

THE MISSIONARY
REVIEW *of the* WORLD

MARCH, 1924

CONTRASTS IN MEXICO
SUE REYNOLDS STALEY

PARABLES OF PRAYER
SADHU SUNDAR SINGH

IDEAL CHURCH IN THE MISSION FIELD
ROBERT E. SPEER

THE WEST INDIES AS A MISSION FIELD
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR MARCH, 1924

	Page
FRONTISPIECE	RESULTS OF CHRISTIAN MISSIONS IN CUBA
EDITORIALS	165
CALL TO A WORLD-WIDE YEAR OF PRAYER	
SHALL THE CHRISTIAN CHURCH RETREAT?	
HOME MISSION WORKERS IN CONFERENCE	
A NATIONAL MISSIONS CAMPAIGN IN ROCHESTER	
SPIRITUAL AWAKENING IN LATIN AMERICA	
THE PLIGHT OF GERMAN CHILDREN	
STUDENT VIEWS OF THE INDIANAPOLIS CONVENTION	
CONTRASTS IN MEXICO	SUE R. STALEY 175
<i>A graphic picture of the progress made in Mexico in the past half-century in material, intellectual and spiritual conditions.</i>	
PARABLES OF PRAYER	SADHU SUNDAR SINGH 178
<i>Seed thoughts and miniature pictures from this well-known Indian Christian, revealing the purpose and power of prayer.</i>	
THE IDEAL CHURCH IN THE MISSION FIELD	ROBERT E. SPEER 179
<i>An address at a recent conference on the characteristics and aims that should be manifested in the Christian Church in every land.</i>	
THE WEST INDIES AS A MISSION FIELD	CHARLES S. DETWEILER 183
<i>A study of islands in the Gulf of Mexico and the Caribbean Sea—their needs and the way in which the North American Church is meeting them.</i>	
CONVERTIDOS IN SANTO DOMINGO	NELLIE M. WHIFFEN 189
<i>A brief story of some results in the Free Methodist Mission.</i>	
WHAT GOD HATH WROUGHT FOR THE RED MAN	THOMAS C. MOFFETT 190
<i>Some of the outstanding results of Protestant missionary work for the American Indians, as seen by a well-known authority.</i>	
HINDRANCES TO CHRISTIANITY IN JAPAN	K. MIYAZAKI 193
<i>A Japanese view of Japanese religions and their influence on his fellow countrymen.</i>	
THE CRITICAL SITUATION IN GERMAN MISSIONS	A. L. WARNSHIUS 198
<i>A careful study of the facts in reference to Protestant missionary work of the German societies and the effect of the present financial distress.</i>	
BEST METHODS FOR PROJECT PLANS	MRS. E. C. CRONK 203
WOMAN'S HOME MISSION BULLETIN	211
WOMAN'S FOREIGN MISSION BULLETIN	214
NEWS FROM MANY LANDS	217
THE MISSIONARY LIBRARY	233

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PERSONALS

BISHOP FRED B. FISHER, of the M. E. Church in India, arrived in New York early in January.

K. T. PAUL, a native Indian Y. M. C. A. leader, has been elected President of the next session of the All-India Conference of Indian Christians.

DR. J. N. FARQUHAR, author of "Modern Religious Movements in India," who has rendered such distinguished service for years as Literary Secretary of the Y. M. C. A. in India, has accepted the chair of Comparative Religion at Manchester University.

REV. CHAUNCEY W. GOODRICH, for the past six years pastor of the American Church in Paris, has been appointed American representative of the Central Bureau for Relief of the Evangelical Churches in Europe, with his office at that of the Federal Council in New York.

BASIL MATTHEWS, of the London Missionary Society, has accepted a position, with headquarters at Geneva, in connection with the boys' work of the World's Committee of the Y. M. C. A.

W. G. LANDES, General Secretary of the World's Sunday School Association, sailed from New York January 26th for a three-months' trip which will be devoted chiefly to preparations in Great Britain for the World's Sunday School Convention in Glasgow in June.

REV. CHARLES E. VERMILYA, a California District Secretary of the Board of Home Missions and Church Extension of the M. E. Church, has become General Secretary of the Home Missions Council.

REV. STEPHEN VAN R. TROWBRIDGE, Secretary for Moslem Lands of the World's Sunday School Association, whose ill-health necessitated prolonging his stay since his return from Egypt three years ago, sailed with Mrs. Trowbridge on January 5th to resume work in Cairo.

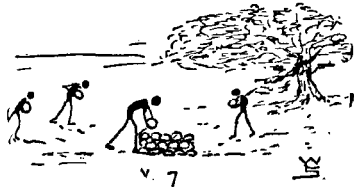
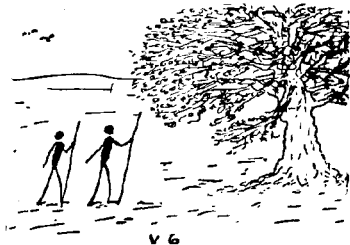
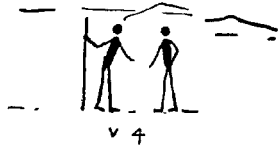
OBITUARY

REV. JAMES I. GOOD, D.D., LL.D., President of the Board of Foreign Missions of the Reformed Church in U. S., and professor in Central Theological Seminary, Dayton, Ohio, died suddenly in Philadelphia January 22nd, in the seventy-fourth year of his age.

A CORRECTION

DR. H. V. S. PEEKE, whose interesting article on "The Earthquake and the Church in Japan," appeared in our February number, is one of the outstanding missionaries of the Reformed Church in America, and not, as was stated, of the Presbyterian Board of Foreign Missions.

A CHOSEN LEADER AND A CHOSEN LAND

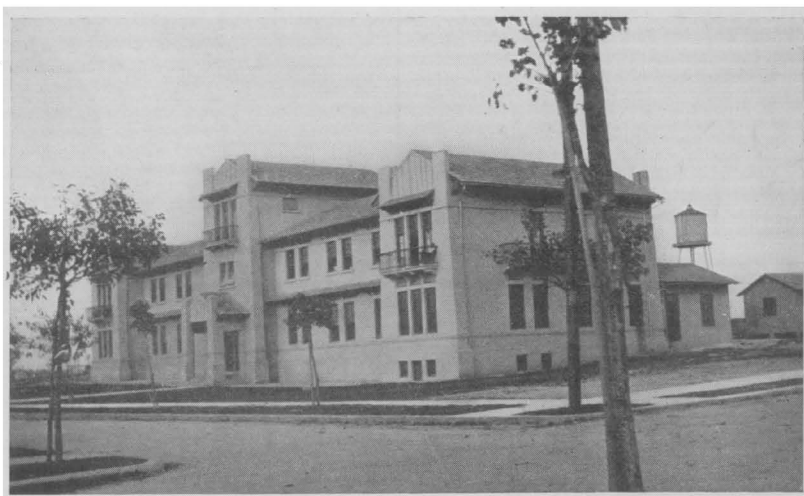


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THE MISSIONARY REVIEW *of the* WORLD

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MARCH, 1924

NUMBER
THREE

CALL TO A WORLD-WIDE YEAR OF PRAYER

IF ever the Church of Christ and the whole wide world needed a new manifestation of the power of God, that time is today. With the Church torn by controversy; with multitudes of Christians exhibiting far more likeness to the world than to their Master; with a great shortage of consecrated money and men for God's work; with even missionaries on the frontiers divided in teaching and policy; with relationships between those of various races and classes strained to the breaking point because of an un-Christian spirit; with almost every nation in the throes of economic, social and political disorder and distress; and with many international disputes, due to selfishness and suspicion, threatening a recourse to arms for a test of strength but not of righteousness—with all these elements and conditions working against the reign of God over men's hearts and lives, His people may well be called together for united, heart-searching intercession to the Almighty Ruler of the universe.

Last July the International Missionary Council, at its Oxford meeting, proposed such a world-wide call to prayer. The national missionary organizations, after in vain attempting to fix a special day of prayer, have decided to invite the Christian Churches of all lands to make this a *year of prayer*, that Christ's followers may be brought into more perfect harmony with His will and that there may be a new manifestation of God's love and saving power throughout the world. Each nation, Church or society is asked to select its own special day or days of prayer within the year, and to make plans for their observance on the lines of a world-wide outlook. In Great Britain, the date selected is November 30th; and in America, the Home and Foreign Mission Boards have chosen Friday, March 7th, as the *special Day of Prayer for Missions*.

It is to be hoped that Christians everywhere will heartily cooperate in carrying out this proposal. When God, the Almighty and All-loving universal Sovereign, invites and urges us to come to Him

in prayer; when Jesus Christ, our Lord, set us the example of prayer; when holy men of old prayed as they were moved by the Holy Spirit; and when multitudes of men and women of all ages, races and conditions unite in bearing witness to the efficacy of prayer, surely we cannot afford to neglect such a privilege in such a crisis. The Church, as the Body, the Bride, the Trustee of Christ in the earth, is responsible to Him for the use of this privilege. There is no need for pessimism or discouragement, but there is need for faith, for courage, for wisdom, for Christ-control, for self-forgetfulness, for loyal obedience, for power, for more perfect filling with the Spirit of God—and all these may be had in answer to earnest believing prayer to God.

SHALL THE CHRISTIAN CHURCH RETREAT?

MOST of the Mission Boards are facing the tragedy of retrenchment on account of insufficient funds. One communication reads:

Have you ever been in a region where the Gospel has never been proclaimed? Into such a territory some of our Chinese Bible women recently went, traveling by houseboat. They visited over one hundred towns and villages. Everywhere they found a hearty welcome and eager listeners. "Often the women, hungry to hear more, would gather at the bank of the canal at the close of day, and ask the Bible women to tell them more, and like the Master of old, these Chinese followers of His have preached to the crowds from their boats." There are more than 3,000 converted native Christians, ordained and unordained, doing this and similar evangelistic work in fifteen different lands. Do you believe this ministry should be continued?

Such evangelistic effort is dependent upon the training provided in our Christian schools. The spreading of the Gospel, on the part of the native Church, will fail if there are not schools in which to train qualified native evangelists. Non-Christian education and anti-Christian influence menace the progress of Christianity. Christian education must provide leaders, not alone for the growing native Church, but for all walks of life. From kindergarten to university we are bringing Christian influence to bear upon more than 131,000 pupils. Do you believe such ministry should be continued?

In another mission field, 600 miles from the nearest mission station, a mission hospital ministers to an area larger than that of France. Through its evangelistic ministry many have heard for the first time the message of Christianity. The service of this hospital for body and soul is being duplicated in 197 other hospitals and dispensaries of our Church in foreign lands. More than 370,000 patients were treated last fiscal year. Do you believe such ministry should be continued?

Whether the evangelistic, medical, educational and other foreign missionary work of the Church is to be continued, or drastically curtailed is being determined between now and March 31st, the close of the fiscal year. Up to January 16th, to apply on obligations we received less than one half of the amount required by the budget. This is an increase of 11 8/10% over the corresponding period of last year. We need an increase of 33 1/3%. Will you give these facts your earnest consideration, and help with a prompt response?

Similar appeals come from each one of the Mission Boards. The responsibility is heavy and a call to retreat is heart-breaking. Curtailment means placing a burden on our self-sacrificing representatives on the field, such as they should not be asked to bear and such as threatens a break-down under the strain of anxiety and over-work. What is your response to your workers abroad, your Board at home and to your God?

HOME MISSION WORKERS IN CONFERENCE

THE greatness and variety of the field and task of winning America for Christ is clearly revealed in the annual conference of Home Mission forces. With a field that extends from the Arctic Circle to the Tropics, and nearly one third of the way around the globe; dealing with a population of over 125,000,000 people, of whom at least one half show no evidence of being vitally related to Christ and His Church; working for Americans and foreigners, Negroes, Indians, Mexicans and Orientals; endeavoring to give the Gospel of Christ to cities, industrial plants, villages, farms, mountains, forests, mines, prairies and fisheries and undertaking to win Mormons, Jews, Confucianists, Buddhists, Shintoists, atheists, indifferentists and nominal Christians, through preaching, teaching, literature and social service—such is the multiple problem discussed this year (January 11 to 15), at Atlantic City by representatives of over fifty denominational Home Mission Boards and interdenominational societies.

With such a variety of reports to be made, themes to be discussed and plans to be proposed, it is difficult for the conference to exhibit unity except in the one great purpose of bringing America into harmony with the great far-reaching program of Christ.

This year is marked by the retirement from office of the two honored General Secretaries of the Home Missions Council, Dr. Alfred Williams Anthony and Rev. Rodney W. Roundy, and the election of Dr. Charles E. Vermilya to succeed them. Mrs. Fred S. Bennett, for several years the able President of the Council of Women for Home Missions, has also been succeeded by Mrs. John Ferguson of the United Presbyterian Church.

Among the many interesting reports and discussions of the Conference was that on "Standardization of Home Mission Service,"

At present, many Boards make no definite contract with their missionary workers, have inadequate standards for their candidates and unsatisfactory methods of recruiting for service. Salaries vary from \$240 to \$2,500 a year. Two Boards are attempting to cooperate with local churches in adopting a "seven-year plan" of service on a definite basis. There are three times as many agencies for enlisting volunteers for Home Mission work as there are agencies for putting them into the field. There is great need, also, to find some way of putting Home Mission workers into the special field and type of work where he or she will render most effective service. Candidate secretaries, printed contracts, educational standards, some specialized training, standardized salaries, sabbatical years and disability pensions are greatly needed in Home Mission service if the best results are to be obtained.

Another important proposal made at the conference, and referred to the Joint Administrative Committee with power, was the plan to hold a great National Home Missions Conference sometime in the year 1925. This conference, if held, will be a large interdenominational delegated body, similar to the world-wide mission conferences occasionally held under the auspices of the Foreign Mission Boards. This gathering will not be held at such a time as to conflict with the Foreign Missions Conference which is also proposed for next year. The "Christianization of America" has been suggested as the general theme. It is hoped that a large number of smaller Home Missions conventions may be arranged in various cities throughout the country, similar to that held in Rochester last December.

Cooperation is always strongly stressed in these annual gatherings of Home Mission executives, and great progress has been made in this respect during the past sixteen years. More or less effective interdenominational programs are in operation not only in our larger cities, through local federations, but through statewide committees in Utah, Montana, Idaho, California and Wyoming, in Washington, Colorado, Oregon and North Dakota. There is union or cooperative work in Cuba, Porto Rico, Panama Canal Zone, Alaska, Hawaii and Haiti. Through conferences and joint committees, plans for cooperation are taking definite shape for Orientals, Mexicans, Indians, Negroes, Jews, migrant workers and immigrants. The recommendations adopted on cooperative work include:

(1) Calling attention of Christian churches to the large number of neglected fields in America.

(2) The study and readjustment of over-occupied fields.

(3) The adoption of a *slogan*—"Concerted Advance in Unchurched and One-Churched Communities."

(4) The publication of unimpeachable facts in regard to the growth of Evangelical churches.

(5) Advance by all Home Mission Boards in the Every-Community Service Endeavor,

Considerable interest was aroused in the discussion on work for the Orientals in California and in the Christian solution of race questions relating to Chinese, Japanese, Negroes and Jews. Work for Spanish-speaking Americans also calls for a special survey and a conference is proposed to consider the need for an adequate program of cooperation in the Hawaiian Islands.

With a view to making future annual conferences still more effective, it is proposed to emphasize each year some central theme and to provide outstanding addresses on such topics as the Relation of Religious Education to Home Missions, the Cultivation of Missionary Interest in the Home Church, the Value of the Home Mission Enterprise to the Nation and the World, or the Relation of Evangelism to Social and Economic Problems.

