

THE MISSIONARY REVIEW *of the* WORLD

JANUARY, 1924

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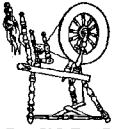
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, Editor

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PERSONAL

REV. B. M. TIPPLE, D.D., has resigned, on the ground of ill health, as President of the Methodist College in Rome.

REV. WM. C. COVERT, D.D., pastor of the First Presbyterian Church, Chicago, is to be the General Secretary of the Board of Christian Education.

REV. DR. DONALD FRASER of the Livingstonia Mission, ex-Moderator of the United Free Church of Scotland, was warmly welcomed on his recent return to Africa.

REV. E. W. SCHMALZREID, missionary of the Reformed Church in the United States at Shenchowfu, Hunan, China, was kidnapped by bandits while on his way in November from Changteh, Hunan, to Tungien, Kweichow.

REV. MARK MATTHEWS, D.D., pastor of the First Presbyterian Church, Seattle, is trying to sell a million one dollar bricks, with which to build a new Bible School in that city.

REV. S. RALPH HARLOW, formerly of the International College in Smyrna, has become Professor of Biblical Literature in Smith College.

REV. HARRY B. McCORMICK of Detroit has been elected a secretary of the United Christian Missionary Society.

BERT WILSON, one of the secretaries of the United Christian Missionary Society has resigned to accept the presidency of Eureka College.

ARTHUR T. UPSON, the Literary Superintendent and Director of the Nile Mission Press has recently returned to Cairo after a brief visit to England. Mr. Upson is very deeply interested in social purity work among the soldiers in Cairo, and has shown great courage in combatting the social evil.

DR. DANIEL J. FLEMING of Union Theological Seminary, and author of "Building with India" is this year to give the Graves Lectures on Foreign Missions at New Brunswick Theological Seminary. The general topic will be "Imminent Changes in Missionary Attitudes and Policies."

DR. ABRAM E. CORY, formerly a Secretary of the United Christian Missionary Society, has recently been made president of the International Convention of Disciples of Christ, to be held in Cleveland in 1924.

REV. ARTHUR LEE GRINNELL, M.D., of Kihsien, Honan, China, for twelve years a missionary of the Free Methodist Church, died of heart disease at Kaifeng on the twenty-eighth of November, on his forty-third birthday.

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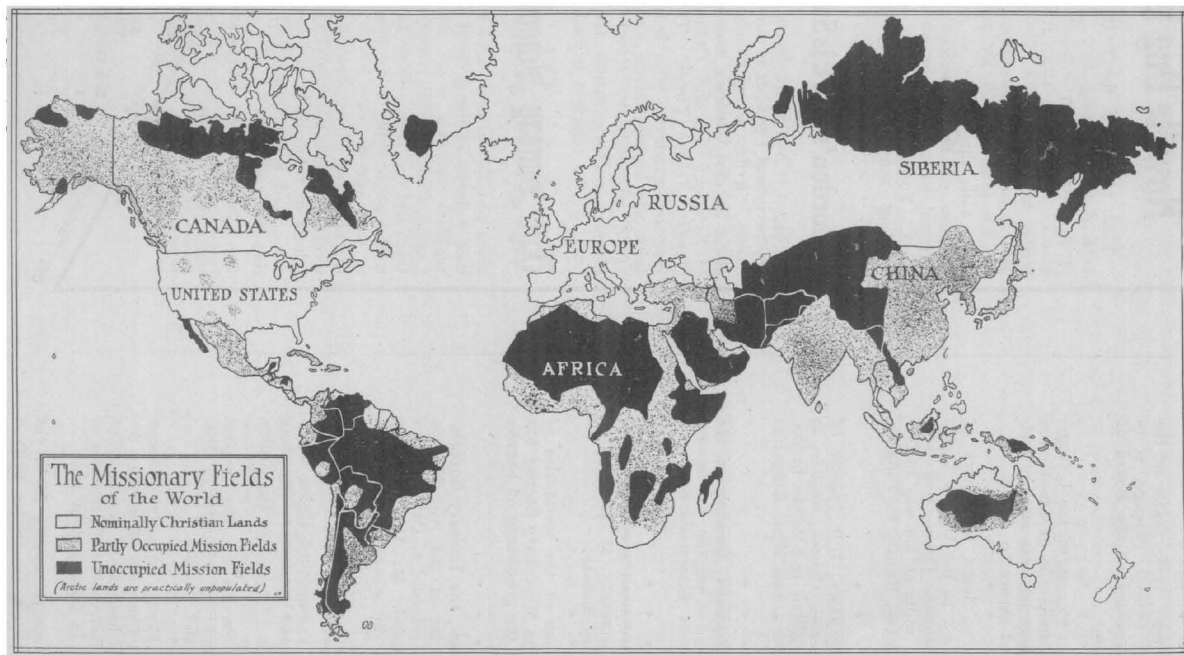
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THE MISSIONARY REVIEW^{of} the WORLD

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ONE

AT THE TURN OF THE YEAR

ANY DAY may bring a crisis though we may not recognize it. In the fullness of time, Christ came to redeem men, but most of His fellow countrymen did not recognize Him or the hour of their visitation. Humanity seemed to be on the down grade, but He started men going the other way—from defeat and death to victory and life. One who sees and is dissatisfied with the evil tendencies and failures of the day is not a pessimist if he is not discouraged but expects victory through the power of God. Truth is mighty and must prevail — but truth is not always pleasant.

As we turn over the first leaf of a new calendar, opening up a new year, a backward look over the main events and tendencies of the months through which we have passed is not altogether enheartening, but it gives no cause for despair, for our hope is in God.

In America, home mission circles have been studying “The American Boy and Girl” — a truly fundamental subject and one that calls for serious thought and prayer. The Home and Foreign Mission Boards have almost universally reported a shortage in funds needed for missionary work, with deficits from \$100,000 to over \$600,000. This is in spite of general prosperity and free spending throughout the country. The need for enlarged giving is great, the success of the work has been marked and there is a call for more extensive and intensive Christian service. The International Y. M. C. A. and Y. W. C. A. are also facing serious financial shortages. Some leaders are convinced that this lack of adequate financial support is due to doctrinal disputes in the denominations. This, no doubt, has had its effect, for internal strife will ever hinder united advance in a common task. The great need is for unswerving loyalty to Christ and His Word, sacrificial devotion to His cause, and unselfish service to our fellowmen. Those who put the things of this world first—whether it be in self-indulgence or in social service—will not make such large sacrifices as do Christians who believe that man’s eternal, as well as

temporal, welfare depends on a right relation to Christ and His Gospel.

The "Save America Campaign" has been started to prevent the nullification of the Eighteenth Amendment for prohibition. The President and state executives have held conferences to promote better citizenship and law enforcement. The thirty-seventh Student Volunteer Movement convention was held in Indianapolis during the closing days of the year. Movements have also been started in favor of morally clean literature and clean amusements.

In Canada, further progress was made toward Church union between Presbyterians, Methodists and Congregationalists and the final step awaits the action of the Dominion Parliament to make a "United Church of Canada."

In the West Indies, Porto Rico has celebrated a quarter century under the "Stars and Stripes" and of evangelical mission work. Haiti and Santo Domingo have become fields for united evangelical mission work under the Committee on Cooperation in Latin America.

South America has been generally quiet with the exception of an uprising in Paraguay and minor political disturbances. The cause of temperance is progressing, especially in Chile, and religious liberty has won a new victory in Peru with the defeat of the "concordat" between that government and the Vatican.

In Europe, the progress toward political and industrial normality has been almost unnoticeable. France and Germany have become increasingly suspicious and unfriendly; Italy has established the Fascisti dictatorship; Austria has made steady material progress with the help of a loan from the Allies, and Russia has been obliged to return to some degree of private ownership as distinct from radical socialism. The opposition of the Soviet leaders to religion, especially Christianity, is as bitter as ever, but has taken the form of ridicule and of efforts to divide the Russian Church. At the same time, spiritual movements are reported in many parts of Russia, in Czechoslovakia, in Poland, in Belgium and in Great Britain. Many important world conferences were held in Europe during the summer, among them the Baptists in Sweden, the Boys' Workers in Switzerland, and, most important of all, the International Missionary Council in Oxford, England. This Council united on resolutions that seek to give a basis for harmonious cooperation among societies and workers who had been disrupted by doctrinal disputes in Great Britain, as well as in America.

The Near East has continued a hotbed of trouble. The Angora Government of Turkey, after burning Smyrna and murdering Christians, has again secured from the Allies possession of Constantinople, the abrogation of the "Capitulations" and a recognition of their full control in Asia Minor. Syria is restive under French rule and Palestine is the scene of strife between Arabs, Syrians and Jews.

The Near East Relief and the Christian missionaries who are still at work seem to be the only constructive forces in the Moslem lands.

In *Mesopotamia*, the Kingdom of Irak, American Presbyterians and Reformed Churches are undertaking a new cooperative mission work with headquarters at Bagdad and Mosul. The Presbyterian missionaries have also reopened their station in Urumia, Persia.

India has been more quiet, outwardly, since Gandhi's arrest, but the people are restive and dissatisfied. "Civil disobedience" has developed from "non-cooperation" and Moslems and Hindus are in open rivalry for leadership in politics. From a missionary standpoint, important progress has been made in the development of the Indian Missionary Council, and further steps have been taken in Christian unity and cooperation in South India.

China has deposed one president and installed another during the year, but little, if any, political stability has been gained. War is still waged between the North and the South, and bandits have been active, even capturing and killing foreigners. Opium cultivation and trade is reappearing and there is evidence of the social and political influence of Bolshevist propaganda. Christian missionaries and strong Chinese Christians are the most outstanding force for righteousness and peace.

In *Japan*, the outstanding event of the year has been the devastating earthquake and fire that blotted out Yokohama and overwhelmed Tokyo on September 1st and 2d. The destruction in property and life was greater than the moral and spiritual loss, since the Japanese themselves have nobly risen to the occasion; the British and Americans, and even Chinese, have sent generous sympathy and help; no Japanese Christian pastors or outstanding leaders lost their lives, and only three missionaries are reported missing out of over 400 stationed in the earthquake area. Efforts are being made to learn lessons from the disaster and to introduce better buildings, moral reforms and closer missionary cooperation. Korea has reported some spiritual revivals and Formosa has celebrated fifty years of Canadian Presbyterian missions there.

Africa is gradually emerging from bondage and darkness. Egypt has been given independence (still under British protection), but has not proved herself capable of self-government; Abyssinia has opened her doors to missionaries of the United Presbyterian Church; new mission stations have been opened in the Cameroons, on the Congo and elsewhere; revivals are reported at various points; and earnest appeals come from heathen kings and chiefs for Christian teachers and preachers. The report of the Phelps-Stokes Commission has proved an illuminating document on the needs and methods of missionary work in the continent.

At the beginning of a new year, the world field reveals widespread unrest in politics, in industry, in society, in religion. Men are

cutting loose from old moorings and have not yet found a more satisfactory anchorage. They are doubting the value of their old forms of government, their former industrial methods and their inherited faiths. But those who really know God, as revealed in Jesus Christ, and who have tested the truth and practical value of that faith in daily life — yes, these are standing firm, contending against evil, working to establish good, and confident of victory through the Leadership and Power that are not their own.

DOCTRINES, DEBTS, AND THE BOARDS

WHAT, if any, is the relation of doctrine to debt in the missionary work of the churches? It is exceedingly unfortunate, in the face of tremendous need for cooperation and for a whole hearted forward spiritual movement on the part of all evangelical forces, that the churches at home should be divided by doctrinal controversy, and that in the midst of prosperity and ample funds for private enterprises, the mission boards should be burdened with debts. The relation between loyalty to the Church and gifts to His work is the same as between the spirit of patriotism in time of war and the response to the call for volunteers and for subscriptions to national loans.

The time of crisis in the conflict between the forces of God and those opposed to the program of Christ is not a time for dissensions, accusations, party disputes and suspicions among fellow soldiers and servants of God. The real issues should be clearly distinguished and if any men are disloyal to the cause they must be won over or evidence of their disloyalty must be clearly presented. Only God can clearly judge between wheat and tares.

Among others, the Presbyterian Board of Foreign Missions has been subject to criticism in certain quarters because of the alleged lack of sympathy of some of its members and missionaries with the doctrinal standards of the Church. In order to allay this suspicion and win the loyal cooperation and support of all sincere Presbyterians, the Board has sent out on November 19th a carefully prepared statement from which the following extracts are taken:

All the members and officers of the Board clearly understand that, having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and *in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein.* In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate...

"All missionaries, prior to their appointment, are asked the following questions:

"Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?

“ ‘Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?’

“ ‘Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?’

“ ‘Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?’

“ ‘Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?’

“No missionaries are appointed who do not satisfactorily answer these questions. After appointment, all missionaries are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness... While the Board is not an ecclesiastical body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries, on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced...

“Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field... Such union effort has been repeatedly and explicitly approved and advised by the General Assembly... Such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly... Whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation...

“The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work...”

The unfortunate doctrinal controversy is causing unbelievers to blaspheme, is weakening the Church, is bringing the cause of Christ into disrepute and is hindering the work at home and abroad. The issue should be kept clear and the followers of Christ united as closely as possible.

First, the great question is not loyalty to the doctrines of a denomination, but loyalty to Christ, His teachings and program. We may differ as to policy, as to personal convictions, interpretations or forms of expression, but loyalty to Jesus Christ and His teachings is essential to unity and power.

Second, there must be an acknowledged authority for the missionary message and program of the Church. There may be room for differences of interpretation, but there is no unity in a movement where the credentials and book of instructions are discredited. A dispute as to the loyalty of messengers and of officials to God's mes-

sage and plan must be settled before there can be full confidence and cooperation.

Third, there is need for humility on the part of those who claim the right to judge. The spirit of hasty criticism and of suspicion must be eliminated and other followers of Christ considered as honest and earnest in their words and acts.

Fourth, we must be careful not to do irreparable damage to the cause of Christ by words or deeds that unjustly discredit mission boards of the Church and seek to punish individuals with whom we may be in disagreement. In refusing to cooperate with Boards we may be refusing to cooperate with Christ.

Fifth, the spirit of prayer, of love and of earnest and unprejudiced seeking for light is necessary so that personal pride and bitterness may be entirely eliminated.

God has wonderfully used the Presbyterian Board of Foreign Missions and the Boards of other Churches to carry His message to men all over the world; He has also given rich spiritual fruitage as a result of the work. If mistakes have been made, they should be corrected, but while God Himself cooperates with any branch of His Church, we may designate the direction in which our gifts will be used but we cannot afford to hamper the work by withholding prayerful and generous support.

SAVE AMERICA FROM RUIN

NOT LONG AGO, a leper in an American city was discovered selling fruit to school children. The deadly germs of this horrible disease are carried into the blood, not by heredity or contagion, but by infection—through food or in some other way directly introduced into the blood of healthy persons. Public sentiment immediately demanded that the leprous vendor not only cease his traffic but that he be sent to a leprosarium lest he contaminate the healthy. A wave of horror passes over parents lest their children become subject to the dread disease, and a leper, if discovered in a healthy community, is promptly expelled.

Such is the dread of physical corruption! But what shall we say of public sentiment that seems so callous and indifferent to *moral corruption* that purveyors of pernicious literature and immoral plays are allowed, for financial gain, to scatter broadcast their moral disease germs among youth and adults of all classes! Moral contamination is infinitely more to be dreaded than physical disease — deadly as that may be. It was moral decay that brought about the downfall of Babylon, Greece and Rome, and it is moral and spiritual disease that brings eternal death.

For money some men and women already morally diseased are putting before the public contaminating theatricals, dances, movies,

books and pictures, and yet even Christian parents are not fully aroused to the evil results. Theatrical managers and publishers have been growing bolder and bolder, because their unsavory and deadly wares find a market among the weak, the foolish and the degenerate. Remonstrance and publicity bring no remedy, and appeals to the courts and public officials are ineffective, for money and personal influence are powerful. One supposedly reputable publisher is printing obscene and lascivious magazines that are said to be especially damaging to boys and girls of high school and college age. Under seemingly harmless titles, books are published containing passages, the reading of which is to the character, what eating diseased meat is to the body. One judge declared that he did not dare to go to the theatre today because of the difficulty in selecting clean plays.

The Clean Books League (New York) has taken up the fight locally because of the flood of impurity that is coming from the presses today. Judge Ford, of the Supreme Court of New York, was aroused when a pestilential book came into his daughter's hands through a circulating library. His eyes were opened to the widespread evil and he declares that to quote passages and send them through the mail would immediately subject him to prosecution. Newspapers would not dare to print the stuff, but books and magazines spread the disease with impunity. Those who devour this contaminating literature and see these demoralizing movies and plays, lose their healthy faculties of taste and smell so that they defend their course; their standards and their lives too often become degenerate and themselves a menace to the community. The result is weakness, immorality, divorce, robbery, and murder.

Judge Ford says: "Those of us who believe in the exalted mission of our democracy... may well take serious thought of the growing toleration by the public of the shockingly immoral publications that are put into the hands of the rising generations. I have no language strong enough to adequately picture the depths of infamy to which certain publishers have descended in issuing for general circulation obscene, lewd, lascivious, filthy, indecent and disgusting books, magazines, pamphlets and other prints."

What is to be done about it? Certainly high-minded people, whether Christians or not, must not sit still and allow purveyors of such literature and dramas to spread contagion in order that they may reap a harvest of "filthy lucre" while the public reap moral disease and death!

1. Christian people and other patriots should awake to the danger and unite to root out the evil by arousing public sentiment and by passing adequate laws adequately enforced. High-minded officials must be put into office and those who prosecute offending publishers should be supported by upright citizens.

2. Through the home, the school and the Church, our youth

must be educated as to moral contamination and its damaging effects. They should be given a taste for clean literature and wholesome amusements by precept and by the *example* of parents and teachers. Moral fitness should be required of teachers quite as much as intellectual ability and freedom from contagious disease.

3. Above all, we must recognize the fact that, while social and industrial reforms are important, nothing can take the place of individual regeneration. Unless parents and children, officials, teachers and other citizens are purified and empowered *individually* by coming into right relationship to God through Jesus Christ, they cannot help to make a strong, clean and godly nation. Give our young people and their elders a taste for the Word of God and that will drive out the desire to read or scatter devilish literature. "Either sin will keep you from this Book," said Bengel, "or this Book will keep you from sin."

CHRISTIAN SUFFERING AND RELIEF IN JAPAN

NOTHING that has been written to describe the suffering in Japan has probably exceeded the reality in the experience of tens of thousands. Even now there is not much relief for many of these sufferers. There are temporary "barracks" in which families can find refuge, but many have no changes of garments or warm clothing. The storms have caused much suffering for many have no shelter except the trees.

There is danger lest Christians spend all of their energy in their efforts to supply the temporal needs of the people. Women of the Church are devoting much time to selling steamed sweet potatoes and buns, and children in some of the Christian schools are making garments for new babies, four thousand of which will be born in the barracks this winter.

Kimura, Kagawa, Kanamori and many more Christian leaders are taking this opportunity to arouse the people to see their need of repentance and righteous living. The Japanese Woman's Christian Temperance Union has sent out a petition, signed by thousands of women all over the country, entreating the Government not to allow the rebuilding of the prostitutes' quarter in Tokyo. They also appeal for comforters for the poor people, many of whom sleep only under matting. The Government is providing 150,000 of the comforters needed and is asking the people to supply the remainder. Money, tracts and books are also being sent by Christians in an effort to make up for the great loss of good literature.

We are thankful to say that no Christian pastors or evangelists were killed, with the exception of two Salvation Army workers who lost their lives—so that there are trained workers to go on with the work and they are doing it very effectively.

The Japanese Christian churches are also getting records of Christians and are helping those who apply and have established a union work; the Y. M. C. A. has put up tents and Japanese ministers have come from different places to help, holding daily preaching services for people at every place where there are "barracks." Both government and Christian bodies have taken hold quickly to help in every way. St. Luke's hospital staff have put up a host of tents which are thronged. Mr. Kagawa has opened up work in a temporary structure in the worst part of the city. He visits the barracks every day to see what needs to be done and gives out bedding, food, etc., where most needed. Dr. Uemura's church has "barracks" in which they meet and Mr. Hirotsu thinks that he will hold his theological seminary there at present.

The people show a great deal of fortitude. The Japanese Secretary of the Synod, who came home to Tokyo and found his wife and five children burned to death, has taken up his cross of suffering with a rare spirit of Christlikeness. In a recent letter he writes: "This is a heavy cross but I have come on thus far and pray that I may be enabled to do better service for God and men." He has plunged into various forms of relief work. An evangelist, after visiting the refugee barracks in Tokyo, said that he had not heard one word of complaint among Christians but that all were manifesting a spirit of thankfulness. There is great need to unite in prayer for governments and nations and especially for the people of Japan.

THE RELIGIOUS SITUATION IN THE PHILIPPINES

THE PHILIPPINE ISLANDS seem to be destined to assume a high place in the affairs of the Pacific, for if Europe commits suicide, the Pacific will become the center of the World's affairs. The Philippines will not excel Japan in military power, nor China in industry, but they may excel both China and Japan in spiritual progress. Many of the Filipino people are determined to make of their nation a model of Christian democracy for the Orient and for the world. Many have the sublime audacity to dream of making their Islands a nobler country than the United States or any other so-called Christian nation has ever been. There is an ever-increasing number of young men and women who possess the qualities which will make a superior nation in every sense of that word.

In these Islands there is a strong demand for an indigenous Filipino Church, and the movement has begun. People have been eager for Protestant teaching but have not been eager to be controlled religiously by foreigners and they do not like denominational differences. At the same time, they have not made any successful attempt of their own. The Aglipay movement has not been successful in spite of its great numerical strength because its leaders were trained in

the old Roman Catholic Church or else not trained at all, and they do not know how to conduct a Protestant Reformation. The way has now been paved for a *rapprochement* between Aglipay's church and the evangelical forces and missionaries feel more tolerantly toward him and his movement.

Gradually there is growing up a group of educated Christian young men who have the qualifications necessary for leading the new church which has already made its appearance, and is meeting with great enthusiasm. The United Brethren Mission has a church and dormitory in a strategic position in the heart of Manila's student district, and has agreed to change this into a *United Church*—inviting representatives of the American Board and members of all other churches in Manila to participate in the new church. A constitution has been adopted which makes this church congregational in government, adopts the statement of faith of the National Council of the Congregational Church and calls itself by the name "The United Church of the Philippines." The leadership is Filipino. Only three Americans had any part in the organization or conduct of the church. The president of the largest university in the Philippines and one of the three or four greatest Filipinos, President Camilo Osias, was one of the first to affix his name to the Constitution of the Union Church.

On the first of November, the first congregational meeting was held to elect the first church council. The membership campaign is in the hands of Mr. Isaac Barza, the leading Filipino in the Y. M. C. A. of the Philippine Islands, and his prospective membership list includes nearly all of the greatest men of Manila—Protestant, Aglipayano and even Roman Catholics. Many of the leading people of Manila, who are still nominally Roman Catholics, are Protestants in everything excepting name, and have never joined any Protestant denomination because of their unwillingness to submit to religious denominations and their dislike of denominational names. This Union Protestant Filipino Church is the thing for which they have been waiting and already other congregations and prospective congregations desire to unite with this church.

Responding to the demand for union, the Presbyterian, United Brethren and Congregational Missions have agreed to meet and endeavor to find common ground upon which they will adopt the name which has been adopted by this United Church in Manila. Baptists also may find that the constitution is acceptable to them. The most difficult problem to handle is the adoption of a Statement of Faith which will be broad enough and yet strict enough to meet the desires of all Evangelical Christians.

Thank God for the privilege of living in these Islands and of dreaming with this young nation the dreams of their great spiritual future and of the coming of the Kingdom of God.

FRANK C. LAUBACH.

The Over-Flow and the Passion

A Quiet Talk with Laymen

BY S. D. GORDON, NEW YORK

Author of "Quiet Talks on Power," etc.

THE "spill-over" of a strong man's life, steadily turned so as to get other men into touch with the Man Who died—this is what "layman" means. I do not mean that this is the dictionary meaning. No, it gets nearer than that to the meat and marrow.

Look at it a moment or two. He must be a strong man or there isn't any spill-over. He is distinctly above the average. The average man of the race has no spill-over. The fact of a spill-over indicates the sort of man he is.

