

THE MISSIONARY
REVIEW *of the* **WORLD**

FEBRUARY, 1924

AMERICAN YOUTH MOVEMENT AND MISSIONS
EDITORIAL

ATTITUDE OF THE TURK TOWARD MISSIONS
A RESIDENT OF TURKEY

NATIONALISM IN BURMA--1923
RAYMOND P. CURRIER

THE CHRISTIAN CONTRIBUTION TO CHINA
CLARENCE H. HAMILTON

A REMARKABLE CHINESE COLONY IN MEXICO
JAY S. STOWELL

A MIRACLE OF MISSIONS IN SUMATRA
SAMUEL M. ZWEMER

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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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PERSONALS

DR. JOHN R. MOTT, Chairman of the International Missionary Council, has sailed for Europe and will in March and April hold a series of conferences with missionaries working in North Africa, Egypt, Turkey, Syria and Palestine and other Moslem lands.

* * *

HORACE E. COLEMAN, Secretary in Japan for the World's Sunday School Association, has recently returned to America with a large set of most interesting slides which show the earthquake and its results. He is ready to give lectures and may be addressed at 218 Metropolitan Tower, New York City.

* * *

MRS. CHARLES M. ALEXANDER, the widow of the well-known singing evangelist, and Rev. A. C. Dixon, D.D., of Baltimore, Maryland, were married recently at the home of Mrs. Alexander in Birmingham, England. Mrs. Alexander, as Helen Cadbury, was the founder of the Pocket Testament League, an organization in which Dr. Dixon was also greatly interested.

* * *

REV. RODNEY W. ROUNDY, for four years Associate Secretary of the Home Missions Council, has resigned to take a pastorate in the Congregational Church of Laconia, New Hampshire. Mr. Roundy and Dr. Anthony have done very effective service in this interdenominational home mission organization and it will be difficult to fill their places.

* * *

REV. CHARLES A. BROOKS, D.D., has resigned as secretary of the Baptist Home Mission Society, to accept a call to the pastorate of the Englewood Baptist Church in Chicago, Ill.

* * *

MISS RUTH MUSKRAT, Cherokee Indian, now a junior at Mt. Holyoke College, called on President Coolidge on Dec. 13th to appeal for more schools for the Indians of America, and afterwards remained for luncheon at the White House.

OBITUARIES

RT. REV. M. W. H. STIRLING, first Bishop of the Falkland Islands, and senior Anglican Bishop, died in London on Nov. 19, 1923, in the ninety-fifth year of his age.

* * *

DR. JOHN HENRY JOWETT of London, for ten years pastor of the Fifth Avenue Presbyterian Church of New York, and perhaps the most persuasive and helpful preacher of the present generation, died of heart failure in England on December 20th. The Christian world is richer because of his life and message.

* * *

REV. A. E. THOMPSON, the author of "A Century of Jewish Missions" and for many years a missionary of the Christian and Missionary Alliance at Jerusalem, died on December 31st in Nyack, New York. He was an able and Christlike man and made a distinct contribution to Christian thought and progress.

William Jennings Bryan

whom God has raised up in such a conspicuous way as a champion of the Christian faith, will write seven illuminating articles on

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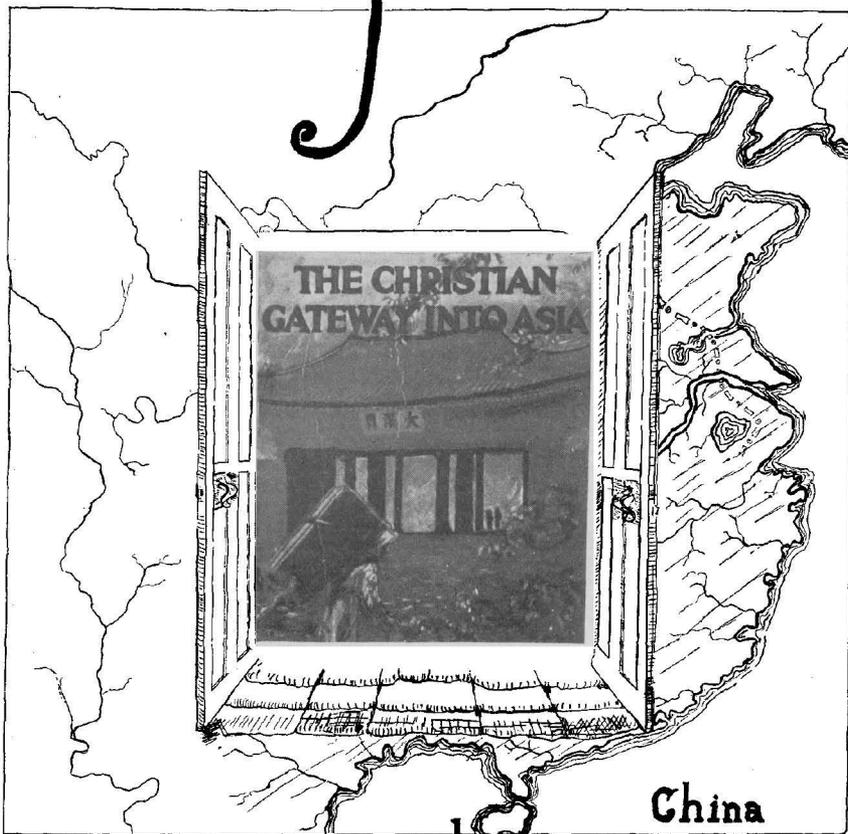
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IN INDIANAPOLIS

THE MISSIONARY REVIEW *of the* WORLD

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AMERICAN YOUTH MOVEMENT AND MISSIONS

THE ninth Student Volunteer Convention, held in Indianapolis, December 28th to January 1st, was unique and, in some respects, an epoch-making Convention. It was not a foreign missionary gathering, if one would judge entirely by impassioned missionary appeals and a high tide of enthusiasm for the evangelization of non-Christian peoples. Probably not many of the five thousand students who attended the Convention, from nearly a thousand colleges and technical schools of North America, were led to enlist in service abroad; but it was a remarkable Convention, nevertheless. The full significance of the gathering can only be estimated by its results, and it is yet too early to discover of these, but there is reason to hope that the influence will be great and beneficial, both at home and abroad.

This Convention was a marked contrast to previous gatherings of the Movement, which have all been unusually inspiring student gatherings. This year there was the same evidence of prayerful preparation and of masterly organization; the same enthusiasm and the same sense of latent possibilities, that have characterized previous Volunteer Conventions. But this year there was a difference— as many expected there would be after the incipient insurrection at Des Moines four years ago.

After that Convention the students were given a larger share in the executive work of the organization to the extent that younger leaders were placed on the Executive Committee and a Student Council was formed, representing the volunteer bands of the United States and Canada. To meet their wishes, also, the program was enlarged to include many topics such as Race Relationships, Industrial Betterment, International Peace and the Youth Movements—topics not ordinarily classed under "Foreign Missions." The result was at first disturbing, but in the end was reassuring, for the students gave encouraging evidence of sane judgment, of a spirit of consecration, of ability in leadership and of a desire to exalt Christ.

In other respects, also, the Convention was unique. It was not a "spoon fed" audience, or a "table d'hote" feast that was set before the students. It was rather a "cafeteria" or "a la carte" bill of fare. The older missionary leaders did not simply hand out what they thought the younger generation needed, but the youth were consulted as to what they would like to have and how they wished it served. As a result, much of the time was taken up with a discussion of the before-mentioned topics, related more to the practice of Christianity than to its propagation. But the topics discussed were shown to be closely related both to American student life and to the evangelization of non-Christian peoples.

Another noticeable change was the introduction of discussion groups, fifty of which, under student leadership, discussed freely the topics of their choice. The climax of these discussions came on Tuesday morning, the last great day of the feast, when, with an able student chairman of their own selection, the whole convention heard fellow-students present different sides of the problems of Race Relationship and plans for the Preservation of Peace. In discussing Race Relationships, a southern student, a northern Negro, a northern college man and a Filipino presented different views. The majority favored no racial discrimination in politics, industry and religion, but none favored intermarriage. It was proposed that, in going back to their colleges, the students work to eliminate the attitude of white superiority, make friends with those of other races, and promote a better understanding in place of race antagonism.

In the discussions on War, which was a favorite topic, all agreed that war is horrible and that it causes more evils than it remedies. The platform debate was conducted by four men, the first of whom (from California) defended the proposition that military preparedness is the best way to avoid disastrous warfare. Less than five per cent of the students supported this view. The second speaker (from Boston University) upheld the proposition that while war is unchristian, it cannot be immediately abolished and that the best preventative is through education and the removal of the causes of war by Christianizing our political, industrial and social systems. About seventy per cent voted in favor of this platform. The third speaker (from the University of Nebraska) aroused much enthusiasm in favor of the settlement of international disputes through a World Court and a League of Nations. The vote in favor of this position was almost unanimous. The fourth speaker (from Union Seminary, New York) bravely defended his position in favor of non-resistance since "war defeats its own ends," causes new wars and is contrary to the spirit and teachings of Christ. Less than ten per cent voted in favor of the extreme pacifist position.

There were other features in the Convention that seemed strange to those who have attended previous gatherings of the Volunteers.

The honored leaders of the past thirty-seven years were conspicuously absent from the program. Dr. John R. Mott was not the presiding genius, having resigned four years ago as Chairman of the Executive Committee. His place was ably filled by Dr. Joseph C. Robbins while a young man and a young woman student acted as vice-chairmen. There was a new quartette, from the Lutheran Seminary in Minneapolis to replace the familiar "Association Quartette." The only speakers of former Conventions who gave platform addresses were Drs. Mott, Speer, Eddy and Watson—one each. The only Mission Board Secretary on the program was Robert E. Speer and addresses by missionaries were limited to those by Dr. Charles R. Watson of the American University in Cairo, Dr. Paul W. Harrison of Arabia and Professor Kingsley Birge of the International College, Smyrna—all from Moslem lands. Many other missionaries and secretaries were present and took active part in section meetings of the Convention.

When the Convention adjourned on the evening of New Year's Day, it was, however, with a distinct and devout sense of encouragement as to what the future holds for mankind under consecrated Christian leadership such as was manifested by this student generation. If the Youth Movement in America can produce and put forward such leaders, there is reason to look to the future with bright hopes for the victory of Jesus Christ over the hearts and lives and institutions of men of all races.

And yet, our hope is not in man, in human leadership or in any man-made program; our hope is in God and in the Gospel brought to us through His Son, Jesus Christ. Here indeed is the ground for encouragement in this Convention. Not only the "elder statesmen" and the missionaries, but the students themselves, in their forums and in platform addresses magnified Christ and upheld His standards. The representatives from non-Christian Japan, China, India, Africa and the Philippines, with one accord, exalted Christ and His Gospel as the only hope of their people, and they called on His followers in America to come over and reveal Him and His way of life.

The Student Volunteer Movement may be entering upon a new phase of service. It has done a great work which has resulted in over 10,000 Volunteers going as missionaries to foreign fields in the past thirty-seven years. Let us hope that the Movement will not be sidetracked from its main purpose to enlist and train students to carry the Gospel to non-Christian peoples. That task is unique enough and great enough to engage its whole attention until "this generation" is evangelized. It is eminently worth while for Christian students to meet and discuss present-day problems that have to do with the practical out-working of the teachings and spirit of Christ, but that should not supplant the occasional meetings of Student Volunteers, with others interested, to consider especially the need of vast numbers of our fellowmen who know not Christ, and the

personal responsibility resting upon His followers to make His way of Life known to all.

The solution of the world's problems is not to be found through self-expression and natural race development; it must come through the Christ-expression in human life and the bringing of mankind into line with the will of God through the dedication of life to Jesus Christ and His program.

FOREIGN MISSIONARY EXECUTIVES IN CONFERENCE

IT would be difficult to overestimate the importance of the annual interdenominational Conferences of the Foreign Mission Boards of North America to the world-wide campaign of Christian Churches. These conferences are what general staff meetings are to a military campaign, for they bring unity and effective cooperation where otherwise there might be failure through lack of harmony. As one of the speakers at the recent Foreign Missions conference at Atlantic City remarked, "The greatest hindrance to the advance of the Christian Church in the non-Christian world is division and discord among the forces that are charged with the responsibility of carrying on the work."

Looking back over the past thirty years since the first of these annual conferences was held, there are evidences of great progress made through a better understanding of the immense task before the Church, in better methods learned from the experience of others and of more effective coordination among the workers in different branches of the Church. Thirty years ago, the Boards too often entered fields without much reference to the work and plans of other denominations and without an adequate knowledge of the comparative needs of different fields. They made their educational, literary and medical programs independently, without considering the time and money that might be saved, and the greater efficiency that might be secured, through cooperative effort.

Plans for the promotion of interest in the Church at the Home Base were dependent upon the ability and experience of individual executives, for administrators took little advantage of the wisdom of other Church Boards. Each worked out its own program and devised its own methods. Today, the wisdom and experience of each board and society are placed at the disposal of all the others through annual conferences and printed reports. Today, also, joint surveys of the mission fields and reports of commissions to foreign lands reveal the most needy fields, the comparatively overcrowded areas, the mistakes in policies, and the most fruitful methods in different missions and forms of work.

Through cooperation with the International Missionary Council, the Protestant Churches of America, Europe, Australia and the

mission lands are also brought into close contact in the interest of a united and more effective program.

At the thirty-first annual conference, held in Atlantic City, January 8 to 11, the outstanding topics for discussion were the best methods for cultivating interest in the home Church, how more wisely and intensively to marshal the forces for work abroad, how cooperation may be made effective in such fields as Latin America, in dealing with the present situation in Japan, and in furnishing adequate Christian literature for non-Christian peoples.

The subject of cultivating interest in the Church was discussed at two sessions and it was generally agreed that to enlist effectively the sympathy of Christians at home, it is necessary to furnish them with definite information as to the needs, program and progress of the work, and to show, by concrete examples, how Christians can use their talents and money to the best advantage for the Kingdom of God. One of the methods adopted was illustrated in the recent campaign of education conducted in the Methodist Episcopal Church by Mr. Ralph E. Diffendorfer. In this campaign, bishops, superintendents and heads of Christian institutions were gathered together in a series of training classes to study "The World Service of the Methodist Episcopal Church," a very complete and interesting survey volume showing the conditions and needs of the work throughout the world. By a series of training classes, this method of study was carried down to all the local churches so that, as nearly as possible, the facts were placed before each member. One result, thus far, has been the sale of 400,000 sets of the survey volume, with its 704 pages and 725 maps and illustrations. The Free Methodist Church also reported a successful program for the education of laymen that has resulted in a six-fold increase in gifts to foreign missions during the past few years.

An important resolution, adopted at the Atlantic City conference, authorized the Committee of Reference and Counsel to arrange for an interdenominational foreign missions conference to be held in North America during the winter of 1924-25. This will be similar in scope to the Ecumenical Conference held in New York in 1900 and the Edinburgh conference of 1910. On account of the present disturbed conditions in Europe and the economic distress, it was not deemed advisable for the British and Continental Societies to join in making arrangements for the coming gathering of Protestant missionary forces but it will, nevertheless, be a world conference in which leading Christians of other lands will take a prominent part. The time, place, program and personnel are left in the hands of the Committee of Reference and Counsel. The officers for the world conference, 1925, are Dr. Frank Mason North, Chairman; Sir Robert Falconer of Toronto and Mrs. Anna Atwater, vice chairman; F. P. Turner, Secretary and Alfred E. Marling, Treasurer.

Other topics discussed at Atlantic City were the Japan earthquake and its results, the needs of Latin America (especially the millions of unevangelized Indians), and the proposed conference to be held at Montevideo, Uruguay in 1925. Preparation will be made for this latter conference by reports of commissions prepared on the field relating to unoccupied areas, the Indians, education, medical and social work, evangelism, literature, the Church on the field and co-operation. Another conference, to include workers in Mexico, Central America and the West Indies, will be held in Mexico City.

Another series of important missionary gatherings are to be held this spring in the Near East under the auspices of the International Missionary Council, and under the direction of Dr. John R. Mott. One is to be held in North Africa, one in Egypt and one in Syria or Palestine to take up the problems peculiar to missions among Moslems.

Noteworthy results of interdenominational cooperation during the past year were shown in the report of the Committee of Reference and Counsel and of the International Missionary Council. The Committee, of which Dr. William I. Chamberlain has been chairman, is divided into many sub-committees that deal with questions relating to missions and governments, Christian literature in the mission fields, joint educational interests, missionary preparation and missionary research. The report for the past year shows the great value of the work done. For example, the secretary has cooperated with British and American Governments to facilitate the securing of passports for 2,500 missionaries going out to work in India, as well as for many seeking to enter other fields. The problems connected with hindrances to missions in Portuguese colonies and attacks on missionaries in Peru have also been dealt with advantageously. The return of German missionaries to their former fields now under British control has been facilitated and much of the work of German societies has been taken over temporarily by American organizations. The investigations of the commissions sent out to study education in Africa were also greatly facilitated by the cooperation of the secretary of the Committee. It is now proposed to send a joint commission to Japan, representing the various societies at work there, to study plans for reconstruction and extension, especially in the devastated area. Among the problems that such a commission might consider would be cooperative enterprises and agencies, readjustments in location, equipment and interrelationships of denominational enterprises, and the nature and number of workers required.

The spirit of fellowship, understanding and unity engendered by these annual conferences is one of their most valuable features. Only those who have been privileged to attend them can fully appreciate the spirit of earnest devotion to their great task that characterizes these missionary executives.

THOUGHTS FROM THE STUDENT VOLUNTEER CONVENTION

The Wise Men, though they were far away, followed the gleam and found Christ, while Herod, though only six miles from Bethlehem, never found Him.

ROBERT P. WILDER,
Secretary of the Student Volunteer Movement.

* * *

We do not go out as missionaries to discuss theology or "isms," or to argue and compel assent to our doctrines; we go out to bring the reality and power of the living Christ into contact with the minds and hearts of our brothers and sisters who do not know Him.

PAUL W. HARRISON of Arabia.

* * *

Our decision as to the field and nature of our life work is relatively unimportant compared with the fundamental decision to yield our wills to the dominance of God.

JOHN R. MOTT.

* * *

Our American college students are absorbed in selfish activities and amusements. We must turn to Jesus Christ for the solution of our world problems. We must earnestly seek for the truth and manifest love of others through sacrificial service, as did the Apostle Paul, Francis Xavier, John Wesley and William Carey.

SHERWOOD EDDY.

* * *

The missionary enterprise of the past has been the means of releasing great power to regenerate men; it has made rich contributions to social and intellectual life; has poured forth a great stream of kindness and good will and has laid political foundations of new nations.

ROBERT E. SPEER.

* * *

The missionary enterprise has the power to start and to stimulate moral, intellectual and spiritual awakenings all over the world.

CHARLES R. WATSON,
President of the American University at Cairo.

Student Viewpoints

Are the students of today ready to devote their lives unselfishly to Christ and are they manifesting the power to move their generation as did the founders of the Volunteer Movement?

WALTER H. JUDD,
Student Vice-Chairman.

* * *

When the present younger generation produces leadership and life and sacrifice like that of Speer and Mott and Wilder and Eddy, then only are we ready to take the leadership from their hands.

H. P. VANDUSEN,
Union Seminary.

* * *

We must stop trying to "play safe" and be reckless of public opinion in the cause of Christ on the campus.

FAY CAMPBELL, Yale University.

* * *

We black brothers only ask that you stop all color discrimination and give us a right to come to the fountain sources of knowledge and culture that you white people enjoy. We ask that your men give us a chance to be Christian men and women.

F. E. CORBIE,
New York University.

From Christians of Other Lands

Those who come over to China as messengers of Jesus Christ must be able to speak with conviction and authority and power as to His truth; they must come to work as yoke-fellows with Chinese Christians; they must have a clearer understanding of Christianity and a larger experience than we have; they must be ready to learn as well as to teach.

DR. CHENG CHING-YI, China.

* * *

Thinking Mexicans are repudiating the Roman Catholic Church in Mexico because they say it gives a dead Christ to her members and followers. They want a living Christ.

ANDREO ASUNA, Mexico.

* * *

Only Christ and Him crucified can satisfy the soul of my people in India.

TAKER DAS, India.

Each race has its contribution to make. All are brothers. Like the Wise Men of the East, we bring to our King gold, frankincense and myrrh—gold, representing business and organizing ability; frankincense, representing the religious spirit of worship; and myrrh, representing faith and loyalty—that is Africa's contribution.

J. E. K. AGGREY, Sierra Leone.

On Race Relationships

We believe that Jesus' way of life offers the only solution of all racial problems and that a proper understanding of the moral rights, aspirations, ideals and traditions of other races will lead to their practical solution.

RESOLUTION ADOPTED
AT STUDENT FORUM.

* * *

The way of Jesus in race relationship means (1) human personality regarded as sacred; (2) the recognition that each racial group has a valuable contribution to make to humanity and (3) that the solution of the race problem is necessary for the Christianization of the world.

WILLIS KING,
Gammon Seminary, Atlanta, Ga.

* * *

All races have contributed to the advancement of the world. There cannot be discrimination among the races if the world is Christianized. Deeds, not words, are needed most in solving the problems we are discussing.

PEDRO M. BLANCO, Philippines.

On International Problems

Statesmen may build the scaffold, but religion must fill it with living spirit.

JOHN R. MOTT.

* * *

The Christian conception of international relationships involves (1) respect for international agreements; (2) placing righteousness and justice before national self-interest; (3) the substitution of the reign of law for

the reign of force; (4) cooperation for the preservation of peace in place of competition in preparation for war; (5) the recognition of the fundamental unity of humanity, irrespective of race, religion, nationality or state of development.

N. W. ROWELL,
Formerly Member of British
Imperial War Cabinet.

* * *

We believe that war is unchristian and that the League of Nations is the best means of preventing it, but we should resort to war in case an unavoidable dispute has been referred to the League or World Court without successful settlement.

STUDENT FORUM RESOLUTION.

On Christian Thought and Service

By the Kingdom of God, Jesus meant the realm in which God controls and in which man can find all of God's resources available to fight against and defeat the evil that besets humanity.

EDWARD S. WOODS,
Rector of Holy Trinity Church,
Cambridge, England.

* * *

Christ has never disappointed a yielded life.

JOHN R. MOTT.

* * *

Let us dig our own way down until we find the fundamental cause of all our problems and failures, namely our sin in failure to follow the will of God for us.

ROBERT E. SPEER.

* * *

Prayer is the most important factor in our search for truth, since it brings the mind into a receptive attitude, helps remove prejudice and prepares us to follow the truth at whatever cost.

STUDDERT KENNEDY.

Chaplain to the King of
Great Britain.

* * *

The Cross means the expression, at one point in history, and in a concrete way, of the eternal love of God. It is God in action, revealing His love toward me.

EDWARD S. WOODS.

Attitude of the Turks toward Missions

BY A CHRISTIAN RESIDENT OF TURKEY

BEFORE the war, the usual attitude of the average Turk towards Christian missionary work might be described as utter indifference. He regarded the missionary as having to do with the Armenians and Greeks, but not with himself. Mission hospitals were a real blessing to the entire country, and the Turk also appreciated the value of mission schools for Turkish children as well as for others. But from the religious angle, he was, in the main, entirely indifferent to the existence of the Christian missionary. Of course, there were exceptions—where the religious side appealed to a Turkish heart; but in general little interest was manifested by Moslems in Turkey in the religious side of missionary work.