Any one with spiritual vision who reads the American daily papers or who moves freely about our cities and rural districts must realize that the business, social, domestic, intellectual or even Church order in America is far from ideally Christian in standards or practice. There is great need for a deep and widespread spiritual awakening to change the whole life of individuals and of society. Only God, through His Spirit, can work this regeneration, but He is ever ready to do it through Spirit-filled Christians and churches.

A NATIONAL MISSIONS CAMPAIGN IN ROCHESTER

A SERIES of conferences and mass meetings was held in Rochester, December 8-10, 1923, under the direction of committees of the local Federation of Churches working in cooperation with the Home Missions Council and the Council of Women for Home Missions. This gathering, known as the National Missions Conference, was notable as the first attempt to present the subject of home missions in a popular way in a given community by the national boards working unitedly. It was the result of the acceptance of the invitation of the Federation of Churches of Rochester following the successful foreign mission conference held in that city in November, 1922.

On Home Missions Day, Sunday, December 9, the pulpits of Rochester and adjacent communities were filled by sixty-seven speakers, representing the various church extension and home mission boards. They addressed 150 services at which Home Missions were the central theme. Groups of laymen representing the various local churches met for dinner Saturday evening to discuss the problems of the downtown city church and were addressed by Prof. Wm. M. Gilbert of Drew Seminary and Dr. C. A. Brooks of the Baptist Home Mission Society. A large gathering of ministers met for luncheon on Monday noon, when Dr. Alfred Williams Anthony, for many years secretary of the Home Missions Council, spoke of the cooperative tasks of the churches, and Dr. John McDowell of the Presbyterian Board emphasized the need of Christ's dynamic in our programs.

The group conferences were held on Saturday and Monday, and gave local workers in religious, social and civic affairs, the opportunity to discuss modern home missions in such fruitful topics as Life Enlistment; A Christian Code for the City, Immigration Problems and Country Life Work.

At the young people's mass meeting on Sunday afternoon, and at the supper served at the Y. W. C. A. immediately afterward, Dr. A. Ray Petty, Miss Laura H. Parker and Miss Jessie Dodge White gave stirring addresses that had as a common theme the awakening of a national Christian conscience and individual responsibility in view of the needs of a despairing world. Monday afternoon, Mrs. Thomas W. Bickett, widow of ex-governor Bickett of North Carolina, and Miss Alice Brimson addressed a woman's mass meeting, and an inter-racial meeting on Monday evening was addressed by Mrs. Bickett and Dr. George E. Haines. As a result of this meeting an interracial committee was formed in Rochester.

This first National Missions Conference will probably have a far-reaching effect upon the community. It reflected the excellent cooperative spirit of the various denominational boards, and helped to create an atmosphere in which the Christian people of an entire city and its environs were enabled to visualize themselves as members of a great national Christian unit striving toward worthy goals.

SPIRITUAL AWAKENINGS IN LATIN AMERICA

MEXICO, now in the limelight because of revolution, has had a great spiritual awakening. The Department of Education has issued a special popular edition of the New Testament for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now on the press.

The educated classes in Latin America show a tendency to shift from the economic philosophy to a spiritual one. A group of students in Buenos Aires has just established an important magazine which emphasized that "the last ten years of war have demonstrated that man is a religious being more than a being of economic temperament."

For the first time probably in the history of South America a distinguished intellectual, one of the editors of *La Nacion* of Buenos Aires, has resigned his position to enter work as an evangelist among the educated classes. This is Sr. J. Navarro Monzó, now serving under the Young Men's Christian Association. His new book on "Basic Principles of Modern Civilization" marks an epoch in Christian literature in Spanish.

Students and workmen of Peru last year engaged in a strenuous fight for religious liberty, under the leadership of a university student who declares that only the teachings of Jesus Christ can solve the

problems of South America. About a year ago an attempt was made to get the National Assembly of Peru to approve a concordat with the Pope. This movement having failed, through the opposition of the students and others, the President and Archbishop agreed to consecrate the republic to the Sacred Heart of Jesus. Sr. Haya de la Torre, who exerted strong influence both among the students and laboring classes because of his spirit and leadership, succeeded in arranging a *manifestacion* against this proposed consecration. During the demonstration the students and their followers collided with the government and clerical forces and five students were killed. Following another demonstration at the burial of these heroes, Sr. Haya de la Torre was forced to hide from the government authorities, who had instructions to deport him. He was later imprisoned and after a short time was exiled. At Panama, he received a cable from the Department of Education of the Mexican Government inviting him to serve in that department in coordinating the student movements of all Latin America and is now in Mexico City. Sr. Torre was a teacher in an Evangelical school in Peru, so clerical influence attempted to involve the director of the school, Dr. John Mackay and also Rev. John Ritchie, director of an Evangelical printing house. Orders for the deportation of these two missionaries were only withdrawn when the British Minister intervened.

The activity of the Roman Catholic Church against Protestantism is very noticeable, particularly in Mexico and in Peru. In the former country this went so far as to destroy in some places Protestant property, to kill one of the workers and to wound several others. The renewal of old hostilities seems to coincide with the development of the Knights of Columbus in Mexico. In contrast several prominent officials have expressed openly their sympathies for religious liberty and advancement of evangelical work. That is specially true of Presidents Obregon of Mexico, Alessandri of Chile and Orellana of Guatemala.

Social and educational movements also show new life in Latin America. The Pan-American Conference at Santiago decided to establish an Inter-American Labor Commission to study labor problems in this continent, and the status of women before the law in the various American countries, and recommended to the Government various measures for the suppression of the use of alcoholic beverages. The Child Welfare Conference in Rio de Janeiro, the visit of the American College of Surgeons and other similar events have greatly advanced public health movements. In Mexico wider educational relationships have developed between Mexico and the other countries of Latin America. The University of Mexico has placed itself at the head of a movement for the interchange of professors and students and publications among the Latin American countries. The student movements in Latin America have continued

to gain in importance although in some countries like Chile their liberal ideals seem to have had a set back and they have come under the sway of nationalism.

S. G. I.

THE PLIGHT OF GERMAN CHILDREN

THAT war produces and fosters more evils than it remedies is clearly proved by the present unhappy condition in Europe—especially in Germany. Some of the countries are slowly and painfully recovering and we hope are surely, though slowly learning the lessons of the futility of armed strife which is the outgrowth of suspicion, jealousy and hatred. Germany had the less painful experience during the war but now is suffering most severely. Unfortunately, as is usually the case, it is not those who were responsible for provoking strife who suffer most. It is the children and those who had no voice in the matter and who were misled in their conception of the cause of the conflict and its certain outcome.

Today, starvation and ruin face millions of the German people—not so much those in authority, but the families of teachers, pastors, other professional classes and clerks. Their money is practically worthless so that savings have shrunk to nothing and the banks have cancelled deposits of less than 2,000,000 marks. In church collections, it is said that contributions of less than 1,000,000 marks are sold for old paper. The decline in the value of paper currency is such that incomes which might be thought adequate one month are almost valueless the next. Students have worked for three months in the summer only to find that in the fall their wages would buy only a loaf of bread. Not only do students and the families of professional men have little or no money for food but they cannot buy fuel, books or papers and are destitute of clothing and medicine. In some churches 85% of the wage earners are unemployed most of the time and face starvation.

This situation is hardest on the old people and on innocent little children, many of whom have not tasted milk for weeks or months. The birth rate has dropped, and rickets, tuberculosis, anemia, scrofula and other diseases are prevalent, due to improper nourishment. One third of the children are said to be physically unable to attend school. Suicide is frequent among those who have not the courage or strength to face the hardships. Shall Americans allow these children to suffer and die for the material things that we can easily supply? No personal feeling against the shortcomings of German officials should harden the hearts or close the hands of any whom the love of Christ has quickened to life.

The suffering people have sold their most precious possessions to supply their wants. The German Government has reduced the army to a necessary police force and is endeavoring to feed its orphans and some of the school children; breadlines have been

established and about fifty per cent of the Friends' relief administered in Germany is provided by the State. Laws have been passed to curb the profiteers but many of these have escaped from the country with their ill-gotten wealth.

If Europe is to be saved from ruin, which would severely affect America also, some basis must be found for reconstructing the whole economic life of Europe. The time to act is *now*. If Christians in America are large-hearted enough and far-sighted enough to come unselfishly to the rescue, their testimony to the love and power of Christ will not be in vain. Religion has suffered because the Socialists identify the Church with political issues due to the union of State and Church. Therefore, a free Church movement is needed which will be on spiritual lines and will have Christ alone as its Head. Here is a great opportunity to show that Christianity is vital and practical.

Contributions may be sent through the "Committee on Mercy and Relief," Federal Council of the Churches of Christ in America, Albert G. Lawson, Treasurer, 105 East 22d Street, New York. Undesignated funds will be distributed through reliable Protestant agencies in Germany representing the Federal Council or they may be designated to go through denominational channels, through the American Friends Service Committee or through the Student Fellowship Fund. Three dollars will feed a child for one month.

STUDENT VIEWS OF THE INDIANAPOLIS CONVENTION

YOUTH allowed its idealistic dreams a good deal of free play at the Indianapolis Convention. There was much groping, much puzzling. There was also much sound and sincere thinking. The older leaders were still able to awaken the crusading response. The younger leaders were genuinely appreciative of the old. The results of the conference for many a delegate might be summed up in the words of Susan Blow, "I want to advance; but I want to advance with the past at my back." . . .

In many quarters there was felt the need for a more continuous emphasis on the place of the individual in the fight for a finer world, with consecration brought down out of the clouds and incarnated in practical suggestions and clean-cut delineations. This present age mistrusts the phrase, "Christ is sufficient to meet the world's need" when that is all that is said. The query comes to be, "How?" and "Lord, what wouldst thou have me to do?" . . .

This Student Volunteer Convention was undoubtedly a mountain-top experience for hundreds of America's noblest young men and women. We hope and pray that once for all the idea was exploded that there are two brands of Christianity, the personal and the social. We hope and pray that all of us may realize that the following of Jesus is a unifying and integrating program for life. We hope and pray that all of us may act sacrificially upon the vision which we have received of a world to be won, and that we may throw ourselves,

at the very threshold of our careers, with abandon and joy and self-abnegation into the cause of Christ, both here and in foreign lands.

ERDMAN HARRIS, *New York,*
Chairman of the "Student Expression" session of the Convention.

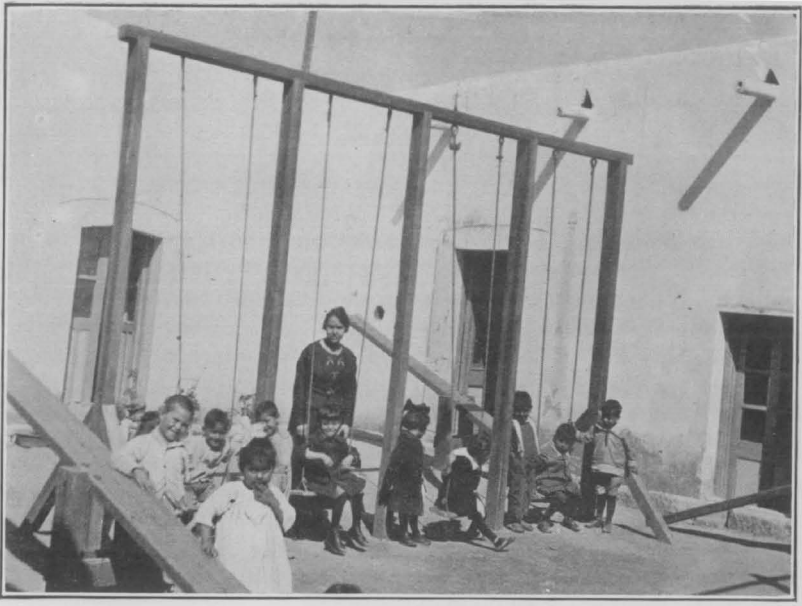
One could not go to such a convention as the one held at Indianapolis by the Student Volunteer Movement without receiving certain, clear-cut impressions. The out-standing one to me was the difference between the so-called older and younger generations.

I love the younger generation. I belong to it. I love its hopefulness, its sincerity, its willingness to serve, but I deplore its unwillingness to profit by the many vital lessons which experience has taught those who have gone before. The older generation, represented at the convention by such men as Canon Woods and Mr. Wilder, know that Jesus Christ is the one solution for suffering humanity. The younger generation, for the most part, would seek to alleviate such suffering by better laws, education and social reform. In our optimism we would forget that man is sinful and needs a Saviour, and that unless men's hearts are changed other methods fail, no matter how good they may be in themselves.

Over and over again native Christian leaders from India, China, Japan and Africa in speaking to the students said: "We want your education, your science and your social reforms, but more than all these we ask you to bring us the Gospel Message. Our people need the Lord Jesus Christ." Yet in the discussion groups conducted by the students, the main topics discussed were the Race Problem and War. These are practical and interesting subjects, but when we consider that the motto of the Student Volunteer Movement is "The evangelization of the world in this generation," it is easy to see that such discussions miss the mark.

Our generation will fail in its contribution to world evangelization unless we ask God to give us the spiritual understanding of the original leaders of our Student Volunteer Movement. We need a new vision: a vision of a world lost in sin, and the one and only hope for that lost world, our Lord and Saviour Jesus Christ. When God has given us that vision other methods of relieving suffering humanity will fall into their proper place, and we will gladly obey Christ's last command to us, "Go ye into all the world and *preach the Gospel* to every creature."

RUTH D. BAILEY, *Chicago.*
Student at the Moody Bible Institute.



THE PLAYGROUND OF THE CHRISTIAN CENTER. CHIHUAHUA

Contrasts in Mexico

BY SUE REYNOLDS STALEY, BRISTOL, TENNESSEE

PERHAPS nowhere else in the world is there a country so full of contrast as Mexico. With a university founded before Harvard or Yale were ever dreamed of, its masses are distressingly ignorant. With a hospital established before the American Colonies were formed, Mexico as a nation is as ignorant of the laws of sanitation and hygiene as any country in the world. With a perfect constitution, its rulers and people have for the past century been a law unto themselves. With natural riches, almost unsurpassed, its masses are abjectly poor.

The unlimited wealth of the few, in contrast with the masses of poverty-stricken people, is marvelously demonstrated in Chihuahua. For here, in his stately palace, resides Luis Terrazas, usually spoken of as "Cattle-King," one of the wealthiest, if not the wealthiest man in Mexico, owning almost the entire state of Chihuahua. He is one of the landowners, who, through greed and grasp, combined with political intrigue has oppressed the Mexican people, keeping them in a state of poverty and ignorance. In Chihuahua you will see the palatial home of Luis Terrazas, and a few other mansions owned by wealthy Mexicans, but with the same glance, you can see thousands

of Mexican peons living in homes of one and two rooms, many of them windowless, with only one door for the entrance of man and light and the only exit for the smoke from the small charcoal stove, usually made from a discarded oil can. On this primitive stove, the Mexican housewife boils her clothes, friholes and chiles. If friendly, she will show you her Metate, the stones with which she grinds her corn, previously soaked in limewater. This damp dough is patted with the hands, into thin cakes, and baked on a hot stone. These thin cakes, or Tortillas, as they call them, are the staple food of the Mexicans. The Metate, or stones, are used also for grinding coffee, chile and other foods. The coffee ground between these two stones is as fine as any powder. The motion of grinding on the Metate stones is much like that of the rolling pin on the flour board, as used in America. The one room, constituting a Mexican home, may also be used for a shoe shop, or some other home industry. In addition to the members of the family, a home of one or two rooms is often inhabited by guinea pigs, cats, dogs, pigeons and chickens. The Mexicans are great lovers of flowers and birds. In every home that can afford a patio (inner court) corresponding to an American back yard, will be seen numerous cages, with yellow, red and blue birds in them, and blooming plants in a greater variety of color.