He's a strong man in the double sense. For there is the weak-strong man; strong in that he is getting a spill-over, weak in the way he lets it slip through his fingers.

There is a spill-over. That means that the man has ability and energy. He fits into things. He has become necessary. If he slipped out unexpectedly it would mean a slow-up for readjustment. He has been successful. The in-come has piled up over the out-go till there's some surplus, for most normal men earn their way by their ability and effort. The man with an ample inherited income is the exception.

This man has responsibilities. He is the center of a personal group, smaller or bigger. His group looks up to him. They depend on him. He delights in having it so. It brings the best in him out, and helps put the best in him too. This is the first charge on his energies and earnings.

Now, that is cared for, and there is something left in his hands. There is a surplus of money and time and ability and strength. And this must be disposed of. He is conscious of this surplus, keenly so. For there is nothing we are all so conscious of as a surplus over and above necessities. The only other thing we are more conscious of, or as conscious of, is grim necessity itself, the lack of what we really ought to have.

Here is where the crowd splits, this way and that. With some, the spill-over slips quickly and easily out through the fingers, an uncontrolled spill-over. At the year's end there is little, if any, of it left. The year has had more comforts. There has been more leisure. The speed has been swifter. There has been a bit of a feverish flush. And that is the year's story. But the man himself is weaker in character than he was.

With some, a spending-hoarding process goes on. The scale of living is changed, maybe radically. The apparel, the sort of house,

the home appointments, the general up-keep is on an elaborated scale. There may be donations to various demands pushed so persistently into his face that he must respond to keep his good standing with his fellows. And there may even be more, given with utmost good heart, to good things, and to the church things. There may even be membership in the goodly fellowship of tithers. And that is blessed.

But the striking thing to mark is that all this sort of thing still remains a detail, maybe a substantial detail, but yet proportionately a detail. It is distinctly the small item in relation to the whole spill-over. Then there is the hoarding process that goes hand-in-hand with the increase of the reserve surplus. The capital one controls grows bigger. This is the spending-hoarding process as regards the material part.

The spill-over of time and energy and accumulated experience and skilled judgment and the like, this has been spent in things, maybe good enough in themselves, but it has not been under the thumb of the finer passion and purpose. And so there is a distinct loss in character, in the essence of life.

That is one way the road forks. And the crowd going down that fork is not a scanty, scraggling crowd. Many of them are lovable, cultured, earnest, religious and, in a good measure, consecrated people.

Then there is the other road leading from the forks. And here is where the passion comes in. Here is a man who finds the over-plus of his energies and activities filling his hand, maybe quite beyond what he had dreamed possible. It makes a difference in his personal life. He can make better provision for personal items, for home and recreation, for more leisure, a deeper culture, and a broader outlook and for the future.

But there is a touchstone that guides him in all this. And it is a touchstone that really controls. There is a sharp line drawn between comfort and luxury. Whatever makes him stronger for life's task, stronger in the fine broad sense, stronger in character, that is now included, even though it may take in what was once classed as luxury, because not strictly necessary for actually getting along.

For, of course, whatever does not really add to one's strength, and that of the personal group, character strength, as well as other strength, actually lessens strength. It saps strength. It leaves him and his really weaker in character than before. Here is the true dividing line between necessity or comfort (that which strengthens), and luxury. Whatever makes for strength is properly classed as necessity. It helps one fight better at his post.

Whatever does not make for strength in most cases actually detracts from strength. It is properly classed as luxury, or a hindrance. It is to be vigorously ruled out of the strong man's life. Yet no man may set a standard for his fellow here, though brothers may advise

together. The man himself off alone on his knees must make his own decisions. Only he can.

Here is where the strong man of the skilfully guided spill-over, the true layman, reveals himself. Whatever is left over after all this personal part is cared for, all this becomes the spill-over. Thoughtfully, intelligently, deliberately, he so guides the current of that spill-over that it helps men get into touch with the Man Who died. That does not mean merely a matter of dollars and checks, though it includes this, for this is immensely more than a money affair.

It includes also the spill-over of strength, growing ever finer-grained, and more of time, of accumulated experience in life's affairs, of seasoned judgment and culture and of the influence of one's personality in direct contact with his fellows. Regarding the money part it does not mean, of course, that he checks it all out to this Board or that. It means that this is the principle that governs him in its administration.

Of course, that word "layman" has other implications than the religious. There are laymen in the banking world, in law and medicine, in pedagogy and journalism, and so on. It is the old line of distinction between the professional who devotes his first strength to the specialty in question as his life work, and the non-professional who is so deeply interested in something quite apart from his regular vocation that this becomes the particular outlet of his surplus.

But in common usage, the religious is the first thought of the word layman. It is taken at first flush to mean one who devotes his spill-over to religious activity. The common contrast is between clerical and lay, the professional church leader (using professional in the fine good sense), and the non-professional.

Now, the spill-over of the strong man is turned steadily, skilfully, with an ever-growing skill of manipulation *toward this end*: getting men into touch with the Man Who died, and lived again, and lives. If once contact can be set up, that wondrous Man will fix the rest. I mean that this is the ultimate objective under the intricate network and maze of activities of all sorts involved.

And now we come direct to the main thing. It is the thing all a-throb with exuberant abundant life, the thing under that skilfully manipulated spill-over—the *passion*. But it is more than a passion. It is a love passion burning as steadily as anthracite fed with oil. It is a passion for some One, the passion for a Man, *the Man Who died*—for the love passion always has a personality at each end of it.

This simply means that this strong man has had some touch with Jesus. That touch, that Man, has gripped him, grips him, and grips him hard. It means this: Jesus actually gave His life clean out for me when He didn't have to, except the have-to of His love. In the tightest of tight corners of my life, when no one *could* help, *He died for me*. And the realness of the thing has swamped my heart, even

while I hold the tight fist of control on the driving reins of my life. It is swamped till it controls my control of those driving reins.

It means this: He has kindled His flames on the hearthstone of my heart till the heat and light have gone through the whole house of my life, pervading, mellowing, shaping, dominating as an atmosphere. That is what passion means, the love-passion, the Jesus love-passion, that no other passion gets anywhere near in power, nor can.

That fire-passion once kindled, and not smothered out, nor smoked out, but allowed to burn, and kept a-burning, will bring four things into one's life. These things will certainly come in. They will stay in. They will get fuller, steadier recognition and place. They will shape the life, both in its regular channels and in its spill-over.

There will be a bit of quiet time every day alone, over the Book, with the Man Who died. His hand reaches out of that Book. He will keep the fires burning, ashes cleared out (quite a job with most of us!), fresh fuel put on and fed in gradually so as to get best fire results, the drafts turned on, and so on. That's item one.

Alongside the Book, there will come to be something like a map or chart, a literature or memoranda, of the outer world. The world of God gets in close to the Word of God when that world-sized Man, Jesus, gets in and is in control. There is intelligent touch with things outside, the facts, the needs and the strategy. It takes in one's own immediate contacts, church, business, social, neighborhood, city, nation, and then the greater, wider world.

That bit of daily brooding time, unhurried (even though your watch faces you), grows the quiet unhurried brooding spirit, through the day, in the tug and drive of things. There is the steady, unswerving purpose, the poised judgment, the clear-seeing eye that looks under the surface and discerns; the keenly alert ear, the sympathetic human feel in personal touches. That is item three, the dominating purpose.

There comes, too, to be a firm grip on one's self. For the strong man knows self-discipline, steady, poised, sane, sometimes stern, always keenly alert. He must know it. The counter currents are so tremendous. The undertow is so treacherous and sudden, with such a terrific suction. Many a man is gone before he knows it, engulfed in the riotous waves, and then, maybe, boisterously, piteously, laughing, to hide his defeat from himself. This is the fourth notch on the stick, the strong, thoughtful, self-discipline.

Such a man, a common man, in common touch with common life, uncommon only in the uncommonness of his devotion to the uncommon Man Who died, with such a passion kept at a fine normal blood heat by the same touch that started it—he is the true layman. He belongs to the Order of Laymen whose head is the Carpenter of Nazareth, whose human spill-over will yet work out fully the redemption of this old world.



THE BUSINESS MEN'S EVANGELISTIC CLUB AT THEIR WEEKLY LUNCHEON MEETING

A Business Men's Evangelistic Club

The Organization, Object, Activities, and Some Results of the Business Men's Evangelistic Club of Chattanooga, Tennessee

BY W. G. M. THOMAS, CHATTANOOGA, TENNESSEE

THE business hours of the business man are busy hours. He seeks to concern himself with things worth-while and does not willingly waste these hours, or idle them away.

What subject-matter, not professional, commercial, financial, or industrial, would attract fifty men and move them to form themselves into a group to meet every week at noon from 12:15 to 1:30? What would cause fifty busy men in any city, in different lines of business and professional life, to carve out of their daytime an hour and a quarter each Wednesday and to continue this course for more than two and a half years, the interest increasing from month to month, and filling the lunch-hour with a good fellowship, with discussions, personal experiences and projected service?

This hour and a quarter has yielded rich returns and high enduring values for a body of men in Chattanooga, Tennessee.

The Organization. In November, 1920, as an outgrowth of the city-wide evangelistic meeting held by Mr. W. A. Sunday, fifty business men organized the Business Men's Evangelistic Club of Chattanooga. Eight denominations of evangelical churches—including Episcopal, Baptist, Disciples, Presbyterian, and Methodist—are represented in the membership. The single object of the organization is to lead men to accept Jesus Christ as Saviour and to enlist them in Christian activity. Any layman who is a member of an evangelical church, and engaged in business or professional life, is eligible. Through its officers, committees and groups, the Club has been in operation for two and a half years.

The Membership includes manufacturers, city officials, merchants—wholesale and retail—schoolmen, lawyers, physicians, newspaper

men, bankers, insurance men, salesmen, and men of other avocations and professions. Every member is a busy man. Prior to their Club-membership, a few may have had some training or experience in Christian service, others were from the ranks of the inactive professing Christian, while others were converted to Christ in Mr. Sunday's meeting—their Christian life having had its beginning shortly before the organization of the Club. Probably not more than four or five had ever attempted to speak face to face to another man on the subject of his relation to Jesus Christ and most of the men would have been in consternation at the mere suggestion that he approach some other man upon any such subject. "Who am I that I should go unto Pharaoh!" was Moses' exclamation when God told him to bear a message to the Egyptian monarch.¹ Gideon's excuse for not wishing to obey God's call to service was: "My family is poor, and I am the least in my father's house."² God's assurance to each of these two men was: "Surely I will be with thee."³

Moses was herding sheep in the mountains; Gideon was threshing wheat; Elisha was in a field plowing with twelve yoke of oxen; Matthew was in his tax-collector's office; Peter and Andrew were seining in the Sea of Galilee; and John and James were in their boats mending their nets, when the call came to them. This sheep-herder became the great leader of the Israelites; this farmer, the general-in-chief in the most remarkable victory in history; this plowman succeeded Elijah as the prophet of God; this tax-collector and these four fishermen were five of the twelve men selected by Jesus to spread His Gospel over the whole world; and the one great event in the life of one of these fishermen, Andrew, is his act in bringing his brother, Peter, to Jesus Christ.

The Group and Team Work. The Club membership is divided into twelve groups; and, unless volunteers be called for, all assignments to service are made to the group. At the weekly lunch hour, reports are made, experiences are exchanged, work is planned and assigned. The teamwork of the men is cooperation in service. The weakness of each man is supplemented by the strength of all. Each member's faith is reinforced by the faith of the others. The Club has the value of the collective wisdom of all. In organization and association, there is heightened efficiency and working power. One man may be able to plant, but not to water; another may water another's planting. God gives the increase.

OPEN AND WHITE FIELDS

The Club covers Chattanooga, and the work extends into the country and towns thirty or more miles distant. *Found everywhere is a soul-hunger that presses itself upon the human heart.* This hunger is no respecter of men. It is in country, town and city; in

¹ Exodus 3:10, 11; ² Judges 6:15; ³ Exodus 3:12; Judges 6:16.

cabin and palace; at the work-bench and in the counting room; in squalor and affluence. It is not intensified by poverty, nor is it satisfied by worldly gain.

Day by day it becomes clearer and clearer to the members of the Club that the most popular name in all the earth is the Name *Jesus*, and that the outstanding need of today is to make it plain to men—all sorts and classes of men, inside and outside the Church—what kind of an adversary (the Devil) is seeking their destruction, and what kind of a Saviour (Jesus Christ) is seeking their salvation. No system of ethics, no philosophy, no science, no mere reform can answer this soul-hunger of the heart. Men need to get right with God; and the highest and richest service in which men can engage is to help other men to get right with God.

The Club discovers other facts: that the church pew is not as busy as it ought to be; that the professing Christian is sometimes



A NOON-DAY SHOP MEETING HELD BY THE BUSINESS MEN'S CLUB
At this meeting more than twenty men accepted Christ

not the practicing Christian; that church membership does not always mean church activity; that a man's daily life speaks louder than his words; that in church membership, profession and practice do not always walk the same pathway hand in hand; that example and influence are far-reaching and more powerful than some men appear to consider them; and that a human life may be a stepping-stone, or a stumbling-block.

Over and over again, those approached have said to Club members: "I am sixty-two years of age, and you are the first person to speak to me on the subject of my soul"; "You are the only person in twenty years to invite me to Jesus Christ"; "I thank you, Sir. Often this subject has been on my mind, but no one ever before mentioned it to me."

The Club has no prescribed rule covering the amount or methods of personal work, but the members are urged to make it their practice to speak each week to at least one person upon the subject of his

personal relation to Jesus Christ. In thirty months there have been 8,331 of such interviews reported, and 1,532 conversions. No record is kept of a conversion unless the Club itself, through a member, or a group, or in a shop, or other Club-meeting, has been the instrument used of God to lead the man to his Saviour.

Sometimes—indeed, often—the seed-sowing has no visible harvest. The Club tries to follow up this, and the seed-sowing is done as wisely as the sower is able to do it.

Other Club Activities. Invitations and calls come to the Club from laymen, pastors, evangelists, church congregations, manufacturing plants, and others. No attempt is made to take the place of a minister of the Gospel but members undertake to serve as Christian laymen. They have their own personal experience as saved men through the atoning sacrifice of Jesus Christ; and they are ready to stand as witnesses to the all-sufficiency of His power to save from sin, and to transform into full-rounded life a man's inclinations, desires and powers.

Some activities are initiated by the Club, as for example, where a church was without a pastor, in a farming community twenty miles or more out from Chattanooga. The Club arranged a three weeks' meeting with three ministers—a Presbyterian, a Baptist, and a Methodist—to do the preaching and a group from the Club going in automobile to each service. As a result, there were more than one hundred conversions; and in follow-up meetings, these converts took the vows of the Church of their choice.

Whenever and wherever the Club, or anyone of its groups or members, holds a service, there is always an invitation extended in some form, and an opportunity is given to any person present to yield himself to Christ Jesus.

There is an Extension Committee, the duties of which are to promote the organization of personal workers' groups or teams in the churches of the city, suburbs and neighborhood; and the establishment in other towns and cities of men's evangelistic clubs similar to this Club. Many of the churches have set up such clubs in other towns and cities.

THE BIBLE

In their own experience, and in what they witness day by day, these men have convincing evidence of the supreme authority of the Bible as the inspired Word of God, and as an all-sufficient guide to a man in his faith and life. A pocket-Testament is carried and the Club keeps itself supplied with copies of the Gospel of John to give away.

The Word of God is living, active, powerful; and the Bible gives God's assurance that as the rain and snow come down and water the earth, and make it bring forth and bud "that it may give seed to the

sower and bread to the eater, so shall my Word be that goeth out of my mouth; it shall not return unto me void." (Isaiah 55: 10, 11.)

At the time of the preparation of this paper, 2,861 copies of the Bible, the New Testament and Gospels have been given out by the members. Sometimes nothing is done but to give a copy to a man with the request that he read it; and instances are not rare wherein this led him to give his life to Jesus Christ, and to join His Church.

WHY SUCH A CLUB?

Membership in the Club helps to train and develop a man for larger usefulness in his church. The Club's activities help these men to become better men and citizens. The Christian business man will not deliberately turn away and say "No" when his eyes are opened; he faces facts and conditions, and sees for himself the needs of men. Out in the world's highways and hedges are hosts of men. And all the hedges are not on back alleys, or on a country path, nor are all highways paved boulevards. There are hedges along avenues; and paved streets are highways.

Not now and then only, but often—unhappily, often—statements such as these have been made to members of the Club:

"Sir, I do not see any difference between my conduct and that of many professing Christians."

"The church-members here exhibit no interest in me."

"I am acquainted with professing Christians in this community, and I am a sinner and I know it, but their life is about like my life."

"If what I see in these members of the church be Christianity, then I fail to see in it anything of value to me."

But concerning Jesus Christ, these same persons invariably answer: "Ah, Sir, that is a very different question! I find no fault in Him."

The members of the Club meet men of all classes—classes of intellectual influence, education, property, occupation, and habits of life, but Jesus Christ and His Gospel appeal to all classes, attract them, and hold their thought and attention like nothing else in the world.

In the Southern States there are 150 or more similar Men's Clubs. These are organized into an Association of Business Men's Evangelistic Clubs, and this general Association meets annually for a conference. In 1921, the meeting was in Atlanta—150 men attending from the different Clubs. The 1922 meeting was on Signal Mountain, a few miles out from Chattanooga, and 300 men from eleven states attending this conference. In October, 1923, the meeting was in Columbia, S. C. The 1924 conference will be held in Columbus, Georgia.

A member of the Club made a small purchase at a drug store. Because the package accidentally slipped and fell, the druggist uttered

an oath. The purchaser said: "My friend, do you know you frighten me?" "Why? What do you mean?" "When that package dropped, I heard you swear; and God says: 'The Lord will not hold him guiltless that taketh His name in vain.' You frighten me." "Yes, I believe I did swear; but no one will ever hear me do it again."

Today that druggist is in the church, an official, and the teacher of the Men's Bible Class.

A Club member, passing a hospital in his automobile, saw another machine run up and stop with a man, pale and bloody, stretched upon the running-board. He overheard a third person ask, "What's the matter?" The man on the running-board opened his eyes and said: "I was acting the —— fool, speeding."

This calmness of the injured man, his language and desperate injuries, impressed the passer-by; and the next day he called at the hospital but the patient was too ill to be seen. Weekly thereafter for some weeks he continued to call, leaving reading matter such as pictorial magazines and the like. Finally he met the man and later, when the man was recovering, a copy of the Gospel of John was left with the other reading matter. The man was removed to his home and two or three calls were made there. One day, the man on crutches walked into the office of this Club member to express his thanks, and when, with no crutches, he came the second time, a personal talk resulted. There in the office he accepted his Saviour and the following Sabbath he took his stand for Jesus Christ in the church of his choice.

On a business trip in his automobile, Mr. A——, a member of the Club, stopped in a town and in "B's" office was engaged in a business transaction. A man of apparent education and culture, but thinly clad, and bearing marks of dissipation, entered, and asked financial help. "B," in refusing assistance, all but ordered the man out of the office. "A," completing the business transaction, left the office, and found the man standing outside on the sidewalk. Engaging in conversation, he found that the man was out of money, had pawned his coat and other possessions, and was trying to reach the city of —— where his mother lived. As "A's" home was en route to this city, he invited the man to go with him in the auto. Arriving at home, "A" and another Club member gave the needed clothing to the man, took him to a hotel, and arranged for a room and meals until the next day. That night the incident troubled "A"; and the next morning he went early downtown to the hotel and found the man still in bed. The two had a conference, personal and direct, in which the man was led to Jesus Christ. Then "A" purchased a ticket, handed him a copy of the Gospel of John; and the man took the train to his mother's home. A few days later a letter came from the man's mother, and today the man himself is in the church with his mother.

A Layman's Visit to the Mission Fields

Where Christ Is at Work in Egypt, the Sudan and India

BY FRED G. MACMILLAN, DES MOINES, IOWA

Treasurer of the Central Iowa Fuel Company

AFTER sailing from New York, our first stop was Egypt, on the way to the Sudan and Abyssinia. When I saw the dirty, black Nile River, the twelve million people up and down this dirty, black Nile River, the women carrying the bundles and the men riding the donkeys, carrying blue parasols, in many cases the women leading the donkeys, these men and women and children and donkeys all taking a drink out of this same Nile River; when I saw men and women and children and donkeys all taking a bath at the same time in this same Nile River, women doing their weekly washing in this same Nile River—all this was too much for me, and I felt that I never wanted to see Egypt again. But we did return to Egypt, for Dr. Hart of the United Presbyterian Mission met us at Assuan and went with us to Luxor where we saw the great girls' school and the great school for boys that are doing so much in the way of transforming the lives of Egyptian youth. Every day they are being taught to read the Bible and to understand more about Jesus Christ. In some of the Christian homes in Luxor we saw fathers and mothers who had come out of those schools; then I began to look on Egypt in an entirely different light.

From all over the world people go to Luxor to see the "Tombs of the Kings" and the temples that have been standing there for six thousand years, and they go away marveling at the wonderful monuments of past greatness, but many of these travelers never turn to see the great monuments that every day are being built in the lives of hundreds of the young boys and girls of Egypt. The influence of these monuments will last thousands of years.

In Assiut we found the great college of the United Presbyterian Church with 1,200 boys who are being taught the Bible and about Jesus Christ. They told us that in over twenty years there has not been a graduating class that has not been 100% Christian. In the girls' high school in Assiut, over six hundred girls are also being taught the Bible and about Jesus Christ. Also there is the great hospital established by Dr. Henry, filled full to overflowing with the sick who are not only having their bodies cured but their souls as well. The Christian homes that have come out of those schools, and the Christian fathers and mothers, show what Jesus Christ is doing for Egypt. Two of the brightest spots in all Africa are the Assiut College for boys and the Pressley Memorial Institute school for girls. All up and down the Nile River in Egypt we found fathers and mothers of young men in high government and railroad positions,

who had come out of the Christian schools and colleges. What would Egypt be without the graduates of those schools?

In Cairo we found the American Mission College filled with girls being taught the Bible and about Jesus Christ. The American University in Cairo is attended by many high-class Mohammedan boys learning about Jesus Christ and being taught the Bible as well as general branches of education. The same kind of work is being done in the high schools of Alexandria, Tanta, and Cairo, and in the primary schools in many cities and villages of Egypt, with similar results. When we saw these things taking place so that lives are being transformed, the Nile did not look nearly so black or Egypt so uninviting. How can anyone go to Egypt and see what Christ has done for Egyptians without believing in Jesus Christ and His transforming power?

IN THE SUDAN

What a wonderful place is the Sudan! It is worth a trip to Khartum just to see the sunrise in the morning and the wonderful sunset in the evening. But when Lord Kitchener captured Khartum and Omdurman after the death of that great Christian soldier and statesman, General Gordon, the British Government turned over the North Sudan to the Mohammedans, and today North Sudan is one of the darkest Mohammedan spots in all the world.

After traveling up the Nile River for days and days without seeing a living person, all at once we came to a great tribe of black people living along the banks of the river. Animals of all kinds, crocodiles, hippopotami and lions are found in the tall grass and along the river's bank. Thousands and thousands of men, women and children live there just as they were born, raising a little corn for their food, not one able to read or write and with no missionary there to tell them about Jesus Christ. As we rode along the river and waved at them from the boat, the children began to jump up and down. We waved them good-bye as we passed and left them to their desolate, neglected life, looking curiously at us. Those black people have fine-looking faces and bodies, but they will never be more than they are, unless we take to them the Bible and give them a Christian education and tell them of Jesus Christ.

When we came to Doleib Hill, we found a mission station that was established twenty years ago, five hundred miles from Khartum. Here we found a mission station, a school, a dispensary and a church. We found Christian men and women who have come out of the darkness, who have been baptized, and who know Jesus Christ. Although they have no Bible and no written language, and are just out of the darkest ignorance, yet their faces show the difference between those who are Christians and those who are not Christians.

We traveled for days, passing tribe after tribe of people with no missionaries—all living along the banks of the river in ignorance and

darkness. Finally at Nassar, another United Presbyterian mission station, we found a great work going on under Dr. and Mrs. Joe Maxwell and Rev. and Mrs. W. J. Adair. We found too what Christ can do with those ignorant black people. Nothing but the Gospel of Jesus Christ, and the Bible, and a Christian education for those other tribes will ever stem the great Mohammedan tide that is sweeping on southward into Africa.