Now, however, it is quite different. The Turk has got rid, by methods which he realizes are not entirely creditable to himself, of practically all the non-Moslem population of the country, outside of Constantinople, and yet the missionary persists in staying in his country. The Turk begins to realize that he is there for *his* sake, that this Christian foreigner has designs on his religious self-satisfaction.

This new conception has produced, or rather immensely intensified, a feeling of hostility which has now become characteristic of the average Turk in thinking of the American missionary. The latter is trying to undermine his faith in Mohammed, and, therefore, must be restrained in every way—if it is not wise to try to exterminate him. Hostility is more marked than before, especially in official circles.

Before we can understand or deal with this new situation, we must know what is the attitude of our average Turk towards religion; for it is widely at variance with our ordinary conception. A brochure published in Constantinople in 1922 and entitled "Faith and Life," by Ismail Hakki Bey, a professor in the University of Constantinople, is very enlightening. In the opening pages, Ismail Hakki Bey reports the result of a questionnaire sent to the ninety students of the fourth year in the Turkish Normal School for Men, (during 1921) and asked their attitude toward the Moslem religion. The professor says:

"Three declined to answer; one said he was an agnostic; one said for the present he was in favor of Islam; one said he was for it, providing it did not interfere with nationalism; one said he was little concerned about it; one said he preferred to speak of *conscience* (*vizhdan*) rather than of *religion* (*din*); one said that if all the world were of one stock and with one national instinct, there would

be no need of any religion; one said religion was merely a political or a social convenience; one said religion must not interfere with social or national affairs; one said he felt no need of being a partisan of religion; one said nationalism was also a religion, and that he wanted no other. Seventy-five students were in favor of religion, but demanded that this religion should not be an obstacle to progress, and that it be purified of all fanaticism, animosity and exaggeration, and also from myths and legends. Only *one* out of the ninety was in favor of literally obeying the Moslem religion." The astonished professor goes on to say: "This means that eighty-nine out of ninety either acknowledge no relation at all to religion, or only a very weak or conditional one. And these are the teachers of our nation of tomorrow!"

Here we have an interesting and first-hand indication of the oft-observed fact that, to the Turk of today, nationalism is a much more vital matter than the Moslem faith. For him, the function of Islam is not to preserve him from a sinful life, or to assure him of immortality, or to give him communion with Allah, but rather to unite all who profess this faith in bonds of national unity, for the sake of political power and life. Of course, the corollary of this is that a Turk, professing Christianity, would be a traitor to the national cause, and therefore punishable as disloyal.

Another fact that helps us to realize the attitude of the present-day Turk towards Christian missions is that his contact with foreigners, in general, has convinced him that foreigners are in his country for the sake of gaining wealth, that they are parasites, leeches, who drain the country of its resources, which, if foreigners were excluded, would flow into Turkish pockets. Thus their influence is hurtful to national prosperity. In view of the multitude of concession-hunters who have in the past not thought of aiding the country to get on its own feet, but who have been there purely for selfish commercial aims, and also in view of the fact that contact with foreigners has, of late, usually resulted in the loss of Turkish territory, it is hardly possible to meet this objection merely by denial. It certainly has not been possible for Turks to compete on even terms with foreigners, in commerce or in the arts and sciences, or in professional careers; the latter have occupied places that demanded technical ability, because there were no Turks capable of replacing them. All railroad rolling-stock and supplies came from abroad, and most railroads were operated by foreigners. The telephone company was entirely a foreign concern, paying money to foreign stockholders. The few factories and mills in the country were most of them owned and operated by foreigners, who made money while the average Turk grew poorer. We may marvel at the stand recently taken by the Turkish Government, that no foreign doctors will henceforth be allowed to take examinations or secure permission to practice in the

country; but we can understand it when they explain that thus their own physicians will be able to secure the clientele which they cannot now attract away from foreign experts!

Now at last, the Turk has his chance. His unilateral abrogation of the famous (your Turk says, infamous) "capitulations" has been accepted by all the Powers, including the United States, and the Turk is free. He never felt so fine in all his life. He has kicked over the traces in several directions already. He has driven the hated Greeks out of Asia Minor and, through the League of Nations supervision of the "exchange of nationalities," has even secured international sanction for his policy of expelling Greek and Armenian civilians from his domains. He has driven out his Sultan, and proclaimed his country a republic, even while ninety per cent of his voters are illiterate. He has compelled the evacuation of Turkish waters by the Inter-allied fleet, and by the American destroyer squadron—and all this without a fleet of his own. He is feeling his oats!

On occasion, the Moslem can talk of Christians and Jews as *ehli kitab*, or "people of the Book"—that is, peoples with a revelation from God, which puts them on a separate basis from the heathen. He can recognize the Law and the Gospel as of divine origin. Still, to him the only true religion is Islam; and no other has the right to exist on any other basis than that of servitude. So now, in his antagonism to Christianity, he excuses deeds of very questionable righteousness by appealing to the supreme right of his own religion. But in reality, his purpose in all this is chauvinistic nationalism. "Turkey for the Turks" has been the real rallying-cry since the revolution of 1908, and his present antagonism to Christian missionaries is because he is convinced that they are undermining his political independence. It is hard to convince him of his mistake in this, because he has chosen Islam as the rallying-point for his nationalistic aspirations, and he therefore has no use for Christianity.

Would it, therefore, be best for us to abandon all effort to convert the Turk? Shall we close up our century of missionary activity in Turkey and leave the Turk to himself? A large number of Turkish officials would be delighted, and would hail this step as a distinct triumph for themselves. Such men as Dr. Adnan Bey, representative of Angora at Constantinople, who claims to have been instrumental in driving out the missionaries from Marsovan; Noureddin Pasha, the general in charge of the court-martial which tried and condemned the Anatolia College teachers—these men would rejoice. Not so, however, the common people, many of whom recognize in the missionaries their real friends. Many have been treated in mission hospitals, and know what genuine kindness is; they have sent children to American schools and know what genuine character-building has meant to them.

Look at the Turkish Government's plan for education, and then

see what the people think of it. The Angora Educational Commission recently announced in the Constantinople papers its three aims to be: character-training, education, and specialization. Explaining what is meant by character-building, it states that this is a life-and-death matter; that the young people of today must be prepared to meet the new civilization that is about to dawn. "We are surrounded by rival nations, as we long have been and will be in the future; and the first thing we need is to teach unity, with a strong nationalistic feeling. Nothing should hinder national brotherhood and love of country. This is the starting-point in our character-training. . . . Weakness is the mother of all mischief. To be strong teaches man his responsibility for self-reliance and the protection of his rights." Farther on it says: "What we are after is a civilized and liberal education in place of an artificial one; in place of mimicry, the control of one's own personality; and instead of the old and foreign type, the new and strongly Turkish national culture, and modern training. . . ." They are, therefore, getting translations made of the school programs of all civilized nations, and will adopt what they think is best suited to them.

Two trenchant criticisms of this program have appeared in recent numbers of the Constantinople daily *Tanin*. One takes the Government to task for thinking that the educational problems of today can be solved simply by logical thinking and discussion, whereas specialization is needed. "We admit," says this editorial, "the need of specialists in medicine and in engineering; but we think anybody can be an educationalist. We have nobody who has made education a specialty. But we cannot simply consult ourselves or invent our own methods. When we want a dreadnought built, we apply to a foreign firm. And in education too, if we want a solid foundation, we must apply to foreign specialists." Another writer criticises the plan to open fifteen new normal schools in Anatolia. This, he says, is a mistake. "We cannot find teachers enough for one good school at Constantinople; nor have we been able to train able teachers from this one institution. How then can we try to open fifteen? Where shall we find the teachers? To start such a school without them would be but a vain show. The thing to do is, not to open new ones, but to close those we have, and to strengthen the one at Constantinople and make that a good one. The most important thing for a school is not a program, but a teacher and a method."

This freedom of criticism as against the Government in the daily press is an interesting characteristic of the day. Every policy is under fire, and the papers are not censored or hindered. The above quotations show that the reading public is not against foreign influence, as is the Government. They want American schools; and in spite of strong efforts to dissuade Turks from sending their children to mission schools, they come in increasing numbers. They want

American hospitals, for they do not and cannot trust their own. Some of them want to learn about Christ—*Isa el Messih*, or Jesus the Messiah, as they call Him. Not very many, it is true; but yet it would open the eyes of the incredulous to be told how many hundreds of seekers there are. They see the difference between the faith and the works of Evangelical Christians and those of the average Eastern Christian from whom they have received their impression of what Christianity is. Sales of Bibles and Scripture portions have been remarkably large since the World War. The Turks are inquiring about Jesus and His teaching. Surely this is not the time to forsake those who wish to learn.

If the Turk is as intelligent as he claims to be, and if his eyes are as wide open as he thinks they are, he will soon learn two things. One is, that the Christian missionaries are not among his people as a menace to national unity or growth, and are not attempting his national downfall, but that on the contrary this influence is making for national strength through righteousness and purity and the stress on character, and on obedience to the two fundamentals of the Christian faith—love to God, and love to man. There have been hundreds of missionaries in Turkey during the past century—nay, thousands;—and we challenge the Turks to show a single one who has been a menace to the good of the country. Secondly, he will learn that civilized governments win the patriotism and allegiance of their peoples, not by the cultivation of the nationalistic spirit, but by just and righteous dealing with their own citizens or subjects. To persecute, condemn and execute men of acknowledged good character, simply because they profess a change of faith, is not the mark of a civilized government. A Christian Turk may be as fervent a patriot as any other, if he is allowed to be, by his government and by his own people.

When these facts have been learned and admitted, the Turk will no longer regard the Christian missionary with hostility or suspicion, but will welcome him as a friend of all that is good and praiseworthy and beneficial, all that will build up his nation for the future. Let us give him the chance to see this.

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God.—J. H. Jowett.

Nationalism in Burma—1923

BY RAYMOND P. CURRIER, RANGOON, BURMA
Professor in Judson College, American Baptist Mission

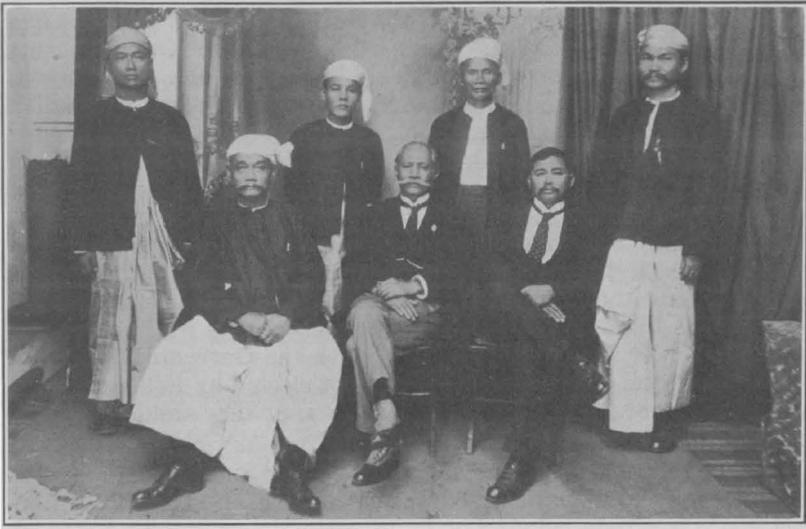
MAUNG GALAY, freshman in the Burmese "National College," came to Judson in September of last year. "The National College," he said, "is good for education but no good for a job."

The second half of his observation was true enough. Take his own case: He had left the government school system on the boycott in 1920, expecting great things, as what one of those young adventurers did not? The government schools would soon be emptied; the political boycott that was coming on directly would even take care of the Government itself; and on the heels of that, the burning of British goods! Why, what more could one want? If not many school boys had quite so extravagant hopes as the cart driver who, when asked what Home Rule would mean to him, said, "An acre of land and a yoke of oxen for every man Jack of us"—yet they had pretty definite visions. They saw themselves the bright lights of the new Burma—a Burma in which Burmese bankers and Burmese merchants, Burmese judges and Burmese ministers of state (perchance even a Burmese king!) would tread upon one another's toes to place in comfortable berths the heroes of 1920.

What Maung Galay had actually seen was rather different.

He had seen the depleted government and mission schools rise with a steady curve: Judson College, for example, with 138 before the boycott, 80 the following March at the term-end, 138 at the reopening in June, and 198 at the next reopening in June, 1922; the lower schools much the same. This meant not only that the boycotters were coming back but something more vital and hopeful: the country was astir. Burmese minds were awake; and not only Burmese but Karen, Indian, Chinese; Christian and Buddhist alike. So the schools filled up and there was a larger gross education in 1922 than in 1920.

He had seen politics, too, take a queer turn. In May, 1922, the Reform Bill for Burma in practically its final form was published and was found to be liberal far beyond the general expectation. Burma was to become a "Governor's province," on a par with the oldest and most self-reliant provinces of India proper; the major subjects, that had been transferred to the portfolios of indigenous ministers in India, were to be transferred here (such as public health, public works, education and excise) and, in addition, forests, which were transferred in only one other province, and the University, nowhere else transferred; the franchise was to be wide out of all comparison with that of India proper: practically all wage-earning or property



KAREN MEMBERS OF THE LEGISLATIVE COUNCIL IN BURMA

All are Christian except the man at the extreme left. Dr. San C. Po, who holds an American medical degree is seated in the center. He is the leading doctor in Bassein, among all nationalities and a very public spirited man. The second from the left, standing, is the only B.A. in the group. The other two standing are the two elected by general constituencies—U Pa La, K.I.H., the head of an elephant catching company and a wealthy benefactor of Tavoy; and U San Baw, until lately headmaster of the Baptist High School, Tharrawaddy.

holding males in the south, the heads of all households in the north, and in both regions, women if independent in property or income. That amounted to about twenty per cent of the population. No wonder the Nationalists split! Three of the chief leaders with a following, it was said, largely of monks, became the bitter-enders. Practically all the English-speaking men came out for "Ultimate Home Rule by Present Cooperation." Hated Diarchy—the joint government of British and indigenous officers—was at last clearly set for a fair trial in 1923.

So the government schools were not empty, great Burmese business houses had not sprung magically out of the ashes of British goods, and no Burmese Cromwell was waiting to award \$3,000 jobs to the heroes of 1920. Maung Galay's plight, like that of many a boycotter, was really a very hard one. It was all the harder from the fact that the boycott had swept him out while still in the first year of high school. Consequently he held, not the government high school final certificate which would have admitted him to Judson and the University, but the National certificate, which, in the situation as it had turned out, was as good as one from Peru. He could not be registered with us and he would not go back to a regular high school. He could do nothing but return to the National College from which, in two years, he would get a piece of paper worth, for a job, absolute zero.

However, he still thought that the National College was, to some degree, "good for education," and back he went. In March he came again to me—for coaching in English. There was no essay work in that subject, he said, and no oral, and if a student talked in English outside the English classroom—look out for rotten tomatoes! Now no Burman can learn English (any more than any Englishman can learn Burmese, as a lot of us know to our sorrow) without using it Sundays and Mondays, awake and asleep, in the flesh and in the spirit, eating, drinking and dreaming. In other ways, too, the college was on rocks. The lecturers' arrears had been paid up in February after long delay only at the threat of *their* striking. Then the students had censured the President "for coming to college only on Fridays and then only for five minutes" and had given the Governing Board an ultimatum that if a new President was not elected by February 18th, they would "have a republican college"; i. e., they would elect one of the lecturers *or a student* as President!

So we talked a long time about the college and about the seams and air-chambers of national education in general. I had heard before that it was only hanging on by the grim determination to "stick it out till Mark Hunter had gone." (Mark Hunter, it will be remembered, was the Big Black Bogie of the boycott. He had been the Director of Public Instruction when it came on and, from the first, the moving spirit in the creation of the University. He was due to retire at the end of the 1922-1923 school year.) Maung Galay confirmed my impression, and in nothing more than in his description of the curriculum of the whole system. Instead of liberalizing the traditional curriculum and showing the men of the old system what was what (as they had opportunities enough to do!), they had aimed to solve only one problem: how to make the most B.A.'s in the shortest time. First, they had taken, not a new eclectic course adapted for Burma, but the ordinary garden variety of the English public schools. Then they omitted from it all the modern and enriching subjects—drawing, projects, object lessons and the like. Finally they had cut the time in two by assigning six months to each grade—but without reducing the syllabus! That was how Maung Galay had left the 8th in 1920 and reached first year college in 1922. The whole thing is a very great fiasco, whose financial failure is a blessing to prevent a much more tragic educational failure a few years hence; but it is also a very great pity: for the Nationalists had it in their hands to have rekindled one of the smoky and smouldering school systems of the world and lit the East with it; and even their enemies would have been glad.

Meanwhile, the main trend of Burmese affairs in these two years since the boycott has taken a direction very much toward sanity and true progress.

The first democratic elections went off quietly in the fall. There

was, of course, some non-cooperation and a vast deal of ignorance, as there was bound to be at the start, and the poll was consequently small. But one interesting and good result of this was the election of two Karen Christian legislators from "general," i. e. predominantly non-Karen and non-Christian, constituencies. This was in addition to the five Karens elected "communally" (i. e. by the Karen community of a district voting separately for a candidate of their own), of whom four were also Christians. One of the two men elected thus by the help of non-Karens and non-Christians—U San Baw—is especially interesting. Though from a strongly non-Christian family, he had been associated since boyhood with the great



SIR HARCOURT BUTLER TAKING THE OATH OF OFFICE IN THE COUNCIL CHAMBER ON JAN. 2, 1923

Not many Burmans, unfortunately, appear in this view but three including a lady may be distinguished in the lower left hand corner and one in the doorway at the rear. In the rear also, seated to the right of the big Punjabi officer is a Shan princess with tight jacket and huge turban. The Hon. (now Sir) Mark Hunter is at the aisle-end of the second row, left bank of seats, and across the aisle (in a dark suit) Mr. J. P. Moffitt, the American Consul.

Tharrawaddy Baptist High School, of which Miss S. J. Higby, K.I.H., was principal for so many years. Becoming its headmaster, he was instrumental in building up the broad inter-racial policy of that Karen school in a Burmese district, and it was no doubt this position and this policy that helped largely in his election. To anyone who knows the intense feeling between Karens and Burmans, not assuaged by the refusal of Karens to have anything whatever to do with the nationalist movement, these are very hopeful signs for the future.

On December 2d, just two years after the boycott, Sir Reginald Craddock, the "boycott" Lt. Governor, now retiring, laid the cornerstone of the new (and first) buildings of the University of Rangoon, on the fine lakeshore site north of the city. It was a great day for the University, after the storm; a great day for Burma if she but knew it; and for Judson College (who *did* know it) a very great day indeed.

Probably nowhere else in the world is a Christian college in so unusual a relation to a state college; and to this must be added the fact that these two are the only colleges for a province of 12,000,000 people. These two at present *are* the University. Professional schools will soon be added, but by the terms of the Act, no other colleges can ever stand on equal footing with these two "charter members."

At the University dinner that night the striking words were those in the opening sentence of U May Aung, professor of law and prospective appointee to the bench of the High Court: "With the going of Sir Reginald Craddock," he said, "passes personal rule in Burma." This is a great fact for Burma. Every field of life, notably including Christian missions, is being plowed up and replanted by this fact. On January 2d, the Governor arrived—the first officer of that rank in Burma, the first ruler of Burma whose rule cannot be "personal" but cooperative with his legislative and ministerial councils. He is Sir Harcourt Butler, a former Lt. Governor here and one to whom the Burmese leaders in the last two years have often referred with affection and regret. He had no sooner taken his oath than he began to justify this public confidence. Though he appointed to the Ministry of Forests one of the "old guard" who had stood by the Government all along, the Ministry of Education he offered to U Maung Gyee, the president of the Nationalist Council of Education! Nothing could have been more diplomatic. The result will undoubtedly be the reunion of the national and government schools, making those two adjectives, as they must in a democracy, mean one and the same thing.

Indeed, the new Governor, as reported in the *Rangoon Gazette*, expressed this hope quite openly in an address at the University:

I want you to look on this University of Rangoon as the National University of Burma, on which your future prosperity will largely depend... Here, as in India, so-called national schools have sprung up. In India they have languished and I am told that they are languishing here. I welcome any expenditure by private individuals on education, and I hope that the so-called national schools will be absorbed into the educational system in some form or another; and I would remind you that the educational system is now and will be in the future a national system. Education is a transferred subject and it will be presided over by a Minister chosen from among the elected representatives of the people, and the policy will be dictated by him and the Legislative Council. I think that if once you get fixed in your mind that the Government is now mainly your own Government, and that you will have a large voice, and even a predominant voice, in the management of affairs, some sources of friction which may have existed in the past, here as elsewhere, will exist no longer. You can all, I think, be confident that my Hon. Colleague U Maung Gyee will not be indifferent to the claims of education... I did not like to miss this occasion to impress upon you the great truth that the Government is now largely your Government, and that the University will be your University, and that you must look to the University, by maintaining sound and high ideals of university teaching, to play its part, its great and beneficent part, in the unraveling of your future as a nation.

This is as liberal a keynote as one could wish, to open self-government in Burma. Another quotation shows the conserving aspect of the same liberal attitude. Sir Harcourt is quoting from the report of the Commission on the Universities of Oxford and Cambridge, regarding government interference:

“If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and new English Universities have not led to State interference with opinion and tendency in those institutions. I trust that in this province the same thought and feeling may grow up.”

This ought to be of special interest to those leaders of Missions, both on the field and at home, who have been trying to place on the same ground and subject to the same arguments state support for private education in America and in India. The two are, in fact, non-equivalent and non-comparable terms.

That the new legislature is thoroughly conscious of the Government's being, as the Governor pointed out, “their own,” was shown clearly enough during the first business session in March. The subject was the budget—submitted by the Exchange Council which is the non-popular half of Diarchy. The legislature cut the Police by 10% and narrowly missed reducing Forests and abolishing Excise. These may not have been wise moves: though the Police need reformation badly enough, it is not clear how reducing their appropriations by 10% will effect the reform; and a Forestry cut would certainly have impaired conservation. But the Excise proposal was practically a demand for prohibition and it is not dead yet. The debate on these issues showed striking contrasts of technique. The indigenous members almost without exception attacked with illustrations, examples (not always too relevant) and emotional appeals. The Englishmen answered with incisive facts of cold steel. Whether the difference is racial or merely a matter of training may be left to the social psychologist and which is “better” of course wholly depends on whether you are a Burman or not! At least, the first session of the Council showed the Burman members to have it already pretty well “fixed in their minds” that “the Government is now mainly their own Government.”

All in all, then, the new nationalism in Burma is well under way. In it the discontented spirit of the last two years is finding outlet and thereby draining off that fester of suppressed aspirations which is what radical nationalism really was. The net result for the Kingdom of God is a keener popular mind and a spirit of self-reliance that inside as well as outside the churches looks the missionary straight in the eye.