On the streets of Chihuahua, you will see a Mexican half breed, barefooted, wearing a dollar pair of trousers, a fifty cent shirt, and a ten dollar sombrero. With the same glance, you will see an aboriginal Tarahumare Indian, and a twentieth century businessman. The most conspicuous thing, about the male population of Mexico, so far as the masses of halfbreeds are concerned, is their hats. These are bought, even if the purchase does force the buyer to go hungry for months. At one time the brims of the Mexican sombrero got so wide that the hats had to be tipped sidewise to be gotten into the cars. So the Government resorted to a tax of \$1.00 for every four inches of brim added to the hat.

It is said of the Tarahumare Indian, that not even Greece and Rome in the palmiest days of their athletic history produced a race of greater physical endurance, living eight days' run from the city of Chihuahua. They are as fleet footed as the deer, and can endure more in distance. It is a simple feat for them to run down and catch wild horses, and the women are as good runners as the men. Champion racers of the world, and the cleanest people, morally, in Mexico. They wear their hair long, it is bound with red and white bands, according to sex. The courtship and proposal of a Tarahumare Indian is a very simple affair. At social gatherings the Tarahumares sit on the ground in a circle, a boy throws a stone at the girl he wants, and if she accepts the proposal, she throws a stone back to him. Without further ceremony, they consider themselves married.

The contrast and variety in types of locomotion in Chihuahua is

quite as striking as is the homes and people. Within the radius of a few blocks one will see an Indian Cargador, a Mexican Burro, an ox cart, a carriage, an automobile, a street car and a railway train.

In all Mexico one will see no more picturesque sight than the long train of little Burros coming down the mountain, with their huge packs of wood, sand, earth, stone, vegetables, milk or water, driven by the equally picturesque figure of the Mexican Peon, with his huge hat made of sun-bleached palm leaves, and a rainbow-tinted serape thrown across his shoulders. The Burro, in size and appearance, patience and meekness, resembles the American donkey.

Another striking contrast in the city of Chihuahua is the ruins of a palatial Mexican home, devastated by the ruthless work of the Mexican soldiers, during the recent revolution. Directly in front of the ruins stand the quaint and stately Spanish buildings of Colegio Palmore, untouched by those same ruthless hands. We are reminded of the Psalmist's words, "Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident. For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." In this splendid institution over four hundred boys and girls are under the moulding influence of a faculty of eighteen Christian men and women. The line of march, chapel exercises, excellent work in graded, commercial and kindergarten departments would do credit to any American school. The spiritual power of the school is evidenced by a list of twenty-six student volunteers. It is an inspiring sight to see a crowded Sunday-school of Mexicans singing in Spanish, "Onward Christian Soldiers," as they march to their classes, and old and young uniting in the opening song, "Holy, Holy, Holy, Lord God, Almighty." Although the church is spacious, it is necessary to hold a number of the Sunday-school classes at Centro Christiano, the splendid industrial educational and social center. Here, during the week are held night classes in English and domestic science, kitchen-garden and kindergarten classes during the day. A dispensary is being equipped and will be opened soon. Another splendid feature of Centro Christiano is the day nursery and playgrounds, where mothers may leave their children while they go out to work. No more homelike or beautiful spot can be found than the upper balcony of this home, overlooking the patio, which is used for the playground of the day nursery. Here one knows the mood of the Psalmist when he said, "I will lift up mine eyes unto the hills from whence cometh my help." The long range of hills in the distance, the eternal blue of the sky, the white billowy clouds, with a sun shining back of them whose radiance can but cause one to reflect on the glory and majesty and power of the Sun of Righteousness, and to feel less the outer world's control, the world that time and sense have known.

Parables of Prayer

BY SADHU SUNDAR SINGH, SIMLA HILLS, INDIA

THERE are some plants whose leaves and flowers fold themselves when the sun goes down and unfold again when softly touched on the morrow by the sun's light. In this way, they absorb the warmth and life of the sun so necessary for their existence and growth. So, in prayer, our hearts are open to the Sun of Righteousness; we are safe from the dangers and difficulties of darkness, and grow into the fulness of the stature of Christ.

We may not change God's plans by prayer, but the man who prays is himself changed and is brought into harmony with God's plan.

Otenophores are so extremely delicate that the splash of a wave would tear them into shreds. Whenever there is even a hint of an approaching storm, they sink deep into the sea, beyond the reach of the storm. So, when the man of prayer anticipates Satan's attacks and the storm of sin in the world, he may enter into the ocean of God's love where there is eternal peace and calm.

The wonderful peace which the man of prayer feels while praying is not the result of his own imagination or thought, but is the outcome of the presence of God in his soul. The vapor rising from a small pond cannot become large clouds and descend as a great shower of rain. It is only from the mighty ocean that large clouds, filled with the rain, can come to quench the thirsty earth and make it fertile. It is not from our little subconscious minds, but from the illimitable ocean of God's love, with which we are in contact in prayer, that the peace comes.

The sun shines perpetually with the full light of noonday day and night, and the succession of the seasons is not due to changes in the sun, but to the rotation and movements of the earth. The Sun of Righteousness is "the same yesterday and today and forever" (Heb. 13:8). We may be alternately exalted with joy or sunk in gloom, but this is owing to our changed position towards Him. When we open our hearts to His light and love, in meditation and prayer, then the rays of the Sun of Righteousness will heal the wounds caused by our sins and will give us health and joy. (Mal. 4:2.)

Sometimes green and fruitful trees are found standing on dry land where there is not much rain. A careful examination discloses the fact that these trees are fresh and green and bear fruits because of water running through the earth. We may be surprised when we see men of prayer, full of peace, radiant with joy, and leading fruitful lives amidst the misery and sin of this world. It is because, by prayer, the hidden roots of their faith reach down to the Source of Living Water and draw from God energy and life to bring forth fruits unto life eternal (Psalm 1:2, 3).

The Ideal Church in the Mission Field

(Read before a Conference in New York, November, 1923)

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

IN one sense, as the churches in China face the question of the elements that compose the ideal of an indigenous church, all that they have to do is to inquire "What is the Christian Church?" and then to set about building up such a Church in China. The discussion of the question from this viewpoint would bring out, of course, the differences of view, some of them superficial and some of them very deep, which prevail with regard to the true definition of the Church. The leaders of the churches in China will have to face these differences and sooner or later must answer this question for themselves. They may decide to carry on the traditions which they have received or may pursue some new composite or original road. We can only pray that they may be led aright.

In this present conference, however, we are probably unable to deal adequately with the question in this radical and ultimate way. Ours is the practical problem of right missionary policy at this time. What do we mean in present missionary discussions by the indigenous Church? Several quotations will set forth what some of us mean.

(1) "The aim of foreign missions is to plant Christianity indigenously in the life of each nation, to domesticate it there and let it grow up and out in the forms of life appropriate to it in the new environment to which it has been naturalized, to which indeed, it has not needed to be naturalized so far as it has been presented in its true character as the universal life and faith of man. So far as we succeed in carrying out this aim, we build up in each nation, or we are witnesses to a building up by God of Churches rooted in the life of each separate nation, each one made up of its nation's people, subject to its distinctive character and participating in its national mission and destiny. Our very fundamental ideal in foreign missions involves the creation of the national problem, the problem of the relation of national Churches, or of Churches which are to become national The ideal of the Roman Church is to subject all Churches everywhere to the Roman tradition, the Roman theory and the Roman government.

"This is not our ideal. Our ideal is to establish in each land a native Church that shall be of the soil, rooted in the tradition and life of the people, fitted to its customs and institutions, sharing its character and participating in its mission, yes, defining and inspiring that mission as it can do only when it is a truly national Church subject to no alien bondage. In such a Church Christianity will, of course, surrender nothing that is essential and universal. She enters into no compromise. She simply domesticates herself in a new home which she has been long in finding, and from the new roots which she sinks into humanity expands that interpretation of the life of God in man and nourishes that hope of man's future in God, which can only be perfected as all the peoples bring their glory and honor into the final temple of humanity."

(2) The Rev. Andrew Thakur Dass in a paper on the "New Day in the Indian Church" writes:

"While it is becoming clear that Christianity is to be naturalized in India, it is not easy to depict and define its future forms and features. We have not, as a community, fully set ourselves to this task. It is easy, however, to see the steep path which will lead us to the goal. *An indigenous Church has to be an independent and self-sustained Church.* Undoubtedly one of the keys of this situation is an Indian ministry. As long as the Indian agents are dependent on foreign funds and subject to foreign control, so long it will be impossible for the Indian Church to take a vigorous step forward towards this ideal. Foreign support and control are apt to act as narcotics, and check the spontaneous development of Indian Christianity. A mission-paid ministry tends to create a barrier between the minister and his people, by bringing him more in touch with the foreigner than with those whom he serves, and makes him responsible, not to the Church, but to the Foreign Mission which supplies the money. The situation becomes very serious when we consider that, while on the one hand foreign paymastership is deadening, on the other hand Indian congregations are not rich enough to support suitable ministers. It may be possible for Missionary Societies to continue payment without exercising control, but will damp Indian self-respect and advance."

"What we have to do," said Mr. Thakur Dass at the Punjab Mission Meeting in 1921, "is to keep steadily before our eyes the necessary goal of replacing foreign money, foreign men, and foreign administration by Indian money, Indian men, and Indian administration."

(3) "Just as Boards and Missions exist for the sake of the individual missionary, so his end is found in establishing and assisting a living native Church. I use the word 'native' without hesitation. It is a current fashion in missionary literature to eschew it on the ground that it is a reproachful term. What makes it reproachful? Not its history. It is a good and honest word, one of the best and honestest words in the English language. If it has been tainted by any conditions existing in the mission work, the right course is to change the conditions and not to allow a noble word to be degraded. So long as the conditions exist they will taint any other word that may be substituted for it. They will taint 'indigenous' faster than they tainted 'native.' They will taint 'Church' as they are already beginning to do. They will even taint the word 'Christian.' What needs to be changed is not the good word 'native' but the facts of dependence and subservience in the native Church. It is desirable that there should be clear thinking and straight speaking in this matter, because there is danger that in some countries the mission enterprise will be led into a morass in which both Missions and Churches will be bogged to their detriment and confusion.

"The supreme and determining aim of missions in any country, India for example, is to get Jesus Christ made known and accepted in India. Elemental to this aim is the establishment of a Christian Church in India, but the establishment of the Church in any land is not a matter of terminology. It is a matter of fact. And a Church that is a Church in fact and not merely in term will be self-dependent, self-governed, and most of all a force of living and spontaneous propaganda. I do not say that it must be. I simply say that it will be. To give up the idea of financial self-dependence is to accept the fact of dependence on others, and that fact, no matter how it may be obscured by mergers or by agreements, will keep the Church, so long as it remains a fact, from fulfilling its functions or wielding its power. The spirit of race

superiority on the part of Missions in whatever way it displays itself, in temper or in policy, as to money, relationships, or anything else, is a baneful thing, a barrier to be overcome in the effort to plant and develop an efficient and sovereign native Church. But the fact of financial dependence is a barrier also, and the Indian Church ought resolutely to set itself to overcome that barrier. Until it does do so, no subordination of missionaries to it nor any merging of Missions with it will make it independent or set it in its rightful place of national religious leadership."

These quotations will suffice to suggest the elements which enter into the ideal of the indigenous Church. And now explicitly, what are these, expressed as concisely as possible?

1. That it should be *the Church of Christ*, that He should be its Head in the fulness of the fact and conception of Him and His Headship set forth in the New Testament. It will be exclusive in the sense that He is the only Saviour and Lord. It will be inclusive in the sense that He is all in all, and Head of all both present and past, and that by Him all things consist. All the wealth and truth of the inheritance and experience of the nation is His.

2. That it should be a *living, propagating power*, so possessing Christ and possessed by Him that its spontaneous and irresistible instinct shall be to make Christ known to all men and to make Christ Lord of all things. (See Frederic Myers, "Catholic Thoughts on the Church of Christ and the Church of England").

3. That it should be *self-governing and self-supporting*. This does not mean that it may not accept counsel and help. It does mean that it does not rely upon them and that it can do without them.

4. That it should be *national and free*. This means that it should be independent of foreign control and authority, though it may have what relations of international fellowship it thinks wise. It means that it will have the color and flavor of the national character and will be fitted to the genius of the race. It means that so far as any external authority is concerned the Church will have absolute freedom of thought and life.

5. That it should be *a part of that Church universal* which lives from age to age and which is above all nations and races, and that it should be consciously and vitally and truly in line with the full Christian heritage. This means that it must know the Church of history as well as the Christ of history.

6. That it should know what the Church of the past has been through in the matter of faith and order, but be free on the basis of the New Testament and the history of the Church and its own living experience to work out its own creedal statements and ecclesiastical organization.

7. That it should be *a living organism* built of those living cells which are essential to all organic life. This means that it should function in and through efficient congregational units. An argument can be made for a new form of Christianity which would dispense

with local church organizations, with the sacraments and the discipline and education and fellowship of local churches. But it is a purely theoretical and fallacious argument. If men are to make a thing living, says Mr. Chesterton, they must make it local. "For a long time past," wrote Hort, "I have been coming in various ways to feel that perhaps our most urgent need in the English Church is the creation of a true congregational life A new congregational life would give back to Christianity itself a power of which people little dream."

8. That it should fearlessly grapple in the spirit of Christ with all the problems of life and society, or to put it in more Christian terms, that it should seek to serve both individual persons and society as a whole in all the ways in which men of righteousness and truth and courage can serve in Christ's name their fellowmen and their age.

9. That it should *teach and live the Gospel* and that it should conceive and represent Christianity not as a Western system to be modified but as the ideal truth of God revealed in Christ after which all national Churches are striving.

This is not a finished or complete statement but may serve as the basis for discussion. I would suggest two questions regarding it. First, are any of these elements not essential? Second, are there other elements which should be added to these?

Perhaps a word may be added with regard to the question as to whether the establishment of an indigenous Church is the sole or main aim of missions. Dr. Albertus Pieters has discussed this question in "Mission Problems in Japan." If the indigenous Church can do the work that needs to be done without help surely missions may pass on into the "regions beyond." If it can not do the work alone then the conditions and forms of help still to be given must be studied and agreed upon between the indigenous Church and the foreign churches which are able to aid. Neither party can settle the question alone. It ought to be settled on a basis which strengthens and perfects the indigenous Church and which furthers the accomplishment of the full missionary aims which one of our Mission Boards defines in its Manual as follows:

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



THE AMERICAN BAPTIST COLLEGE AT EL CRISTO, CUBA

The West Indies as a Mission Field

BY REV. CHARLES S. DETWEILER, NEW YORK

Superintendent of American Baptist Home Mission Society Work in Latin
North America

THE islands of the West Indies where Spanish and French civilization prevails are Cuba, Porto Rico, Santo Domingo, Haiti, and the French Islands of Guadalupe and Martinique. That which stands out most commonly in these islands is what Benjamin Kidd called "the extreme polarity of the social organization. At one end, an accumulation of property and influence in the hands of a few, representing the leaders and the capables, and at the other end the vast majority of the population ruled down by the iron necessity of the competitive struggle to the lowest wage at which they would work efficiently and reproduce themselves."