After many days of travel we reached Abyssinia, a wonderful country flowing with milk and honey—honey in the trees and cattle on the hills; a country that will grow anything that will grow in the United States—the finest coffee in the world, cotton, wheat, corn, potatoes, all kinds of vegetables, strawberries, and blackberries; with a most wonderful climate, an altitude of 7,000 feet and bordering on the Red Sea! There are perhaps twelve million people. It is nominally a Christian nation, with a Queen who boasts that she is a descendant of the tribe of Judah, and a Bible nearly like our own. But the people have fallen very low in sin and ignorance, and only a very few can read or write!

The day we were at Sayo, the Queen's brother told us if we would give every boy and every girl between the ages of six and eighteen an opportunity for a Christian education, they would promise that within twenty-five years Abyssinia would be a Christian nation, and that they would furnish missionaries for all that part of the world. This great country, with millions of people, is standing with outstretched arms, calling to us to come to tell them about Christ and to teach them to read and write, and to give them the true Bible.

WHAT INDIA OWES TO ENGLAND

What shall we say about India? A great land of 325,000,000 people—a great people, and a great country! Without the British Government and what it has done, it seems as if there could be no India today. Great irrigation systems. They have simply put water over millions of acres of ground and transformed deserts into great beautiful gardens. We saw their wonderful gardens, highways, thousands of miles of railroads, and other benefits all *given* to India. The British Government has also given great help to the missionaries in their work.

But Jesus Christ has done infinitely more for India. Come with me to see the schools in which thousands of boys and girls are getting a Christian education, and know that these boys and girls are being taught the Bible and about Jesus Christ every day. The beautiful lives of these Christian people show what Jesus Christ has done for India. Meet the Christian fathers and mothers with their children and see their happy faces as we speak of Jesus Christ. It is hard to realize that 92% of all the Christians in the churches of India come from the "sweeper" class. What else but the transforming

power of Jesus Christ could pick up these people from this dirt and filth and transform them into the beautiful lives we now see? No one can go to India and see what Jesus Christ is doing for India and not believe in Him.

GREATEST POWER IN MISSIONS

What is the sum of the whole matter? As I was leaving India, one of the young missionaries, still in her language study, as I was saying good-bye, took me aside and said, "Pray for me." Then one of the oldest missionaries in the field said to me, "When you go back home, tell the church and the people at home that we want more missionaries and more workers and more money, *provided they are going to pray for us*. Without Divine power and Divine guidance, we can do nothing. So, unless you are going to pray more, do not send anything more—missionaries or more money." It is *prayer* that our missionaries value most of all.

As I came home on the boat, the question came to me: since I have had this opportunity of seeing all of these wonderful mission fields around the world, what of my duty? First of all I determined to pray more for the missionaries and the native Christians. I determined that I ought also to be more interested in the Christian colleges and in work in America than ever before, for without our colleges and the training of the Christian young people in the home and Church we will have no leaders or preachers, no churches, and no missionaries. It is our duty and our privilege to strive more than ever before to live every day as we will wish we had lived when we stand before the judgment seat of Christ.

EGYPT BACKSLIDING

WITH the gradual withdrawal of the British from control of governmental and educational affairs in Egypt, there are many indications that the country is not in reality ready for enlightened and effective self-government. Bribery, favoritism and weakness are becoming evident in appointments to office in the courts and in the enforcement of rules for civil service examinations. Moslems and Copts are not as friendly as appeared when they were uniting in the movement for independence; rivalry and lack of mutual confidence are manifested in many ways. Land has dropped in value with the exit of many Britishers, for Christians fear that they will be unable to collect money from Moslems through courts presided over by Moslems. More than education and a desire for independence are necessary for an effective government. Moral character, industry and a great objective, with unimpeachable honor on the part of high officials, are essential to keep the ship of state from going on the rocks.

The Bible Among the Africans

BY DAN CRAWFORD, ELIZABETHVILLE, CENTRAL AFRICA

LAST month saw us going southwest to Bunkeya Conference and all along the route we had roaring campfires in the forest. Such welcome breaks into the more sedate life on a Mission Station and stirs up your sluggish blood. Your preaching, praying and palavering is much more real because much more in tune with reality. Then it is you see, and expect to see, sinners knocked over by God's power in the plain preaching of a simple line out of the Gospel. No frills, no fancies, just plain plenitude of power among plain people. Looking back I perceive now, better than I did then, that Pentecostal power is only available for souls on the move. Christ is moving on, "Visiting the Gentiles." And to fail to move on is to break with power in breaking with the moving-on-Christ. It was Gospel, Gospel all the way.

Myself an old man, I sat down with six older ones. So being "the latest from the nursery" I waited for their wise "saws and certifications" on such a bed-rock business as old age and the inevitability of its end. And truly this rude forefather of the hamlet business is a soul-searching affair. This preaching of mine to such a crowd of burnt-out old fellows certainly presents no easy problem. Moot question: how to make the means mate with the manner? It is by no means a matter of what they were or are or should be. If they cannot come to God *with* repentance they certainly can come *for* repentance. The best attribute of Christ is (how I read it out to them with relish!) "*to give* repentance and remission of sins." Yes, give it, the very repentance their dried-up souls have not got, lo! this is what Christ was exalted as a prince and Saviour to give.

Like a drowning man coming up for the last time, one old African shouted "*na itava*" (I believe!). There was a broken noise in his throat, a sound that signified the crashing down of his old citadel of resistance. The old glaze had left his eyes, and these two were now a pair of fire-pits burning with intense intention. The word for believing is the self-same form for "an echo." The picture is from one of their own resounding cañons here, a whispering gallery, where one cry sends it echoing up and down the deep defile. Thus it is they make "faith" merely the echo-answer of the Voice, God's voice, speaking into, and receiving its own echo from all the crooks and crannies of the empty human heart. This is "faith," the Voice of God answering *itself* back from man's hollow heart. Same tone, same volume simulating God's own. A loud exclamation means a loud echo, and the more pronounced the Voice of God, the more pronounced the faith.

The return was a long journey over a new stretch of country. We passed Mushidi's grave and later we passed village after village heading for the great Chuvo Falls. For one solid week we traversed more desert than oasis. Not a soul saved. Then came the conversion of a hard-mouthed but manly old fellow whose hair was white. Pictures have frames, have they not? Diamonds have a setting, and books have a margin. Well, this great conversion happened *a la belle étoile*. The great white moon was our only lamp. White the foam of the Falls. White the hair of the stout old convert. And white as snow the soul of the old sinner washed in the blood of the Lamb! This negro Niagara thundered an accompaniment, like God's organ, as we sang the words:

"Dear dying Lamb thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

Glad at heart we left, leaving word for a pastor to follow him up and diet him *pro rata* from milk to "strong meat." Next we struck Chalwe's, the town of an old friend who wanted a Bible School. Then on to Mufunga's where we strike our great blue Plateau. Then we enter Chona's ("The Destroyers") where we strike our own out-lying folk, a choir meeting us five miles out from town, singing us in with dry throats, singing all that distance "I'm redeemed." Now ahead it is welcoming choirs all the way home to Luanza. At Kanswa, at Chinkonka, at Tambe, all choral welcome until we sleep at the bottom of the Luanza range. Our idea is to slip in surreptitiously to our great town for (being headachy and feverish!) we want no more choirs. But someone betrayed us: a tell-tale boy at sundown tiptoed down the range walling Luanza on the west and lo! the secret was out, and next day here they come, choirs and more choirs, singing us in with, "Our Jesus hath done all things well." We smiled, headaches forgotten, clouds of dust ignored, and so we came home for God as we left for Him.

Over the next few weeks I pass briefly; then we come to the day of days. Two perspiring couriers came up the Palm Avenue, and the sun shining on their spears afar off heliographed their approach. Down goes the brown sack from their brown shoulders and there *they* are at last! our long-lived, long looked-for New Testament published by the National Bible Society. It was the crisis of the century in our churches' history. I stood bound in every muscle, for the moment, by a sort of paralysis of pleasure. Then I sort of sobbed. One of our preachers sort of sang. Then all of us prayed! It had been the talk of a thousand campfires more than one thousand times. The arrival had been preached about and prophecied. Now at last, when it comes, we are awed into a childlike, uncanny contrition. Are we going to be worthy of it? Are we now going to translate The

Word into Deed? The Bible now substantiates all we will say for God: liquid speech substantiated by printed page. But will we truly *transubstantiate* all of it?

The News spread. Straight as the topography of Luanza would allow, it spread in a land that never had any book but The Book. No newspaper ever in this land. One oh-be-joyful sort of man gushed out at a street corner in prayer: "Lord," he cried, "Now I have *all*: I have a gun to shoot with, bullets to charge it with, arrows for my bow, and a net for catching many fish!" It was all honest heart-hunger in a hungry far-off land. Far-off from you and far-off from God.

The only bit of Bible that hits off majestically this heathen Bible hunger is away back in First Samuel 3: "And the word of the Lord was precious in those days: *there was no open vision.*" Now in this new era the open Book means the open Vision. The divine definition of "The open Vision" is found in verse 18 where Samuel tells old Eli "*every whit, and hid nothing from him.*" Result? God reciprocates and we read in verse 19: "Samuel grew and the Lord was with him and did *let none of his words fall to the ground.*" There you have an open Samuel and an open God. Samuel told every whit of the Word of the Lord to the aged Eli. And God did let none of young Samuel's words fall to the ground. Let us be "not-a-whit-ers" and God will reciprocate by being a "Not-let-one-of-your-words-fall-to-the-ground-er!"

At sun-down we had an open-air thanksgiving meeting when my text was:

"But blessed are your eyes, for they see: and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them and to hear those things which ye hear and have not heard them."

Before I rose to expound, a young native rose to ask God's blessing on my intended effort. It was the Mission cook who was praying. Therefore, praying for my yet-future exposition, he said: "Lord, may he cook it well and serve it up well!"

With the Devil so diabolically busy I heard today a real good African say, "*Poor God!*" (*mawe Leza!*). I could not shiver at the supposed blasphemy when I knew the man, serious, solid man and his manner of life. He meant what we have all burning in our breast. The exasperated reminder that God Most High has a million worlds obeying Him every second, but alas! He can only get a man or two now and then on this planet to do His bidding. "Poor God!" The sleepless Devil spends his endless energy trying to counteract one thing only, the "one thing that is needful."

While we have a great crowd of voluntary workers, never forget that we must have and must support the solid men set apart as preachers and pastors. These are our sheet-anchors, and ensure

service in unhealthy "black man" territory. Listen to this bit of "inside" information from one of my lieutenants far out in the "front line trenches." He writes:

"I was reminded very forcibly of the need to help likely young men financially when out in the wilds. The preacher Chamunyonge has had two assistants with him or had when Bible school term was on. And (splendid!) they had stuck on, these 'dependables' did, without a farthing of financial support for months. Then recently one has been really forced to go off to Likasi to get 'a cloth to wear' as he was getting ragged. I am so sorry that I had overlooked them but did not know until I asked Chamunyonge lately and then it came out that *he had been getting really nothing*. Yet bravely held on! However, he is getting in touch with him again and hopes to send him and another Christian young man to Kalasa's and visit them from time to time as the one who went to Likasi left word that he would return whenever the Bible School term began. So this means three new Bible Schools and with the other two at Koni and Lukoshi's added to our list, *Hallelujah!* let us keep on praying!!!! Now if we can get two more going between Koni and E/ville we will have that road fairly well 'linked up.' What more can I say? Does not this oh! so eloquently tell its own tale of true who look to God, not man."

This subject of support in the Gospel is a stinger when you recall the very first meaning of the word "Gospel." This glorious word has passed through three philological phases and the second and third are on everybody's lips. The well-known second is "the good news" itself. The third is the equally famous "*Gospel of Matthew*," etc. But how many people know that "gospel" first of all meant "*the reward for bringing the good news*"?

For many a year our native workers gave us more than they ever got and only the advent of this foreign money has embarrassed them. These workers for God give *more than we ever do*. Only this week a godly man drew his mere pittance of support from me—for could he not get far, far more money from the world? Well, that hundred francs he got—what did he do with it? Humbly (and all atremble with the tension of soul-concern) he actually handed me back twenty-five out of the one hundred francs for God's work. Mark you, more than mere tithes.

Listen to the very first good thing I heard preached by a native from his new copy of the new version. It is a new "slant," a new exegesis of the words, "Peace from Him that *was*, that *is*, that *is to come*." Here is a fine fellow, the color of a cigar, telling us truly that this means "Peace from all points of the compass." Peace pointing to the past for "Peace from Him that *was*" means that He was there when all my sins were sinned in the past! And He it is (both witness and judge) who pours peace over it all. So too with any present or future peace that is my portion. He *was*, *is*, *shall* be there!

There you have it: God has made good His word that out of the mouth of these anthropological babes and sucklings He can perfect praise.



THE BIBLE HOUR IN A DAILY VACATION BIBLE SCHOOL

Winning the Unchurched Boys and Girls

A Story of What the Daily Vacation Bible School is Doing to Win American Boys and Girls to Christ and His Standards of Life

BY ADELINE GUENTHER, NEW YORK

International Association of Daily Vacation Bible Schools

THE teacher was completing her record by listing each pupil's nationality, the parents' church affiliation, and other facts. Little Tony was a new member of the Daily Vacation Bible School and almost as new an American. He gave his answers proudly until the teacher asked, "What church do your father and mother go to, Tony?" Then he answered, "Why, they don't go to any church now, teacher—we're *Americans* now!"

His answer provoked great mirth among the older pupils, but the teacher took it more seriously. She was spending her summer trying to bring new-American boys and girls to an understanding of what Christianity might mean to them. What does the boy's answer mean to those who look into the future and think of the effect that such indifference to religion will have on the nation of tomorrow? No people can long continue in prosperity if they know little or nothing of the

religion upon which the nation has been founded and that is the basis of law and righteousness and peace.

"Since religion and morality are indispensable to the conduct of a republican form of government," began the clause in an old state constitution which dealt with the provision for public education. That was in the day when only those of one faith lived together in a given territory. Now when men of many beliefs live under one government, religious education cannot properly be given by the State, but must be left to the homes and the churches. The State has given secular education but the Church has not fully accepted its responsibility. Too many homes have failed to teach religion and one hour on one day in seven—fifty-two hours a year—is not enough time in which to teach children how to become citizens of the Kingdom of God, and how to live every day in harmony with the spirit and teachings of Christ.

Moreover, while the children within the Church have a little time devoted to Christian education, it is estimated that fifty-eight millions of children in America have no connection at all with any church or Bible School. Imagine a double line of children, standing shoulder to shoulder from New York almost to San Francisco, and you have a picture of the number who are growing up in ignorance of the Church and of the message and power of Christ.

Leaders of churches have gradually come to realize that one hour a week cannot meet the religious needs of children who are in the Church. Moreover, something must be done for the three children out of four that are not in the Church at all. These leaders investigated and found that during a long two months' summer vacation an army of children are free from the restraints of school attendance and study; thousands of competent teachers and other workers are willing and free to serve during the vacation months if the children need them; a billion dollars' worth of equipment and property, representing the churches of the country, have been generally lying idle for six days a week. From these facts came the idea of a new school to give many children the foundations of character and citizenship. The "Daily Vacation Bible School" has as its basic principle the all-round development of the child, even as the boy Jesus grew, "in wisdom and stature, and in favor with God and man."

Twenty-two years ago the first Daily Vacation Bible School was held in New York City. Last summer about seven thousand such schools were held over the United States, Canada and the mission fields. The plan has spread like wild-fire, for the movement has met, and continues to meet, a very real need of the children and of the Church, and has become a very successful home missionary method. In these schools in four or six weeks the child often learns as much of the Bible message in verse and story as he could get in a year at the ordinary Sunday-school. Thousands of children who would other-

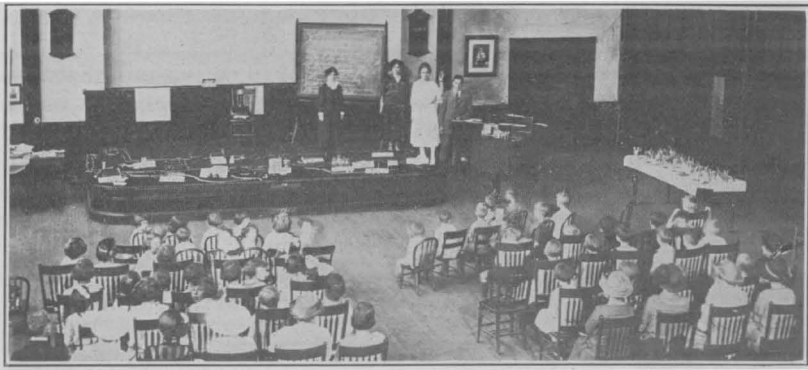
wise know nothing of Christian teachings learn here to respect the religion that brought our forefathers to found our American nation. All classes of children are reached in the city and in the country, among foreigners, in coal mining camps and in cotton mill districts. The Daily Vacation Bible Schools are particularly effective in reaching children who are not otherwise reached by the Church.

The cotton mill villages, scattered through the South, are made up mostly of workers who come from the mountain regions. They are of the purest Anglo-Saxon ancestry, with an ingrained love for things religious and are, nominally, Protestant. The states and the mill owners have provided liberally, in a majority of cases, for the physical and social well-being of their workers and the children. They



THE OPENING DAY OF A D. V. B. S. IN A MINING TOWN IN COLORADO

have, in the better-equipped villages, community workers who take charge of the Welfare House—medical care, social activities and community life. They have public schools with carefully selected teachers. In some cases, the owners have erected church buildings where services may be held when it is possible to secure a minister. But the social workers and the mill owners cannot take charge of the religious activities. Even where there is a Sunday-school with occasional preaching services—a condition which does not prevail in most cases—there is no systematic Christian training for the children. One of the mill owners said: “They have everything but religion here—” If the Daily Vacation Bible School did nothing more than provide enjoyable, profitable employment for these children during the summer months, when the public school is closed and fathers and mothers are busy in the mills, they would be valuable. But when they provide distinct religious training, when they teach Bible stories, hymns and



GIVING A "HABIT TALK" IN A DAILY VACATION BIBLE SCHOOL, BROOKLYN CHURCH

Christian habits of thought to many otherwise neglected children, they become priceless. Wherever they have been organized, parents, mill owners and children have been very happy over the results. A local lay worker writes: "We feel that the Lord used this school to deepen Christian experience and enlarge the vision of both parents and children in our community, where we have been laboring for some years to win souls to our Saviour and train Christians in Kingdom service."

The work that the Daily Vacation Bible Schools have done thus far in reaching the unchurched children of the mill villages needs to be multiplied literally hundreds of times in order to touch the lives of those who have all the advantages of citizenship in our so-called Christian country, save only that of learning to know Christ.

The situation in coal mining camps is, if anything, even worse than in mill districts. In many of these camps where thirty or forty families live, there is absolutely nothing in the way of a public building. The children are sent to the next camp to school. There is no attempt to provide for the social welfare of the miners and their families, and there is an appalling absence of anything approaching religious instruction. In the better camps there is often an industrial Y. M. C. A. building, which sometimes serves for the public school, and occasionally even a small frame church building. Many of these camps are somewhat migrant, and some are almost entirely isolated. In some there is a Sunday-school, but where the teachers are untrained and the Christian spirit is lacking in the homes, more is needed. A worker in a mining territory in Colorado writes that "a regular meeting of a Sunday-school in this neglected camp, where the children must walk a mile to enjoy the shade of a friendly tree, is very much needed."

Last summer the Daily Vacation Bible School has demonstrated its value more than ever before in these coal mining camps. In every



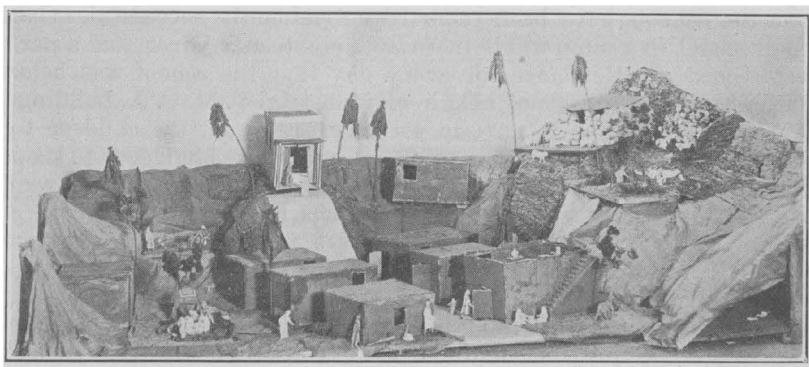
A CHINESE DAILY VACATION BIBLE SCHOOL IN NEW YORK CITY

case the schools have been reported as eminently successful. One small school, in a camp where there were eighteen children, had a perfect record of attendance for every day that the school was held. One supervisor of a school, held in an industrial Y. M. C. A. building, said: "We expected to have to use hawsters to get the children to attend, but we found that we would have had to use bludgeons to keep them away." A Home Mission worker in a coal mining section, who had eighteen Daily Vacation Bible Schools in his area, says, "We are all enthusiastic about this work as a practical Home Mission agency." It can be put on by those who would be otherwise engaged at other times of the year, and has thus proven exceedingly practical. The term is long enough to make real education in the fundamentals of Christianity possible, and the results are real and permanent. After a Daily Vacation Bible School is over, the little Sunday-schools which do exist in some of the camps report an increased interest and effect. Boys who had hitherto scorned anything like Sunday-school, become interested attendants, workers and leaders. In one camp a Daily Vacation Bible School was organized by a denominational Home Mission secretary. When the term was over, the children continued to hang around the building, so a woman was sent out for part-time religious instruction from a neighboring town. The parents began to attend and were interested. Sunday services were begun and a preacher sent out, directly as a result of the interest of the children in the Vacation School. Today there is a live church in that camp, where before there had been no interest in religion, and no opportunity for such an interest to be aroused. Now foreign and American mine laborers are proud attendants and supporters of the church at "The Christian Centre."

A third group, part of the fifty-eight million children who are outside the Church, is found in the foreign sections of our great cities. One large eastern city has a population of 55,000 Italians of whom only 5,000 are in any way connected with any church. The immigrant

has left his church in the old country and has not connected himself with any church in the new country. Down in a dirty, crowded foreign district, a Daily Vacation Bible School teacher had gathered into her kindergarten scores of little children. One morning she told them the story of the Good Shepherd and how He cared for His flock. She brought out the fact that Jesus is *our* Good Shepherd, "and so," she concluded, "Jesus takes care of us and watches over us, because you see He loves us." There was a long spellbound silence around the circle of children, until one boy, bolder than the rest, but evidently voicing the thought of all, said timidly, "Say, Teacher, is that *really* true?"

In another city, among a different class of children, the Daily Vacation Bible School laid the foundation of the Bible work in the Old Testament stories. And these stories were so dear to the children



MODEL OF TOWN OF NAZARETH MADE IN A DAILY VACATION BIBLE SCHOOL

that by and by some of the mothers, heavily shawled, and carefully shielded from contamination, came to listen. Day by day the lives of Abraham, Isaac and Jacob were unfolded to the group. Then one day, one mother said, "When do you tell the Jesus Story, Teacher?" "Oh, I'll tell that to you by and by." The lessons went on, and still other mothers asked, "When do we hear the Jesus Story?" One day, when the time seemed right, the teacher told the sweetest story of all, the Jesus Story. At the close of the session, one little boy shyly volunteered the information, "We didn't think the Jesus story was like that. We like the Jesus story."

One day a teacher came and asked: "Where can I get some Bibles for my children? Most of them are little Polish children, and most of them have never been in churches. I wish you could see the way they hang on every word of the Bible story each day. And after school they fairly swarm about me, just to get a chance to hold the Book and read some of the stories for themselves. Where can I get some Bibles?"

