety of many pastors and evangelists, but we know that Dr. Ibuka is here in Karuzawa with his family. Dr. Uemura was in Gotemba, Miss Mitani is safe in Joshi Gakuin. Mr. Kobayashi, returning from a trip found all his family, wife and four children, burned with his house. He is stated clerk of Synod, and secretary of the Home Mission Board. We are still in the dark as to Pastor Mori and Pastor Sasakura of Yokohama, where both churches have been destroyed.

Our schools will probably have to work day and night to accommodate our own students and the students from the many government schools which have been burned. Evangelistic opportunities will also be increased. We who are located in Tokyo need the prayers of the Board and of our constituency in order that we may meet the great spiritual opportunities which now face us.

GEORGE W. FULTON,
Missionary of the Presbyterian
Church, U. S. A.

The Missions of the Presbyterian Church in the United States of America estimates that over \$315,000 will be needed to replace property. Of this amount \$90,000 is for mission property destroyed or damaged, \$20,000 to relieve Japanese pastors, \$5,000 for missionaries' personal losses, \$100,000 for Japanese churches and schools and \$100,000 for union relief work.

Methodist Episcopal Missions

Tokyo, Sept. 6, 1923.

"I am deeply grateful to be able to report all of our people safe, every member of the mission, every Meth-

odist pastor, and so far as we know, our teachers too, though there are many of the latter unaccounted for. A good many foreigners were killed in Yokohama. We have heard of many escapes, perhaps none more thrilling than that of some of our own people. Heckelman was in a furniture store in Yokohama, and escaped through the burning streets to a ship. Mr. Bishop was in his house when the quake came and stood between two rooms. The chimney crashed into one of these rooms and another pile of bricks in the other. He came out untouched.....

"Our only other missionaries in Yokohama at the time were Misses Baucus and Dickinson. When the shock came Miss Baucus started to run but as everything was falling she fell on the floor beside her desk. She shut her eyes, certain that she would open them in heaven, but when she opened them she saw before her an opening in the debris, and crawled out into the air unscratched. As the house had totally collapsed she supposed of course Miss Dickinson must be dead. Four hours after the house had fallen they lifted Miss Dickinson out unhurt. She had been in an inner room, had been thrown to the floor and when ceiling and roof fell they were prevented from hitting her by a table and chair. She was flat on her back, so tight that she could not move, with the beams a few inches from her face.

"Their house was not burned. The Catholic church adjoining their property was burned, and the fence about one foot from the ruins of their house, is burned away. The fire burned their neighbors on the other side, bearing away a family of four little children, whose mother, a Portuguese woman, heard their cries to the end, but could not reach them.

"As to property, nearly everything we own in Tokyo or Yokohama is damaged. The house near the Palace Grounds, which three of our ladies had recently rented and begun to use as an evangelistic center, was burned with all its contents. The Academy

dormitory had been given over to the use of Saint Luke's Hospital, which was destroyed. Some of our smaller buildings, which suffered only slight damage, are occupied by refugees, one family of Chinese bankers that lost everything being among them.

"The Methodist Publishing House is a pile of ashes, still red hot three days after the fire, with the big safe lying face downward in the midst. The men all fled when the quake came, and locked the building, as was done, I suppose with all the stores along the Ginza (prominent business street). The fire spread in the evening, and the whole of Ginza is gone. I am afraid that none of the Kyo Bun Kwan (publishing house) books have been saved. The Christian Literature Society lost all its publications too, and its building in Tsukiji, which is also in ashes.

"The Aoyama Gakuin has suffered much property loss. Katsuta Hall, our college building, has been pretty badly wrenched in its vital parts, though not much of it has fallen..... Many of our best Japanese churches are gone, including Ginza, Azabu, Ando, Shitaya, and everything in the Yokohama region. Asakusa, too, is an ash heap, the whole ward and all its neighboring wards. The fire in Kanda stopped within about a hundred yards of our Kudan Church.

"The temper of the people has been wonderfully fine. I walked about a dozen miles through the city the other afternoon. I think I did not hear a sound of complaint, or see a discourteous act. Maybe it is stolidity or fatalism. But whatever it is, it is wonderful. Shops go right on selling out their stock with no shadow of profiteering. Every hundred yards or so through those miles would be found a table, and basin containing some kind of drink, and a courteous boy or girl to offer it free to all passersby. Peppermint water, sweetened hot water, tea, wheat tea, and other comforts. There are bread lines in many places. I saw not a sign of disorder at any of them."

EDWIN T. IGLEHART.

The first definite word from Bishop Herbert Welch as to the property losses of the Board of Foreign Missions in Tokyo and Yokohama confirms the early apprehension here as to the completeness of the disaster. A cablegram sent by him from Karuizawa, Japan, on September 13, but not reaching the Board's offices until September 22, reports the loss upon the properties of the Board in the two cities as \$640,000. This, together with the \$250,000 known damages to the property of the Woman's Foreign Missionary Society, indicates that the Methodist losses so far ascertained reach \$890,000. It is hoped that this covers our share in the necessary reconstruction of the many destroyed churches of the Japan Methodist Church, but it is regarded as probable that it does not. In the Tokyo and Yokohama districts there are nearly a hundred churches and chapels, of which forty are believed to be in the area of the most violent destruction. If the assistance which these churches will need is to be included, together with the continuance of relief for church and mission personnel and the costs of restoring the active work, the estimated need of a million dollars is a minimum.

Church of God Missions

Karuizawa, Sept. 4, 1923.

In Tokyo the quake itself did not do nearly so much damage as the fires that followed. The foreign quarters, Tsukiji and Ginza are entirely gone, the beautiful St. Luke's Hospital, as well as all the foreign department stores, nearly all the foreign embassies, including the American, and in fact almost the entire business section of Tokyo besides great stretches of residence section were swept by fire.

As for Yokohama, every new piece of news is more horrifying than the one before. The quake came just at noon when there were fires in almost all buildings. Hence before the people could escape, fires surrounded them and from all reports thousands were burned to death. A Miss Stone was consulting a physician, a Mr.

Richmond, just at the time of the quake. At the first shock the doctor ran to the door and stood still in the arch, calling Miss Stone to join him. She hesitated only an instant, then followed, but she had scarcely reached the door when the building fell. When the two regained their senses they found themselves unhurt except for a few bruises. They rushed to the street to find the hotel just across the street already in flames. Towards higher ground they ran, but were met with fires on every hand. At last they made for a park where they found people already gathering. Soon the water pipes in this park broke and flooded the entire area so that the people, unable to stand because of the heat of the fires all about, were compelled to lie or sit in from three to twelve inches of water all the later afternoon and night. What happened at the pier is also typical. The Steamship "Empress of Australia" was just casting off, the pier full of people waving good-bye when the boat began to heave up and down and swing violently. At the same moment the people on deck saw the north end of the pier sink into the water and the friends there sink into the sea. Looking towards the city the buildings were seen to be waving back and forth and then crashing down, and almost in the same instant, it seemed to the onlookers, flames shot up into the sky. The big boat was able to rescue most of the people who fell into the water and all who were on the pier and also took on board many who came running to the pier from the city. Other ships did the same, though many had difficulty in escaping the flames caused by the bursting of the Standard Oil tanks, the contents of which flooded a considerable area down to the shore.

Yokohama is practically gone; so is Tokyo. Within a half mile from our house the wind suddenly changed and the fire died. Directly in front of us ten minutes' walk, we were protected by the wide grounds of the Imperial University, most of which burned.

ARCHIE A. BOLITHO,

American Bible Society

When we reached Tokyo on Monday morning we found the famous Ueno Park covered with weary and disheartened refugees. Reaching the part of the park facing the largest extent of the city we had our first view of the great devastation. Oh what a scene! On the left the famous Ueno station, with many hundreds of cars, absolutely diminished to heaps of stone, brick and scrap-iron. In front of us for miles and miles the same condition prevailed. Electric cars, motor cars and everything reduced to ashes and rubbish. The wire entanglements in the streets made our progress slow. Telegraph poles were still burning—in fact they were the only pieces of wood that could be seen in the whole devastated district. At certain places much smoke and heat still emitted making it dangerous to pass by. We lingered a little in the Kanda Ward at the City Y. M. C. A., the National Y. M. C. A. and the Baptist Tabernacle. All these buildings were supposed to be fire-proof, but alas, though the concrete walls, floors and stairways stood the test every least thing inside of them had been wiped out of existence. Even the contents of a good safe in the tabernacle when opened had withered so that when touched they crumbled like ashes. The fine Salvation Army headquarters, the Y. W. C. A., churches and schools of all descriptions and banks, all alike totally gone!

The walls of Bible House stood up very well but the fire did havoc with all that was consumable within. Mr. Tanaka had stuck up a note for me which said: "Staff safe." Tanaka and the assistant bookkeeper before leaving the Bible House had opened the safe and taken out the ledger and other important books with the cash box taking the same with them.

Relatively the disaster at Yokohama is greater than that of Tokyo. Besides our plates we had a large stock of Scriptures at the Fukuin Printing Company. That being wiped out also

the agency's loss is very great. Our fire-insurance policies do not cover fire arising from causes of earthquake. Today the thought came to me to try to get some printing done at Kobe asking permission to use the plates of the B. & F. B. S. but the principal plates of the British and Foreign Bible Society were at Yokohama and have been destroyed.

KARL E. AURELL,
American Bible Society, Tokyo.

Karuzawa, Sept. 11, 1923.

We have just learned that complete printing plates for the entire Bible were in Kobe. All other Bible, hymnal and Christian literature plates have been destroyed. Of Dr. Pierson's "Annotated Bible" over Y6,000 worth have been destroyed, in the warehouse of the Christian Literature Society.

WILLIS LAMOTT,
Missionary of the Presbyterian
Church, U. S. A.

International Y. W. C. A.

New York, Oct. 6, 1923.

Word has been received stating that Miss Dorothy Hiller, who has been secretary in the national office in Tokyo, lost her life. Another secretary, Mrs. Edith Lacy, of Yokohama, was also killed instantly. No word has yet been received in regard to the Japanese staff and Association members. There were in Tokyo on the national staff seven secretaries, twelve secretaries in the city Association, and a membership of a thousand. Miss Michi Kawai, whom so many Americans know, is the national general secretary. In Yokohama there were eight Japanese secretaries and 790 members.

In regard to the property losses there has been a cable to the effect that all of the Young Women's Christian Association buildings in Yokohama, the building in which the national offices were located and the city Association building in Tokyo were destroyed.

JEAN GRIGSBY PAXTON,

International Y. M. C. A.*New York, Sept. 14, 1923.*

There is as yet incomplete information as to Japanese members of the staffs at the various centers within the zone of the disaster.

All reports to date bear out the earlier evidence that all Association buildings, including residences of the Secretaries, have been destroyed or so badly damaged that they will have to be completely rebuilt from the foundations.

Salvation Army*New York, Sept. 25, 1923.*

Our Japanese Territorial Headquarters are entirely destroyed; the hospital for tubercular subjects seems also to have been destroyed; our Training School was partially demolished and several other buildings owned or occupied by us in Tokyo and Yokohama were also destroyed.

None of our European people were killed. Two of our prominent Japanese Officers died, both of whom were really brilliant fellows—I refer to Brigadier Sasshida and Major Sakai. Other Japanese officers suffered serious injury.

The latest information from Tokyo that has just reached the Commander is to the effect that our Army Officers are responsible for caring for no less than 100,000 people in the stricken area.

W. F. JENKINS,

Church Missionary Society*London, Sept. 19, 1923.*

The Church Missionary Society has work both in Tokyo and Yokohama. Whidborne Memorial Hall is in the middle of Tokio and is used as an evangelistic center. We also have a married missionary, with Chinese helpers, who works among Chinese students in Tokyo. There are several churches in different parts of the city, built by Japanese Christians and ministered to by Japanese clergy who are supported by their congregations.... At Yokohama this Society has work among Chinese students and a school for them.

We have telegraphic information that three churches are destroyed and two damaged, presumably in Tokyo, the loss being estimated at £5,000. The damage to Mission houses is estimated to cost £500; this comparatively small sum is doubtless owing to the fact that some premises are rented. Compensation to European and Japanese workers for personal property destroyed is estimated at £700. In connection with the Mission to Chinese we are informed that the church building and mission house have been damaged badly, and that some of the buildings have been destroyed—the cost of these is presumably included in the figures given above and based on a separate telegram. We are informed that it will cost £5,000 to rebuild the Whidborne Memorial Hall, and that the dispensary at Fukugawa, if rebuilt, will cost £1,000.

This Society has six European missionaries in Tokyo and Yokohama. All our missionaries in Japan are safe.

HENRY E. STAPLES,

S. P. G. Missions*London, Sept. 17, 1923.*

The following are among the principal buildings connected with the Society's work in the diocese of South Tokyo. St. Andrew's pro-Cathedral and about eight churches, St. Mary's Mission House and Hostel, St. Hilda's Diocesan School and Hostel, a Home for old women, an orphanage, an embroidery school, the Central Theological College (worked in conjunction with other Societies), the house of the Bishop and those of at least two priests, and a hostel in connection with the Women's University.

No definite news has yet been received as to the magnitude of losses of property, but it is anticipated that these will be very heavy. The Bishop has cabled "Personnel all safe—Great personal and property losses—Please open fund." The personal property thus referred to would be the personal possessions of the missionaries.

DOROTHY M. HORNE,
Assistant Editorial Secretary.

BEST METHODS

EDITED BY MRS. E. C. CRONK, ROOM 721, MUHLENBERG BUILDING,
PHILADELPHIA, PA.

DEEPENING MISSIONARY IMPRESSION BY EXPRESSION

FOUR THERE WERE WHO SAW A WONDROUS SUNSET

A man gazed out across the sun-kissed ocean until the beauty of it filled his soul with light and warmth. He took up his violin and gave his "Sunset" to the world in music as wondrous as was the glory that his eyes beheld.

A woman looked out across the hills and saw the glory of the sun shining behind the mountains. Its warm radiance filled her heart, and with the radiance came the urge to fill other hearts with the beauty of the sun. She caught up her pen and in her poem the sun glinted and gleamed, and filled with glory the common tasks of every day for dwellers in the lowlands.

An artist saw the sun. Its glowing colors reflected in water, and woods and sky, held him as he gazed. The craving of his soul was satisfied, yet not satisfied until his brush could express to all the world the glories his eyes beheld in the setting sun.

A little child saw the sunset. "See this tiny little sunbeam that's stealing in between the trees," said the child. As she went about her play she sang her little song "Jesus wants me for a Sunbeam." In and out she went among the people she met, giving back the glory of the sun in little deeds of kindness and of love.

Melody of the ocean, poem of the mountains, picture of the woods, deed of the plains—in some way we must express our impressions.

ARE WE GUILTY OF EDUCATIONAL CRIME?

Ever since men and women have known and loved their Saviour they have given expression to love. Even in prison Paul and Silas sang praises to God; the early disciples healed the sick; Dorcas made garments for the poor; Mary brought a box of precious ointment and poured out her offering of love at the feet of her Lord; Zachaeus gave half of his goods to feed the poor; a poor widow cast into the Lord's treasury all her living; Andrew found his brother and brought him to Jesus.

Love always seeks expression. The expression is not only a result of love but is a part of it. What we do for missions is not only a result of missionary training, but one of the most essential elements in Christian education.

PASSERS BY

"And he passed by," are words of warning example. Every boy or girl, man or woman, is a potential passer by but also a potential good Samaritan.

Priest? Levite? Good Samaritan? Which shall they eventually become?

It depends largely on the expressional training they receive.

"To make impressions without giving any opportunity for expression is an educational crime."

There is danger that many of us will be missionary educational criminals. The impressionistic leader must be alert for expressionalistic opportunities.

Shall we have a race of priests and Levites who preach much and practice little; who cross to the other side when opportunity for relieving the world's heartache lies just ahead? Or shall we train a generation that shall bind up the world's wounds?

EXPRESSING CHRISTIANITY BY SHARING

One of the many good features of the Wilson College Summer School of Missions, held at Chambersburg, Pennsylvania, is the "School within



THE SUMMER CHRISTMAS TREE

a School." This "Little School" is regularly and carefully organized. It enrolls its scholars from Chambersburg children in advance of the coming of Summer School Delegates. There are Kindergarten, Primary, Junior and Intermediate divisions.

Seats are placed as inconspicuously as possible for registered observers. No casually curious spectators are allowed to pass in and out, or to interfere with the work by well-meaning but ill-advised complimentary interjections of "How cute!" "What darlings!" There are no spectacular



A FOURTH OF JULY BIRTHDAY PARTY

demonstrations. It is a week of real school both for the children, and for the observers who make careful notes during the children's study and work periods, and who meet for discussion with teachers of their respective groups after the children are dismissed.

In some cases participation of children in such a school would mean only the rapid acquisition and the showy recitation of "pieces."

The "Little School" has its training in worship, in study, in hand



KINDERGARTEN CHILDREN WITH BASKETS OF FLOWERS MADE BY THE CHILDREN FOR THE HOSPITAL PATIENTS

work and in service. One of the most interesting features of the work is its expressional activity.

When the kindergarten group talked of the love of God in giving flowers, they made flower baskets as their handwork, filled them with

flowers and after school carried them to the hospital.

When they heard the stories of the children who live in the over-crowded sections of New York, and of the Daily Vacation Bible School at Labor Temple, they wanted to share their pictures with the children at the Labor Temple School. The pictures were carefully selected and packed during one of the sessions and a small committee was appointed to take the package to the postoffice.

One of the school properties was a rubber ball with which early comers were permitted to play. Observers were impressed with the willingness of the children to give away the things that meant no deprivation to themselves, and the reluctance of the little ones, who always came early to play with the ball, to send that special ball to the New York children. They observed the teacher's method of leading the children into a generous attitude of sharing with others the things they really wanted for themselves.

Handwork was done for children in America and in other lands and the Fourth of July was celebrated with a birthday party of the United States with birthday presents for some of Uncle Sam's little children.

Thus the School made a deep impression on the children and gave them opportunities for varied expression.

"BUT OUR CHURCH IS IN THE COUNTRY!"

Ruts of thinking are deep and narrow. For years members of rural churches have sighed and have begun with one consent to make excuse—"But our church is in the country." After all, in these days of automobiles, the country church is sometimes more accessible than the city church.

If we could lift ourselves, or if someone would lift us out of the rut of our thinking, instead of presupposing that all modern missionary methods are made for city churches only, we might find them very adaptable for rural churches as well.

One alert pastor's wife in North Carolina decided that an "Arts and Crafts" program might be part of a Daily Vacation Bible School, in a small country church, if someone would work hard enough to make it a success.

She began early to outline her program, to make her plans and patterns. The children showed eager interest in the scrapbooks they made and in the villages of various lands. They were fascinated with the toy animals for children of mission lands, with the squares of gingham they hemmed for girls in a boarding school in India to be used for clothes closets and treasure chests, and with various other articles on which they worked.

The entire community was interested in the summer Christmas tree in front of the church. The boys and girls trimmed the tree with the presents they had made, then the gifts were packed to be sent to missionaries in time for Christmas.

It really does not matter so much where we live, as how we live, or where we work, as how we work.

INTERPRETING MISSIONARY INTEREST THROUGH SACRIFICIAL GIVING

Two of the best interpreters are a pastor and his wife who serve in three country churches. Neither of them has studied a course in interpretation in any School of Expression, but every day they interpret Christianity to their people by their own sacrificial living and giving.

The salary paid by the three congregations together would not rent a well located apartment in a great city. However, there are no martyr moans from the pastor and his wife. They realize that while they could not pay city rent they need not, inasmuch as they have a good parsonage free, with no city prices, and no city standards to live up to. When a small legacy came it meant more to give.

When a call for a jewel offering was made the wife took off the only diamond she had except her engagement ring, saying that she really did not

need it, and gave it as a special offering.

Constantly and cheerfully they take out of their small salary each year all they can possibly give, leaving for personal expenditure the minimum amount on which they can do efficient work.

"I suppose I must have a new coat this winter," sighed the wife regretfully. "I've been wearing my old one for eight years and I'm afraid it's looking too shabby to wear. The preacher has to have a new winter suit, but outside of these two things, I think we can get along with what we have."

This was her explanation for the hope that they might be able to make a special offering of \$200 during the year, which with the ring and some former gifts would make possible the completion of a thousand dollar contribution on which they had set their hearts.

HERE AM I. SEND ME.

Shall we call on impression to express itself in a volunteer declaration for life service? Is that a new and novel method to be avoided because of possible over-emotionalism?

There was quite a bit of emotion in that call of old "Whom shall I send, and who will go for us?" and the deepest emotion of a courageous young heart in the answering volunteer declaration, "Here am I, send me."

The straight forward response which clear-visioned youth always gives to the straightforward challenge of world need, calls for no manufactured emotionalism.

A geography teacher told of a great need in Ceylon. Eight year old Eliza Agnew said, "Here am I, send me."

A Sunday-school Superintendent read a call for workers from the South Sea Islands. James Chalmers answered, "Here am I, send me."

A young student whom every one expected to be a great lawyer read the life of David Brainerd with its sounding call for consecration of life, and

Henry Martyn spoke his answer, "Here am I, send me."

John Scudder faced "The Claims of Six Hundred Millions and the Ability and Duty of the Churches Respecting Them," and giving up his lucrative medical practice in New York, he gave answer, "Here am I, send me."

We do not well if we fail to present in pamphlets, in books, through personal conversation, and public address, the call for the expression of consecrated life in a declaration of purpose.

Every year hundreds of Christian young people enter other callings without having definitely faced the call to missionary service. Even if men and women are never commissioned as missionaries to either the home or the foreign field they will be better Christians wherever they may serve for having definitely faced the decision.

FINDING OTHERS

When Andrew found his brother and brought him to Jesus he gave the best expression possible to the impression that Christ had made on his own life.

There is something wrong if our missionary training is not developing soul-winning Christians.

A leader in a Rescue Mission in Washington says that more than once she has had Sunday-school teachers and even ministers visit the mission who have no idea whatever of how to point a lost and inquiring soul to the way of salvation.

Shall we not include, in our missionary training, methods for winning souls? Shall we not train personal workers who know how to lead men to Christ; how to get the unsaved to come to church; how to conduct classes for those who want to be saved; how to answer doubts and fears with assurance?

Is there not something contradictory in a Christianity that "eats its morsel alone," and that, day after day and year after year, never finds any one to bring to Christ?

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

ORIENTALS

From the report of the committee of the Home Missions Council and Council of Women for Home Missions, George L. Cady, *Chairman*.

At the time of the Interchurch Movement a survey of the Japanese upon the Coast was made purely of the church and missionary work. Then later the United States Government sent a committee to investigate and hold hearings, the report of which may be secured from the Government, but there has been no really scientific survey covering the whole Japanese situation, industrial, social and religious. The matter has been taken up with the Committee on Social and Religious Surveys.

Nearly half of the Chinese in the United States, close to 30,000, are east of the Rocky Mountains, and probably 10,000 Japanese. Much Christian work is being done for these people by organized mission boards, national or city, and by individual churches. In New England there has been a federation of Chinese Sunday-schools. The Chinese and Japanese groups in the cities of the East and Middle West are relatively well to do and influential. They include many students and merchants.

A survey should be made of the Orientals along our border, especially in Mexico. The many Chinese just across the line and down the west coast of Mexico are almost entirely without religious opportunities and are regarded with bitter prejudice by the Mexicans. There are at least 10,000 on the west coast and a considerable number on the peninsula of lower California, and many of them have had religious contacts in the mission schools and churches of China. Christian Chinese in California have relatives in Mexico, and Chinese banks, wholesale houses and newspapers do much business with the Chinese colonies across the line. Oriental mis-

sions must recognize these relations with peculiarly neglected groups who are in the spheres of our responsibility. An inquiry is planned concerning Oriental groups in all the Latin-American countries (there are 30,000 Japanese in one province of Brazil), since all have special relations with Orientals in the United States.

There are between 3,000 and 4,000 Japanese in New York City of whom between 100 and 150 are women, 500 to 700 are in business, 300 are students and 2,000 belong to the working class. They are very largely migratory, and there is a strong tendency to insanity and tuberculosis among them. The following organizations are working among them:

1. A Christian church supported by the Woman's Board of Domestic Missions of the Reformed Church in America.

2. The Japanese Institute supported by the Woman's Board of Domestic Missions of the Reformed Church in America; dormitory and social privileges for young men only.

3. A church supported by the Methodist Episcopal Church.

4. The Cosmopolitan Club at Columbia with a membership of 1,000 and 150 of whom are Oriental.

5. The American Oriental Club and Social Club organized in 1914; meeting at various homes for fellowship.

6. The Japan Society with 1,000 members—Frank A. Vanderlip, President; organized for better international relationships.

7. A Japanese Y. M. C. A. in Brooklyn.

8. The Japanese Christian Association of New York, but composed almost entirely of non-Christian elements.

9. Japanese American Forum at the Brick Church; 65 members.

10. Y. W. C. A. work in the foyer of the Cosmopolitan Club.

The Christian forces of America who believe in brotherhood must be alert and industrious in their fight against the suspicion and prejudice which certain well financed forces are today carrying on in America against the Oriental, but especially against the Japanese.

Before a large audience a Congressman from California, professing to be a Christian, said:

"There may be such a thing in the world as an honest, moral Japanese, but I have never met one, and I doubt if such a thing exists."

He also said that not a single Japanese enlisted from America and put his life in danger for American democracy. The matter was immediately taken up with the Japanese Embassy, and only partial official reports covering Vancouver, New York, Los Angeles, Portland and Honolulu show 1,076 soldiers were enlisted, 225 went overseas, 55 were killed, and 133 were wounded. These facts illustrate to what extent either of misinformation or of wilful falsehoods the anti-Japanese propaganda will carry normally good men.

If there is any one thing that is needed in America and throughout the world it is that there should be on the part of everyone a new crusade in behalf of world-wide Christian brotherhood. It is the only thing that will save our present world and the only thing that can prevent another world war.

The supreme need of the hour is for a revival of that Christian spirit uttered recently by a Southerner in Atlanta whose father and grandfather were slave holders:

"We have some of us come to the conclusion that we must live the New Testament or else scrap it. If the New Testament cannot get us over these race divisions, then it is of little practical use for our modern social world. A group of us here proposes to try actually living the New Testament in our human relations with all mankind."

NEW AMERICANS

From the report of the committee of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, *Chairman*.

Christians of every denomination in America have an obvious task of reaching, in Christ's name, millions of unchurched and lonely "foreigners." The children of the foreign-born are equally the responsibility of the churches.

A challenge with definite suggestions to the local church applicable to all denominations and feasible anywhere has been prepared and will soon be published in pamphlet form. This program is a call to fulfil the obvious responsibility before most of the local churches in the country, since there are but few local churches that have not within their reach from one individual to one hundred thousand people of foreign birth or parentage. By far the larger part of these our neighbors are out of touch with American life and ideals, discouraged by lonely isolation, unchurched and drifting from God. To our shame be it said that the real problem in what has been unfortunately termed "Americanization" is not the uplift of the "poor, benighted foreigner" but the conversion of our own people to what should be plain, ordinary Christianity. Our slogan should be "For every American Christian a foreign-born friend."

The Home Mission Boards have established many effective foreign language missions. Great devotion and much money have been expended in such necessary and helpful work, and still more needs to be expended. Nevertheless, all this can be but a drop in the bucket. Because of the inevitable lack of a sufficient number of trained workers, such missions can touch only a few. The vast majority of the foreign-born and their children can be reached only by the local church. It is the normal kind of missionary and patriotic service that in most cases requires no equipment, money or organization beyond what is already in the local church. Of course, trained workers are helpful, but selected, or-

dinary church members can do this almost as well. The one new thing needed is a broader vision of Christian duty.

That the local church can succeed has been abundantly demonstrated. For the past three years the Board of the Protestant Episcopal Church has set forth as its fundamental policy this very plan of arousing and guiding the local churches to this normal duty. The success has been far beyond all expectation; in the last two years almost a thousand parishes of this Church have begun or are effecting such local work. This result was obtained by proclaiming the opportunity and demonstrating under leadership in a few places that it could be done. It was a process of nationally awakening the Church to the obvious.

Four things are essential to every local church for this work: (1) the conversion of the pastor, (2) the fixing of the responsibility upon a certain few, (3) accurate knowledge of the racial background and the mental attitude of the particular people to be reached, and (4) the real Christian character of those who are to lead.

The primary steps and continual responsibility must be taken by a few, carefully selected people. Such must be well-balanced and intelligent persons, who have both the ability to win the confidence of the foreign-born and to lead their fellow Church members. They must above all have the two fundamental Christian characteristics of humility and sympathy. In order to make the proper approach and secure the confidence of their neighbors, the study of books in class or individually is absolutely necessary. To deal with a particular race, knowledge must be acquired of the national background, the Old World religion, the mental attitude and aspirations.

The various forms of Christian service that can be rendered need not be detailed. They are not so very different from those which we should render to all neighbors and friends. The trouble has been, not that the ways of service were unknown but that those who should give this serv-

ice have failed to try. The root of it all is American fellowship, Christian brotherhood.

* * *

To help meet some of the great human needs at Ellis Island the Government has established the Social Service Department. The social workers in this Department are furnished by various organizations. The number of workers is limited by the United States Bureau of Immigration. The workers are the connecting links between the immigrants and the various social agencies of America interested in immigration. Through them the facilities of immigrant homes, foreign consuls and both public and private forces are made available.

The Christmas celebration including gifts, an entertainment, Christmas tree, etc., is a great blessing which helps those detained on the Island to realize that there are friendly hearts in the United States, expressing cheer to them in this way.

A very important development has been the institution of religious services at the Island. There are three each Sunday, one maintained by the Roman Catholic Church, another by the Jews, and the third by the other Christian bodies, the responsibility being divided among them. Through interpreters the services are made intelligible to a large number, attendance at each being from 150 to 400.

* * *

A most important step forward has been taken by organizing and demonstrating a feasible follow-up system of Protestant immigrants. This was made possible through special workers loaned by the City Mission Society of the Protestant Episcopal Church and by a grant of money from the national board of the same church. It is now being made effective by the cooperation and financial support of other Protestant bodies.

Winter Schools of Missions

St. Petersburg, Fla., Jan. 27-Feb. 1, 1924.

Write for information to Mrs. G. W. Cooper, 250 N. Fifth Avenue, St. Petersburg, Fla.

De Land, Fla., Feb. 4-10, 1924.

Woman's Foreign Mission Bulletin

SUMMER SCHOOLS OF MISSIONS

Enthusiastic and inspiring reports have come from the Summer Schools of Missions affiliated with the Federation this past summer. From one who has been to Boulder, we quote:

"Boulder in the foothills of the Rocky Mountains is always a beautiful spot but it is especially lovely in June at the time of the session of the Summer School of Missions. It would needs be a very poor conference indeed that would not leave some inspiration from the very 'Uplifting setting of the Boulder.' The Summer School of Missions this year would have been inspiring almost anywhere but it was doubly so at 'Beautiful Boulder.'

"The program was unusually strong and well set up under the able leadership of Mrs. A. A. Reed, the General Chairman, and that of Mrs. H. F. Hoffman, Chairman of the Program Committee, with the cooperation of their splendid aids.

"The personnel of the delegates was unusually strong,—women and young women who came for training and help to further effectively the missionary enterprise in their home societies and in their state promotional work.

"Following the eight o'clock hour when Mrs. F. J. Smith gave a series of talks on 'How to Study My Bible,' the remainder of the morning was given to two normal study classes of two periods each. Mrs. E. H. Silverthorn of Chicago taught 'Creative Forces in Japan,' and Mrs. Dan Brumitt of Evanston, Illinois, presented 'The Child of America's Future.'

"During the afternoons and evenings talks by missionaries, inspirational addresses by missionary experts, methods classes and pageants met a variety of interests.

"The Young Women's Camp was especially strong under the able leadership of Miss Jessie Fitzpatrick.

The camp was filled to capacity, in fact, overflowed. The splendid group of fine, purposeful girls was a great inspiration and held much of hope for the continuance and future of our missionary work."

The School of Missions for Oklahoma and the Southwest was held June 4-8. It was felt to be one of their best. Methods were given by local women—"just what they tried in their own work." It was a great success and most helpful. The home textbook was taught by Mrs. E. P. West and the foreign by Miss Sara M. Field of Kobe College, Japan, the Bible study by the Rev. C. E. Devow, D.D., Ph.D., of Oklahoma City. The Conference took action endorsing the World Federation of Christian Women and also the work of the National Committee of One Hundred for Law Enforcement.

Mt. Hermon, California, reports a larger attendance than ever before. It was their 17th annual assembly. The lecturer on the two textbooks, "Creative Forces in Japan" and "The Debt Eternal" was Mrs. Lena Leonard Fisher, professor of the Department of Missions in the University of Southern California. Rev. Harvey Hugo Guy, formerly the dean of Sei Gakuin Theological Seminary at Tokyo, Japan, taught a morning group class in "Creative Forces in Japan." Dr. David Starr Jordan of Stanford University lectured on "Japan and the New Internationalism." The young women's class in "The Woman and the Leaven in Japan" was taught by Mrs. R. W. Blosser of San Francisco, Field Secretary of the Christian Woman's Missionary Society.

The daily morning class in Missionary Dramatics was taught by Mrs. David M. Thomas, of Los Angeles, Educational Secretary of the Presbyterian Synodical Society of Foreign Missions. A beautiful pageant, "The Hope of Japan," was put on one eve-

ning with the aid of real Japanese girls and American women, the part of Japan being taken by Miss Shizuko Tanu of Santa Cruz. Miss Tanu is training to be a missionary among her own people.

One evening Dr. H. H. Powell, vice-dean of the Episcopal School of Theology, San Francisco, lectured on "The Demand for Trained Leadership in the Church." On another evening Professor Edwin A. Lee of the University of California lectured on "The Need of Spiritual Education."

There were many missionaries who spoke at the twilight meetings. It was a week of missionary outlook and inspiration. A "Prayer Room" was set aside on the porch of one of the buildings known as Rest Cottage and prayer groups were held in many of the houses.

The 17th session of the Minnesota Summer School was held June 3-8. One of the notable features of the School was the number of exquisite posters—150 or more adorned the walls on all sides. Artistic in design and execution, appropriate and convincing in subject matter, their educational value was beyond estimate. The Publicity Committee did excellent preliminary work, securing fine press notices and issuing a daily bulletin throughout the sessions of the school, filled with notices and terse comments on daily proceedings. The opening service, the Young People's Rally, was attended by about 800. Mr. R. A. Waite of Chicago gave a very forceful address on the topic, "What is the Range of Your Wire-ness?" The Bible study hour was conducted by Miss Caroline L. Palmer of the Biblical Seminary of New York. Her study hour grew in interest and popularity daily. The Book of Philipians was the basis for work. Some of her trenchant sayings that will be oft remembered and quoted: "Think it through," "Pray it in," "Live it out," "Pass it on," "Pray until God gives you something for somebody else." She was the unanimous choice of the school for the Bible study hour

next year. The Foreign study book, "Creative Forces in Japan," was taught by Mrs. James King of Hamline. Miss Grace B. Whitridge of Macalester College gave a most instructive demonstration of the use to which the simplest materials can be placed in developing suitable and artistic oriental costumes for pageants. Addresses were made by five missionaries. Miss Florence Salzer, a member of the faculty of Isabella Thoburn, Lucknow, India, told of the work there. The others were from Mexico, Southern India, Malaysia and the Near East.

The following written by one of the girls while at the Conference at Chambersburg shows the inspiration and blessed fellowship of the week there:

O Master, we would ask of Thee
Thy promise to fulfill
And give to us abundant life
To seek and find Thy will.
O grant that we may follow Thee
With loyal hearts and true
That we may love and loving, serve
And come to Thee anew.

Give us Thy vision, let us see
Clear-eyed the task God gave
And to our hands entrust Thy light
For those Christ came to save.
This is that larger life we ask;
Put in our hearts Thy flame,
That one with Thee we may reach out
To service in Thy name.

MAKING MISSIONS THROUGH MISSIONARY EDUCATION

By GERTRUDE SCHULTZ

Education as the mightiest force in the world is a truism which we all acknowledge, but which we do not believe enough to put into practice in our missionary cultivation of the home Church. The usual monthly missionary meeting for some of the women, perhaps a mission band for a few of the children, once-in-a-rare-while a missionary sermon or a visit from a missionary about cover the missionary education in the average church. The word *missions* has come to mean to many just an appeal for money with little knowledge or interest back of it. This condition must

pass and is passing, for leaders in religious education are realizing that missionary education is a vital part of every program of religious education and is essential for the development of well-rounded Christian character, no longer to be treated as a step-child and given the left-overs of time and interest but a vitally important member of the church family. Every *live* church therefore must have a constructive program of missionary education.

A committee of live, enthusiastic (God-in-you), willing-to-work, vision-seeing, men, women, young people, children, is the first essential. This missionary council should preferably be a sub-committee of the Church Committee on Religious Education so that its work may be an integral part of the program of the whole church. Each member of the council should be responsible for one part of the missionary program.

Aim and Plan

In much of our missionary cultivation we aim at nothing in particular, just sort of drift along, trying to make our meetings "interesting." "The person (or church) that aims at nothing usually hits it." Therefore set a high goal. To release money, service, prayer, life; to stir every life in the church into some action for the establishment of Christ's Kingdom might be an aim for some churches.

"Plan the work and then work the plan!" The council should work out a well-rounded graded program of missionary education for all ages. It should be at least for one year but preferably a three-year cycle, so that it can be really constructive and progressive. This plan should cover some of the following points in "making missions interesting."

It pays to advertise the missionary enterprise as well as it pays to advertise all business enterprises. *Capture the eyes of your Church* through attractive missionary posters, charts, maps and strong missionary pictures

placed in conspicuous places in your Bible school rooms. Arrange a missionary bulletin board with individuals or classes in contest for the best arrangement from week to week. Train the young people to read the daily and weekly secular papers with missionary glasses and find interesting items for the bulletin board.

Use the dramatic instinct to win and educate some. Every pageant or play given should be a part of the educational program and not given as a "stunt" or just to "raise money." The dramatic program should come as the climax after a period of study.

Missionary education should be written into the whole program of religious education of the church. Missionary illustrations will add much to the regular Bible school lessons. But in addition special missionary instruction for a period of weeks should be arranged. The Church School of Missions is considered one of the ideal plans. It means the whole church once a week for six weeks concentrating its thought and energy on the missionary enterprise. Story-telling and hand-work classes for the children; discussion groups for the young people, for the men, for the women; reading contests for all; stereopticon slides; missionary baseball; all of these methods and plans can be adjusted to meet local conditions. Write to your Board for full particulars.

"Impression minus expression equals depression." It is therefore essential to translate the knowledge gained, the interest aroused, into some form of activity. Service to the church, to the community, to the world, through the hands, through gifts, through prayer, through life enlistment should be kept constantly in mind.

When the church *knows*, when the church is educated to *see* the missionary enterprise, there will be no question of securing the money, the prayer, the life needed. This is the summons and the opportunity before *you* who read this.