With the exception of Cuba and Santo Domingo, these islands are densely populated. There are practically no industries and no fuel readily available for large industries. The products are few and are chiefly luxuries for export—sugar, coffee, and tobacco. The land is largely in the hands of a few individuals and companies who find production profitable only on a large scale. The masses are cut off from opportunities of culture and advancement and are generally referred to as peons, who make up some seventy or eighty per cent of the population. They wear no shoes and no jacket; their homes are one-room thatch-covered huts with dirt floors; their daily wage averages from twenty to seventy cents. In a word, they are living on a sub-human level. A few of them still own small tracts of land but, with the progress of the years, the number of these independent, land-owning peons tends to become smaller. The leisure and the culture of the land-owning and capitalistic classes, as in all Latin American countries, is built upon the foundation of cheap labor.

The government is a reflex of this social condition. The traditions are that the few who are to govern must be well educated, while the rest may be left illiterate. Each country thus suffers from the curse of personal privilege, and a large class has no outlook in life except the hope to acquire government positions. The revolutions and instability that have characterized these peoples are due to the

efforts of those who are out of office to get into positions of control. There has been no independent electorate who can consider an appeal to reason. Until American intervention interrupted the vicious circle, each administration plunged the country more deeply into debt and drained its public resources for the advancement of their friends and families.

By tradition and inheritance, the people are Roman Catholic, but the majority of them are such only in name. As they have been touched by modern social movements, they have tended to become more and more exasperated by the power and privilege enjoyed by the Roman Catholic Church. Due to the political activities of that Church in Latin countries, where clericalism has always been a force to be reckoned with, many of the men have developed a strong antagonism to the Church which often takes the form of opposition to all religion. At the same time, books on spiritualism, translated from the French, have had large circulation and multitudes of the common people have organized themselves into groups for the cultivation of the occult.

Such general conditions are modified in each separate country according to the degree in which the influence of North American life has penetrated. Beginning with Porto Rico, which is now American territory, there are successive stages illustrating the progress of American influence, ending with Haiti, where it is least, and the French Islands where it is practically non-existent.

PORTO RICO became a part of the United States nearly twenty-five years ago. Many of the general conditions described above have been profoundly modified. Privilege in government has been done away with to a degree far in advance of anything seen in other parts of the West Indies. Road building and sanitation have been continuously promoted until the island has become one of the most attractive spots in the world. The American public school system prevails and English is taught in all grades up to the high school when it becomes almost the exclusive medium of communication. Different mission boards have so cooperated in the occupation of the field, that there is no town on the island where there is not a Protestant church and many more are scattered through the open country. These churches are well attended and have Sunday-schools that in many cases average two hundred or more in attendance. There are three mission hospitals, two orphan asylums, and a number of mission schools that supplement public education by special Christian training for the young people of Protestant churches. The Evangelical Seminary, located in Rio Piedras and enjoying special opportunities in connection with the University of Porto Rico, is training preachers and leaders for the churches. Out of a population of 1,300,000, the membership of Protestant churches in Porto Rico is 12,000, and of the Sunday-schools, more than 20,000.

In spite of these gains and advantages, nowhere more than in Porto Rico is the missionary brought face to face with appalling need. Poverty meets him at every turn and obstructs his plans for the development of self-supporting churches. Two thirds of the people do not own their own homes, to say nothing of any land, and the result is that the majority of the people can get employment only during the harvest seasons on the great coffee and sugar estates. Of what avail is it to tell the people that they must wear shoes to avoid the hook-worm, if they cannot earn money with which to buy shoes? How promote a decent family life, when there is no way of securing the indispensable physical equipment of a home? Nowhere is it more evident that "the destruction of the poor is their poverty." We are thankful for what the American public school has accomplished in Porto Rico, but we are distressed to note that now, after creating a widespread hunger for education, the Government is falling behind in meeting the needs of an increasing population. According to 1921 reports, of 450,000 children of school age, the total enrollment was 185,000, or about forty-one per cent. Appeals are constantly being made to the missionaries to do something



REV. AND MRS. P. N. L'HERISSON
Pastor of Baptist Church, Jacmel, Haiti,
and his wife

for the children of families accustomed to an education but now unable to secure seats in the public schools. In a number of chapels, the pastors are compelled to open primary schools, not as an attractive bait for gaining adherents, but purely from a spirit of benevolence. Porto Rico—"rich port"—is a misnomer.

CUBA, in great part, is new country. In area it is a little larger than all of New England, minus Maine, and has a population of 3,000,000. Only since 1904 has railroad communication opened up the rich eastern half of the island. In the many sawmills, passed along the railroad line, and in the hastily constructed frame buildings amid new clearings, the traveler may see evidences of recent settlement and great opportunity for agricultural development. The eastern half of Cuba is capable of supporting a vastly increased population and then will still fall short of the density of Porto Rico, for where Porto Rico has a population of three hundred and sixty to the square mile, Cuba has only seventy to the square mile.

By the so-called "Platt Amendment," adopted as an appendix to the Cuban Constitution, the United States was given the right to intervene for the preservation of Cuban independence and the maintenance of a government adequate for the protection of life, property and individual liberty. This right has been exercised in a military way only once since the inauguration of the Republic, but in a diplomatic way our country has been continually intervening. By wise counsel given personally to the President and his cabinet, the United States has endeavored to help Cuba to correct its mistakes and to overcome its weaknesses as it develops self-government. Political progress has not been as rapid as in Porto Rico. Graft has flourished and the public treasury has suffered at the hands of successive administrations in their efforts to reward their friends to such an extent that public improvements begun during the American occupation have been halted. Public education has become a by-word and the public schools are both insufficient and inefficient. Only the very poor send their children to them. Those who can afford any kind of a private institution prefer not to have their children taught by the State. Cubans, themselves, make the charge that the school system is a political machine and that teachers are chosen on political rather than on educational grounds. Because of this situation, and to meet in part the public demand as well as to make contacts with the people for the Gospel's sake, all of the Protestant missions are doing far more in an educational way than in Porto Rico. In most of these schools, income from tuition is sufficient to meet the running expenses. In addition to primary schools in all of the principal towns of the island, the different missions have secondary schools where boarding pupils are received and where more attention can be given to the personal life of the pupils.

SANTO DOMINGO has been the most backward of the Spanish countries of the West Indies. In area it ranks next to Cuba, being five times the size of Porto Rico and having 18,000 square miles. In population, however, it is only 700,000—about forty inhabitants per square mile.

American intervention began as far back as 1904, but for many years it was concerned only with the administration of the custom house in the interest of the foreign debt. In the last part of the year 1916, American intervention became complete when there was set up a military government by the United States in Santo Domingo. The successive governors were admirals of the United States Navy and all the officers of the central administration were Americans. This regime lasted until October 1922, when a provisional Dominican government was inaugurated. During the period of intervention, great reforms were effected in the island, and many roads were built, the most notable one connecting the northern and southern coasts, opening up to development rich and extensive tracts of land. Al-

though the Dominicans have resented our interference, they are grateful for what we have done for public education. There are 489 rural schools, forty-nine primary city schools, sixty-nine graded schools, six industrial schools, four special schools, and two normal schools for which the Dominicans are indebted to the American occupation. It is estimated that from sixty to sixty-five thousand children learned to read and write, who otherwise would have grown up illiterate. The postal service and the sanitation of the island have been greatly improved.

Missionary occupation has been comparatively recent. There have always been, in a few of the ports, settlements of Negroes from neighboring islands, and Evangelical churches have been established among them, but their ministry has been confined to the English language. It is only recently that mission boards have undertaken responsibility for the evangelization of Santo Domingo. The mission boards representing the Presbyterians, Methodists, and United Brethren, have agreed to establish a United Protestant Church in Santo Domingo without denominational distinctions. These boards, at the present time, are supporting missionaries in the Republic recruited principally from the Porto Rican ministry. A hospital, under American supervision, has been opened in the capital and other forms of Christian service have been projected. The work is still in its infancy. According to the report for the year 1922, there are three churches with a total membership of 209.

HAITI, formerly a French colony, is now a republic, occupying the western half of the same island as Santo Domingo. Though smaller in territory, its population is much larger, numbering two and a half millions. Unlike people of the Spanish islands, who are of mixed blood—European, Indian and sometimes African—the great majority of the Haitians are of unmixed African blood and speak a French patois. It is estimated that not more than three per cent of the people can read or write, but this small section are well educated.

American occupation was begun in 1916 but has never been as thorough as in the Spanish countries, not because the need was not as great, but because of the way in which the situation was handled by our State Department. In civilization, Haiti has ranked lowest of any republic in the world. It began its independent career in 1804 as the result of a successful slave revolt. Unfortunately, some of its first rulers represented the most backward element of the population and, as a consequence, little progress was made in self-government. Though nominally a republic, the people were governed by a succession of military despots, each one of whom seemed to be utterly regardless of human life and of public funds. Debts were incurred, loans were secured, often at a discount of fifty per cent, and, when all was said, there was nothing to show for the money. Voodooism,

a relic of African sorcery and fetish worship, is said to be widely practiced among the country people. American occupation has been confined to policing the country and supervising the national finances. The general impression is that the intervention must be more thorough and undertake reforms in judicial procedure, education and sanitation, otherwise little permanent good will be accomplished by the mere suppression of banditry and a funding of the public debt.

Haiti has been neglected by Christians of the United States. The Wesleyans and Baptists of England have in the past maintained small mission stations and a few scattered congregations and small day schools still remain as the fruit of their work. The most notable church is the Baptist church at Jacmel, under the direction of an educated Haitian of sanity and spiritual power. He reports more than eight hundred members and several thousand adherents, having fifteen outstations among the people in the mountains and maintaining some ten day schools. The Episcopalians have a small but strong body of Haitian followers in one section of the country contiguous to the capital. The different denominational boards that work together in the Committee on Cooperation in Latin America have asked the Baptists to assume primary responsibility for Haiti and a small beginning has been made by them looking toward full occupation. The greatest need is for the establishment of schools for training native leaders.

The French Islands of GUADALUPE and MARTINIQUE have largely a Negro population. They are a part of the French Republic and send a deputy and two senators each to the French Chamber in Paris to look after their interests. The French Government has given to these islands many advantages so that practically all of the people are able to read. There is not any Protestant community and the population of about half a million is nominally Roman Catholic. They have been entirely neglected by all Protestant agencies except the American Bible Society but, as a result of Bible circulation and the visits of one or two independent French Christians, there are a few evangelical believers. At one time, a petition was sent to the American Bible Society, signed by more than fifty residents of Guadalupe, appealing to the various mission boards of America to establish a Protestant mission in the island. Unfortunately, although the matter was brought to the attention of these boards, none has felt able to respond.

The total population of the five islands of the West Indies, which make their appeal to American Christians, is eight million. Speaking either Spanish or French, they are as accessible to us linguistically as geographically. Politically and commercially, they are destined to have such close relations to the United States that we cannot afford to neglect them.

Convertidos in Santo Domingo

BY NELLIE M. WHIFFEN, LA VEGA, DOMINICAN REPUBLIC
Missionary of the Free Methodist Church.

I Maria Santissima. Ye se perdio le patria! En el interior, si, hay convertidos!

So said the people of Sanchez, a seaport town in the Dominican Republic when, a short time ago, the train with two special coaches filled with "evangélicos" pulled into the railway station. These "convertidos," as they are usually called in the Cibas Region, had come to Sanchez to spend four days in special services. The days were full from the six o'clock prayer service in the morning until the people could be induced reluctantly to leave the church after the evening service. Even at the early morning service, it was a little difficult for a late-comer to find a seat; and, at the evening services, sometimes half of the congregation was of necessity on the outside of the building. On Saturday morning, sixteen persons received baptism in the sea; and, on Sunday, nine others in the church. At the commemoration of the Lord's Supper on Sunday, the altar was filled again and again by those who are striving to be faithful until their Lord comes again. It was a time of encouragement to all; but these results have not been secured without long and faithful effort and much prayer.

The first evangelical missionary to the Dominican people was Rev. S. E. Mills who, with his family, came to this country in 1889. A few years later, they were joined by Miss Esther Clark, but it was six years before they saw any results from their work. Then a few people in Santiago saw the light and followed Christ. The work continued to spread, the good news being carried by these missionaries and Dominican converts, until there were many groups of Christian believers scattered over the northern part of the Island.

In 1907, by invitation, Rev. B. Winget, the Missionary Secretary of the Free Methodist Church, visited the field and was impressed with the great need and the scarcity of workers. In October of that year, his Mission Board decided to send missionaries and financial assistance. After that time, for many years, the work was carried on under the unstable revolutionary governments. At times, the converts met to worship with bullets flying over their heads. There was, too, constant, bitter opposition from the priests of Rome.

But the work has gone steadily forward. There are now congregations of "evangélicos" in all of the principal towns and in many smaller settlements of the Northern Districts. In Santiago there is the "Seminario Evangélico para Varones"; and, in San Francisco de Macois, a school for young women with Bible Training Course. Twelve American and Canadian missionaries with twenty native workers are carrying the Gospel to the Dominican people.

What God Hath Wrought for the Red Man

BY REV. THOMAS C. MOFFETT, D.D., NEW YORK

Author of "The American Indian on the New Trail"

WHEN Rev. M. S. Riddle had completed twenty years of service in the Indian country, he was asked "Do you think that missionary effort for the Indian pays?" He answered thoughtfully and with conviction "I believe nothing pays better!" To justify such an estimate it is necessary to consider two striking facts—the worth and possibilities of the Indian race and the fruits of missions to the Redman.

A true picture of the aborigines of America must include traits which have been overlooked or misrepresented in much of fiction and in popular conceptions of the Redman. He is a proud, independent, capable and puissant specimen of humanity. This is not a vanishing race. The Indian is advancing in the various stages of normal development from a primitive untutored child of nature to a civilized educated citizen of Christian America, not disappearing or gradually passing into racial extinction. Physically the Indian is well endowed, with traits which have made his prowess and endurance of suffering and pain proverbial. He was never a despicable foe. On the chase or hunt as in war he excelled. His mental equipment and intellectual powers under instruction receive the commendation and admiration of his teachers and the students of ethnology.

In cubical brain capacity and in the structural development of the skull the Redman ranks higher than the African Negro. "Lo, the poor Indian," of "untutored mind" is also "the noble Redman" with innate qualities of integrity, fidelity to treaty pact, dignity, hospitality, and religious aspirations which commend him to the esteem and confidence of his fellowmen of every race. General Carl Schurz stated that the noblest man of any race or people he had ever known in his long life was Chief Ouray of the Southern Utes. Similar tributes have been paid to Juarez, Indian Governor of Mexico, to Chief Joseph of the Nez Perce and other Indian leaders.

In the early seventies a gifted correspondent of the *Cincinnati Commercial* spent much time on the frontier with the primitive Navajo tribe of Arizona, and wrote his estimate of these Redmen in the following striking words: "If I were in the mission business, I would rather be a missionary among the Navajos than any savage people I know of. Here is native mental activity to work upon. Their difficult language would present a great barrier to christianizing them."

The Indian therefore as viewed by the Church is a man for whom we are willing to spend time, consecrated energy and money.

He is so much worth while, and makes such a stalwart and devout type of Christian when converted, that the missionary's estimate of this enterprise is thereby confirmed, "nothing pays better."