Parents of these unchurched foreign children are often shy and fearful of the strange churches and strange workers, but when their children have been taken into the Daily Vacation Bible School and have learned to love the Church, the parents are won. One large downtown mission church where such a school has been on the regular program for years, has a staff of Sunday-school teachers, every one of whom first came into the church and Sunday-school through the influence of the Daily Vacation Bible School. In another city, a little Chinese boy entered a church where the D. V. B. S. sign was hanging. His father became interested and the church more so and before long a class of seventeen adult Chinese was a department of the church. In Chicago, New York, Pittsburgh, Detroit, St. Louis and other large cities, the Vacation School has found its largest development in the sections of the city unreached by the Protestant Church and in many cases has been the only means of presenting the Gospel of Christ in the districts made up almost entirely of Catholics, Jews, and those of no religious faith. In San Francisco, and other cities on the western coast, these schools are almost the only means by which the Christian teachings are being carried to the Russian, Chinese and Japanese children.

A fourth group of neglected children without Christian training in America is found in the frontier towns in states like Arkansas, Oklahoma and Texas. In San Antonio, schools have been conducted exclusively for the Mexican children and have served as the only means by which evangelical truth has been brought to the Mexican families. In the frontier districts of Montana, Idaho, and Arkansas, the district denominational missionary workers have been using Vacation Schools to reach the frontier children whose parents have no church connections and who in many cases were totally ignorant of the Bible. One worker reported: "When the School opened there was not a child who could repeat the Lord's Prayer or the twenty-third Psalm. In fact they did not know a single verse of Scripture. We have many such localities yet to be reached." In these small frontier towns and villages, almost isolated from the rest of the world by reason of the difficulties of transportation, these schools, put on by a corps of workers with their intensive program, often provide the only Bible instruction and Christian training the children have.

More and more the Daily Vacation Bible School is being used as a Home Missionary agency and as part of the evangelistic program of the churches. One Sunday-school, whose average attendance increased from sixty to four hundred within four years, attributes its steady growth to the fact that a Daily Vacation Bible School has been held each summer as a regular part of the church program.

Thus the Daily Vacation Bible School has been serving the children of America and preparing them to take their rightful places in Church and State. It has increased the time spent in Christian edu-

cation for the child already within the Church; it has brought into the Church many parents and children who would otherwise have remained strangers outside; it has been the means of bringing the Bible and Christian training within the reach of thousands whom the churches have not yet been able to touch. The combination of Bible stories, work and play, whenever possible carried on within a church building, helps them to understand that Christianity is not a matter only of how they pray, but of how they play—that it is not for Sunday alone, but for all departments of life every day in the week. There, in these schools, for a few hours each day for several weeks, the child really lives in a Christian community, working with others for the good of those less fortunate, or for the benefit of the whole school. Lessons are learned and experiences gained which help the boys and girls of today to become a truly Christian generation. There the Church is also winning and holding boys and girls, as they develop, “in wisdom and stature, and in favor with God and man.”

The idea of these Schools has been promoted and the work carried on in new territory through the various denominations, the Religious Education Councils, Church Federations and particularly by the International Association of Daily Vacation Bible Schools, 383 Madison Avenue, New York City, which is the “operating auxiliary” of the International Sunday School Council of Religious Education.



A DAILY VACATION BIBLE SCHOOL HELD IN SEOUL, KOREA

What the Mission Boards Hope to Do

Plans for 1923 to 1924

The Secretaries and members of the Foreign Mission Boards of the various denominations correspond with their missionaries on the fields so as to direct their work. They make up the budgets so as to meet, as nearly as possible, the most pressing demands of the work and most of them plan carefully to reach certain objectives during the year. These objectives relate to the sending of new missionaries, the enlistment of the definite cooperation of more churches at home; the reaching of certain standards in education and religion. At our request, a number of the Board Secretaries have briefly stated these objectives as follows:

Presbyterian Objectives

The Post-War Conference of the Presbyterian Board of Foreign Missions, with representatives of its twenty-seven missions and of the home Church, stated its great and continuing objective as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

This year the Board has been reorganized through the union of the Assembly Board of Foreign Missions, the Woman's Board and the Committee on Work in Europe. To increase the strength and raise the morale of the Home Base, the Board plans to *cultivate intensely the spiritual factors involved*, for the enterprise is predominantly divine in its motive

and operation as well as in origin and goal. Through unseen media, it is easy for us to believe in the release of spiritual forces through prayer and through other means at the command of those in contact with God. A Church, impressed with the deep need of the non-Christian world and convinced of its own ability to meet it, will willingly send overseas the necessary force and funds. For the purpose of establishing better this double contact of the Home Base with the power of God and the need of the world, special campaigns to inspire and inform the Church are being conducted which should lead to more adequate support of its great international task.

The Board is placing increased emphasis upon *careful surveys of each mission field*, with a closer study and clearer conception of the local objectives as part of a general plan. Probably the largest single element of change which our missions are all undergoing is that of *developing the leadership and responsibility from the foreign mission to the native Church*. In many lands, the rapidly growing competence and consecration of national Christians are bringing a condition where the church must increase and the mission must decrease; that this desirable devolution may proceed in the wise and right way is an outstanding interest of our Board.

Soldiers of Christ enlisted in foreign service need constantly to grow in capacity to meet the ever increasing demands upon them and the Board has arranged that the entire *first furlough and much of later furloughs be spent in advanced study*; for this purpose, the initial term of service has been decreased to five years and this winter the first five-year group is in the homeland busy at further intensive preparation for service.

The prospect on every mission field is encouraging and presents a great *challenge of need and opportunity* to which we hope that the home Church will respond in a way which not only will prevent any retreat because of the present burdensome deficit of the Board but also will make possible a steady and substantial advance worthy of the cause to which our representatives overseas are devoting themselves so faithfully and effectively.

GEORGE T. SCOTT.

American Baptist Aims

FOREIGN DEPARTMENT: During the past year the American Baptist Foreign Mission Society has reviewed the policies under which it has been operating for the past decade with a view to making such modifications or additions as the present problems in foreign missions seemed to render desirable. The outstanding features of the policy as now adopted are as follows:

The *intensive development* of the work in sections already occupied rather than the entrance upon new fields.

The effort to develop within strategic areas strong *Christian communities* which shall be permanent forces for evangelization and will gradually assume full responsibility for the extension of the Kingdom in their own lands. Members of the indigenous Christian churches should be called into positions of leadership as rapidly as possible. Our missionaries are prepared to welcome the day when they may stand beside or behind their native brothers as advisers and helpers in the great task.

Re-emphasis upon the necessity for *Christian education* which the Board deems to be at this time a matter of most pressing importance.

Cooperation with other Christian groups working in the same field on such a basis as shall not compromise denominational principles.

Greatly increased interest in the *European field* has been brought about by the meeting of the Baptist World

Alliance which took place in Stockholm in July. The Board recognized that the present moment is one of spiritual awakening and great opportunity throughout Europe.

HOME DEPARTMENT: The Board is rendering its fullest cooperation to the General Board of Promotion which is leading the promotional work of all our missionary organizations. Every effort will be made to bring about the successful conclusion of the *New World Movement*, now in its closing year. Our budget for the present year amounts to \$1,837,890. It is hoped that funds will be secured to reduce considerably the very heavy deficit carried over from previous years. Measures are being introduced with a view to securing a larger interest in the work abroad and a fuller degree of support both on the part of churches and individuals.

P. H. LERRIGO.

Southern Baptist Program

Unparalleled opportunities, at home and on foreign fields, challenge us to renewed vigor and deeper consecration in efforts and prayers for the missionary enterprise.

The Foreign Mission Board of the Southern Baptist Convention is, as a primary and supremely important part of its work, reenforcing with all its might the *Seventy-five Million Campaign* of Southern Baptists on which it is depending mainly for the support of its work. It is our hope that between now and the end of April 1924, when the present Southern Baptist Convention year ends, this Campaign shall be greatly accelerated in movement and substantial relief may thus be secured for the work of this Board. As concerns home finances, this is our chief concern and shall be our main business for the next twelve months. In this effort we expect to use not only the office force and Board membership, but missionaries at home on furlough and every other instrument and agency at our command.

Our plans and objects vary on the many mission fields of this Board. On some we are seeking to strengthen the *cooperative spirit between missionaries and workers* and promote a perfect understanding of the policies of the Board; on others we are seeking to strengthen a rather laggard spirit of self-support among the churches; on still others we are endeavoring to stabilize wavering situations, gain a firm footing and get ready for an assured advance. We are gradually but certainly working out educational policies for all the fields by which we hope to avoid the unnecessary duplication of educational and other institutions, the over-emphasis upon institutional features of the work, and to come to general understanding as to the class of educational work which this Board proposes to foster, and the limited extent to which it may be expected to go in the multiplication of educational institutions of any particular grade.

As always, Southern Baptists are in their foreign mission work as in their home work seeking as their chief and controlling ideal *evangelistic results*. We are persuaded that nothing else can so certainly secure the life and success of the foreign mission enterprise as such sound and passionate preaching of evangelical truth as brings men and women to repentance, faith in the Lord Jesus Christ and experience of the new birth. It is the purpose of this Board in the years to come to let nothing get in the way of this main business of a mission board and of mission workers.

The severe, unprovoked and inexcusable persecution of our Baptist people in Roumania constitutes the darkest chapter in the history of our work for the present year. The connivance of Roumanian statesmen in this persecution is made the more painful to Southern Baptists, and I am persuaded the Christian people of America generally, because America has been the ally of Roumania and is her steadfast friend. Southern Baptists gave to war service, which se-

cured for Roumania her present rating among the nations of the world, more than 300,000 of their young men. Moreover Greek Catholics, who are the main instigators of persecution in Roumania, are guaranteed all the privileges and protection of Baptist people in America, while their ecclesiastics in Roumania are seeking to manipulate public officials for the oppression and persecution of men and women of our faith. These facts make persecution in Roumania more painful to us and the more inexplicable. We protest in the name of millions of Baptists and the Christian conscience of the world.

J. F. LOVE.

Disciples' Golden Jubilee Goal

The following resolution was approved by the Executive Committee and Board of Managers of the United Christian Missionary Society, and by the International Convention in session at Winona Lake, Indiana, September, 1922:

WHEREAS, the 22d of October, 1924, marks the fiftieth anniversary of the organization of the Christian Woman's Board of Missions, therefore be it

Resolved, That in fitting recognition of this historic event, and to meet the urgent needs of our work, the womanhood of our churches in the United States, Canada and the mission fields unite in a Golden Jubilee gift of one million dollars, and in securing 50,000 new members for our societies: Be it Further

Resolved, That this sum of *one million dollars* shall be, if it is found possible, used in the erection of fifty of the most needed buildings at home and abroad as the Executive Committee of the United Christian Missionary Society shall direct. Be it Also Further

Resolved, That the Golden Jubilee shall be further celebrated by a great demonstration to take place at our 1924 convention (in Ohio if possible), participated in by all the states and provinces and mission fields, at which time this gift shall be presented.

A fifty-dollar bond shall be the unit of our gifts.

Each state and province has adopted its share of the Jubilee aims and is going forward with courage and faith that they will be attained.

Fifty thousand, net gain (through new and already organized societies) is the aim in membership. If this aim is attained, it will add at least \$100,000 a year to the support of our world-wide work.

Five thousand new subscriptions for *King's Builders* and fifty thousand new subscriptions for *World Call*, which is the Jubilee aim, would create a new interest in world missions and a new conscience in stewardship.

It is fully understood that our auxiliary organizations will give as much for the regular work of the United Christian Missionary Society in the year ending June, 1924, as they did in the year ending June, 1922. The \$1,000,000 is to be an expression of appreciation on the part of our great brotherhood for the woman's organized missionary work and what it has meant to the local church and to world missions.

One of the greatest needs in our missionary work at the present time is better equipment. The \$1,000,000 will provide for fifty of the most needed buildings in the home and foreign lands.

GENERAL SLOGANS

1. "As much for others as for ourselves."
2. Per capita gifts to missions from the Brotherhood increased from \$2.95 to \$5.00 as soon as possible.

SPECIFIC AIMS

1. Add 100 Living-links, bringing the total up to 450, 30 of these from individuals and 70 from churches.
2. One hundred and fifty thousand dollars in annuity gifts to the United Society by June 30, 1924.
3. An active educational program on the making of Christian wills and the securing of at least \$250,000 written in wills in favor of the United Society.

4. Two hundred thousand dollars in individual gifts with the major portion for the General Fund.

5. Stewardship Study Classes in 2,000 churches.

6. The Budget System, the Every-Member Canvass, and Weekly Giving, in all of our churches, and monthly remittances of the missionary offerings.

7. Increased emphasis on the General Fund among all donors.

8. At least a 10% increase for churches which reached their goals this year, and at least a 15% increase or all other churches, to the General Fund of the Society.

9. A Half Million Dollars for missions, from the Bible Schools.

10. The Golden Jubilee Aims of 500 New Societies; 50,000 New Members; \$1,000,000 Jubilee Gift; 50,000 New *World Call* Subscriptions; 5,000 New *King's Builders* Subscriptions; 50 New Buildings, to be realized by September 30, 1924. BERT WILSON.

Some Methodist Objectives

The period covered by the Centenary Movement of the Methodist Episcopal Church comes to a close on June 30, 1924. The question is what shall be the *Post Centenary program* for the Church. The council of Boards of Benevolence, charged by the governing body of the Church with responsibility for a new program, called on each Board for a survey of its field and a statement of its plans for the next ten years following the Centenary period, with special attention to the first year's need. A survey of the foreign mission field was made on this basis. This first year program of all the Boards is called the "WORLD SERVICE PROGRAM" of the Methodist Episcopal Church. The needs for this first year are classified as follows:

The direct appropriations to the field, pensions, administration and other general expense items bring the total of what has been designated as the "Legitimate Needs" of the Foreign Board work to \$12,015,900.

It may be of interest to note that the above total for direct appropria-

tions is apportioned \$4,116,402 for evangelistic work, \$4,116,125 for educational work, \$1,014,085 for medical work and \$1,670,488 for other and general departments, making in all a total of \$10,915,100.

While the prime objective of the WORLD SERVICE PROGRAM of the Methodist Episcopal Church is the *strengthening of the spiritual life* of the congregations throughout the world, the working out of the details thereof is necessarily committed to the various conferences and local organizations both in America and on the foreign field.

The only concrete statements which can be readily made are the financial statements here summarized.

WM. B. TOWER.

Southern Methodist Plans

1. The foremost thing in our program is the collection of our *Centenary pledges*. There are several millions still unpaid, and this is the fifth year, when all of these pledges fall due. We are planning vigorously for making a "pay-up canvass" in December and January.

2. In view of the fact that we are nearing the close of the Centenary, we have planned a thorough and *extensive cultivation program on Missions* for our entire Church.

3. We are launching a vigorous and Church-wide movement for the securing of *special directed gifts*, through our Bureau of Specials, to aid us in carrying our enlarged missionary program after the Centenary period.

4. A full and complete plan of *co-operation* with the Sunday School Board, the Epworth League Board, and with our Conference Boards of Missions, including joint schools of efficiency, a Church School of Missions, and the preparation and circulation of suitable literature.

These are the salient features that are challenging our attention at the present time. W. W. PINSON.

Reformed Church in America

We are bending all our energies to *overcome the reaction* which we have

felt along with other churches following upon the War and its immediate aftermath. Our main and most important objective at present is to secure funds that will maintain the regular work of our Missions in the great fields of Japan, China, India and Arabia without diminution. The opportunities which the new and strong nationalistic spirit in all these countries has made even greater than before call for all the resources that we can summon. We are not for this year planning any new enterprises. All that can be done in that direction beyond the maintenance of our regular and progressing work will be required for the rehabilitation and reconstruction of our work so seriously affected in Tokyo and Yokohama by the recent earthquake.

We expect to go forward with the plans formed last year in developing the *Union Mission in Mesopotamia* in cooperation with the other Boards of the Presbyterian-Reformed family of churches. This does not involve an advance beyond that which was determined upon last year and which will be more thoroughly realized we expect in the coming year.

WM. I. CHAMBERLAIN.

The Reformed Church in the United States

The important objective is a \$50,000 *Thank-offering* in November to build a Thank-offering Hospital in China for Women.

An Increase in Membership—"Taking the Trouble to Double."

Enlisting the Young Girls—And a Mission Study Class in Every Society.

Every organization to be Front Line Societies. The Special Methods are Institutes in every district.

The incident in Ohio is the merger of two large synodicals into one organization. Will convene September 27 to October 1, 1923. This means prayer—more efficiency—more cooperating and larger service for this State.

Home Mission Budget, 24 workers, \$16,242.80; Foreign Mission Budget, \$18,563.20. ANNA L. MILLER.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BUILDING, PHILADELPHIA, PA.

PRAYER AND PUBLICITY

THOUSANDS of missionary workers all over the world are adopting as the basis of their missionary methods the four short words given by Pastor D. M. Stearns as the foundation of all successful missionary methods:

Ask God — Tell People

Prayer and publicity are two of the BEST METHODS for missionary work. There are those who believe most earnestly in prayer who think of publicity only as a rather questionable method adopted by individuals who like the limelight for the exploitation of their personal achievements.

Missionary work is essentially publicity work in the finest sense with representatives sent out into all the world. "Go and tell"—"Go and publish,"—"Go and preach," are among the commissions given.

First of all our prayer should be "Lord teach us to pray" and after that "Lord teach us to go and tell."

BEST OF PUBLICITY REPRESENTATIVES — THE TONGUE

Helen Barrett Montgomery has suggested "Let's talk about our real work. It is inevitable — we cannot help it if we would. All unconsciously our hourly talk is about our daily business. No more surely does the merchant talk shop, the teacher school, the farmer crops, the lawyer court, than do men and women talk of the things that most deeply interest and engage them. Talk is a touchstone. Is our conversation most animated, eager, natural and unwearied about business, clothes, servants, teas and theaters? Then in spite of protestations and subscription books these are our main concern and 'busyness.' Out of the fullness of the heart the mouth speaketh."

When Christ began His Church on earth there were no great dailies, no weeklies or monthlies. There was no

telephone, telegraph, wireless or radio. He simply told His disciples; they told their own brothers, their kinsfolk, and friends. They halted chariots from Ethiopia to tell the retinue of queens; they walked by the seashore to tell the fishermen; they sat in the market place to tell the tradespeople; they went to the temple and into the synagogues to tell the assembled multitudes; even in prison they told their jailers — everywhere they went they were publicity representatives, *speaking* of the things they had heard and seen.

If Christians today talked of Christ and the things of His Kingdom; if missionary workers talked missions; if everyone who is a Christian told *only one* who is not, of the love of God and brought him to Jesus, it would not be long until the angel's message of good tidings of great joy would really reach "all the people."

Let's *talk* about our real work.

PUBLICITY AND THE MISSION BOARD

BY JULIA LINCOLN MILLS

Secretary of Publicity Department of the
Board of Foreign Missions of the
Presbyterian Church in the U. S. A.

The Missionary Publicity Department is a clearing house of ideas. Here suggestions of every nature are assembled and put into such form as would interest the various missionary organizations of the Church. It also acts as a service bureau for the Mission Board and for the constituency. It endeavors to answer all questions pertaining to the organization of societies, and when requested selects material for various kinds of meetings.

Missionary publicity is classified under several heads: organization material giving information to various groups or societies; promotional material showing the progress of the work of the Board; free literature printed in simple form; pay literature presenting missions in a more attractive manner. Pay literature acts in a measure as a barometer for the general interest in missions throughout the Church. Newspaper, graphics, and religious press articles are also handled as publicity.

The major part of missionary publicity, however, is confined to leaflet production, and here the greatest care should be exercised that the old mission "tract" be not perennial. For many years there seems to have been a mold for the production of the missionary leaflet: tight set-up, small type, boxed cover, shiny paper, black ink; but times have changed, and those who are responsible for missionary literature do well to study modern advertising, to know that shiny paper is not essential to reproduce satisfactory illustrations; that wide margins and open spaces are as necessary as the text; that soft tinted paper, colored ink, simple title pages or covers and blank back pages appeal to an artistic sense and often reach a new audience heretofore not interested in the "tract." None of this increases

substantially the cost of a leaflet. It is better to tell one interesting incident in a few words, blending carefully a graceful mixture of type—having it hand set when possible—than to write a whole book about the work and cram it all in one leaflet.

It is also well to remember that this is a picture age. Our eyes are trained to convey to the mind a story in photographic form; therefore the picture in missionary publicity has never played a more important part. It is, however, possible to use too many photographs, particularly little ones. One or two enlargements that tie up the story are worth more than a quantity of smaller cuts scattered through a leaflet.

Varied are the avenues of approach by a publicity secretary of a mission board and many are the blind alleys, but in all the great purpose is to present Christ for "In Christ is Life provided for all mankind."

MISSIONARIES AND THE SECULAR PRESS

BY REV. J. T. BRABNER SMITH, CHICAGO, ILL.
Division of Publicity, Department of Education, Committee on Conservation and Advance, Council of Boards of Benevolence, Methodist Episcopal Church

Is it possible to secure space in the secular press for missionary activities? Do the publishers and editors of the great metropolitan city and county newspapers welcome stories or news of missionary activities? Our experience of over eight years in secular publicity would compel us to say "yes." We had the assurance of editors, publishers, and writers of Chicago papers at a recent conference on church publicity that such news was acceptable. We predict that in the near future church news will be as welcome by the secular press as sporting, society, or business news.

What shall we send to the newspapers? Most missionaries write personal experiences in letters from the missionary field to the general offices in the United States. Some missionaries send parish letters to the home

office which are really the personal experiences of the missionary. The editor of a country paper will sometimes take these parish or personal letters and use them, because the missionary is well-known in the territory in which the paper circulates, but, in order that the missionary might make this material acceptable to the newspapers, he or she should at least know the first rudiments of writing for the newspaper.

The missionary should take the most thrilling personal experience and write it in the form of a news story in the style of the newspaper to which the missionary is writing. It should contain either on the left-hand side of the front sheet, or the right-hand side, the name and address of the missionary and the subject of the article. It should be dated on the first line, and the first line should be at least one and one-half inches from the top of the page. It should be written by a typewriter preferably, and should be double spaced. A margin on the paper should be left on the left-hand side of at least one inch, and a margin at the bottom of the page. This article should be submitted to the Managing Editor, if the missionary sends it direct, or, if the article is sent from the United States, it should be submitted to the City Editor.

There is always a good local story for a country or city paper when a student decides to be a missionary. The photograph and a brief personnel of the coming missionary should be sent to the City Editor of the paper where the missionary was born or lives.

We know of one missionary who wrote a number of thrilling stories in his parish letters to a New York office, but these stories lay dormant for a long time, until a special writer revamped the articles, and they were submitted to a boys' magazine and were printed and illustrated. Later these same articles were printed in book form. This missionary now sends brief stories in advance or after he has spoken at missionary meetings

throughout the United States, and he secures very large audiences to hear his jungle stories. Human interest stories written in newspaper style should be submitted with photographs to the Managing Editor's desk. The newspaper should be studied to which the article is being sent. There are several newspaper syndicates in New York and Chicago, but these syndicates prefer to have missionary stories sent from the office in the various cities.

Mrs. Cora Harris's stories in the *Saturday Evening Post* are suggestive of what the missionaries or missionaries' wives could write about the home life and incidents and experiences of missionaries.

The following are stories printed by the newspapers:

A Missionary Said China Will Become a Strong Nation.

Chinese Political Disorganization Need Give No Cause for Alarm.

The Story of an Eye Witness of the Destruction of Japan Missionary Property.

The Material Loss of the Church in the Japan Earthquake.

Chinese Problems Told by Delegates.

Feng Yu-Shiang, the Famous Chinese Christian General, Will Visit the General Conference of the Methodist Episcopal Church.

Ask Big Sum to Rebuild Japan Missions.

Building a College on Monte Mario, Rome, Italy.

Interview with Doctor Gideon Draper from Japan.

The Yearly Report of Membership and Missionary Activity.

Who Sent the First Money to Japan?

Warcloud: Challenge to Missionaries.

Missionaries Granted Commission.

Missionaries Pledge Dry Law Aid.

Bishop Urges Dismantling of U. S. Forts in Mexico as Aid to Missionaries.

Missionaries Facing Challenge in Russia. Program and Announcement of Names on Program for Missionary Meetings.

African Will Address Parley.

Missionaries Must Help to Make the World Dry.

Article with photograph of Two Koreans and One Chinese, with a brief article on "Serve Cross in Orient."

Photograph with brief article on "Missionaries Going Abroad."