NEWS FROM MANY LANDS

LATIN AMERICA

After Chile Earthquake

AFTER the earthquake which shook northern Chile on the night of November 10th, Rev. D. R. Edwards was asked to visit the Copiapo District, to do needed relief work among the Protestant churches, and Rev. C. M. Spining was asked to go on a similar mission to the Huasco Valley. The latter writes: "When I arrived I spread my bed under a big walnut tree and that was my home for the three weeks I remained in Vallenar. After a day or two spent in digging out clothing and bedding and erecting shelter for widows and women who had no men folk to help them, we secured the services of a Ford car and started back to Huasco to meet the *Cleveland*, the American warship that had come with funds and supplies. . . . I was told to take as much food and clothing as I could distribute to advantage. My only means of transportation was a burro train. I secured thirty-one animals, each carrying 200 pounds. They were loaded and started on their way to Vallenar and I followed in a Ford. Lists were carefully made of the members of the families of our church and rations were given out to them. Then the remainder, more than half, was given to anyone in real need. The people were very grateful for all that had been done for them. The relief gave a fine opportunity for evangelistic work. There was no building left in which to hold services, so we held them under the trees in the pastor's yard and never have we had such large audiences."

Union Work in Santo Domingo

PROGRESS is being made in union mission work in Santo Domingo. An auditorium is being erected, adjoining the mission building, to seat

about 400 people. The local Protestant pastor is Rev. Rafael R. Radguez and evangelistic work is in charge of Rev. Jose Espada Marriro. A new church was organized on March 25th at San Cristobal, with seventeen members and Rev. Ramon Prat, a converted Dominican, as pastor; and in June twenty new members were baptized.

The Protestant Sunday-schools in Santo Domingo show an enrolment of 538. Medical work is conducted in an evangelical hospital, with a doctor and nurses. Educational work is promoted by a day school and night classes.

Christian Work in Peru

ANNIE G. SOPER, for five years in the hospital in Lima, Peru, in charge of a Nurses' Training School and working as a self-supporting member of the Evangelical Union of South America, was able, with difficulty, to distribute evangelical Christian literature and hold prayer meetings. Finally she resigned her hospital connection that she might be more free to do missionary work and has now gone to El Correo, Moyemba, Peru, where there is no physician and no hospital. The government offered to pay Miss Soper's expenses but, as this would have limited her freedom to do missionary work, she refused to accept and determined to look only to God for support. She and Miss Rhoda Gould are holding meetings, distributing literature and ministering to the sick in this town where there are no other Christian workers.

NORTH AMERICA

Rural Community Church

ACCORDING to Rev. David G. Wylie, D.D., Ph.D., the Board of Church Erection of the Presbyterian Church in the U. S. A., con-

siders the community church at Novato, Cal., twenty-eight miles from San Francisco, one of the most successful country life demonstrations.

The population, including the people within three miles, is about 2,500. A survey which was taken showed that fifty-two per cent were foreign-born, among the largest being the Portuguese and Italian groups, some of which do not speak English. The work was begun on a small scale, testing methods, and students in the San Francisco Theological Seminary became interested in the possibility of using Novato as a demonstration point in the study of country life. Now, after two years, a building valued at \$22,000 has been erected. Attendance at religious services has doubled and interest still grows. To avoid any possibility of confusion through factional strife the title to the property has been vested in the Presbytery of Benecia.

New Education Department

IN the reorganization of the various boards of the Presbyterian Church in the U. S. A. authorized by the General Assembly, the Board of Christian Education is forming a new Department of Missionary Education, which will take over the work of the departments of Missionary Education previously maintained by the Mission Boards and the work of the New Era department of Missionary Education. Rev. John Bailey Kelly, who will be general director of the department, has been for some years associated with the missionary education work of the Board of Home Missions, and with the New Era Department of Missionary Education, of which he was acting director during Mr. B. Carter Millikin's absence on a visitation of the mission fields. It is expected that in the near future a properly qualified woman will be associated with Mr. Kelly in the work of the department. An advisory council, consisting of representatives appointed by the Board of Foreign Missions, the Board of National Mis-

sions, and the Board of Christian Education, has been constituted, and will recommend policies and methods to the department.

Junior Laymen

A MOVEMENT full of promise for the future is the organization in the Methodist Episcopal Church of the "Junior Laymen," who have appeared at the sessions of recent annual conferences. Bishop Henderson deserves the credit, says the *Christian Advocate*, for launching this movement, and Bishop McDowell for furthering and spreading its practice and usefulness. Professor J. Carlton Hurley, of Syracuse University, has pioneered a most inspiring piece of work in the church he attends at Baldwinsville, N. Y., where the junior laymen are trained to all the responsibilities of the church official and the practices of Christian service. These high school boys are ready to offer public prayer or declare the Christian truth whenever opportunity calls. It is not doubted that if the adult officials all went on a vacation these juniors would keep the administration of the church functioning.

Among Ozark Children

SIX years ago when I began work "in my present field," reports Earnest A. Smith, one of the Ozark Mountain Sunday-school missionaries, "I found one county with a population of more than 13,000, with less than 600 enrolled in Sunday-schools. Now there are early 2,000 boys and girls in this county who are attending Sunday-school regularly. Whole counties, one of them larger than the State of Rhode Island, have not as yet been reached by the Sunday-school missionary. In these rural districts there are many native preachers, who have no connection with any established church, preaching quaint doctrines, and leading the people into a wilderness of bewilderment and doubt. The cry of all the young people is for the plain teaching and preaching of the Word of God." Six Sunday-school

missionaries in this region are carrying on 120 schools, in which 7,200 children and young people are enrolled.

Vacation School Missionary Work

THE largest daily vacation Bible school this past summer in Milwaukee, Wis., and reputedly the largest in the West, was that held by Perseverance Presbyterian Church, which was distinctly missionary in character. Of the 359 pupils enrolled only 155 were from Protestant families, according to a report prepared by the principal, Rev. Miloslav Filipi, associate pastor, and only 145 were of English-speaking families. Sixty-five children claimed Catholic affiliations, two Christian Scientist, one Jewish, and seventy-three reported "no church." Five of the pupils were Hungarian, two Austrian, seven Dutch, twenty Bohemian and eighty-five German. The attendance for five days or more was 266, as compared with 239 last year and 175 in 1921.

Denominational Conventions

THE recent session of the National Baptist Convention at Los Angeles, Cal., was the most encouraging in the history of that body, both in point of attendance and in the amount of work accomplished during the brief Conventional year (December, 1922, to September, 1923), by the various Boards. At the annual Disciples convention, held at Colorado Springs, September 3rd to 9th, the total benevolence income for the past year was reported to be near \$5,000,000. The colleges have received large additions to their endowment. Rev. Jesse Baders, superintendent of evangelism, asserted that the next year book will show a net gain of 68,000 this year in membership. The world membership is 1,378,000, most of which is in the Middle West. There was much discussion of the deficit of \$250,000 in the treasury of the United Christian Missionary Society, but the secretaries pointed out that this was near the bottom of the list as compared with

deficits in other communions. President Harmon of the Board of Education pointed out that there are now 1,200 fewer preachers than ten years ago, and says it is because the churches demand better preachers.

Mormon Invasion of the East

MISS ELIZABETH B. VERMILYE, writing in *The Christian Intelligencer*, says: "It is a mistaken idea with some that the Mormon Church is chiefly confined to Utah and adjacent states, and is dying out there. In fact, the Church holds control or balance of power in at least seven states, extending from north to south through the western section of the country." Brigham H. Roberts, in a recent newspaper interview announced that, the work of the Mormons "being finished in the West," they are now planning a campaign to win the East, for which 1,500 missionaries have been deputed. Miss Vermilye continues: "It will be remembered that Mr. Roberts was refused his seat in Congress many years ago, because of his open and openly confessed polygamy. He is now directing the 'Eastern State Mission,' with headquarters in New York City and Brooklyn. Under this mission thousands of missionaries have gone out every year, before and since the war in large numbers, but during the war with reduced forces. Their instructions have carried them to 'every city, town, rural district, village and house; to talk to anyone who would listen, at least twice.' In parts of New York, New Jersey, and New England they have secured stronger positions and more recruits than many dream of."

Kennedy School of Missions

IN its twelfth annual report, the Kennedy School of Missions, which is a part of the Hartford Seminary Foundation, states that the total enrollment for the past year was forty-five, a slight increase over the preceding year. This number was divided as follows: Candidates for the degree of Ph.D., 12; former students, 3;

first-year students, 29; special student, 1. Of this total number, 17 were candidates or appointees in residence, and 16 were missionaries in residence. Thirteen Mission Boards and ten mission fields were represented.

Norwegian Lutheran Church

THE second triennial convention of the Norwegian Lutheran Church of America was held in St. Paul, Minn., June 8th to 15th. Six years ago this Church was organized by a union of three former church bodies and now has a membership of 500,000. The number of pastors is 1,301; congregations 2,783; confirmed members 293,675, found chiefly in Minnesota, Wisconsin, Iowa, North and South Dakota, Illinois, and along the Pacific Coast, but a few are in nearly every state in the Union and quite a large number in Canada. The original stock of members were emigrants from Norway who came over as early as 1825 and will therefore celebrate their centenary in 1925. The Church is still to a great extent bi-lingual, but at the present time the home mission work is almost entirely English. The third generation of the immigrants speaks the English language almost exclusively. The Church has a theological seminary in St. Paul; four colleges, three junior colleges, three normal schools and nine academies. It conducts foreign missions in China, Madagascar and South Africa, supporting 110 missionaries and 721 native workers. It conducts an extensive home mission and has twenty institutions of charity.

Why Negroes Leave the South

THE migration of Southern Negroes to the North is a social tendency that has been much discussed of late. One of the most constructive discussions occurred at Jackson, Miss., where white planters and leaders called into conference a group of Negro representatives and inquired of them why Negroes were leaving the State in such large numbers. These colored

citizens drew up, signed and presented probably the most outspoken public statement from an organized group of Negroes in the South that has been made in recent years. They cited a number of grievances, among them the following:

"The Negro feels that his life is not safe in Mississippi, and that it may be taken with impunity at any time upon the slightest pretext or provocation by a white man. ... For every dollar spent for the education of the Negro child in the State of Mississippi there are about \$20 spent for the education of the white child. ... There are more than 1,000 high schools in the State for whites, while there is but one such public school in the State maintained for Negroes. ... Though there are about 800 consolidated rural schools in the State for whites, there is not one for Negroes. ... Though the State has established a reformatory for the derelict white youth, at a cost of more than \$1,000,000 and spends \$30 per month per capita upon each white derelict youth, to bring it back to good citizenship, not one dollar is spent for the reformation of the Negro derelict, but he is thrown into prison among the most hardened criminals."

Following the reception of this statement by a mass meeting of white citizens local interracial meetings of white and colored people were called at the county seats of every county in the State to discuss the situation and formulate plans to meet it.

An Indian's Testimony

AN old, blind Hopi Indian man, when visiting the Southwest Bible and Missionary Conference at Camp Eldon, Arizona, said:

"I used to walk the old way, the same as the other Hopis do, leading right to hell, and I did not know it. I was not happy, not satisfied, always unsettled and disturbed. Now I am happy, satisfied and settled, because I know I am on my way to Heaven. I heard the story of how God loves the world and gave His Son for a Saviour for sinners, which includes me. I believed that and took that Jesus for *My* Saviour. I used to have all kinds of trouble and thought that when I became a Christian all these troubles would be over with, but now I find that *I am the center* of a great

deal of trouble. My people ridicule and scorn me, they hate me and do all manner of things to make life unpleasant for me. Although it makes me feel badly for my people, I gladly bear all this. Jesus' life on earth was full of trouble and full of suffering, and He bore it patiently. I want to be like Him, therefore I go my way rejoicing, knowing that He wants me to bear this for His sake."

Buddhist Activity in America

IT is reported that the Buddhists of Japan have organized a missionary society and have undertaken to publish in English a high-grade magazine called *The Eastern Buddhist*, to be devoted to the exposition and propagation of Buddhism. A Buddhist meeting was held in Los Angeles, California, a short time ago, which was largely attended by Americans, and at which speeches were made containing such statements as these: "Buddhism and Christianity had much the same origin; yet compare the narrow, dogmatic, intolerant and even barbaric attitude of Christianity with the splendid character and profound teachings of the gentle Buddha! Look at the crime record among Christians! You never hear of such outrages among Orientals!" "It is becoming more and more evident," comments the *Watchman-Examiner*, "that the war is on and that it is a war to the finish. Heathenism is no longer negative and quiescent. It is hitting back. It is realizing that its most effective defense of itself is an aggressive attack upon its enemies. If we do not Christianize the nations they will paganize us. In any case, heathenism will die hard."

Japanese-Americans

THE Japanese in the United States will not be assimilated by intermarriage, but the second generation is apparently being assimilated in a cultural and social way, adopting American ideals, standards of thought, living and character. Replies from 1,600 Japanese children under fifteen

years of age, who were born in this country, to a questionnaire show: That practically all are attending American public schools; nearly two thirds are attending Protestant Sunday-schools; thirty-five per cent gave their religion as Christian; nineteen per cent were Buddhists; the rest gave no answer. Replies from 342 American-born Japanese, between fifteen and twenty-two years of age, representing forty per cent of the Japanese of that age, born in California, show that: Fifty-one per cent were attending or planning to go to high school; fifty per cent were expecting to go to college; one half were Christians; one fifth were Buddhists; No answer was received from the rest.

EUROPE

Annual British Conference

THE annual meeting of the Conference of British Missionary Societies, now fairly regarded as one of the most important missionary events of the year, took place at Swanwick in June, and once more provided abundant evidence of the value of co-operative effort. During the past twelve months, for instance, action has been taken with regard to such an important matter as the financial grants offered by the British Chambers of Commerce in China to British missionary institutions. The Conference expressed its grateful acceptance of the proffered help, though taking care to guard against the suspicion that such institutions exist for the purpose of fostering British trade or political influence in China, and also making it clear that the assistance was welcomed only on the understanding that the grants would in no way interfere with the fullest freedom to make Christ known through these institutions, or with the development of "union," and so not exclusively British, institutions for higher education. The Conference has also made representations regarding the British share of the Boxer indemnity, urging that the views of Chinese leaders as to the best use of it should be ascertained.

Other matters dealt with have been: the opium question, concerning which considerable attention has been given to press publicity; the property of German missionaries in various parts of the mission field; and the grave situation in the Near East, again chiefly by way of publicity. These important activities represent only a comparatively small part of the Conference's work.—*Church Missionary Review*.

Presbyterian Alliance in Zurich

REV. J. R. ALEXANDER, D.D., of Cairo, reports having attended a conference in Zurich, held from July 21st to 27th by the Eastern and Western sections of the Reformed Presbyterian Churches. Its chief object was "to meet with representatives of the different Reformed Churches in Central and Southeastern Europe—to become acquainted with them personally—to learn from them the condition of their Churches, their needs, their problems, their difficulties, their opportunities. Most of these Churches are in the parts of Europe devastated by the war. In one or two countries in addition to the sorrows and losses of the war, the Reformed brethren are being persecuted for their faith by the Roman Catholic and Greek Orthodox authorities, and even by their governments. In Rumania and Jugo-Slavia, especially, the purpose of the official rulers, directly and indirectly, seems to be to force all their Protestant fellow-subjects to leave their country and their homes."

Methodists and the K. of C.

THE plan of American Methodists to erect a church and university on the slopes of Monte Maria in Rome, overlooking St. Peter's, has been referred to in the *Review*. Quoting from Italian sources, the London *Observer* says of the situation: "The diffusion of the 'heretical Bible' is also condemned as being among 'the vulgar proselytizing methods of Methodists, Baptists, Y. M. C. A., and Y. W. C. A., etc.,' while the pamphlets

published in which Italy is apparently regarded as some barbarous country in need of civilization do not appeal to any Italian within or without Vatican circles. The American dollar is becoming a real menace, we are told. Even if the authorities prevent new buildings from being erected the fact remains that non-Catholic schools already exist, and, as the others have been opened on the hillside, mothers may end by sending their children to them, especially as there are 'human comforts,' such as motor-cars and trips to the sea, thrown in with education. The Knights of Columbus have entered the lists armed with modern weapons and are meeting the enemy on their own ground. Four gymnasiums are being opened in the most populated quarters in Rome, with a theater, recreation halls and grounds, baths, and two chapels for boys and girls. Another gymnasium is to be opened at Ostia, or some other seaside resort. 'Only Nero enjoyed as much as the nights of Knights of Columbus will put at the disposal of everybody worthy of Rome.'"

Illiteracy in Russia

DR. L. O. HARTMAN, editor of *Zion's Herald*, whose article on "The Religious Situation in Russia" appeared in the August *Review*, is quoted in *The Congregationalist* on the subject of "the important and fruitful campaign against illiteracy carried on by the present Russian government. In 1919, he says, the Bolsheviks issued a special decree on the reduction of illiteracy, and at the end of two years were able to report that 6,000,000 adults had been taught to read and write. In 1922 they reported, 'every soldier in the army can read and write.' The goal for 1923 seeks to banish illiteracy from the 5,000,000 members of the labor organizations. The great problem, of course, is the peasant population, which constitutes 85 per cent of the inhabitants of Russia and is for the most part untaught. The educational leaders have set their faces to the

solution of this problem and hope to banish illiteracy from the country by 1927. Especial attention is being given to agricultural and technical training. Seventy per cent. of all the students in the highest schools are from the ranks of the working men and the peasants. This statement should be qualified, however, by the confession that 'many of the teachers in these institutions are poorly fitted for the work and they are scandalously underpaid.' An outside observer, also, might be curious to know what is being taught in these schools! Undoubtedly nothing which is objectionable from the Bolshevik point of view."

The Church in Czecho-Slovakia

REPORTS have appeared from time to time in the *Review* during the past three years of the religious movements going on in Czecho-Slovakia. These have resulted so far in (1) the formation of an independent Neo-Catholic Church which, entirely separated from Rome, declared its firm allegiance to the religious ideas of John Hus; abolished the celibacy among the clergy; sanctioned the institution of lay preachers; introduced the Czech language into its services and prayer books, and adopted an extremely democratic constitution. It is organized now in some 100 congregations and has a membership of about 1,000,000 souls. It maintains a friendly attitude towards, and an active cooperation with the Czech Evangelical denominations, and shows an earnest endeavor to acquaint its adherents with the Bible. (2) Another movement comprising approximately one million of such people as have severed their connection with the Roman Catholic Church, yet prefer, meanwhile, not to associate themselves with any particular Church. There are many among them who "are not far from the Kingdom of God." (3) Great numbers of Czech people who, formerly of Roman Catholic creed, are now members of the Czech Evangelical Churches in Bohemia, Mor-

avia and Silesia. One group of the last named has formed a Christian Endeavor Society under the leadership of a former priest who heard "Father Endeavor," Clark on his last visit to Bohemia.

For Albanian Girls

THE girls' school, founded in 1891 in Kortcha, Albania, and forced to close during the World War, has now been reopened at Tirana, the new capital city. Mrs. Dako, the principal, writes:

"The school has been reopened with the aim of giving secondary education, but new needs and demands have compelled us to add to the work new special features; a preparatory department has already been added for the girls older than twelve, who cannot continue to attend the primary public schools. Since there is no normal school to prepare girls to teach, our institution accepted the responsibility to give a regular course for training teachers. Besides this we have a finishing department, a department for domestic science and home industry, and one for training nurses, of which our country especially is in urgent need. Of course, we are just at the beginning, preparing the girls for the different departments. . . . The staff of teachers this year numbers five; all are kept very busy to keep up with their respective duties. All are working hard and with great enthusiasm for the growth of the institution, for all are anxious for it to lead and be a power for the country."

AFRICA

"All in One Lifetime"

THE following summary of missionary achievements, given in the *Record of Christian Work*, so impressed an editor in Calcutta that he reproduced it in the columns of the *Indian Witness*: "In Cairo lives the widow of a missionary who came to Egypt in 1862, when there were fifty members of the Evangelical Church. In her own lifetime she has seen that organization grow to a membership

of 16,000 adult communicants in a total community of at least 40,000, enrolled in 300 congregations or preaching places. She has seen schools grow from five to 187, with 15,000 pupils, Moslem and Christian, receiving Bible lessons, as well as instruction in secular branches daily. She has lived to see the establishment of a medical service—in which the Bible is presented to every patient—providing 82,000 treatments a year. She even has seen a village or two where evangelical Christians outnumber the followers of all other faiths."

A King Helps Build Roads

DR. TOM LAMBIE, of the United Presbyterian Mission in Abyssinia, tells a story of Ras Tafari, the present ruler, in the *Monthly* of the Moody Bible Institute. One day, when Dr. Lambie was out visiting patients, he met a crowd of thousands of people. Among them, on horseback, was Ras Tafari. Each one was carrying a stone on his shoulder. They had gone to Kubbana River, each had picked up a great stone, and they were carrying them back to mend the road, in preparation for the rainy season. Dr. Lambie says: "When I saw the ruler of Abyssinia leading the way to the rock-pile and carrying stones to encourage his men, I felt he was doing a very great and fruitful service to them and to his country. He was teaching them not to be ashamed of work and setting an example of service for the public good."

Slavery in Togoland

REREFERENCE was made in the September *Review* to the existence of slavery in Abyssinia and Southwest Africa. A more recent Associated Press dispatch from London states that the survival of domestic slavery in Togoland is reported by the commission in charge of the British mandated sphere of that country, despite the law passed by the Germans in 1895 and 1902 suppressing all forms of slavery. The committee has been investigating the

charge that slavery is rampant in the country. It is impossible to furnish statistics, says the report, owing to the careful measures adopted by the slaves themselves and their masters to conceal their real status. The slaves, in some cases, are allowed to buy their freedom from their masters, but at whatever price the master may designate.

Protected if a Christian

AN incident narrated by E. H. Clark of Central Africa shows the respect in which Christians are held by the other villagers. He says that a certain village woman applied to join the preparation class for church membership at a time when her husband was so seriously ill that all hope of his recovery had been given up. "She had been in the village inquirers' class for a year or more, and ordinarily would have been considered quite fit for the preparation class, which itself lasts two years. But her husband's relatives absolutely refused to allow her to join us, saying that she could not be a Christian, because immediately her husband died, she must be inherited by his brother, who was a polygamist. The woman, however, had taken a firm stand, and said that whether her husband lived or died, she would be a Christian and would not allow a polygamist to take her. When the matter came before the church meeting, all agreed that she must be admitted to the preparation class immediately. 'If we don't admit her,' they said, 'directly her husband dies she'll be tied up and thrashed until she does consent to be taken by her husband's brother, but if she is one of us they won't dare to touch her.'"

Salvaging the Cargo

MISSIONARIES in West Africa depend, more than the home churches are likely to realize, upon the shipments which come to them from America. Rev. John H. Bradford, of the Presbyterian Mission in the Cameroun, writes concerning a

large shipment, which included two steam engines and boilers for the industrial school at Elat: "The first thing we knew a telegram arrived saying that the barge loaded with machinery was stuck on the bar. Of course Mr. Cozzens took the motor and made a rush trip to Kribi 120 miles away and spent a good many hours salvaging the wreck, for by the time he arrived the boat had floated at high tide and gone ashore. Finally all was landed, but the barge went to pieces on the rocks. But after the landing all was not over, for all the engines were taken apart and cleaned of salt water; household goods and other articles were put out in the tropical sun to dry out, and up to date the only article that we know of that was an absolute loss was ten pounds of hypo which was all dissolved. One of the baby organs that makes music for us got dipped and forever the reeds will be off key because of their salt bath, while the bellows came off and the carpenters of the Frank James Industrial School had the task of replacing them. I had several hundred pounds of stereotype metal come and the way they were found was by the boys' searching for them with their feet and when found pulling them out of the water."

NEAR EAST

Airplanes Replace Camels

AUTOMOBILES in the Sahara seemed a startling enough innovation, but the modern has indeed replaced the ancient when an Arab king travels, not on a royal camel but in an airplane. Yet, according to a paragraph in the *Palestine Weekly*, "King Feisal of Irak has at last arrived at Amman on his long-awaited visit, and was received with much pomp by his ruling brother in Transjordan, the Emir Abdullah. A slight mishap befell his majesty during the flight from Bagdad to Amman, when his machine was forced to land at Azark, owing to a shortage of petrol. Another machine was dispatched with supplies, and the flight to Marka air-

drome was successfully concluded. After his majesty had chatted with the British officers at the Amman air station, he motored to the Emir Abdullah's encampment, which lies above the town. There his majesty was received by his brother, attended by a troop of Transjordanian military."

INDIA

Mrs. Starr's Hospital

THE heroism of Mrs. L. A. Starr, who, with a native escort, undertook the perilous journey into the heart of Tirah, in order to rescue Miss Ellis from the Afridi raiders of the Afghan frontier, was referred to in the September *Review*. Some idea of the variety of patients who are treated in the Peshawar hospital where Mrs. Starr is a nurse, is given in the following extract from her latest report: "One morning last August among the thirty or so outpatients who happened to have gathered, I counted *eight nationalities*, for Tibet is the land 'Where three empires meet.'" Last summer they expected to run from Leh (the capital of Lesser Tibet) a traveling mission hospital to go into the untouched lands of Baltistan and Yarkand, where there are *no* hospitals and *no* doctors, and from where sick folk, if they want to reach a hospital at all, must still travel down by slow stages on pony-back to Kashmir or up to Tibet.

A Christian Statesman

SIR NARAYAN CHANDARVAR-KAR, who died at Bangalore on May 14th, is described as having been "one of the most attractive figures in the public life of India today." An English friend, writing of him in the *Bombay Guardian*, says: "He knew the Christian Scriptures with the intimacy of one who read them and fed his soul upon them continually. He loved to discuss the meaning of some passage that had arrested his attention. Next to the Bible the greatest influence in his life was, I think, the

poet Browning, whose strenuous message has remarkable attraction for thoughtful Indians. He was scarcely less familiar with Wordsworth, and indeed the great English poets were much in his mind and on his lips. When he was appointed the first President of the new Bombay Council he found a sphere that admirably suited his gifts and training and in which he rejoiced. His knowledge of history and of law, and, not less, his sense of dignity and decorum fitted him admirably for the task of creating a worthy tradition in the conduct of the business of the legislature. But Sir Narayan was happiest, not in the chair as President of the Council, but talking with the village people, as he went for his daily walk, learning of their troubles and rejoicing in their shrewd and homely wisdom. He was eager to see them helped, to secure for them medical relief and make their bare lives easier. In such simplicity and gentleness he lived among his fellows, loving and beloved."

Union Educational Efforts

THE appointment of one full-time secretary of the National Christian Council of India is bearing fruit, says the *Church Missionary Review*, and the Rev. W. Paton has been able to stimulate and bring to fruition several united efforts. The educational genius of the Rev. W. J. McKee, of the American Presbyterian Mission, which has built up a unique social training school at Moga, Punjab, has been made available to a wide circle of missions through conferences and summer schools at Ahmednagar, Guntur, and other centers, and thus his work is being multiplied. The missions engaged in higher education in the Punjab have united in a common policy in respect of their intermediate and university colleges, and they are now carefully considering the possibilities of joint action to found in North India an institution mainly for Christian boys which may perhaps do for the Punjab and United Provinces something of what Trinity

College, Kandy, has done for Ceylon. A somewhat similar proposal is being mooted in Bengal, while in the Telugu area plans are being matured for a union college which shall carry farther the developments which have taken place at the Noble College, Masulipatam.

Human Sacrifice in Burma

SLAVERY and human sacrifices are still going on in some of the mountain districts of Northern Burma, according to the annual report of the Commissioner of the Northeastern Frontier, quoted in the *New York Times*. It is in the territory known as the Naga Hills that the sacrifices take place. Attempts by the British Government to eradicate these practices have not yet entirely succeeded. The redemption of slaves intended for sacrifice has only resulted in fantastic prices being charged for the victims and the money being saved for bigger and more expensive sacrifices later.

The government investigators have discovered that the number of human sacrifices in the Naga Hills is never less than from six to ten a year. Sometimes, when funds are plentiful, the number in a year amounts to twenty or thirty. The most common victims are Indian children, both boys and girls, kidnapped from Assam, although any kind of available slaves may be included in the slaughter. One Indian girl, who had already been marked for sacrifice by the Nagas, was recently released through government action.

The Value of His Faith

A STORY told of the Methodist work in Singapore is so striking that it has been widely quoted: A Chinese boy in Singapore had arranged to be baptized shortly after his graduation, but to his surprise he won a scholarship of \$500 a year for four years in the Hongkong University. One of the conditions was, The winner must be a Confucianist. To a poor student the temptation to defer bap-

tism was very great, but he resisted and stood before the altar for baptism at the appointed time. A friend, a Confucianist, stood next in line for the scholarship, but was so impressed that he refused the scholarship, saying: "If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian." He also was baptized.

CHINA

Two Missionaries Murdered

TWO workers of the Church Missionary Society, Rev. Frederick J. Watt, B. Sc., and Rev. Richard A. Whiteside, were murdered by bandits near Mienyang, in Szechuen Province, on August 14th. No word has come of their wives and children, who, it is presumed, are therefore safe. Mr. Whiteside, who has been in China since 1909, has been in charge of the C. M. S. Boys' Boarding School at Mienyang. This is a school of forty-eight boys, half of them Christians. The school gives a four years' course, the average age of the boys being seventeen to eighteen. Mr. Watt, an athletic and virile personality, spared no pains, and succeeded in giving a practical all-round education. He was especially keen on the scientific side of the school. When home on furlough in 1920-1921 he gave organ lessons and worked with his hands that he might raise a special fund and relieve the ordinary missionary funds for providing scientific instruments.

Attacked by Soldiers

SHUNTEFU was recently put on the map of China, when Mr. and Mrs. J. A. Miller were fired upon by soldiers as they were going in Dr. Guy Hamilton's buckboard from the railroad station to the compound. The mules were terrified and the carter, whose hand was almost shot off, was unable to control them. After a mad dash down steep grades and up a high bank, Mr. Miller found an opportunity to jump out and grab the lines. They finally reached the com-

pound in safety. The soldiers came and apologized—cold comfort had any one been killed! There are many bandits in the surrounding country and some one said that the old buckboard was mistaken for a machine gun.

PAULINE E. HAMILTON.

Christian Students at Nanking

REV. A. J. BOWEN, President of Nanking University, China, writes of a religious census of the students, which was taken at the time of the spring registration, and which brought the following facts to light: "Sixty-two non-Christian students expressed a desire to become Christians and have interviews with members of the faculty; twenty-seven other non-Christian students expressed a desire to become Christians, but did not express any desire as to interview; while twenty-two of the Christian students expressed a desire for interviews with the faculty. Thirteen of the more advanced college students are preparing for the ministry. There is a total of 169 Christian students in the college student body. When we remembered that there are 2,997 Junior College students and a large percentage of them from government schools, it means that the Senior College students to a large extent are Christians, and it is gratifying to know that, as the students remain, going through the Junior College into the Senior College, more and more of them become definitely Christian."

A Soldier Evangelist

REV. HAROLD W. ROBINSON, of Paotingfu, China, writes in the *Missionary Herald*, of a Major Chang who, during his New Year holiday, carried on an evangelistic campaign in his home town on his own initiative. He continues: "Major Chang has a reputation as a doer of the word as well as a preacher. Last year he was sent with his battalion to Honan, and at one place where his soldiers were moving ammunition on wheelbarrows one, not very strong, could not keep up with the others.

The major had him tie a rope to the front of the wheelbarrow and the major pulled while the private pushed. It was warm weather, and soon the perspiration began running down the major's face; but he continued to pull. As they neared a county seat the magistrate and chief of police came out to meet them with a brass band. They found the soldiers but could see no one that looked like a major. When they asked for him his soldiers pointed to the man in the rear wearing no coat, but tugging at a wheelbarrow. 'But why does he do that?' inquired the surprised magistrate. 'Because he is a Christian,' was the reply that was given. The ordinary army officer would have beaten the soldier to make him keep up with the others. Major Chang has Christian pastors come and preach to his soldiers every week, and already 600 of his men have been baptized. Those who know him say he is a second Feng Yu Hsiang."

A Bible Society Secretary

THE British and Foreign Bible Society announces the appointment, as secretary of its Chinese auxiliary, of Rev. George Wm. Sheppard, of the English United Methodist Church. This post, which was occupied for twenty-eight years by Rev. G. H. Bondfield, D.D., of the London Missionary Society, is one of the most important, in its far-reaching influence of any in the mission field. About a third of the total output of the Society is in China, which in one recent year circulated over 3,000,000 copies. The work of the Chinese branch includes translating, printing, publishing and distributing the scriptures used by all the missionary societies in the country, and it is widely known how numerous are the dialects in which they require to be issued. The number of colporteurs employed is about 450, and they penetrate every province. Mr. Sheppard went to Ningpo as a missionary in 1898, and has served his church in that city and district ever since, with conspicuous ability.

A "Rag-Tag Sunday-school"

REV. OTTO BRASKAMP, Presbyterian Missionary in Ichoufu, Shantung Province, China, writes: "Ragged, dirty, often naked, many of them orphans or homeless, these little ragtags compose a Sunday-school membership in the city of Ichoufu, China. The school, composed almost entirely of these little waifs, has a total enrollment of 400. Many of the children, having been left homeless by the death of their parents or relatives, have to seek food or raiment for themselves. The missionary has not the heart to tell one of these little waifs to go home to put on a garment and return. If he does, the mother says, 'The missionary does not want my child to know of the Jesus doctrine.' They often have but one garment and that is kept for the winter. Therefore we would rather have the children come without clothing than not come at all. They are so eager to get to Sunday-school each week that long before the hour of assembly they are in their seats. A bright colored U. S. postcard or Sunday-school card is ample reward for their silent interest in the story of the boy Jesus. We could use between 400 and 500 cards each week. These they paste on their black mud walls above their mud-brick beds and teach their parents the golden text each week."

JAPAN-CHOSEN

A Japanese Y. M. C. A. Leader

SOICHI SAITO, General Secretary of the National Y. M. C. A. in Japan, visited the United States after attending the International Missionary Council in Oxford and World Conference of Workers among Boys in Austria. He was on shipboard when he learned of the earthquake in Japan, and it was not until September 17th that he heard by cable of the safety of his family in Tokyo. Mr. Saito is particularly interested in developing the work for boys in Japan. Camps for boys have been held for two years past and a beginning has

been made with good encouragement. The past summer for the first time there was a conference of Christian teachers in the Japanese high schools on the subject of upbuilding boy character. Of twenty-six who took part, half were teachers in public schools, the others in mission schools. Annual conferences are proposed in the interest of this movement. A building for boys' work is one of the features which Mr. Saito hopes to see included in the rebuilding plans.

Child Mortality in Japan

THE subject of child mortality has recently been rousing great interest among the Japanese. The death rate of children under five is nearly forty per cent, so the *Mainichi* declares. Many excellent plans are on foot to encourage and teach better care of children. For instance, each winter a baby exhibition is held in Tokyo, with prizes given for the best specimens. At the last one, less than half of the babies brought for inspection were passed. Another exhibition for mothers with young children was held in Osaka; "foreign" paraphernalia were displayed, lectures on the care of infants were given, and consultations were held with mothers. In Osaka a "Consultation Bureau" is regularly carried on for the parents of deficient or weak children. This was started by some Christian doctors, and is supported by the city authorities, but in its working the doctors found themselves hampered, so they resigned, and a couple of them are now conducting a second center along Christian lines.

Successful Tent Meetings

THE Japan Evangelistic Band is an undenominational organization, made up of both English and Japanese workers, with headquarters at Kobe, that does work here and there throughout the Empire, helping missionary organizations and churches wherever possible. Rev. Ernest N. Chapman, of Isada, writes of a series of meetings held there, in which some

members of this band were the leaders:

"These meetings were very successful, between fifty and sixty deciding for Christ. As they lasted ten days, the work was more thorough even than that of the Kanamori meetings. There were a number of really remarkable conversions. Among them was a young drygoods merchant, owner of a very fine store on one of the main streets. The night he was converted he went home rather late, but before he went to rest told his wife of sins he had committed against her, and confessed his acceptance of Jesus Christ. Although not a Christian, she said that that was the best news she had ever heard. She was very happy, and the next morning accepted Christ also. Another convert was a teacher in a primary school. He had been through very, very deep waters, and had quite recently lost his wife. His experience and testimony are among the most remarkable I have ever heard for one so young in the faith. He seemed to enter into some of the deep truths of Christianity almost immediately. The meanings of the atonement and the indwelling of the Holy Spirit seem to have been revealed to him in a way that many much older Christians do not seem to apprehend."

AUSTRALASIA

Australian Nurses' Movement

THE sixth annual conference of the Australian Nurses' Christian Movement was held in Melbourne in May. This movement, which is representative of all the Protestant Churches, was organized in 1913, after two years' prayer and preparation in dealing with the difficulties of getting into the hospitals, of finding leaders for Bible study circles and securing a traveling secretary. The work was brought almost to a standstill during the World War, but was reorganized in 1919. The number of Bible circles at present in Victoria is twenty-five and the average attendance is four hundred. At least thirty nurses have taken up special work in the home or foreign field or inland Australia, and sixteen are at present training with this end in view.

The Bible in New Zealand

TWO reports, from widely differing sources, indicate a special interest in the Bible in New Zealand at the present time. First, George T. B. Davis writes to the *Monthly* published

by the Moody Bible Institute: "We feel confident the Lord is going to do great things in answer to prayer here in New Zealand. Already 30,000 Testaments have been ordered from London of which 20,000 have reached New Zealand. The Bible has been shut out of the schools, and there is a crying need for the work."

In support of the last statement comes the assertion by *The Christian Century* that the Bible in Schools Propaganda Committee of New Zealand is a very active organization. It has marshalled a wide variety of arguments in behalf of the idea of including the study of the Bible in the educational scheme. Among these arguments are some startling statements on moral conditions in New Zealand. Fifty per cent of the first births of that land indicate that illicit relationships have been formed previous to marriage. It is insisted that only the creation of a moral ideal through religious instruction will lessen these conditions.

GENERAL

How Christianity Is Supreme

IN summing up the results of his comparative study of religion, Dr. Ernest Hume, Professor of the History of Religion in Union Theological Seminary, New York, says: "For myself, I would testify that the study of the history of religions has produced a greater confidence in the unequalled religious value of the Christian Bible and especially in the supremacy of Jesus Christ. There are a dozen points of similarity between Christianity and other religions of the world, although at each point I believe that Christianity is superior. These are: (1) Belief in one supreme worshipful Being. (2) The claim of divine incarnation. (3) The claim of a supernatural origin of the Founder. (4) The claim of divine revelation.

(5) The claim of an inspired scripture. (6) The report of miracles wrought. (7) The principle of 'the Golden Rule.' (8) A certain social gospel, or the especially sacred community. (9) The hope of a universal religion. (10) The hopes and fears of a future life. (11) Salvation by faith. (12) The doctrine of a Trinity. However, there are three points in which I cannot adduce any parallel from the history of the other religions of the world, viz., (1) the character of Jesus Christ Himself; (2) the character of God as revealed by Jesus Christ; and (3) the work of the Holy Spirit as assured by Jesus Christ."