Two strongly contrasted views of the Indian's need of conversion, and of the legitimate field of Christian missionary propaganda for this race are presented in the statements of a popular writer of western fiction, and of a missionary leader who gave his whole life to this task. The story writer states the case in these words:

"Then came the missionaries. They were proselytizers for converts to their religion. The missionaries are good men. There may be a bad man, the same as there are bad men in other callings, or bad Indians.

"In the beginning the missionaries did well for the Indian. They taught him cleaner ways of living, better farming, useful work with tools—many good things. But the wrong to the Indian was the undermining of his faith. It was not humanity that sent the missionaries to the Indian. Humanity would have helped the Indian in his ignorance of sickness and work, and left him his God. For to trouble the Indian about his God worked at the roots of his nature."

Into the lips of a Navajo school girl he puts this statement:—"I was stolen from my mother's home and taken to California," said Nas-ta-Bega, "they kept me for four years in a mission at San Bernardino and for four years in a school. They wanted to make me a missionary among my own people. But the white man's way and his life and his God are not the Indian's—they never can be." "The white man will not leave the Indian in peace and with his own God."

Turn to the well-considered conclusions of Dr. Alfred C. Riggs, a specialist in Indian affairs and the life-long friend of the Sioux:—

1. The Indian is eminently religious; he has noble aspirations and a spiritual interpretation of the universe.

2. He has entirely departed from the worship of the One Great God and Father, and has taken up with the worship of gods that are no gods, to whom he vainly prays and sacrifices.

3. Holiness and righteousness are absent from the character of his gods, and their worship does not bring to him the conviction of sin.

4. In his religion, ceremonial takes the place of righteousness of life and fellowship with God.

5. He knows not the love of God our Father, bringing joy and life to the soul, but, in bondage to fears created by his superstition and ignorance lives a life of apprehension and terror.

6. They who represent him as a simple-hearted child of God, already more perfect than Christianity can make him, utter that which is untrue and highly mischievous.

7. If any creature on the face of God's world is in desperate need of the Gospel of Jesus Christ and knowledge of the Way of Life, it is our North American Indian.

The notable advance of Christian missions for this race of primitive, untutored nature-worshippers may be evidenced in three

ways. The winning of tribe after tribe completely to the new faith, with the abandoning of the old rites of medicine men and ceremonies hoary with age, may be cited. Or the remarkable conversions of old hostiles like Geronimo and the wildest, evil-living men like James Hayes of the Nez Perce and Motanic of the Umatilla reveal the power of the Gospel. Most impressive is the record of the rapidity with which the new Faith has won its way, so that within one generation or at most two generations, savages and hostile tribes have been changed from heathen worship and pagan customs to allegiance to Christ and His Church.

A series of pictures could be flashed with kaleidoscopic contrasts from the annals of Indian missions of the past half century. The Pimas of the Arizona desert were living in the stone age, without missionary, teacher, or any advantages of civilization when the young ex-soldier, Charles H. Cook of Chicago came to them with the new message, fifty years ago. Today practically the whole tribe professes the Christian faith, and their neighbors the Maricopas and Papagos share largely this bounty. The Nez Perce of Idaho first heard of the white man's Book of Heaven from Lewis and Clark and many years afterward received instruction from Whitman and Spaulding and the McBeth sisters. The government agent in charge of the Nez Perce reservation testifies today that he believes no more devout Christians can be found than these Presbyterian Indians, whose standards of conduct and religious living surpass those of the white people of the land. Among the Sioux or Dakotas of the plains there seemed to be extinction of the first impression and converts made by the new faith, when in 1862 the great massacre at Redwood, Minnesota, occurred. For this outrage forty Indians were hanged, and four hundred imprisoned. Their families scattered in various states and Canada, and the work of the early pioneer messengers of the Gospel seemed effaced. But even while in prison, a work of grace was begun among these hostiles and hundreds of the Sioux renounced heathenism, destroyed their charms and war regalia and espoused the Christian teaching. Today four-fifths of this largest tribal division of the Indian race in North America are in the Church of Christ. Thirty-seven organized Presbyterian churches constitute a Presbytery composed entirely of Sioux, over eight thousand are adherents of the Protestant Episcopal Church, and the labors of the Williamses and Riggs, Bishop Hare and teachers of Good Will Mission have their reward.

The total transformation of tribal and individual lives among the Indians is appreciated when the contrast is illustrated between primitive pagan customs and the well-ordered, devout Church relations of the majority of the Indians today. Dr. Stephen Riggs in his account of *Forty Years among the Sioux* furnishes a characteristic instance of the old heathen usages:—

“My most promising pupil was John Okanwa, a lad of sixteen, who soon learned to read the Dakota Bible. He was much interested and wanted to prepare for baptism. It was the time for the annual sun-dance. By taunts and threats, the leaders induced him to offer himself as one of two self-immolators to the sun. For three days and nights, without a bite of food or a drop of water, with cords run through the flesh of his back and pulled up tight to a pole above, he danced in his tracks till the weariness was so great he would throw his weight on the cords in his back, causing the blood to run down to the ground. When he completed his time he was so far gone he lay down and in a day or two died. But according to the sun priests he was rewarded by having his name heralded as a hero in the spirit-land.”

An estimate of the adherents of the churches among the Indians of the United States would include about two-thirds of the total population. Paganism is on its last legs among most of the tribes.

Among the Indians of almost all of the 190 tribal divisions in the United States the old order has given way to Christian influences. Religious instruction in the government schools has been systematically planned, four hundred and fifty Protestant ministers, one-half of these native missionaries, are engaged in work on the reservations. Relations with the Government are most cordial, and better cooperation than ever before attained is now assured among those engaged in the uplift of the Redmen. As the Church contemplates the work so largely accomplished and the unfinished task of reaching some forty thousand Redmen in our country, who have no missionaries, there can be only gratitude for Divine favor upon this undertaking and confidence in its completion.

Hindrances to Christianity in Japan

REV. K. MIYAZAKI, MOJI, JAPAN

Missionary of the United Lutheran Church in Japan

SOME hindrances that Christianity in Japan must meet and eventually overcome will be removed by the Japanese themselves, while others must be solved by the cooperation of the foreign missionaries and the Japanese Christians. It seems to me that the following are the outstanding obstacles in the way of the propagation of Christianity in Japan: Shinto, Chinshu (the Shin sect of Buddhism) and superstition.

SHINTO

Shinto may be divided into two classes. The pure Shinto or ancient Shinto, known as the pure way of the gods, is not influenced by Buddhism at all. The other is the popular religious Shinto,

divided into thirteen sects of Shinto, because there are thirteen divisions recognized by the government as Shinto *religion*. They are:

1. The Shinto Honkyoku (Headquarters in Tokyo City).
2. The Kurozumi Kyo (Headquarters in Mitsu County, Okayama Prefecture).
3. The Shusei Ha (Yonomachi, Saisama Prefecture).
4. The Taisha Kyo (Kisuki Machi, Hinokawa County, Izumo, Yamane Prefecture).
5. The Fuso Kyo (Shibuya Machi, Toyotama County, Tokyo Prefecture).
6. The Jikko Kyo (Tokyo City).
7. The Taisei Kyo (Tokyo City).
8. The Shinzu Kyo (Tokyo City).
9. The Ontake Kyo (Tokyo City).
10. The Misogi Kyo (Tokyo City).
11. The Shinri Kyo (Tokuriki, Kiku County, Fukuoka Prefecture).
12. The Konko Kyo (Miwa Mura, Asaguchi County, Okayama Prefecture).
13. The Tenri Kyo (Mishima of Tanbaichi Town, Yamabe County, Nara Prefecture).

As far as the government regulations are concerned, these stand on the same level as Christianity as religious institutions. They receive no special privileges, so there is no objection to them on that score. But with the pure Shinto it is a different matter. One cannot think of the pure Shinto without vital connection with the Shinto Shrine and the Emperor worship. We therefore must raise the question: What is Shinto?

This question has been answered in two ways. Some make it a kind of nature religion, while others regard it as a pure national cult, which serves to keep the present generation in touch with the past. The state treats it not as a religion but as an institution of the latter kind.

On the other hand, authorities on the subject, teachers at the Tokyo Imperial University, together with Christian dignitaries and others, strongly affirm that it is a religion. In spite of what the legal interpretation may be, the rites and ceremonies of Shinto prove it to be intrinsically a religion. Professors T. Inouye, Y. Kakehi and M. Anezaki are representative of those who hold this view.

The legal view takes for granted that Shinto is not a religion. According to the statute it is regulated by the Minister for Home Affairs, while the popular religious Shinto, together with all other religious bodies, is supervised by the Minister of Education. The priests who serve the pure Shinto are paid, and the Shinto shrines are supported out of the public funds. Paying respect at such a public institution is therefore encouraged. School children under the leadership of the principal or teachers are ordered to worship at the shrine, though their personal religious faith does not permit it. Here is a problem which should be solved as soon as possible; yet it is left without a solution.

The interpretation of the Government is too superficial to convince Christians and other authorities. A label on a bottle may easily be changed, though the contents remain the same. Beer is beer even though the label declares that it is not beer. Shinto is a religion though the law of the country declares that it is not a religion. Moreover, Shinto is practically treated as a state religion, as the established church of England is. "Japanese religion is essentially nationalistic," says Bertrand Russell, "like that of the Jews in the Old Testament. Shinto, the state religion, has been, in the main, invented since 1868, and propagated by education in schools."

Is Shinto a religion or not? No religious liberty in Japan will be realized until the question be solved by a true definition of religion.

After a discussion on Shinto, Thomas Baty reaches the conclusion that it is not only a national but potentially a world religion. "It is a fundamental question," says he, (*The Hibbert Journal*, April 1921), "for, essentially, questions of world politics are religious questions. Either Japan must abandon Shinto, or Shinto must be reconciled to occidental religion, or else there must be inevitable strife. It is the religious nerve that is the irritable nerve. It seems to me that Shinto is readily to be reconciled to Western religion, in spite of its apparently exclusive character. Western religion is rapidly shedding its irrelevancies and is retiring on fundamentals. It is ready, and indeed eager, to neglect the formal and external, and to see the same reality under different names and aspects. But is Shintoism? I should, ignorantly and regretfully, have answered the question in the emphatic negative two years ago." (Thomas Baty LL.D., D.C.L., Late Fellow University College, Oxford, legal adviser to the Japanese Foreign Office).

If Shinto is a religion, as we understand, it should be treated just as the other religious bodies, and not backed by the authority of the state at all. But the Government forces the people to worship at the Shinto shrine.

SHINSHU

There are eight sects in Buddhism. These may be subdivided into fifty-nine branches. Shinshu is one of the strongest in the number of followers. In 1918 the followers of Shinshu numbered 13,089,890 out of 45,919,808 Buddhist followers in all. The following description quoted from "A General View of the Present Religious Situation in Japan" (Published by the Bureau of Religion, Department of Education, 1920) will throw some light on the subject:—

"Shinran (1173-1262), who is known as Kenshin Daishi, founded the Shin Sect. He was a disciple of Genku, and the main doctrines do not differ so much from those of his master except this: That we, the ignorant, have no real existence, and however strenuously we may

exert ourselves in mind and body, we have no 'casual germ' in us which will develop into Buddhahood, making our rebirth in the Pure Land possible. The original prayers of Amitabha in which the invocation of the Buddha's name is highly recommended, testify that the casual germ of Buddhahood has already been matured by them. Therefore, when we learn and believe these prayers, the casual germ of Buddhahood has already been matured by them. Therefore, when we learn and believe these prayers, the casual germ of Buddhahood, by virtue of the efficiency of these prayers, will be planted in us, which means that all that is necessary for us to be reborn in the pure land of Amitabha, is now sufficient and fulfilled."

Japanese Buddhism may be divided into two parts, according to the doctrine of salvation. The one division includes the sects that cling to the doctrine of self-reliance. The other is the Shinshu, which insists upon the doctrine of salvation through the benevolence of Amitabha Buddha only. Shinshu disregards the moral law on the ground that faith, nothing but faith alone, is necessary to be saved and to live a saved life. Followers of Amitabha, according to this sect, are discouraged from living an ethical life for sanctification. Why? Because the essential teaching is expressed in the prayer, "Namu Amida Butsu," which is to be repeated by the followers, and that is all. No work, no virtue is required.

It says: "Let us do evil, that good may come," and answers in the affirmative the question: "Shall we continue in sin, that grace may abound?" We regret to say that the Buddhist priests prove this teaching by their own living. "Shukke to Sono Deshi" (The Priest and His Disciples) by Mr. H. Kurata is popular among young Japanese. Shinran, the hero of the drama, is well pictured as a man whose attitude towards ruined disciples results in encouraging them to continue in sin, in order that good may come. As a result of the popularization of this doctrine in the play "Shukke to Sono Deshi," the ethical code of present day Japan is very much weakened. The people who desire that their immortality be assured by the Shinshu doctrine, oppose the Christian doctrines that encourage ethical living and sanctification of those who are already justified and saved by faith in Jesus Christ.

An ethical religion like Christianity can never work hand in hand with an immoral religion like the Shin sect of Buddhism. Conflict between these is unavoidable.

The task of the Christian Church today must be to baptize the people with Spirit and Fire, so that they may learn that "Jesus is the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." It would not be wise for the Church to make any compromise with the nominal Christianity outside the Church and echo the feelings of those who are not true Christians.

SUPERSTITION

Not the Japanese alone are under the spell of superstition, but nearly every race and tribe in the world is bound to it in some way or other. It is a matter of degree but not of quality. Superstitions in Japan, however, have their stronghold in the utilitarianism which is enshrined in their philosophy of life. Numerous gods have been created by those who sought after wealth, health, victory, success in various business affairs. They believe that there is a day and a time for every purpose under control of the god of destiny. There is a time to marry; a time to travel; a time to sew clothing; a time to commence building; a time to perform a funeral service. If the day of tomobiki were disregarded, the nearest relative to the dead would be doomed to die soon. Captain Luke W. Bickel, on "Superstition" says ("The Christian Movement in the Japanese Empire," 1916, p. 255): "While we remember the superstitions of Tenrikyo and Konkoko we should not lose sight of the fact that Phallic worship of a deplorable kind is practiced in connection with many Shinto shrines. When we pass a fox shrine we should not forget that there are those who keep serpents in cages and call them Odo tsu-Sama, Honorable Brazen Serpent, bowing before them in supplication."

Another illustration of the superstitions is given by Rev. W. H. Erskine, who contributed a valuable article on "Japanese Recreations" to the "Christian Movement in the Japanese Empire" in 1918. Space here is too limited to reproduce it. But sub-titles may give some hints to the reader. They are these: Oracles; Mikuji or sacred lot-drawing; Changing Luck; Good Fortune; Bad Luck; Burning Oracles; and Tomobiki.

Evangelistic work in Japan is handicapped by such strong superstitions, prevailing all over the country and permeating every class. Common and higher education certainly may discourage the people from living under superstitions, but education cannot root them out unless armed with the power of Christianity. There is a great mission for Christianity to do to overcome hindrances and clear the way for the Lord.

A SYSTEMATIC GIVER'S SURPRISES

The Christian who begins to tithe or to practice stewardship in regard to his income will have at least seven surprises:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents and all his possessions.
6. At himself for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.

The Critical Situation in German Missions

BY A. L. WARNSHUIS, D.D., LONDON, ENGLAND

Associate Secretary of the International Missionary Council

TEN years ago the total number of missionaries supported by German protestant societies in foreign fields was 1564, not including married women. They were at work in 623 stations in 14 countries. Their schools numbered 4002, with 216,551 pupils. The number of baptized Christians in their churches on the mission field was 631,154.*

German missionaries have been able to continue their work in Japan, China, Netherlands East India, New Guinea, South Africa and Southwest Africa. The missionaries in these fields in 1914 numbered 522 men, and 119 single women. If these statistics included the missionaries' wives, the total number would approximate 1100.