The Christian Contribution to China

BY REV. CLARENCE H. HAMILTON

IS Christianity making a really deep and lasting impression on the Chinese? This is a question that is being asked after more than a century of Protestant missionary activity in the world's greatest mission field. Some doubting voices have been raised of late in two American periodicals. Chang Hsin-Hai, a Chinese student in one of our American universities,* states his belief that Christianity has attained some prominence in China chiefly because of its association with extraneous elements of Western civilization, such as its military, financial and inventive power, elements which are viewed as desirable, (or necessary) by the Chinese, on their own account. John Dewey, Professor of Philosophy in Columbia University,† after two years of travel and observation among the educated classes of China, reports indifference to Christianity on the part of the leaders of the new culture movement, and an interest only in the social aspect of Christianity on the part of those participants who call themselves Christian.

This new culture movement is a notable intellectual activity occurring among the younger cultivated classes of Chinese society since the war, and is characterized in part by a phenomenal interest in modern philosophy and science, both physical and social, to the end of a criticism and a reformation of present-day Chinese ideals. In both of these voices there is a note which seems to imply that Christianity is an innocuous appendage to more fundamental social forces that have their roots elsewhere than in religion.

The impressive array of hospitals, orphanages, schools, colleges and other beneficent institutions and organizations often cited as the convincing fruits of Christian activity is not infrequently interpreted from another angle as being only the natural flow of Western institutions, resulting from contact between East and West. The view is the more persuasive to the younger Chinese consciousness because cases are citable of Chinese students who return from an education in Western lands with an interest in all the instruments of social betterment without having had any essential participation in Western religious organizations and activities. Throughout the pages of the many new magazines arising in China within the last two years under the stimulus of the new culture leaders the words "social service," "social uplift," "humanitarian progress," "regeneration of society," "salvation of the country," etc., abound, but rarely are they coupled with the name of Christianity.

* Replying through the pages of the *Atlantic Monthly* to Paul Hutchinson's article on "The Future of Religion in China."

† In the July number of *Asia*.

How deep, then, is the impression which Christianity is making on China? The activities of the various missionary societies, as these manifest themselves like tiny star-spots over the breadth of this great country, do not adequately answer this question. Every mission can tell of lives transformed under the influence of Christ, of minds quickened and broadened through missionary education, of bodies healed, of individuals drawn from obscurity into effective service. These characteristic products of Christianity cannot be minimized. But when we take into account the vast bulk of the nation in regard to both territory and population all of this mission activity shrinks to a small fragment of the total picture.



A CHRISTIAN CONTRIBUTION TO SCIENCE AND CHARACTER IN CHINA
Anatomy Class at North China Medical College for Women.

We must also look more widely than to the spirit and efforts of the Chinese Christians. While we may rejoice at the thousands of Chinese Christians manifesting an interest in the China-for-Christ Movement, and recognize the potentiality of its impulse to send Chinese missionaries to the far corners of the land, this is rather a promise for the future than an extensive achievement in the present. The Chinese Christians are still vastly outnumbered by non-Christians. Once more, we cannot content ourselves with simply pointing to outstanding products of mission schools, impressive as may be the force of their effect on Chinese society. Christianity may give direction to genius, and that is a great gift, but what that genius might have accomplished without Christianity or under the impulse of some other ideal, say Confucian or Buddhist, is always an incalculable

factor. Non-sympathizers will always dispute, therefore, the extent of the Christian claim to the result.

All of the factors just canvassed have their undeniable significance in any complete reading of Christian influence on China. But the true measurement of the depth of Christianity's contribution to China is the depth to which Christianity is responsible for those great modern tendencies of the West to which China is especially sensitive at the present time. We must look as far as the extent of the Christian permeation of modern life. As a matter of fact we find the young men of China today eagerly alert to appropriate and use for their country all the noblest fruits of Occidental culture, such as the democratic ideals, the humanitarian impulses, the purposes of social reform and reconstruction, the concrete schemes for alleviation and uplift. If these values are the product of Christianity either in whole or part, then Christianity's contribution to China, whether called by name or not, is tremendous. The young thinkers of China may not, as yet, have grasped the connection between Christianity and the choicest flowerings of Western civilization. They may even couple it with darker, more sinister phases, as when one is quoted by Professor Dewey to the effect that "Christ is now riding on a cannonball to China." But we of the West know how insuperable is the difficulty to separate the spirit of Christ from the development of such institutions as the hospital, the social settlement, the humane prison, the meliorative asylum for mental defectives; and such movements as those to prevent child labor, to maintain the right of the living wage, to enlarge the sphere of woman, to conserve human life in the conditions of our modern industrialism, to secure to all a common school education, and many more such trends that grow out of a real love for fellow-man. And we know likewise how antipodal to everything for which Christ stood are war, exploitation, selfish aggression, the inhumanity of a depersonalized economic system, and other features of an ugly list of which, in its heart of hearts, the West is profoundly ashamed. If it is our holier goods that commend themselves to present-day China, and they do, then a contribution of incalculable importance is being made by Christianity and one which is as deep and lasting as the appeal of complete liberation to the human spirit. Young China especially admires and cherishes the Christian values in our Western civilization. In this fact there is much hope.

Christianity can fail in China only if it fails in its struggle with the grim problems arising from the more evil aspects of modern civilization. If the spirit of essential loyalty to a Person who pre-eminently embodies the supreme attitudes of universal love and service, if this spirit can permeate the vast, untamed social forces incarnate in the restlessness of the nations of the Western world, there can be no question of its later pervasion of China or of any other land which is the dwelling of men.

Wang Mei—A Chinese Nathanael

BY MRS. JONATHAN GOFORTH, KIKUNGSHAN, HONAN, CHINA

MANY of China's so-called religious sects are closely allied to Buddhism. The Hsing-shang-ti (merit-seekers) are almost entirely recruited from these sects. Their ethical standards raise them morally somewhat above the ordinary heathen and not infrequently sincere seekers after something higher and better are found among them.

This was true of Wang Mei. At the time we shall take up his story this young man, with his family and many of their neighbors, belonged to one of the most aggressive of the religious bodies known as the *Sheng tao* or "Holy Road."

Wang Mei went much further than his family and friends in seeking to accumulate merit for the future life. Many long pilgrimages were undertaken to the great religious centers of North and Central China. One of these journeys took him five hundred English miles south of his home. Another led far to the north and still another many hundred miles westward. Thus he became known throughout a wide region as a "holy man."

The belief that the greater the suffering endured by a pilgrim the greater the merit placed to his credit, led Wang Mei and other pilgrims to adopt various austerities, such as wearing wadded garments in summer and thin garments in the bitter cold of the winter season when ascending the pilgrim's paths up to the renowned mountain-top shrines. All this failed to give Wang Mei the heart satisfaction and peace for which he craved, and he determined to forsake his wife and children and enter a hermit's cell far off among the mountains west of his home.

How long he remained there I do not know but in February, 1894, Wang Mei left this hermit's cell to visit the shrine of the famous goddess Lao-Nai-Nai (Old Grandmother) at Hsunhsien during the winter festival held there in her honor. Knowing, as we do, the wild wickedness surrounding and permeating to the very core the worship of this goddess and knowing also the gentle nature and deep heart yearnings of the young man at this time we do not doubt but that he must have come down from that mountain top with his heart doubly longing for something different.

Surely a Divine Presence guided his footsteps that day and led him to enter the Gospel Preaching Hall. He stepped inside simply curious to see what was going on. The Rev. Donald MacGillivray was preaching from the text—"By grace are ye saved through faith; and that not of yourselves it is the gift of God. Not of works lest any man should boast." (Eph. 2: 8, 9.)

Could any message have been more timely? But as Wang Mei listened he became more and more annoyed. He put question after question to the speaker, and finally said angrily, "Do you mean to say that all my years of merit-making go for nothing?" "Absolutely nothing," replied the missionary. This was too much for this "holy" man and he went out from the meeting in hot indignation.

God's guiding Hand had not, however, been withdrawn. Wang Mei had a friend, an idol-maker, Ho-I by name. This friend had become interested in the Christian message and later tried to persuade Wang Mei to go with him to the missionaries at Chu Wang, some sixty *li* distant. Wang Mei had fully determined to drop all thought of a new Way of grace, but at last yielded to his friend and together they started for the mission. They arrived at sundown while the missionaries were taking their exercise by a brisk game of tennis. This filled Wang Mei with disgust for he could see no sense in what seemed simple foolishness. (Later he changed his mind and became an enthusiastic tennis player.) Next morning he left without even meeting the missionaries, Wang Mei resolving that this would end the matter. Ho-I had become a sincere, though secret, believer, and had a number of Christian books. Some of these he put into Wang Mei's hands after exacting a promise that he would look into them. He did so and God used these books to convince Wang Mei of the truth of *salvation by grace alone*.

Wang Mei was prepared by his early life of seeking so that when he saw this truth, the apprehension of Christ as his living, loving Saviour brought great joy and peace into his soul.

He had found peace such as he had never dreamed could ever be his and with this new joy in his soul came a great longing to tell others the Good News. Wang Mei and his friend, Ho-I, began zealously to propagate the Christian faith and it was certainly remarkable how many converts came at this period of our mission's history from the religious sect to which Wang Mei had belonged.

One of Wang Mei's first acts on receiving Christ was to write a letter to a friend in the "Holy Road," living some fifty *li* west among the hills. He told how he had found that for which they were seeking and urged his friend and his family to go to the mission at Changte. Some months later a missionary touring in this hill region came across this family and found them ready and waiting for the gospel message.

It may be stated just here that there is now in this region a large Christian community with self-supporting church and schools.

A year after Wang Mei's conversion so many in his own region had become Christians that the missionaries from the newly-opened mission station of Changte were invited to visit the homes of Wang Mei and Ho-I and there they found most of the adult members of both families ready to be enrolled as catechumens. The prospect for

the founding of a Christian Church were very bright. But scarcely had the missionaries reached home when the Roman Catholics, hearing of the movement, sent in their agents and with tempting promises of free schools and soup kitchens, and with other temporal advantages, bought up the young converts.

But Wang Mei, young in the faith though he was, had his belief too well founded in Salvation by Grace to be easily turned aside. After a few days, he was convinced of his error and returned to us as did his wife, father, and step-mother, as well as Ho-I and his family. The Romanists, however, retained many, causing a permanent breach in the company of Christian seekers.

Wang Mei accompanied the missionary on his evangelistic tours and even in those early days did much good by his testimonies to what the Grace of God in Christ had done for him. During this period he made remarkable progress in the knowledge of God's Word.

When our first boys' school was opened, Wang Mei was appointed teacher. The boys were taught tennis and Wang Mei became an enthusiastic player. Before he had been two years in the school his marked evangelistic gifts and his knowledge of the Bible led the missionaries to appoint him to the work of evangelism. He had left, however, an abiding influence upon the boys and one of them was appointed to take his place in the school.

During the fourteen years of Wang Mei's service in the Mission the missionaries with whom he worked *could find no fault in him!* Patient, kind, sympathetic, gentle, yet zealous for the truth, he became honored and loved by all. His two outstanding characteristics were *gentleness* and *sincerity* so that we used to speak of him as "Our Nathanael." Were an out-station becoming cold and backslidden, Wang Mei was the one chosen to revive them. Was there a difficult piece of work or an important mission for which a responsible man was needed, it was to Wang Mei that the missionaries turned.

During the Boxer year he faced danger and persecution unflinchingly and by his example and exhortation greatly strengthened the weaker Christians in that time of overwhelming horror.

Close beside the mission compound a number of cottages had been erected for the accommodation of the Mission evangelists, teachers and their families. Wang Mei's wife and two boys latterly made their home in one of these cottages. One day the sad news was passed around that Wang Mei had been carried in on a stretcher from one of the out-stations and was lying in his home at the point of death from pneumonia. He was carried to the mission hospital where everything possible was done to save his life. The higher call had come for him and, though much earnest prayer was offered for his life which *we* thought so needed in the great harvest field around, God saw best to take him into the Presence of his Master by whose grace alone he was saved.

A Remarkable Chinese Colony in Mexico

BY REV. JAY S. STOWELL, NEW YORK CITY

Committee on Conservation and Advance, Methodist Episcopal Church

IN SPITE of recent attempts at "bootlegging immigrants" the Chinese Exclusion Act seems to operate fairly effectively in keeping Chinese out of the United States. It cannot, however, keep them from looking across the border and wishing many times that they were on the opposite side. This is not because China is so close to the United States, but rather because so many Chinese have settled in Mexico close to the American line.

One of the most remarkable Chinese colonies on the Mexican border is in Mexicali, a town in the Imperial Valley, located directly across the line from Calexico, in southern California. A few years ago the present very productive Imperial Valley was a barren desert where the hot sun and the strong winds rendered life almost impossible. Then the Colorado River was tapped and the life-giving waters of that great stream were turned into the Valley.

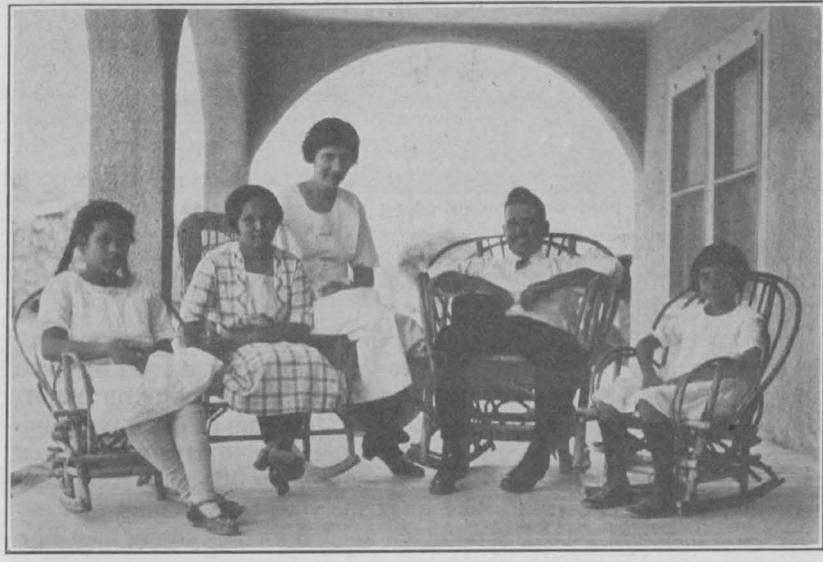
For a time, there was a rapid development, and then, suddenly, in time of high water, the banks gave way altogether and the river ran wild. The vast stream of water, which poured month after month into the Valley, threatened to inundate the entire territory and to make valueless all of the vast expenditures made in the development of irrigation projects. It did flood much territory and create the Salton Sea which bids fair to be a permanent acquisition. President Roosevelt appealed to Congress to do something about this very distressing situation, but Congress, as on some other occasions, did nothing.

At last Mr. E. H. Harriman took the matter into his own hands. Vast quantities of material were commandeered and the fight to check the terrible river was on. It was not a difficult task to narrow the breach, but, as it became narrower, the waters ran still more swiftly and the closing of the final gap was the real test. But Mr. Harriman showed his courage and resourcefulness by loading huge steel railroad cars with heavy rocks and dumping cars, rocks, and all into the gap. The effort was rewarded by success, and once more the Colorado River was brought under control.

Since that time, the development of the Valley has been phenomenal. Cotton, cantaloupes, lettuce, and many other crops now grow in great abundance in the Valley which has been peopled with thousands of Chinese, Mexicans, Hindus, Americans and other folk. All are directly or indirectly dependent upon agriculture as a means of livelihood. On the very border in the heart of this Valley, two remarkable towns have developed in which live thousands of people.

These are the twin towns, Mexicali and Calexico. Curiously enough, all of the water which flows into the United States section of the Valley, first goes down into old Mexico and then returns into the United States, on its way providing irrigation for thousands of acres of cotton and other products in old Mexico.

With the development of cotton growing, the Chinese are closely associated. They were able to make very satisfactory terms with the Governor of Lower California and to secure franchises and privileges which were of advantage to both parties. Many Chinese landed first at an American port and then were taken into old Mexico in locked



A MEXICAN PASTOR AND HIS FAMILY AND A SOCIAL WORKER IN CALEXICO AND MEXICALI

The Mexican work in Mexicali is very closely associated with the Chinese work. Although cared for by a separate staff the two missions have, in the past, used adjoining buildings, both of which are now in ruins.

steel cars with heavy steel bars at the windows. Once inside Mexico, they may look through a wire fence and watch the Americans on the American side, but are not permitted to step across the line. Thousands of these Chinese, in and about Mexicali, are fine, bright, and attractive young men. Only recently, however, have we discovered their worth and have begun to minister to them in any adequate way. Instead, the United States authorities have allowed some of our most disreputable characters to cross into Mexicali and to open dens of vice so extensive and so vile as to be beyond description. Four or five years ago, it would have been difficult to have found a more vicious condition anywhere. At that time the Christian Church was doing practically nothing to help improve this condition. Since then many



A HEAVY LOAD OF PRODUCE GOING TO MARKET IN MEXICALI

changes have taken place. About three years ago a fire swept Mexicali and wiped out the worst section of the city and things have never been quite so bad since then.

For a time, the Congregational Church undertook work among the Chinese men. It then reverted to the Presbyterians and by them was passed on to the Methodists who were already doing an important piece of missionary work among the Mexicans in these two communities. Recently this work has had a remarkable development and many conversions have taken place, more than 100 Chinese young men having been baptized. The work includes the teaching of English, various social activities so much needed among young men in a strange country, educational classes, and regular religious activities. The work is very greatly appreciated by the Chinese. Incidentally, one of the regular attendants is the secretary to the Governor of Lower California, who is anxious to learn English.

A few months ago, a second disastrous fire, involving losses totalling several millions of dollars, struck Mexicali and the finely equipped Chinese church was entirely destroyed. A business man immediately offered temporary quarters for the work, and the mission is occupying these until money is secured for the erection of a new building.

There is every indication that the Christian Church is gaining in prestige and that it has a restraining influence upon the whole life of the community. A sharp contrast exists between the Mexicali of today and that of five years ago, due to the direct and indirect influence of the Church of Jesus Christ and the religion which He came to proclaim.

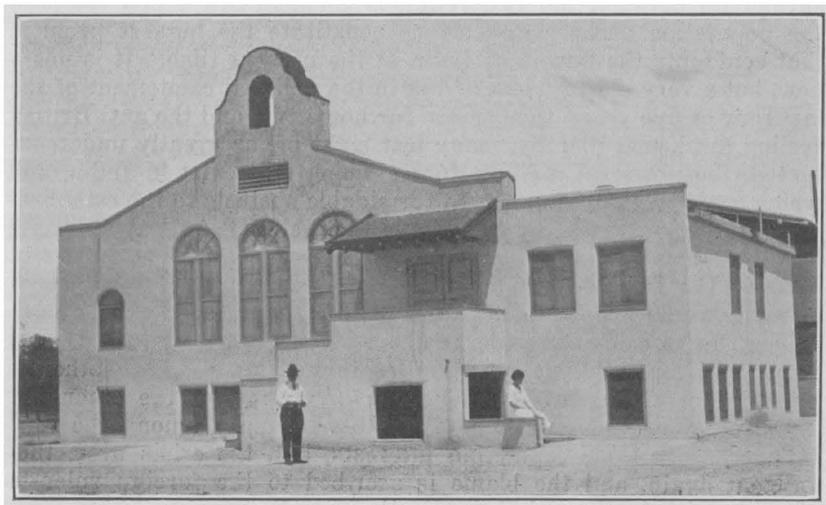
The Chinese people in Mexicali are independent so that there is no call for relief work among them but it is quite different with the Mexicans, for whom the mission is called upon to provide garments to clothe the naked and medicine to heal the sick.

The Church is undertaking seriously the task of ministering to a very needy community and is accomplishing worthy results. American Christians should be thankful to grapple with evils which have so often been a disgrace both to us and to Mexico.

A curious incident happened recently when a fine new church was dedicated for the Mexican people at Calexico. The Chinese young men in Mexicali were eager to come across the line and attend the ceremony of dedication. Since this was impossible and the young men wished to have a part in the dedication, they purchased a fine individual communion set and presented it to the Mexican church. Here was an unusual demonstration of the way the spirit of Jesus Christ reaches over both racial and national lines.

Nor is the influence of this work limited to this side of the world. Letters are constantly crossing the Pacific to China telling friends there of the way America is reaching out hands of friendship to them and of the new and satisfying religion which they have found. Many who return to China carry with them the indelible impression of Christ upon their lives. They are *foreign missionaries without salary*.

Just after the recent fire in Mexicali a young man, who, with his father, had lost everything, including a large sum of cash destroyed by the flames, said: "Well, we have lost all the earthly possessions for which we had labored so hard, but we still have Jesus Christ, and we are thankful and happy."



THE PROTESTANT CHURCH FOR MEXICANS IN CALEXICO

A Communal Riot in India

BY REV. H. C. VELTE, D.D., SAHARANPUR, INDIA

Missionary of the Presbyterian Board of Foreign Missions

SAHARANPUR, though a city of 66,000 inhabitants, is not a place of any great importance; it is just an up-country town. Recently, however, this comparatively unknown city has gained an unenviable distinction through a communal riot, the news of which, flashed along wires, appeared in the newspapers in distant lands. Some friends in America must have been surprised to see in the telegrams, last August, that a riot had occurred here. The information thus given is always meager, and often makes an impression, raising more questions than it answers. For this reason, and also because things that have happened in Saharanpur throw a great deal of light upon present conditions in India, and the great problems with which its people are confronted, it seems best to give a brief account of what really happened.

First, friends need have no anxiety about their missionaries and their work; these have suffered no harm. The riot was not anti-British or anti-foreign, like those in the Panjab some five years ago. Nor was it directed against the existing Government or its officers, like that horrible affair at Chaura Chauri in February, 1922, when a mob of non-cooperators attacked a police post and killed twenty-six Indian police constables.

The Saharanpur riot arose entirely out of dissensions that have sprung up between the two religious communities which compose the population. These dissensions constitute the biggest problem that confronts the people of India at the present time. It is not a new, but a very old problem. Only in the political excitement of the last four or five years, the passion for home rule and the anti-British feeling awakened thereby, many lost sight of, or greatly underestimated, the powerful divisive forces which still exist in India, and which constitute a very real and formidable obstacle to the establishment of a government by the people themselves. As Rabindranath Tagore said a few days ago in a public lecture on the problems of India, "The trouble in India is not the presence of a foreign ruler, as many would have us believe, but differences among Indians themselves. India cannot prosper as long as it is a house divided against itself, with its religious communities ranged against each other in opposing camps, each suspicious and distrustful of the other. In times of crisis, there may be a patched-up unity among the communities with their conflicting interests, but, the crisis over, they fall out again, and the blame is ascribed to the foreign ruler—a charge which is altogether untrue."

In Saharanpur, the relations between the two communities had, for some time, been strained. These difficulties have their origin, in a large measure, in a remarkable movement taking place among Hindus all over India. Some have referred to it as the renaissance of Hinduism—if such a thing is possible. Hinduism has never been a missionary religion, but recently in Saharanpur, as elsewhere, Hindus have become aggressive. They have been trying to win converts, especially from the depressed classes, such as the Chamars, or leather workers, and to bring them into the Hindu fold. This the Mohammedans have bitterly resented, and they determined that this new aggressive movement must be checked.