A Jewish Life of Christ

DR. JOSEPH KLAUSNER, a devoted Zionist and prominent Hebrew publicist, is the author of a "Life of Jesus of Nazareth," written in modern Hebrew. Although it gives but an incomplete picture of our Lord, and will not satisfy the Christian reader, the fact that such a work should appear in Jerusalem is not without significance. Dr. Klausner warns his readers not to deceive themselves by thinking that the Evangelists invented their stories, and so corrects the attempt made in many polemical Jewish publications to show the gospels to be a tissue of lies. The purpose of the book is not, however, to commend Jesus as Messiah and Divine Saviour, but rather to justify the rejection of Christ, both in the past and in the present. According to Dr. Klausner, Jesus is to be to the Jewish nation no more than "a great moral teacher and an artist in parable." Nevertheless, the attitude of the writer to the gospels will open the eyes and the mind of many Jewish readers, and Jewish missionaries will be able to appeal to a Jewish authority when the authenticity of the New Testament is called in question.

THE MISSIONARY LIBRARY

Ways of Ah Sin. By Charles R. Shepherd. Illustrated. 12mo. 223 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

In this effective story of Chinese slave girl traffic in America, Dr. Shepherd has drawn on his experience in China as well as on his four years as a Baptist worker on the Pacific Coast of America. No ordinary missionary book is this! It is a thrilling story of the life of a Chinese girl in America that grips one's interest from beginning to end. It reveals unpleasant facts but those which all Christians and particularly American Christians should know.

On the strong personal interest centering in an attractive young girl and her rescue hangs the whole story of the Chinese slavery in America. The tale is told with such dramatic effect that one is led to wonder if it may not soon be announced on the moving picture programs.

Dr. George W. Hinman, a Congregational co-worker with Dr. Shepherd among the Chinese of the Pacific Coast, speaks of the book as "A graphic and accurate picture of conditions which honeycomb every Chinese community from San Francisco to New York. Tong murders decreed in San Francisco may be executed in Chicago or New York. The Black Hand of Chinese terrorism uses the long-distance telephone and has its agents everywhere. The present nation-wide protest against the sale of dope is bound to lead investigators to the sources, Chinese wholesalers, backed by secret societies organized to aid and protect their members. This story will awaken the country to the consequences of tolerating such law-defying organizations."

Dr. Shepherd makes clear in his foreword that "the wily Ah Sin does not represent the children of the Mid-

dle Kingdom at their best—the intelligent, industrious, high-minded group which are a credit to their native land and an asset to the land of their adoption. He represents rather, what might be called the unregenerate Chinese—we use the term advisedly. He and his tribe still exist and they have increased in number. They have waxed fat, prosperous and powerful; and in addition to their own native wiles and cunning, have adopted many of the ideas and vices of the lower strata of American society. They constitute today the greatest single menace to peace, prosperity and social progress in every Chinese community in the United States."

The book not only recounts the facts in the form of a story, but devotes the last chapter to the history, the meaning and the present activities of the Chinese secret societies called "Tongs."

The book will give a shock to the contented lover of America who is assured that things are about right as they are. It will give him pain to realize that these "Tongs" are an American product and adapted to the conditions of evil possible in Chinese sections of American cities. It should stimulate the energy of every full-blooded Christian American to do what he can to stand up and fight a very real and extensive evil. It will give a new vision of what home mission agencies contend against in Chinese quarters of the Pacific Coast. It will be heartening to realize that the great force to fight this evil is the united spirit of heroism and devotion that is increasingly possessing the Christian Chinese. Surely the strength of the moral force of Christian America should aid directly and immediately in crushing out a real curse!

Confronting Young Men with the Living Christ. John R. Mott. 12mo. 203 pp. \$1.50. Association Press. New York. 1923.

These addresses on the need of young men for a vital personal relationship to Jesus Christ as divine Saviour and Lord are strong and effective. Dr. Mott shows that equipment and organization without life are useless and that spiritual life under Christ's control will be a real force in solving social problems. Those working among young men and young women will find here many valuable suggestions and stimulating thoughts.

Following the Pioneers. A Story of American Baptist Mission Work in India and Burma. Joseph C. Robbins. 12mo. 162 pp. \$1.50 net. The Judson Press. Philadelphia. 1923.

A journey to India and Burma last year has resulted in this volume that not only gives some graphic pictures of lands and people but, with up-to-date facts and pictures, tells the wonderful story of missionary achievement with vividness and power. It is not an ordinary book of travel nor a commonplace study book and, while devoted to Baptist missions, contains inspiration for all. An index would be a distinct addition and we see no good reason for jumping from India to Burma, back to South India and then to Assam.

Enlargement in Distress.

This is the title of the latest annual report of the China Inland Mission. In the midst of national unrest in China, with brigandage, famine, flood and other difficulties, and in spite of financial distress in America and England, the report is full of encouragement. The Mission reports more than 6,300 baptisms in the year—the largest number in any year (except one) since it was founded. Nearly 100,000 Chinese have been baptized in all by the Mission.

Another significant fact is that while most Mission Boards report deficits, the C. I. M., in this time of

economic trial, has received \$684,484 without any direct appeals for funds. This is more from Great Britain, Australia and China, though less from America, than last year. Forty-five new workers were sent out so the total foreign missionaries now under the Society number 1,086 who are supported at a cost of \$300,000 or about \$300 each a year, plus about \$75,000 for the home operation and \$158,194 for 1,382 Chinese helpers, rents, etc., in China.

Christian Ways of Salvation. By George W. Richards. 12mo. 327 pp. \$2.50. The Macmillan Co. New York. 1923.

The use of the plural in the title is an indication of the standpoint from which the book is written. The author is Professor of Church History in the Reformed Church Theological Seminary and adheres to the so-called modern view which regards the age long advance in religious ideas as due to an evolutionary process.

The initial discussion of the book deals with comparative religion and, following the familiar line of deduction, the author finds the roots of the great truths of Christianity first in the ancient religions of Assyria, India and Egypt; traces certain common elements in the religions of Greece and finally establishes the more complete development in the religion of Israel. With this foundation, the development of the idea of salvation is traced through the teachings of Jesus and His apostles and finally the history of the Christian Church and in the modern world.

There is a wealth of historical illustrations which, at certain points, is most illuminating and there are distinctions between vital Christian doctrines and mere tradition which are timely and important. As to the main thesis, however, few evangelical believers will accept such a statement of God's saving message. For example, there is a significant obscurity in the author's reference to Christ's baptism by John when he says "Deep called unto deep, The divinity within Him, quickened into full self-con-

sciousness by the divine voice from above, responded to the heavenly wisdom. He went down into the water a Galilean peasant; He came up out of the water the Christ of God; a mystery in the inmost consciousness we will not attempt to explain." A new form of kenosis theory!

The divine stature of Jesus is further diminished by repeated reference to "the apocalyptic language of His time" and on this point he adopts the view of Prof. Harnack: "Jesus lived and spoke within the circle of eschatological ideas which Judaism had developed more than two hundred years before and He controlled them by giving them a new content and forcing them into a new direction." The difficulty of the apocalyptic teaching of Jesus is resolved by referring to it as the framework of His ministry and thus not a part of the permanent structure. "Whatever the terms were taken from Jewish apocalypsis, Hellenic philosophy or Roman law, they were only transient forms or media which half concealed and half revealed Jesus." The messianic hope which is admitted to have been almost dominant in the Church for the first one hundred years is ascribed to a recrudescence of Jewish ideas and is regarded on the whole as having been a hindrance to the spread of the Gospel.

While the avowed purpose of this writer is too clearly differentiate the salvation of the Christian gospel from the errors and superstitions which have obscured its meaning, nevertheless, it is difficult to see how faith can find a foothold in the narrow sphere of diluted truth which is allowed to remain.—H. R. M.

The Golden Bough. A study in Magic and Religion. Abridged Edition, by J. G. Frazer. 8 vo. 756 pp., 25 s. (Macmillan & Co., New York.)

This is a single volume abridgment of a twelve volume work of unusual thoroughness and merit. It contains much accurate information in regard to the origin and practices of magic among all races and in all ages, and

shows the relations of magic to religion. It is, therefore, of special value to missionaries to primitive peoples in all lands and will give them an understanding of the many dark sayings and mysterious practices with which they come into contact. It is sane, complete and reliable and the abridged edition will enable students to read it who have neither the time nor the money for the monumental edition of twelve books.

Persian Sketches. Rt. Rev. J. H. Linton D.D., Bishop of Persia; Foreword by General Sir Percy Sykes. Illustrated. 130 pp. 2 s 6 d. Church Missionary Society Press. London. 1922.

No profound problems of missionary work are dealt with in this little book which evidently embodies the musings of Bishop Linton's leisure hours. The sketches of men and women and things in the land of Cyrus are light and most of them amusing, but they are true to life, and show real insight and genuine sympathy. The author makes us smile at the way they act and think in Persia, but he does not mock for he loves the people and sees the good in them.—R. M. L.

A West African Romance. By A. E. Southon, \$8.00, 7 s, 6 d. Hooder and Stoughton, London, England. 1923.

This romance of West African bush life, on the contention that his half-caste villain, Tulasi, suffers so much ill-treatment and humiliation at the hands of the white men he meets that the iron enters into his soul, and he, though admiring them secretly, dedicates his life to the task of driving them from the Coast. To avenge himself for the kicks received from the Europeans of Lagos, he becomes the leader of an up-country gang of outlaws, whom he bends to his will by the creation of a new god, whose priest he pretends to be. By the power of this new god he means to knit all the tribes together for he sees that African disunion makes the European way easy and believes that if he can unite the warring chiefs he can bathe spears in the white man's blood. At the last minute the jealousy of a shrewd old

witch-doctress, whom Tulasi had scorned, leads to the discovery of the plot and the revolt is made effective.

A missionary of a fine type who comes into the new district gives the author opportunities for contrasting the views of clergyman and official, and though at first their opinions are wide apart, experience brings great changes to both. The story is almost obviously the creation of a missionary serving in the West African field, but there is no bias and no special pleading.—F. S. J.

What Is The Y. M. C. A.? By Paul Super. 126 pp. Association Press, New York. 1922.

This little treatise is an interpretation of the organization by a man who knows the inside workings of the Y. M. C. A. He is now National Secretary for Poland, and has had long experience with Association work as a secretary of the International Committee. He sees the problem presented by the wonderful growth of the movement, and realizes clearly the difficulty of maintaining the spiritual side of the work. How to spiritualize the organization in all its activities is the baffling problem which he sets before himself to try to solve. To affirm that he succeeds would be to say too much, but it is only fair to the writer to state that he lays down the principles, which if followed in a true spirit, will be the means of making the Association a spiritual force in every community. While the book is intended especially for secretaries, it will also be helpful to all those who have the interests of this organization at heart.—J. F. R.

A Grain of Wheat—and Other Sermons. Walter Benwell Hinson. 141 pp. Bible Institute Colportage Association, Chicago. 1922.

These topical sermons addressed to the popular mind are rather ordinary in thought, evidently depending more on the personality of the speaker than on the power of the ideas expressed. Dr. Hinson does not always expound the text, and makes very little use of the context. He depends for his im-

pact almost entirely upon illustrations and the use of emotional appeals. Personal references are very prominent and do not add materially to the truth presented.—J. F. R.

A Manual of Archive Administration. Including the Problems of War Archives and Archive Making. Hilary Jenkinson, M.A., F.S.A. xix, 243, 7 pp. New York: Oxford University Press, American Branch. \$3. 1922.

An excellent piece of technical work by a thoroughly competent specialist, —the first relatively complete work in any language upon the subject. An explanation of what archives are, with illustrations of varied styles, and a statement of the duties of archivists, is followed by chapters upon the origin and development of such documents and rules for archive keeping; a full description of modern archives and their making; a special series of discussions as to war archives and their custody. Six appendices, very practical in character and illustrated by examples of archive preparation, conclude the volume, with the exception of a seven-page list of monographs upon the War, part of which have been already prepared, and all of which discuss the economic and social history of the World War.—H. P. B.

Landmarks in the History of Early Christianity. Kirsopp Lake. 103 pp. \$1.25. MacMillan Co. New York. 1922.

Here is an unsuccessful attempt to find in Christianity simply a series of syntheses of separate religious faiths associated with familiar geographical centers. The reader is taken in succession to Galilee, Jerusalem, Antioch, Corinth, Roman and Ephesus as centers whose particular traditions, rather than any real revelation from God, have been perpetuated in the New Testament. One committed to the conclusions of rationalistic destructive Biblical criticism will find himself in a congenial atmosphere with Dr. Lake, who frankly confesses, (page 42), that "It seems to many as though the line of thought suggested above, which reduces to a vanishing

point the amount of Christology traceable, in the ordinary sense of the word to Jesus Himself, if in some way a grave loss to Christianity. No doubt it is a departure from orthodoxy."

One not accustomed to eliminate from the Gospels, Acts and Epistles, teachings contrary to his preconceived notions and to build his theories upon such an impoverished residuum, will find little light or help in understanding the genesis of Christianity in these "Landmarks." The story of the death of the Pharisee, Akiba, and his interpretation of the meaning of the Shema "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul," quoted from C. S. Montefiore's "Prolegomena to Acts," is one tradition worth reading.—F. P.

Annual Meeting of the Home Missions Council and Council of Women for Home Missions. Report. 1923.

The breadth, depth and greatness of the work of home missions are shown in this volume which is rich in facts. Pastors and officers of missionary societies will find here a wealth of material for sermons and addresses on Alaska, Indians, Hebrews, Negroes, Orientals, Mexicans, European immigrants, Mormons and others in city, country, mountains and prairies of North America.

NEW BOOKS

The Ways of Ah Sin. Charles R. Shepherd. 223 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

The Children's Bible. Henry A. Sherman and Chas. F. Kent. 329 pp. \$3.50. Chas. Scribner's Sons. New York. 1922.

Better Americans. Joyce C. Manuel. 114 pp. 60 cents. Council of Women for Home Missions and Missionary Education Movement. New York. 1923.

Save America. Elizabeth Tilton, Editor. 129 pp. 25 cents a copy. National Committee of One Hundred for Law Enforcement. 302 Ford Building, Boston. 1923.

China in the Family of Nations. Henry T. Hodgkin. 267 pp. \$2.00. George H. Doran Co. New York. 1923.

The Tai Race. Wm. Clifton Dodd. 353 pp. Torch Press. Cedar Rapids, Iowa. 1923.

In China Now: China's Need and the Christian Contribution. J. C. Keyte. 160 pp. 2s. United Committee of Missionary Education. London. 1923.

Christian Literature in Moslem Lands. Committee on Social and Religious Surveys. 306 pp. \$3.50. George H. Doran Co. New York. 1923.

The New Palestine. W. D. McCracken. Foreword by Viscount Bryce. 392 pp. 16s. Cape. London. 1923.

Palestine, the Land of Three Faiths. Philip Graves. 286 pp. 12s 6d. Cape. London. 1923.

The Mexican Nation. Herbert Priestley. 507 pp. \$4.00. Macmillan Co. New York. 1923.

The Social Revolution in Mexico. Edward Alsworth Ross. 176 pp. \$1.75. Century Co. New York. 1923.

Adventures with the Bible in Brazil. F. C. Glass. 220 pp. 4s. Pickering & Inglis. Glasgow. 1923.

With Italy in Her Final War of Liberation. Olin D. Wannamaker. 294 pp. \$1.75. Fleming H. Revell Co. New York. 1923.

Among Unknown Eskimo. Julian W. Bilby. 280 pp. \$5.00. Lippincott Co. Philadelphia. 1922.

Alaska, the Great Country. Ella Higginson. 583 pp. \$2.50. Macmillan Co. New York. 1923.

A Galilee Doctor—A Sketch of the Career of Dr. D. W. Torrance of Tiberias. W. P. Livingstone. 283 pp. \$2.00. George H. Doran Co. New York. 1923.

Sundar Singh, the Lion-Hearted Warrior. E. Sanders and Ethelred Judah. 96 pp. Society for the Propagation of Christian Knowledge. London. 1923.

Pandita Ramabai. Helen S. Dyer. 173 pp. 4s. Pickering & Inglis. Glasgow. 1923.

Lives of Men or George Bowman of Pittenweem. Margaret Pyle. 58 pp. 1s. China Inland Mission. London. 1923.

General Feng. Marshall Broomhall. 80 pp. 1s. China Inland Mission. London. 1923.

Archibald McLean. Wm. R. Warren. 399 pp. \$1.50. United Christian Missionary Society. St. Louis. 1923.

Francois Coillard: A Wayfaring Man. Edward Shillito. 235 pp. 5s. Student Christian Movement. London. 1923.

Raymond Lully: Illuminated Doctor, Alchemist and Christian Mystic. Arthur Ed. Waite. 75 pp. 2s. Rider. London. 1922.

The Missionary Wife: Her Preparation, Place and Program. Mrs. Chas. K. Roys. 39 pp. 25 cents. Committee of Reference and Counsel. New York. 1923.

(Continued on 3rd Cover.)

USED IN OVER 500,000 CHRISTIAN HOMES

New Self-Proneouncing
Edition**HURLBUT'S STORY OF THE BIBLE**

BY JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL.

One hundred and sixty-eight stories each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. The world old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.
Octavo, 757 pages, 16 color plates, 250 illustrations. PRICE \$2.00
On sale at all Booksellers. *Representatives Wanted.*

THE JOHN C. WINSTON COMPANY, Book & Bible Publishers, 259 Winston Bldg., Philadelphia

For Gifts—

Send your friends the finest Chinese Jasmine Tea and crystalized ginger from the Land of Sinim.

Tea in bright red Chinese baskets, \$1.25

Tea in decorated tea-table tin boxes50

Ginger, ½-lb. boxes,75

Ginger, 1-lb boxes, 1.25

I will supply greeting cards, wrap and mail the parcels direct to the addresses you send—timed for Christmas or other gift delivery—at no extra cost to you.

As my supply is limited, I would suggest you place Christmas orders now.

MRS. ELSIE CLARK KRUG
IMPORTER2227 St. Paul Street
BALTIMORE :: MARYLAND**PERSONALS***(Concluded from page 332.)*

society of India, is visiting Australia under the auspices of that organization and the Student Christian Movement.

* * *

PAUL KANAMORI, the Japanese preacher who has been called "the Moody of Japan," is to visit Australia and New Zealand early in 1924.

* * *

REV. R. ERNEST HUME, PH.D., D.D., Professor of the History of Religions at Union Theological Seminary, New York, was due to arrive in Bombay, early in September, to deliver a course of lectures under the auspices of Bombay University, and also in

the Punjab, on "India's Early Religious Ideals."

* * *

DR. H. K. W. KUMM, of the Sudan United Mission, left this autumn on a tour of inspection of the stations of the mission, and plans to return in the summer of 1924.

* * *

S. P. FENN, of Cleveland, Ohio, sent to the International Committee of Y. M. C. A. an unsolicited contribution of \$500,000, following the announcement that the property loss of the Association in Japan would probably amount to more than \$1,000,000. The only condition attached to the gift is that \$50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America, and the balance be used for permanent buildings of the Association in foreign lands.

OBITUARY

DR. MARY PIERSON EDDY, for many years a medical missionary of the Presbyterian Board in Syria and founder of the Tuberculosis Sanitarium near Beirut, died in September, in Beirut.

* * *

DR. DAVID W. TORRANCE, of the United Free Church Scotch Medical Mission of Tiberias, Palestine, died on September 1st, in Safed, Palestine. For about forty years he had given himself to the alleviation of suffering in Tiberias, and from many miles around many came for his healing ministrations to soul and body. The story of his life has recently been written by William Livingstone and published by Doran Company, New York.

* * *

LYMAN STEWART, the well-known Christian philanthropist and founder of the Bible Institute of Los Angeles, died at his home in California, on September 28th. He was a great-hearted Christian and was eagerly looking for the coming of Christ.

* * *

DR. WILTON MERLE SMITH, for many years pastor of the Central Presbyterian Church, New York, and President of the Presbyterian Board of Home Missions, died at his home in Manhattan, on October 3d.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

How to Know How to Grow How to Work

The international Christian weekly which is one of the most remarkable religious journals published because of its unusual combination of scholarship, culture, and efficiency with an unswerving faith in the whole Bible and the Blood Gospel of our Lord Jesus Christ is

The Sunday School Times

It is not only the one indispensable magazine for adult Sunday-school workers of all denominations, furnishing the ablest help that can be obtained on two great Lesson Courses—the International Uniform, and the Whole-Bible Course of the Christian Fundamentals Association, but—

It also covers the whole range of Christian life and activity, the world around, as presented by many of the ablest, best informed, most gifted and consecrated men and women in the forefront of Christian service in these crisis times.

The editors have assembled, for 1924, the richest Sunday-school Lesson Helps in the history of this paper. On the International Uniform Lessons more than a dozen of the ablest living Bible teachers meet you ever week. Dr. Griffith Thomas, the great British Bible scholar, enlarges and enriches his former exposition. The most gifted of religious cartoonists picture each lesson. Lewis Sperry Chafer furnishes the lessons' prophetic teachings. Ridgway's inimitable "Busy Men's Corner" challenges

you. Wade C. Smith's fascinating pen-and-ink "Little Jets"—his cheery lesson talks for boys, "Say, Fellows—" and the many other sound helps, make the Times what the General Secretary of a State Sunday-school Association said in a recent burst of enthusiasm: "It is the only Sunday-school publication in America that so clearly stands for the faith that I stand for. It is scholarly, fair, and Scriptural, and is not trying to destroy faith, but rather to build it up."

The new "Whole-Bible Sunday-school Course" issued by the Christian Fundamentals Association is also fully set forth in every issue of the Times. How to "Use Your Bible More" is shown here as well as in connection with the Uniform Lessons.

37

Our "Get-Acquainted" offer—10 weeks for 25c
The Sunday School Times Co.
Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send The
Sunday School Times for 10 weeks to

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

helpful BIBLE COURSES

by
Mail

8 Courses

Introductory Bible Course—for beginners unfamiliar with the Bible—2 to 4 months required.

Synthetic Bible Study—an easy reading course—explains high lights of each book of Bible—2 to 6 months.

Bible Chapter Summary—a step-by-step method of mastering every chapter in the Bible. Requires 15 months or more.

Bible Doctrine—outlines the basic teachings of Christianity by collecting scripture from all parts of the Bible—2 to 3 months.

Scofield Bible Correspondence Course—Seculary for ministers and advanced Christians—covers entire Bible—2 to 3 years.

Christian Evidences—facts in support of Christian faith and a Divine, inspired Bible—2 to 3 months.

Evangelism—methods and principles for conducting campaigns—3 to 6 months.

Practical Christian Work—methods of soul-winning and other Christian work—3 to 6 months.

The cost is small—these courses are not sold for profit

Help Children Form Habits of Bible Study

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

Youth is a time of habit-forming. You cannot prevent a child from learning habits, but you can help to select the kind of habits to be built. A regular, daily habit of Bible Study is the best help any child can have to form Christian character.

*Moody Bible Institute
Correspondence Courses!*

(Not Sold for Profit)

offer parents, pastors, teachers and religious workers an easy, practical means of helping children and beginners form Bible Study habits. The 8 courses offered by mail give a wide range of choice for students of various degrees of maturity and ability.

These eight Correspondence Courses are founded directly upon the Bible. They offer by mail the same kind of thorough Bible training which Moody Bible Institute has been perfecting for 34 years—and is now using in day, evening and correspondence classes to train a total of nearly 12,000 Bible students each year.

Bible and Sunday School teachers and religious workers of all kinds will find in one or more of these 8 Courses a new baptism of faith, inspiration and power—as thousands of other Christian workers have done.

Write for Free Prospectus

Our 32-page Free Prospectus describes the Eight Home Bible Study Courses in detail. It will help you to select the one best suited for each child you have in mind. Send for it. Don't put it off—fill in the coupon, tear it out and mail to us, TODAY.

MOODY BIBLE INSTITUTE

Founded 1889

Dept. 5788

153 Institute Place

Chicago, Illinois, U. S. A.

MOODY BIBLE INSTITUTE

Dept. 5788—153 Institute Place, Chicago, Illinois, U. S. A.

- ☐ Introductory Bible Course
- ☐ Synthetic Bible Study
- ☐ Bible Chapter Summary
- ☐ Bible Doctrine
- ☐ Scofield Bible Correspondence Course
- ☐ Christian Evidences
- ☐ Evangelism
- ☐ Practical Christian Work

Please send me FREE your prospectus describing the Eight Home Study Courses—I am most interested in those checked at left.

Name

Address

.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

A Christmas Suggestion

A GIFT TO A FRIEND

You have many of them. You could, without difficulty, name many friends who are interested in the extension of Christ's Kingdom at home and abroad—or who may become interested.

You can help them, and at the same time, advance the cause of Christ by giving one or more of your friends a year's subscription to the **MISSIONARY REVIEW OF THE WORLD** as a Christmas remembrance.

The monthly visits of the **REVIEW**, with its inspiring articles, information on world-wide Christian progress, practical Best Methods and valuable Book Reviews, will be a continual reminder of your thoughtfulness.

Here Are Some Good Things to Come in the **REVIEW**

- A Moslem View of Christianity**—by Samuel M. Zwemer.
- Notable Japanese Christians Today**—by Galen M. Fisher.
- A Remarkable Work for Chinese in America**—by Jay S. Stowell.
- Nationalism in India**—by Raymond P. Currier.
- The Gospel on Wheels in America**—by Samuel G. Neil.
- Allen Bennett: A Belgian Saved by Grace**—by Mrs. Ralph C. Norton.
- Lay Evangelists in Korea**—by William N. Blair.

OUR CHRISTMAS OFFER!

We give you the opportunity of presenting the **REVIEW** to one or more friends, or to some pastor, missionary, or Christian worker at a reduced rate.

A NEW SUBSCRIPTION TO THE **REVIEW**

FOR ONLY \$2.00 (Foreign Postage Additional)

This offer will expire *December 25th*. Send your order immediately, so that the first copy of the **REVIEW** may be delivered before Christmas.

With each gift subscription we will send an attractive card expressing your hearty good wishes for the coming year. *Fill in the blank now* and send some one a twelve-fold Christmas blessing.

REMEMBER, the above rate is only good for **NEW** subscriptions.

CHRISTMAS GIFT SUBSCRIPTION

Missionary Review Publishing Company, *Date*.....
156 Fifth Avenue, New York.

Enclosed find \$2.00 for a **NEW** subscription to the **MISSIONARY REVIEW OF THE WORLD**. Kindly send magazine to

Donor..... *Name*.....

..... *Address*.....

.....

Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.

We Cashed Our Wishes at the Bank

By ANNA HUSSEL

EVER since some friends of ours settled in Vancouver, B. C., this has seemed to us like a Promised Land—the land of our dreams. One reason was that through these friends we knew a fine job at a fine salary was waiting for William (my husband). We had never felt settled nor contented where we were then located—Camden, N. J.—and this offer from Vancouver made us actually dissatisfied. But Vancouver is 4,000 miles from Camden. The plain truth is we didn't have the money for the trip. It wasn't our fault—we had gone through some bad luck. We owned a little furniture, a Ford car, and the clothes on our back. But that was about all. Nothing saved up. It was taking every cent William earned just to live. If we had sold everything we owned in the world, we couldn't have raised enough cash to pay our expenses even half way to Vancouver. Unless wishes could be cashed at the bank, we decided we might as well quit thinking about it.



"Hooray!" He Shouted

One Sunday William was reading the paper. I'll never forget it—that day changed the whole situation for us.

"Hooray!" he shouted. "I've found it, Anna! Look here!" He showed me what he had been reading. It told how people all over the country were earning extra money in their spare time—at simple, easy and pleasant work done in the privacy of their own homes. How one woman averaged over \$11.00 a week. Another \$15.00. How a husband and wife together earned over \$35.00 in a single week. All this in spare time—time that most people just fritter away. It was work that anyone anywhere can do—knitting socks on the Home Profit Knitter; with good pay guaranteed.

"Anna," William said, "there's our chance. There's the way to get to Vancouver and make a fresh start in life. I've got it all figured out. Let's send for full information about this Home Profit Knitter and the guaranteed pay, and then I'll tell you."

After mailing his letter, William told me his idea. We would make the trip to Vancouver in our fiver—take our time, see the country as we went, have the time of our lives. It would be cheaper than by train, and a lot more fun. We could quickly earn enough extra money with the Home Profit Knitter to buy our food and gasoline and pay all our expenses on the way. We were so excited that we could hardly wait for the answer to our inquiry.

\$14.76 the First Week

It didn't take us long to decide after reading the facts about the Home Profit spare time home work plan. We sent for a Home Profit Knitter—and soon found that William had been right. The instruction book that came with our machine made everything perfectly plain and clear.

HOME PROFIT HOSIERY CO., Inc.

Dept. 252, 872 Hudson Ave.,
Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

Name

Street

City State

Write Name and Address Plainly

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

After a little practice both of us could knit as fine socks as anyone ever saw. About all one has to do is to turn the handle—fast or slow, just as you like—and watch the yarn. The machine itself does the rest. It was so easy and interesting that I wanted to knit all the time. I earned \$14.76 the first week. We were mighty happy when the postman brought us that first check from the Home Profit Hosiery Company. Altogether, it took us just fourteen weeks to earn the money to start on our coast-to-coast trip.

A Wonderful Trip

It was a wonderful trip—a delightful vacation for all of us. We crossed thirteen States and part of Canada. Saw many interesting places, including Yellowstone Park and the Rocky Mountains. Every minute, every mile was full of interest.

And now here we are in Vancouver—our Promised Land.

William has started in his new job and likes it immensely. We like the place and the people. We know we are going to "live happy ever afterward."

If it hadn't been for the money we so easily earned with the Home Profit Knitter, we could never have gotten this new start. It has done so much for us that, naturally, we brought our Home Profit Knitter with us. And with William's new salary and the extra money we expect to earn by knitting, we'll soon be on "Easy Street."

MRS. W. E. HUSSEL,
3034 19th St., Vancouver, B. C.
(Canada.)

* * * *

Helping Hundreds of Pocketbooks

The Home Profit plan is putting easily earned extra money into the pockets of people all over America—helping them pay for homes, helping them put money in the bank, helping them pay debts, helping them buy furniture and automobiles, helping them dress better and live better, helping them in all the ways that money can be used for.

Some earn \$5, \$10 or \$15 extra every week; some as high as \$25 to \$30 or more—just in their spare time, in the privacy of their own homes and without any interference with their other duties.

How much one can earn in this way all depends on how much spare time can be given to the work. You are always your own boss—can knit as many or as few socks each day or each week as you choose. The Home Profit Hosiery Company guarantees to take every pair of socks you can knit for them, in accordance with their simple specifications, and to give you good pay for every pair you send them. They also supply free yarn for all the socks you send them.

There is an enormous demand for the fine quality of wool hose so easily knitted on the skillful little Home Profit Knitter, and the Home Profit Hosiery Company is ready to make guaranteed arrangements with as many spare time home workers as they can get. It doesn't matter where you live. You don't need to know anything whatever about knitting at the start—the simple and clear instruction book quickly shows you how. All you need is a Home Profit Knitter, a little spare time, and the willingness to use it. Send for free information. Simply tear out and mail the coupon—now, while it is in your mind. That takes only a minute, but it can easily make a difference of hundreds of dollars a year to you.

HOME PROFIT HOSIERY CO., Inc.

Department 252, 872 Hudson Avenue
ROCHESTER, NEW YORK

Linens---for Hospitality

Pure Linens have always played an indispensable role in American hospitality. And the hostess of today prides herself on the fineness and abundance of her Linen supply.

At McCutcheon's she may obtain Linens of that same unquestionable quality which has sustained the McCutcheon reputation for almost seventy years. Constant connection with Linen sources keeps this foremost Linen Store always well provided with comprehensive selections.

And established custom at McCutcheon's assures that just as quality is never sacrificed to price, so prices are never marked more than very fairly for even the finest and most exclusive of Linens.



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York

MONEY TALKS

So says the business man.

Money Talks Christianity when rightly used.

Would you like to have your money tell the story continuously after your death?

This is possible and you can have the income while you live.

Write for information concerning the Annuity Plan to:

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR DECEMBER, 1923

	Page
FRONTISPICE	TANEAKI HARA AND JAPANESE EX-PRISONERS
EDITORIALS	965
A CONFERENCE FOR BETTER CITIZENSHIP	
THE COMING STUDENT VOLUNTEER CONVENTION	
GOING FORWARD IN TURKEY	
INTERDENOMINATIONAL MISSIONARY AGENCIES	
GENERAL FENG AND SOCIAL SERVICE	By ROSALIND GOFORTH 973
<i>A story of the remarkable work done by the Christian Chinese general among his soldiers and their wives.</i>	
THE MISSIONARY EDUCATION OF CHILDREN	By SOPHIA LYON FAHS 976
<i>Ideas and ideals in reference to the benefits and best methods of giving children practical missionary interests.</i>	
THE RECENT PROGRESS IN SIAM	By R. O. FRANKLIN 979
<i>Signs of development in the understanding of Christianity and development in modern methods as shown in the small but progressive kingdom in Southeastern Asia.</i>	
A JAPANESE CHRISTIAN WORK AMONG PRISONERS	By TAIICHI HARA 986
<i>A modern miracle of missions, working in the heart of a Japanese, and leading him to rescue criminals among his countrymen.</i>	
WHAT THE JAPANESE ARE READING	By S. H. WAINRIGHT 991
<i>The characteristics of the Japanese and their interests as shown in the type of literature from which they receive their education and ideals.</i>	
OPPORTUNITY FOR CHRISTIAN EDUCATION IN JAPAN	By C. K. LIPPARD 996
<i>Evidences of mental hunger in Japan and ways in which Christian teachers are supplying the need.</i>	
THE WOMEN OF THE SUDAN	By MRS. DAVID S. OYLER 999
<i>Characteristics and customs of the dark-skinned, Mohammedan women of Upper Egypt, showing their need of the Gospel.</i>	
THE STORY OF NYAKEIRU	By MRS. JOSEPHINE E. HOPE 1002
<i>A girl of British East Africa and her life before and after she came in contact with Christian missionaries.</i>	
RECENT SUNDAY-SCHOOL PROGRESS	By W. C. PEARCE 1004
<i>The forward movements in all parts of the world since the Tokyo convention.</i>	
OUR BROTHER, THE JEW	JAMES TOOKER FORD 1006
<i>The un-Christian neglect of our Hebrew neighbors and ways in which they may be brought into touch with Christ.</i>	
BEST METHODS	EDITED BY MRS. E. C. CRONK 1009
WOMAN'S FOREIGN MISSION BULLETIN	EDITED BY MRS. HENRY W. PEABODY 1017
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 1021
NEWS FROM MANY LANDS	1024
THE MISSIONARY LIBRARY	1039
INDEX FOR THE YEAR 1923	1045

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1923, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reilly Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Make Your Christmas Giving Count

Write for our Xmas Catalogue (free) which is packed full of helpful Gift Suggestions



Follow the
S. S. Lessons with
our 1924

Christian Calendar

FEATURES

S. S. Lessons and
Daily Readings
Carefully chosen
text for each day.
Family Worship Portions

12 Beautiful
Engravings

FRONTISPIECE

"Help Lord or
I Perish"

By Plucknett

In the Finest Color
Work Possible

30 Cents Each

4 for \$1.00

12 for \$2.75

25 for \$5.00

50 for \$9.50

100 for \$17.00

CARRIAGE PAID

Ideal for a Christmas or
New Year Gift

Agents
Wanted
in every
Church

Further reductions on larger quantities

Ideal for Pastors and Teachers to use as Gifts

EVANGELICAL PUBLISHERS

859 College Ave., TORONTO, Canada

Dr. George W. McPherson's New Book, "THE MODERN MIND and THE VIRGIN BIRTH"

This noted author, who created a nation-wide sensation by his books—"The Crisis in Church and College," and, "The Modern Conflict Over the Bible," the impact of which was felt in many educational centers in America and abroad, has again done a service of great value to Christians of every name. Dr. A. C. Dixon, who reviewed the Ms. of his new book, said: "This is your greatest work."

Rev. Dr. Floyd Tomkins of the Holy Trinity, Phila., Pa., says of it: "I have studied Mr. McPherson's book with much interest and I believe it is one of the best books of the kind we have. It is simple enough in language for the ordinary reader and accurate enough in its arguments to please the student."

This book is built in an attractive form. The seven outstanding objections to the Virgin Birth and Deity of Christ as found in rationalistic literature, the Author featured as the heads of seven chapters, and, with an array of historical and Biblical facts that are overwhelming, met these objections in a fair and convincing manner. 300 pages have been condensed into 116, comprising a compendium of facts which every pastor and layman should possess. No library is complete without this book. Cloth, handsomely bound, Price \$1.00 net, carriage extra.

Special Offer: We offer "The Crisis in Church and College," 3d Ed., Cloth, 262 pages, 30c, \$1.45 net, "The Modern Conflict over the Bible," 4th Ed., Cloth, 222 pages, 26c, \$1.45 net, and, "The Modern Mind," Cloth, 116 pages, **all three for \$3.50.** Special prices in bulk. Address all orders to:

YONKERS BOOK COMPANY
34 St. Andrews Place Yonkers, N. Y.



Can You Afford to Miss

what you find in The Sunday School Times in every issue in its Lesson Helps alone?—and many take the Times for its other rich departments. On the International Uniform Lessons—

Dr. Griffith-Thomas

formerly of Oxford, England, now one of America's greatest Bible teachers, shows you the lessons' unrealized wealth.

Ridgway's Busy Men's Corner

gives men a Christian ironmaster's understanding of the Bible.

Getting Started in Class

by Howard A. Banks, shows how to grip from the beginning.

Cartoons That Capture

have made Dr. E. J. Pace famous the world around.

Lewis Sperry Chafer

now shows you God's own prophecies in the lessons.

Fountain Pen Little Jets

those inimitable outline creatures of a genius, Wade C. Smith, are eagerly followed by old and young; and his "Say, Fellows" makes you eager to face your class of boys.

Story-Illustrations

of absorbing interest, prodding questions, and five other valuable helps on every lesson!

The Whole Bible Course

of the Christian Fundamentals Association is also fully treated each week in

The Sunday School Times

which, true to the whole Bible as the infallible Word of God, and the shed blood of Christ as the only way of salvation, is an every-week interdenominational journal for adults in Bible study and teaching, Sunday-school management and the Christian life and service.

The subscription rate is \$2.00 per year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year.

Our "Get-Acquainted" offer—10 weeks for 25 cents
37

THE
SUNDAY SCHOOL
TIMES COMPANY

Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



EX-PRISONERS IN JAPAN AND THE EVANGELIST TANEAKI HARA

This work, started nearly fifty years ago by Mr. Hara, has suffered greatly through the recent earthquake and fire. Mr. Hara's office and home for ex-prisoners was destroyed.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVI

DECEMBER, 1923

NUMBER
TWELVE

THE COMING STUDENT VOLUNTEER CONVENTION

THIRTY-SEVEN years ago, the Student Volunteer Movement was founded at Mount Hermon, Massachusetts. Since that time, they have enlisted thousands of recruits for foreign missions and have helped to stir up the Church at home to support these recruits by prayers and gifts.