Calls Teaching Big Field in Work in China.

Salvation, Sanitation and Soap Crying Need of India.

The names, photograph, and copy of the

Service of Consecration of Missionaries Who Are Going Abroad.

Missionaries Who Are Engaged in Improving Agricultural or Social Conditions.

The Effect of Conversion or Acceptance of the Gospel by the Heathens.

The Difficulties of the Converts and the Sacrifices Made to be Faithful.

We remember a good story printed by the newspapers in a certain state, because from the State Agricultural School there have gone out students as missionaries who helped the community by growing grasses which were almost three times as high as the common grass which the natives grew before the seed was imported. We recall another interesting story of missionaries who imported eggs from thoroughbred chickens from the United States, and these eggs developed a larger type of chicken and eggs, which enabled the natives to raise themselves from poverty to practical independency. We remember one missionary found a wolf boy, that is, a little boy in a pack of wolves, which he captured, and this boy became a missionary. The story of the capture of this wolf boy is equal to any ever told by Kipling. The stories of encounters with wild animals, the danger in the forests, extraordinary weather conditions, isolation from other human beings, the story of being two weeks without mail, the coming of the mail, how it is brought, who brings it — all make interesting news stories.

Why should not a missionary tell what she expected to find in the foreign lands as a missionary, and what she actually does find? Or, should not a missionary tell exactly whether the methods used are being successful or not in a missionary territory—the effect of singing, speaking, visiting, reading the Bible, on the people among whom the missionary works?

Last night we heard a professor tell the story of a missionary, a woman, who had a baby in her arms, and her hands were all covered with chilblains. She had to be protected by heavy clothing from the cold weather, and in this attitude she was teaching a

group of heathen people. This woman had refinement and culture in America. Surely there is a story in this, if rightly written. Here is a woman, cultured, a club woman, owner of horses, who goes out to China and comes back so consecrated that she wants more money to do her work, and she is selling all kinds of hand-work made by the Chinese people. There is a story in this.

Missionaries on furlough can always secure brief newspaper stories in their local papers, and a visit to the editorial sanctum, with a talk with the editor or one of the reporters would always bring good results; but the missionaries should be careful in what is said. They should be very accurate, and wherever possible, in giving figures, they should be written out.

Let the missionary remember the words: "Go ye into all the world and preach the gospel." The world includes the newspapers. Here is a vast field of almost unused possibilities. The newspapers certainly are ready to print stories of real human interest, adventure and self-sacrificing service.

PRESS REPRESENTATIVES

The Woman's Missionary Union in Kentucky which is auxiliary to the General Association of Baptists in Kentucky is one of the organizations which appoints press representatives as regularly and carefully as it appoints presidents, secretaries and treasurers.

Several years ago this organization stated to the secular press of Kentucky the fact that there were 1,877 Baptist churches in the state with a membership of more than 258,663 people who were especially interested in reading before breakfast every morning and after dinner every evening missionary news in general and news of Baptist Missions in particular.

A press chairman for the state was appointed with district chairmen in each of the five districts of the state to plan and supervise general publicity. Each missionary organization

in local churches was urged to appoint a press chairman who should send notices of meetings and items of news to the local papers, clip the items when printed and send them to the district chairman.

There is an award of merit for the association which makes the best record. The individual church with the best record in this association is custodian of the award.

PEN POINTERS

Compiled for the Kentucky Baptist W. M. U. Secular Press Committee by Mrs. W. H. Matlack, Chairman

1. Write your name and address close up in the left-hand corner of your paper.

2. Begin your news item well down from the top of the page (two and a half inches or more), leaving the blank space above for the heading which will be added by the headline writer in the newspaper office to suit the space and place given to it.

3. Write on only one side of the paper.

4. In your first paragraph be sure to include the four W's—what, who, when, where. If anything unusual is to be done, add another W and tell why. Whenever possible, include the name of chairman or leader and of those taking part on the program.

5. Write names plainly. If you do not use a typewriter, practice using a legible, medium hand with each letter a completed unit and well-spaced lines.

6. Give the main point of news first—and any other detail in the following paragraphs—the least important last. If your newspaper is crowded and the item has to be cut, the last paragraphs will be the ones removed. If the gist of your news has been put first, even with this cutting, your news item is still effective.

7. Never use "I," "we," "you" or "our" when writing for the secular press.

8. Try to think of the news item or report from the standpoint of those who, presumably, know nothing or

little of Baptist work and are therefore not familiar with Baptist organization and nomenclature. For instance, when writing of an "Association" meeting, few outsiders would realize the scope of it, but if the territory it embraces is mentioned, all will fully appreciate its due importance. Write out in full the names of organizations. The same rule applies to any word or phrase peculiar to the denomination. Make it clear.

9. Well-written news items are just as much a business commodity to the newspaper as attractive merchandise is to the merchant. Whatever helps to make a paper attractive and desirable will be welcomed by all Editors.

10. Simply enclose your news. If your items contain the necessary information to make them a satisfactory commodity they will need no explanation or request.

11. Send your news to the newspaper office in good time. Many sections of a weekly paper are set up several days before its issue and the dailies are compelled to have a time limit also for news of this class. If your copy reaches the editor even a minute after the pages have been set up and locked in the forms it cannot get in, however much he might like to have used it. Find out when your news should reach the offices of the various papers on your list.

12. Your newspaper is literally your field glass with a worldwide sweep. Read it with your whole being wide-awake. Then remember, your little item may point the way to a safe haven for some other reader.

No Pomp nor Power nor Strife nor Sword
Is a match for the Word of the risen Lord!
Speed the Word!

TRY THESE PUBLICITY PLANS

A Convention Daily. The Women's Home Missionary Society of the M. E. Church issues an eight-page "Convention Daily" during the days of its annual convention. Thousands of people who cannot attend the convention subscribe for the daily so that they may read of the proceedings before

the customary long-delayed appearance of the annual report, and the delegates have announcements, resolutions, reports and convention news before them promptly.

Missionary Bulletin Service. Enlist several enterprising young folks in your church to conduct a missionary bulletin service. Arrange missionary bulletins for the vestibule of the church, for church parlors, classrooms or any other rooms in which meetings are held. The bulletins may be blackboards, charts, sheets of manila wrapping paper—anything on which announcements may be made. Have items of missionary news and striking facts of missionary interest written on the bulletins each week.

Ready-to-Use Stories. When your district, state or national convention meets, as the delegates start home, give each delegation a story of the most important actions taken, and a statement of the most interesting items of information about the extent of the work of the organization. Leave space at the top for the insertion of an item of local interest of names of delegates from specific city or county attending the meeting so that the story may be given in the form of an interview, or report from them.

Ask each delegate or delegation to call at office of local paper immediately upon return home and give story to the editor or reporter.

GOOD AUDIENCES FOR GOOD PROGRAMS

There are fifteen best methods for getting an audience, hidden in this story. Find them and put them to work in your church.

If there is anything more sad than a poor program for a good audience it is a good program for a poor audience. Most speakers know that it is much more difficult to speak to ten people than to ten hundred.

The story of "Why They Came" is an interesting one for anyone who is making programs and inviting audiences.

WHY THEY CAME

There were five hundred people attending a missionary meeting. Everyone was surprised at the size of the audience but then the new missionary committee, with a representative from each organization in the church, had been accomplishing a number of surprising things.

If someone had gone through the audience that evening and written down the answers to the question, "Why did you come?" the report would have recorded:

"At the church service Sunday morning I heard an invitation to the meeting that really sounded inviting so I accepted it and came."

"I saw an announcement in the evening paper yesterday. The picture of the missionary who was to speak caught my eye. She was an old schoolmate of mine."

"I took lunch yesterday with several fellows who were talking about this meeting. They said it would be worth coming to, so I came."

"My daughter is taking part in a little dramatization and I had to come to fix her costume."

"A friend called me over the phone and invited me to come. She asked me to phone three other women. Two of them are here, too."

"Twenty girls and boys from church were invited to sing in the chorus choir."

"I was shopping with Mrs. Blank last week and she invited me to reserve this evening to go with her to this meeting."

"Judge and Mrs. Blank gave a supper party this evening with one of the speakers as guest of honor. Of course all of the guests came right on to the meeting."

"I am one of the seven hostesses appointed to see that the church was in good order, attractively decorated and that guests were heartily welcomed."

"A business man called up the city editor of our paper and asked to have a reporter here. I was sent to report the meeting."

"Six high school boys were asked to usher and take up the offering. I came because I was one of the six."

"Our Sunday-school teacher invited our organized class of girls to come to the church at six o'clock for a class supper and meeting, and reserved pews so we could go into the meeting and sit together, telling us beforehand not to make any other engagements for seven-thirty o'clock."

"Saw the poster hanging in church vestibule announcing the meeting."

"A special announcement was made in Brotherhood Bible Class by the teacher who

knows one of the speakers well and who said the meeting would be worth coming to."

"A friend wrote me a note reminding me of the meeting and asking me to join her here."

Of course the regular "old faithfuls" who always know about the meetings without any announcements or newspaper notices, or phone calls, or supper parties, or special invitations were there too and so was the church filled.

A MEN'S BIBLE CLASS THAT VALUES BOYS AND GIRLS

This year's Home Mission courses are making plain the fact that America values a calf in a herd of fine Holstein cattle more highly than it does a baby in an American cradle. The feed, the stabling, pure drinking water and constant care of the calves have been perfected so that only one calf in every hundred dies, while, because of the lack of proper care in exactly the same requisites to child life, the death rate of babies is ten out of every hundred.

The fact also is being made known that we provide more generously for our criminals than for our children. We spend \$15,000 a year on the average criminal and \$15 a year on the average grade pupil.

A similar investigation in many churches would reveal the fact that a large part of the funds of the church is spent with especial consideration for the adult membership.

Recently there is an increasing number of churches which vote, from the current expense fund, varying amounts needed to provide equipment for the missionary education of their boys and girls.

In addition to furnishing funds for equipment, the men of the Bible class of the First Lutheran Church of Chambersburg, Pa., met recently for a number of evenings to make some of the equipment which was needed by the Superintendent of the Light Brigade, the missionary organization for the boys and girls of the church.

One of the results was a cabinet or table in which sundry supplies may be stored, and on which charts, posters, cut-outs and villages may be dis-

played. There were a draftsman, some carpenters and a number of "handy men" in the class.

If all the members in a church realized that a child is of more value than a calf or a convict or any other life in the world, our leaders of work with the children would have all the equipment they need to help in training boys and girls.

AN EFFECTIVE COMBINATION

The Woman's Society of Grace M. E. Church, Dayton, Ohio, has completed two years of successful operation of a plan which combines in one organization the membership and activities of its former Women's Home Missionary Society, Women's Foreign Missionary Society and Pastor's Aid Society. The plan is no longer an experiment but has become an achievement. A maximum of efficiency and a minimum of function have resulted from its operation.

The church has over 1,400 members, more than 400 of whom are enrolled in this Woman's Society. There is only one women's organization. At present there are three sets of officers who arrange together for the careful presentation of the work and interests of the three former organizations. There is only one program. Two meetings are held a month. The regular offerings go into a common treasury and are pro-rated according to vote of the society. Special gifts may of course be designated for any cause. All the interests—Home Missions, Foreign Missions and Local Work are presented to the entire membership and instead of enlisting one group for Home Missions and another for Foreign Missions, and a third to insist "There's plenty to do right here in our own church without looking for any mission work," all of the women are learning to support all of the work.

WESLEYAN SERVICE GUILD

"The regular meeting of the Missionary Society Friday afternoon at 3 o'clock" type of announcement can

not enlist business and professional women who have no leave of absence from business or office hours.

The Wesleyan Service Guild is the solution some of the young women of Methodism are proposing for the problem of how to enlist the young women who are in business and professional life. Miss Marian Lela Norris, Chairman of the Central Committee of Business Women, tells of the plan and its first year of operation.

When the great war caused the business and professional world to open up many new avenues to women they rushed to "do their bit." They liked the work. They surprised others, and sometimes themselves, in what they could do. They stayed.

There were problems other than economic involved in this transition. The social life was radically changed. This in turn affected the religious life.

Various local groups, not wishing to lose all church contacts save the Sunday services and the privilege of paying dues, set about earnestly to solve the problem. They canvassed the church calendars to find an organization meeting their needs. In vain! So they set about to organize one of their own.

What did they want? First, a normal social opportunity to meet the other business women, a chance to eat a leisurely meal seasoned with the spice of friendly congenial conversation. Then they wanted a chance for self-expression. Being capable, mature women holding responsible positions, they were not satisfied to be merely the dues-paying members of groups with which they could never meet and in whose creative work they could not have a part because of their occupation throughout the day—the only time such meetings were held. They wanted to study local civic conditions and be ready to take their places in the evolving community life. They wanted to study world conditions and contribute to the great causes doing something toward raising the standards for women and children particularly in Western and

Oriental countries. They wanted to grow spiritually.

Simultaneously, different Methodist groups appealed to the two women's missionary societies asking that they be allowed to pass the splendid idea which they had worked out, on to other groups of business women by means of a joint affiliation with the Woman's Foreign and the Woman's Home Missionary Societies.

After much question and deep and prayerful consideration, and a period of experimentation in a limited territory, these various local attempts materialized in the Wesleyan Service Guild of the Methodist Episcopal Church.

In May, 1923, Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society, and Mrs. Wilbur P. Thirkield, President of the Woman's Home Missionary Society, announced that the official organization for business women for these two Societies was the Wesleyan Service Guild, which should work jointly with the two Societies.

The annual report for the experimental year of the Guild, ending May 31, 1923, showed 22 units, 514 members, and per capita contributions (including double dues) of \$7.13.

The Guild expresses its purpose in a four-fold program:

1. Development of spiritual life.
2. Opportunities for world service.
3. Promotion of Christian citizenship and personal service.
4. Provision for social and recreational activities, and use of the regular interdenominational study books of the missionary societies.

The Units of the Guild meet once a month, or more often if the Unit so desires, with the possible exception of the summer months, and frequently have dinner meetings which provide more opportunity for the social needs of the members.

The Units, which extend from coast to coast, are very desirous of spreading information concerning the Guild and thus helping other business women to enjoy the fellowship which this new organization has brought to them.

Woman's Foreign Mission Bulletin

Editorial Committee:

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

BOYS AND GIRLS AND WORLD PEACE

The following address by Mrs. E. C. Cronk, representing *Everyland*, was given at the recent Congress for International Justice and Good Will held in Philadelphia.

The extent of the influence of this Congress is exceeded only by the extent of its limitations. To recognize limitations is to increase influence. This group of men and women who propose plans for international friendship and international justice, representative men and women as they are, are not the men and women who will make operative throughout the world the plans they propose. Whether or not this Congress becomes permanently operative depends on the babies who are in the world's cradles today; on the boys and girls in the world's schools; and on the children at the knees of the mothers of the world. Attitudes and policies of international friendship do not spring full fledged from the tip of a resolution of even a world's congress. They are not formed overnight in the hearts of men and women who take no account of the sessions of such a congress. The dates of history often show a generation between declaration and successful operation. Not until a generation after the women of America first faced their responsibility to a non-Christian world did the Student Volunteer Movement come. The organization of mothers was not followed by an immediate declaration of students then in college. Not until a new generation, trained from childhood in attitudes of Christian internationalism, had grown up, did there arise the young men and young women who said, "Here am I, send me."

In 1883, Frances E. Willard founded the Woman's Christian Temperance Union. A generation of men and women passed, some ridiculing the very idea. Then a generation of boys

and girls learned temperance lessons in schools and Sunday-schools and, when this new generation came to the polls, the Constitution of the United States of America was amended.

We may set high ideals today. This generation may accomplish world peace. It may not. This generation is uncertain. There is no uncertainty about the next generation if we give to its boys and girls true ideals of international friendship and world peace—if we train them as world citizens. How shall we do it?

Boys and girls are not reading the official reports of the Proceedings of the Congress of America and the Permanent Court of International Justice, neither are they devouring with avidity the bulletin of the Federal Council of the Churches of Christ in America, nor any of the records of the World Alliance for International Friendship Through the Churches. We are giving them for their guidance in world attitudes and relationships the prejudice-forming headlines and stories in yellow journalism.

Of the making of books and magazines there is no end, yet the only periodical in which the Churches of Christ are uniting their strength and influence to enlist boys and girls in world friendship and world peace is *Everyland*. About thirteen years ago, Mrs. Henry W. Peabody, said, "The hope of the world is in the children of the world." With that conviction, she started *Everyland*, a magazine of world friendship and world peace for boys and girls. Later, the magazine was given over to the Missionary Education Movement and then to the Interchurch Movement. Now it is back in its mother's arms—not indeed in swaddling clothes, but clad in strength and influence, and fostered by the Christian women in America. It is helping to make strong advocates for

world friendship and international justice and good-will. The World Alliance seeks to cement friendship between nations. *Everyland* helps to make the cement by forming understanding friendship between boys and girls of various nations. The World Alliance of tomorrow will have no difficulty in effecting an interchange of speakers, if those speakers have grown up together as boys and girls of an international family. International correspondence will not have to be started by men and women. There will simply be a continuance and extension of correspondence already begun. *Everyland* enters doors no Congress can enter, and enlists the little sons and daughters of the rich and the poor, the great and the humble. We can not have our Secretary of State with us today, but during the past year his little daughter was with *Everyland*, every month winning highest honors for the best *Everyland* stories during the year. John D. Rockefeller, Jr., cannot attend all the meetings and answer all the calls that clamor for him, but his little son is not too much engaged to be an *Everyland* correspondent. The citizens of the world are in the making.

We ask three things of this Council:

1. The appointing of a representative as a member of the *Everyland* Editorial Committee.
2. The commendation of *Everyland* as a magazine of international friendship and world peace.
3. The influence of delegates to this Congress in the extension of the circulation of the magazine.

Sometimes the ideals for which we are striving seem far of attainment. There is only one hope.

Ho, ye faint-hearted! Ye are not alone
 Into your worn out ranks of weary men
 Come mighty reinforcements even now.
 Look where the dawn is kindling in the east,
 Brave with the glory of the better day—
 A countless host, an endless host, all fresh
 With unstained banners and unsullied shield;
 With shining swords that point to victory
 And strong young hearts that know not how
 to fear—

The children have come to save the weary world.

A Japanese Appeal for Helpful Reading

The Woman's Interdenominational Committee on Christian Literature for Women and Children in Mission Fields has received the following stirring appeal from the Christian Literature Society of Japan. The Committee has been interested for some years in helping to publish "The Light of Love" a weekly news-sheet for the coolie women of Japan and has also made gifts for the translation of Christian books, among them Hurlbut's "Story of the Bible" for which a special gift was received last year. There are no funds in hand to meet the emergency created by the recent disaster and it has been suggested that individuals interested in this important branch of Christian service may send gifts which will enable the Christian Literature Society to render valuable service again to the Japanese people.* Miss Amy Bosanquet of Tokyo writes:—

"Since I last wrote we have had a terrible blow. The Christian Literature Society has suffered very much, for Dr. Wainwright's house, with the C. L. S. office, my house, where the special work for women and children was mostly done, the Methodist Publishing House which managed the sales and had most of the stock, and the printer's, with the shells of our books and our old picture blocks, were all in Kyobashi, one of the districts which was swept by fire after the earthquake. It was like a waste desert afterwards. One thing we were very thankful for: the office safe was a good strong one and the manuscripts in it were not injured. Other safes were not all so satisfactory, or the heat in some places was even more intense, for manuscripts in those safes were found quite charred, so we were in great suspense until ours could be opened.

"Dr. Wainwright and I were at Karuizawa on September first and I was just packing up to return when

* Checks may be made payable to Alice M. Kyle, Treasurer, 14 Beacon St., Boston, Mass.

the earthquake came. It was severe but not disastrous there. All the staff are safe.

"It is difficult to get printing done but we are setting to work. The lists of subscribers to "Little Children of Light" and "The Light of Love" were destroyed but we are bringing them out again for November, after a short break, and hope to collect names and orders very soon.

Dr. Wainwright has found a house and I am looking for one. We plan to open an office in a part of the city which was not burnt, perhaps just a little wooden temporary building, such as are springing up all over Tokyo.

We have not heard from the translator of Hurlbut's "Story of the Bible" yet, but we hope that the unfinished manuscript was not lost.

It is strange to have to start again like this and it will be uphill work for a while, but we want to get on quickly and not lose this great opportunity. All over Japan, and especially in these parts, people have been deeply stirred and shaken, and they have still to go through many trials. They are in special need, conscious need, of new light and new life, guidance and comfort. In the vast colonies of refugees in the parks and other open spaces, libraries are being started and it is heartbreaking that we should have so little to contribute just at this time. We must work hard and get books out. But *we need funds* for this, so we ask very earnestly that you will bear in mind our difficulties and the importance of this critical time and will bring the circumstances before the people. I am sure if friends know they will be glad to help.

We brought out some little leaflets, "Light in Darkness" and "In the Day of Calamity" as quickly as possible after the earthquake, getting them printed at a provincial press, and we want to bring out more for general use. Also we want to reprint some of our best books speedily. One great disappointment was the loss of a charming translation of "Stepping Heavenward" (abridged) which came out at the end of July and was selling well. The Japanese said that Katharine's experiences were so like what they have often had to go through and it appealed to them very much. The other day I went to see our printer's wife, herself a good translator and at one time my secretary. Her husband lost his two large printing establishments, one in Yokohama and the other in Tokyo. The one at Yokohama crashed down in the earthquake and then was burnt. Mrs. Muraoka said that in the sad, anxious days which followed the catastrophe "Stepping Heavenward" was a great comfort; she kept it

open on a table and read a little whenever she could spare time. Christian books may do a great deal to help people now to keep their faith and to win them to Christian faith so that they may have hope and peace of heart in the midst of the destruction and stunning ruin in which we are living.

The practical sympathy shown so swiftly and generously by America has made a great impression in this country. We feel sure we can count on your special prayers and special interest and efforts to uphold us in the struggle we are making now to rebuild and extend the literature work of the missions.

ANNUAL MEETING OF THE FEDERATION

It is expected that the authors of our textbooks on China for 1924 will be present at the annual meeting of our Federation. Mrs. Gamewell has returned from China where she wrote her intensive study of a mission station beginning with the earliest days of missions in China. Her book is called "Ming Kwong, City of Morning Light." It is now in press and will be published early in March. Mrs. Meyer is writing our book for juniors, entitled "Chinese Lanterns." This will prove an ideal book for junior classes.

* * *

A very important meeting, under the auspices of the Federation, will be held in the Madison Avenue Baptist Church, New York City, on Sunday, January 6th, at 3:30 P. M. The central theme will be "Christian Women and International Relations" and the main address will be given by Dr. Robert E. Speer. Mrs. Henry W. Peabody will also speak on "A Federation of the Christian Women of the World." This will be followed by a discussion in which Mrs. Thomas Nicholas, Mrs. Fred S. Bennett and Mrs. Helen Barrett Montgomery will take part. "Messages from Christian Women of the World" will be given by Komarya San of Japan, Miss Sung of China, Miss Sorabji of India, and Mrs. Emerich of the Near East. There will be a prayer offered by Miss Emily Tillotson and a solo by Miss Hisako Koike.

Woman's Home Mission Bulletin

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

IN 1924

Speak to all more kindly
Than the year before,
Pray a little oftener,
Love a little more,
Cling a little closer
To the Father's love;
So life, behold, shall liker grow
To the life above.

—Selected.

DAY OF PRAYER FOR MISSIONS

MARCH 7, 1924

The first Friday in Lent is observed annually throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, through a joint committee, each year publish a program for this interdenominational observance, the theme for this year being "The Spirit of Power."

A card entitled "A Call to Prayer" has been issued as a preliminary aid. This card will be found very useful in preparation for the observance itself. It is small enough to fit comfortably into an ordinary envelope, to be carried in one's Bible or purse, or tucked into the corner of the looking glass on the dresser. Space has been left on the face for local insertion of place, hour and leader's name, if desired. On the reverse, suggestive topics for prayer are listed, linked to the theme of the program. The card is distributed freely by the various boards.

The program, "The Spirit of Power," is by Mrs. DeWitt Knox, who has so acceptably furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practice and Power, all hymns and scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless have the full text. Suggestions as to hours, leaders, speakers, etc., and use-

ful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at 2 cents each, \$1.50 per 100.