As the days passed, the feeling became more and more acute, and it was evident that unless a reconciliation was effected, an open collision would be inevitable. It was feared that there would be an outbreak during the Bakr-i-Id, (the festival of sacrifice) the most important Mohammedan festival of the year. Nothing happened, at that time, however, the Mohammedans being busy with their jubiliations over the Turkish victory at Lausanne. A month later came the Moharrum, another Mohammedan festival, commemorating the sufferings and the tragic death of Hasan, Mohammed's grandson. This festival extends over ten days. The first nine days again went by quietly and peacefully and everybody concluded that the danger was passed. The Magistrate of the District, himself a Mohammedan, believed that he could trust his coreligionists but the events of the next day showed that he was mistaken. Having taken no precautions, he found himself utterly unprepared to deal with the situation. The Hindus, too, anticipated no trouble, and so, when the riot actually took place, their shops and houses were wide open and unprotected. Only the Mohammedans appeared to be prepared and this, along with other circumstances, seems to show that the attack was planned and premeditated.

On the 10th day of the Moharrum, late in the afternoon of the 24th of August, the outbreak occurred, while the *taziyahs* (models of Hasan's tomb at Kerbelah) were being carried in procession through the streets of the city, accompanied by huge standards, called *akharas*. The route of one of these processions, carrying an *akhara* 75 feet in height, lay through a narrow lane, inhabited almost entirely by Hindus and past a small Hindu temple, on the premises of which there stood a pipal tree, whose branches overhung the road. There was enough room on the left for the flag to pass, but the Mohammedans were bent on making trouble, and deliberately steered the cart towards the right until it touched the houses and the flag became entangled in the branches of the tree. They demanded that the branches of the tree should be lopped off to make room for their flag to pass—an act that they knew would wound the feeling of the Hindus, to whom the tree was sacred. The Mohammedan magis-

trate reasoned with the leaders of the procession, but to no avail. Ladders were attached to each side of the flag, and by these the Mohammedans climbed up to the roofs of the houses where the temple stood, most of the Hindus retreating within the precincts of the temple. Fearing that there would be trouble, the Magistrate ascended the second story of a house on the opposite side in order to give orders from the balcony, when suddenly the house was bombarded with brickbats—a procedure which usually marks the beginning of a riot in India. Each side lays on the other the blame for beginning the brick throwing, but it is certain that the Mohammedans were the aggressors that day. The Hindus were taken unawares, and were either too weak or too much afraid, to offer any resistance. The magistrate was helpless, for he had only a handful of mounted police on duty. These fired a few volleys into the crowd, and then retired, leaving the town in possession of the mob.

The news spread like wild fire through the city, and the shout went forth, "The fight has begun. Go for the Hindus! Loot them! Kill them!" The mob—almost entirely Mohammedan—soon swelled into many thousands. For a while, British rule seemed to have come to an end, and the looters had it all their own way. First the jeweler's bazaar was attacked, then the cloth bazaar. Looting began simultaneously in many places and continued until there was nothing left to loot. Not only shops, but private houses were entered, safes broken open, and everything of value taken. What could not be carried off, was burned in the street. The value of the property stolen or destroyed is estimated at Rupees 1,000,000 (about \$300,000). Those who resisted were mercilessly beaten; some were killed. Even old men, women and children were not spared. But Hindus only were the sufferers. Scarcely an article belonging to a Mohammedan was touched.

The next morning, the city presented a scene of ruin and desolation such as had never been witnessed within the lifetime of its oldest inhabitants. Had the British rule come to an end? The imagination involuntarily went back to the days preceding British rule, when Arab, Mogul and Afghan poured through the Northern passes, and invaded Hindustan to devastate, to plunder and to kill. Some of the more thoughtful of the Hindus began to ask themselves the question, "Is this what India will be like, when the English have left, and we have the home rule for which we have been clamoring? Whatever others may want," they said, "no more *swaraj* for us—at least for the present."

The lessons of the riot are obvious. One is that religious animosity is still a factor to be reckoned with in India. The myth of Hindu-Moslem unity, which was to secure immediate *swaraj*, has been effectually exploded. A unity based on antipathy to Britishers

and foreigners, and not on mutual esteem, must necessarily be superficial and unenduring.

Second, as long as outbreaks like these occur, it is futile and dangerous to press for the speedy Indianization of the civil services. However much the expression may be resented, the "British steel frame" is still needed. Even a non-cooperator, returning from a visit to Saharanpur after the riot, remarked that what the city needed was a just and strong European officer. He added significantly, "Had the English Superintendent of Police not been away on duty on the day of the riot, the events might have been very different."

Finally, all who desire India's welfare, especially Indians, will do well to ponder over the principle laid down in the Montague Chelmsford Report that "division by creeds and classes means the creation of political camps organized against each other, causing men to think as partisans and not as citizens, and it is difficult to see how the change from this system to national representation is ever to occur."

WHAT INDIA NEEDS

But whatever our misgivings or fears, India is now on the way to home rule. The English Government will never go back on the pledge it has given to the Indian people. If recent events mean anything at all, they clearly show how ill-prepared the people are for this tremendous task, and so the question arises, "How are they to be prepared?" There is no answer but one. *Only Christ can solve the problem of nationhood in India.* I am not simply expressing the opinion of the missionaries. Mr. K. Natarajan, a Hindu, editor of the *Social Reformer*, recently said: "There are many eminent non-Christians in India who turn for guidance in the perplexing problems of national life to the teachings of Christ. India earnestly hopes that the great body of Christian missionaries in this land will stand by her in her endeavor to apply the teachings of Christ to her national life."

Shortly after the riot, a young man, with whom I have had many an interesting conversation, came to me and said: "The days of Hinduism are coming to an end. It is a dying religion. Unless you bring the Christian message to the people, there will be nothing else left to us Hindus but to become Mohammedans and that would be a terrible calamity. Therefore send preachers among our people to tell us what Christianity is."

"But has not Hinduism taken on a new lease of life?" I asked. "Does it not look as if there would be a renaissance of Hinduism?"

"No," he replied, "these are but vain attempts to revive a corpse. Hinduism cannot be revived. There is no life, no real life in it."

The *Bengalee*, a well-known paper of Calcutta, edited by a Hindu, commenting on the Hindu Maha Sabha movement, has the following: "Everyone will recognize that under the impact of Western culture, caste is crumbling to pieces all over India and the time forces are against its restoration. To think of reviving Hinduism without restoring the caste system is moonshine. Again, to think of restoring caste and forming an eclectic or synthetic Hinduism would be an equally chimerical idea."

That may overstate the case, for we must not underestimate the vitality of Hinduism, or think it is dead. It has had in the past a wonderful power of adapting itself to new conditions. But this much is true, it is fast losing ground and Hindus know it. Therefore this is a time of great opportunity. The doors of the people in Saharanpur have never been so open. In this time of trouble, Hindus and Mohammedans both have looked to the missionary as their friend. Would that we had a dozen missionaries in Saharanpur now to enter the open door and use to the full this new opportunity! Alas, that at such a time as this the Church at home should say to us: "You must prepare for retrenchment." We need to go forward, but are told to stand still, and even to draw back. I cannot believe that the Presbyterian Church in America will allow the great cause of Christ in India to be imperilled. The Church is able to meet her obligations, and what she is able to do, she will do.

A Miracle of Missions in Sumatra

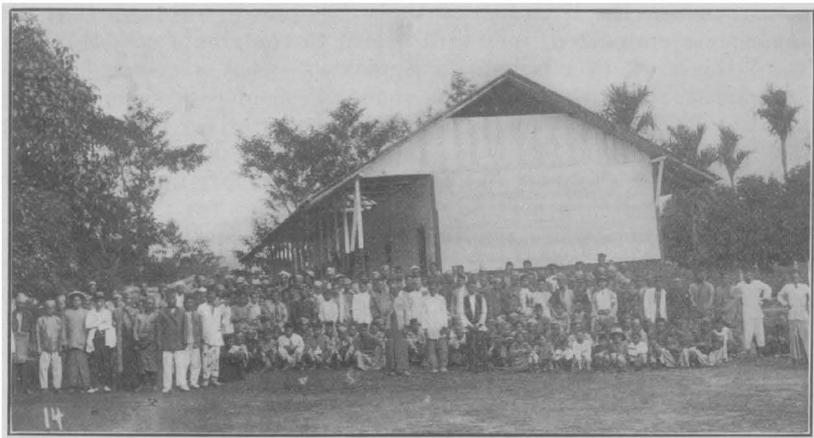
The Remarkable Story of the Leper Colony at Hoeta Salem, Sumatra

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

IF ANY ONE doubts the power of the Gospel to transform individuals and to uplift whole communities, let him visit Sumatra.

The work of the Rhenish Mission among the Battaks around the great fresh water Lake Toba is well-known as one of the brightest chapters in the history of evangelization. In the short period of fifty years more than two hundred thousand people have been won for Christ; five hundred and sixteen church steeples point skyward where formerly the smoke of cannibal camp fires arose to heaven in the pathless forest. In 1834 two American missionaries, Munson and Lyman, were killed there by cannibals and a monument marks the spot of their martyrdom. Now we see a theological seminary, large industrial schools, hospitals and as the crown of their work the Leper Asylum at Hoeta Salem near Balige.

It was my privilege recently to visit this mission and I shall never forget September 4, 1922, when I visited the leper asylum. It is located in a beautiful valley, surrounded by mountain ranges



A COMMUNITY HOUSE IN THE MEN'S SECTION OF THE LEPER COLONY

and overlooking the Toba See, a short distance from a remarkable sulphur spring bubbling up into a small pool.

The work began in September, 1900, when Mr. Jansen of Amsterdam contributed the sum of five thousand guilders. Since then faith and prayer, together with a liberal subsidy on the part of the Dutch Colonial Government, have developed the work until the total number of inmates is now five hundred, three hundred and twenty being men and boys. A branch asylum was opened by the Rhenish Mission at Situmba, where there are now about one hundred and twenty inmates.

Those who come to the asylum are for the most part heathen but a few are Moslems. Naturally the question of law and order is one of difficulty. The colony from the outset has been self-governing and no pressure, other than moral and spiritual, is put upon the patients to embrace Christianity; yet out of the total of five hundred at present under treatment all except sixty are professing Christians. None receive baptism until after a long period of preparatory instruction. That their religion is genuine leaves no doubt in the mind of the observer. In spite of their leprosy and their isolation from their people, they seem to be happy not only but joyful in the possession of a common home, a common task, and the great hope in Jesus Christ their Lord. The beautiful church building was built by the lepers themselves.

On Sunday and on week days, religious services are held but attendance is not compulsory. The spirit of the Christians among the lepers is such, however, that gradually all those who enter the asylum frequent the House of God and enjoy the means of grace. One of the reasons for the success of the work is the missionary spirit which exists among the lepers themselves. They are not looked upon as castaways, despised and useless members of society, but as

coworkers for the Kingdom of God. Therefore, although they are themselves supported, they still desire to contribute something toward the work of missions in Sumatra—what a contrast to the selfishness in the homeland where so many consider missions a charity and not a debt, a secondary and optional matter for spasmodic and insignificant giving! Many lepers set aside religiously a portion of their daily rice allotment or do work in extra hours in the garden or at weaving and carpentry so as to have money for the missionary offering. Others raise poultry and do extra sewing or mending. Once a year in accordance with German custom there is a mission feast, a public gathering with musical and literary program, closing with a consecration service and an offering. Last year these lepers



THE CHAPEL AT HOETA SALEM, BUILT BY THE LEPERS

contributed over four hundred guilders to evangelize the pagan and Moslem tribes.

The colony is governed by leaders selected by the lepers themselves under direction of the Mission. They have two chiefs, Sem and Johannus, who can be recognized by the yellow stripes they wear on their arms and in their turbans. Under them are three subordinates. Next a committee of four who assist these five leaders to settle all disputes—a sort of Council of nine. In the case of quarrels, petty theft, etc., a regular trial is held and finally decision is made by the Council. The highest fine imposed is fifty cents and the most severe punishment fourteen days forced labor! Cases that require more vigorous measures are referred to the missionary director. Special ones are appointed to direct sanitation, agriculture, floral culture, laundry, the care of poultry, pigs, etc. One or two are public writers. These also instruct the children. Officials receive salary, by vote of the Colony—every week an extra kilogram of rice and one guilder a month for chiefs. Subordinates receive only fifty cents a month. They are also allowed to receive New Year presents from

their fellow lepers. Subordinate officials receive only twenty-five cents a month salary.

When John the Baptist sent two of his disciples to ask whether Jesus of Nazareth was indeed the Messiah, our Lord's answer was an appeal to His works—the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. All miracles find their climax in the miracle of evangelism. To look into the faces of this great company of unfortunates, disfigured in body, hopeless as regards cure, outcasts from society, disciples of men and acquainted with grief—yet to see in their smile of contentment or the gleaming eyes of childhood the proof of a new-found joy and an abiding hope, this is the miracle of Hoeta Salem. Not without reason has it been called the "abode of peace." Renan once defined a miracle as "a thing that never happened." One could wish that he and his disciples might visit the Rhenish Mission in Sumatra and see this living miracle—the transplanting of the fruit of the Spirit into the garden of the soul, making life worth living to those who without Christ lived literally without hope, but now although only a colony of lepers in honor prefer one another, maintain their spiritual glow, contribute to needy saints and make a practice of hospitality.

As we went down the beautiful driveway that leads from the leper church to the entrance I heard the birds singing and they seemed to say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



HOUSES BUILT FOR FAMILIES OR SMALL GROUPS OF LEPERS IN THE COLONY



RUINS OF THE SHILOH CHURCH IN YOKOHAMA

The Earthquake and the Church in Japan

BY REV. H. V. S. PEEKE, D.D., TOKYO, JAPAN

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

IT is not reasonable to pray the Lord for earthquakes and fires as a means of grace, but it is the plain teaching of history that such calamities do often prove to be a blessing in disguise, and the disguise is seldom very hard to penetrate.

The American newspapers have certainly dwelt at length on the extent of the economic disaster that has visited Japan, and while we in the Orient see them seldom and only long after the events chronicled have occurred, we are equally sure that they have not failed to point out that in industries and trade, to say nothing of replanning a city better adapted to social comfort and happiness, Japan has been given a splendid, though dearly bought, opportunity to correct the mistakes of the past and begin many things anew—literally from the ground up.

The same is true of the Christian enterprises of the cities of Yokohama and Tokyo. Locations of churches, style of buildings, and many other things need sorely to be revised after twenty-five or thirty years in any country, and much more so in a country that is in some respects passing through stages of growth almost as rapidly as a western “boom town” in America.

When the missionaries first came to Yokohama they could reside only in the foreign settlement—eventually given up wholly to trade—

or on the bluff. Their churches and schools were located there of necessity. Projects undertaken by late comers, or by the older societies after the restrictions on residence had been removed, could be located according to the demands of the times, but the earlier comers found themselves located poorly, and unable to change, should they desire to do so. Ferris Seminary, a school for girls of the Reformed Church in America, Doremus Seminary of the Woman's Union Missionary Society and their Bible School, together with the school for Bible women of the Methodist Church, all either totally burned or sadly wrecked, may face, or must face, the question of relocation as well as reconstruction. The same is true of the old Kaigan Church, the oldest and nearly the largest in the empire, Shiloh Church, a monument to the generosity of Dr. Hepburn, famous as a translator. Many other churches are in a similar plight. Some of the Yokohama churches were not only shaken and burned to the ground, but their organization was in some cases almost wrecked. Of Kaigan's three hundred homes, it is reported that only ten were untouched, while twenty-two of its members are dead. Shiloh lost forty-three by death. The sad thing is that very many of the deaths were of prosperous business men who were working in the brick offices or industrial buildings of the Settlement.



THE THEOLOGICAL SEMINARY OF THE
AOYAMA GAKUIN (METHODIST) AFTER
THE EARTHQUAKE

The oldest churches in Tokyo were located in the business part of the city, some of them were quite near Tsukiji, the part of the city in which for many years foreigners were obliged to dwell. These all burned, and one prominent church, at least, in the higher part of the city whither population has of late been tending. The property loss has been high among these churches, but the loss of life was comparatively small. There will be a gain in combination and even in elimination at the time of rebuilding, although, as in the United States, there is a great danger that many parts of the city that are very needy, will be left churchless.

It would be impossible, even if desirable, to attempt a catalogue of losses. The Church of Christ in Japan, founded by Presbyterian



THE AOYAMA GAKUIN ACADEMY, TOKYO, AFTER THE EARTHQUAKE

and Reformed interests, lost fifteen church buildings in the Tokyo-Yokohama neighborhood. The Methodists, Baptists and Episcopalians could tell a similar tale, and this says nothing of the damages to schools, the loss of St. Luke's Hospital, the total destruction of all the Christian publishing and book-selling interests of this part of Japan, which is the same as saying ninety-five one hundredths of the whole.

The loss of church officers was considerable, especially in Yokohama, but that of ministers was negligible. The families suffered some. One minister came back to his home to find his wife and several children burned to death, and his church also a heap of ruins.

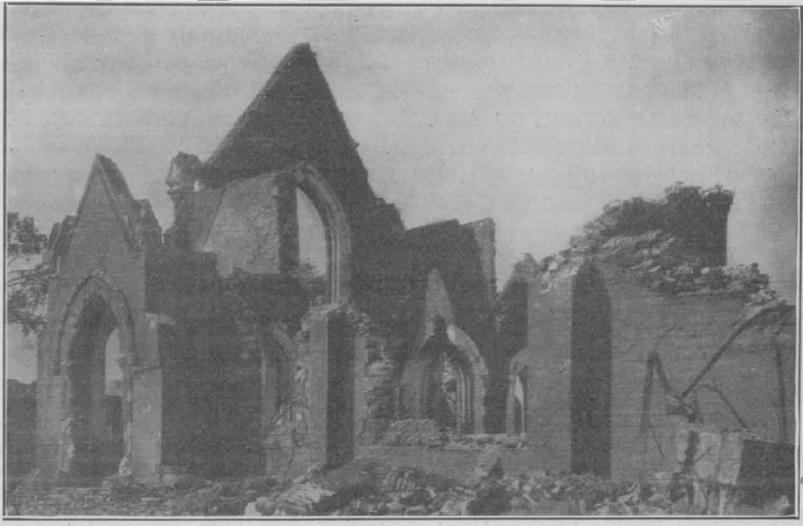
The Christian community has taken the blow standing up. If there has been discouragement or despair it has not made itself audible. One church lost its building, a good one, just completed, and with three thousand yen of debt. They hope to be able to collect ten per cent of their insurance, pay the debt with that, and build a temporary church in the winter or spring. The young men of the church out of work have begun clearing the lot of debris. A congregation in Kamamura whose building was lost, immediately purchased a tent and are planning for a barrack building later on. The Fujimi Church, that of Dr. Uemura, the best known and perhaps the strongest in the city, has already dedicated a new barrack building.

Some of the churches are so weakened that they simply must have outside aid to get a vantage point from which to strike out, and funds sent from America will be greatly appreciated and wisely used. The spirit of independence is very strong. A large denominational committee met to consider plans for the future. The whole

committee had been divided into four sub-committees, one to look after needy Christians, another for the needs of pastors who had suffered, another for aggressive evangelism at just this time, and another to plan to help in reconstruction. The question arose as to the attitude to be taken toward help from abroad, and the discussion was warm. There was a dread lest the spirit of independence and the purpose of self-support should be blunted.

It is interesting to note the words of the pastors as they face this new future. One says, "Let us be sure that we have really been purified by fire—that the dross has been burned out." Another says that "in the new church we do not want nominal Christians, but only those whose hearts have really been renewed." In looking over the situation it is perfectly possible to find losses that can well be described as irretrievable, but to the discerning it is possible to find a gain in outlook and in possibilities for readjustment and re-commencement that is worth all it has cost.

The coming winter will call for great self-denial. Churches that have only with difficulty become self-supporting must care for their pastors, maintain some sort of place for worship, and at the same time gather funds for rebuilding, and this when each family is facing serious economic difficulties of its own. The churches that have been most prosperous from having a membership of officers and clerks in business enterprises will suffer most of all. These are very hard times, such as will touch the sympathy of American Christians very deeply, but they will make a chapter in the history of the Japanese Church that will make grand reading a generation or two hence.



THE RUINS OF THE TRINITY EPISCOPAL CHURCH, TSUKIJI, TOKYO

The Power That Is Changing Korea

BY REV. M. L. SWINEHART, KWANJU, KOREA

Missionary of the Presbyterian Church South

IN KOREA it is considered an honor to be asked to lead a mid-week prayer-meeting! There is no need for the pastor to announce, as a minister of a church in America is said to have done, that on Wednesday night he and the sexton would hold the weekly prayer service! As far as the East is from the West so far is a typical Korean prayer-meeting removed from the cold and formal thing which usually goes by that name in western lands, and so much nearer is it to the warm, powerful, pulsating heart of primitive, apostolic Christianity.

The Korean Christians accept the commands of God's Word as they do the promises—literally. They are prompt and simple in their response. All this explains much of the success of their work of self-propagation. They know the power of united prayer with a note of intercession in it, and they enter into the spirit of united worship just as they do into the life of daily community service.

At a recent mid-week service in Korea, the leader announced the illness of a missionary and said: "Let us now join in prayer for our brother." The three hundred or more present at the service, as one person, prostrated themselves, their faces to the floor, in the Oriental attitude of prayer. There was a hush, as if each one were searching his heart to cast out anything that might prevent his close approach to God. Not a sound was heard, other than the even breathing of that multitude, as they waited before God. After a minute or two of this close, personal and silent communion, they began to pray aloud—many at the same time, but without confusion. In a short time all were praying, men and women alike. Had they not all been asked to join? There was no outward demonstration or evidence of excitement. Each worshipper was bringing the case of the sick man to the Lord in his or her own way, and pleading for the sweet healing which would restore him to health. One was heard to say: "Oh, Father, you have need of his help in this world. Tens of thousands are working here, and yet he will be missed. Others may be faithful, but there is always a certain share of work allotted to each and his share will be left undone. Out there in the world there are men and women and little ones crying for him to help them. Hear and answer our prayer, for Jesus' sake. Amen."

This incident is typical of the unity of purpose of the Korean Church. True, there are exceptions which but prove the rule. A member of the church, perhaps an officer, commits an offense against the church, society or the state. It is not condoned or simply made a

matter of idle gossip. The church is much too near the vital heart of early Christianity for that. The Church Court is called and the member is given a full and sympathetic hearing. If he should be found guilty, he is usually required to make a public confession before the Church at a regular service, and is suspended from participation in church services or ceremonies, other than as the humble and contrite sinner he has confessed himself to be. This suspension may cover a few months or a year, depending on the enormity of his sin.

Christianity is growing rapidly in Korea. The few hundred ordained ministers, graduates from the Theological Seminaries and the hundreds of faithful helpers who travel the country regions, are having a great influence in bringing this about, but the movement is more largely due to the effective witness and the personal work of the laymen of the church. Following scriptural example, they frequently go out, two by two, teaching and exhorting and influencing the lives of an entire community. At a recent meeting of the General Assembly of the Presbyterian Church, over fifty thousand days of preaching for the coming year were pledged by the laymen present!