The ninth International Convention of the Movement will be held in the Cadle Tabernacle, Indianapolis, Indiana, from Friday, December 28, 1923 to Tuesday, January 1, 1924. About six thousand delegates are expected from the colleges, universities and technical schools of the United States and Canada. The delegations will be made up from the students who have been positive factors in the Christian life of their institutions. At the Des Moines Convention in 1920, there was 6,890 delegates from 949 institutions.

The purpose of this Convention is to bring together those who look upon Jesus Christ as the Lord and Saviour of men, the Hope of individuals and of the race, and who make the proclamation of His message and the extension of His sway throughout the world their great aim in life.

The program of the Convention opens with addresses on present-day social, political, racial and industrial problems, followed by group discussions on these topics and the relation of the Christian missionary enterprise to them. Then will follow the consideration of separate mission fields; the missionary message; the call for recruits and their preparation, and the results of world-wide Christian missions. A great missionary exhibit will consist of maps, pictures, books and magazines relating to missions. The speakers will include men and women of international reputation and native Christian leaders from the great mission fields.

The Student Volunteer Movement has already been used to accomplish great things for the Kingdom of God and its past conventions have been remarkable under the leadership of such men as

Robert P. Wilder, John R. Mott, Robert E. Speer and Fennell P. Turner. They have not only awakened missionary enthusiasm but have greatly deepened spiritual life and stimulated personal Christian service and consecrated giving both among students and older laymen.

Today, the conditions, in Church and society, are very different from those that confronted us in the early days of the Movement. Then the whole Church needed to be aroused to the missionary responsibility, the foreign missionary enterprise was on the defensive, the student body had scarcely been touched, and ignorance of moral and spiritual conditions in foreign lands was appalling. Today, through conventions, literature, travel, political movements and great catastrophes, the world has been brought near to all except the most hopelessly narrow, unchristian and provincial. Facts as to the needs of men and the results of missionary work have enlisted the sympathy and cooperation of the leading laymen and women in all classes of society. Giving has greatly increased and the whole program is considered on a broader scale. There are many reasons for thankfulness and encouragement.

At the same time, there are grave dangers and additional reasons for earnest study and prayer.

1. The very success and popularity of foreign missions involve danger lest the work be undertaken too lightly and by those not called of God and fitted spiritually for it.

2. The larger incomes of missionary societies (still too small to meet the need) involve a danger lest money be spent too freely on expensive institutions that do not produce proportionate spiritual results.

3. The spread of modern civilization involves a danger lest the missionary life become too comfortable, losing its pioneer quality, and lest volunteers be attracted to it for other reasons than their desire to bring Christ and His Gospel to those who do not know Him.

4. Modern rationalistic and socialistic ideas have permeated colleges and technical schools to such an extent that there is constant danger lest merely humanitarian motives lead men into the mission field and lest they there attempt to save men for this life only and by a denatured Gospel, while they offer no sure remedy for sin and no adequate basis for a Christ life, character and service. The real Gospel, which is the "power of God unto salvation," is in danger of being sidetracked to a secondary place or left out altogether.

5. The study of non-Christian religions has led to the discovery of many beautiful ideals in them that have failed to save their devotees from sin and failure. This discovery has led some to give up belief in the necessity for accepting Christ and His Gospel as offering the only Way of Life.

The need for missions has not changed—the wages of sin is death today, as in Apostolic days, and all men need God's way of life as revealed in Christ. The basis of the call for recruits is the same—the commission of Christ to His disciples to preach the Gospel to every creature. The missionary message has not changed—it is the free gift of Eternal Life for this world and through eternity to those who accept Jesus Christ as divine Saviour and Lord. The power on which we must depend for success has not changed—it is the power of the Holy Spirit, working through those who obey God, to transform them and to make their lives fruitful. The reward for consecrated missionary work at home or abroad is the same—it is the approval of our Lord, the joy of service to man and the consciousness of having been used to help carry out the great program of Christ for the world.

Pray for The Student Volunteer Convention.

CONFERENCE FOR BETTER CITIZENSHIP

THE Christian's citizenship is in Heaven. His primary responsibility and loyalty are to God—but while we are on earth, we have also a duty toward human rulers and toward our fellowmen. The clear teaching of the New Testament is that followers of Christ shall so live as to help and not hinder the temporal and spiritual progress of their fellows. God has set mankind in families; He has given laws to govern our relationships, laws such as harmonize with our best good, and He has taught principles of righteousness, love and service that, if carried out, would make a Heaven on earth.

The recent Citizenship Conference at Washington, D. C. (October 13 to 15) was Christian in spirit if not in name. About one thousand men and women gathered from all parts of the country to consider ways in which America may be made a better country and exert a better influence on the world. Churches, welfare organizations and other bodies were represented. The main topic was "How to Secure Better Law Enforcement," including that of the Eighteenth Amendment.

The evils of strong drink are evident in politics, in industry and in society in general. The introduction of the law against its manufacture, transportation or sale was for the benefit of mankind and the enforcement of the law in most parts of the country has helped greatly to lessen intemperance, poverty, vice and crime. At the same time a spirit of lawlessness has been revealed and the disregard of the law has had an especially baneful effect on American youth—not only in intemperance, but in dishonesty, vice and crime. It was the aspiration of Lincoln that "reverence for law might become the political religion of the nation." Those who disregard the

Eighteenth Amendment would make an exception in the case of any law they personally dislike to obey.

A large number of influential public-spirited citizens spoke at the Washington Conference. Governor Pinchot of Pennsylvania and President Coolidge are strongly urging the full observance and enforcement of the law and the chief state executives have promised their cooperation to this end.

The following recommendations were among those adopted at the Conference:

1. We recommend that the spirit and purpose of this conference be conserved and promoted by the creation of a committee of one thousand, composed of representative men and women who will give their whole-hearted support to the plans and program adopted.

2. The Conservation Committee is specifically instructed, in such cooperation with other agencies as may be practicable, to organize union law enforcement mass meetings and conferences in twenty or more of the great centers of the nation, at the earliest possible dates. In each of these mass meetings, the existing agencies shall be requested to arrange for village, town and city law enforcement meetings with programs which shall as far as possible parallel in spirit and in method.

3. We recommend that the Conservation Committee confer with the presidents of schools, colleges and universities, concerning the presentation of this great question to the student body of our country by carefully selected speakers.

4. We recommend that the Committee consider the advisability of making a nation-wide call that the *second Sunday in January* of the coming year be observed as Prohibition and Law Enforcement Day; that programs be prepared by churches and other organizations committed to the high ideals of Christian patriotism for the use of Sunday-schools and Young People's Societies; that sermons be preached and united mass meetings held. Particularly do we appeal to the preachers and to all other religious workers.

5. We recommend that a united community campaign be organized in every village, town and city to support aggressively the local, state and federal authorities in the enforcement of all laws, particularly the Eighteenth Amendment, the Volstead Act and all other supporting legislation.

The greatest need is for adequate education and the extension of Christian principles to overcome intemperance and lawlessness. In homes, churches, and schools, precept and example must teach obedience to divine and human laws. Community conferences, in cooperation with permanent temperance and good citizenship agencies, should promote prohibition and law enforcement educational campaigns, directed toward building sound public sentiment along the following lines:

- a. The temperance training of youth through instruction of all pupils in all public schools in the nature and effects of alcoholic beverages. Such instruction is required by the school laws of practically every state but may be neglected. Training to total abstinence and law observance in Sunday-schools and other organizations for youth also is vital.
- b. Widespread dissemination of the underlying reasons for prohibition which brought about the Eighteenth Amendment.
- c. Unceasing and systematic information to the public as to the authentic benefits of prohibition through press, pulpit, platform and personal testimony. This effort should include correction of false statements.

- d. Information and arousement of all citizens as to their responsibility for observance of law; statements of the concrete methods by which they may assist in law enforcement.
- e. Promotion of city-wide campaigns to bring the truths concerning beverage alcohol, prohibition and law enforcement to the foreign language speaking population. Preparation for foreign language newspapers and journals of special material.
- f. The use of moving pictures which may be installed on vans and at a comparatively small expenditure made available to the larger cities. Demonstration and exhibit booths and literature and speakers at county and state fairs. Law enforcement expositions organized by the cooperative agencies.

The real issue before the American people is not—Shall the Eighteenth Amendment and the Volstead Law be modified or repealed? It is—Shall the law be nullified by a law-defying minority? The issue involves far more than the enforcement of prohibition. It strikes at the heart of free government. Can American democracy protect its institutions and perpetuate itself?

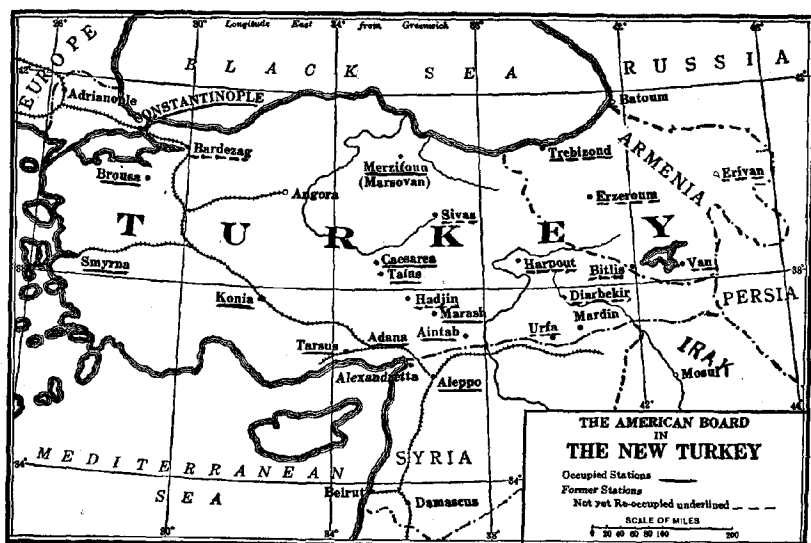
The Conference offered a strong challenge to those who are opposed to the Eighteenth Amendment to come out into the open, and repeal the Amendment if they can and to observe it until they can. "Hip-pocket guardians of personal liberty" are teaching the doctrine of qualified allegiance to established law. The American people should see to it that only those men are elected to public office who, in the words of Lincoln, will neither violate, in the slightest particular, the laws of the land, nor tolerate their violation by others. Lawmakers should not be lawbreakers. Grave responsibility rests upon the courts to compel obedience on the part of those who by open violation are bringing the administration of justice into disrepute. We urge upon the federal and state judges the need of more stringent action on the part of the courts to prevent the law's delays and of extreme penalties for persistent offenders, to compel the law-breaker to cease his lawlessness, and to arouse in the cynical and indifferent a new respect for law. The powerful influence of the press, through its editors, artists and reporters should be used to command respect for law; and its news columns, its editorial pages, or its cartoons and illustrations should not be used to hold up to ridicule and contempt our Constitution. Our homes, our schools and our universities must instill a respect for law into the hearts and minds of the youth of today who are to be the citizens of tomorrow. Our churches must preach the practice of unselfish loyalty.

GOING FORWARD IN TURKEY

THE success of the Angora Government in regaining possession of Constantinople, compelling American and European governments to give up extra-territorial rights in Turkey, eliminating the Armenians from consideration, and gaining full

independence for Turkey, may mark a new era in Christian missionary work among the Turks.

In past years, the Turks have been driven to permit Christian work in their domain, but it has been, for the most part, confined to the Christian populations—Armenians, Syrians and Greeks. Few Turks have attended Christian schools and fewer yet have received the Gospel of Christ. Now, foreign missionaries will no longer belong to a privileged class, and may suffer new hardships and increased opposition. But from the beginning of Christianity, the messengers of the Gospel have not been promised immunity from persecution, and the blessing of God has accompanied those who have endured hardness as good soldiers of Jesus Christ. The Turk and



other Moslems are not excluded from the number of those to whom the Gospel must be preached, and the promise of the presence and power of Christ is to those who go out to preach His Gospel. It is not sufficient to feed the hungry in Turkey or to heal the sick and educate the ignorant—we must also preach the Gospel to all.

The attitude of the present Turkish Government toward Christian work is shown by the fact, just reported, that Dr. Lorrin A. Shepard, of Aintab, has been ordered to close the Azariah Smith Memorial Hospital and to give up his practice of medicine and surgery in Turkey. When the work opened last year hopes ran high, for patients had increased rapidly, Dr. Kalpakian, the mission eyespecialist, had gained an enviable reputation, finances had been put upon a sounder basis, and evangelistic work had been strengthened.

At the recent meeting of the American Board of Commissioners

for Foreign Missions, held in Springfield, Massachusetts (October 19), the question of the future of missions in Turkey was considered and the following resolutions were adopted:

1. The American Board recognizes and accepts its unique responsibility for missionary work in Turkey and proposes to carry it forward as rapidly as circumstances permit.

2. The American Board recognizes and accepts its responsibility towards the refugees from Turkey now in Greece, Syria, and the Caucasus. It proposes to continue its aid in maintaining the moral and spiritual ideals of these stricken peoples in their exile.

3. The American Board commends the earnest faith and courage of its missionaries in the Near East which prompts them to plan for a large advance both among the peoples of Turkey and the exiles. While it is not practical to fully carry out these plans at present, the Board recognizes the work as established and important and equally worthy of consideration as that in any of its mission fields.

Turkey has been proclaimed a Republic, with Mustapha Kemal, Pasha, as the first President. He is given large powers and is unfriendly to Christian missions but if the Church of Christ accepts the challenge of the Turk, and determines to go forward with the program of Christ in Turkey, a new era of blessing may come and many followers of Mohammed will become followers of the Lord Jesus Christ.

CHINA'S NEED FOR CHRISTIAN EVANGELISM

SO much has been written about the success of Christian missions in China that many do not realize that the great need of the people has scarcely been touched. We forget that, with four times the population of the United States, China has less than one-thirtieth the number of ordained Christian preachers (foreign and Chinese) that there are in America. Vast areas are still untouched and millions of Chinese have never yet so much as heard of Christ. Two thirds of the Protestant missionary forces and one third of the Chinese Christian workers are located in cities with populations of 50,000 or over.

About three fourths of the total territory of China has been accepted by Protestant missions as their responsibility, but much of it is not occupied, even inadequately. In one third of this territory the people are still more than fifty miles from any evangelistic center. Add to this the territory of 437,000 square miles (larger than the Atlantic States from Maine to Florida) not even claimed, and we have nearly one half of China out of reach of the Gospel message. One fourth of China proper still remains unclaimed by any Protestant mission or Chinese Christian society while Manchuria, Mongolia, Sinkiang, Kohonor, Chwanpien and Tibet are practically unentered. At the same time, the yearly increase of the non-Christian population by birth in China is larger than the present total number

of Christian adherents (Protestant and Catholic)! China increases by about four million births a year while the increase of even nominal Christians is less than fifty thousand a year.

INTERDENOMINATIONAL MISSIONARY AGENCIES

A NEW missionary organization that is not duplicating the work of other societies but is endeavoring to supplement their activities and to prepare for advance, is the "Pioneer Mission Agency,"* established "to learn and publish the need and to forward workers and means to other organizations for pioneer work." The Agency is especially active at present in surveying neglected fields among the Indians in Latin America. The Field Secretary and General Secretary have recently visited Mexico and Central America and Rev. Howard B. Dinwiddie is now taking an extensive journey into northwestern Brazil and the neighboring countries.

In Colombia, Venezuela, Ecuador, Peru, Bolivia and Brazil are millions of unevangelized Indians. Mr. Dinwiddie hopes to discover the facts that will interest Christians in practical plans for work among them. Volunteer workers and funds will then be sought and an effort will be made to enlist the cooperation of societies that may be able to take up the work.

A number of interdenominational missionary agencies have become well established in America, some of which, like the China Inland Mission, cooperate with existing denominational boards and do not seek to establish new sects in the mission fields. Others, like the Christian Missionary Alliance, practically work on a denominational basis. Ten mission agencies have formed an Interdenominational Association.† These are the following: Africa Inland Mission, Bolivian Indian Mission, Bible House of Los Angeles, China Inland Mission, Central American Mission, Evangelical Union of South America, Inland South America Missionary Union, South Africa General Mission, Sudan Interior Mission, and the Woman's Union Missionary Society.

This Association has been formed in order that each mission may benefit by the experience and cooperation of the others. It would be well if the candidates for these societies could all be thoroughly trained and given practical experience in some evangelical missionary training school. The commission of our Lord to evangelize all nations should enlist every one of His followers in the work but there is ample room for differences of administration unified under the same Lord and working in the power of the same Spirit.

*The headquarters are at 80-82 Stafford Building, 1114 Chestnut Street, Philadelphia. Officers—J. Harvey Borton, *Chairman*; B. F. Culp, *Treasurer*; H. B. Dinwiddie, *General Secretary*.

†The officers are Rev. Henry W. Frost, *American Secretary of the C. I. M., President*; Mr. Paul H. Graef, *Vice-president*, and Rev. Joseph A. Davis, *Secretary-Treasurer*. Their headquarters are at 113 Fulton Street, New York.



THE WIVES OF GENERAL FENG'S OFFICERS LEARNING USEFUL HANDWORK

General Feng and Social Service

BY MRS. JONATHAN GOFORTH, KIKUNGSHAN, HONAN, CHINA

Missionary of the Presbyterian Church in Canada, 1888-

CHINA'S Christian General believes in social service from the bottom of his great, sympathetic heart. But he does not believe in divorcing social service from its instigator and source of power—Jesus Christ. While in Kaifeng, the capital of Honan, last October and November, we saw the city placarded from end to end with pictures and writings, all bearing on truths for the uplift of the people both spiritually and morally. While General Feng improved the roads, public lighting and such matters, he also turned his attention to the poor, destitute, old men and women begging on the streets. He had a large temple emptied of its idols and prepared for the accommodation of these wretched creatures. Food was given them twice daily and preachers appointed to preach daily the Gospel of salvation for their souls. One of the first things that the new governor did after General Feng left was to order all these poor people out, in spite of the coming winter, and the idols replaced because “his mother wished to worship the gods!” An industrial school for women was started which gave employment to many and lessened the multitude of those who were living on “the ragged edge of ruin.” Arrangements were made with the missionaries to do

Christian work among these women and night schools were arranged for men and boys.

In the army also, there were many signs of the highest ideals of *Christian* social service that were being carried out. Soldiers were taught trades while, at the same time, the spiritual teaching of the men was kept prominent in the army routine. Four Christian chaplains are kept working at high pressure arranging Bible classes and other meetings. On Sundays from fifteen to twenty services are held in different parts of the camp.



AN ANTI-CIGARETTE POSTER
Used in General Feng's Crusade in Japan

General Feng's *pet project* seems to be the school for his officers' wives and children. This, I was told, he supports entirely himself. The children are taught from kindergarten up as in other schools and the women attend classes for reading, writing, etc., in the forenoon and the afternoon is given to industrial work. Forty sewing machines are in constant use on which these the women make undergarments for the soldiers. Instruction in "First Aid" is given by the lady missionary who is in charge of Christian instruction. Forty of these soldiers' wives were recently baptized.

During the slack New Year season, when the soldiers were most likely to be restless for home, General Feng arranged an open-air theatre for his men, and here was combined hearty amusement with Christian teaching and morality. All the scenes were arranged and acted by the soldiers themselves. From the constant and hearty applause this unique theatre certainly seemed to be a great success!

Undoubtedly one of the reasons why General Feng has the love of his men is that *he thinks for them as a father for his children!* The same Christian spirit of service and pity for others is becoming evident in some of his officers. General Chang Chih-chiang, while in command of the brigade stationed at Tunghsien, near Peking, last winter, had the Christians of Tunghsien canvass the city shortly before Christmas for the names of all destitute people. On Christmas Day, he sent to each a gift of some pounds of corn meal from the Christian soldiers! Had a whirlwind struck Tunghsien it could hardly have caused more stir. For till then the people connected soldiers only with war, rapine, theft, pillage, and oppression.

Colonel Hsu (or Shih) and his wife had had several children,

all of whom died. When he was put in charge of the arsenal at Kaifeng with a fairly good salary, he and his wife determined to keep only enough for their bare needs and to spend the remainder in starting and supporting a school for the wives and children of the arsenal employees. The story of their work is one of the most beautiful I have ever heard. When called to leave Kaifeng, the Colonel handed over the entire school equipment to the Baptist Mission and also left a sum of money as endowment for the support of a teacher.

China is passing through a time of "troubled seas" such as the oldest missionaries now in China have never before known even in the Boxer days. The political chaos and military disruption affect the Christian army as a matter of course. The Government gave definite promise to General Feng of support if he came to Peking but these promises have not been kept. The thirty thousand troops now under the Christian General have had barely sufficient to keep them from starving and have had nothing to send to their needy wives and children at home. Other armies in China have broken loose and have pillaged long before being tested as these soldiers; yet we are told that the discipline in the Christian army remains as perfect as if all the men were being paid to the full. What would British or American soldiers do if left to starve by their Government?

Though the clouds hanging over China were never darker than now, yet there are gleams through the darkness brighter than any we have ever seen. We therefore take hope and go forward.

Moral slackness, as revealed in financial dealings, failure to distinguish between truth and falsehood, toleration of superstition, dalliance with the evils of gambling, intemperance and polygamy.

The weakness of the missions as revealed in *unwise selection and training of missionaries*, race prejudice, sectarianism and petty jealousies, failures of adaptation in architecture, manners and temperament, forms or worship, unwise use of money and domineering of the mission by the missionary.

As revealed in *personal failures in Christian living*, in the perception and proclamation of the Message, failing to perceive and support the existing good outside of the Church, emphasizing non-essentials, appealing to self-interest rather than challenging to service, and disunity.

A few months ago, a statement was published in American papers as a cable from China to the effect that General Feng had been excommunicated from the Christian Church by a body of his fellow-Christians on account of certain irregularities in connection with the deposition of President Li Yuan Hung. Word has been received from Dr. George L. Davis, Secretary of the North China Mission of the Methodist Episcopal Church, of which General Feng is a member, to the effect that this story is entirely without foundation. In fact, no such meeting as that reported in the cable dispatch was ever held in the Y. M. C. A. of Tientsin. General Feng has many enemies who would be very much pleased if they could prove any substantial accusation against him. One of the grievances brought up by his enemies comes from the fact that the General asked the Government for money to pay his soldiers who are nearly a year in arrears in the amount due them.—EDITOR.

The Missionary Education of Children*

BY SOPHIA LYON FAHS, NEW YORK

HOW closely is the child's missionary education related to religious education? Is missionary education something to be added in order to promote an enterprise, or is it an essential part of religious training? Should our controlling purpose be the child's religious growth, or should it be the raising of money for a cause? Should missionary societies decide first how much and to what objects they wish children to give, and then tell the children facts which will stir them to give, or should they first ask what kind of information concerning missions will yield the richest results in character building, and then study how they may direct the child's resulting natural desire for activity so that it will really count for good in this world of need?

Personally, I am ready to defend the proposition that missionary information should never be given to children with the primary object of raising money. I realize that it is easier for a camel to go through a needle's eye than for a missionary society to forego the money aim in its dealing with children. For the sake of the Kingdom of God in which *impossible* things are done; however, I believe that the religious educational aim should control. My reasons are as follows:

1. If at the outset we decide how much and to what we think our children should give, then by the narrowness of our aim we limit the character and the amount of the instruction we may give the children. The material we choose may not contain the facts which would most interest them, or which would give them what would result in the greatest contribution to their spiritual growth. By the narrowness of our aim, we also lose the opportunity of putting missionary teaching directly into the curriculum of the Sunday-school. It must forever remain as an extra to be introduced incidentally.

2. My second reason for believing that the educational, rather than the money aim should control is that the financial resources of children are small. If money be the object of our work, the same amount of energy devoted to adults would yield far larger financial returns. We may not entirely disregard the contributions of the children, since in one denomination alone the Sunday-schools give yearly about one million dollars to missions, although a small proportion of those gifts come from children under twelve or fourteen, out of their own allowance or their own earnings. Much of the money given is handed over to the children from their parents. If we were to insist that all the money given by children under four-

*Part of an address delivered a few years ago at a Foreign Mission Conference.

teen must come out of their allowances or earnings, the results would no doubt be comparatively small.

3. If our purpose is to promote the habit of giving, then our aim is educational, and the amount of money raised must be held as insignificant. We must concern ourselves primarily with the motives, the spirit that prompts the giving. So long as we bring pressure to bear upon teachers of Sunday-school classes and upon leaders of Mission Bands to raise a given amount of money, there is almost certain to be a disregard of the methods by which the money is raised and a careless attitude toward the place from which the money comes.

If we really wish to develop the habit of generosity in children, the first acts of giving must not only be genuine, they must also be enjoyed. It is a psychological law that the first acts in the habit forming process must be accomplished with pleasure. The family horse runs faster when driven homeward than when driven away from home because the homeward journey is associated with the pleasure of rest, shelter and food.

There are parents who, having compelled their children to attend church when young, thinking that thus they would develop the habit of regular church attendance, are disappointed because when their children reached the age of independence they never entered a church. The mistake lies in not knowing that a child's enjoyment of church is essential if going to church is to become a habit.

In developing in children the habit of giving, they must be made to enjoy their first experiences in giving. How then may this be accomplished?

1. Giving is enjoyed by children when it results spontaneously, when they have vividly pictured concrete situations until they feel them for themselves. This is frequently done through a series of related stories which are discussed and dramatized by the children or presented through various forms of hand work on the sand table. After such intimate acquaintance with a concrete situation, giving comes as a relief to the child's feeling of sympathy and he enjoys it.

2. The child enjoys feeling that his giving is the result of his own choice. If a given cause for which he himself does not particularly care has been imposed upon him, he feels that he has been over urged, or must give because others are doing so, and he is robbed of the joy of giving.

3. If the child can follow his gifts and see that the results have been good, he experiences joy. Let us provide a means of contact between the giver and the recipient of the gift. This is one phase of what it really means to subordinate a money aim to an educational aim in our missionary education.

In brief outline let me suggest three important ways in which missionary material may contribute to the development of religious and Christian character in our children.

1. A study of missionary material tends to enlarge the child's sympathies and his appreciation of other human folks. The child's experiences with other people are very limited. Missionary material may give him something akin to what travel might do. A wider acquaintance with folks softens prejudice, and develops a brotherly spirit. This broader stretch of the sympathies also tends to develop a sense of varied needs and creates the desire to help.

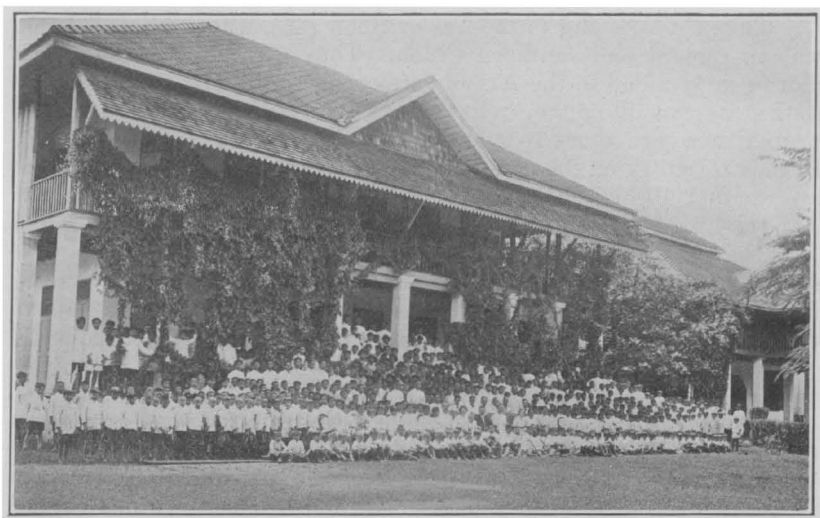
2. The stories of missionary heroes, native and foreign, by the power of example, leads the child to live a life of greater unselfishness, to undergo hardship and to persevere in difficult undertakings for the sake of service; to have greater faith in God's protection and a keener sense of obedience to duty. Through presenting strong virtues in vivid and concrete form in the lives of real heroes, missionary stories inspire the child to imitate the good.

3. Missionary stories, especially those that present contrasting pictures of the results of non-Christian faiths, and the transformations which Christianity brings, enrich the child's appreciation of a loving God, of Jesus and of His teachings. The child appreciates Jesus far better when he learns what human folks have been and done who have never known Him.

If we set before ourselves such worthy aims as these, and free ourselves of the money motives, then we make possible cooperation. We can all work together upon the essentials and leave the less important denominational phases of the enterprise to be taught when the children have reached their later teens. The juvenile mission books are of an inter-denominational character. We should advance, however, still farther and make all our literature for children, our books, our pamphlets, and our magazines for the use of all the churches. It will mean greater economy and greater efficiency.

It is of no concern to the child whether a given missionary hero be a Baptist or a Presbyterian. It is neither democratic nor Christian to teach him only or even mainly of the heroes of one branch of the Church. Nor should he be deprived of learning about the work in Turkey and Egypt simply because he may not happen to be a Congregationalist or a United Presbyterian. If in our work with children we surrender the purpose to extend denominational propaganda, we are then free to choose the best material that is available in the work of all denominations.

No large missionary program of education can be promoted without the closest cooperation between the Sunday-school and the missionary societies. This is part of the work of the Church's school of religious education, which is called the Sunday-school. Hitherto, missionary education has almost entirely been a thing incidental to the work of the Sunday-school. We must make it a vital part of the child's religious education, carried on by that organization which should be worthy of its name.



TEACHERS AND PUPILS OF BANGKOK CHRISTIAN COLLEGE, SIAM

Recent Progress in Siam

BY REV. R. O. FRANKLIN, BANGKOK, SIAM
 Missionary of the Presbyterian Church, U. S. A.

SIAM is a country that has never been brought prominently before the world and many people in America know very little about it. They may have heard of the "Land of the White Elephant" or the "Siamese Twins" but that is about the extent of their knowledge.

Siam is at the southern extremity of the vast continent of Asia, sandwiched in between French Cambodia and Anam on the East, and British Burma on the West. It is one of the small *independent* countries of Asia, but has lost considerable territory to France and England within the last few years. It is nearly 1,200 miles long from north to south, and about 500 miles wide in its widest part, and the area is nearly 220,000 square miles or about equal in size to the six New England States, plus New York, New Jersey, Pennsylvania, Delaware, and Ohio. It is as large as Japan and Chosen combined.

The climate is tropical; the seasons are two, the wet and the dry. From November to May scarcely a cloud obscures the sky, and from November to February the weather is delightful. Physically, Siam is greatly diversified. The north is a land of mountains and valleys and rushing streams, one of the most beautiful regions in the world. The eastern part is table-land; the central is a large alluvial plain; and the southern part is a mountainous peninsula.

The people belong to the Tai or Shan race, whose original home was in central and southern China. They are not Chinese, being more nearly allied to the Aryan races than to the Mongolians. Statistics are not altogether reliable, but it is estimated that in Siam proper there are about 10,000,000 Tai people, and in southern China, French territory on the east and British territory on the west, there are another 10,000,000, making a total of 20,000,000 or more of the Tai race.

The Siamese lack the persistence and industry of the Chinese, though a marked growth along these lines during the last few years, is very evident. The climate begets indolence and prolific Nature readily supplies most of man's necessities. The people need little clothing, and no fuel except for cooking. Fish are easily caught, and tropical fruits and vegetables grow with little or no cultivation. Houses can be built in a few days, at practically no cost, out of the ever-present bamboo.

Under these circumstances, we marvel, not that the people are so backward, but that they have made improvements which cannot be paralleled in any other Asiatic country, unless it is Japan. In China and the Philippines foreigners are largely responsible for the many wonderful improvements; but in Siam improvements are for the most part the result of native efforts due largely to the influence of Christian ideals. Bangkok and other cities have miles of good roads and beautiful broad avenues, which are a great contrast to the narrow gutter-like roads of China. The well kept lawns and beautiful public buildings, from one end of the kingdom to the other, are a constant surprise to the traveler. Telephones and telegraphs extend everywhere, so that we may send messages to loved ones in the homeland from most any point in the Kingdom. The government postal system is a credit to any country. Free, well kept public schools are spreading to every part of the realm. In 1899, a royal decree made Sunday a legal holiday. Bangkok used to be called the Venice of the East, but its good roads, with every conceivable form of modern conveyance, are causing the old and slow method of travel by boat to become obsolete. When they first began to build railroads an old Siamese Christian said, "They will never be a success in Siam, for it will take all their earnings to pay guards to protect the rails and ties from thieves." Now railroads run from the capital to every part of the kingdom.

The Siamese are eager to learn, and not only flock to our mission schools, but many of the more ambitious go abroad to study. England has been the favorite country for foreign education but now larger numbers are coming to America every year. Eight young people came over with me when I last returned, three of whom were girls in their early teens, sent by the Queen Mother to prepare for medical work among the women of Siam.

Siam is one of the most difficult mission fields on earth. It is the stronghold of Buddhism. No other country can show so many gorgeous temples, or such an army of priests. The Government reports one of these wonderful temples to every 1,185 of the population, and one yellow robed Buddhist priest to about every 50 of the population. Until a few years ago no one was allowed to hold government office till he had spent at least three months in the priesthood. We are thankful that today many of the most important offices in the government service are held by Christian boys and by graduates from the Bangkok Christian College. A few years ago a new department, Commerce and Statistics, was opened and for the first time in the history of the kingdom a competitive examination was held. Nai Sadap, one of our most devoted Christians, a teacher in the Bangkok Christian College, entered the contest, and secured the second best grade out of nearly one hundred contestants. Today he is the head of the department. The man who stood highest had had four years of study in England.

The Government and business firms realize that there is a stamp of honesty and true manhood upon our boys that is worth securing. We are besieged with letters asking for the members of the graduating classes from Bangkok Christian College, and offering them salaries far above what they would receive as mission school teachers and Christian helpers, but nevertheless a sufficient number of our earnest Christian young men stand by us to fill all the vacancies in our teaching staff, and to supply all Christian workers that we can support.

Siam is also distinctively a Presbyterian mission field, made so by an agreement between the different denominational Boards. Statistics show, however, that it is one of the poorest manned fields in the world. China, although having forty times the population of Siam, has one ordained Protestant missionary to every 321,287 people. Japan has one ordained Protestant missionary to every 192,955; India, one to every 208,719 of her population; Africa, the great dark Continent, one to every 73,782, while Siam and Indo-China have only one ordained Protestant missionary to every 797,428 of



A FORMER STUDENT OF BANGKOK CHRISTIAN COLLEGE; NOW HIGHLY HONORED IN GOVERNMENT CIRCLES

the population. With these odds against us, it is not surprising that the work moves very slowly. If we could supply Siam with an adequate number of Christian missionaries, I believe that in a few years we would see results as wonderful as in Korea. Siam is open for the Gospel of Jesus Christ today as she has never been before.

The Siamese soldiers coming back from the great World War have opened the country to Christian and American influences in a most wonderful way. They came back saying, "The American soldiers were true gentlemen. If the American boy had anything to eat, the hungry Siamese boys always got the larger portion. If they were cold, the American boy divided his blanket with them. If they were homesick, the American boy tried to cheer them up. If their truck was stuck in the mud or in a shell hole, the American boy helped them out." Siam is ripe for American Christian influences.

Regular organized mission work, under the Presbyterian Board of Foreign Missions, began in Siam about seventy-four years ago and the first Presbyterian church was organized on August 29, 1849, the membership of the church being made up entirely of the missionary families. It was another ten years before there were any Siamese converts to gladden the hearts of the missionaries.

In the early days of Christian missionary effort, the attitude of the Siamese Government was decidedly hostile. When an embassy from America arrived in March, 1850, to open friendly negotiations with a view to a treaty, the King refused to receive it. The missionaries were not subjected to personal violence, but the unfriendly attitude of the Government and higher classes was so well known, that obstacles confronted the little band on every side. No Siamese landlord dared to rent or sell them property, and the missionaries were often in great need of suitable shelter.

Fifty years ago, as the number of converts grew, many of them were cruelly treated, even to imprisonment. Today, there are nearly 10,000 converts, many of whom are in positions of influence. The late King once said to the American Minister, "I am always glad to encourage the American missionaries, for I know they are the truest and best friends to me and my people." The late King and the present King, together with members of the royal family have given large sums of money toward the support of Christian institutions. It is a common saying among the Siamese, "The Americans are the only foreigners who are here just for the good of our country and people." At present three nephews of His Majesty are studying in the Bangkok Christian College, and a number of princesses attend the Harriette M. House school for girls.

Until Christian missionaries went to Siam the position of the women was very low. The Harriette M. House school was the first school for girls in the kingdom. It had a slow beginning, but now schools for girls have sprung up all over the country, and today,

as a direct result of missionary work, the girls of Siam are taking their places beside their brothers in many lines of work.

Throughout the length and breadth of the land you will find young men and women from the Bangkok Christian College and the Harriette M. House school for girls occupying a large per cent of the most important positions both in government and in commercial life.

Let me introduce you to a few of our Christian workers.

Kru* Yuan, the oldest Siamese worker in the Presbyterian mission, was for many years the only native minister in lower Siam. He is faithfulness personified, and besides being an earnest preacher and pastor there is not a coolie in Siam who does any more manual labor than Kru Yuan. He is his own janitor, gardener, and carpenter. Had he entered business or accepted any of the numerous government positions offered him, he could have been a rich man to-day, but instead he has chosen to serve the First Church in Bangkok for more than thirty years, at a salary of about thirty ticals (or about twelve dollars and a half) per month. He is a remarkable speaker and debater. A number of years ago a strong Buddhist challenged him to a debate on Christianity and Buddhism. Kru Yuan won the decision even though

the judges were Buddhists. Much of the success of the work among the women of Siam today may be traced back to Kru Yuan's faithful work, for he and his wife were large factors in establishing the Harriette M. House school.

Another wonderful character is Kru Kim Heng, Pastor of the Second Church, which is connected with the girls' school. He was a teacher in the Bangkok Christian College for a number of years, and when the College was moved from the old site down on the river, to the new place up in the city, the people of the community sent in a request that Kim Heng remain at the old place and continue a day school. He did so, and was most successful, not only as head teacher but in bringing his pupils into the Sunday-school and church. For many years almost every child enrolled in his day school was also



A NEW TYPE OF SIAMESE WOMAN—ONE
WITH A CHRISTIAN EDUCATION

*Kru is the Siamese word for teacher or preacher.

enrolled in the Sunday-school, and through his untiring efforts many were won for Christ. Six years ago, although he had never had any theological course, he was called to take up the pastorate of the Second Church. He is an excellent preacher and much of the strong spiritual influence that is felt in the school is the result of his earnest efforts.

Kru Pluang is a man whom I love as my very own brother. He was a young teacher in the Bangkok Christian College when I first arrived in Siam. He spoke English fluently, was much interested in athletics, is a strong tennis player, has a splendid voice and can play almost any instrument. He continued his work in the College until he was called to the pastorate of the Fourth Church in Bangkok, the church connected with the College. He is a great preacher and pastor and his influence upon the college students is very powerful. At the request of the Christian students, he teaches a large mid-week Bible class in his own home. Kru Pluang has had many offers to take up other lines of work that would mean a salary two or three times the amount he receives as pastor, but he said to me: "I feel that God has called me to do the work I am doing, so better paying positions do not tempt me." His wife is one of the remarkable women of Siam. She is a graduate of the Harriette M. House school and soon after she had her own home began a school for little children. It has grown till now she has more than two hundred enrolled. In the early days of her school work a number of her patrons came to her in a body and said, "If you do not quit teaching our children so much of your religion, we will take them out of your school." She replied, "Do as you please, but every child that comes to my school will be taught all I can teach them of the religion of Jesus Christ, for I know it is the true religion, and no power on earth can keep me from talking about Him." Very few of the children were taken from her school.