By the action of several European governments, German missionaries were repatriated during the war from India, Hongkong, Caroline Islands, British Borneo, Tanganyika Territory, Kenya Colony, Gold Coast, Togoland, Cameroons, and Palestine. The bar against their return to Palestine was removed in 1921. From all the British colonies they were excluded for a period of three years. This period ended in the autumn of 1922, but the exclusion acts were then renewed for a period of one year in Kenya Colony and Tanganyika Territory, as well as in a few other colonies in which no German missions were located. In India the period of exclusion was five years, which have not yet expired. The missionaries affected by these exclusion acts numbered not less than 519 men and 93 single women. The addition of wives would make the total equal about 1,000.

The removal of the political restrictions, which we may hope will be complete in the near future, does not at once make it possible for the German missionaries to return to their former fields, for the financial support of the missionaries and of their work must be provided, and it is impossible to secure this in Germany at the present time. The gifts of the constituencies in Germany have not been sufficient to maintain unimpaired the home organization of these missionary societies, and there has been much suffering among those working for the societies at home. No funds are available for the support of work in other lands, and, if there were, the German paper money has lost all its value abroad. All the missionary work of these

* In these figures, the societies working in Palestine were not included, because their statistics were not available. On the other hand, the total figures of the Basel Society are included, because so large a proportion of the missionaries were Germans, although the Society itself is a Swiss corporation.

societies depends therefore for its financial support upon the assistance of Christians in other lands.

For those fields in which German missionaries are themselves still at work, financial support has been provided in various ways. In China, the Basel Mission has supported its own mission with funds given in Switzerland and elsewhere; the Berlin Mission and the Kieler Mission have been maintained by the support of the National Lutheran Council in the United States. The Iowa Synod of the Lutheran Church has supported the missions in New Guinea. For the missions in South and Southwest Africa, the Dutch Reformed Church in South Africa has given much assistance. In Netherlands India, funds have been provided by the Government for the maintenance of the German missions.

In the countries from which German missionaries were temporarily excluded by political regulations, strong efforts have been made by the missionary societies of other countries to take care of the missionary work in the field. As recommended by the International Missionary Council, the occupation of such fields has been regarded generally as being provisional, the ultimate settlement to be reached by friendly conference, between the original society, the occupying society, and the representative of the local church. So the A. B. C. F. M. and the R. C. A. Boards and two British societies have been giving \$10,000 annually to the South Indian United Church for the work of the Malabar Mission of the Basel Society. The Augustana Synod of the Lutheran Church in America is taking care of the Leipzig Mission in Tanganyika. The National Lutheran Council has supported several missions in India and South Africa. The Lutheran Churches reported to the Foreign Missions Conference in North America contributions in aid of former German missions amounting to a total in 1923 of \$200,914. The United Methodist Church in England has taken over the care of the Neukirchen Mission in Kenya Colony. In Tanganyika Territory, the Church of Scotland, the United Free Church of Scotland, and the Universities' Mission have made efforts to take care of the work of the Moravian and Berlin Missions. The United Free Church of Scotland is also carrying on the work of the Basel Mission in the Gold Coast and to some extent of the Bremen Mission in British Togoland. For this work on the West Coast of Africa and for that in Tanganyika this Scottish Church added to its missionary budget in 1923 the sum of £9406. The Wesleyan Methodist Missionary Society in England has given assistance in South India and in French Togoland. The Paris Evangelical Missionary Society is taking care of the former German Missions in French Cameroons. The Church of Sweden has taken over responsibility for the Leipzig Mission in South India.

Although so many churches have aided so generously in the effort to maintain the missionary work which for a time, at least,

the Christian Churches in Germany cannot support, there still remain several fields that are uncared for by any European or American Missionary Board. Of these we may mention the following as being in especial need of immediate assistance.

1. *The Rhenish Mission in South China.* There are now at work on this field, 7 ordained missionaries, 3 medical missionaries, 2 unmarried women, 2 Chinese ordained ministers, 27 preachers, 9 Bible-women, and 17 school-teachers. The High School for boys has 100 students. This was one of the strong missions in China, but its forces have been greatly reduced because of the lack of financial support. The minimum budget for the work as described above amounts to Mex. \$34,000 (or U. S. \$17,000). The Board of the Reformed Church in the U. S. contributed \$5,000, and the Evangelical Synod in the United States also gave \$2,000 for the support of this Mission in 1923. It is hoped that these Boards may continue their aid in 1924, but \$10,000 more must be secured from other sources to maintain this Mission. With splendid loyalty these missionaries and Chinese Christian workers have continued to carry on the work in this field, even when their income fell below the amount needed for absolutely necessary living expenses. Their devotion and self-sacrifice are an appeal for aid that ought not to be unanswered now.

2. *Togoland.* In Togoland in West Africa the Bremen Mission has worked since 1836. It had 9 stations, and in 1913 there was a Christian community of 7,780, with 157 schools and 5,250 scholars, and 21 missionaries. Considerable progress had been made in literary work and the educational work reached a high standard. The mandate for the government of this colony has been divided between France and Great Britain. In the French area plans are being developed by which it is hoped that two or three missionaries may be sent out under the Paris Evangelical Missionary Society. The supervision of the stations in the British section has been undertaken by the United Free Church of Scotland. This Mission had previously taken over the care of the former work of the Basel Mission in the Gold Coast, adding to its annual budget not less than £6266 for this purpose. Under the united pressure of the British Missionary Conference and appeals of the Mission Council in the field and also of the Government, the Church agreed in 1922 to take over the additional responsibility for supervising the work of the Bremen Mission in British Togoland. It was understood that in doing this they would need the assistance of a few of the German missionaries formerly at work in this territory. In July, 1923, three Bremen missionaries were sent to the field with the approval of the British Government. By strenuous efforts the Bremen Society secured the funds for their travel and salaries for one year from its own constituency and from its friends in Scandinavia, but with the extraordinary collapse of German exchange since that time it finds itself

unable to maintain these missionaries in the field. The Scotch Church can add no more to its budget, it closed the year 1923 with a deficit of £10,000, and there is no other resource than to appeal to friends in the United States for the \$4,000 that are needed to keep these German missionaries in the field. All the missionaries were repatriated during the war, so that these three men are taking the place of the 21 who were there in 1913.

3. *Moravian Missions.* The mission fields of the Moravian Church were divided in 1919 between the American, British and German branches, the American and British branches taking over responsibility for all that they could possibly carry. To the German branch, the fields in Southeast Africa and in Surinam (Dutch Guiana) were left. By the most earnest and hard work, the American and British branches have succeeded in taking care of all the fields assigned to them, but this has consumed all their resources, so that they cannot give any help to the fields of the German branch. In round numbers there are 28,000 in the Christian community of this mission in South Africa, and 26,000 in Surinam. Locally they have been making herculean efforts to maintain the work, and also heroic sacrifices, but the forces on the field are almost in despair, and unless help comes to them the entire work in these missions may have to be abandoned. Therefore, for the sake of the churches in these fields, an appeal is made for \$10,000 annually to be administered by the Missionary Society of the Moravian Church in America.

4. *British Cameroons.* This is still an entirely neglected field, so far as supervision by European missionaries is concerned. In 1914 there were 73 missionaries of the Basel and German Baptist Societies at work in the Cameroons. There was a Christian community of 18,236. The Basel Mission gave special attention to education, and there were 384 schools with over 22,000 scholars. The Paris Evangelical Society since 1917 has sent a few missionaries into the French mandated area, but no provision has yet been made for the work in the British Section. The French Society has maintained friendly relations with the Basel Society, and it is proposed that it should now assume responsibility also for all the missionary work in the British area. A plan has been prepared by which a few of the former Basel missionaries would be sent back to this field under the auspices of the Paris Society. The British Government has cordially approved of this plan, and is indeed urging its immediate realization so that the churches and schools may have the benefit of missionary supervision. But the Paris Society has already undertaken heavier burdens than it can easily carry in taking care of former German missions in other fields. The Basel Society can furnish the men but it cannot now provide their salaries. So this plan of sending out German missionaries under a French Society into British territory with the approval of the British Government

must wait for American funds to make it possible. A contribution of \$5,000 annually is all that is needed now.

5. *Tanganyika.* The Church of Scotland and the United Free Church of Scotland have been trying to take care of the work of the Berlin and Moravian Societies, who in 1913 had a total of 67 missionaries in 35 stations in this field. But it has been found impossible to provide adequate supervision in this way. In conference with the German societies a plan has been proposed for a union mission, composed in the beginning of four Scotch missionaries, and four German missionaries, two from each of the four societies. The Scotch missions have asked for the approval of the British Government, and if this is secured, this also will become an appeal for American aid, for the German societies cannot at present provide any financial support at all, and both the Scotch societies are already doing all that is possible in taking care of former German missionary work. For four German missionaries, the sum of only \$5,400 annually is asked. Is not this a unique opportunity to aid in maintaining for a few years the work in this part of Africa until the German missionaries may again assume full responsibility for it?

6. *Literature.* The leaders of missionary work in Germany have always been known as most thoughtful students of missionary history and experience. In these lines they have contributed not a little to strengthen the work of missions that have their base in other countries. The present rate of exchange and the real poverty of these missionary leaders and of their societies now makes it impossible for them to buy books or periodicals published in other countries. Private arrangements have been made by which a number of missionary periodicals published in Scandinavia, England and America are being sent free of charge to many of these men in Germany, but it is proposed that an additional sum of \$200 should be given for the purchase of other books and magazines in the English language to be given to them.

Total Immediate Needs. The figures given in the above paragraphs make a total of \$34,600. With all the aid given by the various missionary societies, this comparatively small sum would supply the need in 1924 so that some missionary assistance and supervision will be given to all the fields in which German missionaries were at work before the war. This assistance will be a real contribution to the establishment of a Peace of Reconciliation in Europe, but it means even more than that in the building up of the Kingdom of God in Africa and China.

The Foreign Missions Conference of North America has authorized an appeal for these purposes, and its Committee of Reference and Counsel (25 Madison Ave., New York City) will receive and administer the funds contributed for the objects stated above. It is desirable that individual gifts should be forwarded through the offices of the foreign missionary agencies of the Church to which the giver belongs.

BEST METHODS



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

PRACTICAL PROJECT PLANS

HOW ONE SOCIETY LEARNED TO HELP

The Actual Experience of One Church

BY MARY JENNESS

With the coming of a missionary-minded pastor, the young people's society took on a reflected glow of interest in the previously unemphasized subject of missions. Moved by affection and a desire to please, they promptly begged their new leader to talk to them on the subject, once, again, and again.

A man less shrewd might have concluded that since there was double attendance on the nights when he led, and an attention unheard of at other services, he was rapidly growing a congregation of young missionaries with very little trouble. Not so this pastor. He knew that nothing had happened.

"It's just that they like me," he confided to the service director with a worried smile. "They don't care anything about missions, or they'd be doing something. But they can't do anything so long as they don't know anything."

"At least they're coming out to missionary meetings as they never did before," comforted the director. "Isn't that something? But what are you going to do about it?"

"I know what I won't do," he said thoughtfully. "I'm going to quit spoon-feeding them missions. Make 'em go after their own, that's the idea."

The director's silence was eloquent of her wonder as to whether the desire to please the brand-new minister would stand such a sudden strain as

this. However, out of sheer faith in him, she forbore to say that the boys and girls didn't know where to get their own missionary nutriment, and that with their very heavy social and school programs they certainly wouldn't bother to try very hard. Six months later she could only marvel that there had ever been such questions in her mind.

It wasn't what he did, it was what he wouldn't do. Next Sunday after the morning service an astounded program committee chairman received his refusal "to talk to us on missions tonight."

"You can't pay my price," he told her frankly. "Send up your missionary committee this afternoon, though, and I'll help them plan a program," he offered.

"Why, we haven't any—that is, I never heard of any," objected the bewildered chairman.

"Oh well, any committee that does anything, then."

"I—I don't know—the social?" she stammered.

The contagion of his laugh swept away any hurt feeling, but the more she thought about it the more uneasy she grew. What did he mean by laughing?

"Well, if you'll come tonight we'll thrash this thing out," he promised with a disarming smile.

The chairman fled, to spread the news that "he wants us to do something, but I don't know what!"

Curiosity packed the evening meeting. Again, it was what the new minister didn't say, the questions he wouldn't answer, that stung the society into life.

"I'm so new here that I don't know anything, and you'll have to set me right," he began. "Of course I expect to be proud of this society, but I want to be able to tell folks why I am proud. Just what have you done? For anybody? In your own church? In this ward? In your town? In Connecticut? Oh, just anybody anywhere?"

Finally the treasurer came back with a protest against the answers that were forming in the minds of all the members.

"We gave five dollars last year for missions," he reported.

Everyone was much relieved, till the questions began again.

"For whom? But what did you expect your money to do? Does anybody know where that money went?"

"For missions." The treasurer stood his ground.

"What is missions? Where is it? Whose is it? Why is it?"

When the minds of the members were fairly shocked out into the open they began at last, timidly, then defensively, then combatively, to work. With never one question answered by the minister it was decided that the society would look into this matter. One group volunteered to find out just how many institutions in the city needed help such as the society could give. Another volunteered to write to the denominational Mission Board rooms to find out what the Mission Study texts for the year were about. They didn't know, and the minister refused to tell them! For the next Sunday's topic it was decided to substitute the report of the city investigating committee, to be followed by the choice of the society of one definite object in town, to work for during the coming year.

To shorten a two-year-long story which is still developing—out of that pastor's refusal to talk on missions until the society could pay his price, grew first a decision to work for the Day Nursery, the girls to give time as helpers, and to sew, and the boys to devise means of raising money. Then

came a plan of weekly story-telling at the Hospital for Crippled Children, and later of monthly programs of pure entertainment at a sanatorium.

When the literature committee had secured and read the study books, they found to their astonishment that they were interesting enough to share. Consequently they demanded and organized a reading contest with two teams, the loser in numbers to put on a program dramatized or arranged from the books.

In fact, the missionary programs no longer had to be hauled out of victims at the last minute, but grew steadily and naturally as a by-product of steadily developing interests. Sometimes a speaker came to present the work of a local institution—warned by the pastor to ask more questions than he answered, in the forum, which followed. Sometimes, there was a debate. The first one was on: "Resolved, That nobody can be a Christian who is not a missionary Christian." The affirmative won in both debate and forum, and the pastor smiled secretly, for that was one of the questions he had thrown out on that first night when he wouldn't talk missions any longer.

The next fall it was decided to have a four Sunday session on the foreign text in the fall, and another in the spring, for the home book—Sunday, because there was simply no period during the crowded week when more than half the society could meet for such a class, and nobody wanted to be left out! Informal sessions in the big living-room of the parsonage followed, with a changing committee of six in charge of each meeting to quiz, or dramatize or story-tell as they pleased.

In the spring came the pastor's Lenten class. After the first session the boys and girls lingered half an hour for a social time. Before the second, the missionary committee waited on the pastor with an unusual request. If the boys and girls were going to stay over anyhow, why couldn't they all be working together

on the box for Japan? This time everyone of his questions was triumphantly answered almost before they were out of his mouth.

"Because if it gets there for next Christmas we ought to be starting it now," they informed him. "If we wait till after Easter it will be hard to get the group together. What can the boys do? Oh, we got a list of things from the Board for them to choose from. Why? Because this is a class to help us be Christians, isn't it? And doing something for somebody helps us, too." "What is missions?" "Doing something to help somebody else that you know all about and know needs your help. And you know just how to help." This last from the treasurer.