Korea was opened as a mission field less than forty years ago. The pioneers in this undertaking avoided the rocks, some of which threatened to wreck, or seriously cripple, missionary effort in other lands and took advantage of the experiences which had proved fruitful. One of the earliest decisions of these pioneers was to encourage self-support in the native churches. This subject has received as much thought and attention by the missionaries in Korea as any one phase of the work. It is not easy to inculcate a desire to be a self-supporting Church in such a poverty-stricken constituency and with the record of missionary effort in other fields before them. This is especially true of the Koreans who, as a race, have never (until recently) been noted for their patriotism, pride or spirit of independence. Some of the missions have made it a rule to supply no funds for the erection of church buildings except in places where, in order to accommodate the large numbers of men and women from the country who come to these centres to attend the Bible Classes and Institutes, it is necessary to provide larger buildings than the local congregation would require.

Thus the great need for the carrying on of the work so wonderfully blessed of God, is not for more funds with which to carry on the cause of the Church, but for the support of more missionaries whose main responsibility shall be to direct the education of the youth and the training of leaders, who can lead their own people into the Light.

Through these changes the Church remains true to the teachings as found in the Word of God. By fire and sword; by blood and tears; by success and blessing; in every way possible, God is opening up Korea to the Gospel.—*World Dominion (London)*.

BEST METHODS

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

THE PLACE AND POSSIBILITY OF THE PROJECT METHOD IN MISSIONARY EDUCATION

THERE are those who regard missionary interest as an optional attachment of Christianity, and missionary education as a teacher's precepts entirely apart from a pupil's experience.

"Project Method," "pupil initiation," "group enterprise," are terms of comparatively recent usage.

Missionary education is advanced further by the drawing-out than by the cramming-in process. Not only the things that we see and the things that we hear are materials of missionary education—the things that we do are also of prime importance. No group can list the things other groups should do. Projects are not ready-to-wear garments, neither may they be cut by ready-made patterns.

However, the experiences of others are most suggestive and helpful.

THE USE OF THE PROJECT METHOD IN MISSIONARY EDUCATION

By HERBERT W. GATES,

*Secretary of the Department of Missionary
Education, Congregational Education
Society*

One of the first things to make clear in this connection is the fact that the "project method" is neither abstruse, nor even new. It is the attempt to learn from nature and from life itself a more interesting and effective way of teaching and of learning. The project method is as old as any boy that ever grew up on a farm in early days when access to the store at the trade center was not as easy as in these days of the trolley and the telephone, to say nothing of the automobile.

Under such circumstances the boy had to meet the problems constantly arising through the breaking of wagon or harness or farming implement. Ways and means of repairing the damage and going on with the work had to be found. It was not always convenient or easy, but it sharpened

wits and developed the power of thinking for one's self. "Experience is the best teacher." True, and one may go farther and say that it is the only teacher really worth while. And of all experience, that of meeting definite situations in life which present problems and of working one's way through to a satisfactory solution is the best.

This illustration shows that the project method is not a substitute for study, or for thinking. It includes both and gives to both a definite purpose that lends significance and interest.

Many of our educational leaders prefer to use the term "the problem method of approach" rather than "the project method." If this title helps to describe the nature of the process more clearly by all means use it. What's in a name so long as you grasp the idea?

What does this method mean as applied to missionary education? It means that, instead of giving the

pupil a certain amount of information or assigning a task without any motive that particularly appeals to him, we shall bring him to face definite situations which set problems that he wants to solve and then help him to acquire the knowledge and devise the means necessary to the solution.

The educational value of the process depends upon several things.

First, the definiteness and worth, from the pupil's point of view, of the aim or purpose of the thing to be done. If it is initiated by him, so much the better, but, whether the original suggestion comes from him, or from the leader, it must be something that he will choose to do.

Another essential is the amount of study, or research, done by the pupil in acquiring the facts necessary to a clear understanding of the problem and the amount and quality of the original thinking done by him in the effort to relate facts to problem and in the choice of means for its solution.

It is also requisite that this study and planning shall result in some definite and satisfactory accomplishment. The degree of honest pride that may be taken in the achievement not only determines the readiness of the pupil to undertake the next project that may be suggested, but the depth and lasting quality of the impressions made by this one. Above all, it is this satisfaction which creates attitudes of interest in and loyalty to the whole missionary enterprise.

Now, for an example or two.

The leader of a Junior-Intermediate department in a church school asked the boys and girls what they would like to do to celebrate Christmas. Many suggestions were offered, but all agreed that they would like to do something for someone. When asked What? and For whom? they were at a loss.

"Very well," said the leader, "here are five slips of paper, each with the name of a mission school or institution for which you might like to do something. I suggest that five classes each take one of these slips and the pamphlets and references that accom-

pany it, find out all you can about the institution and report to the department at an early date. Then the department will decide by vote which one it will choose."

This was done, the reports were made, and the department chose a school in the Southern Mountains. The next question was, "What shall we do?" This led naturally to "What do they want?"

The discussion brought out other questions: "Who are the pupils?" "Are they boys, or girls, or both?" "How old are they?" "What are their names?" It was decided to appoint a committee to write to the principal of the school and ask for the information needed.

This was done and the principal's letter read to the department. Then came the questions, "How much will it cost to buy these things?" "How shall we raise the money?" Ways and means were devised involving no little self denial. Meanwhile, interest was doing its work. Not a week passed that pupils did not bring in additional bits of information about the people of the Southern Mountains, their place in our history, their customs, and so on. Other projects grew out of the main one. One class prepared an original program for the devotional service, presenting in dramatic form a scene in a Southern school. Another prepared several posters. A bulletin board was established and classes took turns in caring for it and collecting pictures and items of interest.

Finally, the money was raised, a committee purchased the gifts agreed upon, they were sent to the church, a Saturday afternoon wrapping and packing bee was held, each package being marked with the name of its recipient and Christmas seals attached, another committee attended to shipping the barrel, and the thing was done.

What were the results? A great deal of information had been acquired about their neighbors to the south, a friendly act of kindness had been done, and, best of all, everyone agreed

that it had been great fun and wanted to know "Now what can we do?"

A Primary superintendent had been telling her children a series of stories about Japanese children of their own age. Then came the earthquake and two or three children, influenced by conversation heard at home, asked if they might not do something for the children over there. Being younger than those in the former case, they gladly accepted suggestions as to what was needed. The result was a gift of money sent to the Woman's Board of Missions to be used to help a Japanese kindergarten, supplemented by a gift of cards, each with a neatly mounted picture and with blank space left for writing texts.

The most noticeable thing was the joy with which these children shared their spending money, denying themselves candy and other delights that they might increase their offering.

Many churches are finding the Every Member Canvass a most valuable educational project. Here is an important undertaking in which all are asked to join. What is it for? How does the church use its money for its own support and for benevolence? Why give money aimlessly without knowledge of its purpose? What can we do to understand this enterprise more clearly and to help others understand it?

Questions like these lead to a study of the church budgets by the young people. They study the work of the various boards to which money is given, prepare posters illustrating them, get up original programs and exhibits that are of interest and educational value to adults as well as to themselves. In one such church posters made by Juniors and Intermediates were displayed, first at the dinner of the Every Member Canvass organization, then in the lobby of the church on the Sunday before the Canvass. As a result more than one man admitted that he had learned more about the causes for which he was to give and to solicit gifts than he had ever known before, the young people had the satisfaction of knowing that

they had helped in a very real manner toward the success of the enterprise, and evidence of their new attitude was shown by the marked increase in the number of pledges from the young people in the Canvass itself.

Compare for yourself such methods as these with the all too prevalent method of telling missionary stories, giving missionary programs, and taking missionary offerings with little or no conscious relationship being established between facts and acts. Which method seems more likely to produce deep and lasting impressions? Which is better calculated to make children and young people regard the missionary enterprise as a great and worthy undertaking in which they have a real share?

REAL PROJECT WORK

By MABEL GARDNER KEBSCHNER

The misunderstanding of the term "Project" is most appalling. Only the other day, a Sabbath School Association Secretary, in discussing "Class Methods," dismissed the whole subject with the passing remark, "We need not consider the 'Project Method'; it is for home-work only."

As a matter of fact the Project Method is a technical name for the way in which moral persons most naturally and normally do things. For the individual, a Project is a purposeful act—a young man purposes to use his talents for the good of mankind rather than for personal gain; a young woman purposes to avail herself of the best educational advantages in order that she may the more effectually serve her generation. For a class or an organization, it is a group enterprise—a course of action initiated and carried out by the will of the group. "It is to this purposeful act or course of action, with the emphasis on the word purpose, and to this only, that we should apply the term, 'Project.'"

And there are groups—as well as individuals—which are carrying out these purposeful activities unconsciously. Here is a Woman's Mission-

ary Society which is sending a year's subscription to several magazines as a Christmas remembrance to a missionary in China. Another group is furnishing the Domestic Science Kitchen in a "Home Mission School." A class of girls in a Church School is giving a Christmas party, with tree, toys, and gifts, for fifty of the less fortunate children of a big city who otherwise would have no Christmas joy (the names of the children having been procured through the Social Service Exchange to avoid duplication). Still another group is making baby slips for the Social Service Bureau of the Municipal Courts. All of these groups are engaged in real missionary service-projects.

Naturally an enterprise that involves not only activity but research and study has added value for those participating. Recently a class of young business women, as a result of a series of studies about the Japanese, decided to hold a Japanese party for their friends and the members of the church. The whole class acted as a committee to draft the general plans. Sub-committees to prepare the program, draw up the invitations, arrange for the decorations, and provide the refreshments came into being by the members of the class choosing the type of service which they desired to render. Inasmuch as it was the task of the program committee to provide games, stories, legends, songs and a play portraying Japanese life, it was essential that they make a study of Japanese customs, etiquette, dress and house interiors. The invitations were dainty paper lanterns and were truly Japanese in spirit. The committee on decorations had to make a detailed study of all Japanese pictures available in order to provide typical scenery for the walls of the entertainment hall and background for the play. The committee in charge of the refreshments had to become familiar with Japanese foods and the manner in which they were served. And so, as a result of this one enterprise, there was developed a whole

program of research and study that was vital and purposeful.

Whenever the subject of the Project is discussed, one is always sure to hear the question: "Can boys and girls enter into this type of group enterprise? Can they initiate and carry through their own activities?" Why not? Why can they not make decisions, under proper guidance, and carry them out in their own little way? This very thing happened in the Primary group in the "Little School" at the Chambersburg Missionary Conference. The leader had told several stories about the children in a certain mission in Japan, had showed pictures of the mission to the children, and had read a letter from the superintendent of the mission. Among other things, the letter contained an account of their last year's Christmas festival and suggestions of articles and gifts that would be acceptable for the next year's celebration. Without any urging on the part of the leader, the shyest little girl in the group volunteered: "I could make a scrap-book at home." In the conversation that followed the children mentioned a number of things which would be most interesting to include in such a scrap-book. On the very next day three scrap-books were brought in. This was just the beginning! When the Christmas package was wrapped and sent, in addition to the letter written to the superintendent by the children themselves, it contained, besides the three scrap-books already mentioned, one large book, showing American country and city scenes and pictures of American children at play, at work, at school, at home, and at church; puzzles; mounted pictures; stuffed dolls; and tree ornaments—all made by the children.

By this time someone will be sure to be saying, "Oh those are shop-worn suggestions; we've been sending missionary boxes and making scrap-books for years." That is true. But it isn't the thing we do so much as the way in which we do it. It makes a vast deal of difference whether the

leader dictates all the activity, or whether by stories, pictures and letters she eventually creates in the children a real desire to share what they have with those less fortunate than themselves, and then allows them to plan, together with her, and carry out the activities which have really become their own. When there is this purposeful activity on the part of the group, we may be said to have achieved real project work.

What will the use of the Project Method in our church school classes and mission bands mean? As always it will mean competent and consecrated teachers. And it will mean a more adequate supply of permanent missionary textbooks for all ages. The report to a church school class or mission study group of a letter from an aunt, a new friendship in school or what not may be the stimulus that will call into being an interest in and a desire to study the Near East. It will not do for the Boards to reply to such a wish: "This is the year for studying China; we will have material on the Near East year after next." We must be ready to meet the interest of the child when it first makes its appearance. To do so, we must have an ever accumulating body of materials, permanent in character, in so far as anything growing and progressing can be permanent.

A JAPANESE FASHIONS AND CUSTOMS FETE

Why, What and How

BY HELAINE MAGNUS

When the doors of the Nippon Club House in New York City were opened to receive guests on a November day, several hundred people stepped from 93d Street—into Japan.

There were Japanese men, in waiting, charming young Japan maidens and matrons as hostesses, and irresistible Japanese children here and there. As for the Japanese kimonos displayed in the exhibit and worn by the hostesses—well, one understands, after seeing them, the outraged feelings of Japanese spectators of some American

pageants where Japan appears in a floppy kimono of bathroom design.

Miss Helaine Magnus, President of the Women's American Oriental Club of New York City tells readers of the REVIEW something about the Why and What and the How of this Fete, as a result of which \$3,000 in cash, and many gifts of materials for work were sent to the three Japanese ladies whose letters are quoted.

There were two reasons why such a fete should be held. The first reason was the earthquake. With a large area of Japan devastated, and thousands of victims destitute, there was a clear call to American women to send relief funds.

The first reason was brought home in a rather direct and personal way. A couple of weeks after the earthquake one of the members of the Japanese Women's Association told me that they were planning to cut up their beautiful kimonos and obis to make fancy articles to sell at a bazaar, as they simply had to do all in their power to help relieve the great distress of their stricken people, and to respond to the personal appeals of their friends at home. Only a couple of days before I heard this, the bride of the entertainment had shown me her trousseau and wedding dresses, all of such rare beauty as one is seldom privileged to see. The cutting up of all that splendor, to make pretty work bags or pillow covers, seemed ruthless destruction, needless sacrifice and irreparable loss. The bride's family had lost home and business, and had barely escaped with their lives, and yet this girl was going to sacrifice her precious wedding gown to sell in pieces to aid her suffering country women. As necessity is the mother of invention, the idea was born of showing to others the things I had had such pleasure in seeing, and of making an opportunity for acquainting American women with Japanese customs along many other lines.

Three letters received from Japanese ladies formerly resident in New York, now returned to their own land, impressed their American friends as



TEA CEREMONY, PRESENTED AT JAPANESE FETE, NIPPON CLUB, NEW YORK
The hostess is Mrs. H. Kashiwagi; Mrs. G. Higashi and Mrs. H. Yamashita are the guests

well as the Japanese ladies now in New York with the urgent necessity for responding to these personal appeals:

"Since you have so kindly shown your sympathy with us here we want to turn ourselves to your good-self to help us in our relief work. Mrs. Mitsui, her sister-in-law and I with other ladies are planning to make European clothing for children under our relief society. It is very difficult to get pattern books and knitting books for children's clothes here, and we would be very grateful if you can get some of them for us over there. We need simply cut patterns and books which would give some suggestions for the children's clothing.

"If you can do this will you please send them to Mrs. Mitsui, 169 Homu-racho, Azabuku, Tokyo, Japan."

Two other letters similar to this were received.

Such appeals as these could not go

unanswered. The Fete was planned as an answer to them.

The second reason for the holding of such a fete was to give American women a chance to see their Japanese sisters at home.

When it was first proposed, the natural reserve and hesitancy of the Japanese women made them feel no one would be interested in coming to see their Japanese apparel, and the articles illustrative of life in Japan, but when an entertainment and a tea were suggested they immediately became enthusiastic and set to work in earnest to interest their American friends and to insure the success of their venture.

The Fete offered a valuable opportunity to acquaint American women with Japanese women's customs and to give an introduction that might result in closer friendship, through letting down barriers that at first acquaintance seem so unsurmountable between the people of our two coun-

tries. In the great desire of the Japanese ladies to be hospitable and entertaining to the surprisingly large number of guests who graciously came to learn their ways, and to show



MRS. H. HORIKOSHI, AS A BRIDE AT THE JAPANESE FASHION FETE, NIPPON CLUB, NEW YORK

Formerly Japanese brides wore all white—the color of mourning to show that thereafter they were dead to their homes. In later years, the daintiest pink kimonos are worn over the white. Mrs. Horikoshi wears also a top coat of exquisite design. The hair is braided in a long plait down the back.

sympathy with Japan in her affliction, they overcame their usual shyness and self-repression in complete self-forgetfulness.

Some of the American friends, whose generous response to an appeal for assistance, sent out the day after the earthquake, touched their Japa-

nese friends deeply, were asked to be patronesses. No further contribution was solicited and each patroness received a complimentary card of admission. Circulars were prepared outlining in brief the various attractions to be presented. The Japanese women formed their own committees to take charge of the diverse activities, and their management of the affair was such as to make seem incredible the fact that this was practically their first experience in an undertaking of this kind.

The funds were raised by the sale of tickets at \$3.00 each, and by the sale of *Semie*, Japanese saltines, rice cake, Japanese cookies and fudge—made by the Japanese ladies who have attended the candy cooking class twice a month.

There were also many articles from Japan contributed for sale—from doll's fans to a beautiful kimono, donated by the wife of the Japanese Ambassador to the United States.

The exhibit included exquisite ceremonial costumes, *kimono* and *obi* of rare art. There were *kimono* for winter, and *kimono* for summer, *kimono* for children, for matrons and for maids, while the figure of a Japanese gentleman, in proper dress, stood guard over the exhibit room, with its tables of Japanese toys, games, toilet articles, cooking utensils and many other requisites of daily life in Japan.

Guests who understood or heard explained the exquisite and intricate courtesy of Japanese flower arrangement appreciated the "Welcome" expressed by the flower arrangement at the entrance, and "Hospitality" symbolized in the arrangement of the flowers in the tea room, where Japanese ladies, attired in artistic kimonos, served delicious roasted tea, and wafers.

Most Americans do not understand the seriousness of the "Tea Ceremony." It is an occasion for meditation and deep, quiet, intensive thought, so all the service must be performed in the most reverential manner. An American guest said to her neighbor, in my hearing, "My!

If it takes them as long as this to make one cup of tea, how long does it take them to cook dinner?" Does not that question indicate that there may be educational value to such gatherings in America?

A Musical Program followed by a Fashions Show was presented three times in succession in order to give the many guests a chance to hear and see it. The exquisite grace of the slow, dignified interpretations appearing on the program as "Dance," given by Japanese girls alone, might well make America blush for the gay whirls of her ball rooms.

Those who contemplate a similar Fete will be especially interested in the entire program:

MUSICAL PROGRAM

1. Shimai (Noh Dance).
 "Hagoromo" (Feather Robe)
 Odori—Interpretative Dance. By Miss Ryoko Nishi.
 Tsuzumi (Hand Drum). Played by Mrs. T. Ikeda.
 Uta (Singing). By Mrs. I. Nishi and Mrs. K. Katsuyama.
2. Sankyoku (Musical Trio).
 "Shochikubai" (Pine and Bamboo and Plum)
 KOTOS. Played by Mrs. E. Yoshii and Mrs. Z. Shimizu.
 SAMISEN. Played by Mrs. K. Ichikawa.
 SHAKUHACHI. Played by Mr. M. Ikoma.
3. Mai Dance. "TSURUKAME" (Stork and Turtle).
 Interpretative Dance. By Mrs. H. Tabusa.
 Samisen. Played by Mrs. K. Ueda, Mrs. S. Kamei and Mrs. E. Yoshii.
 Uta (Singing). By Mrs. I. Nishi.

Chanoyu (Tea Ceremony)

Hostess—Mrs. H. Kashiwagi

Guests—Mrs. G. Higashi and Mrs. H. Yamashita

Ikebana (Flower Arrangement). By Miss Tomoko Ariga

JAPANESE FASHION SHOW

Dress of a Married Lady. Mrs. T. Minagawa
 Bridal Dress. Mrs. H. Horikoshi
 Young Girl Student. . . . Miss Kazuko Kume

Young Girl at Housework.
 Miss Chiyono Sugimoto
 Boy. Master Nobutsugu Nishi
 Buddhist Priestess Madame X
 Loan Exhibition of Japanese Garments and Household Requirements will be shown in the Assembly Room on the main floor between three and four o'clock.
 Programs sold by the Misses Yamaguchi and Miss Sadako Hanta.

Is it not possible that some missionary societies are so much occupied in sewing or raising money for "Foreign Fields" as to lose sight of the fact that the "Foreign Field" is frequently right in our midst? That just around the corner is a Christian church the members of which are citizens of the very land for which they are working, that is struggling against obstacles, and is in need of their help right here. Are we helping the missionaries sent abroad if we neglect the natives of the lands they are sent to, who are here among us? Do not many people lose sight of the fact that today there are, living next door to them people who fifty or even twenty-five years ago were separated from them by continents and oceans?

Valuable missionary work may be done in one's own home by opening the door and giving friendship to the women from distant lands who are eager to learn the best of the strange new country to which they have come, and to whom friendship is both a pleasure and a privilege.

"So many Faiths, so many Creeds,
 So many roads that wind and wind,
 When just the art of being kind
 Is what this old world needs."

COMBINATION OF MISSIONARY EDUCATION AND RECREATION

Joy from Japan is a new book by Catherine Aikinson Miller, published by Heidelberg Press, 15th & Race Streets, Philadelphia, Pa. It contains suggestions for programs for large and small groups—for indoors and out-of-doors occasions.*

* There are poster patterns and party plays, price \$1.00; Poster Packet, 60 cents; Book and packet together, \$1.50.

Woman's Home Mission Bulletin

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

SUMMER SERVICE TO MIGRANTS

By LAURA H. PARKER

Executive Supervisor, Work among Farm and Cannery Migrants

To be alive in such an age!
To live to it, to give to it!

A rare opportunity for giving is offered to young American college girls through the fascinating field of service among Farm and Cannery Migrants—the neglected folk, “by-products of seasonal industries,” nomads without real home or church life.

The 1923 summer season of Farm and Cannery migrant work is now history—a history covering six stations in Pennsylvania, Delaware, Maryland, and New Jersey open for a total period of 69 weeks or a year and a third. This work was financed by eleven National Women's Mission Boards, Colleges, and local Women's Church and Missionary Federations, the funds being dispensed through the Council of Women for Home Missions.

The nationalities served were Italian, Polish, Lithuanian and Negro. The parents, recruited from a nearby city by a convincing “row boss,” work hard in the cannery from morning till night. Even after they return to their one-room shacks they have little or no time for their children. The children run wild, hang around the cannery, get into danger and mischief.

Here is our golden opportunity! With what joy the little people now come to the “Sunshine Cottage” which has been erected by the cannery specially for the work and is equipped with bath and shower. Very soon they become well-acquainted with the “nurses,” as the mothers call the young college girls who care for the children. “My, how they love the nurses,” is the oft-heard comment from the weary mothers. The activi-

ties cover three phases: First Aid, including baths and nursing; Domestic Science and Art, including hot lunches and handwork; and Playground work. Woven through the entire program are the fundamentals of Christian Americanization.

The “Little House” is a joy spot in the lives of all, as for the first time children tingle with the thrill of a bath all-over, learn to make useful and pretty things, to play happily out-of-doors and to store up in their little minds Bible verses, beautiful songs and stories, to take the place of ugly “swear words” and lies. The mothers realize the difference as they see their children obey for the first time.

The churches in the various local communities render real service in providing leadership for groups of older boys and girls who work in the cannery in the day time. They come to the house at night for carpentering, sewing, games, etc.