Nai Noon, ("Nai" is the Siamese word for Mr.), has always been an interesting character. A fight with another young man led him to give his heart to Jesus Christ. He was disowned by his parents as soon as it was known he had become a Christian, but the young man was so earnest and patient that after a few years he was taken back into the home and almost every member of the family has been won for Christ. During the years of waiting he succeeded in removing the little family god, a little image of Buddha, made from the sacred bho tree and covered all over with gold leaf, to the home of the missionary who by his request carried it to America.

Maa Cham, ("Maa" is Siamese for Miss), is the only daughter of a very wealthy nobleman, who became a Christian some time before she was graduated from the girls' school. She remained as teacher for a number of years, until a call came for some one to go and begin school work for the girls at one of the out stations.

When she asked her father's permission to go there, he refused, and demanded that she give up her religion and return home to take care of him. In response to her entreaties he finally said, "Either come home and give up your religion or I will give you up." The girl replied, "Father, I love you most dearly, I am willing to do anything for you, but I cannot give up my Saviour, nor can I give up His work." She was driven from the home and for years all she had to live on was what she could earn from that little girls' school.

I know of no brighter jewels than many of these Siamese Christians with whom I have had the joy of laboring. This band of faithful souls will continue to exert a Christian influence in the Kingdom of Siam, until, in God's own good time, this little kingdom will be counted among the Kingdoms of our Lord and His Christ. I know of no place where young, energetic, consecrated life could be invested, that would bring richer dividends than in Christian work in Siam.



A GRADUATING CLASS OF YOUNG MEN FROM BANGKOK CHRISTIAN COLLEGE

A Japanese Christian Among Prisoners

The story of Taneaki Hara and his work for prisoners, as told by his son who has been studying social betterment methods in America.

BY TAIICHI HARA

I AM very glad indeed to express our thankfulness for American Missionary, and to tell about my father's life, believing it will interest you.

About fifty years ago the seed sown by Dr. David Thompson, who was one of earliest missionaries to Japan, had grown up in my father's soul. My father's name is Taneaki Hara and our family stood on long tradition. Finally he was baptized a Christian in 1874. He always prayed for the salvation of his family and our country, but he suffered persecution and fought against anti-Christianity.

There were very few Christians then in Japan. My father did not labor as a preacher but was busy in the works of mining and publishing, especially the latter. In his not-busy hours he sold Bibles and did work as a Christian because he thought that to sell the Bible and other sacred literature was a means of evangelization.

Suddenly he was arrested on a cold winter morning in 1882, and put in prison for three months, on Ishikawa Island because he put forth pictures with explanations advocating the principles of liberty.

When his young wife came to see him off, my father told her that the island prison was very inconvenient to visit, and that it was more important to carry on their work in publishing and mining. He added with tears: "I know it is a very heavy task for you, but I hope you will believe in the help of Jesus."

Listening to his words, she kept quiet with a pale face and fired mind. It seemed that she could not carry such a heavy burden but soon she recovered her courage, reminding herself of some Japanese heroine who was very patient and brave in adversity. So she said to her husband: "I will keep them through all your absence."

Then she turned back to hide her rainy face from her husband and bowed with her heavy burden. My father, who was only eighteen years old at that time, prayed for help from Heaven for my mother.

At that time our prison condition in Japan was antiquated. There were a few big rooms, and each room kept about one hundred and fifty prisoners, including every kind of criminal. Every room had two or three chiefs, who were the most powerful prisoners. When a prison officer took my father to a room, one of the chiefs brought him to the center of the room as a custom of initiation. He saw so much earnestness on my father's face that he seemed familiar to him. At first he could not remember when he had seen my father before. So he opened his mouth and asked: "Don't you know me?"

My father replied without hesitation: "I do not know who you are."

The man again said, "Where is your home? and what was your work?"

My father said: "My home is in Kanda, Tokyo, and publishing is my work."

The chief took a small book from his pocket and hastened to say, "Don't you know this book?"

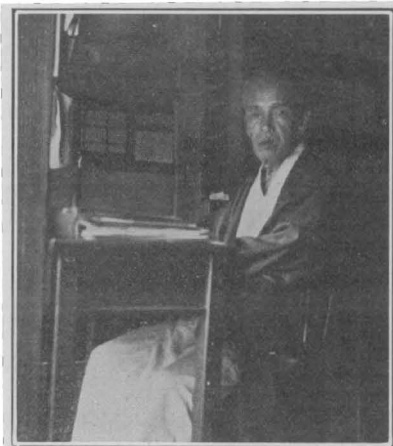
"I know well," my father said, "it is the Bible. I was selling books in my store."

Thus answering, my father looked upon his face with curiosity. The chief suddenly sat down there and cried out, saying: "Ah! you are the preacher to whom I have listened. God has sent you here."

He changed his attitude and showed his respect to my father, telling him: "It was one summer evening, while I was taking a walk on a street in Kanda, after an offense, I found a large crowd of people. The preacher was talking about the salvation of sinners. Of course I could not understand his speech, but I got a book, and it was from this book that I found a new light coming into my heart. After thinking and thinking, I began to feel that I was a sinner, and then I suffered so that I could not live any longer as I had been living. I went to a *keisatsu* (police station) after many hesitations, and confessed all my sins and offenses. Though I became a prisoner, I always endeavored to learn by reading this book about God and Jesus, and the salvation of sinners of which the preacher had told us. It is very difficult to understand the meaning of this book. I was very anxious to get a good teacher, but it was impossible in prison. Now God has given me the opportunity. You have come here my teacher. It may be unfortunate for you, but we are very happy to have you here. My desire has been granted!"

That evening he introduced my father to other chiefs and after conferring, they decided to listen to my father's preaching. The prison officer consented to their proposal. My father preached for them on every night with thankfulness to God for the opportunity. A few days afterward the prisoners in the next building also offered to listen to his preaching, and the officer brought them to my father. Thus the majority of the prisoners in Ishikawa Island came to listen.

Two months passed, and it made my father rejoice to find that



MR. HARA IN HIS OFFICE

the prisoners awakened spiritually. The winter grew colder and colder and as my father was not accustomed to such a prison life, he got special blankets from an officer, but he had to sleep on the floor without *tatami* (Japanese mats). My father caught one very bad cold and many prisoners came to nurse him, but did not know how to treat the sick. At last he took typhoid fever, and was carried away to a separate room. There were many lying sick. Doctors and nurses in the prison were so scarce that they could not take care of all of those suffering prisoners.

My father spent one week in this separate room, helpless, lying in pain upon a dirty bed. He felt lonely, worrying about his family and business, but he always prayed for the help of God, saying, "Oh God, I do not mind about death, for I believe you will help my young wife and our child, but please show your glory among our countrymen through the death of my body."

He kept quiet, taking the doctor's advice, but soon after he was suffering with a high fever and became unconscious and they said he was dead. His body was carried out and placed in a room with many other dead bodies. It so happened that a prisoner passing by the room noticed something move. Fear ran him away, but his curiosity compelled him to return and he watched the dead bodies in the room until he saw one of them stir. It was my father. At first he was astonished but soon he was delighted when he realized that my father might be saved. He went quickly to call for doctor, who came with an officer. They examined the body, and found that he still lived, so they carried him back to the sick room and after a time he exhibited a mysterious recovery.

When he had finished his term in prison my father returned to his beloved wife. His face, however, was pale and his body weakened and emaciated. They cried with joy and without words and gave God their hearty thanks. My father's business of mining and publishing were waiting for him, but so deeply had he been impressed in the prison by the need of prison reform and with dire necessity to take care of ex-convicts that he could not easily go back to his work. He thought the best way was to get guidance from God and went to the church to pray every day and night for one week. As he prayed on the seventh day: "Oh God, please show me your will. What shall I do with my life? Give it to my business or to the prison work?" he went into an unconscious state on account of physical fatigue and he says that while he was in that condition, he saw Jesus, and heard Him say:

"Remember them that are in bond, as you were in bond with them." He awoke and was filled with glory, reflecting on the words: "Remember them that are in bond as you were in bond with them."

He prayed again: "If the dream was your holy suggestion, Oh Lord show me your advice in the Bible."

After this prayer, he found the following words of St. Paul: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22: 15.)

He was delighted and determined to dedicate himself to the Christian service among imprisoned people. He was encouraged by his wife's joyful agreement for his new work.

Immediately he sold his mines and publishing store, and started in his prison work. This was in the year 1883 that he became the first chaplain in the prison. He began to work for prison reform and stimulated our government and public opinion, to take better care of prisoners and ex-convicts. He opened his home to ex-prisoners and treated them as if they were his real children.

Now after forty years in this work there are 7,193 ex-convicts who have received my father's care. Seventy per cent of them have reformed and have become the normal citizens. It has been his privilege to bring many to Christ. He has recently written a book on his forty years' experience. My father is now seventy years old, and he tells us always that our God never rests from His work, and so he should not either.

Recently my father's work was praised by the Japanese Emperor who has given a private contribution. However, my father has never received any financial aid from the government because he wanted to retain his personal freedom in his holy work. He has spent all the money he had and is maintaining his work by the contribution from personal friends in Japan and abroad. He earnestly asks the help of Christian brothers and sisters in this work of God.

During forty years, since he began his work, the prison conditions in Japan have greatly advanced. Lately our government also has taken great interest in the establishment of homes for ex-convicts so that at present 625 homes are taking care of them.

My father has indeed rejoiced in the rapid increase of the number of these works but however much numbers may increase, if the ex-convicts are not reformed, there is no satisfaction in it for him. If we ask him what power can accomplish this reformation, his answer is, "Christianity." Indeed the sympathy needed for them is that which comes from the constraining love of Christ. My father's book explains his forty years' experience and I am going to translate this book into English. Here you will find the fruits of the seed your missionary sowed.

Among those ex-prisoners who have been sheltered at our home, there are highway robbers, murderers and sneak thieves. As soon as they come to our home, my father questions them with hearty sympathy as to the offense for which they were imprisoned? From which prison they have come? What have been the resulting conditions of their evil lives? Where are their families living and in what

condition? And then he gives them his brotherly hospitality in our home.

If possible he brings their families together soon, and if they want to stay in Tokyo, he finds jobs for them. Thus they stay quite freely in our home for some days as members of my father's family. Some of them may run away from our house, and in this case it is natural to suppose that they would pick up and take off with them any property that they saw lying around, knowing all the ways of the house. They usually escape at night but in all the forty years of his labor no such theft has ever taken place. Of course, this is due to the Providence of God, but there is also something in the hearts of these people that accounts for it.

God is persistently calling sinners and they cannot rest in their sins. My father believes that it is his holy privilege to bring them near to the love of God. In his long experience he found out that better housing aided very much in the prevention of criminals. For a trial, he has built about fifty small tenements for as many families who had been living in slums and the results have been very satisfactory.

Meanwhile I had grown up, a second generation of Japanese Christian, and I took a position at a bank in Japan after graduation from the economic department of Keio university in Tokyo. I continued in business about ten years and progressed in the bank. But as my spiritual life gradually improved, it was my heartfelt prayer and wish to improve these poor classes and to lead them to Christ. I could not see them without tears of sympathy and felt horribly sorry. I spent my time and means as I could in my business life to help and to educate them. At last I gave up my position in the banking business and started on Christian service work. As the first step I came to America to study her religious social service work.

When I go back to Japan after finishing my study here, I shall assist in my father's work and we have plans to build up four or five hundred small houses, also a settlement house and playground in the slums to gather poor people as our neighbors and work to improve their living condition and spiritual life by education.

I pray the glory of God will show among these people by using my body and spirit which I have dedicated to Him, as He has shown through my father's life.

SOME SIAMESE PROVERBS

When a dog bites you, don't bite back.

Toothless old tigers often memorize the commandments.

He fled from the tiger and ran into a crocodile.

It is easy to find friends when you are feasting; but difficult when you are dying.

What the Japanese Are Reading

BY REV. S. H. WAINRIGHT, TOKYO, JAPAN

Secretary of the Christian Literature Society of Japan

PRESENT-DAY Japanese come as near to reading all that there is to be read as any other nation. The old book stores, containing the Chinese classics and other writings in the Chinese, are no longer, as they once were, the corner-stone of culture in Japan. Only special students patronize them and they are few and far between. The younger generation not only takes little interest in books in Chinese, but they find difficulty in reading them. Gradually the number of Chinese characters required to be learned by the students in the schools has been reduced. The literature of China is now a sealed book to the present generation of Japanese throbbing with new life. Buddhism is putting out literature, but it consists principally of popularized editions of earlier literature.

The literary tastes acquired through a study of Chinese literature now seek satisfaction in the literature of Russia and other countries in Northern Europe, Germany and France, but especially in the literature of England and the United States for the great medium of culture in Japan is the English language. Two notable daily newspapers published in Japanese are issuing English editions daily. Think of the scope of modern education by which a generation has been prepared with sufficient capability and interest to subscribe for daily newspapers published in English! Besides these, there is a well known daily newspaper and a weekly magazine, owned and edited by Japanese, and both published in English. While English is the language of culture and commerce, there is no prospect of its becoming a colloquial substitute for Japanese, which of itself is highly developed and capable of further expansion and modification.

What the Japanese are reading is indicated in the sources and scope of literature now current in Japan. The news stand, as in the West, is becoming a competitor of the book-stores and one wonders what time is left for serious reading of books after so many periodicals have been perused. One good thing about the daily newspapers is that the outside page is given to the advertisement of the latest books. Sensational events, murders, robberies, divorces and elopements find their place on the "third page," which is the scandal page in Japanese journalism. It is an index of the very real interest the Japanese take in books, that these book advertisements occupy the most prominent place in the daily newspapers at a high cost of advertising. Even the department stores are unable to compete with the book dealers in securing the most desirable space in the daily newspapers.

If we take literature in the broad sense as the test of culture and as an index of the main current of national interests, we may determine what a nation is reading by discovering the authors who are most prominently before the people, especially in a nation so subject to fads as the Japanese. It is probably true that among the Americans the fad centers in a book, while in Japan interest centers in the author.

The successive phases through which the reading interest has passed since the country was opened may be indicated by the interest taken in such writers as Rousseau, Spencer, Tolstoy, Eucken and Karl Marx. These names have been at different times focal centers of interest on the part of the reading public in Japan.

The first impression made by our Western civilization on Japan was the political liberty enjoyed by Occidental nations. The history under the Tokugawas, to which they had been accustomed, was paternalistic and despotic in the extreme. Therefore, the writings of Jean Jacques Rousseau were read with eager interest and his name was potent in the creation of parliamentary government in Japan. The defeat of the French in the Franco-Prussian War resulted in a change from French to German influence in the moulding of Japanese institutions.

Next came Herbert Spencer as the outstanding representative of the age of science and the power gained through invention, exceeding anything pictured in fable or dreamed of among the Japanese. Huxley and Haeckel were also well known and their names were linked with Spencer's, as was that of John Stuart Mill with Rousseau's. Darwin's "Origin of Species" was read by some and yet the great interpreter of evolution was Herbert Spencer and his books were to be seen everywhere.

Realism and naturalism in literature and the pursuit of money and success in business life were new to the Japanese. Political economy was not foreign to Confucianism, but, as the science of money making and capitalistic production, it was new. It formed no part of the moral equipment of the good citizen. The new ideas caused Tolstoy's sun to mount on the horizon while the light of Herbert Spencer's philosophy was setting. Tolstoy has exhibited a vitality that Spencer was not able to maintain, and the consciousness of a moral law, absent in Spencer and present in Tolstoy, may account for the difference. It is probably true that Tolstoy's influence was due to the ascetic strain in his message; his disapproval of money making and his detachment from the feverish thirst and ambition of the great age of economics then dawning in Japan. At any rate, his writings, introduced by Tokutomi, the novelist, gained vogue and still command a wide reading.

When the thunderbolt of the European War came with tragic suddenness in 1914, Rudolf Eucken was preparing to make a tour

through the Orient and to give a series of lectures in Japan as the guest of the Tokyo Imperial University. His name had become a household word with the Japanese and it is not easy to explain the psychology of a prepossession so complete as that of the Japanese reading public with the name of Rudolf Eucken. Tradition and culture through generations of the past had inculcated in the mind of Japan a certain aversion to materialism. When Eucken adopted the term "spiritual" as the keynote of his philosophy, he not only appeared to be a man with a message in his own part of the world, but his inspiring productions evoked a response in the mind of Japan as real as it was general. The Japanese thought they had found in Eucken a prophet of a spiritual civilization, something of which they felt the need. This tide in favor of Eucken was broken by the clash of arms and the European War absorbed all interest and thought for the four or five ensuing years.

Today the name that suggests itself as symbolizing the active interest and serious tendency of the Japanese reading public is that of Karl Marx. The trend now foreshadows struggle, not on the part of individuals, but between great sections of the population; between the ultra-conservatives and an increasing number to whom socialism appeals with an attraction as deceptive as it is irresistible. For a long time, the discussion of socialistic subjects was denied to the public and a strict censorship kept that particular type of literature out of the market. The policy now seems to be that set forth in our hearing by a recent Cabinet Minister who declared that thought must be overcome by means of thought. The wider tolerance consists rather in the recognition of a scientific study of all phases of current thought, even of Communism and Socialism, as something the intelligent public, as well as the students, may be permitted to enjoy. Radical tendencies are strongest among students, laborers and to some extent among farmers. The strength of the new radical ideas is not in their intrinsic reasonableness, but rather in the indictment brought against existing conditions.

We have not taken account of the small but disproportionately forceful influence of the professing Christians, nor has there been any attempt to specify the type of reading now prevalent. Bergson's name may be placed alongside that of Eucken and Walt Whitman might be mentioned as connected with the more recent phases of democracy. Walter Pater, whose cult of beauty is opposed to asceticism, is having a certain vogue among university students and many new books on psychology and sex problems are thrusting themselves more than ever into the foreground. Popular novels written by Japanese show an increasing tendency to bring religious subjects into fiction. New discoveries in English literature are constantly being made by the Japanese, who find themselves much interested, for example, in Amiel's Journal, and his melancholy introspection.

The relation of Japanese reading to Christian opportunity and obligation may be easily seen. The national mind is being increasingly subjected to Western literary influences. National traditions are losing their power and the mind of Japan is capable of being moulded for good or evil. During the past decades, the Christian religion has been regarded with suspicion and fear, as if it threatened to undermine loyalty and filial piety hitherto regarded as the foundation of the State. The more recent trend is making Christianity appear to be not a radical but a conservative force, capable of offsetting destructive influences more menacing than ever before. There is an unwholesome tendency, generally speaking, in the literature of the present and the most powerful corrective is to be found in the Bible and in Christian books. Jesus said to His earliest disciples, "Ye are the light of the world," and He added, "Neither do men light a lamp, and put it under the bushel, but on the stand; and when the true light should be put, not under the bushel, but on the it shineth unto all that are in the house." If there ever was a time stand that time is *now*.

Present-Day Ideas in Japan

A paper presented at the National Conference in Tokyo, and prepared by Prof. S. Saito, of the Tokyo Imperial University, Dr. M. Uemura and Dr. S. H. Wainright

I. MORAL IDEAS.

MOST of the intelligent Japanese young men of today are eager seekers after *truth*. This may be a good influence of naturalism. They prize truthfulness more than righteousness. Though they are more anxious to know what life is than what life ought to be, they cannot be stigmatized as immoral, for to be truthful is highly moral. They are taught in school what is the *summum bonum* according to an old moral theory, but their minds are too flexible to keep hold of that old theory and not to be held on by new ideas that are inundating the whole land. So that they are often puzzled about telling right from wrong in some particular cases. And it is one thing to be indignant at hypocrisy and another to be unrestrained in natural impulses. There lie *pros* and *cons* on the present state of morality among young men.

Looseness in marriage bond and publication of so many books and periodical articles on sexual problems are against the extension of Christianity.

II. PHILOSOPHICAL IDEAS

- Pros:* 1. Neo-Idealism is winning its way.
 2. Some books on philosophy of religion are selling well, and they came mostly from the pen of Christian scholars.
 3. Bankruptcy of superficial optimism: the Great War has done this.
- Cons:* 1. Some of the above mentioned books are heterodox.

III. RELIGIOUS IDEAS

- Pros:* 1. People are becoming religious. They "stretch lame hands of faith, and grope, and call to what they feel is Lord of all."

2. Christian phraseology is so widely used that even lives of Buddhist priests are written in Christian coloring, sometimes putting St. Paul's saying into the mouth of Shinran Shonin. This tendency at once facilitates and becomes an obstacle to the propagation of Christianity.

3. St. Francis of Assisi is well known.

Cons:

1. Theistic tendency.

2. Mysticism, spiritual influence of which is doubtful.

3. Superstitions old and new.

4. Shinto. Some government officials are forced to worship Shinto.

IV. LITERATURE

Pros: 1. Works written with moral earnestness are read most of all. Among them, T. Kagawa's works are downright Christian, and though H. Kikuchi's and S. Mushakoji's are not the Christian spirit they urge one to be moral.

2. Some Christian poets are popular among students of European literature; e. g., Dante, Milton, Browning, Thompson, and some French Catholic poets.

3. Most of the young men interested in literature like Dostoiefski and Tolstoi.

4. Such intellectual delicacy and impressionability as shown in W. Pater, who is well known among thoughtful young men, will create pro-Christians of the type of Marius the Epicurean.

Cons:

1. Most of the Christian writers have not fascinating literary style.

2. Works without Christian consciousness of sin (e. g., W. Whitman and O. Wilde) are in vogue.

3. Some novelists write opprobriously about Christianity.

4. Æstheticism. Pater may lead one to Hellenistic enjoyment of life rather than to Christian blessedness.

V. EDUCATION

Pros: 1. Creation of the Western mind.

2. Teaching of modern languages of Europe, especially English.

3. Many hymn tunes taught at primary schools make it very easy for non-Christians to join in singing hymns.

4. People are now much interested in higher education of girls.

Cons:

1. Worship of national gods at some Shinto festivals.

2. No programme for scientifically teaching boys and girls what religion is.

3. In primary and middle school textbooks there are too many tales which tend to give boys and girls unsound ideas of patriotism and heroism.

VI. SOCIAL PROBLEMS AND MISCELLANEOUS

Pros: 1. People are inclined to regard a laborer not as an instrument but as a personality.

2. The idea that "*laborare est orare*" can be introduced by the labor movement.

3. Sympathy for the poor.

4. Internationalistic movements.

5. Popularity of Christmas festivity.

6. Sunday observance is facilitated by the growing custom of having rest on Sunday.

Cons: 1. Materialistic view of life inculcated by some Socialists.

2. Jingoistic Nationalism.

3. Irregular daily life.

Opportunities for Christian Education in Japan

BY REV. C. K. LIPPARD, D.D., KOBE, JAPAN

Missionary of the Lutheran Church in America, 1900-

THE Japanese have always appreciated education, but it was not until the Meiji Era that an attempt was made to popularize it. At the beginning of the reign of Meiji Tenno (1867) it was decided that his Government should seek for information in all parts of the world. Japan has been greatly benefited by the splendid minds that were sent to study in the leading universities of Europe and America. Through the leadership of those well trained men great progress has been made in civilization and, today, Japan can stand shoulder to shoulder with civilized nations in so far as material progress is concerned. Nor has she discontinued this policy, for even now her young men are found in great numbers in the leading universities of the world.

But the emphasis upon education has been shifted to the homeland. The Japanese are now insistent upon building and equipping universities and schools of higher learning so that the great number of students seeking for higher education may be accommodated. Even greater emphasis is being laid by the Central Government, and by the country at large, upon general education. Attendance at primary schools has been made compulsory for boys and girls alike, and now 97 per cent of the children of school age are enrolled in such schools.

While Japan is able to take care of the primary education of her people, she cannot accommodate the large number applying for entrance to the grammar grades and higher schools. In 1920, 134,518 boys applied for entrance to the middle schools; only 52,599 could be accommodated, while of the 59,205 young women who applied for admission to government higher schools, only 38,837 could be received. To provide fully for these boys and girls 260 new schools would have been needed.

This situation forms the finest opportunity for the Church to supply Christian education. So eager are the boys and girls of Japan for education that they will enter mission schools in spite of their foreign attachments and their Christian character.

THE EFFECT OF PURELY SECULAR EDUCATION

In government schools religion of all kinds is omitted. Little wonder, then, that her education is materialistic, bringing forth a brood of agnostics and atheists to be the leaders of Japan. Such education naturally blunts the finer sensibilities of the rising genera-

tion. Students may be told to "be good"; but the power to fulfill the command is lacking.

What Japan has provided for the moral development of her students is embodied in what is known as "The Imperial Rescript on Education." This enjoins four cardinal virtues: namely, benevolence, righteousness, loyalty, and filial piety. By insistent and persistent effort on the part of the instructors a knowledge of these virtues is being fixed upon the hearts of the students.

Loyalty to the Throne is the one cardinal virtue universally insisted upon. By displaying the Emperor's picture in the assembly room of the schools on certain holidays, and by the public reading of the "Imperial Rescript on Education" they try to inculcate a reverence for the Imperial House that amounts to what is considered by many intelligent men of Japan, equivalent to religious worship.

The effect, on the one hand, has been to make the Japanese extremely patriotic, and on the other hand, to narrow their international thinking to such an extent that it is extremely difficult for them to sympathize with other nations. Many educators consider this attitude essential to the preservation of the national life and morality.

In the instruction given the children of Japan, Christians recognize a distinct lack of that high moral sensibility found in Christian teaching that renders such splendid service to the young in their search for moral standards in sex relationships and in all public activities.

EDUCATIONAL WORK BY MISSIONARY AGENCIES

There are at present, in Japan, 303 Christian kindergartens with 9,910 pupils; 20 Primary Schools with 2,946 pupils; 34 Middle Schools for boys with 9,151 students; 55 Higher Schools for girls with 11,251 students, and 7 Industrial Schools with 1,222 students. These schools, wherever found, are powerfully influencing the pupils and, in a measure, the entire development of national education. Especially has Christian education had a leading part in making Japan see the need for schooling her women above the elementary grade. If Christian education in Japan had done nothing else, this alone would be well worth its cost.

Christian education has undoubtedly produced practically all of the pastors, evangelists and other Christian workers who have thus far advanced the Christian cause in Japan. Its results are seen also in the young men and women who return to their homes to enter secular callings and who carry with them the Christian message which exerts an influence far beyond our ability to describe. Through these men and women the national life of Japan has been and is being made better.

Christian education has produced some of the leaders of Japan

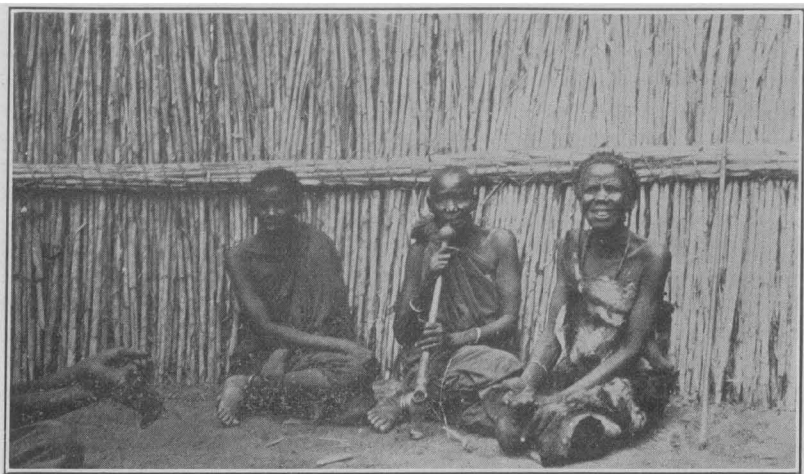
—such men for instance, as the present Counselor to the Imperial Prince Regent; such a leader in philanthropy as Tomioka who for fifteen years has been the leading spirit in the Department of Home Affairs and matters of social welfare and reform; Kagawa who is now doing such a wonderful work for the uplift of the laboring class in Japan, is another product. It has produced leaders in every department of life, especially in literature, in law, and in social reform. Finally, Christian education, more than any other influence, has created a world outlook and fostered a sense of universal brotherhood in the hearts of the Japanese.

Among the outstanding triumphs of Christianity in Japan, Christian education takes the leading place. Although the results have not been what eager hearts may well desire, the fact that 30 per cent of the graduates of Christian schools go out as avowed Christians is reason for encouragement. If "there is joy in the presence of the angels over one sinner that repenteth," the approval of Heaven would seem to be given to this form of Christian work in Japan. We cannot be pessimistic in the face of such results.

Today the dawn of unprecedented prosperity is breaking upon the Christian schools of Japan. But there is one serious consideration for the leaders of the Church to face. This is found in the fact that the Imperial Government through the Department of Education is making a fresh study of educational methods the world over, and through constant supervision is increasing the efficiency of its schools and raising the standards of secular education. These standards must at least be met if Christian education is to be worthy of its name and press forward to the attainment of its ultimate goal.

The opportunity for unique service is before the Christian forces of Japan, and the Church must make a mighty effort to equip her educational institutions there with well trained and truly Christian teachers in order that a representative native leadership may be raised up, upon whom shall rest the ultimate evangelization and Christianization of that Empire.

This life is school-time. Whatever word God writes on top of your page — Patience, Courage, Love, Forgiveness, Resignation, Service — copy it over and over till He gives you another word. Never murmur. Do your best to solve your problems. If you are in the dark, say: "Speak Lord, for Thy servant heareth." When you feel like complaining, listen. Be still before God. David said, "I was dumb, I opened not my mouth; because Thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say, "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering, and the trial of our faith be found to praise and honor and glory at the appearing of Jesus Christ in us now, and in the day of triumph by and by.—*Maltbie Davenport Babcock.*



WOMEN OF THE SUDAN WHO NEED THE GOOD NEWS

The Women of the Sudan

BY MRS. DAVID S. OYLER, DOLAIB HILL, SUDAN
American United Presbyterian Mission

THE inhabitants of the Sudan are not a homogenous people, but tribe borders on tribe. While they mingle to some extent they do not assimilate, each tribe retaining its own customs and traditions. The one hundred and fifty tribes of this vast country are thrown together and often some tribes oppress their brethren. The northern Sudan is Moslem, and the women are subject to the same influences that drag down their sisters in other Mohammedan lands, though the natural kindliness of the Sudanese may mitigate their burdens.

In the southern portion paganism predominates, and each tribe has its own religion. The tribe among whom we work is known as Shilluks (the Arabic name), but they call themselves Shulla or Shole. While this tribe is not large, it is the only tribe that has been able to hold its own among tribes far superior in numbers for it has a strong central government with a king. Their holdings on the banks of the White Nile and the Sobat have been coveted by other tribes, but by bravery they have held their possessions, and have been able to retaliate on their enemies. In 1871 Schweinfurth estimated the population at 1,000,000 but at present the estimates vary from 60,000 to 200,000. Not only were men killed in battle, but the young and feeble were slaughtered by the invaders and the more promising men were carried off to the Dervish capital. Women have a high position among the Shullas, in direct contrast to the position

of Mohammedan women. When a chief is chosen for a village, the women have a part in the ceremony, and formerly some women were able rulers. In councils between tribes, or in deciding for war, the women also have a minor part.

When trouble appears, and war is imminent, all the men able to carry shield and spear hasten to the encounter. The fights are usually local feuds, and are staged near home. The women follow close behind the fighting men in order to bear the dead from the field of battle, and to help the wounded to places of safety. In defeat women have even pleaded with their victors to spare their wounded. The Shulla code of honor will not permit a man to injure a woman in battle.

The marriage customs have a large part in fixing the place of women. The dowry is large, ten head of cattle being paid by the young man for his bride; also the father-in-law extracts many sheep and other treasures from his prospective son-in-law. The young man approaches the girl first, and if she gives her consent he goes to the father. If he refuses the marriage does not occur. However, after the girl refuses the case may be carried to the father, and he may reverse the girl's decision. In that case it becomes a test of endurance between the girl and her father, and if she endures the prescribed tests the father cannot marry her off against her will. In the choice of husbands the girls seem to have considerable latitude. A man physically inferior has a difficult time getting married; and many men considered good "catches" by the fathers are refused by the girls.

A wife is expected to bring with her to her new home a supply of simple cooking vessels, and some clothes. Contrary to our custom the husband and wife do not care for each other in times of sickness, but their own relatives must minister to them. If a wife dies without children her father must refund the cattle. If she is immoral, lazy, a poor cook, or unable to bear children she may be returned to her father, and the dowry is refunded. On the other hand, if the cattle die, the husband must replace them.

Polygamy is permitted, and the number of wives a man has is limited only by his powers to buy. Very few of the young men have more than one wife, but many of the old men have many. As daughters marry off their dowries bring in new wives for the father. The women are property to the extent that they are bought by the dowry, and are also inherited. When a man dies his eldest son inherits his wives, with the exception of his mother, who goes to the nearest male relative. Should a man die without a son, or if the son is a minor, his nearest male relative gets his wives. When a father dies the brother gets the dowry which his sisters bring. In spite of the financial basis of the marriage true love is frequent and very often brothers and sisters are devoted to each other.

In distinction from the Mohammedan, the Shulla is as pleased over the birth of a girl as he is over a boy. When a man is asked which he would rather have he usually says that it makes no difference to him, except that he does not want all his children to be of the same sex. A son keeps the father's name alive in the village, but the daughter brings wealth.

The mother holds a large place in the affections of her children. Unfortunate is the lad whose father has passed away to the Great Beyond, the region which holds so much terror for them; but more unfortunate still is he whose mother is dead. It does one good to hear the way some of the young men speak about their mothers. Their pride and affection are often as great as those in our own land. Our second convert, who has always been respected for his morality, attributes this to the training he received from his mother. Since his conversion he is seeking to lead his mother in the Way of Truth, and she has become a diligent enquirer. However she is not typical of her race because very few teach their children to be truthful and clean. Frequently parents encourage their children to steal or deceive for profit.

The women are so ignorant that they do not know enough to be good mothers. As a rule they are neat housekeepers and frequently permit those dependent on them for food to go a day without anything to eat, just because it did not suit their convenience to cook that day. They often get sulky, and run away from home, because of some wrong, either real or fancied. Scolding and quarreling are frequent and men have the right to whip their wives. Occasionally one is brave enough to avail himself of that prerogative. One man, when reproached for whipping his wife, replied, "It is absolutely necessary for a black woman to be punished sometimes, or she will become so disobedient that she will not do a thing her husband desires."

Some of the women are pure, but many of them are immoral, and impurity is often treated lightly. Their standard is different from the white man's as the greater stigma and the severer punishment are placed on the man, even when the woman has deliberately led the man astray.

The Sudanese women lack ambition, and without enquiring minds they stolidly accept that which has come down to them from the ages. They are opposed to the advance of new ideas, and hence it is difficult to interest them in the Gospel. However, they are very slowly, but surely turning to the light. Some have already been baptized, and others have been placed in an enquirers' class.

From their ignorant ancestors, they have received a heritage of superstition; a heritage of ease and laziness, which cannot be overcome until a new power arises in their hearts; a heritage of slavery

and oppression; and an animistic religion which makes the poor devotee a prey to fear.

To assist in their elevation they have physical strength, and a nature which thirsts for knowledge of the unseen. The joyousness and cheerfulness of the race give them a bright promise for the future, in the day when the darkness of the centuries shall disappear, and the Light of the world shining into their hearts shall lead them to take an interest in the great realities of the world beyond and to become children of the Heavenly Father.

The Story of Nyakeiru—An African Girl

BY JOSEPHINE B. HOPE, KIJOBİ

THIS morning one of the native girls came into the dining-room of the mission at Kijobi, British East Africa. She came in singing happily, with some dishes in her hands, which she arranged on the shelves. She is good looking in her dress of dark blue print, with no heathen ornaments on her, and it was hard to realize that a few weeks ago she was a heathen, dressed in skins, living in a native hut.

The story of Nyakeiru's childhood is that of almost every other child of her tribe. They keep no account of birthdays or birth-places; so her earliest recollection is that of being left in a village with the other children while the older people were absent all day.

Her father had nine wives and each wife had several children. Day after day, they were left to amuse themselves or abuse each other as they pleased. Can you imagine a worse condition of child-life?

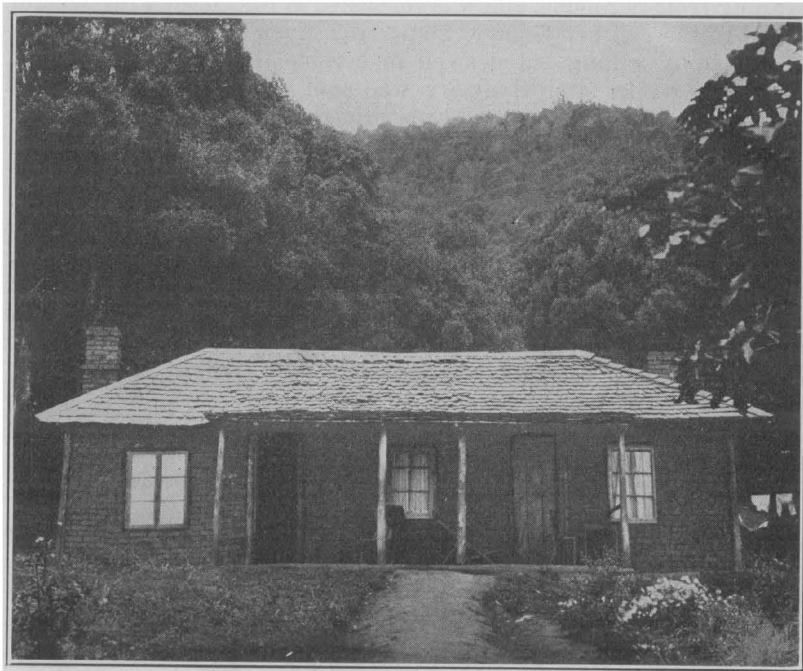
In this part of Africa the boys usually wear no clothing at all until seven or eight years of age, and then their attire is limited to a girdle or loin cloth. The little girls of four or five wear a tiny apron, and not until about ten or twelve do they put on the regulation skins which partially cover the body.

After the men of the village have stretched a goat or sheep skin to dry and left it, the children scrape off the inner skin and cook and eat it. They eat the skin and legs of the wild partridges, of which the elders have eaten the better parts.

When Nyakeiru was about ten, a great famine came and brought much suffering, especially among the women and children. The father had issued his commands that the children were not to go to the garden for food, because he wanted it all for himself. He often let the children go hungry, while he gorged himself and grew fat. But the children had a little pot hidden away in the bushes, and they would steal into the garden, procure food, and cook it far from the village. One child would stand on watch lest the father discover

them. Many a time they were discovered and severely beaten. The mothers fared as badly as the children, and although they tried in every way to lessen the suffering of their little ones, what could they do? Many children were killed when caught stealing food. To make matters worse, smallpox broke out; and without care or attention three of her father's wives and many of the children died.