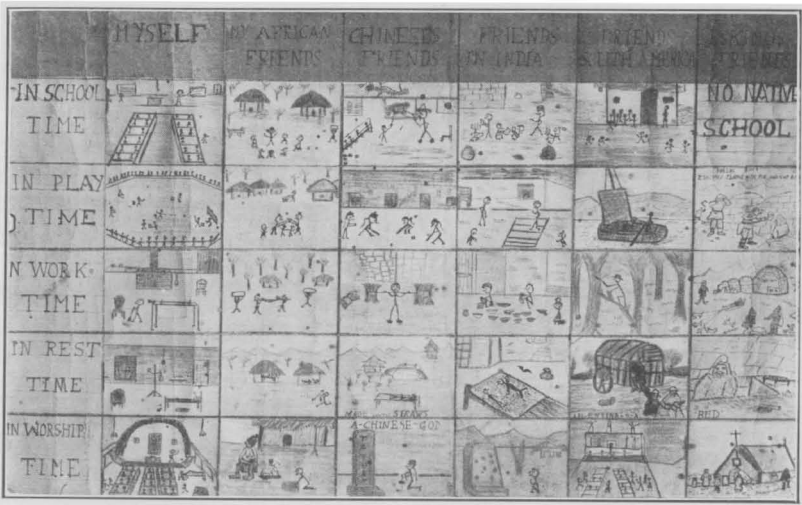
The pastor's eyes twinkled. "Look out!" he laughed. "You're getting dangerously near my price. I believe I'll have to be telling you some missionary stories pretty soon. My college roommate is a missionary in Japan."

"Tell us some we can act out!" said the chairman of the program committee.

"No, something we can work for," countered the treasurer. "That's what makes my job easier."

"Why?" The pastor's last question provoked a gust of understanding, affectionate, admiring laughter.

"Why, because nobody wants to help till he knows what for—and I believe you knew it all the time!"



"THE BOYS ATTEMPTED SOME CHARTS REPRESENTING WHAT BOYS OF VARIOUS LANDS GENERALLY DO IN PLAY TIME, REST TIME, SCHOOL TIME, WORK TIME AND WORSHIP TIME."

THREE SUGGESTIONS FROM CALIFORNIA

BY BLANCHE WACHOB

TRUNKS FOR THE ORIENT. This was the name we gave to a project for sending supplies to our missionaries in the Far East. Some half a dozen of our members being included in a party for a tour of our Oriental

missions, one of them conceived the idea of filling a trunk with hospital supplies, toys, and gifts of all kinds, both personal and for the work of the mission stations, and sending it with the party, who would distribute the gifts in any way they decided best. The one trunk multiplied until it became six trunks, all filled with just the sort of things that would give

most pleasure and profit. Every organization in the church, and class and department of the Sunday-school were enlisted in this project, and the growth of missionary interest can hardly be estimated.

One of the ways in which interest was stimulated was the presentation of a little skit by the young people. The platform was arranged to represent a room in a mission station in China. As a group of missionaries deplored the fact that no gifts had come for Christmas to be distributed to the children in the schools, a group of American visitors arrived, bringing all sorts of gifts from the various classes. Here were dolls marked with the name of Miss So-and-So's class; sewing materials from another; toys from a boys' class, etc. While the missionaries were exclaiming over the things and visiting, a nurse came running in from the hospital, crying, "We are all out of bandages and things; do please let us have something we can tear up for bandages." Then a miracle! For a jolly little lady in the party from America reached into her bag and pulled out a fine lot of hospital supplies. This "trunk for the Orient" has become an annual event with this church, each year the outgoing missionaries or travelers being asked to carry trunks along with them.

DOLL HOUSE MADE BY JUNIOR GIRL'S CLUB. The Club girls talked for a while about some gift for an orphanage, and after a good deal of discussion among themselves as to what they thought those children would like, decided to make a doll's house. The leader brought two orange boxes, some paint and brushes and a big apron, and for one afternoon club meeting the children had the time of their lives painting those boxes. Week by week the doll house grew. Curtains and furniture were made, rugs were woven, the floors and stairs were carpeted. There was even a roof garden. One of the ingenious touches was the light fixtures, made of brass hooks screwed

into the walls and white beads slipped on them for globes. Finally the house was finished and furnished, and it was time to install the family. They dressed small dolls for the family, father and mother and the children, and then, when it was complete to the last detail, several automobiles took the children down to the orphanage to present the doll house in person. They had made it, and they had the fun of seeing the pleasure of the other children in receiving it. The valuable thing about the whole project was that the children made it *together*. It was a cooperative effort. No one of them could say "I," it was all "we."

SOUTH SEA ISLAND VILLAGE. This was made by the junior children during the School of Missions. They were studying the life of John G. Paton in the junior group, and the village was their handwork. It was made on a sand table and quite complete, with huts, trees, jungle paths, and natives. It stood on the edge of a bit of ocean, simulated by blue paper under glass. There was even a canoe drawn up on the little beach.

The houses were made of pieces of wood into which were put butcher's skewers, woven with raffia for sides of huts. The roofs were made of pasteboard with long dried grass glued and sewed on it for thatch. The trees were made of crepe paper fastened to twigs, natural twigs such as would grow in the tropics. In the center of the village was the heathen altar made of clay composition, with idols made of a mixture of flour, salt and alum painted with water colors. There were earthen pots and pitchers, and animals made of clay—tigers, lions and other jungle animals. At one end of the village was a jungle of trees to keep out the animals and evil spirits. The village was peopled with dolls made of wood with black fuzz glued on for hair, all in groups carrying out the life of the village, the priest at the altar, the witch doctor looking after a sick patient in one of the huts, etc.

DRAMATIZATION. During this same School of Missions this same group dramatized and presented to the School the chapter in the Life of John G. Paton, "The Digging of the Well." No elaborate description is necessary for this article. The dramatization was worked out by the children themselves with adult supervision. For scenery there was a painted back drop of a volcano, which on the night of presentation had a thread of smoke coming from it. The well was made of canvas over wooden framework; the canvas marked out in cobblestones. The boys wore underwear dyed brown, and the girls had little grass skirts. The lighting was all dim, so defects in costume or properties were not evident. This dramatization idea is one that has been carried out by this church with considerable success. In several of the clubs for both boys and girls Bible and missionary stories have been read and studied out and dramatized by the children themselves, sometimes with amusing results in the choice of language, but expressing the point and telling the story. This is also done in older groups, though in such cases of course with more formality and attention to detail and technique. The costumes too are worked out by the boys and girls, as far as possible using material at hand, and often displaying a great deal of ingenuity.

BOYS AND GIRLS MEET THE CHALLENGE

A Story from the Presbyterian Church of the Covenant, New York City

BY MINNIE E. MORSE

The groups with which we tried the project, described below, were fifth, sixth and seventh grade children,—boys in one class and girls in the other.

The principal of the school sent to each class a written challenge in which she stated that she needed some thing that would show very graphically how much China, Africa, South America, Alaska and India *do* for us, and in

turn how much these countries *need* us.

Our reason for making our project so extensive that it would include the study of several countries was that we believed the interest would be greater if we could have the groups subdivided, two or three pupils working on each country. After our work was completed we concluded it would have been just as interesting had we taken but one country at a time.

The principal threw zest into her challenge by stating that she was holding a five dollar bill which would go to the class producing the most convincing, the most appealing demonstration of the question in hand.

When making this offer we fully realized the dangers inherent in the reward and we thought our way through very clearly.

The only stipulation we made about the money was that no individual should have it, but the class receiving it must together determine its use.

Before describing what was done about the money, let us see how the girls evolved their study of the question.

In wondering how they could show our dependence upon the countries named in the challenge, one girl suggested that we have a map of the world and write names on it.

Another girl said, "That won't be very interesting to look at." Then it was suggested that little paper steamers should be cut out and pasted on the map. Each steamer was to show, as cargo aboard, some of the things we have in our homes that came from the countries named.

"Where shall we find out what we have that came from Africa?" said one. "Yes, where?" repeated the teacher. "Oh, I know one place," said a girl; "our school geographies."

At the next session of the class several girls had lists ready, although the teacher had made no request for them. One member of the class brought a toy rubber boot and hung it on the map, saying, "This started in South America." That seemed to

create a new idea. The entire class waked up and suggested rapidly the things they could bring to put on the map showing what they, as a class, had received from the lands, China, India, Africa, South America and Alaska.

When the collection was complete we had a mahogany clock, an ostrich feather, a watch, a diamond ring, a can of salmon, a piece of seal skin, rice, tea, etc., etc.

Our map was mounted on beaver board, standing on an easel so we were able to use the heavy articles mentioned above.

When we came to the second part of our question, namely, to show how much these countries *need* us, the girls could tell a number of different needs, because most of them had been members of our Mission Band. How to make it graphic and interesting was another matter.

Here the teacher worked for considerable time trying to evolve from the class something original, but she did not succeed. However, in the Sunday-school missionary library were the reports of the Interchurch World Movement. In looking over them the girls found some that were meaningful to people of their own age, so it was decided they should copy these in part or in whole enlarging them into poster form. In this way they represented one outstanding need for each country.

At this juncture it may be interesting to mention how the girls talked about the prospective five dollars, and how they should use it if it should come to their class.

Their first suggestion was that they should use it for a great party. This was exactly what the teacher expected from a group in a mission church where they had received so much from a sponsoring wealthy church, that they had not learned to think of others first. In fact, it was just what the teacher wanted, for now was her opportunity by suggestion here, and suggestion there to lead the girls to a higher type of thinking. She so man-

aged this that they were perfectly unconscious of her guidance, so when they finally decided that if the money should come to them they would give a part to an uptown church, less fortunate than ours, and a part to Africa, where our own church missionary works, the teacher felt she had really educated that class, because they had done the thinking.

The boys were truly original in what they did. First they made peep boxes. They took large cartons, one for each country, pairing off, with two boys working on each box. Next they collected pictures of the countries specified. After selecting the pictures which they thought would answer the challenge, they proceeded to build in stage manner, a typical scene in China, or in Africa, or in India, as the case might be. Three of these boxes were completed in fine detail. The others were only partially finished.

After the pictures were placed, each box was covered all over with paper, and then in one end a small peep hole was made. As one looked through this hole he got a view of several activities going on which were native to the country represented.

In addition to these boxes, the boys attempted some charts representing in one column, by drawings, what boys in that land generally do in Play time, Rest time, School time, Work time and Worship time. Parallel with these drawings, they made others, showing the boys of India, China, Africa, South America and Alaska engaged in the same activities, but very differently.

The boys found this interesting but encountered great difficulty in working out drawings for each activity for all the six nationalities represented.

It will be noted that the girls kept closer to the letter of the challenge, but the boys were far more original.

Next came the time to exhibit the results, and ask the judges for a decision. These judges consisted of an elder in the church, a student in Religious Education at Columbia Uni-

versity, a young people's secretary of a Mission Board, and a secretary of the Missionary Education Movement.

Both groups, boys and girls, were highly commended for their diligent work, but the judges felt that the originality of the boys should receive the reward.

There was not the slightest debate with them about the use of the money. It must all go to some missionary purpose, and Africa was the first suggestion. Some of the boys enjoyed going to the bank with the teacher to get the bill converted into French currency, and preparing the letter to mail to Mrs. Bradford, our church missionary.

It is impossible, of course, to estimate the results of such work, for most of them are not immediate. We do know though that both classes involved in working out the project got a vital touch of world brotherhood that formal, teacher-to-pupil instruction could never have given.

A PROJECT IN COOPERATION AND MISSIONARY EDUCATION

Fifty-eight churches and a very efficient Young Women's Christian Association cooperated recently in an exhibit and pageant which accomplished good results in missionary education in an eastern city.

The Committee for Church Cooperation of the Y. W. C. A. has in its membership one representative from each of the fifty-eight Protestant churches. A leader from each denomination serves on the Executive Committee.

After careful and general discussion the decision was reached to arrange a missionary exhibit and to present a missionary pageant in such a way as to enlist the interest of the entire community, and give a general opportunity for all the people to see the stupendous missionary work being done by the churches of all denominations and by the Young Women's Christian Association.

The exhibit was planned to extend over two days with a pageant to be presented each evening. Pageant and exhibit committees were appointed.

Chairmen were made responsible for various sections of exhibit, for publicity and other details.

Each cooperating church appointed seven women—two to share in responsibility for procuring exhibit materials and interesting information about the missionary exhibit of her church; two, to take part in the pageant; one, to sing in the choir, and two to help with costumes.

The response was so fine and the association so helpful that a splendid spirit of fellowship, understanding and cooperation between this large number of representatives of various churches resulted.

Different rooms or sections of the building were skillfully transformed into China, India, Burma, Japan, Korea, Siam, the Philippines, Latin America, Egypt, Africa, the Near East, Alaska, and Home Mission stations throughout America. No one dreamed that there were in the community so many interesting and valuable articles, illustrative of life and customs of various lands. Beautiful embroideries, exquisite tapestries, rugs and curios, were willingly loaned—a little god, Osiris, from ancient Egypt, said to be 4000 years old; a huge Chinese embroidered wall curtain about twenty feet long and eight feet wide brought from Siam by a missionary; dolls, idols and costumes from all over the world and many other articles and pictures showing something of what missionary work has accomplished and is accomplishing.

One room was given over entirely to a very valuable collection of Turkish rugs. Their symbolism explained by the owner was in itself an interesting study in Mohammedanism.

One of the most interesting rooms was the one in which was displayed the work done in the schools of the Southern Industrial Educational Association.

The work of the McAll Mission in France and the Waldensian Mission in Italy was shown through stereopticon pictures, and talks were given at stated times.

Local organizations such as the Italian Mission, Whosoever Gospel Mission, the Y. M. C. A. and the Y. W. C. A. were presented in various ways through posters, and displays of handwork.

Most valuable was the cooperation of returned missionaries who counselled about the content and arrangement of exhibits, and explained various features to the hundreds of people who came to examine it.

For two days an almost constant stream of people filled the building. In the evening the large auditorium was too small to accommodate the people who came for the pageant, *The Search for the Light*.*

The players presented the story of man's search for God. A seeker turned to Osiris, the ancient Chaldean gods, Jupiter, Mohammed, Confucius, Buddha—until at last she found the Light of the World. As the call of the church for messengers to bear the light was given, many of those who presented the pageant as well as those who saw and heard the presentation silently reconsecrated their lives in service.

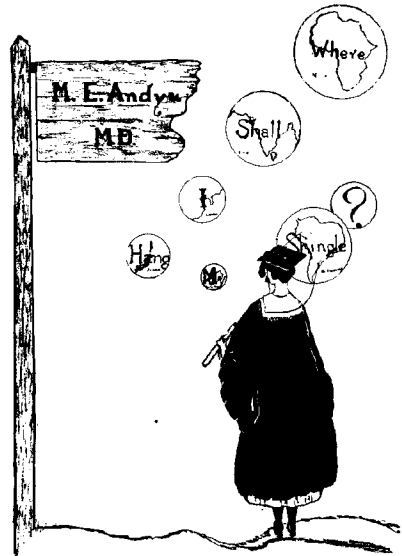
A SMALL TOWN METHOD

A Women's Missionary Society Field Secretary visited a typical small cowboy town in Wyoming. The nearest physician was thirty-five miles away. There was no preacher in the community.