The County and Red Cross Nurses and Home and Farm Bureau agents cooperate most effectively and enthusiastically.

The cannery is interested for he sees that under right leadership this plan works. As one says, “If industry is to come before child welfare—which in this case it undoubtedly does—and deprive the infants of their mothers, it is not unreasonable to ask industry to take care of the child while the mother and father are taking care of industry.” Writes a social worker in a large organization, about our farm and cannery service, “It is the soundest piece of Americanization work it has been my gratification to see.”

How the horizon of the college girl who carries on the work expands as she lays her life alongside the lives of the people who need, so sorely, love and intelligent sympathy! She herself draws upon every bit of her practical experience, technical training,

common sense, sense of humor, and spiritual power to answer the calls made upon her.

The children grow by leaps and bounds—not only physically as a result of the nutritious hot lunch, but mentally and spiritually. Our goal is to teach them to keep their bodies, minds, and souls clean—they “who are the hope of the world,” the citizens of tomorrow.

Children in whose frail arms shall rest
Prophets and singers and saints of the West,
Newcomers all from the Eastern seas,
Help us incarnate dreams like these,
Forget and forgive that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth
In the wealth of the richest bloods of earth.

NEWS NOTES

Methodist Episcopal, South

REMOVAL OF SCARRITT TO NASHVILLE

Last winter a joint program of missionary training was drawn up by a committee representing the Board of Missions, the Woman's Missionary Council, the two Schools of Theology at Atlanta and at Dallas, and the Scarritt Bible and Training School. Adopted by the Council in April, it was adopted by the Board in May. In September the Board voted that the Scarritt Bible and Training School be located at Nashville, Tennessee, and “may be affiliated with the George Peabody College for Teachers with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution.”

The Scarritt Bible and Training, an institution for training both home and foreign missionaries, has been established for more than thirty years at Kansas City, Missouri. The initial investment for the institution in relocating it in Nashville will amount to \$950,000.

SOCIAL SERVICE INSTITUTES

A year ago the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, held a meeting in Atlanta, Georgia, to which were invited as dele-

gates with expenses paid, all the conference Social Service Superintendents east of the Mississippi River. The conferences were invited to send other delegates at their own expense. This meeting marked a great forward movement in the states represented.

In November of 1923 a similar meeting was held in Dallas, Texas, for all Social Service Superintendents west of the Mississippi River. Seventy-five delegates, including Social Service Superintendents and other conference officers, were present throughout the three days of the meeting, which was presided over by Mrs. Luke Johnson, chairman of the Commission. Interest was marked from beginning to end, the climax being reached in the closing message of Mrs. Janie Porter Barrett, superintendent of the Virginia State School for Delinquent Girls at Peak's Turnout. The morning hours were spent in discussion of the following topics: “The World Races,” led by Mr. Robert Eleazer, Educational Secretary of the Inter-racial Commission, “Missionary Education and Race Relations,” led by Miss Estelle Haskin, Cultivation Secretary of the Woman's Department, Board of Missions, and “Negro Literature and Art,” led by Miss Mary DeBardleben, Bible Teacher, University of Oklahoma. The afternoons were given to forums for the discussion of methods to be used in local communities to further better race relations.

The Dallas meeting, more than any other which has been held by the Council, was marked by a deep sense of feeling of sisterhood of the races. This was evidenced as Miss DeBardleben voiced in a most sympathetic and telling manner the heart-throb of the Negro as presented by him through his own literature.

Presbyterian, U. S.

CONFERENCES FOR COLORED WOMEN

The first conference for colored women ever held in the South was organized seven years ago by the Woman's Auxiliary of the Presbyterian Church, U. S. This year seven

conferences for colored women have been conducted in seven southern states—Alabama, Georgia, Kentucky, Louisiana, North Carolina, South Carolina and Virginia. About five hundred delegates in all attended these conferences—delegates of various denominations, for there was nothing denominational about the meetings except their financing. These delegates came from about three hundred different communities, the majority at the expense of the white Presbyterian women of their home towns.

The faculty consisted of leaders of both races, men and women. In addition, the delegates themselves told of their needs and work in community betterment, and the practical results of the teachings enjoyed by them in former similar conferences.

The Bible was taught every day. Classes in sewing, cooking and nursing were taught by experienced leaders, and a clinic was conducted in the presence of the delegates.

A demonstration on how to organize and conduct community clubs held a prominent place on the program, with brief discussion by those delegates who belong to such clubs. A playground demonstration was given each day and the value of supervised play in the formation of the child's character was emphasized.

The results of these conferences in the communities from which the delegates come are most encouraging. Sewing schools, public playgrounds, community nurses, Sunday-schools, better school and church buildings, and more sanitary homes and schools are some of the features which have been introduced into colored communities by the returned delegates.

TEXAS NEWS

The Southern Presbyterian Church has a Mexican Presbytery in Texas covering a constituency of about 25,000 Mexicans. A Mexican department in the Theological Seminary at Austin has also recently been established. In August, the women of the Texas Mexican Presbytery organized themselves into a Presbyterial Society,

with a full corps of officers and twelve charter Auxiliaries.

Mrs. Winsborough, Superintendent of the Woman's Auxiliary, traveled the full length of the Rio Grande Valley, in the spring, visiting each of the interesting towns dotting that magic section of Texas, and ending at Brownsville, she started on a trip to the Southern Presbyterian territory in Mexico.

The women of the Auxiliary have recently contributed \$50,000 to establish a similar school for Mexican girls to be located at Taft, which has offered one hundred acres of land and \$10,000 for the establishment of the school at that place. It is expected that this school will be ready for students by September, 1924.

WOMEN'S PARTICIPATION

The Woman's Auxiliary, as its name indicates, is entirely auxiliary to the general work of the Church and the funds are all disbursed by the Executive Committees (Boards) of the Church, hitherto composed of men only. The women have had no administrative power and no voice in the disbursement of funds until now. At the meeting of the General Assembly in May, 1923, in answer to an overture from St. John's Presbytery, Florida, the General Assembly directed each of the Executive Committees (Boards) to elect three women members on the Committee. This action carried by a large majority.

The Foreign Mission Committee, Committee of Home Missions, Committee of Christian Education and Ministerial Relief, and Committee of Sunday School Extension and Young People's Work now each consists of eighteen members, three of whom are women. In view of the fact that the Presbyterian Church, U. S., has been among the most conservative denominations in regard to the election of women to official positions, and also recalling that the women of the Church did not form a general organization until 1912, this action is epoch-making in the history of woman's work in the Church.

Woman's Foreign Mission Bulletin

ANNUAL MEETING

Officers of the Federation of Woman's Boards of Foreign Missions of North America for 1924

President—MRS. E. H. SILVERTHORN.
Vice-President—MRS. WILLIAM MACDOWELL.
Vice-President—MRS. W. C. WINSBOROUGH.
Recording Secretary—MISS VERNON HALL-
DAY.
Treasurer—MRS. DEWITT KNOX.
Executive Secretary—SARAH H. POLHEMUS.

Standing Committee Chairmen.

Student Work—MISS FLORENCE TYLER.
Methods of Work—MISS ALMA NOBLE.
Summer Schools and Conferences—MISS
MARY PEACOCK.
*Christian Literature for Women and Chil-
dren in Foreign Lands*—MISS ALICE M.
KYLE.
*Interdenominational Institutions on the For-
eign Field*—MRS. W. A. MONTGOMERY.
Central Committee—MRS. H. W. PEABODY.
Publication and Literature—MISS GERTRUDE
SCHULTZ.
Local Federations—MISS CARRIE KERSCH-
NER.
Constitution and By-Laws—MISS MARGARET
HODGE.

REPORT

Federation of Woman's Board of Foreign Missions of North America

MRS. JANET T. MACGILLIVRAY

"Blest be the tie that binds"

Completing the first decade of federation, the Annual Meeting of the Woman's Boards of Foreign Missions of North America was held in New York City, January fifth to eighth. Twenty-seven of the thirty affiliated Boards were represented by missionaries or members.

This annual gathering is more than a visible expression of the forces of Christian womanhood in the home Church, for, through this body, there have been established definite pieces of work in the Orient and at home which no single Board could effectively carry through. The Federation functions mainly through standing committees whose reports form the center of interest at the conference.

Students and Young People

Several of the delegates had come from the student gathering at Indianapolis and these lent emphasis to one of the strongest elements of the program, the need for concentrated effort among the young women and children of to-day to win and hold their lives for Christ.

Dr. Mary McDaniel, under appointment to the Shanghai Medical College, giving her impressions of the conduct and effect of the Student Volunteer Conference, pointed hopefully to the future leadership in Christian effort that is being made ready in the succession line to such present-day leaders as Speer, Mott and Eddy.

Linked to the problem of the students in America is that of higher education for the Nationals studying in America and abroad. Christian fellowship alone holds the key.

Christian Colleges for Women in the Orient

It has been possible through the three million dollar Building Fund to furnish permanent plant and equipment for seven of these colleges, three in India, three in China, and one in Japan. It is a noticeable fact that, in the distribution of this fund as required in the field, the total expense of administration was met from the interest.

Christian Literature for Women and Children in the Foreign Field

Miss Kyle told of the project of the past ten years to launch certain enterprises for the provision of suitable reading material for the women and children of foreign lands. That "infant cry" has learned now to stammer in three languages "Happy Childhood" and "The Woman's Messenger" in China, "The Treasure Chest" in India, and "The Light of Love" in Japan. While the Boards have loyally carried their pledge, the

five thousand dollar budget is far from sufficient to satisfy the hunger and thirst for pure and wholesome reading matter.

International Fellowship

The social side had its share in the program as we spent one evening under the hospitable roof of the National Y. W. C. A. There missionaries and members of the Boards met in close fellowship. It was a world link. Among them was Miss Underhill of Great Britain, Miss Edwards and Miss Sorabji, both of India; missionaries from Egypt, China, Burma, India, and Japan, seventeen in all brought the needs and greetings from their respective countries.

World Federation of Christian Women

Mrs. Peabody, who, for forty years, has been a leader of women's missionary effort, and is called "the beloved prophet and seer of the Federation," brought to this meeting her vision of the climax of its activities—the proposal for a federation of the Christian women of the world. "There is nothing so powerful in this world as a great ideal whose time to be born has come." Many thousands of Christian women are to be found ready to be herded together through their national Christian churches in the Orient. To give publicity to this vision, an open meeting was called for Sunday afternoon.

In far off India during a sleepless night the dream of a great Christian world—sisterhood unfolded itself to "our seer" and almost simultaneously this thought was born in the mind of a young Korean girl. Most impressive were the messages spoken in support of this great ideal as given by leading Christian women of the Orient, the product of Christian missions, Miss Sorabji of India, Komarya San and Mrs. Abita, sister of Miss Tsuda, of Japan, and Miss Sung of China, as well as representative Board members.

Since diplomacy and statecraft, we are told, have failed, it remains for

religion and education to get together and work out some basis for lasting peace. To such a cause, a Christian sisterhood of the world can make a worthy contribution by uniting in the vital things and the things which are being sought to-day by Christian women.

Later, the Federation expressed unanimous approval of such a plan, and the first link was reported by those members of the Federation who had presented the plan to Christian women in Europe and the Orient during the past summer. A strong committee was appointed to prepare and present plans. Two activities are already in mind: first a ten-day institute at Vassar College in June, 1924, with a limited delegation of one thousand, for the study of Christian Internationalism and Friendship, the Bible and Prayer; second, the issue of a quarterly Bulletin, with associate editors in different countries, this Bulletin to be the seedlet some day to grow "like unto the Tree of Life" which grew somehow on both sides of the River.

Thus did the retiring President with her benediction hand into the care of her successor, Mrs. Silverthorn, this greater vision and larger program—the consummation of this great ideal.

DO WE THINK MORE OF

1. Money or of Men?
2. What we may get or what we may give?
3. Custom or of Consequences?
4. Reputation or of Reality?
5. Culture or of Character?
6. Self or of Service?
7. Our Comfort or God's Commands?

DO WE ACT MORE ACCORDING TO

1. Impulse or Principle?
2. Temporal or Eternal profit?
3. Sight or Faith in God?
5. Worldly Standards or Divine Laws?
6. Human Passions or Christian Desires?
7. Praise of Men or Glory to God?

NEWS FROM MANY LANDS

CHINA

Chinese Banditry Continues

THE demoralized political condition in all parts of China continues to be emphasized almost daily, says *The Continent*, "by reports of banditry, internecine warfare and inefficiency and corruption of government officials. Despite the demands for protection of foreigners made following the Lincheng episode last spring, not only by the United States but by other foreign nations who have citizens in China, banditry continues unabated in many sections, and the missionaries, in particular those who live in interior towns, are in a state of suspense. But the situation in some port cities, despite protection from foreign gunboats, is almost as bad as that in the interior. Hunan province in central China, which has been a bone of contention between north and south China for years, is demoralized."

A Presbyterian missionary in Hengchow writes: "We know not what a day may bring forth. Wild rumors of the retreat of soldiers upon our city fill us with dread, not so much for ourselves as for the poor people who are at the mercy of the bandit-soldiers at such times."

A press dispatch from Shanghai, dated December 31, reports the capture of three American Lutheran Brethren missionaries. Mr. and Mrs. Bernard Hoff from North Dakota, and Mrs. J. R. Kilen, by the notorious bandit, Lao Yang Ren. The cable says that in a raid on the town of Tsaoyang in North Hupeh province, Mr. and Mrs. Hoff were wounded and Mrs. Kilen was captured. Mr. Hoff has since died.

An American Evangelical Church missionary, Dr. E. W. Schmalzried, of Tungjen, Kweichow, who was recently captured by bandits, was released on

December 20th on payment of 18,000 strings of cash.

Christianity and Buddhism

ONE of the missionaries of the Disciples writes in *World Call*: "The churches in Wuhu are planning to hold a big union meeting this fall and they will probably put up a mat tent in a prominent place. The Buddhists are now in the midst of a big meeting which is to last for three months. They have invited one of their famous priests from afar and he has come with twenty assistants. They will contribute more than \$10,000 in Chinese money for this meeting. It is sponsored by the local officials and is very far-reaching in its influence among high and low alike. You see we need your prayers for our meeting, when in the midst of such deep-rooted superstition the Church meets to engage in battle royal against the rulers of darkness."

The Liebenzell Mission

THE Liebenzell Mission is associated with the China Inland Mission, with missionaries in the province of Hunan. Its headquarters are in Liebenzell, Wurttemberg, Germany. Its American secretary is Rev. G. A. Schmidt, 735 Sweeney Ave., Burlington, Iowa. The support from Germany having been cut off by financial conditions there, the Mission is making a special effort to gain American aid. Superintendent Witt writes of the work: "At four places the greater part of the year had to be devoted almost entirely to relief work. And as roadbuilding in the aid of famishing people needed our assistance in superintending, the work at two more stations was severely crippled. Also for the greater part of the year two other stations were without

resident workers. One station had been destroyed by robbers in 1921 and the erecting of indispensable buildings made regular station work impossible for the whole year. The work cannot be extended as it ought to, open doors cannot be entered, many more Chinese workers need to be employed and cannot—all on account of funds constantly being low. So you see we had a sufficient number of real 'difficulties,' not to mention robbers and false prophets who were strongly in evidence too."

Shanghai Community Church

THE community church of Shanghai, organized three years ago with 251 members, now numbers 469 and is continually growing. Rev. Clifford M. Drury, an American preacher, is pastor of the church, and under his leadership a considerable congregation has been built up. The afternoon service frequently brings out four hundred people. The Sunday-school is at present scattered around in several adjacent buildings. As soon as it has its own quarters, it will at once make a large growth. The church is missionary, and already has a considerable budget of benevolences. Twenty denominations are represented in the membership of the church. It is now planned to erect a suitable building, at a cost of \$50,000. Of this amount \$34,000 has been already pledged by the residents in Shanghai, the money being given in considerable measure by missionaries on modest salaries. It is proposed to carry the campaign into America for further aid from the American churches.

General Feng Remains True

BECAUSE General Feng Yu Hsiang resigned his office in Peking at about the time of President Li's abdication, some people both in China and in America have blamed the former for the latter's rash act. Those who know General Feng claim that he is much maligned. This summary of the situation is given in *The Continent*: It was President Li who, ten

months before, invited Feng from Honan Province to be inspector general of the capital city, with the understanding that cash to pay his troops for garrison duty in Peking would be forthcoming regularly. But in ten months Feng got less than a full month's wages for his men, and he succeeded in maintaining his position in the city only by borrowing \$1,000,000 in his own name and teaching his soldiers to support themselves with gardening, weaving, soap-making, chair-making, and other lines of industry. Within the city of Peking the Government was getting over \$300,000 a month from taxes on local trade and Feng asked if he could have for his soldiers whatever there might be any month above \$300,000. This was refused, and thereupon Feng quit, withdrawing his soldiers from the city. This left President Li helpless and his abdication was inevitable.

While Feng was making this fight to get honest pay for his soldiers, General Chang, the notorious bandit governor of Manchuria, offered him a million dollars down with regular monthly payments thereafter, if he would desert Li and come over to the Chang side. Feng refused.

Memorial Fund at Paotingfu

THE Paotingfu station of the American Board in North China was opened in 1872 by Rev. Isaac Pierson, and has, therefore, celebrated the completion of fifty years of eventful service. It will be remembered that it was at Paotingfu, during the Boxer outbreak, that Tracy Pitkin laid down his life. Part of the jubilee celebration has been the raising of a memorial fund to bear the name of its founder, Isaac Pierson. *The Missionary Herald* says: "This memorial will take the form of some permanent improvement in the plant and equipment of the station. It has already passed the \$1,500 mark. The first item of improvement is the electric lighting of the entire compound. All the residences have to use oil lamps. It is difficult and somewhat dangerous to

run schools and dormitories with candles and lamps. This Memorial Fund will place electric lights in each one of the institutions in the station. The church will be well lighted and the streets approaching the compound will have sufficient bulbs. All of the residences, the schools, and the compound itself will be lit. The station has been asked to suggest the remainder of the memorial. It will quite possibly be the nucleus for the new building in connection with the boys' school."

Chinese Women's Convention

CHINESE women met in the first national convention of their Young Women's Christian Association at Hangchow October 18th to 27th. The best modern thinkers of the country, men and women, addressed the delegates, and the great change which has taken place in the womanhood of China was marked in this meeting; breadth of mind and openness to new impressions were evident in all the sessions. The delegates came from twelve leading cities of China, and represented ninety-two schools and colleges. The leadership of the Chinese Y. W. C. A. is being placed more and more in the hands of the Chinese women themselves. The financial support of the work in China is almost entirely from native sources, and the Chinese women are building up Association work in a marvelous manner. Among the convention topics were considered the responsibility of Chinese women in the national life of their country, women's duty in the Church, in industry, in education, and in health and civic welfare.—*The Continent*.

The Anti-Opium Fight

ARESOLUTION regarding the recrudescence of opium cultivation and traffic in opium and morphia in China has been passed by the directors of the London Missionary Society, and has been sent to the Foreign Office, the League of Nations, and the League of Nations Union. They state that military greed in many places in

China is requiring the people to plant opium even against their own wishes, and that the habit of smoking is everywhere on the increase among officials, scholars and merchants; that areas where opium has never been grown before are producing their quota, and that punishment is being inflicted, not on those who deal in the traffic, but those who refuse to do so. They ask that every means should be taken to call public attention to the grave situation. Another resolution has also been passed appealing to the Christian Church to unite with missionaries in China in prayer that the Church in China may be saved from contamination by the evil.—*The Life of Faith*.

Surplus Famine Fund

THE \$900,000 remaining in the China famine relief fund, says *The Continent*, "has been apportioned as endowments to two union missionary institutions—the universities of Nanking and Peking. The former university has done extensive agricultural and reforestation work, and three quarters of the fund will go to it, the balance going to Peking University. By terms of the plans proposed by the universities and accepted by the relief committee the fund will be used to prevent future famines and to maintain the cooperation of the existing famine relief organizations."

JAPAN-CHOSEN

Tested by Persecution

H. E. COLEMAN, Educational Secretary for Japan for the World's Sunday School Association, tells of some conditions which he noted on a recent trip to the West Coast. "Christian work in this section is very backward and the Buddhists very active. We found a number of cases of serious persecution. One girl we heard of was taken from a school where she had become a Christian and when she refused to marry a non-Christian who had been selected for her, she was badly beaten, taken from her sick bed and banished from

her home. She was helped by friends and finally found safety in Tokyo. At Nanao, a harbor town, where an evangelist went a few years ago, the people refused to sell him anything to eat. At present two earnest girls are conducting a kindergarten and the little preaching place and kindergarten where I gave my lecture on Sunday-school work was well filled. The missionary in charge said it was the largest gathering he had seen there for a long time. Those who become Christians under such hard circumstances generally become good ones."

Work for Lost Children

BOTH Mr. H. E. Coleman, Secretary for the World's Sunday School Association in Japan, and Rev. Shoichi Imamura, National Secretary, engaged in extensive relief work in the first few days after the earthquake. As soon as the first stage of relief work was over, the National Sunday School Association was given charge of the lost children, 149 of whom were cared for by the loving hands of volunteer Sunday-school teachers, students and others. By the middle of October all had been returned to parents or relatives but twenty-nine, and these were quite comfortably housed in the temporary home that was built for them. At the end of six months those remaining can easily be placed in orphanages or homes and the work will end. This six months' work will cost however \$5,000 and most of it is still unprovided. There is now a fine opportunity to lead in the social and religious work for children in the 150 tents, secured from the American Red Cross, which have been erected on the burnt church lots in twenty-five centers, and the National Sunday School Association will lead in the work for children in this devastated area as soon as funds are available.

A Police Bible Class

THE Bible class conducted for police officers in the city of Seoul has been especially commended by the head of the Police Bureau, who,

though not a Christian himself, urges his men to make good this opportunity to study Christianity. At a special meeting Chief Justice Watanabe helped in presenting the Christian message to the officials. The men, say the missionaries, "are allowed to leave their offices early to study the religion which some people in America believe the Government is trying to stamp out."

Rules for Mission Schools

THE significance for mission schools of the latest educational ruling by the Governor General of Korea is discussed by Rev. Alfred W. Wasson in the *Korea Mission Field*. He says: "Quite a number of mission schools and all others possessing sufficient resources to meet the requirements have conformed to the government system already. The only important schools of high school grade remaining in the unclassified group are mission schools. This point is significant. It shows the friendly and fair attitude of the Governor-General toward mission schools. The wording of his memorandum does not limit its application to them, but in the concrete situation which is found in Korea today the mission schools are the ones benefited. It is easy to infer that it was made for the express purpose of relieving them of embarrassment. Schools which enjoy full government recognition are not allowed to include religious instruction in the required course of study, but must give it, if at all, outside of the curriculum. The new ruling provides a way for church schools to obtain a different kind of recognition which will give them unrestricted liberty of religious instruction, and at the same time permit them to enjoy some of the privileges of schools having full government recognition."

Serious Floods in Korea

THE story of the great disaster in Japan in September crowded out the news of the terrible floods which made the summer of 1923 memorable for the Korean people. Rev. C. A.