Once her father made a raid on a neighboring tribe, the Masai, to procure food and after a fierce battle, he with his men brought



THE HOME OF AN AFRICAN INLAND MISSIONARY IN KIJABI, BRITISH EAST AFRICA

home a goodly share of the enemies' herds. For once there was more food than the men could devour.

Many a time, all that the children had was the greens they found and ate. But Nyakeiru and a number of her brothers and sisters, as well as her father and mother, lived through the famine, and she grew up until she was old enough to be sold as someone's wife. She was now old enough to attend the native dances; Nyakeiru had "entered society," for she belonged to the upper class.

About this time the Swahilis, a tribe that had been enslaved by the Arabs at the coast and were much used as porters throughout the country, were troubling the Agikuyu much. Kiheriko, the father, went to Kinyanjui, the paramount chief of southern Gikuyu, a man

with fifty wives, and told him he might have one of his daughters if he would give him and his people protection. His eldest daughter refused to go, and was immediately bought by another man. Wangesi, the second daughter, was refused "point blank," so it fell to Nyakeiru to go. She feared the great chief, with his many wives whom he often beat severely, and she too refused to go. Her father tried to beat her into submission and her cries were heard by one of the mission boys, who rescued her. Finally she succeeded in escaping from her home, and was concealed at the mission for several days. In the end her younger sister was given to Kinyanjui as she was not only willing but desired to become the wife of the chief.

A few weeks later Nyakeiru was sold to a young man named Kagia, a Masai-born, who had been brought up among the Agikuyu. He had one other wife, inherited at the death of his older brother, but professed to love only Nyakeiru. Shortly after her marriage she found her husband to be a brute and he treated her cruelly. She finally was compelled to seek refuge again at the mission station and was very ill for many days from the beating he had given her. Her husband threatened to kill her when she came back, so that prayer was offered for her. The impossible came to pass for her father paid back the goats and sheep he had received for her, and her husband was compelled to give her up as he wanted only to wreak his vengeance on her and to torture her.

Nyakeiru lives now at the mission, happy and contented. She has a true, sturdy nature and two weeks ago was baptized. Her testimony given before all the people was straightforward and sincere. She is bright in her school work, happy and capable in whatever she undertakes to do, but best of all she is a shining Christian.

Recent Sunday-school Progress

BY DR. W. C. PEARCE, NEW YORK CITY

Associate General Secretary of the World's Sunday School Association

AT the World's Sunday School Convention in Tokyo, three years ago, provision was made for the organization of national sections of the Association in addition to the British and American sections. It was the conviction that the time had arrived for extending the work and for making the Association a veritable spiritual League of Nations. This provision was supported by the adoption of a policy of world visitation in order to promote the organizations of these national sections. Already thirty nations have been visited, containing eleven hundred millions of the world's population. In some, national organizations were already formed and in other nations plans were made to organize in the interest of a cooperative program of religious education. It is impossible to estimate what

the formations of these national sections may really mean to the Christian work of the world, especially since these national organizations are officered by Christians who, by experience and spiritual and intellectual attainments, are highly qualified to lead such a movement. One's heart feels a thrill of encouragement when the following nations are mentioned amongst those which have formed national Sunday-school organizations—Australia, New Zealand, Czechoslovakia, Germany, Austria, Hungary, Turkey, Denmark and Algeria. In other lands, such as India and China, old Associations have been or are being modified to meet the larger demand made upon them.

The production of indigenous Sunday-school literature is a very evident universal and long-felt need which was very fully discussed at Tokyo. The missionary, patriotic and native illustrations used in English Sunday-school lesson helps are naturally taken from British and American history and, therefore, do not appeal strongly to other people. There may be unity in the selection and exposition of lesson courses, but there should be much modification in illustrative material to be effective in other parts of the world. Sunday-school literature in America and Great Britain has made it possible for the common man to qualify as a fairly efficient Sunday-school teacher and any large Sunday-school advance throughout the world depends on the development of indigenous lesson courses and literature. A Joint Advisory Lesson Committee has been appointed, composed of representatives from The Foreign Missions Conference, The International Sunday School Council of Religious Education, The Committee on Cooperation in Latin America and The World's Sunday School Association. The cooperation of Great Britain has also been assured. Provision is also being made for men, experienced in curricula-making, editorial work and publication of literature, to visit the various parts of the world and, by conference with leaders and personal interviews, interpret our experience to them. Everywhere quick and hearty cooperation is anticipated.

A Larger Financial Support.—Since the Tokyo convention, the annual budget has been increased from about \$60,000 to \$96,000. This means a larger secretarial staff and more appropriations for literature and leadership training.

Space does not permit to mention in detail the preparation for the next world's convention to be held in Glasgow, Scotland, during the third week in June, 1924; the great work of the Surplus Material Department; the visits of denominational experts to various fields, and the remarkable service of the national secretaries in various countries.

Our Brother—the Jew

BY JAMES TOOKER FORD, CHICAGO, ILLINOIS

FOR more than a hundred years, the Christian Crusaders of Europe were engaged in a supreme effort to rescue the Holy Sepulchre from the hated Mohammedans. Five million men set forth on this holy adventure to kill or conquer the sacrilegious holders of the sepulchre, most of them dying of disease or in battle in the attempt. In this enterprise, they thought to show a splendid loyalty to the Cross, but how strangely did they misinterpret the spirit and life and teaching of our Lord! He would have had them rescue Mohammedan souls and not fight for a Christian tomb. He would have had them die to save men, not die to kill unbelievers.

For nearly two thousand years, multitudes of those who claim to be Christians have secretly or openly despised the Jew, thinking that by doing so they were showing loyalty to Christ. Through centuries they have either neglected, ostracized, persecuted, or massacred the Hebrews to prove their devotion to the Crucified Christ. How sadly have we misunderstood and misinterpreted Him. He died for His own nation as well as the Gentiles and He calls on His followers to die to save the Jews rather than live to despise them. Strange that almost the whole Christian world fails to love the Jew! In some countries pogroms are the order of the day! Even in enlightened America we look down upon the Jew, passing him by without a friendly thought.

There are fifteen million Jews in the world; over three million in the United States, one and a half million of whom live in New York City; three hundred thousand are in Chicago. They often become our next door neighbors. In place of sharing the universal coldness, we should rather love and serve them. We should be in continual prayer on their behalf, being so closely in touch with our Saviour that we would cry, "My heart's desire and prayer to God for Israel is that they may be saved."

The Christian's treatment of his Jewish brother through all the centuries, since the time of the early Church, has not recommended the religion of Jesus to our Hebrew brother. It has been a travesty of Christianity, a dishonor to Him Whom we profess to honor, a disgraceful volume (not a chapter merely) in the history of Christian civilization. How can we present Christ personally to the Jew unless we first treat him as a brother? The experiences of the recent war ought to obliterate racial antagonism, for nearly 200,000 Jews were in the armies of America and over two thousand of them laid down their lives for American ideals. This ought to help Americans, and especially Christian Americans, to treat the American Hebrews as brethren.

Three successive American ambassadors to Turkey were Jews and the first one, (Mr. Straus) drew on his own private purse to help Christian missionaries in distress; the second one (Mr. Morgenthau) offered a million dollars to help deliver the Armenian Christians from the clutch of the Moslems.

A missionary to China and India learns the language of those whom he seeks to reach, and lives with foreign peoples that he may tell them of Christ and the Cross. But in America are neighbors, speaking the same language, passing us daily to their work and recreation, fellow-citizens of the same republic, as Christless and Crossless as any Hottentot of Africa or Brahmin of India. The Hebrew people as a class are law-abiding—not brawlers; nor were they addicted to intemperance. Strong ties bind together their large and happy families. They are industrious and in many instances, by pluck and ability, have risen to places of commanding influence.

Two hundred and fifty millionaires are Jews and two thirds of New York City's wealth belongs to them. They are not heathen but they are non-Christian—and they glory in the fact. The Jew relies on no savior. He relies on himself for his salvation as fully as any Hindu fakir or Moslem devotee. His theory and practice of religion entirely exclude the Cross. To him moral standing before God depends on the balance struck between one's good and bad deeds which in the final judgment are weighed one against the other and if the good deeds outweigh the bad the man enters by right into the gates of Paradise. He is his own savior. As with a sponge on a slate he wipes out the atoning blood of Jesus. His only sacrifice for sin is a fasting with confession of sin on Yom Kippur, the great Day of Atonement, on which day every loyal Hebrew afflicts his soul by abstaining from the least particle of food or drink from sunset to sunset, and by confessing all manner of sins, many of which he may not be consciously guilty of. He thus cleans his slate before God. In his confession he says, "We have robbed, we have spoken falsely, we have committed iniquity, we have done violence, we have forged lies, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have persecuted"; and so on through a long list of sins. This is their atonement for their souls.

The doctrine of vicarious sacrifice for sin is as utterly repudiated by the modern Jew as by the Brahmin or Confucianist. The one great central doctrine of a divine-human Redeemer, the only hope of a sinful world, does not exist in his experience or philosophy any more than in the experience and philosophy of Marcus Aurelius or a modern Hindu fakir.

What are we Christians of today going to do about this? The Church of the first century carried the doctrine of the Cross first to the Jews and then to the Gentiles. Of course it suffered persecution, and we today may suffer persecution if we carry the Gospel

of Jesus to them, for to them the doctrine of Christ as a divine-human being is blasphemous and contrary to their daily repeated word: "The Lord our God is one God." The Trinity to them means three gods and to worship such means idolatry. With the veil still on their hearts, they hate the Cross and hold that "the preaching of Jesus is a dog's work." It must be confessed that for seventeen centuries the Jew has seen nothing in the Christian's spirit or conduct toward his people to recommend Jesus to him, or that would help to remove this veil. No wonder he is clannish and has developed characteristics which have separated him from the rest of the world! Persecution! "Christian" persecution through all these long dreadful centuries has developed or intensified his racial traits. Gortchakoff spoke of the Russian Jew as a great scourge upon any people. Bismarck answered that the Government's policy toward them had given them the character of which he complained.

They are now perhaps at the greatest religious crisis in their history. Business relations and the adoption of Gentile customs are tending to break down their exclusiveness and their respect for the forms of their religion, so that the tendency of their young people is to break away from the old orthodox Jewish faith and drift into "no religion," to become agnostics leading prayerless, godless lives. A number of Jewish writers are expressing the fear "that Israel will be swallowed up of the nations." But we cannot share in this fear. Somehow God, Who has mysteriously kept them as a race through the distressing past, will weld them still for the great plan of the world's redemption. Sometime they will become the world's greatest evangelists. But their condition now is appalling. The statement of a young Jew to the writer doubtless describes the actual spiritual condition of a very large majority of young Jews. He said, "I never read the Bible and never go to the synagogue except on Yom Kippur. I serve God one day, and serve myself the rest of the year."

Is it not for the lack of sufficient consecrated, loving, gospel work among them that young Jews are growing up to have no religion? They are giving up the religion of their fathers, which consists largely in forms and customs, observance of days (mere dead works), and, being poisoned against the Christian religion, are now practically without religion. The Christian Church of America is doing precious little to stop this dangerous drifting! By our neglect, we are allowing a mass of the most inflammable material to accumulate in our communities (these bright active impressionable and excitable young minds without the conserving force of religion) and a spark from somewhere may set aflame a political conflagration. Then we will rue our neglect but it may be too late. It is a plain truth that where there is no religion—no morality, and if no morality—then pandemonium.

BEST METHODS

EDITED BY MRS. E. C. CRONK, ROOM 721, MUHLENBERG BUILDING,
PHILADELPHIA, PA.

FINDING THE OPEN DOOR

THE MASTER Who gave His unqualified, unlimited commission—
“Go ye into all the world and preach the Gospel to every creature”
—could easily have qualified and limited it, if He had not meant
that it should be unqualified and unlimited.

We have no more right to conclude that only a few Christians are
called to go into all the world to preach the Gospel than we have to
assume that the only door of obedience to His commission is entered by
the actual purchase of a steamship ticket to some foreign port.

Our churches should lay on the heart of every member the individual
obligation to the great commission, and then help each one to find his
own open door of opportunity.

PRINCIPLES AND METHODS

Three Principles

1. No Christian should decide on his life work without giving first consideration to direct missionary service in the home or foreign field.

2. Those who decide they cannot go in person have no less responsibility for the salvation of the world than do those who actually sail on ships or travel by rail. Whatever a Christian's place of residence may be, his purpose must be a missionary purpose.

3. It is the responsibility and the opportunity of the Church to help each member to find the door of responsibility through which he can best give his answer to his Master's “Go ye.”

Six Methods

1. By regular and systematic teaching in the Sunday-school, each scholar may be brought to face individual responsibility for life service.

2. In the missionary organizations for the children and young people of the churches, the stress should be laid quietly and persistently on the con-

secration of both life and money, rather than on “raising money.”

3. Special vocational meetings for high school boys and girls may include the presentation of the missionary calling, with its many phases of industrial, medical and agricultural work. Frequently, a series of vocational lectures or talks is given with no mention of missionary opportunity. Activity on the part of the missionary leadership of the community might have resulted in the inclusion of “The Missionary” under list of topics on vocations to be presented.

4. Denominational student secretaries may mail bulletins and other literature to all of their high school and college students.

5. Communities or the individual churches may arrange special lunches or suppers to which various groups — doctors, nurses, teachers — may be invited to consider a program of special needs.

6. Students in colleges should have
(a) The best missionary speakers obtainable during the year.

(b) A schedule of mission study classes.

(c) Opportunity to attend national, district and state student missionary conventions.

(d) Missionary guests of various nationalities.

(e) Missionary posters and charts on the wall.

(f) Missionary books in the library and missionary magazines and leaflets in reading rooms.

(g) Missionary prayer circles.

(h) A program of actual community and missionary service.

THE WOMAN WHO WENT EIGHT TIMES OVER INSTEAD OF ONCE ONLY

About fifty years ago, Carrie Lena Crawford, a high spirited, popular girl of old Kentucky, faced many doors that opened before her invitingly. She was full of fun and a rollickingly good humor. When she studied the Westminster Catechism she learned not only the first phrase of the answer to the question "What is the chief end of man?" "To glorify God"—but also the second phrase—"And to enjoy Him forever." She "enjoyed" her Lord so thoroughly she wanted to share her joy with the whole world.

Before the Student Volunteer Movement was organized, she offered herself to the Foreign Mission Board of the Presbyterian Church. "Too young" was the reply. "It is not advisable to send such a very young and inexperienced girl."

Miss Crawford became Mrs. Alexander Stuart Moffett and she and Dr. Moffett both volunteered for foreign mission service but again the Mission Board said "Not advisable."

Years passed but the missionary purpose did not pass from their hearts. When Dr. Moffett was pastor at Midway, Kentucky, and he was fifty years old and his wife forty-five, they offered themselves once more. They had six children, and planned to place the older ones in school in America. At last they were accepted.

Their outfit was prepared and they were ready to sail to Brazil. At a meeting of the Presbytery called in the church in Midway, the question was again opened and by a small majority it was voted that after all it was too expensive to send a family to the field, so that their commission was recalled—even before they had sailed.

As the members of the Presbytery came out of the meeting, Mrs. Moffett faced them in the vestibule. Tears were in her eyes and determination was in her heart. "You will not let me go," she said, "but I'll send every child I have." A great peace filled her heart. She had prayed earnestly that God would not let her miss His will for her life. It had been hard to understand why, again and again, the door had been closed before her eager feet, but now the answer was clear. "The door is not closed. You are to go—not in person, but through your children."

She not only gave her children but she trained them for lives of service. There was no long-faced Christianity in her life. Her piety was deep and genuine but she entered into the sports and pleasures of her children as if she were as young as they.

About twenty-five years she spent in getting ready to go, not as one missionary, but as eight missionaries—through her eight children.

Then one day she was stricken suddenly. "Only a few days more," the doctor whispered. "Even so, come quickly, Lord Jesus," she answered with confidence and joy. She went happily home, knowing in her heart that, although her own eyes might never see the ships on which she sailed to foreign lands, some day she would go—eight times over. And she did go.

Rev. Lacy Moffett.

Miss Carrie Lena Moffett.

Mrs. May Moffett Crenshaw.

Mrs. Emma Moffett McMullen.

Mrs. Paxton Moffett Crawford.

Miss Natalie Moffett—her children are in foreign mission service today. Another son, Rev. Harry Moffett, who was unable to go to the foreign field

because of ill health, is at work with a missionary purpose in America and another daughter, Mrs. Maude Moffett Walker, is living in America, training her own children for Christian service.

So did Carrie Lena Crawford Moffett go eight times over instead of once.

HER SECOND CHANCE

In a recent convention, a young college woman was introduced as a student volunteer. Her face was radiant with the light of a great purpose. In clear tones she told of that purpose.



MOTHER AND DAUGHTER

As she sat down a woman arose, her hair was white and her shoulders were bent with the burdens of years. In her eyes was the glory of the girl's face as she said: "This is the happiest day of my life. In the children's Mission Band I trained her with missionary interest for missionary service and I feel now as if I were going out as a foreign missionary myself."

ENGAGING INDIRECT PASSAGE

The mother of the famous missionary, Jacob Chamberlain of India, led

not only her own distinguished son, but also more than forty other young people into Christian service through her prayers and her personal work.

A school teacher in teaching geography incidentally taught missions also.

Eliza Agnew, "Mother of a thousand daughters," went out from that class to Ceylon.

A Sunday-school superintendent interested himself in the circulation of missionary papers in his school. A little girl who became interested in reading the papers became a valuable missionary in Japan.

A father took time on Sunday afternoons to talk with his little son and show him missionary pictures. The father never sailed as a missionary but the world knows of the work of Alexander Duff, the son, who became the pioneer of higher education in India.

Someone placed a missionary book, "The Star of the East," in the hands of a young man. Adoniram Judson read the book and decided to give up his delightful parish in Boston to follow the leading of the Star into the mission field.

John Williams, "Apostle to the South Seas," attributed his first interest in missions to the stirring missionary sermons preached by his pastor.

Mothers and fathers in their homes, Sunday-school superintendents and teachers in the schools, pastors in their pulpits, friends across the street—whatever our occupation, whatever our limitations, many who cannot go in person may go through others they lead into the work.

Through Gifts of Money

Justinian Von Weltz, Austrian nobleman of nearly three hundred years ago, sold his entire estate so that he might get funds to establish a school for missionaries.

Pastor Stearns of Germantown, Pa., gave all of the many and the large honorariums which came to him from his Bible teaching and platform work,

after he had taken out his actual expense of travel, for sending out and supporting missionaries. He led his congregation so to understand the possibility of going into all the world that they gave one million dollars for foreign missions during his pastorate, supporting missionaries in practically every land of earth.

A student volunteer, who was detained in America, became pastor of a weak, struggling congregation in the West Virginia coal fields. The feeling of responsibility for going to the foreign field was so great he worked unceasingly until his little congregation supported a missionary.

A Georgian of large wealth who had been living in extravagant luxury put himself on a salary which he agreed was generously large for himself and his family and gave the balance of his income to sending out and supporting missionaries.

Including America

Surely the Lord did not intend to exclude America when He gave His great commission. It requires as true obedience, and sometimes a more difficult obedience to cross the street in missionary service than to go across the ocean. The whole world has sent its representatives to America, yet many students say the door to missionary service is closed to them if they cannot go to some foreign country.

"One Chinese student who returns from America to China thoroughly Christian is worth a whole mission station," declares an outstanding leader of Christian work in China.

"Go ye."

The whole world—our parish.

The place which needs us most and in which we can accomplish most—our station.

Our life, our money, our influence, our time and talents—our opportunity.

PRACTICAL METHODS FOR PRACTICAL LEADERS

Tell the Story with Dolls

Mrs. Collins J. Brock, Field Secre-

tary, Women's Home Missionary Society of the Methodist Episcopal Church, has worked out a very effective way of telling the story of the children's work with dolls.

From the ten cent store she purchased a number of celluloid dolls, three and a half inches high. Their vampish expression was so entirely subdued by the attire in which she arrayed them, that other admiring workers have been slow to believe the statement as to whence the dolls came. Clothes make the dolls.

Dressed to represent the different nationalities in America, for whom the children are working, the dolls help the secretary to tell most interestingly the story of the children of many lands, supported by the special gifts of the children's societies. The clothes are stiff so that the dolls stand alone. Every child loves a doll that can stand by itself.

As each doll is introduced, the children tell with great interest all they know about the work being done for the children of the nationality represented—an orphanage for the Hawaiian children, another orphanage for the Alaskan children, a sleeping porch for the Mexican children.

The secretary intersperses their questions and answers with stories. Then she displays dolls of nationalities for whom they are not doing anything and gives them a forward look to new work that should be begun.

As the doll from Czecho-Slovakia is shown, she sings "Jesus Loves Me" in Czech. When the children are asked what song it is, all hands go up and they give immediate answer. Then all join in the chorus, the Secretary still singing in Czech and the children in English. They agree that God does understand both languages and that He understands all the children of every land whatever language they speak or sing. Almost without realizing that they are being taught, the children, who attend the special children's meeting, held by this Secretary as she visits the women's missionary societies in her territory, learn lessons

of international friendship and good will as well as lessons about their own denominational missionary work.

Secretaries who are forward-looking will not be content with their tours of visitation of churches unless at every church there is a special meeting or some special features for the children.

THE BEST IS NOT TOO GOOD

One of the Tennessee Auxiliaries of the Woman's Home Missionary Society of the First Methodist Episcopal Church has a quartette of musical women with exceptionally good and well-trained voices. The President of the Society, who is also Chairman of the Music Department of the Woman's Club, believes that the best talent is not too good for the missionary society. The members of this quartette have accepted responsibility for the music for missionary meetings and give much time, thought and talent to its planning, preparation and rendition. They help also at district and conference meetings.

Of course, this means special rehearsals which take time from the days filled with professional duties, but these talented and trained women offer their talents and training gladly, because they love to work for the Lord and His kingdom and because a missionary society, in a talent search, made place for their talents.

BRING YOUR OWN SANDWICHES

Picnic meetings for the summer months should be planned early in the year.

Last summer the members of the Women's Missionary Society of The First Lutheran Church of Freeport, Illinois, invited the members of the Ladies' Aid Society to be their guests for a picnic supper. Husbands and children were included in the invitation. "Bring your own sandwiches and a dish to pass" is a favorite sentence for Illinois picnic instructions. The possible contents of the "dish to pass" add an element of pleasurable anticipation and speculation.

The guests first assembled in the band-stand for the regular missionary program with some additional special features. Then the picnic supper, which also had additional special features, was served. Toasts from the various departments were proposed. The President of the Women's Missionary Society made a plea for new members. One of the members of the Young Women's Society gave a reading and the president of the Children's Society appealed to mothers to send their children to the meetings.

Everyone had a good time and an added interest was given to the work of both the Ladies' Aid and Missionary Societies.

DISCARD OUT-OF-DATE FACTS

Railroad schedules frequently give date of issuance followed by this request:

"Discard all schedules of previous dates."

In order that writers, speakers and leaders may have up-to-date information, with enough perspective for a discriminating estimate of values, various outstanding leaders have been asked to give statements and comments on the events of the year 1922 in the various countries in which they are working.

Rev. E. C. Lobenstine, of Shanghai, formerly Secretary of the China Continuation Committee, writes of the year 1922 in China:

The year 1922 is certain to stand out in the history of Christian missions in China as an important landmark. It saw the crystallization of movements that had been gradually taking shape for years. It marks the end of one period in the history of modern missions in China and the entrance upon a new era, during which the leadership will pass increasingly into Chinese hands and the missionary will have the joy of a new fellowship in service with the Chinese.

THREE IMPORTANT STUDIES OF MISSIONARY WORK WERE COMPLETED AND PUBLISHED IN THE SPRING. The first of these, the monumental survey of *The Christian Occupation of China*, is regarded by the *International Review of Missions* as "the most effective survey ever made of any mission field." It shows the numerical growth and the geographical expansion of the

Christian movement, the number, location and character of the institutions it has founded, and the successes which it has thus far achieved. There is very much to encourage in the picture which it presents.

There is revealed a healthy growth and a steady raising of standards. The Church is seen to be much stronger and far more influential than it was ten years ago. Especially noteworthy is the evidence of the large degree of cooperation and union between the one hundred and thirty different missions, and the working of the principles of comity agreed upon a few years ago. At the same time, the survey makes it very clear that, as yet, little or no progress has been made toward the development of an indigenous Church in China. Instead, the several missions have partitioned China among themselves, staking out denominational spheres of influence in which, apparently, as the inevitable accompaniment of their work of evangelization, they have transplanted, for the most part, Western denominational churches.

The report of the Educational Commission, sent to China in the autumn of 1921 by the missionary boards of America and Great Britain, deals in a constructive way with the existing situation in mission education, emphasizes the necessity of raising the standards of elementary and secondary school work and of correlating more closely the higher educational work. It urges the development of one system of Christian education to serve all of the Churches. It lays great emphasis upon the necessity of improving the quality of the work done even though this means the closing of some institutions. The great value of the Commission's work was at once recognized, and the responsible authorities both in China and abroad are engaged in studying how they can best carry out the recommendations contained in the report.

The results of the third line of investigation are to be found in the reports prepared for the National

Christian Conference. Five Commissions spent the greater part of two years in studying different aspects of the life of the Christian Church.*

A NATIONAL CHRISTIAN CONFERENCE WAS HELD IN SHANGHAI IN MAY. The Conference was attended by some six hundred Chinese delegates elected by the different Church bodies, by a slightly smaller number of missionaries elected by the missions in China, and by representatives of the boards of foreign missions abroad.

The Conference ushered in a new era in the life of the Church in China. The reports gave everyone a clearer understanding of the combined strength of the Christian forces. The presence in the Conference of the officially elected delegates from practically every Christian group strengthened the sense of Christian solidarity and awakened the hope that the day was not far distant when all of the Christian forces represented might present a united front. New momentum was gained for the tasks that lay ahead.

The outstanding impression of the Conference was undoubtedly the high qualities of leadership shown by the Chinese. The men chosen to fill the most important offices in the Conference were Chinese widely known and honored. They had already won the confidence of the missionary body. Many of the speakers were Chinese. Their loyal devotion to Christ, their clear recognition of the fundamental Christian verities, their passionate longing to give their people the benefits of the Gospel, the discernment and sound judgment displayed by them in discussing the task facing the Church, and the masterly way in which the officers of the Conference handled the difficult situations that arose convinced those present who had eyes to see and an understanding heart that the old mission-centric period was fast passing, if it had not already com-

* NOTE: Copies of the report may be ordered through the Committee of Reference and Council, 25 Madison Ave., New York, or through the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland, Edinburgh House, 2 Eaton Gate, London S. W. 1.

pletely passed, and that we were stepping across the threshold of a new era.

The commission reports and addresses made it clear that there was a widespread feeling among Chinese that the foreign character of the Church was hindering the more rapid spread of Christianity, and that the development of an indigenous Church should henceforth be made an essential part of every missionary program. The Chinese said very frankly that our Western denominational distinctions did not interest them, and that a divided Church in China could not meet the needs of the case. They called, therefore, for more earnest efforts toward Church union and urged that steps be taken to make the Church more Chinese through the raising up of more thoroughly trained Chinese, and through giving such men and women a larger share in determining missionary as well as Church policy.

They called for a Church that would be thoroughly Christian and at the same time thoroughly Chinese—not American or British or Continental, not Anglican, Baptist, Lutheran, Presbyterian or Methodist, but Christian and Chinese.

A COMMITTEE OF ONE HUNDRED WAS ELECTED by the Conference as a convincing proof of the purpose of the Christians in China to move forward together. This committee will serve as a bond between the Chinese Churches and the missions. It was a distinct forward move. The name chosen for the new organization was "The National Christian Council of China." In 1913 when the formation of such a council was proposed it was found that the missionaries were not yet convinced of the necessity of it. The China Continuation Committee was accordingly chosen as an ad-interim body. Its nine years of service proved that such a committee could render valuable service without in any way infringing upon the rights and responsibilities of the authoritative religious bodies, and it accordingly took the initiative in bringing its

work to an end and in making way for a more directly representative council.

The new Council is not a Church Court. It has no legislative functions whatever. It is merely a useful organization to bind together Chinese and foreign Christians of every nationality and Church who are prepared to confer and work together. "The main purpose of the Council as of every Christian agency is the regeneration and spiritual upbuilding of individual men and women and the permeating of all phases of life and society with the teaching and influence of Christ. It will seek to deepen spiritual fellowship between its members and between representatives of the Churches. It will act as a central bureau of information, be a base for progressive research and a clearing house for new ideas, and will endeavor to express the views of the Churches and missions on great public and moral questions on which there is a common mind."

The Council maintains an office in Shanghai with a staff of two Chinese secretaries, of whom one is a woman, and two foreign secretaries, Bishop L. H. Roots (American), Dr. Harry T. Hodgkin (British). The Council is financed by contributions from the co-operating churches and missions.*

IN 1922 FOR THE FIRST TIME IN ITS HISTORY THE WORLD STUDENT CHRISTIAN FEDERATION MET IN CHINA. The choice of China for this meeting was in recognition of the growth of Christian influence in that country and of the increasing importance of China in the life of the world. There were six hundred Chinese delegates and representatives from thirty other countries. One important feature of the meeting was its strong stand for Christian internationalism. A Chinese was elected as Oriental Secretary of the Federation.

*NOTE: The National Christian Conference put itself on record as opposed to any development of a National Chinese Church that should not be in harmony with a vital Christian internationalism.

The publicity given by the press to the holding of the meeting of the Federation in the capital of China, the seat of the "New Thought Movement," led to an attack by non-Christian Chinese on the Christian positions. This attack was part of a broader rationalistic movement which is questioning the validity of the claims of all religions and the foundations of the whole order of Chinese society. It was a striking testimony to the growing influence of Christian ideas on educated Chinese. Its effect on the Christian Church may well prove beneficial rather than otherwise, for the attack is far more intelligent than previous attacks in the past, and should lead to a more intelligent grasp by the Christians themselves of the fundamental Christian positions, and to more Christlike living. It also makes imperative the preparation of a new and much needed apologetic literature.

THE YEAR SAW A NUMBER OF NOTE-WORTHY DEVELOPMENTS IN EDUCATION. The most important of these (apart from the merit of the Educational Commission already referred to) was the invitation from the educational authorities of the Chinese Government to Dr. Paul Monroe, of Teachers' College, New York, to visit China and to advise them with regard to their educational system. When one considers that it is the future education of one fourth of the human race that is at stake it is impossible to exaggerate the importance of the foundations now being laid by the Chinese Government for its new educational structure. It is gratifying to know that several of the Chinese in educational positions of the highest authority are Christians.

This invitation to Dr. Monroe is part of a settled policy to seek in all important matters the advice of the highest authorities to be found in other lands.

THE DECISION OF THE CHINA MEDICAL BOARD OF THE ROCKEFELLER FOUNDATION TO MAKE GRANTS TO NON-

MISSIONARY INSTITUTIONS IN CHINA was another important development. One of these was to Hong Kong University (British). Others were to Nankai College in Tientsin (a semi-private college founded by Dr. Chang Po-ling) and South Eastern University in Nanking (a Chinese government institution). Both Dr. Chang and Dr. P. W. Kuo, the president of South Eastern University are earnest Christian men, prominent in the shaping of the Government's educational policies. The China Medical Board also made a grant to assist a group of young Chinese physicians in private practice in developing a hospital.

THE COMPLETION OF THE NEW TESTAMENT IN THE NATIONAL PHONETIC SCRIPT gave a new impetus to the campaign for a Bible-reading Church as did also the provision to print the Old Testament as well. Test classes in teaching illiterate women in different parts of North China proved that an illiterate adult of average intelligence can learn to read in the phonetic in a few weeks' time, provided the local dialect spoken does not vary greatly from the pronunciation of the "Kwoh yü" or national language.

THE YEAR 1922 GAVE CHINESE CHRISTIANS FOR THE FIRST TIME A SENSE OF PROPRIETORSHIP IN THE CHRISTIAN CHURCH. The churches had been and still were largely "mission churches." While the heir was a child, the tutor had been the master. The National Christian Conference was the celebration of the heir becoming of age. It changed the relationship of missionary and Chinese Christians. The tutor is henceforth a guest in the home. As the year drew to a close it saw the host and his guest, hand in hand, a new light of understanding in their eyes, a new hope in their hearts and their faces uplifted toward the future, while over their heads floats a banner on which in Chinese characters, copied from rubbings of the tomb of Confucius, is inscribed the watchword of the Chinese Church: "China for Christ."

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

One of the beautiful new buildings secured during the Union College Campaign is completed. This lovely Indian chapel at Madras was dedicated July 9, 1923. The gift, which came from a friend who was unwilling that her name should be known, has met a great need, and is a beautiful lesson as it stands in the center of the college compound making the

may rejoice who had part in this beautiful undertaking.

Around the world, the colleges are rising, expressing the love and Christian sympathy of American women for the women of the Orient.

We are so glad to know that the Woman's Union Christian College in Japan, which stands on a hill ten miles from the center of Tokyo, was



THE NEW CHAPEL AT MADRAS CHRISTIAN COLLEGE

religious life and worship of the college central in the whole life of the girls.

The inscription on the tablet is as follows:

"TO THE GLORY OF GOD, THIS CHAPEL, THE GIFT OF AN UNKNOWN AMERICAN FRIEND, WAS BUILT A. D. 1923."

Miss McDougall's description of the dedication has gone to the unnamed giver who must rejoice, as all

not injured in the recent earthquake and fire. Money raised for the college was not deposited in Oriental banks, which are more or less uncertain, but has been kept in bonds in the Old Colony Bank. Letters of credit were given to representatives in China, India and Japan which might be paid at any time. In this way, none of the money was lost in the Japan disaster. The treasurer recently said that all the expenses of handling the funds

will be paid from the interest received so that, of the money given for the colleges, not so much as a postage stamp will be held back from the field. Those who have helped and who are so interested in the growth of these colleges will rejoice that every word from them is a good word.

We are anxious about the student body in Tokyo. We cannot know, perhaps for a long time, how many of them lost their lives or all they have suffered, and we shall not know whether they can return to college. Many of them are utterly destitute and will not have the means to come. For that reason, we are earnestly hoping that those who can will send to the treasurer of our Union Colleges gifts for scholarships. Even with the higher prices, \$150 will give a girl college training, board and tuition, for a year in Tokyo. Will not many send that amount to help girls to finish their course and be ready for the great work of rebuilding Japan, spiritually as well as materially? Indeed, all of our colleges will welcome these scholarships. Ten thousand dollars invested in a scholarship fund in conservative securities would produce a scholarship for four years. We are also seeking professorships, and have already received the promise of one. For an investment of \$25,000, we can provide the salary of a teacher perpetually in one of the colleges. These are great opportunities and ought to appeal to those who are internationally minded or who believe that women should have an opportunity to fit themselves for Christian service or those who are interested in perpetuating the great work which our mothers founded in all our foreign mission fields. That work, some day, must pass into the hands of these men and women whom we are training. Let us be sure that they receive the Christian training of these colleges rather than the non-Christian influence of the Government schools.

ANNUAL MEETING OF FEDERATION

25 Madison Ave., New York
JANUARY 5-8, 1924

Saturday A. M., 10-12: 15—Meeting of the Executive Committee.

Saturday P. M., 2-4: 15—Report on Student Work and Foreign Students in America. Discussion: The Religious and Missionary Situation among the Students in our American Colleges.

The Foreign Student Situation in the U. S. What can we do about it?

Evening Supper: Oxford Conference: Internationalism and American Reaction.

The Condition of the Protestant Cause in Europe and our Responsibility.

Sunday, 8: 30-5: CHRISTIAN INTERNATIONALISM: Leading speakers. Also two-minute speeches by distinguished Orientals.

Monday, 10-12: 15: RELATIONSHIP OF FEDERATION: To Boards, to City Federations, to Schools of Missions.

Discussion: Uniting our Treasuries.

Unused Resources.

Study Books for 1924; led by Mrs. Silverthorn.

Federation of Christian Women of the World, Mrs. Henry W. Peabody.

2-4: 15: Discussion: The Scope and Place of Distinctive Woman's Organizations for Missions in the Changing Order. Led by Mrs. Thomas Nicholson.

8 P. M.: LAW ENFORCEMENT: Addresses by Hon. Mabel Walker Willebrandt, Washington, D. C.; Mrs. Tilton, Mrs. White; Mrs. Bennett; in the Town Hall, 113 West 43d St., New York.

Discussion: How to Develop Oriental Christian Colleges: Have we any further responsibility?

Christian Literature in Foreign Lands: What is the next step?

The Council of Women for Home Missions has been invited to cooperate in the Monday evening meeting on Law Enforcement, which will be of intense interest to all women citizens. It is rather depressing to hear the statement made that if the Church women had been alert and had exercised their rights to vote in New York state the Mullan-Gage Bill would not have been repealed.

There is a close relationship between the present situation of lawlessness in America today and our attempt to give a message of hope and goodwill to the nations of the earth. We are interested as foreign mission workers,

in all movements toward internationalism. We were struck, however, with the pertinent remark of a woman who was urged to adopt the principle, "Substitute law for war." She asked, with reason, "Is America in a position to make that statement just at present? If she cannot enforce her laws within her own borders according to her constitution, what law has she to offer the world?"

Other matters of vital importance to all our Boards will be presented at this meeting of the Federation in January. An invitation is extended to members of Boards and leaders in our women's missionary organizations, local, state and national, to attend all sessions, except those of the Executive Committee.

An invitation is extended to all Women's Boards of Foreign Missions and their officers, with any district or state board members or officers, to participate in the annual meeting and discussions of the Federation.

The public meeting on Christian Internationalism will be held on Sunday afternoon, (January 6th) when the subject of a World Federation of Christian Women will be presented by Mrs. Peabody.

At the public meeting at Town Hall, Monday evening, on behalf of Law Enforcement in America, Honorable Mabel Walker Willebrandt, Assistant Attorney-General of the United States, will speak on Law Enforcement and American Women. Mrs. Elizabeth Tilton, author of "Save America" and Legislative Chairman of Parent-Teacher Association, and Mrs. Edward Franklin White, Legislative Chairman of General Federation of Women's Clubs, will also speak. This will be a notable meeting in which many leaders of the affiliated national societies and federations of women will have part. This meeting is under the Women's National Committee for Law Enforcement and is called by the Federation of Women's Foreign Mission Societies, the Council of Women for Home Missions and the Young Women's

Christian Association. Men are welcome as well as women.

A crisis is before us. Every force of evil is mobilized to break down Prohibition and Law Enforcement. Christian women, known as "rocking-chair saints," have no right to protection and no claim to sainthood or citizenship unless they know the facts and help to save America by changing public opinion and through their votes.

The world is watching America. We who represent the great groups of women who, through sixty years, have organized and worked and given great gifts for Christian Internationalism (another name for Foreign Missions), must see that America is fit to rally the nations for righteousness.

A clip sheet is published by the Law Enforcement Committee and can be secured from the National Office, 302 Ford Building, Boston, Mass., or from your Women's Board. Books in quantity may be ordered from the same address.