Every local group should procure a supply of both card and program at an early date. The demand increases each year and the placing of orders early is advisable to insure delivery. The card and program are annually ready early in November and may be obtained from denominational headquarters.

If no one has taken the initiative in your community toward planning for the observance of the Day of Prayer for Missions, will you not see that the leaders in the various denominations are called together by the first of February to formulate plans? All publicity opportunities should be used, such as printed church calendars, bulletin boards, pulpit notices, local press items, posters, announcements at all meetings and gatherings, religious, civic and social. Pen and telephone should be utilized to invite friends and neighbors to the observance. "A Call to Prayer" could be enclosed in personal letters to acquaintances for several weeks before the observance. Praying in faith for wisdom in preparation, His Spirit, the Spirit of Power, will guide and inspire. Begin praying definitely now!

THY STRENGTH

Give me Thy strength for my day, Lord,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow—
Give me Thy strength for my day, Lord,
Cover my weakness so.

—Annie Johnson Flint.

AMERICAN PEACE AWARD

The American Peace Award created by Edward W. Bok will give \$100,000 "to the author of the best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world." The time limit for receipt of manuscripts was November 15th. It is expected that the Jury will be able to announce the selection by January 1st.

A referendum of the whole country—the expression of popular opinion upon whatever plan is chosen—will then be taken. It is expected that all daily papers will print text of the plan and coupon for referendum vote. It is hoped that everyone interested in this most important subject will vote, sending same to the office of the Award. The plan will be sent to the United States Senate early in 1924.

Eighty-eight organizations—civic, business, professional and religious—are cooperating in the Award, the Council of Women for Home Missions being one of these.

WHAT'S GOING ON

It is stimulating and inspiring once in a while to scan the outstanding items of interest in one another's work. The following news has been collected from the various Women's Mission Boards and Societies. If you find it interesting and helpful, tell us so and we shall be glad to present such material periodically.

Baptist

LOYALTY LUNCHEONS

Realizing that the year 1923-24 is a very crucial one in the interests of our denomination, there have been planned a series of eighty or more luncheons, called Loyalty Luncheons, for inspiring the women of our churches to larger consecration of life, service and gifts to the cause of Christ, and to the end that He might be magnified and be made known to the nations of the world. The luncheons are being held in eighty or more large cities. Five teams of repre-

sentative women and missionaries are speaking at the Loyalty Luncheons, giving one day to each city. Representing Home Mission interests are such leaders as Mrs. S. C. Jennings, Mrs. F. S. Osgood and Miss Alice W. S. Brimson of Chicago. Mrs. Willard H. Smith of New Jersey, and Mrs. Orrin R. Judd of Brooklyn, N. Y. Our missionary representatives are Miss Helen A. Wainwright, representing Mexicans in the United States; Miss Albertine D. Bischoff, Spanish-speaking work; Miss Luella E. Adams, Christian Centers; Miss Ethel Ryan, Indians; Miss Mildred Kaminski, Christian Americanization; and Miss Louise B. Carter, Central America. In addition to the Loyalty Luncheons, there are to be ten echo meetings of each luncheon in local churches, carrying back to the churches the messages given at the Loyalty Luncheons.

The women are endeavoring to raise during this year \$2,000,000, and it is hoped that one half of this sum, or a goodly portion of it, may be brought in at the time of the Loyalty Luncheons. The campaign motto for the luncheons is "Our God is able," and resting on this promise the women are going forth to attempt great things in the Master's name.

GOLDEN ANNIVERSARY

The Woman's American Baptist Home Mission Society is expecting to celebrate the fifty years of its organization in 1927. A national committee has been appointed to make plans and to carry them forward throughout the constituency. In September, committees were organized, plans drafted, and a forward look taken. The launching of these plans in the local churches is not to begin until the close of the present fiscal year, thus giving three years, 1924-1927, for inspiration, information and publicity.

DEDICATION AT BACONE

Mrs. Katherine S. Westfall, Executive Secretary of the Woman's American Baptist Home Mission Society, recently attended the dedication of

some very fine new buildings which have been erected on the campus of Bacone College, Bacone, Oklahoma, and also buildings for the Murrow Baptist Indian Orphanage, which has been, in recent years, located on the campus of the college. The buildings are the result of gifts from the Home Mission Society, the General Education Board and the Indians. This important Indian school, which is of higher grade than any other Indian school in the country, being a standard high school, ministers not only to the five civilized tribes in Oklahoma, but to students from other sections and other tribes who take advantage of the higher courses.

The new buildings are absolutely fireproof and well adapted for the purposes for which they were constructed. Those for the orphanage include a boys' and a girls' dormitory and a joint dining room in connection with the girls' dormitory. Each child has a room alone, which is quite unusual in such institutions. Splendid boys and girls are attending the school, many of them giving every evidence of becoming good citizens. Twelve young people who have graduated from Bacone are now taking college courses in Baptist colleges. Other buildings are now in prospect, and in time it is hoped that Bacone College will be in every way worthy of its name and the purpose for which it was founded—the Christian education of Indian boys and girls.

Disciples of Christ

GOLDEN JUBILEE

The fiftieth anniversary of the beginning of the Christian Woman's Board of Missions will occur in October, 1924. The work of this organization has been merged into the United Christian Missionary Society and it is by this new Society that this Golden Jubilee is observed. The aims to be attained in connection with the celebration are 500 new societies, 50,000 new members, \$1,000,000 Jubilee gifts, 50,000 new *World Call* subscriptions, 5,000 new *King's Builders* subscrip-

tions, 50 new buildings. A fifty-dollar gold bond is the unit for the Jubilee gift.

PROGRAM OF EVANGELISM

The Disciples of Christ, in their International Convention at St. Louis in the autumn of 1920, voted unanimously to launch a five-year program of evangelism to add one million to their churches in all fields, home and foreign. Several years previous to this, they launched the "Men and Millions Movement" and were successful in raising millions for their missionary, benevolent and educational work throughout the world. The campaign to add the million new members to their churches has met with a wonderful response during the last three years. Last Easter Sunday was the greatest single day in evangelism that the Disciples of Christ have ever known. This last year in evangelism their net increase above all losses by death and removals, was 78,500. Many new congregations have been organized during the last year. They are expending thousands of dollars upon their church maintenance budget. Last year 151 churches were assisted, a number coming to self-support during the year. As a part of the five-year program to win the million, a great simultaneous campaign is being conducted across the nation. This year 13 states and all Canada are seeking to have an evangelistic meeting in every one of the 4,550 churches within that region. Many churches in cities, counties and districts are beginning evangelistic meetings on the same day and date and together carrying forward their work.

THE NEW YEAR

A bower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed:
This is the year that for you waits
Beyond tomorrow's mystic gates!

—Horatio Nelson Powers.

NEWS FROM MANY LANDS

GENERAL

A War-Mad World

AN enumeration of post-war armaments and budgets for preparedness leads one easily, says *The Christian Century*, "to believe that the world is war mad. The League of Nations' officers tell us that in 1913 Europe was spending 19.7 per cent of its revenues for armaments; and that last year 24.2 per cent was spent for them. This is exclusive of pensions and war debts. It represents wholly preparation for possible future wars. The preparedness budget of the United States will almost equal Great Britain's, notwithstanding the Washington conference. And our preparedness advocates are still not satisfied. They want a half billion for new cruisers, the remodeling of battleships, new submarines, a vast airplane fleet and new naval bases. They ask for 26,000 more men in the regular army, an increase of the R. O. T. C. from 96,000 men to 784,000, thus making military training practically compulsory for all college men. They have in mind an increase of the national guard from 160,000 to 424,000 and of volunteers in summer training camps from 22,000 to 100,000. If America must be armed and prepared, it is more in accord with our policy and fiber to prepare civilians than to sustain a great standing army. But it is only reasonable to assume that the same amount of energy and enthusiasm expended in preparing ways to prevent wars would fortify us and the rest of the world against the extravagance and hideousness of war, and make us the torch bearers in world peace."

Exchange and Cost of Missions

THE fluctuation in foreign exchange rates means much to missionaries and their work. It makes a great dif-

ference whether \$10,000 contributed in America will bring 30,000 rupees in India or 35,000 or only 20,000 rupees; and whether \$50,000 sent to China can be exchanged for \$100,000 (Mexican) or for 125,000 or only 50,000 Chinese dollars. The change in value is due, in part, to the direction of the flow of trade and, in part, to a shortage in gold or silver in circulation, or to the fear of bankers or of the people in a given country that trade values are threatened.

As a result of the fluctuation in exchange, the missionary societies of the United States lost, during the years 1918 to 1920, hundreds of thousands of dollars on the purchasing power of money sent to the Far East. Even with the return to more normal exchange rates in mission lands, the prices of commodities have risen so rapidly that the cost of missionary work has greatly increased, even without any increase in personnel or equipment. Therefore, give more!

Extent of Lutheran Church

STATISTICS have been published by Dr. Nathan R. Melhorn, president of the American Lutheran editors' association, stating that the Lutheran Church throughout the world now numbers about 75,000,000 persons, being the largest section of Protestant Christianity. Of this number 3,500,000 are found in America. The churches on the Western continent are independent of national or political boundary lines, while the Lutherans of Europe form, in most instances, "state" churches.

Keynote of the Y. M. C. A.

CRITICISM has been made in some quarters of the objectives and methods in Y. M. C. A. work. The financial crisis is serious in the Asso-

ciations at home and abroad; therefore it is well to note what Dr. John R. Mott gives as the keynote of the organization and the one remedy for the ills of the world, namely "confronting men with the living Christ." *The Life of Faith* quotes his remarks at the Y. M. C. A. conference in London last year:

"Do we need workers? There is no way to get them save by confronting men with the living Christ. Is it money we want? We are only at the blue print stage of the work of the Y. M. C. A. We in America are going to spend 100 million dollars during the next ten years where we have spent ten million in the last twenty years. What is the secret of getting money? It is to have people who have it, whether little or much, get a glimpse of the living Christ as Lord and Master. Then the fountains of sacrifice begin to gush and the streams to flow over the banks; then the money becomes omnipotent. Then there is our need of vision, to see why men and boys are perishing; our need, too, for courage and perseverance to apply the principles of Jesus to modern industrial, social, international and inter-racial life. I know of no other place where men get willingness and quiet determination and enthusiasm to take Christ's word and apply it as they may. If we want world-conquering power, the secret lies in getting all confronted with the living Christ, and this, thank God, is what the Churches expect us to do."

Hope of a "Dry" World

THE general press paid little attention to the convention of the World League against Alcoholism, in Toronto, Canada, which brought together delegates from sixty-three nations on six continents, including all the principal mission fields.

Striking as was the polyglot nature of the assembly, disclosures which revealed prohibition as a world force were little short of amazing, even to the student of reform. The gathering heard of students' anti-alcoholism movements in Germany and Switzerland, with an enrolment of 2,500,000; of the near success which met the first effort to secure a prohibition law in Sweden, and of the fact that even in wine-producing France the battle between the "drys" and the "wets" had entered on its initial stages. The efficiency of German workmen is han-

dicapped by drinking beer. The great labor unions of Germany had begun to think of that before the war. Since the war they have thought of it more. Again the question is under discussion, and to test it out, a referendum has been taken in one industrial district. The Precinct of Bielefeld was selected and prohibition won by an astounding majority, for out of 14,069 qualified voters, 12,625 voted "dry." Votes in other districts are to be taken.

NORTH AMERICA

Social and Religious Research

THE Committee on Social and Religious Surveys, of 370 Seventh Avenue, New York City, which in the three years of its existence has made many valuable contributions to scientific knowledge in the socio-religious field, has become "The Institute of Social and Religious Research," with John R. Mott, Chairman; Ernest D. Burton, Secretary; Raymond B. Fosdick, Treasurer; James I. Barton, W. H. P. Faunce and Kenyon L. Butterfield as directors. The most recent and one of the most important of the Institute's publications is "The Religious Education of Protestants in an American Commonwealth," by Prof. Walter S. Athearn, Dean of the School of Religious Education and Social Service in Boston University.

Fasting for Near East Relief

IT is estimated that "Golden Rule Sunday," December 2d, was observed by more than one million Americans who ate at least one "refugee meal," costing about four cents, and consisting of soup, rice or beans and bread, without butter. The difference in the cost of this meal and an ordinary Sunday dinner is to be sent to the Near East Relief Headquarters and it is hoped that the amount thus realized will be more than a million dollars.

President Coolidge, cabinet members, ex-president Woodrow Wilson and very many other leading Americans were among those who observed

"Golden Rule Sunday" in this way. It is also reported that the observance spread to Europe and Asia so that it is impossible to estimate the number of people who thus showed their sympathy with the suffering Armenian widows and orphans. Even Japan took part in this self-denial in spite of its own recent disaster.

Many of the Americans in Athens ate their Golden Rule dinner with 2,000 orphans at the famous Zappeion Palace Orphanage, where a band of American bluejackets from the flagship *Scorpion* entertained the children. Twelve thousand Armenians in Greece under care of the Near East Relief ate only one meal, consisting of vegetable soup and bread. Mr. Henry Morgenthau, head of the Refugee Loan Commission, sent word from Athens that the need for continuation of American relief is only too apparent to those who are on the ground.

A Christian Unity Building

A UNIQUE building in American Church life is the Schaff Office Building in Philadelphia, which was dedicated in October. It was erected under the auspices of the Philip Schaff Memorial Committee representing more than 100 divines and men of affairs from various denominations, in cooperation with the Publication and Sunday School Board of the Reformed Church in the United States.

This interchurch office building now houses more than fifteen denominational and interdenominational agencies including the Philadelphia Federation of Churches, Lord's Day Alliance of Pennsylvania, Philadelphia Sabbath Association, Pennsylvania Anti-Saloon League, The Presbyterian Magazine of the Presbyterian Church, U. S. A., Boards of the United Presbyterian Church, Boards and Agencies of the Reformed Church, Philadelphia Christian Endeavor Union, Brotherhood of Andrew and Philip, and is named in honor of Dr. Philip Schaff who was an outstanding figure of American

Protestantism during the last generation and whose eminent service as Church historian and as prophet and pioneer of Christian unity has been recognized by the Christian world generally.

Automobiles and Missions

A BAPTIST newspaper has found that Southern Baptists own a half-million automobiles. Counting three hundred dollars as the minimum cost of maintaining these, the expense to the denomination for keeping the gas wagons on the road is \$150,000,000. Recently, the Baptists had a very hard struggle to secure \$75,000,000 in five years, which fact would indicate that in the interest of a Southern Baptist missions is outstripped ten to one by automobiles. Men of other denominations, warned by this result, are now trying to find out what the facts are in their fellowship, as regards missions and automobiles.

A "Red" Archbishop in New York

RUSSIAN ORTHODOX CHURCH circles throughout the United States are deeply stirred over the arrival of the "Red" Archbishop, John Kedrovsky of the so-called "Living Church," that follows the Soviet régime in Russia. The representative of the "Red Church," as it is generally called by Russians, has announced his intention of seizing all the Russian Orthodox Church property in the United States, amounting to millions of dollars, and of becoming the spiritual head of the 300,000 adult members of the communion. He will attempt to depose Metropolitan Platon, the acknowledged head of the Church in North America.

Rev. Dr. Thomas Burgess thus describes the situation:

"John Kedrovsky, who was suspended by church officials in this country several years ago and who has been constantly fighting the recognized church authorities, was called to Moscow two months ago by the Living Church and appointed by it to head its work in the United States. It is rumored that he will be followed by two Red bishops, four

Red archpriests and forty Red priests, whom he will appoint in the place of the present bishops and pastors, if he can get away with the plan. It is stated that he is well supplied with Soviet money. This fight will be a real hardship for the Russian churches in this country as they are poor and the cost of defending their rights against this new body will nearly ruin them. The communion has an honorable history of more than one hundred years."

Statistics for Disciples

THE year book of the Disciples' denomination gives interesting statistics for the year ending June 30, 1923. It says: "Our total church membership throughout the world is 1,383,247, a gain over last year of 72,951; and in the United States and Canada, 1,311,930, a gain of 68,572. Our Sunday-school enrollment for the world is 1,170,148, a gain of 76,310; the gain in the United States and Canada being 72,613. The number of our churches throughout the world now totals 9,533, a gain of 136." The giving of the denomination is at a low level. The year book publishes figures from Secretary Bert Wilson's recent book, "The Christian and His Money Problems," which indicate that in the matter of giving, the Disciples rank twenty-fourth in a list of twenty-six evangelical bodies. Figuring the average income of a Disciple at \$586 a member, the giving is about two per cent of the annual income for all religious purposes.

Congregational Progress

THE American Board of Commissioners for Foreign Missions rejoices in an increased income during the past year, as reported at the meeting of the National Council, held October 16 to 23 in Springfield, Mass. The Home Missionary Society also is made glad by a million-dollar legacy. Dr. Rockwell H. Potter of Hartford, Conn., was elected President of the Council.

The statistics reported show 151,395 new members added to Congregational churches, or 12,902 more than in any previous year. Over 90,000 of these additions were on confession of faith.

There are 5,826 churches and 857,846 members.

Resolutions were adopted in favor of Sunday observance, against the Ku Klux Klan, and in favor of the League of Nations. Plans for closer union with the Protestant Episcopal Church by double ordination have proved futile and the Council voted in favor of closer fellowship and possible union with Presbyterians on the "Cleveland plan"—even without doctrinal agreement. The Philadelphia plan of union with all other evangelical denominations has been generally approved by the Congregational Council. There was a strongly expressed desire to avoid conflict and overlapping among Christian Churches.

The American Board announced its determination to go forward with its missionary program in Turkey.

Methodist Centenary Gains

MISSIONARIES of the Methodist Episcopal Church, according to the *Christian Advocate*, "are now adding 219 Christian converts per week to the roll of Church members in India. During the Centenary years 1919, 1920 and 1921, there were added to the roll of the Methodist Episcopal Church in India 34,232 converts over and above all losses from death. In China Methodist missionaries are enrolling 122 per week—19,000 new Christians during the three Centenary years. Africa shows an increase of 3,947 above all losses for the same period; Japan, 3,424; the Philippines, 6,735; Mexico, 1,323; Malaysia, 2,476. From all the fields administered by the Board of Foreign Missions of the Methodist Episcopal Church come reports showing gains in Methodist Church membership totaling 80,519 for the first three years of the Centenary period. That means that Methodism alone is adding to the King's army 516 recruits per week—74 per day. And those whose lives are changed by the gospel message, though they may not join the church, are many times that number."

Y. M. C. A. Budget for 1924

A BUDGET of approximately \$3,000,000 to carry on the 1924 Y. M. C. A. program was approved by the International Committee of Young Men's Christian Associations of North America, at its annual meeting in Atlantic City, N. J. Of this \$900,000 will be apportioned to work in the United States; \$1,400,000 to Asia, Latin-America and Africa; and \$700,000 for the European division.

A Jewish Community Center

IN Newark, New Jersey, the Presbyterian Board of Home Missions opened, on October 25th, New Bethany Community Center at 165 Court Street, in the heart of a large Hebrew population. The Christian center is especially planned to help the Jews of the community to understand the Gospel of Christ and its benefits. There are assembly rooms, class rooms, social rooms, a dispensary and facilities for recreation. Weekly Bible classes and services are held in Yiddish as well as in English, also classes and meetings for mothers and for children. The work has already been fruitful in spiritual results and has won many friends in the community. It is under the general supervision of a board of trustees in Newark and the director is Mr. E. S. Greenbaum, a Hebrew Christian.

How Mormons Train Children

THE school of week-day religious instruction has been appropriated by the Mormons, according to the *Presbyterian Magazine*. In many communities where there are no "Gentiles" to oppose, there is constant and unhindered teaching of their faith within the public school building. Elsewhere they have had academies or church schools. But with the coming of the high school they have abolished the academies, they depend on the public funds to educate their children, but a few feet away they build a "seminary." They have about sixty of these two-room buildings. Leading from the high school to the seminary

is a cinder path and when school is dismissed, announcement is made of the religious school to follow. Often it is so made that pupils who do not go are marked. (Schoolmates do not hesitate to dub them "heathen.") Teachers well-versed in the Mormon doctrine give their time for instruction in these seminaries. Thus the constant teaching of children begun at four years of age is carried through the high school period. No wonder that their growing youth, though intelligent, are confirmed in the faith.

LATIN AMERICA

A Mexican Baptist Pastor

THE Southern Baptists have a church of 150 members in Morelia, Mexico, the pastor of which was once a barefoot boy in a mission school in Toluca. He is doing a strong work along various lines.

One of the curses of Mexico is the lack, in so many cases, of legal marriage relationship. The majority of the poor people live together year after year without being lawfully married. This pastor has the happy faculty of influencing just such couples to get the lawful right to live together. They listen to his preaching, become converted, and to join the church they must first get married. A large number of the church members are newly-married middle-aged folks, many of them already grandparents. During the eleven years' pastorate, there has been an average of three such marriages each year.

Converts Eager to Preach

THE story of how Salvador is being evangelized by its own people is told by Rev. John G. Todd, of the American Baptist Home Mission Society. He says, in *Missions*: "Those who have received the truth of the Gospel in Salvador manifest a spontaneous and energetic disposition to spread it. The common method is to organize as many *cultos* or preaching services as possible in the surrounding country. Some of these are small, but their continued repetition in many

different neighborhoods cannot fail to produce much fruit. Of the 130 members of the First Baptist Church of Santa Ana nine are licensed to preach and others give promise of being ready soon. Many are ambitious to be allowed to conduct these neighborhood services. One old man who cannot read asked to be licensed to preach. 'If someone will but read the text for me, I can use it. I never lack for words.' Such men have not been licensed; albeit none of the licentiates have any but the most meager education. To them evangelism means long country trips, mostly afoot, and late hours. But they are at it all the time. The preaching services are held in homes, on coffee plantations, and wherever people can be found for an audience. Weddings are always made an occasion for them."

Peruvian Leader a Christian

THE revolt in Peru against ecclesiastical tyranny was described in the December REVIEW. Word has now come of two striking facts about the leader of that movement. First, he has been imprisoned by the Government. Second, he had become a fervent disciple of Jesus Christ some time before. Haya de la Torre is the idol of the liberal forces in Peru. His strong stand against both the Government and the Church has brought him prominently to the front as a man to be seriously reckoned with. Seemingly he has for a long time past been holding back the forces which might easily become revolutionary. Of course he is a marked man, and his enemies did not wait long before they laid hold on him. The latest word concerning Sr. de la Torre is that he has been expelled from Peru. He first went to Panama, where he gave some lectures in the Methodist Church. From there he went to Mexico, answering an invitation of the Minister of Education, to help in the work of that department. Pray for this strong Christian Evangelical leader, that he may remain true to Christ and may be a power in Latin America.

5

EUROPE

London and Dublin Campaigns

AT the closing meeting of the evangelistic campaign in London, referred to in the December REVIEW, Rev. Douglas Brown, one of the leaders, commented first on the attendance at the meetings and second on the large proportion of young men among the inquirers. In the next place, he said, the campaign has revealed the power of believing prayer. He told of a boy of fourteen whom he found kneeling among 350 people, praying for his parents, and his brother and sister. That very night all four were converted. Wherever there had been the most prayer the largest number of conversions had resulted. Most remarkable of all, however, had been the ministers' meetings. He had met altogether some 600 ministers in conference, and had not found one who was not keen to win men to Christ.

A remarkable series of meetings was also carried on in Dublin during the autumn by Captain Gipsy Pat Smith, of which the secretary of the Y. M. C. A. writes: "About 10,000 people in the aggregate have attended the services today (Sunday), which, roughly, is one in five of the Protestant population. This in itself is rather more startling than the fact that the aggregate attendance in the whole campaign up to the present is about 54,000 — more than the entire Protestant community of Dublin. To those who are cognizant of the atmosphere in which Christian work has been carried on here, and the fight for Protestantism, these figures are wonderful. It is all of the Lord."

The B. C. M. S. in the Field

THE Bible Churchmen's Missionary Society, whose organization as a result of doctrinal disagreement in the Church Missionary Society was discussed in the June REVIEW, announces that it is "in a position, financially and otherwise, to despatch without delay a number of missionaries to four

great fields of operation—China, India, Canada and South America.