Clark, Presbyterian missionary, writes from Pyengyang: "The first floods came along the Taitong River and swept the province and the province south of it. In Pyengyang city, 700 houses were washed away and the whole lower end of the city was under water. We opened all of the dormitories of our schools and Bible institutes to the refugees. The Government opened the town hall and the public schools, and still great numbers had to camp out everywhere on the ground in open spots. This was hardly past when a similar flood came on the Yalu and swept the country on both sides of that river. Then came a great tidal wave all along the western coast from Chemulpo to the Yalu. The area covered by these various floods was fully one third of all Korea, and even outside of that district, millions of dollars worth of rice fields with the rice almost ready for harvest were broken down or covered with sand and stones. I have been out in my country district this fall and have seen great stretches of beautiful rice land which this year will not yield a grain of food."

Revival among School Girls

AT the time of the prayer retreat held at the Seoul Evangelistic Center last spring one of the women said, "This ancient house is shedding tears of repentance. This house, which was the home of the king's concubine, is now becoming a power for good." "If this were true then," writes Miss Marion E. Hartness in the *Korea Mission Field*, "it was much more so at the time of the revival meetings at the Center early in June. This was indeed a time of repentance and turning to God such as the most hopeful of the workers at the Center had not had the faith to expect. It was hoped that this series of revival meetings conducted by Rev. L. C. Branman, of Choonchun, might be the entering wedge for personal work and for later fruitful efforts in leading the young women in the girls' school to Christ. It was not expected that this first attempt would have any widespread or

deep effect on the girls, because it was the first effort and the girls were very hard to touch. One could hardly find a less promising group among whom to hold revival meetings. Very few of the girls really knew Christ and many of them were not the least interested in learning of Him. One class had threatened to strike because they had to study the Bible. The results were all the more wonderful because of this spirit of antagonism which had to be overcome."

Progress in Formosa

THE churches established in Formosa by the English and Canadian Presbyterians have the custom of taking a census every five years. Such a census, taken a few months ago, shows an increase in the number of adherents from 28,507 in 1918 to 29,560 in 1923. The term "adherents" has not been carefully defined. In some places, the figures returned showed those who were baptized and those who were applicants for baptism, omitting unbaptized children of Christians and new adherents. Reports were received from 152 churches and chapels. The total population of Formosa is 3,614,278. The churches of these few missions form a united Chinese Church. The only other Protestant missionaries that work in the Island are those of the Japanese Church working among their own people. The number of Japanese Christians in Formosa is not included in the above.

SIAM AND MALAYSIA

Siamese Christian Boys

IN the Bangkok Christian College the Bible is taught in all the classes each day. It is an inspiration to see five hundred boys gather at chapel hour to sing the gospel message of Christ, and then listen while the Christian Siamese teachers in turn read and explain the Scriptures. A few years ago, a Christian Endeavor Society was organized. Its present membership is 160. There is also a temperance society, with forty-five

members, who have pledged themselves to abstain from intoxicants, betel nut, opium and tobacco. Such an organization is greatly needed among this people, where children who can hardly walk are seen chewing betel nut and smoking cheap cigarettes. The Christian boys, of their own accord about one year ago, organized a Morning Watch. Each morning, between six and seven, they gather for a little service of song, reading of the Scriptures and prayer. The attendance varies from ten to thirty each morning.

"A Menace to Islam"

The Muslim, a Moslem paper published in Singapore, calls attention, in its September, 1923, number, to the "menace" of *The Moslem World Quarterly* in its influence on Moslems. The Singapore editor claims that all true Moslems are true Christians since they accept "the prophethood and divine messengership of Jesus." He fears, however, the effect of establishing Christian schools and hospitals and of distributing Christian literature.

INDIA AND BURMA

No Nautch Girls for London

NEWSPAPER reports of the Empire Exhibition in London did not refer, one way or the other, to the presence of nautch girls from India, but the following quotation from the *Dnyanodaya* illustrates the position taken by the Christian press in India on the moral question involved: "We earnestly hope the *Hindu* of Madras has adequate authority for the statement 'that the Government of Madras have decided against entertaining so discreditable a proposal as that of sending a party of nautch girls to the Empire Exhibition' in London. If a famous English dancer booked for dancing in India could be forbidden a few years ago because of the slur it would cast on English people, a similar principle should be applied in the case of Indian dancers. We therefore appeal to every reader of these lines

in England to address an earnest appeal immediately to their own missionary society to take prompt steps to ensure that this proposal is not carried out."

Christ and India's Ideals

REV. W. E. TOMLINSON writes in *East and West*: "In our attempt in Mysore to show that Jesus is the Saviour for whom India waits, we have remembered some of the great types of Indian religious experience, and have sought to lead the people to draw the conclusion for themselves that He fulfills every type. For example, he is the supreme *sādhu*, possessing every one of the six marks of the Indian *sādhu*—quietness, peace, forbearance, and the rest. Again, He is the *guru*, manifesting supremely the four characteristic Indian marks of the authority of the teacher—that he should know his subject; that he should be able to teach it; that he should live as he has taught; and that he should be able to make his teaching universal and world-wide. How perfectly Christ fulfils this Indian anticipation of the *paramaguru*, the supreme world-teacher! Then he is the *maharishi*, or great seer, living on earth, but with treasure and heart hid in heaven, surrounded by the many and the phenomenal, but absorbed in the one and the real, enduring as seeing the invisible, the seer supreme. And in the world of men and things Jesus is *dharmarāja*, king of truth, dying rather than make compromise with evil. Small wonder that when the facts of the life of Jesus are preached to Indians thus the confession invariably follows: 'If we could see a *sādhu*, a *guru*, a *rishi*, a king of truth like this, it would be just as though we had seen God!'"
—*Record of Christian Work.*

Bombay Vigilance Association

THE Bombay Vigilance Committee has been reorganized into a larger and more influential body called the Bombay Vigilance Association, with the following objects:

To secure recognition of the principle that the moral law is the same for men and women; to suppress and prevent the traffic in women and girls and the outrage, corruption, abduction and prostitution of persons under eighteen; to do rescue and vigilance work in general; to see that the provisions of the Indian Penal Code and the Prevention of Prostitution Act of 1923 are efficiently carried out; to prevent the publication and sale of indecent and obscene pictures, books and papers, and of objectionable advertisements, cinema films and theatrical performances; and to carry out active propaganda work for the ultimate and complete abolition of brothels. The objects of the Association are to be carried out by all or any of the following means: the initiation, promotion, and securing amendment, of the laws of legislative and local bodies touching any of the matters covered by the objects of the Association; the initiation and conducting of any legal proceedings; the educating of public opinion by the holding of public meetings, dissemination of literature and any other means.

Many Secret Believers

REV. JOHN E. ROSS, missionary of the Presbyterian Church in the U. S. A. in the Punjab, writes: "The mass movement in India has been among the outcastes, but there is a mass movement of interest in Christianity going on in India today among high caste people; not many of these have confessed Christ openly, but the day is not far distant when Hindus in great numbers will do so. Although not many students in mission high schools have become Christians, yet these students from mission colleges and schools in Saharanpur, and in fact all over India are invariably friendly to Christianity and many of them are secret believers. These institutions are second to none as agencies of evangelization. The students are increasing interest in Christianity and some day, when the movement ripens, these will be among the first to become Christians."

Trouble on Afghan Border

ACCORDING to reports received late in December from both London and Allahabad, the turbulent northwest frontier of India is again causing apprehension to the British Government, the result of strained relations with Afghanistan. For several weeks the British have been exerting pressure upon the Afghan Government in order to bring about the punishment of the fanatical bandits responsible for a series of murders of British officers and women at widely separated outposts along the frontier during the last year. Three of the victims have been women, and the public, both in India and England, is incensed against the outrages, which have gone unpunished. Although the crimes are not directly traceable to Afghan government agents, the desperadoes who raided the British side of the frontier have taken refuge in Afghan territory and have even been welcomed and sheltered at the capital, the Moslem inhabitants there, according to reports received by the British, being ready to pay tribute to anybody who takes the life of a Christian.

THE NEAR EAST

The Saviour He Needed

REV. W. M. MILLER, American Presbyterian missionary in Meshed, Persia, tells the story of a Moslem physician who came of his own accord to inquire about Christianity: "We talked a little while, and I sent him to his home to compare St. John with the Koran and see where the promise of a Saviour could be found. That evening and again the next day he returned, saying that the more he read the Bible the more convinced he was that Jesus Christ was the Saviour of all men and that after Him there was no prophet. 'But why,' he asked, 'why did Mohammed tell such a lie in claiming to be the successor of Jesus? and if Islam was false how could it have succeeded as it has done?' We tried to answer him, but he fought hard against accepting Christianity and we saw that only the

Spirit of God could give him that peace of heart which he wanted. Next morning before breakfast he knocked at our gate and his glowing face told the story. 'My heart is all at peace now,' he exclaimed, 'before I went to sleep last night I asked God to give me a dream that would show me who my Saviour is, and in my dreams I thought I was sick, and I saw a young man with radiant countenance coming to me and saying, "I am the one you asked for." "But I did not send for you," I replied. "Have you forgotten?" he said, "I am the Saviour you asked for before you went to sleep." I rose to go to Him and awoke from sleep. But now I know that Jesus is my Saviour and He is alive forever and ever.'"

Orphans Govern Themselves

AN experiment in self-government among 500 girls at Juniye'h orphanage in Syria is meeting with great success, according to Miss Katherine Ogden Fletcher of Amherst, Mass., recently returned from four years' overseas service. The girls are divided into groups of forty with a leader, each group in turn having a "faculty advisor" among the adult personnel of the orphanage. This advisor is "drawn" in order that there may be no partiality in the system. The group of forty is divided into four groups of ten each, each of these groups choosing a representative from among their number. All grievances are settled in the small group if possible; if this is impossible they are laid before the leader of the large group. If the matter under discussion is too serious for settlement among the girls themselves, the help of the advisor is sought. All matters of general interest are discussed in meetings of group leaders, and assemblies of group leaders and advisors determine general policies. Group leaders hold office for six months, and are distinguished by wearing a simple gingham dress, cut by American pattern, of a uniform design and color scheme — a small

plaid of white, black and pink. The girls are very proud of these simple dresses and their modish American cut, although they fully appreciate that they represent responsibility and that they symbolize service to others.

What Counts in Persia

A PRESBYTERIAN missionary in Teheran, Persia, writes: "A mollah, a Hindu converted in Burma, an Arab who is through with Islam, a man in high office in the Persian army, a young Mohammedan and a Jew are among the present-day inquirers. Christians and inquirers from other places are also in evidence." Another, in Hamadan, says: "Work for Moslems is what is going to count for the salvation of Persia. When a man who was once a Moslem can go to his fellow and say, 'Yes, I was once like you are now, but I have found there was nothing in it, and now for ten years I have been a Christian and find it gives complete satisfaction,' it will have a far greater influence than for an Armenian or an Assyrian against whom the Moslem has a prejudice to begin with, to try to urge him to embrace Christianity."

Turks Close Aintab Hospital

IT was reported by the *Missionary Herald* in December that Dr. Lorrin Shepard, of Aintab, had been ordered to give up practicing medicine and surgery in Turkey, and that the hospital had been closed by the Government. He and Dr. Caroline Hamilton had been doing a great and increasingly popular service for the Turks at Aintab since the reopening of the hospital in the fall of 1922.

Dr. Shepard has never been permitted to take examinations in order to secure a license to practice in Turkey because of the present policy of the Turks to prevent all foreign doctors from entering the country. Those formerly licensed will continue in their practice, and perhaps in time the restriction against others may be removed. To this policy the Board must submit, although it is a serious

restriction upon its medical work. The closing of the hospital, however, is a very different matter. For nearly fifty years it has served all the people of Turkey and has been fully recognized by each succeeding government. It is clearly covered by the terms of the agreement reached at Lausanne between the United States and Turkey.

The State Department at Washington is taking up the question of the closed hospital and expects to secure its reopening. Many local difficulties are created by ignorant officials, living remote from Constantinople.

French Rule in Syria

REV. GEORGE A. FORD, D.D., American Presbyterian missionary in Syria since 1880, writes of present-day conditions there:

"Hopes are high for the future of the missionary work in Syria, especially for the Moslem branch of it, now that the administration is free from Moslem domination. Earnest seekers must still face the fanaticism of their relatives and friends, who are greatly stirred and enraged that Moslem overlordship in that part of Islamic territory is replaced by Christian. I am confident that this bitterness will pass gradually and that the Mohammedans will grow more and more accessible to the Gospel."—*Presbyterian Magazine*.

Enlarged Work in Palestine

AN arrangement for joint work in Palestine has been made between the Hebrew Christian Testimony to Israel and the British Society for the Propagation of the Gospel among the Jews. Rev. David Baron, of the first-named organization, writes of present conditions in Palestine:

"Although the stream of Jewish immigration into Palestine is at present not at all so large as the Balfour Declaration and the Mandate had led many to expect, still about 1,000 Jewish young men and women of the best type of manhood and womanhood are being brought into the land by the

Zionists every month, and their numbers are bound to increase. These *Habutzim* or 'pioneers,' as they are called, many of whom are young men and women of high education, are great idealists, and enthusiasts, who are ready to endure all sorts of privations in order to build up the Jewish 'National Home.' They are from all accounts very accessible to the Gospel, especially when brought to them by Hebrew Christians, and are eagerly reading the New Testament. . . . The British Society has recently developed an important work in Haifa, which is destined to be the chief port of Palestine, and the place where most of the *Habutzim* are landed on their first arrival."

AFRICA

A Leader of Modern Egypt

THE Field Secretary for Egypt of the World's Sunday School Association is Sheikh Metry S. Dewairy. He has earned this title of "Sheikh" by his election as an elder in the Evangelical Church of Egypt. In Arabic-speaking countries the usual meaning of "Sheikh" is village chief, but it is also used as a title of respect toward older members of the clan or tribe. Mr. Dewairy is a man of many activities, but he has touched the greatest number of lives through the thirty books he has translated from English into Arabic. He serves also as an editor of two United Presbyterian religious weeklies. One of these is for children and young people, and both publish Sunday-school articles. The force of his personality is felt throughout the country as a Sunday-school organizer for local, provincial and national conferences. He has also been very effective as the organizer and the first General Secretary of the Laymen's Movement in Egypt.

Unreached African Tribes

C. F. BEITZEL, of the Sudan Interior Mission, writes in the *Evangelical Christian and Missionary Witness* of the present struggle between Islam and Christianity for the

native African, a conflict which he says will be fought to its climax in the Sudan, and then goes on to say of his own work: "The very province we are living in is called *Bauchi* (slavery). The mountains around are full of ruins and tiny farms among the rocks where these Jarawas took refuge. Miles of stone fences can be seen which fortified these people against the horsemen. This Jarawa tribe of many thousand are among the few never conquered. They have had a great hatred for the Moslem and only a few have as yet accepted their religion. This is a miracle, since they are practically surrounded by Moslems, north, east and west. How fortunate that we came here though it is the eleventh hour! They are hard pressed to become Moslems, but now they are going to hear of Christ first. Farther east is another large pagan tribe, the Tangali. We have six workers there. So that here is the real battle line and the eleventh hour."

Algerian Mission Band

MISS I. LILIAS TROTTER and Miss Harworth, two English ladies, who landed in Algiers in 1888, were joined two years later by Miss Freeman and labored to spread the Gospel among Moslems. From one small station the work grew and they went to many different places, even far down into the Desert. In 1907 two Sunday-school steamers en route to the World's Sunday School Convention in Rome stopped at Algiers and eighty of the number visited this mission. A band of women on ship-board was organized as the Algerian Mission Band, under the care of the World's Sunday School Association. Since 1907 the work has grown rapidly in North Africa, new stations have been opened and the Gospel has been taken far into Algiers. Boys and girls have been taught, Christian literature printed, new workers added to the force; there are native Christian homes won and the end is not yet. On many sides doors are opening and there is a great need of additional funds and helpers.

Friendly Sudanese Chiefs

IN a recent letter from a medical missionary of the Church Missionary Society stationed at Omdurman, in the Northern Sudan, the following striking passage appeared: "The increasing tolerance of the people is remarkable. There is a marked tendency among Moslem sheikhs and religious leaders to discuss Christian doctrines openly and to call in for friendly talks. They are difficult to convince, of course, and often do not want to be convinced...but the cultivation of the friendship of the religious leaders does much to encourage the ordinary people...and it also removes suspicion."

Regions Beyond in Uganda

THE Bukedi Country of the Uganda Protectorate was first occupied by agents of the Church Missionary Society in the year 1900. Now the opportunity of advancing into the adjoining territory of Karamoja is presented, the British Government having given the necessary permission. The people of Karamoja are a nomad tribe; raids are frequent, and life is held cheaper than booty. A worker in Bukedi writes that while there is still much waiting to be done in Bukedi, it is not possible to ignore the regions beyond; the Gospel will be the best means of civilizing the people, and it is a matter for thankfulness that the door is now open for Bukedi Christians to become missionaries to their neighbors.

Church Union in East Africa

AT a conference of the "Alliance of Missionary Societies" held at Kikuyu, East Africa, the following resolution was adopted:

"As a definite step in the direction of forming a United Church in Kenya Colony, the Conference would urge that at future ordinations of African ministers, the various churches accepting the basis of the Alliance should be represented by those authorized to ordain in the various churches, who should participate in the actual or-

dination, so that all African ministers so ordained would be fully recognized as ministers in all the churches concerned. They earnestly appeal to their home churches to sanction such an arrangement as early as possible." As Dr. J. N. Ogilvie points out in *Life and Work*, the suggestion practically is that a common ministry should precede a United Church, and that this common ministry be secured by a common ordination service. The ministers thus ordained would be neither Episcopal nor Presbyterian nor Congregational but all three, and ministers of the Church of Christ in Kenya.—*South African Outlook*.

Prohibition for Rhodesia

SOUTHERN RHODESIA, the newest member of the British Empire, is "headed straight for prohibition" in the opinion of W. E. ("Pussyfoot") Johnson, who has recently conducted a campaign there. He says: "On October 1st she inaugurated her new 'responsible government' and started out for herself. And almost immediately, she also launched a lively campaign for local option. Rhodesia starts off with complete woman's suffrage and one woman is already a member of the temporary legislative council. This is one reason why the dries are so confident. . . Selling liquor to natives or Indians is prohibited under a penalty of £500 fine or six months' imprisonment for the first offense and a year's imprisonment for the second offense. The results of prohibition of liquor to natives are so satisfactory that the demand is vociferous to extend the same protection to the white population, many of whom need it much more than do the natives."

EUROPE

Scotch Missionary Finances

LIKE some of the mission boards in the United States, British missionary societies are reporting financial difficulties. The Foreign Mission Committee of the United Free Church of Scotland, at its November meeting,

reported a deficit and stated that unless a permanent increase of annual income of £20,000 is secured, retrenchment will be absolutely necessary. The women of the Church came to the rescue, as has so often happened in this country. Their action is described in characteristically British fashion as follows: "The Women's Foreign Mission Committee forwarded a spontaneous suggestion that, subject to the concurrence of their Presbyterian Committees, there should be a Joint Effort in 1924 to ensure an income on a permanently increased scale, the total amount received from congregational contributions and from donations to be divided between the two committees in a fixed proportion mutually agreed upon."

Czecho-Slovakian Congress

SEVERAL thousand Protestants of the new republic of Czecho-Slovakia met recently at Constance in a congress. The fellowship of the occasion was so joyous and spontaneous that it was decided to hold a similar meeting in five years in which the Slovaks will be hosts. It was unanimously determined that a Protestant church federation embracing the evangelical churches of the whole republic should be immediately formed. The congress was received by the president of the republic with honors. The following description of the proceedings is of interest: "The congress conducted a theological (scientific and practical) course of lectures given by the professors of the Hus theological faculty of Prague and the theological academy of Bratislava and some of the leading men in the Church under the auspices of the John Hus theological faculty."—*Christian Century*.

Good Books Needed in Bulgaria

REV. PAUL L. MISHKOFF, a representative in Bulgaria of the Russia Evangelization Society, writes, in appealing for funds to develop colportage work: "It is impossible to form any right conception of the immense quantities of pernicious

literature that are circulated throughout the country, doing incalculable mischief to young and old in every class of society. The injury done to boys is terrible, demoralizing their minds and leading many to prison, to suicide, and even to murder. We greatly need money to pay for the translation of good Christian books into Bulgarian. We have not many good books for the young people. They are in grave danger of being corrupted by abundant translations from the French. Another great reason for colportage work lies in the famine of the Word of the Lord, which prevails throughout the country. I believe if we have funds to distribute 20,000 Bibles and New Testaments a general religious awakening will take place soon. Our monthly paper, *The Spiritual Renewal*, is undoubtedly doing a great work. It enters villages never visited by a preacher, and is valued by a multitude of Greek Orthodox readers. Copies sent to villages are often read aloud in the village cafes and passed from hand to hand until each probably reaches twenty people."

Among Russians in Poland

THE Russian Missionary Society reports thirty-four representatives at work under Soviet rule in Russian Poland. Rev. R. Boyd Morrison says that in one part of the country a thousand people had been baptized in one year. It was simply marvelous, and there was no outstanding revivalist or missionary, just the simple testimony of men whose hearts were filled with love to Christ and the souls of the people. Missionaries are needed, Bibles are needed; a missionary told him of the village in which he lived where there are ten families and only one Bible for them all.

Methodist Plans for Russia

PAUL PATTON FARIS describes in *The Continent*, what he calls "an attempt to revive vital religion in the land of the soviets" which is "about to be launched by American

Methodists. The project of expansion forms a part of the post-centenary advance movement of American Methodism. . . . Moscow is to be the center of the more ambitious activities of American Methodism in Russia. Here there will be a building with complete equipment for church work, a night school, hostel for students, training school for ministers and a small publishing plant. Petrograd, according to this project, is to have a similar series of buildings and enterprises, but on a smaller scale. In five other cities industrial schools will be opened, in buildings provided by the Government but equipped and kept in repair by the Church. The Government also is expected to lend land for three agricultural schools, besides buildings for two deaconess hospitals. The entire project calls for an outlay of \$270,000 in 1925 alone, with probably sizable increases thereafter." Both evangelistic and educational work were begun by Methodists in Harbin in May, 1923.

NORTH AMERICA

Day of Prayer for Missions

THE first Friday in Lent, March 7th, is to be observed 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." The program 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 useful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at two cents each, \$1.50 per 100.

Lutheran United Action

AT the Lutheran World Convention, described in the October REVIEW, a committee of six was appointed, with Dr. J. A. Morehead, of St. Olaf College, Minnesota, as chairman. This group of six has met and organized accepting the authority and responsibilities assigned them by the World Convention. Upon the basis of a brief confessional statement, and by direction of the 160 delegates from 22 countries who represented ecumenical Lutheranism they will deal with the following activities: (1) Relief work among Lutherans encountering hardships because of World War or post-war conditions. Russian reorganization and support of German parishes and institutions are most prominent in this department at the present time. (2) Phases of foreign mission operations which call for unity of policy and cooperation by all parts of the Lutheran group. Several flourishing mission fields, which German societies cared for in Africa, East and Central, in India, in New Guinea, and in China now need complementary or occasional support from a general treasury. (3) Because present conditions indicate that there will be numerous and various shiftings of population from Lutheran lands to Russia, the Americas and other countries, the Executive Committee are directed and empowered to prescribe a policy by which migrants can be followed by their church. (4) The Church as a whole will be made acquainted with movements that act against spirituality and the evangelical faith. Lutheranism has suffered from materialism, also from political and ecclesiastical combinations during the past fifty years. Its relationships to European state governments, especially in Germany, have radically altered since the war.