Do not wait for a State Committee. Begin in your town with your Church women's organizations, Home and Foreign, your club, your Parent Teacher, King's Daughters, W. C. T. U. Get together and plan your *Save America Campaign*. The material for programs is in the book. The clip sheet tells how to use it.

WOMAN'S NATIONAL COMMITTEE FOR LAW ENFORCEMENT

We take the opportunity of printing the announcement of "Save America" which will be used as a study book, in addition to those on foreign and home mission topics.

"Save America" (128 pp.) is full of the most interesting and important material collected by the best expert along this line. Mrs. Elizabeth Tilton, of Cambridge, Mass., is well known through her articles in *The Survey*, her distinguished service on the Woman's Joint Congressional Committee, and her position as Legislative Chairman of the Congress of Mothers and Parent-Teacher Associations. There are also articles by the following authors—Mrs. Kathleen Norris, Hon. Mabel Willebrandt, Ida Tarbell, Mary Anderson, Professor Henry Farnam, Professor Albert Bushnell Hart, and Judge William Boardman. Perhaps the most impor-

tant of all are Mrs. Tilton's articles. In the one on Race Survival she states that the two great enemies of the race, according to Richard Cobden, are alcoholic liquor and war. He stated in 1855 that America was probably the place where the battle for race survival would be fought out, if America did not become too choked with prosperity.

Many women do not realize that this battle is still on in America. The victory may be decided this year. Are we women ready for the test of our citizenship? We have the organizations in our Home and Foreign Missionary Societies to the last frontier. We have local women who will respond if their Boards call them to meet this situation.

We quote from the circular issued by the Woman's National Committee for Law Enforcement.

THE 19TH AMENDMENT COMES TO THE RESCUE OF THE 18TH AMENDMENT

The Woman's National Committee, for Law Enforcement has been formed to put Allegiance to the Constitution and Observance of Law into the heart of every American citizen and to work for the enforcement of all law with special stress on the Prohibition Law, that being today the front where the battle against lawlessness must be waged.

The Committee has affiliated with it the following organizations all of which have passed strong enforcement resolutions—General Federation of Women's Clubs, Young Women's Christian Association, Congress of Mothers and Parent-Teacher Associations, American Legion Auxiliary, Federation of Women's Boards of Foreign Missions, Council of Women for Home Missions, International Order of King's Daughters, National Council of Women, Woman's Christian Temperance Union.

This war for enforcement of law, the Committee realizes, must, in the last analysis, be won at the polls, for law enforcement officials are either elected or appointed by elected officials. The Committee, has, therefore, prepared a tool for producing in 1924 an avalanche law and order vote, that shall secure dry officials from President down to the last Alderman. This tool is a book entitled

"Save America"

edited by Elizabeth Tilton, Programs by Mrs. Henry W. Peabody, Chairman of the General Committee. "Save America" tells (1) What leading women think about Prohibition, (2) How to enforce the law, (3)

Ammunition for the battle, arguments, facts, statistics of every sort, with clarified statements of the present situation, political and otherwise, (4) Programs for clubs, churches, piazza groups; debates, etc. All to work towards Registration Rallies in the spring of 1924—object to get every last law-abiding citizen registered. Save America Rallies in October, 1924, every last dry to the polls voting right.

Register!

Sell a million "Save America." 25 cents, 302 Ford Building, Boston, Mass.

Enroll!

Vote!

EVERYLAND

CHRISTMAS IS COMING! Have you subscribed to the best Christmas present for boys and girls, the magazine *Everyland*?

It is the only one with the definite objective, World Friendship. It is Christian. It tells wonderful stories of Home and Foreign Missions and World Peace. Children love it.

Our Boards have promised to stand by. You are not doing your duty unless you see that the children of your Church and homes have *Everyland*.

Subscription \$1.50 a year. Headquarters—*Everyland*, West Medford, Massachusetts.

Wonderful premiums are offered, an illuminated message for your boy and girl to be framed and hung in the room, beautiful pictures. Send for premium list and send your subscription as soon as possible for *Everyland*. Do you want World Peace? Then educate your children in World Friendship which is a part of world-wide Christian missions.

What the Christmas Bell Said

By MARGARET R. SEEBACH

"I ring the bells," said the Christmas bell,
"The whole wide world around;
Each bell that rings for peace or joy
Has caught my silver sound.

"I hush the jangling temple bells
That tell of woe and sin;
I ring them out of every land,
I ring the Christ-child in.

"The church bells ring because of me;
Because I chime His birth,
The sounds of Sabbath chimes go out
To circle all the earth.

"The school bells ring because of me—
All knowledge comes from Him;
They tinkle on beneath the Star
That never shall grow dim.

"The joy-bells ring for every heart,
Because of Him who came
To save the dark and weary world
From ignorance and shame.

"Then ring with happy chime today
The school bells of Japan,
And teach her gentle maids to know
The blessed Son of Man!"

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

THE CHRISTMAS CHILD

The little Child Jesus, all smiling and sweet,
Lies in a cold manger, Wise Men at his feet.
O'erhead in the sky, rays stretched to the
earth,
Shines the Bethlehem star that tells of His
birth.

Chant praises, shout welcome,
Exultantly sing!
Hail with glad greeting
The Christ-Child our King.

The little Child Jesus, asleep in the hay,
Brought from the Father a guide to the
Way—
The Way we must travel, the pathway of
Love,
Come, follow the Light that shines from
above! —K. N. B.

WISE PUBLIC GIVING

From the report of the Committee on Trusts of the Home Missions Council and Council of Women for Home Missions for 1922, Charles L. White, chairman.

In January, 1922, the Home Missions Council and Council of Women for Home Missions appointed a small committee, which was called the Committee on Trusts, whose duties however have been much broader than the name indicates. This committee has held two largely attended conferences composed of treasurers and financial secretaries of missionary boards and other religious organizations at which the following subjects were considered: Systems of accounting, annuities, community trusts and the Uniform Trust for Public Uses, uniform legislation affecting missionary benevolences, and publicity in the interest of annuities, bequests and donations to missionary objects.

Community Trusts

The plan of community trusts, which was inaugurated in Cleveland in 1914 and has been adopted in over forty cities of the country, has been in use long enough to justify certain conclusions.

First, there is very serious peril involved in the growth of the commu-

nity trust, due to the fact that behind it are the commercial interests of large financial institutions which desire to retain within their own administration the estates and deposits of their customers after these customers have died.

Second, already some of the more sagacious administrators of these community trusts have discovered that the community trust is not broad enough in its scope to command the full confidence of men who think in terms of human welfare and continuing approval. Some are already making modifications of the principles upon which they were originally established, in order that they may be the custodians of larger benefits than those which pertain solely to the community.

Third, already in one community where the community trust has been established, two groups of men related to the management of the community trust have deemed it desirable to organize, outside of this community trust, separate trusts for the administration of funds designed for religious purposes. One large financial institution entered into a community trust agreement and later withdrew from it, clearly recognizing that the plan was not broad enough to satisfy the legitimate needs of its constituency through any considerable lapse of time.

Fourth, one of the most prominent financiers of the country pointed out the perilous possibilities for the philanthropies of the country and the world at large, if the community trust idea were to hold in a city like New York, where much more than one half of the fluid wealth of the country is centered, and benefits were only to accrue to the residents of New York.

Fifth, the principle embodied in the community trust, in accordance with which the benefits of a donation or a

bequest may in later years be transferred from an object no longer possible to maintain, to some other object which is closely related to the original intentions, under the direction of a committee qualified to make decisions, has been proven of great and abiding value. The possibility of substituting one benefit for another kindred to it obviates all of the infelicities and injustices which have been so well-known under the common designation of "the grip of the dead hand."

The Uniform Trust

A plan entitled *The Uniform Trust for Public Uses*, has been drawn by Daniel S. Remsen of New York City, an expert in the preparation of wills. This plan embodies within it the principles last mentioned respecting the substitution of a vital interest for a dead interest when conditions, through the lapse of time, have altogether changed from those which existed when a donation or bequest became established as a trust. The *Uniform Trust for Public Uses* has been submitted to a large number of legal advisers. In its final form the plan has met general approval from many official and legal advisers of Protestant, Catholic and Jewish organizations and also from many financial institutions, some of them the largest and most influential in the country.

The following statements express the sentiment of a conference of treasurers and financial secretaries of missionary boards:

1. As a general rule philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work.

2. If a public benefactor does not wish to make an absolute donation or bequest but desires to create a trust he should do so preferably under one of the following plans:

- (a) When a person has clearly in mind a definite object for which he desires to create a trust and that object is cared for wisely and well by a suitable corporation of permanence

and character, having power to accept trusts for its own purposes and suitable equipment for the management of trust funds, he may wisely make his donations and bequests directly to such corporation as trustee for such purpose.

- (b) When a person contemplates the creation of a trust for some charitable object and is uncertain as to the precise methods of carrying his purpose into effect or contemplates benefitting a class of persons, an organization or a group of organizations, the perpetuity or management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable trust company or bank, having trust powers, which is prepared to receive trusts under an agreement known as *The Uniform Trust for Public Uses*, and thus avail himself of suitable provisions therein made for future adjustments and adaptations safeguarding his original intentions and tending to reduce causes for litigation to a minimum.

One of the great benefits of *The Uniform Trust for Public Uses* is that it may be in use all over the country, may be known in every part of the land, and lends itself to common understanding and common publicity. The benefits of this trust plan will accrue, not to that large majority of our people who know exactly what they wish to do and are proposing to make our organizations the custodians of their funds, but to that small minority of individuals scattered throughout the country, who are more or less detached from church relationships, and yet through inheritance or tradition, or in some other way, have a desire to benefit the objects for which the Boards exist and without knowing precisely how to do it, turn to the trust company or bank with which they have for a long time been doing business and make them their trustees or seek their counsel and advice. In such cases, if *The Uniform Trust for Public Uses* has been adopted by the trust company or the

bank which is consulted, then the possibilities are at hand for the intentions of the donor or the testator to be carried out in the interest of non-local objects.

There are valuable services which the community trust can render to its own community. The Uniform Trust for Public Uses meets equally the same local needs and at the same time makes full provision for non-local benefits of a wider scope, both national and world-wide, in which missionary organizations are interested.

Central Body for Advice

At one of the conferences an expression of opinion was formulated as follows:

There should be created a Bureau, Committee or Association for the Promotion of Better Wills and Wiser Public Giving to represent and speak for and work in the interests of the bodies which compose the Home Missions Council and Council of Women for Home Missions, which may grow to include the Foreign Missions Conference of North America, the Council of Church Boards of Education, the Y. M. C. A., the Y. W. C. A., and any Protestant denomination or denominational board.

It may render important services:

1. By formulating canons of wise public giving;

2. By encouraging the intelligent understanding of the broad field of charitable purposes and the portions and classes of the human race requiring assistance, with a view to aiding in the selection of wise charitable purposes and means of benefaction;

3. By furnishing information regarding agencies for the promotion of charitable purposes generally or in particular fields of charity, including corporate names, etc.;

4. By furnishing information as to the advantages and disadvantages of

absolute gifts and gifts in trust for charitable purpose;

5. By furnishing forms of and information concerning gifts during life as well as devises and bequests suitable for various charitable purposes;

6. By encouraging a sound policy in the selection, constitution and operation of committees and other agencies for distribution of funds to be shared by a group of charities (i. e. to supervise uniform trusts within certain fields);

7. By encouraging the making of better wills with a view to the prevention of unnecessary litigation (cooperating with State Bar Associations and similar bodies);

8. By furnishing the cooperating agencies a codification of the laws of the various states covering wills, legacies, inheritances, taxes, etc.

Financial and Fiduciary Matters

The Annual Meeting of the Home Missions Council and Council of Women for Home Missions in January, 1923, appointed a Committee on Financial and Fiduciary Matters, to succeed the Committee on Trusts.

This committee gives attention to all of the interests related to these subjects, and seeks the fullest co-operation possible between missionary, educational, and philanthropic organizations.

Correspondence, which is cordially invited, may be addressed to the Home Missions Council, 156 Fifth Avenue, New York, N. Y.

The leaflet, "Wise Public Giving," may be obtained from the Home Missions Council for 4 cents, \$4.00 per 100; also the pamphlet, "Annuity Funds for Missionary Work," 6 cents, \$4.50 per 100.

TO GIVE IS TO LIVE

He is dead whose hand is not open wide
To help the need of a human brother,
He doubles the length of a life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies,
To give is to live.—Lowell.

NEWS FROM MANY LANDS

NORTH AMERICA

The Week of Prayer

THE annual week of prayer for the churches is set for January 6 to 12 inclusive. The Federal Council of the Churches of Christ in America asks all Christians to observe this week at this time of great need for temporal and spiritual wisdom and for the manifestation of God's power in all parts of the world. Pray for the purity, unity and peace of the Church of Christ, for the regeneration of individuals and the reformation of society, for more evidence of Christ-like love and more self-sacrificing devotion to the cause of Christ throughout the world.

The main topics suggested for sermons and prayer services have to do with thanksgiving, repentance and intercession concerning the Church universal, the nations and their leaders, foreign missions, education, the home and the youth, and home missions. Copies of the circular, containing lists of topics and Bible references, may be secured from the Council at 105 East 22d Street, New York City.

Presbyterian Missions in Peril

ACALL has gone out to Presbyterians to make sacrificial gifts in order to prevent disaster to the missionary work of the Church. Owing to expenses incurred during the war, and to other causes, a deficit of \$657,187.57 has been accumulated. If this is not provided for from increased gifts, it will mean the closing of stations and the curtailing of the work in a way that will involve disgrace, if not disaster. The Board of Foreign Missions calls earnestly upon the members of the Church to avert this catastrophe by making sacrificial offerings with a 33% increase over last year. There

are 1,700,000 members in these Presbyterian churches in the United States.

National Missions Conference

THE Board of National Missions of the Presbyterian Church in the U. S. A., which has come into existence as a result of the reorganization of the various boards of that church, held in New York City September 20th to 26th a conference composed of executives and staff counselors of the board, together with representatives from each synod and also from certain designated presbyteries. Under this call 105 men and women came together in this conference.

These represented a personnel of 4,445, conducting 7,700 different enterprises within what is to be in the future jurisdiction of the Board of National Missions. The principal work of the conference was the preparation of the budget of askings for the coming year, the year 1924-25. Other matters of importance also came before the Council, such as a unified promotional program for the Board of National Missions, a projected building program covering a period of five years, and organizational suggestions for carrying out the work of the National Board of Missions through synods and presbyteries.

Conference of Governors

GOVERNORS of thirty-two states and two territories assembled in Washington on October 20th, at the call of President Coolidge, to consider the subject of law enforcement, and in particular the enforcement of the prohibition laws.

Specific problems in which the states and the nation can cooperate, as outlined by the President, have respect to the smuggling of aliens into

the United States, the regulation and sale of narcotic drugs, and prohibition. Attorney General Daugherty and Prohibition Commissioner Haynes also spoke to the governors, reemphasizing the President's plea for state cooperation in law enforcement.

The governors pledged their support to the following program:

1. Coordination of all federal, state, county and municipal forces.
2. A call on the press to support prohibition law enforcement, stress law observance, and treat the enforcement program in a manner commensurate with the gravity of lawlessness.
3. A summoning of conventions of municipal, county and state enforcement officials at convenient dates to discuss and adopt a program for the state, the federal government pledging every possible support to these conventions.
4. A call on prosecuting attorneys to confer, the governors pledging support with every facility to aid in such discussions.
5. Adoption of all practicable means to cause lawless citizens and aliens to respect the majesty and sanctity of the law and the various agencies enforcing it.
6. Cooperation by national authorities in all these activities.
7. Education of children to the evils of the use of alcohol through the superintendents of instruction in the public schools.

The United Church of Canada

THE organization by the Presbyterian, Methodist and Congregational Churches of the United Church of Canada, was discussed in the September REVIEW. Certain legislation must be passed by the Parliament of Canada and the provincial legislatures, to give effect in the civil law to the union. When the proposed legislation has been secured, the 350 members of the first General Council, for whose appointment provision has already been made by the three uniting Churches, will meet and will have two years, if necessary, within which to organize the United Church on the lines laid down in the "Basis of Union." All existing courts, committees, boards, etc., will continue to function as at present until the reorganization is effected. Within two years after the meeting of the first General Council the newly organized conferences of the United Church will

be required to appoint their representatives and the first meeting of a General Council, elected according to the constitution and method of the United Church, will be held. The provision made for the governing bodies of the United Church consists of an interesting combination of the polities of the three churches. The unit of organization is the "pastoral charge," which may consist of more than one local church, and be governed by an official board, made up of a session and a committee of stewards. The next higher body is to be called a presbytery, and consist of the ordained ministers and an equal number of non-ministerial representatives. The conference, meeting annually, and consisting of the ministers on the rolls of the presbyteries and an equal number of non-ministerial representatives, constitutes the link between the presbytery and the General Council, which is to meet once in two years.

A Useful School for Aliens

"THE School for Practical Arts" for immigrants and their children, was founded in Old Concord, near Washington, Pennsylvania, in 1920, by the Presbytery of Washington as an interdenominational enterprise. It is an industrial and farm school for which 370 acres of land were donated by the Rogers family. The support comes from voluntary contributions. Last year it cared for twenty-five boys and girls, ranging in age from ten to twenty-six, and from the first grade to high school. Many can speak no English and therefore could not attend public schools.

The institute takes the pupils out of evil environment, teaches them English, gives them Christian instruction and trains them for useful trades.

The trustees are prominent pastors, educators and business men of Washington, Pittsburgh, Wheeling, Cleveland and elsewhere. The president is Dr. Joseph W. Dunbar, the secretary, Rev. C. L. McKee of Washington, Pa., and the treasurer, Professor O. F. H. Bert.

The curriculum is adapted to the needs of these foreigners and the cost of tuition and board is very low. The greatest need of aliens in America is practical Christian education. This will make them assets and not liabilities. The institute greatly needs additional funds to furnish adequate equipment and support for this important work.

The Gideons' Bibles

THE society of Christian traveling men known as the Gideons has placed in hotels of the United States and Canada 558,619 Bibles. The largest number, 54,916, have been placed in the hotels of Illinois. Other States follow in this order: California, 46,266; Pennsylvania, 36,679; Ohio, 36,464; Iowa, 25,929; Texas, 25,399; Michigan, 21,553; and New Jersey, 20,059.

"This," comments the *Watchman-Examiner*, "is a noble and praiseworthy work. We wonder how many of these Bibles are really read. The Gideons hear of many who read them, and many who are recalled to better living by these Bibles."

Memorial to Pioneers

THE name of Dr. Marcus Whitman, pioneer missionary to the Northwest Territory, has become famous, but his associates are less widely known. Dr. and Mrs. Whitman and Dr. and Mrs. H. H. Spalding were the first Protestant missionaries in that region, the ladies being, as one inscription puts it, "the first white females to cross the Rocky Mountains." In 1847 Mrs. Whitman and Dr. Spalding were massacred by Cayuse Indians, and three years later Mrs. Spalding died, never having completely recovered from the shock of the crime, for which she believed the Jesuit missionaries to be responsible. The Christian people of the Northwest have not forgotten the memory of these martyrs, and have been accumulating a fund to erect a suitable monument to Dr. and Mrs. Spalding. The money for this purpose is being

received by Dr. W. O. Forbes of Seattle, superintendent for home missions of Washington Synod. Nearly \$2,500 has already been subscribed.

—*The Continent.*

Southern Women Fight Lynching

AT the annual meeting in Atlanta of the Commission on Interracial Cooperation, the woman's section of the Commission brought in a vigorous paper on lynching and asked the Commission to authorize that the matter be brought to the attention of the various women's organizations of the South and that they all be asked to cooperate in a sustained and systematic effort to eradicate this great evil. The Commission, which has been constantly at work to this end, gladly gave its approval to the plan by unanimously adopting the resolutions presented by the women, which were in part as follows:

Resolved, That we deplore the failure of state governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation, and that we definitely set ourselves to the task of creating such sentiment as is possible to us in each State of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

Indian Medicine Men

MISS FRANCES DENSMORE, of the bureau of ethnology of the Smithsonian Institute, who has made long study of the methods of Indian medicine men, says that they use music to treat both physical and mental or nervous disorders, its main appeal lying in the power of rhythm. Some medicine men give herbs and sing to make them effective; others sing to the patient, but do not make use of herbs. Sometimes the Chipewa doctor sings: "You will recover, you will walk again. It is I who say it. My power is great." This is for patients unable to walk. There are different songs for different ailments. A Yuma medicine man said: "After singing my fourth song, I always ask

the patient if he feels better. The sick man has always said that he felt better." A song is usually sung four times, then there is a pause, and the song is again sung four times. Sometimes there is no singing, but a drum is beaten or a rattle shaken. Here the throbbing rhythm is depended on to hold the attention of the patient. The Indians are masters of rhythm, says Miss Densmore, and she believes they could teach the white race something about its curative power.

On the Mexican Border

THE missionary work of the M. E. Church at Mexicali met with a serious loss when a \$2,000,000 fire wiped out the center of this important point on our Mexican border and, with many other buildings, destroyed both the Chinese and Mexican churches there. The Chinese plant had been in use only about two years and served a group of several thousand Chinese engaged in the raising of cotton and in other pursuits in the Imperial Valley. Most of them are men and many of them young men in great need of friendship and guidance. At present temporary quarters are being used, but they must soon be vacated. English classes form an important part of the work here, and one of the regular attendants at these classes is the secretary to the Governor of Lower California. Next door to this Chinese church stood the Methodist Mexican mission. The building used was a rented structure, but its destruction has caused serious embarrassment to the work. Following the fire a poor Mexican woman offered the use of her small home made of sticks and grass, and services are being held in it at present. A home must be provided for this Mexican group. All of this work is directed by the workers from the mission in Calexico, California, which forms practically one community with Mexicali, although the two places are separated by a more or less invisible international line. The Methodist Church is entirely responsible for the Mexican as well as the Chinese work here.

Oriental in Vancouver

THE many Chinese and Japanese in Vancouver and other parts of British Columbia constitute a missionary opportunity, of which Miss Hellaby, of the Anglican Chinese Mission, writes: "The living conditions of the Chinese are largely responsible for the vices to be found among them. When they come here they are generally young and inexperienced, probably never having been away from their native village before. They are cut off from the examples and influences that have guided them hitherto, and from all semblance of home life, and lodge in crowded quarters with men whose morals are necessarily of a very mixed description. Their mental and spiritual equipment are pitifully slender compared with the demands made upon them, so there is small wonder if before long they acquire the habits of their associates, not always from choice, and with many an inward struggle. Those interested in the distribution of drugs induce these young people to form a taste for them, so that they will do the work of distribution in order to obtain wherewith to supply their own needs, and when anyone is caught and brought to justice it is generally one who is himself a victim of others who remain safely in the background."

LATIN AMERICA

Child Labor Banned in Mexico

SEÑOR F. ROEL, New York Consul General from Mexico, speaking at the International Humane Conference, which met in New York City in October, said that 1,500,000 children between the ages of four and fourteen have been liberated from a working day lasting from dawn until nightfall by the child labor provision of the Mexican Constitution. Under the Constitution, a maximum day's work for children between twelve and sixteen years of age is six hours, the Consul said, and child labor under the age of twelve has been abolished, while the Government is rapidly establishing both day and night schools

for the development of these children, who, he added, in the days of peonage were driven to prolonged labor which dwarfed them physically, mentally and morally.

Progress in South America

W H. PEARCE, Associate General Secretary of the World's Sunday School Association, writes after a recent tour in South America, of the development he observed along various lines:

"Progress is being made in temperance reform. A striking instance is the leadership of President Alassandri of Chile. He himself is a total abstainer and an avowed advocate of prohibition. During the recent Pan-American conference at Santiago, he gave a dinner to the delegates from the United States and served no strong drinks. Judge of my indignation to learn that afterwards a dinner was given by Mr. Fletcher, leader of the U. S. delegation, and drinks were served. President Alassandri was present and turned down his glass.

"Considerable progress is being made in behalf of education. Increasingly large plans are being made to provide public schools. We saw school buildings that would do credit to any community or nation. The requirements for the professions are being continually raised. Opportunities for agricultural and mechanical education are also being multiplied. But it is most difficult for South American leaders, bound by tradition and training to a policy of education of the leaders *only*, to become enthusiastic in behalf of *universal* education. And so long as from sixty to eighty per cent of the people are illiterate, religious education is more difficult."

Religious Liberty in Peru

THE President of Peru is so ardent a clerical that he attempted last spring to get the Peruvian Congress to adopt a concordat between Peru and the Vatican. The concordat would have re-established in Peru the status there before 1910. Practically it would

have destroyed religious liberty and closed all non-Romanist public worship. But the Peruvian Congress would not approve the concordat. The Roman Catholic archbishop then conceived another scheme for accomplishing the same end without having to submit it to the "godless" Congress. Last summer, with the President's approval, he announced that he was going to consecrate the whole Peruvian people to the Sacred Heart of Jesus. That meant that every Peruvian would be understood individually to have committed himself to "the Sacred Heart." The students of the University and the five thousand workmen who are in university extension courses immediately protested. They arranged for a procession and public meeting. As the procession marched up the streets of Lima it was halted and fired upon. A student and a workman were killed. The government soldiers tried to get possession of the bodies, intending to give them a quick and secret burial and so prevent any demonstration in connection with the funeral. But the students and workmen secured the bodies and all night long, more than a hundred strong, they guarded them inside of the university building. They threatened to burn the University sooner than surrender the bodies. At two a. m. the President of the Republic came and called off the soldiers. The next day something like ten thousand people formed a great procession at the funeral of the martyrs. Soon after notices appeared that the plan to consecrate the population had been given up. The archbishop himself took an early ship for Rome.

—*Christian Work.*

Enemies Reconciled

REV. ANGEL ARCHILLA tells in the *Latin American Evangelist* the story of two Venezuelans who had been bitter enemies for many years, seeking each other's lives. One day a native evangelist called at the home of one of them, opened the Bible and began to read the Sermon on the Mount. The people of the house were

very much interested in the stranger and his message, but when he read the words of Jesus, "Love your enemies," this man turned pale, and said, "There is only one man in Venezuela and in the whole world, whom I cannot either love or bless or pardon. For the rest, I like it all, it is very precious."

The evangelist, seeing him so moved, invited him to kneel with him in prayer; and when they rose from their knees the man who had so hated his enemy was able to pardon him, to love him, and to bless him sincerely and from his heart. The story of this marvellous change soon reached the ears of the other man, who thought he would find out what had wrought the supposed miracle and bought a Bible that he might see for himself. He searched for the Sermon on the Mount and having found it, read it over and over again. Then, without dagger, or gun, or *machete*, his only weapon the Word of God, he started out to find the man that had been his enemy. And these two who for long years had lived with the one thought of killing each other, now, moved by the love of Christ, embraced each other as brothers pardoned and reconciled.

EUROPE

Council of English Churches

REV. THOMAS NIGHTINGALE, D.D., general secretary of the National Council of the Free Churches of Great Britain, gave two addresses on "Christian Unity" this autumn in New York City under the joint auspices of the Christian Unity Foundation and the New York Federation of Churches. He spoke of the council of Christian churches in England, which includes Roman Catholics and the Salvation Army, and said that its members are agreed on four matters of social legislation, the gaining of the first of which they owe to Lady Astor:

That no intoxicating drink shall be sold to youth under eighteen years of age; local option for England and Wales; Sunday closing of public houses; placing social clubs under the same police supervision as the public houses.

Dr. Nightingale said that in England there was a Federal Council of Churches, but that it could deal only with ecclesiastical matters and could not touch any of the public questions of the day. Just now the great theme of the Council is the union of the Anglican and the Free Churches, the fate of which is not determined and the issues of which tremble in the balance.

Evangelism in London

THE month of October was given over in London to evangelistic meetings under the auspices of the Metropolitan Federation of Free Churches. The leaders were Rev. Douglas Brown and Rev. Lionel Fletcher, and their efforts were richly blessed. Mr. Fletcher stated in the opening days of the campaign that its object was not so much the holding of a series of gospel meetings as such, as an attempt to awaken the churches to a proper sense of their responsibility to win the outsider for Christ. At the ministerial conferences which were held, both missionaries were deeply impressed with the enthusiasm, especially of the younger ministers. They are anxious for some new form of evangelism to meet the changed conditions of the day. Several of these ministerial conferences included the Anglican clergy. In several of the districts they united with the Free Churches in furthering the campaign by local simultaneous missions, in some cases extending over several weeks. The campaign aroused national interest.—*The Life of Faith*.

The Bible in Ireland

CONSIDERABLE light on the condition of Roman Catholicism in Ireland and also its social relation to Protestantism may be obtained from the 74th annual report (1922-23) of the Society for Irish Church Missions to the Roman Catholics, with which is incorporated the Scripture Readers' Society and the Irish Society. This society dates back to 1846, when the earnest effort began to be undertaken

to promote Reformation principles in Ireland, largely through the distribution of the Scriptures. Work is carried on in English and Irish. It is regarded as a link between the Episcopal churches in Ireland and England, to the latter of which it looks for a large share of comfort and support. Last year's report is distinctly optimistic. A wave of revival blessing swept over the North of Ireland, and the agents of the Scripture Readers' Society were happily engaged in helping to shepherd the results. Hundreds of men and women have been raised to newness of life, and the Scripture readers who work among them are warmly appreciated by the rectors who superintend their labors. Six colporteurs were at work during the year, and in spite of troubled times a decided increase in colportage sales is reported.—*Record of Christian Work.*

Religious Progress in Sweden

WHEN Ansgar, the Apostle of the North, visited Sweden in 830 A. D., he found that the Gospel had already been introduced some years before by Scandinavians who had heard of Christ in other parts of Europe. The first country to break away from the papacy was Sweden, for Protestantism was made the state religion in 1593. Since that time, Sweden has progressed steadily in education and religion. Many schools are supported by the churches and missionary societies.

The Lutheran State Church now comprises 2,588 parishes which support a Foreign Mission Board and a Young People's Church Movement. The Free Churches include the Swedish Mission Association (Independent Lutheran), with 100,000 members; the Baptists, with 60,000 members; the Methodists and Salvation Army. These Free Churches conduct their own theological seminaries and Sunday-schools, and cooperate in the Young Men's and Young Women's Christian Associations. In religious life and activity, the Free Churches

show many signs of vitality. Yearly conferences are held for the deepening of spiritual life and there is an increasing desire for Christian unity. The Bible and other Christian literature exercise a great influence on all classes and one third of the newspapers are avowedly Christian. As in other countries, religious education needs to be safeguarded against the inroads of rationalistic unbelief.

The missionary interest of Swedish Churches is evidenced by the activity in Scandinavia and in foreign lands. The Lapps were evangelized by King Gustavus Vasa and other foreign work was undertaken in heathen lands as early as 1634. There are today about 635 Swedish Protestant missionaries in foreign lands, not counting those sent out from America.—DR. JOHN RINMAN.

Catholics in Italy and Ohio

THE opposition of the Vatican to the activities of American Methodists in Rome has been noted in the REVIEW. Now the *Christian Century* quotes a report that the Italian Government has warned the Methodists in Rome that it will not tolerate the existence of their conspicuous Protestant school, whose commanding site upon one of the hills of the ancient city is an affront to the Catholic people of Rome and an insult to the Holy Father. "Catholicism is the religion of a majority of the population and Protestantism must confine itself to humble locations." In contrast the editor places a report from Cleveland, Ohio, where a movement is on foot to raise \$3,000,000 for a Jesuit university. The appeal is to all citizens regardless of creed, and there will doubtless be generous response from many non-Catholic citizens who consider that the Jesuit control is merely an incidental feature, and continues: "It is a little hard to have satisfactory reciprocal relations with an organization which claims equal rights where it is in a minority and exclusive rights wherever it has the power to enforce them."

Outlook in Czecho-Slovakia

ONE of the most cheering features of the modern movement in Czecho-Slovakia, according to a correspondent of *The Life of Faith*, is "the number of young men who are dedicating themselves to the ministry in the Evangelical Churches. Though the membership of the Roman Catholic Church still far outnumbers the Evangelical membership, there are almost as many students in the Protestant Theological College as in the Roman Catholic Seminary. Many of the ministers speak English, a certain proportion of them having spent part of their time in Scotland as students in the Presbyterian theological colleges there, and others having returned from America, where there is, of course, a large Czech population. This widespread movement has taken place almost entirely in Bohemia proper, and is found only to a limited extent in Slovakia, the southern portion of the republic; but there also the fire burns. Just at a time when Protestantism throughout Central Europe is in distress in so many quarters, partly owing to the difficult economic conditions, and partly owing to the fact that so many Protestant churches closely linked with the State receive less money from that source, it is heartening in one quarter to find such marked advance, in which wisdom, initiative, and eagerness are significantly combined."

Methodist Schools in Poland

PROFESSOR F. C. WOODWARD, superintendent of the educational and industrial work carried on in Poland by the M. E. Church South, writes: "We wish you could have been with us today as we visited the four schools of the mission conducted this past year for street children. It was a most impressive sight. With dirty little bare feet, ragged clothes, pinched faces, but with glowing eyes, these little tots of seven and eight years received their certificates, kissed their teachers' hands, made stiff bows, and rushed to the arms of poor, but

appreciative parents. We are in daily touch with nearly one thousand people, children, parents and friends. The instruction has been in Polish, the national spirit has been emphasized in these schools. They have recognition at last from the Polish Government, being the first piece of Methodist work to receive official support in Poland. In the years to come we can enjoy more and more privileges. It is very important that this work be continued. As you have heard there were 88,000 boys and girls on the streets of Warsaw last September without school. Our work has reduced this number by 400, but the great task lies ahead."

AFRICA

Religious Liberty in Egypt

THE new Constitution of Egypt, says the *Record of Christian Work*, generously safeguards such religious liberty as now exists. While Article 149 states that Islam is the religion of the state and Arabic is its official language, we find the following: Article 12. Liberty of conscience is absolute; Article 13. The state protects, in harmony with usages established in Egypt, the free exercise of any religion or faith, on condition that it is not contrary to public order or good morals; Article 16. No restriction will be imposed on the free use of any language in private relations, in trade, in religious affairs, in the press or in publications of any sort, as well as in public gatherings.

Winning the Chief's Consent

OKITO and Ngongo are two wives of the African chief Wembo Nyama, who since 1916 have been wanting to be baptized. Says Mrs. D. L. Mumpower, of the M. E. Church South: "The Catholics, who fight us by telling the natives things about us which are not true, told the chief that if he ever let any of his wives come into our church organization he would have no more control over them; that if at any time we wanted one of them for a wife for one of our workmen or

for one of our preachers we would just take her and that he would be powerless to do anything. This was told him when we began our work and the chief believed it. Even later when he knew us well, he wouldn't allow any of his wives to be baptized. He was still afraid to run any risk." Finally in 1922 he gave his consent to the baptism of Okito and Ngongo, but, says Mrs. Mumpower, "I told him a paper would be given him saying that Okito and Ngongo were his even though members of the Church. And I told him that if any one ever tried to take them away from him on the ground that they were Christians he was to come to the mission and present that paper. He was willing to do this. A paper means so much to them. And I am sure that when chief Wembo Nyama dies that paper will be found among his valuable possessions."—*Missionary Voice*.

A New Congo Station

SOUTHERN Presbyterian missionaries in the Congo have sent to the home Church an urgent appeal for men and money to open a new station on the southern frontier of their present mission. These are some of the arguments that they use: "(1) Since the Southern Presbyterian Church has assumed before the world the responsibility of the evangelization of all the Buluba-speaking tribes of the Congo, and since the natives of this new district speak the Buluba dialect, they are strictly our responsibility, and if we fail to enter into their territory with the Gospel, no other missionary society will. (2) They have long awaited our coming, and many times native delegations have walked 200 miles into Luebo to ask for native teachers. How long must they wait? (3) If native teachers are sent so far away with no mission station near by to follow up their work, no permanent work can be established. (4) A railroad now under construction will not touch any of our present mission stations, but will pass through this new territory. It will cause an influx of commercialism and Western civiliza-

tion which, if unaccompanied by Christianity, will mean worse than heathenism to the native and a lost opportunity to our Church."

Embarrassment of Success

A LETTER from Rev. John M. Springer, D.D., of the Rhodesia Mission of the American M. E. Church, gives two glimpses of the work: "It is necessary to have one of our strongest pastor-teachers at Mt. Makomwe to deal with the chief and this man is really acting as the head pastor of the circuit. He has inaugurated monthly meetings to be held at the various stations in turn, where there is a miniature three-days camp meeting and with camp meeting results. Indeed, the success of that work is our present embarrassment, for we had four deputations to the main meeting at Mt. Makomwe, numbering about fifty each, asking that they might have pastor-teachers, as they were from five to ten miles from any other station. That was a wonderful meeting and as the bell rang out for early morning prayers and the more than four hundred young people gathered under the trees in that romantic spot, we were reminded of Lake Geneva and other of the young people's conferences that we had attended at home.... About 1,500 native people assembled at Umtali the day before conference. They came from all parts and there would have been many more if we had known the date of the conference long enough ahead to tell the farther stations. There were over 100 pastor-teachers and 880 Christians partook of the sacrament. We could not help contrasting this with the condition we found on arrival in 1901, when there was not one member, probationer or hearer connected with our church. God hath wrought wonders in this work."

NEAR EAST

The Republic of Turkey

ASSOCIATED Press dispatches from Constantinople late in October announced the establishment of the Turkish Republic, with Mustapha

Kemal as President for a term of four years, subject to reelection. According to the new Turkish Constitution, the National Assembly will have legislative power only, the executive power being intrusted to a Cabinet responsible to the Assembly. A Council of State will fulfill the functions usually cared for by a parliamentary upper house. The members of this Council will be appointed by the President of the Republic.

Church and State in Turkey

OLIN P. LEE, recently Y. M. C. A. secretary at Adana, is quoted in the *Record of Christian Work* as stating that the separation of church and state is one of the real reforms attempted by the Turkish Government. "The change effected will in time have far-reaching consequences," he says. "One of the new measures, I am told, requires that all boys who are being educated as Moslem religious teachers must have their early training in the secular schools maintained by the Government. After so many years in these schools they will enter the religious schools. Heretofore candidates for the priesthood have taken their entire education in the religious schools. If this reform is carried out, it cannot help but have a liberalizing influence in time. The better class of Turkish leaders is decidedly limited. There are not enough to go around. The opposition to even such changes as that proposed is formidable. One of the reasons for the great interest taken by the present government in orphanages for Turkish orphans is that they rely on these orphanages in another generation to furnish a crop of recruits for the progressive element."

Union in Near East Relief

AS the result of a conference held at Geneva in September by representatives of Australia, Belgium, Czechoslovakia, Denmark, England, France, Germany, Sweden, Switzerland, United States of America, Greece, and Cuba, there was organ-

ized the International Near East Relief Association, with its objective as follows: "To promote cooperation and increased efficiency on the part of all organizations and individuals who are seeking to relieve suffering, provide for the care of orphans, or otherwise promote the moral, social, economic, educational and industrial development of the Near East." Charles V. Vickrey, Secretary of the American Near East Relief, was elected President and Chairman of the Executive Committee.