"1. *China*.—The unevangelized districts of Kwan Ngan Chow and Lin Shui Shien (including populous regions, busy cities and progressive markets), to which Bishops Casels and Mowll have heartily invited us.

"2. *India*.—The town and district of Saugor (some 4,500 square miles) adjacent to great unevangelized native states of limitless opportunity. Here two B. C. M. S. missionaries (the Rev. Dr. and Mrs. Keay) are already at work, and have purchased substantial property, as a central missionary station.

"3. *Canada*.—Here B. C. M. S. has already saved much evangelistic work among pagan Indians from falling into the hands of militant French Romanists, and has six ordained missionaries in this field. But the Bishops of Saskatchewan, Moosonee and Keewatin are pressing the society for further missionary efforts among their Indian and Eskimo populations.

"4. *South America*.—It is now possible to send a band of missionaries to Ceara, and from there, as a base, to strike out among the untouched millions in the Amazon basin. Money, ear-marked for this purpose, is in hand; only the men are wanted."

Belgian Gospel Mission

THE evangelistic society carried on in Belgium under the direction of Mr. and Mrs. Ralph C. Norton, and known as La Mission Belge Evangélique, reports increased interest in various centers and the securing of several permanent buildings. "On September 25th, in the Mission Hall at Brussels, a very successful meeting was held for the opening of the Flemish and French Bible schools and the graduation of certain students. Mr. de Perrot of the Interior Mission of France was the speaker for the French students and Mr. Teeuwissen, of our Mission, for the Flemish students. The fact that it was necessary to have the two speakers is an indication of God's blessing on the work. He is calling out people of different tongues to spread the Gospel in Belgium. Mr. Bentley, the Director of the French Bible School, presented diplomas to five students, four men and one woman student; thus signifying the successful completion on their part of two years of study and one year of practical work. No diplomas

were presented to Flemish students because the Flemish school is just beginning its third year."

Reforms in Italy

SIGNS are not wanting of a new spirit in Italy, according to the *Record of Christian Work*. There is a movement on foot toward the keeping of Sunday as a day of rest. In the tramcars are notices warning against blasphemy, and a crusade having for its object the suppression of vile books is in progress. Unfortunately, the occasion has been made use of by the enemies of the Gospel, who, at a procession held in honor of the Madonna which was described in the *October Review*, denounced the Protestant Bible, and incited Roman Catholics who possessed copies to throw them on the flames. The Italian newspapers recording that occurrence made no comment, but the Council of Evangelical Pastors of Milan took the matter up, and all the papers of the city, with the exception of the *Corriere de la Sera* and the *Italia*, published vigorous protests against the classification with vile writings of men of the Bible, whose truths are admitted by Roman Catholics to be the foundation of the Christian religion.

Baptists in Sweden

THE congress of the Baptist World Alliance, which met in Stockholm during the summer, and which was referred to in the *October Review*, witnessed the observance of the seventy-fifth anniversary of the Baptists in Sweden. It was a great transformation that had come over Stockholm and Sweden during this period. The first Baptist was exiled. These were welcomed by the city, and men of every Christian faith made them feel that Baptists were the kind of people Sweden delighted to have. One Swedish Baptist in every 600 is a foreign missionary and seven were commissioned during the Congress at one of the most impressive services ever witnessed. Although the Alliance

Congress met in a free church, welcomes were received from the Prime Minister, who came in person, from the Archbishop of Upsala, and from the city and greetings came from the King.

NEAR EAST

Churches of East and West

IN the opinion of Rev. Samuel MeCrea Cavert, General Secretary of the Federal Council of Churches, the Protestant churches of the West know far too little of the Orthodox Eastern Church. "Never," he says, "was a moment more opportune than the present for developing cooperation between the Orthodox Churches and Protestantism. Their leaders are now turning to us for sympathy and practical help, grateful for what has already been done by American Christianity.... As steps in the further development of closer fellowship and helpfulness it would seem that the Protestant Churches of America, acting through the Federal Council as their agency for united effort, ought to serve as a center for at least the following program:

"(1) Interpreting the Orthodox Churches to the West, first of all, removing the present ignorance and lack of understanding; (2) expressing in every possible way the sympathy of the Western Churches toward the Eastern, and facilitating more personal contacts and more systematic communication with the Orthodox leaders in the Near East; (3) giving practical assistance to the Orthodox Churches in such ways as they may deem helpful; (4) developing a more regular consultative and cooperative relationship with the branches of the Orthodox Churches ministering to their own people in America."

What Did the Martyrs See?

A TURK soldier told the following story, quoted in the *Gospel Banner*, to a Near East Relief worker for whom he was acting as bodyguard while they were traveling in Asia Minor. They passed the ruins of an Armenian church along the way, which recalled the event to his mind. The soldier said that during the deportations the men, women and children of

the village, in all about one thousand, gathered together for final refuge in the church. It was their last stand. The Turkish soldiers had stationed themselves about the church and were waiting, expecting a terrible outcry. But no sound was to be heard, not even the sob of a frightened child. "We could not endure that," said the soldier. An officer knocked loudly on the church gates, and cried: "Come out! Accept Islam, and you shall live safely here in your fields and vineyards." For a time there was no answer, and no sound from within. Then the door swung open, and an aged Armenian priest stood there, his snowy head bowed in prayer upon his breast. That was his answer. They led him out to death. One by one, they followed, even to the smallest of that great company. Not one accepted Islam. "There was something very strange about it," said the soldier. "They did not seem to see us at all. They looked afar off, and a light shone on their faces. They seemed to see something, but we could see nothing. What could it have been that those Armenians beheld?"

Plural Marriage in Turkey

IT is reported in the *Christian Century* that a vigorous campaign is being waged for the restoration of Turkey's old system of plural marriages, five successive bills having been introduced in the national assembly for that purpose since polygamy was abolished a little more than a year ago. Mustapha Kemal, himself a monogamist, has opposed all such measures and caused their defeat. Polygamists point out that there are nearly a million more women than men in Turkey, while the Koran permits plural marriages to those men who are able to support more than one wife.

"New-Born Lambs Among Wolves"

NINE newly baptized Christians in the fanatical Moslem city of Turbat, Khorasan, Persia, are so described by Rev. W. M. Miller of Meshed. He says of a visit to Turbat: "The most

effective evangelistic work was done by my language teacher, Fakr-ut-Taj. As soon as we reached Turbat he went boldly out into the city and began to preach the Gospel to all who would listen to him. He did not use the indirect method of giving the message that most Persians follow, but with an abruptness that was startling he would set forth the doctrines of the sin of man, the deity of Christ, the atonement, and the resurrection, and his conversations seemed to make deep impressions. After he had led his men to accept his message he would bring them to me for further instruction. As a result, few people came to see me in Turbat, except those who were vitally interested. Such aggressive efforts naturally provoked opposition from the mollahs, especially as Fakr-ut-Taj wore the clothes of a sheikh, and soon it was rumored that there was a plot to kill him. Several men who had asked for baptism were frightened away and for some days did not come to see us, but Fakr-ut-Taj continued to go openly about the city and seemed almost to covet persecution. However, our inquirers had disappeared and the situation looked discouraging for the establishment of a Christian group in Turbat. Then it was that God's hand began to do wonders." Mr. Miller then tells how these nine men one by one accepted Christ.

Reoccupied Urumia

URUMIA was re-established as a regular station of the Persia Mission of the American Presbyterian Board in May, 1923, but the reopening of the work, says Rev. Hugo A. Muller, "has been of necessity a process rather than an act." He writes: "At no time during the year has any serious handicap been placed on our evangelistic work by government authorities. Our evangelists have been few and we have the more appreciated Tabriz Station's loan of the services of Rabi Yosip Sayad for a few months. The field needs one good Moslem evangelist in the city and several evan-

gelists in villages, who, while giving primary attention to Armenian and Assyrian work will utilize the many openings for village Moslem work. The problem of assisting the Assyrian Evangelical Church and its system of village schools back on to their feet, is a perplexing one. For the present the station has employed Kasha Babbilla as evangelist to the Assyrian people in Urumia; but beyond this we have done practically nothing constructive in the solution of the problem. The medical work has been very popular, and our great regret has been that our senior medical man, Dr. Packard, has been prevented by circumstances from reopening the work in person. It is very apparent that the people of Urumia wish our schools reopened; the obstructions have been placed by government officials, probably local officials. It is possible that if the government officials higher up understood that the Station had not contemplated opening *new* schools, but simply continuing schools that have been in existence for eighty years or more, but which had to be closed during the period that the region slipped out of the control of the Persian Government, they might give instructions that our schools should be allowed to go on as before the war."

INDIA

The Man-Power Problem

IN the area covered by the Telugu Mission of the Church Missionary Society, the number of baptisms has risen from 2,824 in 1919 to 7,202 in 1922, and now 24,000 are being prepared for baptism. Rev. E. S. Tanner writes of the dangers involved in such growth without an adequate force of workers to deal with it: "Within the next five years we need to employ at least 300 more men and 100 women, to train some of our untrained teachers, to replace inferior workers with better ones. Not to do so means one of two things: Either we shall receive adherents and not teach them, with the consequence that we should have an ignorant, semi-

heathen Church, or else we must refuse to receive them. In that case the Roman Catholics would accept them, and would dominate the whole situation and lead away some of our immature Christians. At present we have only one European man missionary engaged in educational work, but our organization calls for at least five. In 1899 there were seventeen European missionaries in the field; today there are only four, and the number of adherents has risen from 15,000 to 70,000."

New College in South India

THE Christian College which has been opened at Alwaye is likely to prove a great strength to the Church in Travancore. Hitherto any Christians who wanted university education have had to go to the government college which is Hindu. The Rev. W. E. S. Holland, Principal of the C. M. S. college at Kottayam, is to lecture at Alwaye, but the staff consists chiefly of Indian Christians from the Madras Christian College. The Bishop in Travancore (Dr. C. H. Gill) writes of them thus: "The Alwaye Teaching Fellowship is the finest product of the Indian Church that I have seen. It stands for the will and ability of sons of India to do something themselves on a large scale for the Kingdom of Christ in India."

The Moslem's Memory

A MISSIONARY had been telling a group of people in India about Christ and His great love, when a Moslem man stood up and said: "I have seen that sort of man... He was a strange man. When people did wrong to him, he did good to them. He looked after sick folk, and everybody who was in trouble. Many of them had never had such a friend as he was. He used to take long journeys in the broiling sun to help them. He was just what you said." What did the Moslem mean? It seems that some years before in a place five hundred miles away, he had noticed the life of a missionary doctor. A remem-

brance of that life of loving service had remained with the Moslem and helped him to understand something of the greater love of Christ.

—*The Wayfarer.*

SIAM

Siamese Graduates to Teach

IN 1922 the Prince Royal's College at Chiangmai, Siam, sent two of its first graduates to Manila, P. I., for a year's study preparatory to teaching in their Alma Mater. Rev. William Harris, Principal of the College, writes, in the *Presbyterian Magazine*: "This was an expensive proposition; we had to raise privately \$800 apiece for this adventure, including travel, board, tuition and clothing; and, you may be sure, we were anxious to know how the thing would pan out. Well, the lads have returned wearing the same sized hat they went in, and having gained enormously in their outlook on life, and their desire and ability for service. I don't think the school ever made a better investment."

CHINA

Agreement on Wei-hai-wei

THE draft agreement negotiated at Peking between the British and Chinese Governments for the return of Wei-hai-wei by the former to the latter provides for a Chinese administration with a reservation of certain privileges by Great Britain for the benefit of the British Navy. The principal features of the agreement as received by the State Department follow: The British Government agrees to hand over the administration of Liu-kung-tao to China, in return for which the Chinese Government will give precedence to the British Navy and allow it to use a suitable anchorage for a certain period, which may be extended by mutual agreement. Liu-kung-tao Island shall not be used as a trading port nor as a foreign settlement, and it shall be under the control of the Chinese Navy to be used as a naval station. The Wei-hai-wei leasehold on the mainland will be returned to the Chinese Government,

but a small portion will be reserved for trade and residential purposes and city quarters will be established. The area will be administered by Chinese officials appointed by the Central Government. The Chinese Government will continue to enforce police and sanitary regulations. Chinese maritime customs' officers will collect dues and control the port as in other trading ports.

Gifts from Missionaries

AMERICAN Presbyterian missionaries in China have themselves contributed \$500 Mex. to the budget of their Board. In view of the serious deficit which that Board is facing, as stated in the December REVIEW, the missionaries on the field passed the following resolution at the meeting of their China Council in Shanghai:

"Suggestions have come from several parts of the field as to how we on the field may 'do our bit' toward helping the Board in its present financial straits. With remarkable unanimity a reduction in the native work is deprecated, and offers of personal sacrifice are volunteered. It is surely a time for a careful scrutiny of all expenditures and a checking up of all possible resources. The prayers of the Council and the Missions go up on behalf of the Board which at this time is bearing such a tremendous burden of responsibility. Is not the situation, although distressing, still a definite challenge to our faith?... At this crisis, the Council and the Missions stand ready to give their hearty cooperation to every effort which the Board and the churches may make to meet the emergency which now confronts them, and may those efforts all look toward an advance in receipts rather than a reduction in the work."

Christians Fighting Opium

AGROWING demand is being reported from China for determined Christian opposition to the social menace of opium. In the early summer the National Christian Council took steps to organize an Anti-Drug Com-

mittee, with headquarters in Peking. At a public meeting in Kuling in August the following resolutions were adopted:

"WHEREAS, the cultivation, use, and trade in opium, its derivatives, and allied drugs are again assuming such proportions as to form a deadly menace to the life of the nation as a whole and particularly to the spiritual life and growth of the Christian community, we earnestly believe that the time has come to summon the Christian Church to withstand this evil in the name and power of God. We therefore make the following recommendations, viz.

"(1) That the National Christian Council set aside a day, or days, this autumn when special prayer shall be offered by all Christian congregations and sermons preached on the drug evil and its menace to the physical, moral, spiritual and national life of China, and that the National Christian Council be requested to prepare placards and tracts giving the outstanding facts of the drug traffic suitable for placing in the hands of all Christians, if such be not already available.

"(2) That all Christians honestly face the present conditions with regard to opium, its derivatives, and allied drugs, and endeavor to realize how far they are called by God and are themselves willing to face the consequences of a decided stand against this evil."
—Chinese Recorder.

The W. C. T. U. in China

THE work of the Chinese National W. C. T. U. has grown rapidly since its first national convention in January, 1922. Dr. Mary Stone, a Chinese Christian, as most friends of missions in China know, is the president; Mrs. Renyin S. Mei the general secretary; Mrs. H. W. Liu the secretary of the young people's branch, and Miss Faith Liu secretary of the editorial department. The work of the Union is directed against the use of alcoholic liquors and tobacco. There are at present eighty-two young people's branches in sixteen cities; of these Shanghai has seventeen and Canton eleven. A special campaign at the end of 1922 added 380 general members and secured \$750 in membership fees. The W. C. T. U. in China now has 6,300 members in all branches, these being found in eleven provinces. The W. C. T. U. now cooperates with the International Anti-Tobacco Association. Besides direct anti-drug work

the Chinese National W. C. T. U. has several other interesting pieces of work. A day nursery, in which is a kindergarten and rest rooms for children of workers, has been started in Shanghai; a special financial campaign secured \$3,376.64 toward its expenses. As many as 120 children at one time have used it. A night school for working women has also been established, which has an average attendance of forty-five. A temperance quarterly has now been issued six times. During the year eighty public addresses were given to audiences aggregating 38,800. Sixty thousand letters were also sent forth.

—*Chinese Recorder.*

Changes in Western China

THE Rev. A. A. Phillips, of the Church Missionary Society, Secretary of the Western China Mission, summarizes the present position there as follows: "The work of the Western China C. M. S. Mission has grown up during the various periods of anti-foreign riots between 1891 and 1900, the Boxer uprising in 1900, the political unrest of the years while the Manchu dynasty was tottering to its final collapse in 1911, and, most uncertain and difficult of all, the twelve years of the so-called Republic. And today nearly the entire country, and especially Szechwan, is suffering an unimaginable amount of killing, looting, kidnapping, extortion, and every form of oppression. We have witnessed the change in the attitude of the people towards us, from that which was implied in the epithet 'foreign devils,' so freely used in former years, to the confidence reposed in us as educators of their children, leaders in social enterprise, almoners of funds for relief of distress, mediators between contending armies, and as those whose word may be relied upon, and whose help will be given readily in all good causes. Better still, we have seen the Chinese Christians, formerly reviled as 'eaters of foreign religion' and 'slaves of foreigners,' now generally recognized as worthy citizens—men and women who may be trusted."

A Christian Mongol

WAHI HURLATT, now a student at Antioch College, Ohio, is a Mongol whose people have for centuries been herdsmen. His father owned three thousand sheep, five hundred cattle, three hundred horses, and a dozen camels; and the family—grandparents, brothers, and sisters, and their families, fifty in all—live in tents, and move from place to place over an area with a radius of one hundred miles, in search of pasture and water for their flocks and herds. Until he was sixteen Wahi lived on a pony's back watching the stock. The majority of merchants and government officials in Mongolia are Chinese, so that the Mongols are at a great disadvantage unless some member of the family can speak and write the Chinese language. At sixteen Wahi was sent by his grandfather to a school in Peking. Later he entered the Peking Y. M. C. A. night-school, where he became a Christian and a general favorite with all who knew him.

His understanding of the Christian message gave him a new and larger vision, and he moved on to Tokyo, where he met and came to know intimately Mr. and Mrs. W. R. Stewart, Y. M. C. A. secretaries, who took him into their home, and taught him English and especially the New Testament. When the Stewarts returned to America on their furlough, Wahi came with them. He says that Mongolia has three great needs—some reliable means of transportation, a school system, and Christianity. He wants to return to Mongolia to help meet these needs.—*Christian Endeavor World.*

JAPAN-CHOSEN Earthquake Losses

ON September 29th Rev. W. E. Towson, of the M. E. Church South, wrote from Kyoto: "The Home Department of the Government has issued the following total figures as a result of the latest investigations: 'Afflicted population, 2,385,500; houses burned, 350,186; houses col-

lapsed, 59,843; houses partially collapsed, 69,223; killed, 77,831; injured, 103,100; missing, 42,545.' Terrible as is the total of the dead, it will probably be considerably increased in the final report. The 'missing' ones include those who were buried under houses that fell and were afterwards burned. Then, too, many of the 'injured' will die and thus help to swell the total. Today's paper states that the railway system of the country, which is only about 10,000 miles in length, has suffered to the extent of \$50,000,000, while the Communications Department, consisting of the postal, telegraph and telephone systems, reports its total losses as \$120,000,000. The total destruction of property by the earthquake and the fires caused by it will aggregate, the newspapers report, somewhere near a total of \$5,000,000,000."

Preserved Lives Dedicated

REV. W. E. Towson writes from Kyoto, Japan: "Only last night, October 7th, I was told this story by one of Japan's most earnest and successful Christian workers. He and his family had planned to be in Tokyo on the day the disastrous earthquake occurred, but were providentially hindered. Their escape from harm, and probable death, so impressed the older daughter of the family, who had mapped out a musical career for herself and was already at work on it, that she announced, at family prayers, that she had given her preserved life to God for any field of service for which He wished her. Thereupon, the younger sister said, 'If sister does that, I will do so also.' In telling the story, the father said, 'The revival has already begun in my family.' Many are praying that through the earthquake and the fire the people will hear the call to repentance and consecration of life and service to our Lord. The people have been greatly sobered by this terrible experience and they surely needed to be, for extravagance, luxuriousness, profligacy and immorality have been very rampant

since the days of the war. Some of the non-Christian leaders are calling the nation to repentance."

Further Reports from Tokyo

THE following messages received in England from Bishop Heaslett in South Tokyo, give further details of the earthquake situation: "Permanent reconstruction of Tokyo and South Tokyo, church and mission losses minimum quarter million pounds, besides dwellings, schools, hospital, dispensary, missions. All seventeen churches lost. Over fifty workers including missionaries, and 450 Christian families, homeless, lost all. Killed and wounded Christians over 100, many missing. Impossible calculate losses. Cannot realize gravity and immensity of calamity. Mission work back fifteen years. Facing winter intense physical suffering and much mental and spiritual distress. Christians gathering courage, living and worshipping in lean-to's made of broken timbers. . . . The Government has earned nothing but praise for its handling of the situation. No one has died from starvation. All have been taken care of as far as possible. There has been terrible suffering and loss. All that are of any use of our churches and other buildings are being used, with our glad consent, for the relief of families, with the one proviso that they allow us to have some use of them on Sundays."

News from Madame Yajima

ONE of the outstanding Japanese Christians, to whom the thoughts of many in this country turned when news of the earthquake came, is Madame Kaji Yajima. Readers of the REVIEW will recall the article about her in the October number. On October 11th Miss Halsey, the present principal of Joshi Gakuin, the girls' school in Tokyo of which Madame Yajima was principal for forty years, called on the latter to carry the gift of sympathy that the Presbyterian Board had sent in their first cable to Japan after the earthquake. Miss

Halsey writes of her visit as follows: "This dear old lady of ninety had been carried by the soldiers in a litter out to one of the suburbs and she very politely said that it was the finest ride that she had ever had. She lost her home and the office of the W. C. T. U. Now she is living in the bakery of the Rescue Home. I assured her that it is a most appropriate place for one who has spent her life in telling others of the Bread of Life. She wished me to say 'Thank you' for your kindness to her."

A Korean Boy Soul-Winner

FOSTER K. GAMBLE writes in *The Korea Mission Field*: "On a recent country trip, in a village far out in the mountains, I met a boy eleven years old and was told an interesting story of his work. Less than two years ago a group of believers was gathered at Twee-tooroo through the work of the preaching band. Severe persecution resulted in increasing the faithfulness of those who had undertaken to follow Christ, and there are now about seventy in regular attendance. A church building has been erected and a school opened. Among those who attended the school and church is one boy who lives in another village two miles away. For months he was the only one in the village who made any profession of Christianity, and many made light of him. He never wavered, but was regular at school and church, and constantly told his parents and others that they too should become Christians. Through the boy's entreaties the father and mother have now done so, and all are happy in their new faith. Who knows but that there is a career of great usefulness in the Church before this bright, earnest boy?"

AFRICA

The Opportunity in Cairo

DR. CHARLES R. WATSON, president of the American University in Cairo, recently said of the opportunity before the institution: "The nationalistic movement in Moslem

lands has fanned into flames the eagerness for education which the World War had kindled in those countries, so long stagnating in an apparently contented ignorance. The contact with Western civilization brought them by the war awakened this desire to know; the coming of national independence has faced them with the absolute necessity of it. Native leaders must be trained. They must have all of the learning held by the leaders of the Western world, with whom they have suddenly seemed to be thrust on terms of equality. And the only sources of that education are Western colleges. As a consequence, the American University at Cairo has taken on an importance in their eyes which we could not have hoped for a decade ago. We have been able to accept only one third of the students who have applied to us for admission. We enrolled only 200 of them this past year, but that means reaching into 200 of the most influential families of all Egypt; and we hope that through extension lectures this coming year, we shall penetrate into hundreds more of these homes." That the way is not all clear, however, is evident from an article in a leading Moslem newspaper in Cairo, calling the University sharply to task for requiring Mohammedan students to attend daily chapel services.

A Christian Headman

REV. C. A. CHAZEAUD, who has been engaged in evangelistic work under the American Presbyterian Board in the Cameroun since 1921, writes from Elat: "At Ewon, out from Elat, in the Ntoumou country, where the evangelist has been at work only five months, there is an audience of 800 at the meetings. They come from far and near to hear the words of God. Many new converts were examined and several were admitted into the first year catechumen class. The headman of the town, husband of many wives, who has been invested by the Government of Gabon with a very far-reaching influence and authority,

has lately become a Christian. Ela Nka has put away all his wives except one. This wife and also two of his children have become Christians. A house of God has been started and meantime meetings are conducted in the headman's big palaver house. Ela has shown his earnestness and zeal for the things of God by going about the country subject to his authority, collecting fetishes of every description, including human skulls and bones. He was very proud to show us these trophies which filled several baskets lined along the sides of the large room assigned to us as sleeping quarters in his new house."