Physicians Unite for Missions

A GROUP of physicians, attending the sessions of the Southern Medical Association in Washington, D. C., November 12-16, organized "The

Presbyterian Physicians' Missionary Movement." The physicians held a special meeting at the request of Mr. Charles A. Rowland, of the Executive Committee of Foreign Missions of the Presbyterian Church South, to hear reports of the work of medical missions in foreign lands. Letters were read from missionaries on the field, pictures were shown and addresses were made, and the outcome was the formation of this new organization. It is hoped that all the physicians of the denomination may be informed of the present needs of its medical missionary work, in order that they may cooperate more fully with the men on the field and interest the members of their profession at home in this important branch of missionary enterprise. Among the points covered by the statement issued are the following:

That the Executive Committee of Foreign Missions at Nashville be requested to render every assistance possible to this Movement, and to assume the active responsibility for bringing about closer relations between our medical men at home and abroad; that annual meetings be held in conjunction with the Southern Medical Association Meeting; that reports of this organization be furnished to the secretary of the Southern Medical Association and the church papers."

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 Quiet, Effective Work

A LADY in Framingham, Massachusetts, (Miss Elizabeth Merriam of 100 Beech Street) has hit upon a very simple but effective method of evangelism with her own home as a center. She sends out circular letters to pastors' wives asking their cooperation in leading people to read the

Bible. Miss Merriam offers to send free twenty-four copies of the "Gospel of John" for distribution among those who will read it, and offers to follow this with a free copy of "The Acts" on request from any who have read the Gospel. She has already broadcasted 1,500,000 copies of this little vestpocket edition of Bible books and 70,000 readers of "John" have written for copies of the "Acts." The enterprise costs this Christian worker about \$6,000 a year. Her stock includes the Bible in thirty-one little volumes with eighteen maps at five cents a volume. Miss Merriam hopes that those who have read one book will send for the others.

Protestants and the Klan

CONSIDERABLE space in papers and magazines is being given to the activities of the Ku Klux Klan. Arthur E. Holt, writing in *The American Missionary* (Congregational), says: "No one can thoughtfully consider the fact that thousands of Protestant men have been organized in the hooded klan without recognizing that there is something woefully lacking in Protestantism when this can be done. When one sees on the one hand the marvelous growth of the Rotary and Kiwanis Clubs and on the other a secret organization recruited largely from the ranks of Protestantism all growing up alongside the Church, he is compelled to admit that the Protestant churches and the Protestant ministers have failed in the organization of these men for constructive purposes. There is one clear and certain message growing out of the Ku Klux agitation upon which all of us ought to agree. There should come into the field an organization of Protestant men whose activities and purposes should be constructive, tolerant and true to the traditions of Protestantism. We need a new and constructively militant type of Protestant churchmanship. It has been the neglect of this which has caused the present situation. Protestant men are organizing on the basis of a prejudice

rather than of a great national service."

Kentucky Women and Lynching

FOLLOWING the action against lynching taken by the woman's section of the Commission on Interracial Cooperation, and reported in the December REVIEW, groups of women have been organized in nearly all the Southern states for cooperation with state interracial committees and with the various denominational and civic bodies in the interest of better race adjustments. Kentucky women, at their state interracial conference, issued a vigorous statement, which congratulates Kentucky on its recent freedom from lynchings, condemns the injection of race prejudice into political campaigns, demands a single standard of morals that will protect the integrity of both races, and declares for the protection of the life and property of all alike, and for fair division of school advantages and other public facilities. It was recommended that in every community an interracial group of women be formed for mutual understanding and cooperation, particularly in matters affecting the welfare of women and children.

Loyal Mexican Christians

ALONG the Texas-Mexico border the M. E. Church South is carrying on a successful mission, of which the Home Secretary, Dr. R. L. Russell, reports: "I was much encouraged with the fine spirit manifest on the part of the Mexican Christians. Our work has grown so rapidly there in the last three years that it is impossible for us, with the present income of the Home Department, and the number of workers we have, to take care of them. The pastoral charges have increased fifty per cent in the last two years, and there has been a large increase in membership for the last three years. The Mexicans are moving into Texas in large numbers and are not confining themselves to the border, but are reaching the cities.

This Mission has taken care of its Centenary quota and, in order to release money from the appropriations from the Board to take care of new work, the Conference voted unanimously to continue paying their Centenary money and use it in taking care of the new work, each preacher voting to reduce his appropriation to the amount of the Centenary money which his charge had been paying. They have both faith and courage. The new building for the Wesleyan Institute, San Antonio, is nearing completion, and is a joy to the workers. Some as fine young preachers as we have in our Church are being turned out by this Mexican school."

LATIN AMERICA

Neglected Indians of Mexico

REV. L. L. LEGTERS, Field Secretary of the Pioneer Mission Agency, has recently published a small pamphlet on the Indians of Mexico as a result of his study on the field. This investigation shows that among the 10,000,000 Indians in Mexico, there is one tribe of over 500,000; three tribes between 200,000 and 300,000; one tribe of more than 150,000, but less than 200,000; there are seventeen other tribes having over 20,000; five tribes having between 10,000 and 20,000; six tribes between 5,000 and 10,000 and seven tribes having less than 1,000. Many of these Indians do not speak Spanish but only their native Indian vernacular. While some of the tribes are in territory assigned to the various Protestant Mission Boards, Mr. Legters has discovered only two evangelical missionaries in all Mexico who are working among the Indians who speak only their own vernacular.

There is immediate need of at least twenty-seven men for the tribes of over 20,000. The cost when on the field need not be large, for living expense is low. The missionaries should be married men so that the cost would then be between \$100 and \$200 per month. This would care for all their expenses for the present.

New Church Members in Brazil

REV. H. I. LEHMAN, evangelistic missionary of the M. E. Church South in Santo Angelo, Brazil, a new station opened in the Centenary campaign, reports on spiritual progress in the churches under his care: "During the last five months, in which I conducted meetings of one week each in Sao Lucas, Palmeira and Sao Luiz, besides helping in two other campaigns and the work in my own circuit, there have been 270 people who came to the altar in response to the invitation to accept Christ as their Saviour, in addition to the sixty who responded to the call here in Santo Angelo during the week that Brother Terrell of the Porto Alegre College preached for us. If the proportion of those who were really converted should be as large as when Jesus cured the ten lepers there ought to be more than thirty who will join the church."

ISLANDS OF THE SEA

Australian Church Growth

THE census of the Commonwealth of Australia, taken in 1921, includes religious statistics, and shows some remarkable changes. The Anglicans have always been the largest body, not only in the Commonwealth but in each of the six states of which it is composed, but it appears from the latest returns that they have increased during the ten years much faster than the population, while the other three large bodies—the Roman Catholics, Presbyterians, and Methodists—while they have increased in numbers, have decreased relatively to the population. This is true not only in the Commonwealth as a whole but in each State separately, with the one exception of the Methodists in Queensland. Thus in the six States, of Victoria (1), New South Wales (2), Queensland (3), South Australia (4), Tasmania (5), and Western Australia (6), while the increases of population were 16.4, 27.5, 24.8, 21.2, 11.8, 17.9, and for the whole Commonwealth 22.0 per cent respectively, the Anglicans have increased 33.0, 40.0, 46.0, 45.9,

27.0, 40.0, and 38.7 per cent respectively.

Church Union Plan in Australia

FOR many years the Methodist, Congregational and Presbyterian churches in Australia have been considering action with a view to the formation of a "United Church of Australia." If the union had been consummated, it would have resulted in a Church which would have been an exceedingly strong factor in the religious life of the Commonwealth. The basis which was finally evolved was accepted by the Methodists and, after much discussion, by the Congregationalists. The really formidable opposition proved to be that of the Presbyterians, although it was the Presbyterian Church which initiated the whole discussion. The Presbyterian opposition was critical of both the proposed polity and the proposed doctrinal schedule, and another factor in the situation was that the standards of ordination in the Presbyterian Church have been, and to some extent still are, considerably higher from an educational point of view than those enforced by the other negotiating churches. In view of the collapse of organic union, efforts are being made to revive the idea of interdenominational cooperation, to which all parties are theoretically committed.

GENERAL

Missionaries "Just Folks"

MRS. GRACE THOMPSON SETON in her book, "A Woman Tenderfoot in Egypt," calls the United Presbyterian Mission in Egypt "a monument to the power of religion and response to the Christ call, 'Go ye into all the world and preach the Gospel to every creature,'" and says of its work: "The Madrasset el-Imerican (American School) is established in 175 villages from the college at Assiut with 700 students, and the Pressley Institute, with 400 girls, to the pioneer work in mud-brick vil-

lages. This enterprise, under the United Presbyterian Churches of America, began nearly seven decades ago. Hundreds of lives and millions of dollars have been invested in it. The care of the body, mind, and soul have been carried on together; American medical care is available in two well-appointed American hospitals at Tanta, which is the third city of Egypt, between Cairo and Alexandria, and at Assiut, which is the center of Middle Egypt." Mrs. Seton also quotes the following from a mission booklet, "America in Egypt": "The 172 Americans—ministers, doctors, nurses, and teachers, and the wives of missionaries—are just folks, like those at home. Their work familiarizes them with Real Egypt, which lies just around the corner, so they become members of city councils, counselors in important civic and ecclesiastical tours, preside over a college or drink cinnamon tea in the poorest home in a village with equal facility. There isn't a halo in any of the mission's equipment."

Another Basis for Giving

MRS. S. is a woman of moderate means—a widow with seven married children. All of them are competent and self-sustaining. The entire family maintains eight motor cars.

At a meeting of the National Reform Association, Mrs. S. heard the speaker say the people of the United States spend seven billions a year on automobiles, and heard him ask the question: "Which is the more precious to you—your motor car or the upbuilding of God's Kingdom?" Mrs. S. called all her children around the home table for the next Sabbath day dinner, and told them: "As for me, I shall give twice as much to the Church and to its agencies as it costs to run my automobile. And I want you children to do the same. I would be ashamed to meet my Lord if my record showed that I cared more for luxurious riding on earth than I cared for the eternal Gospel."

THE MISSIONARY LIBRARY



The Life and Labors of Archibald McLean.
By William Robinson Warren. Illus. 399
pp. St. Louis. The Bethany Press. \$1.50.
1923.

In September, 1921, Mr. McGavran, one of the fellow-workers of Secretary McLean, wrote an excellent sketch of his life for this REVIEW. Yet so worthy a missionary promoter and so eminent a Christian leader demanded a fuller portrayal of his fruitful life. In this volume such a full-length picture has been drawn by another fellow Disciple, who as editor of the *WORLD CALL* has made a name for himself as a superlative contributor to the literature of Missions.

From his youthful days in Prince Edward Island this son of Scotland, one of fifteen children all of whom survived to their maturity, displayed a character and energy presaging his effective future. As carriage builder, as student in Bethany College, that cradle of the Disciples of Christ, as preacher, as President of his Alma Mater, as Secretary and President of the Foreign Christian Missionary Society, as Vice-President of the United Christian Missionary Society, he always "carried on" and frequently "went over the top" as leader of apparently hopeless dashes for advanced positions for Foreign Missions. Thirty-nine years of faithful study of missions through books and personal visits to the fields, and his persistent emphasis of the Great Cause were not in vain. No man of that denomination was more widely known in his own Church; and no other foreign mission Secretary has been privileged to commission every missionary sent out in thirty-nine years—more than four times the number of Jesus' Seventy.

In the denominational conferences and conventions of the Disciples he was most prominent and influential; and among his fellow believers, no

man except Alexander Campbell, the founder, had so high a place of honor. Dr. McLean was too broad a man to be confined to one branch of the Church of Christ; and especially in union and denominational executive meetings he was an active participant. Wisdom was stored in his brain and the word, so often fitly spoken, was like "an apple of gold in a picture of silver."

He was a fertile writer in both his denominational magazines, and was the author of a number of books upon missions, the most notable of which were the history of his own Missionary Society and "Where the Book Speaks." His outstanding characteristics were his modesty, strength, energy, love, courage, integrity and the indwelling Christ which had many manifestations. His biographer adds: "The most striking fact in the life of this lone man was that he was never alone; but wherever he went or tarried, there was the Christ, whose he was and whom he served, with a pure heart fervently."
H. P. B.

The Social Revolution in Mexico. Edward Alsworth Ross. The Century Company. New York. 1923.

A book from Professor E. A. Ross of the University of Wisconsin is always interesting. Ever since he wrote the "Changing Chinese" the public has looked to him for interesting sociological studies on various different parts of the world. Dr. Ross's latest study is characterized by his usual spirit of fairness and sympathy with those about whom he is writing.

This book, however, is not up to a careful study which we would like to have seen Dr. Ross make of the complex situation as it appears after twelve years of social and political revolution. This is not to say however that it is not both interesting and

valuable reading. Students of Mexico will not find anything particularly new in the book but the general reader who wants to know something of what all the past decade of turmoil in Mexico has meant will find this book enlightening.

The most important chapters treat of "The Mexican People," "The Sickness of Mexico," "Politics," "Land Reform," "The Labor Movement," "The Church," "Public Education."

The following paragraphs gives some of the most interesting views of Professor Ross concerning education. He says: "As one goes about visiting public elementary schools, the eye lights on much that is depressing. Rooms ill lighted, tiled floor broken and full of holes, bare splotched walls, poor blackboards, no charts or teaching apparatus, three children crowded into old-fashioned seats meant for two, no playgrounds save the diminutive paved patio, from forty to sixty pupils to a teacher, exercises disturbed by noises from the narrow dark street! As I witnessed children cooped up in such cheerless rooms, ruining their eye-sight poring over books in the semi-darkness, I wondered whether it would not be better to let them play all day out on the hillside in the sun, even though they grew up illiterate. At least, they might grow up strong and well, which they can never do in such quarters.

"As one passes from such a school to an American mission school with skylights, bright picture-hung walls, fine blackboards, gay charts, good wooden floors, one desk to a child, and only twenty or thirty children to a teacher it is borne in upon one what a service the missions are rendering in holding before the Mexican masses an example of what a school should be."

Professor Ross's general conclusion is that the Mexicans are not quite as wide-awake as some others but that they can make good if given a chance. Such a chance they have never had up to the present time.

S. G. I.

Men, Maidens and Mantillas. Stella Burke May. The Century Co. New York. 362 pp. Price \$3.50.

This is a Latin American travel book, mostly about people, especially about women. Except as background it does not deal with the glory of the Andes, the melancholy of the Atacama desert or the vastness of the Argentine campo. Those readers who go with the author to visit the Women's Club of Santiago, the Women's Labor Organization of Peru, or the League for the Emancipation of Brazilian Women, will get a hint of the changing woman of Latin America.

"Men, Maidens and Mantillas" was written after over a year's travel in Latin America, the author stopping in the more important countries to live awhile and mix with the people. She met the wives of the presidents, entertained and was entertained, and was always eager to see all levels of the various people.

S. G. I.

World Service of the Methodist Episcopal Church. Illus. Large 8vo. Edited by Ralph E. Diffendorfer. 704 pp. Committee on Conservation. Chicago. 1923.

The forward movement of Methodism throughout the world is outlined in an unusual volume issued by the committee on conservation and control, cooperating with the denominational Council of Boards of Benevolence of the Methodist Episcopal Church. Pointed and enthusiastic statements concerning the opportunity of American Methodists to serve the peoples of the world—facts illustrated by numerous photographs, maps and charts fill these seven hundred pages. The book is designed primarily as a textbook for nearly 4,000,000 Methodist members in preparation for their "world service program" of the next ten years or more. It is, however, of interest and value to all Christians as an example of what one branch of the Church is doing and of its vision and program. "The World Service" now is in its fifth printing, totaling 250,000 copies. The demand for it is so extensive that another addition of 250,000 is to be published. The aim is to put it into every Methodist home.

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FOREIGN MISSION BOARDS AND THE REVIEW

The Foreign Missions Conference of North America at its meeting in Atlantic City received the report of its committee on the MISSIONARY REVIEW OF THE WORLD and again adopted resolutions in favor of continued cooperation between the Mission Boards and the REVIEW. Their resolutions unanimously adopted are as follows:

"1. That the Conference express again its conviction as to the unique value of the REVIEW to the missionary cause and urge the Board to cooperate still more effectively by financial appropriations, by helping to increase the circulation and by furnishing denominational missionary news.

"2. We recommend that the Boards earnestly cooperate with the management of the REVIEW in the effort to find some practical plan whereby the REVIEW may be accessible to all of their missionaries, to their pastors, and at least to the leaders in missionary societies and study classes in their home churches.

"Respectfully submitted,

"HELEN BARRETT MONTGOMERY
 "ENOCH F. BELL ARTLEY B. PARSON
 "JAMES R. JOY MILLS J. TAYLOR
 "L. B. WOLF WILLIAM P. SCHELL
 "Chairman."

The Nominating Committee of the Conference appointed the following committee to represent the Foreign Mission Boards on the Editorial Council of the REVIEW for the coming year: Dr. Mills J. Taylor (United Presbyterian; Mrs. Henry W. Peabody (Baptist); Rev. Enoch F. Bell (Congregational); Dr. Paul de Schweinitz (Moravian); Mr. James R. Joy (Methodist); Rev. Artley B. Parson (Protestant Episcopal); Dr. William Schell (Presbyterian).

The Home Missions Conference took similar action at its annual meeting, a report of which will appear in our March number.

Annual Meeting of the Review

The annual meeting of the Missionary Review Publishing Company will

be held February 21, 1924, in the conference room on the eighth floor of 156 Fifth Avenue, New York City at 3 P. M. Dr. Robert E. Speer will preside and reports will be given as to the progress of the REVIEW and as to the present situation in the home and foreign fields. Directors will be elected for the coming year.

Friends of the REVIEW and of Christian missions throughout the world are cordially invited to be present.

DELAVAN L. PIERSON, *Secretary.*

NEW BOOKS

- Twelve Tests of Character.** Harry Emerson Fosdick. 213 pp. \$1.50. Association Press. New York. 1923.
- Nineteenth Century Evolution and After.** Marshall Dawson. 145 pp. \$1.50. Macmillan Co. New York. 1923.
- Five Hundred Bible Readings.** Sixth Edition. F. E. Marsh. 366 pp. 4s 6d. Pickering & Inglis. Glasgow. 1923.
- Race Problems in the New Africa.** W. C. Willoughby. 294 pp. 15s. Oxford University Press. London. 1923.
- Nyilak and Other African Sketches.** Mabel Easton. 95 pp. \$1.00. Fleming H. Revell Co. New York. 1923.
- Apolo of the Pygmy Forest.** A. B. Lloyd. 62 pp. 1s. Church Missionary Society. London. 1923.
- Frontier Spirit in American Christianity.** Peter G. Mode. 196 pp. \$1.75. Macmillan Co. New York. 1923.
- World Service of the Methodist Episcopal Church.** Ralph E. Diffendorfer, Editor. 704 pp. Committee on Conservation and Advance. Chicago. 1923.
- Woman and Stewardship.** Ellen Q. Pearce. 67 pp. New Era Movement. 156 Fifth Avenue, New York. 1923.
- Christianity and the Religions of the World.** Albert Schweitzer. 93 pp. \$1.60. George H. Doran Co. New York. 1923.
- Kingdom of God.** Francis A. Wight. 256 pp. \$1.50. Fleming H. Revell. New York. 1923.
- Ignatius Loyola.** Henry D. Sedgwick. 399 pp. \$3.00. Macmillan Co. New York. 1923.
- Conservatism, Radicalism and Scientific Method.** A. B. Wolfe. 333 pp. \$3.50. Macmillan Co. New York. 1923.
- Let Us Go On.** W. H. Griffith-Thomas. 195 pp. \$1.50. Bible Institute Colportage Association. Chicago. 1923.
- Davidson College.** Cornelia R. Shaw. 307 pp. \$1.50. Fleming H. Revell Co. New York. 1923.



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The Call of China's Great Northwest. Mrs. Howard Taylor. 215 pp. 3s 6d. China Inland Mission. London. 1923.

William Carey. S. Pearce Carey. 413 pp. \$3.50. George H. Doran Co. New York. 1923.

The Winning of the Far East. Sidney L. Gulick. 185 pp. \$1.35. George H. Doran Co. New York. 1923.

Beginning Again at Ararat. Mabel E. Elliott. 341 pp. \$2.00. Fleming H. Revell Co. New York. 1924.

Nyasa, the Great Water. Wm. P. Johnson. 200 pp. \$2.50. Oxford University Press. New York. 1922.

The High Way. Caroline Atwater Mason. 382 pp. \$2.00. Fleming H. Revell Co. New York. 1923.

Hawaiian Historical Legends. W. D. Westervelt. 215 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

Missionary Diagrams and How to Make Them. Edited by Hugh Martin and Illustrated by A. J. Melloy. 62 pp. 1s 6d. United Council for Missionary Education. London. 1923.

Mission Methods. Carrie Lee Campbell. 65 pp. \$1.00. Presbyterian Board of the South. 3910 Seminary Avenue, Richmond, Virginia. 1923.

When Black Meets White. John L. Hill. 149 pp. Argyle Publishers. Chicago. 1922.

Our Neighbors. Annie M. MacLean. 288 pp. \$1.75. Macmillan Co. New York. 1922.

Missions of the Evangelical Church—Annual Report, 1922-23. Edited by G. E. Epp and B. H. Niebel. 230 pp. Missionary Society of the Evangelical Church. Cleveland. 1923.

Big Mark. Anna M. Johannsen. 102 pp. 2s. China Inland Mission. London. 1923.

Maryknoll Mission Letters, China. Vol. I. 359 pp. \$3.00. Macmillan Co. New York. 1923.

The New World of Labor. Sherwood Eddy. 216 pp. \$1.50. George H. Doran Co. New York. 1923.

Why God Used D. L. Moody. R. A. Torrey. 59 pp. 35 cents. Fleming H. Revell Co. New York. 1923.

The Character of Paul. Charles E. Jefferson. 381 pp. \$2.25. Macmillan Co. New York. 1923.

Famous Figures of the Old Testament. William J. Bryan. 242 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

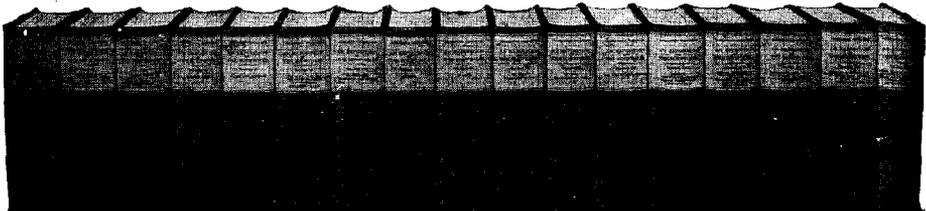
Orthodox Christianity vs. Modernism. Wm. Jennings Bryan. 48 pp. 35 cents. Fleming H. Revell. New York. 1923.

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