The Jerusalem Patriarchate

PROFESSOR CHARLES H. BOYNTON, of the General Theological Seminary, New York, recently returned from the Near East, is quoted in the *Christian Century* as follows: "There is no question of the seriousness of the situation that exists in the Orthodox patriarchate of Jerusalem today. It is not only a question of the maintenance of the sacred places in the Holy Land, which are under the care of the patriarchate, but the downfall of the patriarchate would mean the disintegration of the Church in the Near East. . . . The finances of the patriarchate are in a deplorable condition, due largely to a series of misfortunes rising from the World War. . . . The position of the Church in the Near East is not comparable to any of the church activities as we know them here. The sphere of the Church is much wider there, extending to education, general welfare and even legal protection of its communicants. There are no public schools, as we know them here, and education is entirely in the hands of the Church. The Church is unable to maintain schools at present and, as a result, the children of Orthodox parents are being brought up in ignorance or faced with the alternative of attending Mohammedan schools, which they will do only in very rare cases. Practically the entire Christian population of Palestine of school age, comprising about 8,000 children, is left without any means of Christian in-

struction. This means that, unless aid is brought and the patriarchate enabled to renew its activities, the next generation in the land where Christianity was born will be utterly ignorant and Christianity will perish in the land of its birth."

Greek Patriarch Dismissed

ACCORDING to a dispatch in the New York Times, Papa Eftim, or Efthimios, who is supposed to enjoy the patronage of the Angora Government, appeared early in October at a meeting of the Council of the Ecumenical Patriarchate and ordered the councilors to sign a document dismissing the Most Rev. Meletios Metaxakis, Greek Patriarch of Constantinople, who is now in retirement in a monastery on Mount Athos. The Archbishop of Caesarea resigned and the Archbishop of Rhodopolis assumed the Patriarchate as *locum tenens*. The council, apparently seized with panic, yielded to the demands of Efthimios.

New Work in Nineveh

"WHEN the word Mosul appears in our current papers and magazines," writes Mrs. E. W. McDowell, "not every one locates it at once as the site of ancient Nineveh." Mosul was made a Protestant mission center by the American Board, in the early part of the last century and became an outpost of its work at Mardin in Turkey; but later the work in Mosul was transferred to the Church Missionary Society of London. A small work was carried on by this society until the great war, when, because of England's heavy financial burdens, the last missionary of this society, Miss Martin, was withdrawn in the spring of 1922. The Presbyterian work over the border in Persia has touched Mosul through its touring evangelists who have at times for thirty-five years made Mosul a center while working in the mountains of Kurdistan among the Syriac-speaking people, some of whom live in Mosul and on the contiguous mountains.

Through these agencies there has arisen a Protestant community in that city some of whose leading young men are graduates of Beirut College and are among those now most importunate for America to give them leadership and encouragement in the great work to be done, not only in Mosul, but down the whole valley of the Arab Kingdom of Irak to the Persian Gulf. Since 1918 the American Near East Relief, made up largely of missionaries, themselves exiles from Persia and Kurdistan, have cooperated with the British in caring for 45,000 Christian refugees—30,000 the remnant of the Christian population of northwest Persia that had fled before the combined Turkish and Kurdish armies, and 15,000 the survivors, mostly women and children, of the Armenian deportations. This humanitarian service has served as a striking approach to the Arab, so long inaccessible to the Gospel. Work is now being carried on at Mosul by the Presbyterian Church in the U. S. A. The mission house built by the C. M. S. has been purchased and Rev. James W. Willoughby and Rev. Roger C. Cumberland are on the field.

INDIA AND MALAYSIA

Changed Attitude toward Christ

REV. STANLEY JONES, a Methodist missionary, spoke at the annual convention conducted by American Presbyterian missionaries at Saharanpur, in the Punjab, and told of the changed attitude of India toward Christ. Nine years ago Dr. John R. Mott spoke to educated non-Christians in a large hall in the city of Madras. In the midst of his address, when Dr. Mott mentioned the name of Christ, the audience hissed. Recently Dr. Jones gave a series of addresses in that same hall to educated non-Christians. The size of the audience increased night by night and the last night the hall was filled and people were standing outside on the verandah. Dr. Jones's message every night was *Christ*. The last night he

told them how to give themselves to Christ. Then he said, "I am going to pray a prayer of surrender to Christ," and he asked that all who could, pray after him sentence by sentence. Most of the people in the large audience repeated the prayer after him.

Reorganization in Bombay

THE Representative Council of Missions in Bombay Presidency, at its twelfth annual meeting in September, worked out into its final form a plan whereby Indian Christians may have an equal amount of representation with missionaries on the Council. The Council now changes its name, henceforth being called The Bombay Christian Council, on which Indians and non-Indians will sit in equal proportions. The new Council will be made up of 76 members, comprising 24 representatives from 11 central Church organizations in Western India controlling over 100 churches, 27 representatives from 21 missions with several hundred missionaries, 6 representatives from other missionary bodies such as the Bible Society, and 19 coopted members. Incidentally, the new Council is an eloquent proof of the growing Christian unity in India.—*Dnyanodaya*.

Outcaste Mass Meeting

A REMARKABLE meeting of Mahars, Mangs and other outcaste communities was held in Peth village, Bombay Presidency. The local committee built a large tabernacle, with corrugated iron walls and burlap roof. On the floor were 400 or 500 outcastes seated. On the platform were the educated men who led. The chairman was a Mahar, a member of the Bombay Provincial Legislative Council. A few Brahmans were in the audience. Resolutions were passed for compulsory education of their own communities, and for improving habits of people, especially in the abolition of carrion eating. The last resolution expressed their appreciation of the work done for them by missionaries.

Christian Women Organize

PRESBYTERIAN missionaries in Vengurla, India, report the growth of independence and self-reliance among the Christian women. They have organized a society to carry the Christian message to non-Christians in and around their own city, and to aid the local church as much as possible. In an intensive evangelistic campaign carried on by them nearly one thousand persons over fourteen years of age were reached by six teams. Over 400 gospel portions and hymn books were sold. All their prayer meetings are permeated with the theme of soul winning, and the quickening of their own spiritual life is very noticeable in consequence.

CHINA

Prayer for Language Teachers

AN organized prayer-effort to win to Christ the Chinese teachers of the Nanking Language School started last year. Weekly and finally daily meetings were held with them, and at the same time the students were devoting special services to pray, plan and work for their conversion. Before school closed twenty-five teachers signed cards declaring their definite desire to become Christians. In June eight of the teachers united with the Church.

A Bible-Reading Church

AT the annual meeting of the Australian branch of the China Inland Mission an address on the illiteracy of China and what the new phonetic script is doing to combat it was delivered by Miss Susie Garland, secretary of the Phonetic Promotion Committee. She said: "Thank God we have today the whole of the New Testament in this phonetic script. We have also some books of the Old Testament, several hymn books and a number of gospel readers and various other books. A great variety of primers, charts and other teachers' helps, with much material for propaganda work, has also been prepared. The motto of the Phonetic Promotion Committee is 'Every Christian a

reader of the Bible and every Christian a teacher of illiterates.' At the National Christian Conference in 1922, we had one Chinese Christian who came a long railway journey to show us how he could read the phonetic Testament. He was a farmer, and quite illiterate, unable to read or to write. In a neighboring village a friend of his had learned to read phonetic script. He had not been properly taught, but had picked it up from somebody else. In a very short time the farmer, with the help of this friend, learned to read the New Testament. He was so delighted when he had learned to read himself, and to write a little, that he had begun to teach his fellow-villagers, and when he came to the Shanghai Conference he had twenty people in his own village studying the Bible, learning to be Christians, and preparing for baptism. This is only one of six or seven villages opened to the Gospel in that particular district through the teaching of phonetic script."

A Chinese Judge Baptized

IT was a great occasion for the Chinese Christians in Yunnanfu, South China, when the chief judge of the District Procuratorate was baptized. Rev. E. S. Yu, a Chinese pastor, writes in the *C. M. S. Outlook* of the occasion: "This judge is the first official holding any important position to join any Christian church in the province. He and Mr. Han, the husband of our newly-engaged woman evangelist, were baptized at the same time. It simply did one good to hear them answer the questions demanded of them reverently, distinctly, and audibly. The whole congregation was most orderly and serious, and witnessed the rite with reverence, accompanied perhaps also with suppressed excitement. On the other hand, I was deeply impressed by the naturalness and serenity and readiness of the two brothers I had the privilege to baptize. There was no doubt but that they fully realized the significance of the step taken. Thank God that they have not been ashamed to confess the

faith of Christ crucified, and they have begun the manful fight under His banner against sin, the world, and the devil. And we must pray that they shall continue to be Christ's faithful soldiers and servants unto their lives' end."

Child Labor Question in China

THE first article of the labor program adopted by the Chinese Christian Conference, and quoted in the *REVIEW*, reads, "No child under twelve to be employed." This article went into effect September 1st under an agreement of the cotton mill owners near Shanghai with the Child Labor Committee sitting in that city, and all children under twelve were dismissed from employment. Previously several thousand minors had been employed. Chinese women's clubs, educational authorities and mission schools are working upon a free educational program for these juvenile workers, to go into effect immediately. Industrial standards in China are slowly but surely making an impression upon public opinion, and Miss Agatha Harrison, head of the industrial work of the Y. W. C. A. in China, has been one of the most effective agents in bringing this about. In China mere babies toil at night, work in ten and twelve-hour shifts, stunted and dwarfed by their unchildish toil. In Peking twenty-seven articles of labor legislation have been introduced. The aim is to get these articles accepted and enforced in different industrial centers, working through the local Chambers of Commerce. The Child Labor Committee in Shanghai, which was instrumental in bringing about the present child labor situation there, was appointed by the Municipal Council of the local government.

Attacked by River Bandits

BANDITS are familiar figures in reports from China nowadays, but the following experiences of Rev. and Mrs. M. S. Schlichter, of the China Inland Mission in Anshun,

Kweichow Province, are unusual in that they occurred on a water trip. He writes: "We had gone only about ten miles from Panghai when a band of robbers along the river bank fired at the boat just ahead of us, calling it in to shore. Thus we escaped, but we met another band a couple of miles farther on. This time they fired on us and ordered us to land. We obeyed at once, and when we had come to land they proceeded to go through our belongings, helping themselves to whatever they wanted. They took of our goods to the amount of about \$100, and then left us, uninjured, for which we were thankful indeed, for they were a fierce looking lot, all armed with rifles, swords and short knives. Three or four miles farther down the river we were fired on by a third band, but this time we were right near a swift rapid, and the boatmen seeing their chance to escape put all strength to the oars and got to the rapid before the robbers were near enough to force us to land. After that we had clear sailing down to Shanghai, thank God!"—*China's Millions*.

Each One a Street Preacher

A NEW method of street preaching, which puts all the Christians at work instead of one or two, was recently tried by some American Presbyterian missionaries from Hengchow, Hunan Province, China. Mrs. G. L. Gelwicks writes of it: "On a recent trip to one of the older congregations in a county seat, we instituted a new plan of street preaching. Formerly after singing a hymn, different persons spoke in turn, one addressing the entire group. This limits the number who can assist. Our new plan is for all to gather in the church for prayer in the afternoon. Then we take the large character hymn charts to the streets, each person carrying some tracts to give out. After singing to draw a crowd, no one would address the entire group, but each would talk to one or more people in the group, and thus have a share in the work. This plan was tried and worked splendidly."

Missions to Tibetans

THE China Inland Mission has a mission at Tachienlu, on the eastern border of Tibet, where the people are found to be very ready to hear the Gospel. The Disciples of Christ are also carrying on a work on the Chinese border and the Seventh Day Adventists have recently opened a dispensary in Ta-chien-lu. From Darjeeling, India, missionary work is done by Scotch Presbyterians on industrial and evangelistic lines and the Moravians have a station on the southwest border in "Little Tibet." Most of the Bible is translated and printed in Tibetan and there is a great need and opportunity for the distribution of Christian literature.

JAPAN-CHOSEN

Faithful Japanese

PERSONAL letters from Japan since the earthquake bear frequent testimony to the faithfulness and loyalty of Japanese servants and helpers. An American lady who lived next door to the building of the Woman's Union Missionary Society in Tokyo was imprisoned by a falling roof, but was released after a time, not badly injured. Later she was with the Japanese group at the mission until taken away in a refugee ship to Kobe. She writes: "Servants were heroic—wonderful—everywhere. They cannot be too highly praised." A Mrs. Akana was caught in the burning city and it was ten hours before she could reach her home. There she found her servant, a Japanese maid who had been with her six weeks, faithfully caring for the little boy, Paul. She had run with him to a safe place at the time of the first shock, but later had returned to the house which was still standing and, although it was shaking and very unsafe, had entered it and gathered together her mistress's and the little boy's clothing and other necessities and removed them to a place of safety. Mrs. Akana writes: "I do not discount all the stories which must have come to America of violence and robbery, and doubtless most were true, for it was bound to be, given all the

conditions, but my own personal testimony is that I saw nothing but quiet and order and a great many mutual kindnesses."

Bibles for Japan

THE effects of the Japanese earthquake are being noticed along many different lines of missionary effort. One of these was the shipment by the American Bible Society in October of five truckloads of Bibles printed in Japanese. The shipment is the first of a series to be made from the United States until the society is able to replace plates destroyed in the earthquake and to resume printing in Japan. More than 500,000 volumes, it was stated, already have been printed in New York by photographic process to replace the volumes ordinarily printed in Japan.

GENERAL

Leprosy a World Problem

THE problem of leprosy has recently been approached from two broad points of view. The first was indicated in the Third International Conference on Leprosy, held at Strasburg, July 28th to 31st, under the auspices of the French Government on the occasion of the centenary of the birth of Pasteur, when delegates were present from almost every part of the world where leprosy is prevalent. The Conference met in the Institute of Hygiene, and was opened by the Minister of Hygiene. The later sessions of the Conference were presided over by the President, Dr. Jeanselme. The Secretary was Dr. Marchoux. At the various sessions the subjects dealt with were: Statistics from the Countries where Leprosy is Prevalent, the Etiology of the Disease, Pathology of Leprosy, Treatment, Social and Private Prophylaxis and Legislation.

The second matter of interest to friends of lepers was the organization of the British Empire Leprosy Relief Association at a meeting held recently in the India Office, at which Lord Chelmsford presided, when it was re-

solved that a campaign for the eradication of leprosy within the Empire had become necessary. There were present at this inaugural meeting a number of prominent medical men. The objects of the new Association will include the support of leprosy research and the extension of the use of the latest methods of treatment of the disease, also further means for the reduction and eventual eradication of leprosy in the various parts of the Empire. The Rev. Frank Oldrieve, Secretary for India of the Mission to Lepers, has accepted the appointment of Secretary of the new Association. —*Without the Camp.*

Presbyterian Alliance Meeting

FURTHER reports of the Zurich meeting of the Presbyterian Alliance, referred to in the November REVIEW, state that the 125 delegates represented twenty-six countries and thirty-eight different churches and included the leaders of the churches of continental Europe. The conference discussed the condition of the European churches and what might be done to help them, the revival of the work of the Roman Church, church unity, the social problems of the churches, and the oppression suffered by the churches in southeastern Europe. In Transylvania two hundred congregations may be lost unless there is immediate relief. Churches there, in Yugoslavia and in Czechoslovakia are undergoing difficulties. The conference suggested to the Eastern (European) and Western (American) sections of the Alliance that they appoint a joint deputation to visit these countries and examine into conditions in them. "The conference," says a writer in *Christian Work*, "is a pleasant contrast to the earlier one at Lausanne. There the churches, just come out of the Great World War, were all in great straits and some quite disorganized. Today, in spite of poverty and oppression, they are thoroughly organized, hopeful and ready for work."

THE MISSIONARY LIBRARY

The Jew and His Mission. Henry Ostrom. Cloth. 157 pages, \$1.25. Bible Institute Colportage Association. Chicago. 1923.

The mission of the Jews in the past is generally acknowledged. Other nations fulfilled the divine purpose in various ways, but to Israel was given the supreme privilege of being the channel through which the revelation of God and His salvation was given to all the world. Not all Christians, however, think of the Jews of the present day, or of those in America, as related to a present or future purpose of God for the world.

It is this aspect of the Jewish problem which is considered in this volume. The author recognizes in the marvelous preservation of the Jews throughout the ages, amid all the flux of time and circumstance which have submerged other nations, and of persecutions specially designed to destroy them, the fulfilment of a divine plan. They have received a "calling of God" which has never been revoked. They have a mission which it should be the concern of the Christian Church to understand and consider in the carrying forward of its work.

The author links the future of the Jews as a nation with their acceptance of Christ when He returns to reign in Jerusalem. The present movement looking toward the establishment of the Jews in their ancient homeland indicates that the divine purpose is on the way to fulfilment. Their return unevangelized will be attended by widely extended apostasy, the rapture of the Church, and the appearance of Anti-christ. Then, finally, Christ will come with His saints to reign in Jerusalem, the Jews will be won to Him and under His leadership will become the evangelists of the nations.

Many Christians will not agree with the author's interpretation of proph-

ecy or with his outline of coming events, but all should agree with his meanwhile program of giving the Gospel to the Jews as individuals. He says: "What is the Christian's present-day duty in behalf of the evangelization of Israel? On the very face of it, the answer to the question must be measurably affected by the fact that fifteen million souls of men in blindness and hardness of sin are in the presence of Christian people, whose field is encompassed by nothing less than the word 'whosoever'..... How a person with a Bible in his hands can advocate missions to Mexicans, missions to South Americans, missions to Alaskans, and to Asiatics, Africans, and to the benighted among the isles of the sea, and neglect or oppose missions to Jews challenges reasonable consideration."

India's Religion. By Dr. Julius Riechter, Professor of Missions at the University of Berlin. One of the "Philosophische Reihe," (Row of Philosophical Books). Roal & Cie. München. 1923.

In its slavish adherence to details, its comprehensive mastery of the subject and its presumption upon the intelligence of the readers, Dr. Richter has given us a typical German study of the subject. It is tended to serve as a mission study book, but is far above the level of such books in the English language. After tracing historically the development of India's religions from the time of the Vedas to modern Hinduism, the author gives a rather extended analysis of the chief types, including the modern practical movement looking to religious and civil liberty as headed by Gandhi and other leaders. The book is a fine contribution not only to the study of comparative religions, but also to the modern missionary problem as such. It blazes the way for a higher type of

missionary textbooks. It should be translated and placed at the disposal of English-speaking students and supporters of missions.

China in the Family of Nations. Henry T. Hodgkin, M.A., M.B. 267 pp. New York: George H. Doran Company. \$2.00. 1923.

A former medical missionary in China has returned thither after years of successful service in England as secretary of the Friends' Foreign Mission Association. Acting now as a Secretary of the China National Christian Council, he has unusual facilities for knowing the Republic in its varied secular, international and religious aspects. It is thus a volume which records, interprets and enforces truths which every Christian of broad vision should know.

The opening chapter is rather commonplace, and the second one on the treasures of the past, is not especially new. After passing those pages, the reader is plunged into international themes as in 1840 China began to touch outside nations in a serious way and respond to the new contacts. Then the Republic is unfolded to us, though one wonders whether the Chinese would agree with him in some of his criticisms of that chapter. In chapters VI and VII the author discusses what he rightly calls "one of the most difficult of all the questions concerning China's relationships to foreign powers." As a member of the Society of Friends he accomplishes his task with some frankness and vigor—yet he "speaks the truth in love." Rarely have we seen so concise and yet complete a summing up of the China-Japan question as is found on pp. 134-38.

Now he goes afield, and in "China, Europe and America" we have an exceedingly clear presentation of the outstanding relationships and problems of this international group. It is rather startling to read here, "I think no European nation is so popular in China today as is Germany," and Russia fares better in his treatment than it usually does—as in Secretary Hughes' utterances, for example.

The "Industrialization of China" is a good chapter for business men; and to save her from the dilemma of materialism and militarism, which Occidental Powers have thrust upon her, Dr. Hodgkin thinks that we find "a missionary task of the first magnitude. We owe it to China to give our best thought and some of our best people to her to help in the solution of a problem we have done so much to create."

"The New Thought Movement," which most surprised Dr. John R. Mott in his last visit to China, is very satisfactorily set forth in chapter X, thanks to the helpfulness of Dr. T. T. Liu and Dr. de Vargas.

In his final chapter, "China's Gift to the World," Dr. Hodgkin comes to the hardest part of his task, he asserts; and he forsakes his rôle of historian and assumes the mantle of the prophet. It might better have been entitled, "Gifts Most Needed from the Christian World"; and in his five specifications on pp. 243-49, following his list of six great needs of China, the Christian reader sees what the Church can do to bless that nascent Republic to realize its manifest destiny in Asia and as part of the unified world.

H. P. B.

The History of the Yorubas: From the Earliest Times to the Beginning of the British Protectorate. By the Rev. Samuel Johnson; Edited by Dr. O. Johnson. With a map and Frontispiece. New York: E. P. Dutton & Company. 1921. pp. lv & 671. \$8.00.

The author, an Anglican clergyman of Yoruba parentage, patriotically determined to write a history of his fatherland, and sent the manuscript to a publisher in 1899. In 1900 the publisher said he had lost it; and in 1901 the author died. Some years later, his brother set himself to write the history anew, availing himself of copious notes and rough copies that the author had left; and in 1916 he sent the publishers his new manuscript, by a boat that was captured by a German raider. The manuscript was given up for lost; and in 1918 the fateful document was delivered to the

London printers. By this time, the cost of paper had enormously increased, and publication was delayed till 1921.

The book is not so much a *history* as a compendium of facts and traditions concerning Yoruba speech, customs and doings. As an African attempt to produce African literature, it deserves commendation; but its misuse of pronouns and lack of logical sequence tends to confuse English readers. It is likely to do its best work in Nigeria; but its tales of avarice, ambition, truculence, treachery, petty intrigues, jarring cliques, slave-raids, and gory glory are a useful corrective to the belated European notion that Africa's "simple children of nature" would be happy enough if only Europeans would leave them alone. A book for the Reference Library and the shelves of the specialist, rather than for the average reader.

W. C. W.

Alexander Duff, Pioneer of Missionary Education. William Paton. 240 pp. New York: George H. Doran Company. \$1.50. 1923.

Dr. George Smith's full and abridged editions of Duff's life are out of print and altogether too full for the present-day reader, classics though they were. Mr. Paton of Calcutta has now written a sizable and readable life of one of the most formative and strongest of missionary educators. One hardly knows why the author should have chosen the subtitle, "Pioneer of Missionary Education," when he wrote only thirteen miles from Serampore where Carey, Marshman and Ward had erected its famous College, the first institution empowered to grant degrees in the India of a century ago. Of course they did many other things and received their salaries from the East India Company, but they certainly were missionary educators all the same.

Mr. Paton calls Carey a "great educationist" and admits that Serampore College had a great work, though too far away to make much of an impres-

sion upon Calcutta. Yet Dr. Duff went to get inspiration and direction of a sort from the little veteran. He decided to cut loose from the Serampore Triad in one vastly important particular—he would employ English as the basal instrument in his propaganda; and it was what made Lord Macaulay famous, that he was led to follow in Duff's wake in this policy. It is in chapter XIV, "The Christian Educationist," that Mr. Paton makes his best unit of contribution, though throughout the volume he throws in frequent references to educational theories and practices later than those of Duff's day. His final chapter, "The Man Himself," is a portrait worthy of being enshrined in every earnest student's heart and frequently looked upon in reverence. The volume lacks color and the inspirational quality which Duff ought to evoke, but it is most worthy of every intending missionary educator's careful reading.

H. P. B.

Henry Loomis, Friend of the East. Clara Denison Loomis, with introduction by Robert E. Speer. Portrait, 150 pp. \$1.25. Fleming H. Revell Co. New York. 1923.

This is a simple record of a noble missionary life, by the missionary's daughter. In the introduction, Robert E. Speer says:

"The best values of life and character were in Henry Loomis—loyalty, faithfulness, modesty, industry, considerateness, love. Every memory of him is cleansing and genial."

Of New England stock dating from 1639 in Connecticut, Henry Loomis was born in 1839, entered Hamilton College in 1859, enlisted in 1861, was in 21 battles and skirmishes, twice wounded in the Wilderness and was at Lee's surrender at Appomattox. Graduating at Hamilton in 1866 and at Auburn Seminary in 1869; in 1870-71 in the Hawaiian Islands to attend the jubilee commemoration of the establishment of missionary work, he was, from 1872 until a health breakdown in 1876, in Japan under the Presbyterian Board—with an inspiring life companion in Jane Her-

ring Greene. Back to Japan in 1881 to continue until his death in 1920, Loomis came into close touch with such historic personages as Prince Ito, Prince Katsura, Bishop Honda, Kim Ok Kyun. His services in the work of the American Bible Society in Japan and Korea for a generation; his devotion to wounded and prisoners in Japan's wars with China and Russia; and his accomplishments as entomologist and his graces as hospitable host, friend and Christian—all are well presented in this loving filial sketch by one who helps now in Japan to perpetuate the sweet savor of the name of Loomis. J. G. D.

Congo Missionary Conference. A Report of the Eighth Congo General Conference of Protestant Missionaries. 214 pp. Bolobo; Congo Belge. 1921.

This report should be available for all students of African missions, and especially for all secretaries of societies having work in that continent. It is not as devoid of general interest as so many reports are, for the reader is carried into the midst of African missionary counsels and sees, probably for the first time and very intimately, the conditions and problems which face missionaries there. How invaluable for missionary candidates and junior missionaries in the Congo would be Dr. Mumpower's paper upon "Means for the Development of the Native." And Mr. Roome's paper upon "East-West Africa Chain of Mission Stations" would answer in a measure questions as to further expansion in Equatorial Africa that Board secretaries are often asking. While the discussions are only briefly reported, the minute secretaries were evidently master hands in selecting essentials in such informal discussions. We commend the Report and congratulate its compilers. H. P. B.

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. 12mo. pp. xiii and 75. \$1.00. The Macmillan Company. New York. 1923.

This is the second volume of the "World's Living Religions Series" edited by Frank K. Sanders and Har-

lan P. Beach and prepared under the direction of the Board of Missionary Preparation. The author is Professor of the History of Religion and Missions in the Pacific School of Religion and has spent over ten years with Buddhist peoples of eastern Asia. He is therefore thoroughly familiar with their life and literature and has given us an interesting volume, well written and of practical value to students or workers in Buddhist lands.

This volume deals especially with the Buddhism of Burma, Ceylon and Siam, commonly known as the Hinayāna, though it has departed far from the ideals of the founder. In a few vivid sketches the religion of these countries is portrayed as it is lived by these people. We see the monastic school and its moral teaching. We gaze upon the women the supporters of conservative religion. We also realize as never before the moral needs and the social conditions.

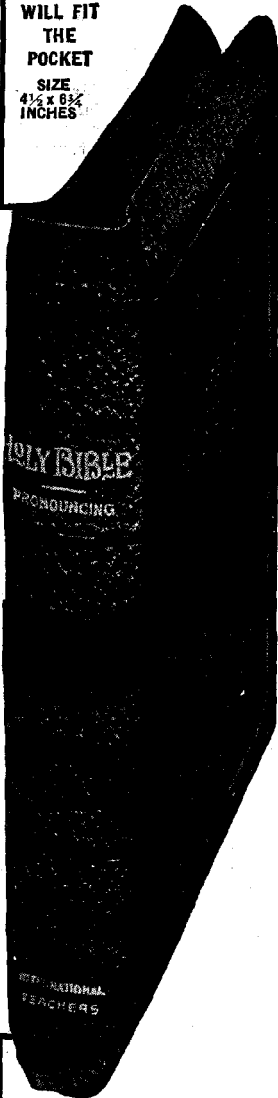
In the sixth chapter the author discusses Buddhism as a living religion pointing out its strong side as well as its weakness. In chapter seven he treats the approach to the Buddhists of Southern Asia, where the emphasis varies in each country and so each has its distinct problems. In all these lands, however, the missionary must have clear Christian convictions; he must be willing to appreciate new aspects of old truth, and must have a sympathetic sense of beauty and humor. The last paragraph of the chapter thrills with the opportunity to win these sons of the East to allegiance to our Lord and Master who placed so much stress on the mystical side of religion.

While the author appreciates the good points of Buddhism, he also constructively criticizes its weaknesses so that the small volume is the harbinger of the new approach to these great religions in the spirit of Christ.

Appendix I gives useful hints for preliminary readings on Buddhism in Southern Asia. Appendix II contains a practical bibliography of thirty-four items. L. H.

"THE GIFT OF GIFTS"

WILL FIT
THE
POCKET
SIZE
4 1/2 x 8 1/4
INCHES



**SATISFACTION GUARANTEED
MONEY BACK
FOR THE ASKING**

NEW BLACK FACE TYPE TEACHERS' BIBLE

**THE ONLY SELF-PRONOUNCING BLACK FACE
TYPE TEACHERS' BIBLE PUBLISHED**

Containing the Authorized or King James' Version of the Old and New Testaments.

SELF-PRONOUNCING TEXT

All the proper words are accented and divided into syllables for quick and easy pronunciation.

LARGE READABLE BLACK FACE TYPE

The type used in this Bible is the largest, clearest type to be found in any Bible of like size.

SPECIMEN OF TYPE

29 And O'phir, and Hāv'i-lah, and Jō'bāb: all these were the sons of Jōk'tan.	B. C. 2347	from thence them abro the earth.
30 And their dwelling was from Mē'shā, as thou goest unto Sē'phar a mount of the east.	11 Chr. 1. 4. ch. 9. 19.	10 ¶ Th of Shēm; years old, two years
31 These are the sons of Shēm,		

REFERENCES

Contains 60,000 References in the center column.

CONCORDANCE

It also contains a complete Concordance, including a Harmony of the Gospels.

MAPS

There is a series of sixteen Maps of the Bible Lands printed in colors.

BEAUTIFULLY BOUND IN GENUINE FLEXIBLE LEATHER

Much care has been given to the workmanship on this Bible. It is bound in Genuine Flexible Leather, with divinity circuit (overlapping covers), has red under gold edges, headband and purple marker.

SPECIAL INDIA TEX PAPER—This Bible is printed on Special Paper expressly made for it, that has the good qualities of India Paper, light weight, opacity and strength, while the leaves can be easily turned.

**SPECIAL HOLIDAY OFFER
PRICE ONLY \$3.95
PREPAID**

USE THIS COUPON

THE JOHN C. WINSTON CO.

259 Winston Building, Philadelphia.

Please send, **ALL CHARGES PREPAID**, The New Black Face Type Teachers' Bible which you are offering at a Special Price of \$3.95. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index, 45 cents) extra. Name in gold on cover, 45 cents extra.

NAME.....

ADDRESS.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

For Gifts—

Send your friends the finest Chinese Jasmine Tea and crystalized ginger from the Land of Sinim.

Tea in bright red Chinese baskets, \$1.25

Tea in decorated tea-table tin boxes50

Ginger, ½-lb. boxes,75

Ginger, 1-lb boxes, 1.25

I will supply greeting cards, wrap and mail the parcels direct to the addresses you send—timed for Christmas or other gift delivery—at no extra cost to you.

As my supply is limited, I would suggest you place Christmas orders now.

MRS. ELSIE CLARK KRUG

IMPORTER

2227 St. Paul Street

BALTIMORE :: MARYLAND

NEW BOOKS

Twenty-Five Years of the L. M. S. (1895-1920). A. T. S. James. 176 pp. London. Missionary Society. 1923.

Telugu Mission—Report 1922. W. A. Stanton, Editor. 110 pp. C. L. S. Press. Madras. 1923.

Short Missionary Plays. Margaret T. Applegarth. 183 pp. \$1.00. George H. Doran Co. New York. 1923.

More Short Missionary Plays. Margaret T. Applegarth. 184 pp. \$1.00. George H. Doran Co. New York. 1923.

World Service; A Religious Pageant. Alfred L. Faust. 30 pp. 25 cents. Methodist Book Concern. New York. 1923.

Joy from Japan—Recreation Programs. Catherine A. Miller. 200 pp. Heidelberg Press. Philadelphia. 1923.

Progressive Suggestions for Planning Church Buildings. Edited by Rev. Elbert M. Conover. 48 pp. 50 cents. Home Missions Council. New York. 1923.

Christian Yoga: Or the Threefold Path of Union with God. J. C. Winslow. 49 pp. 1s. Society for the Propagation of the Gospel. London. 1923.

Buddhist Philosophy in India and Ceylon. A Berriedale Keith. The Religious Quest of India Series. 339 pp. 10s 6d. Oxford University Press. London. 1923.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

PERSONALS

DR. NATHAN SODERBLOM, Archbishop of Upsala and Primate of Sweden, has been making an American tour under the auspices of the World Alliance for International Friendship through the Churches, and was one of the speakers at the annual meeting of the American council of that body, in Philadelphia, Nov. 13th to 15th.

RASOA, one of the Malagasy workers under the L. M. S. in Madagascar, has retired from the position of school inspector and examiner after forty-four years of devoted service.

REV. AND MRS. S. B. ROHOLD of the London Jews Society, have returned to their work at Haifa, in Palestine.

GENERAL FENG is expected to attend the General Conference of the M. E. Church, which is to be held at Springfield, Ill., as a lay delegate from North China.

REV. Y. NIADÉ has been chosen to fill the newly created Protestant Episcopal bishopric of Osaka, Japan.

CHANNING H. TOBIAS has been appointed Senior Secretary of the Colored Men's Department of the International Committee of Y. M. C. A.

REV. FRANK W. BIBLE is the newly appointed secretary of the men's department of the central district of the Presbyterian Board of Foreign Missions, with headquarters in Chicago.

MISS JENNIE DE MAYER has been positively refused the desired permission to go into Afghanistan, and also forbidden to leave Russia. The latest news from her stated that she hoped to go to Khokand and work among the Sarts there.

PAUL DE SCHWEINITZ, Secretary of Missions in the Moravian Church in America, has just completed twenty-five years of uninterrupted service as a Provincial Elder, and in that period he has seen the membership of his church increase forty-eight per cent, and the contributions to benevolences five hundred per cent.

DR. LUELLA MINER has been loaned to the Shantung Christian University in Tsinanfu for a year as Dean of Women and teacher of religious education in the School of Theology.

OBITUARIES

MARK E. BOPHAM, a member of the China Inland Mission since 1915, died on August 29th from fever contracted in the mountains of Kansu, Northwest China. He was a son of missionaries and went to China to take up work for Chinese Moslems.

The Chinese Recorder

JOURNAL OF THE CHRISTIAN MOVEMENT IN CHINA

Independent—Interdenominational—International

Established Fifty-Four Years

**Aims to Interpret China of To-day as Seen in New Intellectual
Life, Social Changes and Religious Movements,
Original Articles by Chinese
Writers**

*A Necessity to Libraries and those Concerned with the Needs and
Aspirations of Changing China*

PUBLISHED MONTHLY—Each issue contains at least sixty-four pages

SUBSCRIPTION—United States and Canada, \$3.00 *gold*

CHINESE RECORDER, 5 Quinsan Gardens, Shanghai

Sample copy sent on request

At the Mercy of Turkish Brigands

A new book, by Mrs. D. C. Eby. A gripping narrative of thrilling experiences, and hair-breadth escapes of five missionaries and three hundred Armenian orphans, occupying a compound for several months, directly between the besieging Turkish forces, and the Armenian city of Hadjin. Fascinating as fiction, but absolutely true. 285 pages, cloth bound, price \$1.75.

Redemption Completed

By REV. J. A. HUFFMAN

An exceptional book, touching every aspect of human existence. It treats man in all his relations, from his Eden Paradise to the eternal state. It is not speculative, but entirely Scriptural, unfolding the Word of God in an unusual and interesting way. It is a classic on full salvation. Contains over two hundred pages, frontispiece of the author and is substantially and beautifully bound in cloth. Price, prepaid \$1.25

Job a World Example

By REV. J. A. HUFFMAN

The author takes this exceedingly difficult book and unfolds it until it becomes one of the interesting and sublime books of the Bible.

Evangelist Bud Robinson says of it:—"Shake up your brains, turn them over, and use the other side awhile, and you will find some of the richest food that you ever feasted upon."

94 pages, cloth bound. Price, 60c, postpaid.

Bethel Publishing Co., Dept. 37A

New Carlisle, Ohio

Three New Books by Miss APPELGARTH

SHORT MISSIONARY PLAYS

More SHORT MISSIONARY PLAYS

Miss Applegarth has done nothing more original than these plays, which cover both Home and Foreign Missions. They are so simple that the smallest churches can produce them, and their missionary appeal is far greater than any address.

Titles in "Short Missionary Plays": Color Blind; Kimona; The Latest Victor Record; Just Suppose; The Girl Who Fell Through the Earth; Seven Keys to Mr. Bald Fate; Hands Up!; Fare, Please; Indelible; The Gospel According to the Telephone Book; Pain Street.

Titles in "More Short Missionary Plays": Empty Stockings; Christmas Tree Pageant; Strictly Private; Galatea Takes a Lease on Life; The Yes-But-ers; Katy-Did; Wait a Minute; Jack the Giant Killer; The Subscription Clinic; Mrs. Jarley's Wax Works; The Child in the Midst. Each. Net \$1.50

SOME BOYS AND GIRLS IN AMERICA

Twenty delightful stories of children from other lands who have made their home in America. An indispensable aid to teaching Home Missions to little folks. The titles will fix a child's attention at once, such as "Let's Discover America"; "Banana Beppo's Go-cart"; "Mind your P's and Q's"; "The Orphan and the Bottled Cow"; etc. Illustrated. Net, \$1.50

**DORAN
BOOKS**

At Your Religious Book Store
GEORGE H. DORAN COMPANY
244 Madison Avenue New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

An Ideal Christmas Gift

READY DECEMBER 1st

Harry Emerson Fosdick's "Twelve Tests of Character"

To the thousands all over the world who read each new book of Dr. Fosdick's with growing appreciation, this announcement will be of great interest. These chapters on the twelve elements of the ideal character are written with the same clear vision and forceful directness, the same sure instinct for the right word, and the same gripping sincerity that characterize all Dr. Fosdick's books. No one can read this book without gaining a renewed sense of man's infinite power for good, and a clearer idea of how the individual can direct his natural traits into the right paths. A book which has a special appeal at this time of year, when things of the spirit have particular significance. Cloth, \$1.50

OTHER FOSDICK BOOKS

always popular as Christmas gifts:

TRILOGY OF MEANINGS (*A specially bound set*)

The three books uniformly bound in cloth, with morocco ridge, gold-stamped, gilt top, with silk marker, in an attractive carton.... \$5.00

The three books may also be bought singly, as follows:

MEANING OF FAITH	Round corners, pocket size	1.35
	Full morocco, gilt edges	2.75
MEANING OF PRAYER.....	Round corners, pocket size	1.15
	Full morocco, gilt edges	2.20
MEANING OF SERVICE	Round corners, pocket size	1.25
	Full morocco, gilt edges	2.65
ASSURANCE OF IMMORTALITY		1.00
MANHOOD OF THE MASTER		1.15
SECOND MILE.....		.70



ASSOCIATION PRESS

347 Madison Avenue

New York



Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.