Mission Fleet for Congo

"NOT every foreign mission board," says *The Continent*, "can boast of so large and so well equipped a fleet of boats as the Disciples of Christ now have for their African work. The Disciple missionaries have to travel long distances by the great Congo River and its tributaries, and for many years such travel was done under the blazing African sun in crude dug-out log canoes. For the past fourteen years the mission has had a ship of forty tons, the *Oregon*, and a little motor launch, the *Marion*, but last February contracts were let for two 57-foot sternwheel steamers to ply up and down the river and carry the Gospel to tribes that hitherto the missionaries have been unable to reach. The new boats, which are expected to be ready before the end of the year, are the *Illinois* and the *Missouri*, each named for the state that is providing the \$10,000 necessary for their construction. Each boat contains two cabins, shower bath, toilet, galley stove, folding tables, four seat-berths, lights and all fittings, and every window is provided not only with glass but with copper screening against the mosquitoes and the tsetse flies that carry sleeping sickness. Every part is built for service and yet with the utmost economy, and the *Illinois* is also provided with a dispensary."

New Station in Cameroun

AMERICAN Presbyterian missionaries in the Cameroun are emphasizing the strategic importance of Yaounde, the newest mission station. "Since its establishment as the capital of the Cameroun it has become more and more a center of traffic. With the French government headquarters as the center, the population has greatly increased and a steady stream of traders from the coast and the interior bring a varied life to the town. The position of Yaounde as the center from which will soon radiate roads in all directions, will enable the Christian workers to reach fields that have never before been touched with the Gospel—an opportunity greater than has been offered by any of the other mission stations."—*The Continent*.

ISLANDS OF THE SEA

Chaos in New Hebrides

A RECENT cablegram from Melbourne, quoted in the *Anti-Slavery Reporter and Aborigines' Friend*, stated that the conditions in the New Hebrides under the Condominium were growing steadily worse, and that the situation was intolerable. Alcohol is prohibited, but the natives get drunk on French spirits. "Firearms and ammunition are barred by treaty, but natives kill one another with such weapons. Women are an open shame on French plantations, justice is dead, and every effort for the good and independence of the natives is thwarted." The Presbyterian General Assembly in Victoria have protested to Government against the Condominium administration. The British Government replied that "the representations are being considered," and it hopes that the conditions will be more satisfactory when the Joint Court again begins work. "But we fear," says the editor, "that this is little more than a pious hope in a situation which under present conditions seems nearly hopeless."

THE MISSIONARY LIBRARY

China—Yesterday and Today. By Prof. E. T. Williams. Illus. and Map. 8vo. 613 pp. Thomas Y. Crowell. New York. 1913.

China is so vast a country that many volumes cannot exhaust the discussion of its peoples, the cities, country, customs, history, learning, religion, politics and possibilities. Dr. Williams, formerly a resident of China, and now professor of Oriental Languages and Literature in the University of California, has given in this single volume an unusually comprehensive, informing and readable description of China and its history, its institutions and customs, its government and industries, its ethics and religions, its foreign relations and recent changes.

One marvels that so much information is condensed into such limited space without squeezing out the life, the incidents and concrete facts that make it interesting reading. The author does not treat largely of Christian missions but he acknowledges the debt of China to Christian education and ideals and he shows the conditions under which the missionaries work and the need for their work. Perhaps the most serious omission is the failure to recognize the influence of Chinese Christians in the making over of China. This volume is valuable collateral reading for mission study classes on China.

My Nestorian Adventure in China. By Frits Holm, LL.D., D.C.L. Illus., map. 335 pp. New York: Fleming H. Revell Company. \$3.50. 1923.

Dr. Holm has rendered archaeology and Christianity a great service in securing a replica of the most extended Christian monument of Asia, first exhibiting it for years in New York and finally sending it to Rome where it stands in the Lateran as one of the greatest proofs of early mis-

sionary enterprise in China. The author, being engaged in promoting the interests of the British-American Tobacco Company in China, felt a desire to visit the ancient capital, Hsi-an Fu, where was located the Nestorian Monument, dated A. D. 781. He not only saw the stele, but had it secretly duplicated on the very ground, using the same grade of stone and copying the inscription as accurately as a "squeeze" could make it possible. As the reviewer has another "squeeze" of the inscription and writes less than 500 feet from a plaster facsimile of Dr. Holm's replica, he gladly recognizes the accuracy of the work done under his direction. Dr. Holm wisely chose the translation of the *Sinologue*, Alexander Wylie, and of Professor Sacki, whose "Nestorian Monument in China" is the standard volume on the subject.

The account of the author's travels through inland China, his dealings with the people and the many difficulties encountered as he brought the monument to completion and then had it conveyed to the steamer is most interesting, but the narrative suffers from the too common weakness of travelers who regard the "natives" as proper material for flogging with a Cossack whip, and whose idea of felicity is a table filled with abundant supplies of liquor at some club or merchant's residence.

One wishes that the volume might have included some further account of the early efforts of Nestorian Christians in the ancient capital, and the later disappearance of their form of Christianity from the Empire. This ultimate failure seems from the inscription to have been due in part to the withholding of important Christian truth from the public, if not from their converts.

H. P. B.

New Lanterns in Old China. Theodora Marshall Inglis. 175 pp. New York. Fleming H. Revell Company. \$1.25. 1923.

A doctor's wife, whose hospital was in Peking, tells these thirteen stories, most of them with the hospital for a background. Some are tales of the Boxer time and its persecution of Christians and all enter into the life of the Chinese. The author's husband, Yin Tai-fu, is naturally prominent, and the smell and magic of his double-healing are prominent. "The Camouflaged Pill" is a fair sample of what any missionary doctor in China might duplicate. We wish that the healed Buddhist priest, made over into a witness of Jesus, were common in mission hospitals. Professor Headland is right in commending to young people and their libraries this volume, with little to criticise—except its hardly successful attempt to make Chinese words pronounceable for Occidentals.

H. P. B.

A Galilee Doctor: A Sketch of the Career of Dr. D. W. Torrance of Tiberias. By W. P. Livingstone. Illus., map, viii. 283 pp. New York. George H. Doran Company. \$2.00. 1923.

Every traveler who stops for even a few hours at this city of Herod Antipas is struck by the plant of the United Free Church of Scotland and is sure to hear the praises of its famous missionary, locally known as Trance, and whose fame as a *Hakim* has spread over Palestine like that of the Divine Healer of Galilee nearly twenty centuries ago.

While the environment of Dr. Laws of Livingstonia or of Mary Slessor of Calabar cannot add color and thrills to this story, the author makes the reader visualize the Holy Land of today—or rather of conditions preceding the British Mandate. The story of this useful life includes the establishment of the Mission by the young Scotch doctor, sent out by the Jewish Mission Committee of the Free Church; the early days of hostility—which never really disappeared, despite the fact that Jewish enemies came and were healed of manifold diseases; the establishment and difficult

conduct of schools; the opening of a second station at Safed, perhaps "the city set upon a hill that cannot be hid"; the spiritual clinics of the physician, so typically set forth; the adventurous work afield among the Bedouin Arabs; the "dead tired" section, when the Doctor wrote: "The work is very hard, and so is the field, and one is apt to become engrossed in the dry detail of our daily duties; but we keep pegging away"; the war tragedy of 1914-1917; and the reconstruction work beginning in 1919; these are sample chapters of the book.

Doctor Torrance never faltered nor feared and his dealings with Jews, as prejudiced today as in A. D. 30, were modeled after those of the Great Physician. The secret of his wonderfully fruitful life is found in these words of the author: "The supreme lesson of Dr. Torrance's long experience is that love alone will bring them to Christ. The Jew is intensely human; he is affectionate, with the home sense strongly developed, a man of concord and peace, and he responds readily to sympathy and kindness. Through love he can best be drawn to the appeal of Christ."

H. P. B.

The Year Book of the Churches. Edited by E. O. Watson. 8vo. 483 pp. \$1.50. The Federal Council of the Churches of Christ in America. New York. 1923.

This directory of religious bodies, brought up-to-date, gives a statement of history, doctrine and polity for evangelical denominations, and other religious organizations in America. The officials, boards, periodicals, editors, educational institutions and executives are listed under each denomination. Then follows a directory of interchurch bodies, governmental agencies and other social service activities.

The statistics of churches, of foreign and home missionary work, and of the Y. M. C. A. and Y. W. C. A. for 1922, include a study of growth in church membership as compared with growth in population in the United States, 1890-1922. A table also shows the relative growth of

Roman Catholics and Protestants in the United States from 1890 to 1922.

Facts as to prohibition in the United States are given, with tables as to the ratification of the Eighteenth Amendment, and the area under prohibition by state laws and its results. There is also included a list of important events in Christian Church history by Dean W. E. Garrison of the University of Chicago. This handbook represents a large amount of careful work and is exceedingly valuable for reference.

The Apostle Paul and the Modern World.

An Examination of the Teaching of Paul in Its Relation to Some of the Religious Problems of Modern Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. Pp. xi, and 280. Price \$2.50. New York: The Macmillan Company. 1923.

A greater contrast could scarcely be imagined than that which exists between modern Unitarianism and the religion of Paul. Dr. Peabody seeks to bridge the gulf by an unhistorical modernizing of the Apostle; but the effort, despite the skill with which it is made, was doomed to failure. It is quite impossible to force the Paul of the Epistles into a mould that shall be acceptable to the modern "liberal" Church. What Dr. Peabody, despite all his learning, has failed to understand is the simple fact that the real Paul had a message, which he believed to be not merely useful but true. This fact places an impassable gulf between Paul on the one hand and the agnostic pragmatism of the modern liberal Church on the other.

The way in which Dr. Peabody allows his own predilections to color his treatment of history appears with special crassness in what he says about missions. "Lack of flexibility," he says (p. 270), "incapacity to adapt one's self to envioning and alien ideas, fixity of mind and condescension of manner—these have been throughout all Christian history the intellectual obstacles to missionary success." This sentence is refuted by the entire history of the

Church. The real intellectual obstacle to missionary success is not inflexibility or the like, but on the contrary the absence of a message. Agnostic Modernism, whether in the Unitarian Church or in the churches called "evangelical," has no message; Paul, on the contrary, was a missionary because he had a piece of "Good News" which he held to be true for all time and for all peoples. J. G. M.

African Idylls. Rev. Donald Fraser, D.D. Introduction by Jean MacKenzie. Illus. 8vo. \$1.50. Fleming H. Revell Co. New York. 1923.

The author, for nearly thirty years a missionary in Nyasaland, British Central Africa, was elected last year Moderator of the United Free Church of Scotland. He is one of the truly great Scotch missionaries and an author of unusual ability. His book has charm and humor as well as information and inspiration. Dr. Fraser has deep insight into the African's mind and character, and is familiar with their black magic and witch doctors. Each chapter pictures some aspect of missionary life or describes vividly the church or the African.

Dr. Fraser speaks for other missionaries in Africa when he discusses the results of his work—"If arithmetic is to be the measure of progress, who will find for us a table of acts of mercy? If only we had a register to record deepening character, growing knowledge, faith, Christlikeness!—then we would have a record, true and revealing, of how the world is moving on, slowly perhaps and hirpling, but moving on to the Light and the Image of God." C. T. W.

On What Authority. By Rt. Rev. Edmund Knox, D.D. 12mo. 284 pp. \$2.50 net. Longmans, Green and Co. New York. 1922.

In these days of theological dispute and uncertainty, it is refreshing to find such a clear, sane, Biblical and constructive statement of the foundations of the Christian faith. The late Bishop of Manchester has written a book that will appeal to thinking men and women. Bishop Knox's conclu-

sions as to the authority of the Scriptures and the deity of Christ are conservative and scriptural. Ministers will find much help here.

For a New America. By Coe Hayne. 12mo. 173 pp. 75c and 50c. Missionary Education Movement. New York. 1923.

Concrete illustrations of the need and the results of Christian work in America are brought together in these very delightful home missionary sketches. The author draws from the life and work of individuals he has met in rural communities, in cities, among the foreign born, the Indians, Negroes, Mexicans and in industrial centers. There are helpful suggestions for study and discussion, questions and supplementary reading. The chapters also are suitable for reading aloud in missionary circles.

Directory of Protestant Missions in China. \$1.15 (map 25c). Kwang Hsueh Publishing House. Shanghai. 1923.

This new edition of the very useful annual directory lists eighty Protestant missionary agencies in China with five thousand missionaries. These are arranged alphabetically, by stations and by societies. The map shows the centers occupied by missionaries (indicating the approximate number of foreign workers in each center), the one thousand or more unoccupied cities, the rivers, railways, canals and trade routes.

China Today Through Chinese Eyes. Dr. T. T. Lew, Prof. Hu Shih, Prof. Y. Y. Tsu, Dr. Cheng Ching Yi. 144 pp. \$1.25. George H. Doran Co. New York. 1923.

Four Chinese who stand out today as among the foremost among the brilliant minds in the Far East have written these seven thoughtful, well-written chapters on as many vital problems which now face rapidly changing China. The book enables the reader literally to see through Chinese eyes. To the student of China and her present complicated problems it is invaluable. The key note is "Renaissance." Extreme optimism characterizes most of the articles, which in view of China's pres-

ent chaotic condition strikes the less hopeful Westerner as unjustifiable. The last chapter is of special value to the student of Christian Missions for in it Dr. Cheng, the man chosen by foreigners and Chinese to be the Chairman of the great Conference in Shanghai, reviews in a truly masterly manner the position of the Chinese Christian Church. R. G.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. 12mo. 304 pp. \$1.50. Geo. H. Doran Co., New York and Student Christian Movement, London. 1923.

The aim of these brief biographies is rather to give a fresh interpretation and a richer understanding of the life and work of great missionaries. In this biography of Henry Martyn we have depicted in succession the Calcutta of the Nabobs to give the Indian setting of the story; the preparation of the future missionary from his early life and schooling in Cornwall, through his undergraduate days at Cambridge, his conversion consequent on his father's death, to his Fellowship of St. John's and his curacy with Charles Simeon, until we arrive at the circumstances that led to the call to India. Then we are given his love story; the account of his nine months' voyage to India; we see him at Calcutta, Dinapore and Cawnpore. He appears before us in his strenuous studies and work as a linguist, with the charge of translating the New Testament into Hindostani and of supervising the translations into Persian and Arabic. In the matter of linguistic attainment he stands as a high ideal to all who would follow him in missionary work. Then follow an account of his journey to Shiraz, a chapter entitled "A year among the Doctors" (of Persia) and finally a chapter on Martyn as Traveler, ending with the vivid scene of his last hours at Tokat.

In this Henry Martyn will be more than ever a recruiter of missionaries, especially to the Mohammedan field, and a source of continual inspiration to those already in this field. P. S.

The Religion of Lower Races: As Illustrated by the African Bantu. By Edwin W. Smith. 7½x5. Pp. xiv and 82. \$1.00. The Macmillan Co. New York. 1923.

"The World's Living Religions" Series is prepared under the direction of the Board of Missionary Preparation of North America. Its aim is to furnish students and missionary candidates in particular with accurate, trustworthy, brief and popular presentations of the actual religious life of each great region of the non-Christian world; but if this volume, which is the first of the Series, is a prophecy of those which are to come, busy pastors and leaders of missionary study classes are likely to find them even more useful.

Mr. Smith, son of a South African missionary, worked for seventeen years as a Primitive Methodist missionary among the Baila, on the Kafue River, some two hundred miles north of the Victoria Falls (Zambesi). That he is of the open-eyed variety is manifest from *The Ilu-speaking Peoples*,* nine-tenths of which is from his pen; and his culture is vouched for by his recent appointment as Literary Superintendent of the British and Foreign Bible Society.

The Religion of Lower Races deals with the whole of Bantu Africa. Its ten compact and readable chapters, which can be easily covered at a sitting, outline Bantu religion, with its twin foci of magic and the cult of the dead, and close with valuable advice concerning the Christian approach to devotees of this religion; the result of ripe experience, prolonged study, and a steady determination to enter into the feelings of others. w. c. w.

Christian Literature in Moslem Lands. Prepared by a Committee Appointed by the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee of Social and Religious Surveys. Illus. maps, 306 pp. New York: George H. Doran Co. \$3.50. 1923.

This volume carries out with some degree of fulness the claims of its subtitle, "A study of the activities of the

*See article on "A Study of Souls in Central Africa" in our January number.

Moslem and Christian Press in all Mohammedan countries." And it is not a superficial view of the subject, as the many names of workers in Moslem fields, found on pp. 281-83, abundantly suggest. We are glad to look into the faces of twelve of the number at p. 34. Authority, wideness of investigation, combination of forces in personal consultation, excellent editorial work, differentiate the volume from any preceding volume even remotely treating the subject. We congratulate the Committee and its Chairman Dr. C. H. Patton, upon this forerunner of what ought to be a series of similar surveys of Christian Literature in great religious areas of the non-Christian world.

Naturally the volume partakes more or less of an enumeration of works in various languages, classed by geographical areas. The average reader will not attempt to read the many lists throughout. Indeed, the work is not especially intended for him, but rather for missionaries and others who are studying the distribution and character of the printed page for the enlightenment and conversion of our widely scattered 234,814,989 brothers and sisters of the Moslem faith. They are listed under 106 countries on pp. 292-95. For these students of the subject, what better method of presentation could be devised? Not only in point of concrete mention of books and less ambitious works, but especially in the many diagrams and maps, they and all others gain impressions through eyegate which no end of letter press could impart. The superb half-tones add greatly to this aspect of the volume. Its division into specially marked paragraphs is most commendable; anything can be found at a glance. H. P. B.

The Children's Bible. Edited by Henry A. Sherman and Charles Foster Kent. Illus. Large 8vo. 329 pp. \$3.50. Charles Scribner's Sons. New York. 1922.

This beautifully illustrated and well printed volume is a "Children's Bible" in the sense that the editors have selected only those portions of

the Old and New Testaments that they think adapted to children under about sixteen years of age. Unlike Bishop Potter's "Bible for Children," it does not follow the King James Version but simplifies the language, as where "made" is substituted for "created" in Genesis 1:1. It is not in reality a new translation of the Hebrew and Greek texts but a paraphrase of the English version. There are, or course, many omissions and some word substitutions of which many Bible students and teachers will not approve—and some which do violence to the original.

The record begins with Creation and the Fall of Man, goes on to the flood, the call of Abraham and subsequent events of Jewish and Christian history; it closes with the vision of the New Jerusalem from Revelation. The miraculous stories are generally included and while much of the religious teaching is naturally omitted, some psalms and proverbs and portions of the Epistles are given. The work is reverently done with literary skill and makes a volume that children will enjoy and by which they should benefit.

The Story of the Bible. By Hendrik Van Loon. Illus. Large 8vo. 452 pp. \$5.00. Boni and Leveright. New York. 1923.

Mr. Van Loon confesses that he has no theological knowledge. He is evidently also not a thorough Bible student for this story has more of Van Loon in it than of the Bible. It contains the author's opinions of how the Bible came to be written and what is false and what may be true. Many of the statements have little or no foundation in established facts. The result is more of the author's story of the Bible than the Bible story. He considers the Old Testament a mass of fables and folk-lore and the New Testament a compilation of traditions of Jesus written a hundred years after His time. He denies the apostolic authorship of any of the gospels. Although the book is supposedly written for young boys, it deals with unsettled questions of historical criti-

cism and states as facts conclusions that are mere guesswork. The narrative of the birth, life, death and resurrection of Christ depart in many respects from the Bible record. And yet this book is being recommended for Sunday-school teaching! Many people will take as gospel truth Mr. Van Loon's statements and will, on his authority, set aside the gospels as mere tradition. While the author, no doubt, intended to do good, the book is calculated to do harm to uninformed and indiscriminating readers. Most of the illustrations are crude in the extreme; many are grotesque and a few are sacrilegious.

NEW BOOKS

China and Her Peoples. Lena E. Johnston. 136 pp. 2s. United Committee of Missionary Education. London. 1923.

Stories from 'Round the World. Hazel Northrop. 152 pp. \$1.25. Fleming H. Revell Co. New York. 1923.

Christian Science and the Bible Compared. Thomas J. McCrossan. 72 pp. Single copies, 25 cents; twenty-five and up, 15 cents. Taylor Printing Co. Albany, Oregon. 1923.

Christianity and Social Science. Chas. A. Ellwood. 220 pp. \$1.75. Macmillan Co. New York. 1923.

The Christian and His Money Problems. Bert Wilson. 233 pp. \$1.50. George H. Doran Co. New York. 1923.

Religion in Its Purity and Power. T. W. Gardiner. 191 pp. 1s 6d. Christian Literature Society. London. 1922.

Prisoners of Hope: A Story. Beatrice Levertoff. 104 pp. 2s. Faith Press. London. 1922.

A History of Moravian Missions. J. E. Hutton. 550 pp. 5s. Moravian Publication Office. London. 1923.

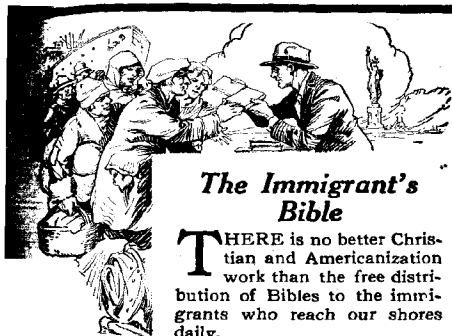
The Methodist Episcopal Church and Its Foreign Missions. Bishop Thomas B. Neely. 332 pp. \$2.50. Methodist Book Concern. New York. 1923.

Directory of Protestant Missions in China, 1923. Kwang Hsueh Publishing House. Shanghai. 1923.

Report of the International Christian Conference, Shanghai. Rev. F. Rawlinson, Chairman Editorial Committee. 724 pp. \$2.50. Oriental Press. 115 Avenue Edward VII, Shanghai. 1923.

China Mission Year Book, 1923. F. Rawlinson, Editor. 373 pp. Christian Literature Society. Shanghai. 1923.

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More Twice Born Men. Harold Begbie. 164 pp. G. P. Putnam's Sons. New York. 1923.

Francois Coillard. Edward Shillito. 230 pp. \$1.50. George H. Doran Co. New York. 1923.

More Jungle Tales (India). Howard A. Musser. 196 pp. \$1.50. Geo. H. Doran Co. New York. 1923.

Answered Prayer in China. Charles E. Scott. 219 pp. \$1.50. Sunday School Times Co. Philadelphia. 1923.

China Yesterday and Today. E. T. Williams. 8vo. \$2.00. Thomas Y. Crowell Co. New York. 1923.

New Lanterns in Old China (Stories of Chinese Life). Theodora M. Inglis. 175 pp. \$1.25. Fleming H. Revell Co. New York. 1923.

Bible Stories in Rhyme. Florence E. Hay. 84 pp. Rodeheaver Co. 218 S. Wabash Ave. Chicago. 1923.

How to Produce Plays and Pageants. Mary M. Russell. 219 pp. \$1.50. George H. Doran Co. New York. 1923.

A Guide to Religious Pageantry. Mason Crum. 134 pp. \$1.25. Macmillan Co. New York. 1923.

The Making and Meaning of the New Testament. James H. Snowden. 297 pp. \$2.50. Macmillan Co. New York. 1923.

In Palestine at the Empty Tomb. E. E. Violette. 89 pp. \$1.25. George H. Doran Co. New York. 1923.

When the East is in the West. Maude Madden. 153 pp. Fleming H. Revell Co. New York. 1923.

Glimpses of Indian America. W. F. Jordan. 203 pp. \$1.75. Fleming H. Revell Co. New York. 1923.

Tables in the Wilderness. Amy Wilson Carmichael. 154 pp. 1s. 6d. Order from Miss E. D. Sewell, 29 Grosvenor Rd., Westminster London, S. W. 1. 1923.

Life as a Stewardship. Guy L. Morrill. 108 pp. 25c. Presbyterian Board of Publication. Witherspoon Building. Philadelphia. 1923.

Japanese Posters (to be colored and lettered). Heidelberg Press. Philadelphia. 1923.

Reigning in Life. J. East Harrison. 212 pp. \$1.50. Sunday School Times Co. Philadelphia. 1922.

Khama, the Great African Chief. J. C. Harris. 111 pp. \$1.25. George H. Doran Co. New York. 1923.

The Case for Prohibition: Its Past, Present Accomplishments and Future in America. Clarence T. Wildon and Deets Pickett. 274 pp. \$1.75. Funk & Wagnalls Co. New York. 1923.

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