There was a live Woman's Club and one woman from "back east" saw in it her missionary opportunity. She had been enrolled on her home town

missionary society when she was a baby; had grown up with Mission Study and a missionary vision and said frankly to her neighbors, "I'd as soon try to live without meals as without missions."

To the departments of the Woman's Club she added a missionary department. Only fifteen women in that small town are enrolled as members of its Woman's Club. Ten of the fifteen belong to the missionary department. They have their regular place in giving the programs as part of the regular courses of study for the year, and send their contributions to the missionary society of the denomination to which a majority belong.



A STUDENT MEDICAL MISSION POSTER
Displayed at the Student Volunteer Convention,
Indianapolis

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Woman's Home Mission Bulletin

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Study Courses—Mrs. John S. Allen
Literature—Mrs. D. E. Waid
Day of Prayer for Missions—Mrs. H. N. Price
Schools of Missions—Mrs. Dan B. Brummitt
Chautauqua—Mrs. John Ferguson
Women's Church and Missionary Federations—Carrie M. Kerschner
Student Work—Elinor K. Purves
Farm and Cannery Migrants—Mrs. Edward S. Ralston
Legislative Matters—Mrs. Samuel Semple.

JOINT COMMITTEES

WITH HOME MISSIONS COUNCIL

Joint Administrative—John McDowell
Alaska—Emily C. Tillotson
Blind, Religious Privileges for the—Irene Halslip
Church Building—Joseph S. Wise
Cities and Urban Industrial Relations—William P. Shriver
Cooperation in States and Other Areas—Lemuel Call Barnes
Financial and Fiduciary Matters—Charles L. White

Hebrews—John S. Conning
Indian Missions—Elmer E. Higley
Migrant Groups—George B. Dean
Missionary Review of the World—Mrs. E. C. Cronk
Mormonism—Edward Laird Mills
Negro Americans—Fred L. Brownlee
New Americans—Thomas Burgess
Oriental and Hawaiians—George L. Cady
Promotion of Interest—Coe Hayne
Recruiting the Home Mission Force—Florence G. Tyler
Spanish-Speaking People in the United States—Mrs. J. W. Downs
Town and Country (including Mountaineers)—Paul L. Vogt

SPECIAL COMMITTEES

Literature—
Reorganization—John McDowell
Standardization of Home Missionary Service—Warren H. Wilson

WITH MISSIONARY EDUCATION MOVEMENT
Joint Committee on Home Mission Literature—Mrs. John S. Allen

WITH FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

Day of Prayer for Missions—
Schools of Missions—
Women's Church and Missionary Federations—Carrie M. Kerschner

Constituent Boards

Baptist
Woman's American Baptist Home Mission Society
Woman's Convention, Auxiliary to the National Baptist Convention
Christian
Woman's Board for Home Missions of the Christian Church
Congregational
The Congregational Woman's Home Missionary Federation
Disciples of Christ
United Christian Missionary Society
Evangelical
Woman's Missionary Society of the Evangelical Church
Friends
Woman's Missionary Union of Friends in America
Lutheran
Woman's Missionary Society of the United Lutheran Church in America
Methodist
Woman's Connectional Missionary Society of the Colored Methodist Episcopal Church

Woman's Missionary Society of the Free Methodist Church	<i>Indiana</i> Evansville	<i>North Dakota</i> Fargo
Woman's Home Missionary Society of the Methodist Episcopal Church	<i>Iowa</i> Fort Madison	<i>Ohio</i> Bucyrus
Department of Woman's Work, Home Section, Board of Missions, Methodist Episcopal Church, South	Sioux City	Cambridge
<i>Presbyterian</i>	<i>Kansas</i> Atchinson	Springfield
Women's Missionary Society of the Presbyterian Church in Canada, (Western Division)	<i>Louisiana</i> New Orleans	<i>Oklahoma</i> Bartlesville
The Woman's Auxiliary of the Presbyterian Church in the U. S.	<i>Maryland</i> Baltimore	Durant
Board of National Missions, Presbyterian Church in the U. S. A.	<i>Mississippi</i> Jackson	<i>Pennsylvania</i> Pittsburgh
Woman's General Missionary Society, United Presbyterian Church of North America	<i>Missouri</i> Hannibal	(Allegheny Co.)
<i>Protestant Episcopal</i>	<i>Montana</i> Bozeman	<i>South Dakota</i> Sioux Falls
The Woman's Auxiliary to the National Council, Protestant Episcopal Church	<i>Nebraska</i> York	<i>Texas</i> Bay City
<i>Reformed</i>	Omaha	<i>Washington</i> Tacoma
Women's Board of Domestic Missions, Reformed Church in America	<i>New Jersey</i> Trenton	<i>West Virginia</i> Fairmont
Woman's Missionary Society of the General Synod of the Reformed Church in the U. S.	<i>New York</i> Mt. Vernon	<i>Wisconsin</i> Janesville

Council cooperates with

Federal Council of the Churches of Christ in America
Commission on Interracial Cooperation
National Council for Prevention of War Sesqui-Centennial Committee
World Alliance for International Friendship Through the Churches

Serves on

Allied Christian Agencies (10 national, interdenominational and undenominational agencies)
American Peace Award (93 social, civic, benevolent and professional organizations)
Committee on Consultation (7 national, interdenominational, ecclesiastical, missionary and educational bodies)
Council on Correlation of Programs of Religious Education (practically all of the varied educational agencies connected with the evangelical communions)
Federation of Christian Women of the World
Institute on Christian Internationalism (Vassar, June 14-24, 1924)
Woman's National Committee for Law Enforcement (14 national women's organizations)

Sphere of Service

From the preceding summarized outline the wide sphere of service of the Council is seen. Practically all of the national women's home mission boards and societies are constituent. As will be noted, the affiliated Schools of Missions are situated throughout the country from Massachusetts to Texas and California, from Minnesota to Louisiana and Florida. The num-

Consulting Organizations

National Board of the Young Women's Christian Associations
National Woman's Christian Temperance Union
Student Fellowship for Christian Life-Service

Affiliated Schools of Missions

Bethesda, Ohio
Boulder, Colorado
Dallas, Texas
Dallas, Texas (Negro)
De Land, Florida
Houston, Texas
Illinois-Missouri (Greenville, Ill.)
Lake Geneva, Wisconsin
Minnesota (Minneapolis-St. Paul)
Mt. Hermon, California
Mountain Lake Park, Maryland
New Orleans, Louisiana
Northfield, East Northfield, Massachusetts
Oklahoma City, Oklahoma
St. Petersburg, Florida
Southern California (Los Angeles)
Wilson College, Chambersburg, Pennsylvania
Winona Lake, Indiana

CONDUCTED BY THE COUNCIL

Home Missions Institute, Chautauqua, New York

Affiliated Women's Church and Missionary Federations

<i>California</i>	<i>Illinois</i>
Santa Cruz	Bloomington and
<i>District of Columbia</i>	Normal
Washington	Naperville

ber of affiliated local Women's Church and Missionary Federations is yearly increasing, while constant correspondence is maintained with between two and three hundred.

The Committees function in realms of diverse character from the publishing of books and other printed material to cooperative endeavor in various areas and among specific groups of people. The Council has ever been an exponent of the adaptability of an organization willing to serve as channel in whatever direction need dictates, so, as year succeeds year, its life takes on new aspects. The character of the agencies listed above on which it has served during the past year significantly exemplifies this—a list which no vision would have projected a decade ago.

All through the year the *Bulletin* will contain interesting excerpts from reports of various committees presented to the Annual Meeting in January. There is space in this issue to mention only one or two matters of immediate concern.

S. O. S. CALL TO CLASSES AND LEADERS STUDYING THE CHILD

Since the theme "Saving America Through Her Girls and Boys" was chosen for study, a peculiar situation demanding the attention of all Christian people has arisen. Several months ago the United States Supreme Court handed down a decision to the effect that the Federal Child Labor Law was unconstitutional. This decision has created chaos in the child labor situation owing to the fact that there are now no uniform standards controlling it.

There seems to be but one way to remedy the matter and that is to enact an amendment to the Constitution of the United States making it possible for Congress to enact child labor legislation. Labor organizations and social agencies of many sorts approve this method and a recommendation in favor of such action was included in President Coolidge's first message to Congress.

The following bill providing for

such a child labor amendment to the Federal Constitution has already been introduced into Congress: (H. R. 458, S. 258.)

Resolved, By the Senate and House of Representatives, of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which when ratified by the legislatures of three-fourths of the several States, shall be valid to all intents and purposes as a part of the Constitution:

"The Congress shall have power, concurrent with that of the several States, to limit or prohibit the labor of persons under the age of eighteen years."

This matter is of such importance that groups studying either "The Child and America's Future" or "The Debt Eternal" should take direct action to communicate, either as groups or as individuals, with their representatives in Congress and with the President of the United States, to make sure that their desires in this matter are made clear. If there is a sufficient number of such communications there is little question but that the desired amendment will be enacted.

The mission study class which ends only in study has completed but a fraction of its mission. The study should lead to practical application. A good beginning can be made by using the influence of the group in favor of the child labor legislation as here indicated.

COOPERATIVE ADVANCE

For five years the Council and the Federation of Woman's Boards of Foreign Missions have together, annually, through a joint committee sent out a call to prayer for missions. This year the Foreign Missions Conference and the Home Missions Council have also adopted March 7, 1924, the first Friday in Lent, as a Day of Prayer for Missions. And so, at last, all—men, women, young people and children, throughout Canada and the United States, will unitedly observe the Day of Prayer for Missions. What will this not mean to the cause of the Kingdom!

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, GERTRUDE SCHULTZ AND ALICE M. KYLE

Christian Women of the World

Sunday afternoon a real Mass Meeting was held in the Madison Avenue Baptist Church, in the interests of the proposed Federation of the Christian Women of the World. Robert E. Speer gave a superb address on the limitless and undivided sovereignty of Jesus Christ in the whole field of human life.

Mrs. Peabody laid before the audience the proposition that all the Christian women of the world should be affiliated in the interests of world peace, of law enforcement and of fellowship and Christian training for women and children.

Mrs. W. A. Montgomery, Mrs. Thomas Nicholson, Miss Harriet Taylor and Miss Mabel Howell spoke of the many signs pointing to the timeliness for such a Federation. They mentioned that different churches have raised up nationals in various lands who are ready to make a contribution to the full development of Christianity.

Expression of how women of other lands looked upon the proposed Federation of Christian Women of the World came from three representative women:

Komoriya San, of Japan, quoted a poem the message of which was that a thing may be real even if we cannot see it. The idea of such a Federation was present though many people had not been able to see it. She said that women should not merely adorn life, but must be the uplifting spirit. Japan has expressed this by making the plain plum blossom the symbol of womanhood. Since Japan is naturally very exclusive, she needs Jesus Christ to internationalize her and women are needed to carry a full share of this development.

Miss Kyung Shien Sung, of China, believes that women have strong char-

acters in order to train and influence men to do the work of the world. She spoke of the opportunity American women have in helping Chinese students hold to their Christian faith or become Christian, in order that China may have the right leaders to supplement and advance the work the missionaries began and are continuing to do in the sacrificial spirit of Jesus.

That India has need for the help and inspiration of a Federation of Christian Women of the World—as well as a contribution to make to Christianity through her natural mysticism and contemplativeness—was the theme of Miss Sorabji's talk. India has been awakened and her women realize as well as the men that they are a force, but the challenge to Christians there and friends of India everywhere is to help turn this force for Christ. Teachers and philosophic systems she has had—her need now is for Jesus Christ.

Mrs. Emerich spoke for the people in the Near East. The 50,000 orphans there represent potential power that can be truly international, international and Christian if the work is properly developed. She challenged every woman present to let the Christ touch her eyes the second time so she will not see "people as trees walking"—the statistical wooden way of accepting facts, but will see clearly the children as individuals, human lives needing to be nurtured for the future development of the Christian Church.

Mrs. Peabody outlined the simple plan of a loose Federation of the many national groups of Christian women, joined by a quarterly Bulletin, with editors in the different lands to give expression to the common aim of all in putting the principles of Jesus into all relations of home and community.

Further News from the Annual Meeting of the Federation

The Saturday evening meeting was held on the main floor of the Y. W. C. A. National Board Building, at 600 Lexington Avenue, where supper was served for about one hundred and fifteen people. The first speaker on the topic of The Protestant Cause and Our Responsibility was Mrs. William A. Montgomery, who had attended the international conference of the Baptist Churches held in Stockholm last summer. She reported that women's missionary societies are making timid beginnings at development over there, all the missionary work having been in the hands of general boards for men. They are only beginning to have women missionaries. The women from America insisted on the appointment of women to a committee to care for two orphanages in war-devastated lands and it was most encouraging to note that they were making good. The eighteen children from poor families in one orphanage school in Czechoslovakia are all developing wonderfully under the treatment of fresh air, good food and love. The possibilities for the future in international good feeling are very encouraging if America will help further in caring for children in Russia and the Balkan States.

The seventeen missionaries present were introduced and each one gave a statement of her work and the special needs for her field.

Miss E. M. Edwards of Kinnaird College for Women, Lahore, India made the statement that probably this college would soon be one added to the list of interdenominational Christian Colleges for Women in the Orient in which the Federation is interested.

Miss Muriel M. Underhill, of the *International Review of Missions*, said that she had a threefold mission. Miss Gollock had suggested that in America she would cement international contacts. Dr. Mott had charged her to become exposed to American currents of thought and Mr. Oldham had said "See what you can do for

the *International Review of Missions*." She felt that she was being successful in all three of these commissions.

Miss S. Sorabji of Poona, India, dressed in native costume, spoke of the schools founded by Mrs. Finley Shepard and the place of need they are filling. India is at the cross roads. Great changes are coming quickly. More than 1,000,000 women have the vote and if they are not guided into Christianity, their new power will be worse than their former impotence.

Mrs. Nicholson who was present at the Oxford International Missionary Council last summer gave a report of her experiences. She is the one American woman on this Council. She said women have not carried responsibilities over there that they have here. At the Oxford conference, there were French, Belgian, German, Japanese, Chinese and other nations represented, with great differences but one common purpose and loyalty. It was found that the Lord Jesus can bind together all people and that all difficulties are overcome through prayer.

Miss Helen Calder, another delegate to the Council from the American Foreign Missions Conference, said that her outstanding impression of the sessions was the thought of the great fellowship to which we belong. In regard to the status of women in the churches on the foreign field, she said that the responsibility for all work for women could not be handed over to the men since the committees of the Nationals are almost entirely men. There was a splendid spirit of fellowship in all the gatherings which was far beyond the fine speeches. This was especially evident in the fact that two German missionaries are returning to Africa supported by the Scottish Church. We have in this a real Christian League of Nations.

Mrs. John Finley told of things and conditions in Europe, especially in the Balkans. There a real experiment is being tried. Esthonian, Latvian and Lithuanian women who used to be under the heel of Russia and Germany are now working together as

a result of efforts begun two years ago under the auspices of the Y. W. C. A. She raised the question as to whether women might be more ready to forget past differences and depend on spiritual power and love than were men. Since this can be done in one part of the world, it certainly can be repeated in another.

The New President's Message

By MRS. E. H. SILVERTHORNE

"Our doubts are traitors and make us lose the good we oft might win by fearing to attempt." Thus do I apostrophise my doubts as I am attempting to undertake the grave responsibility of assuming the Presidency of the Federation of Woman's Foreign Missionary Boards of North America.

Doubts multitudinous would assail even the bravest in attempting to follow in office and leadership the unique, far-visioned and wonderful President, Mrs. Henry Peabody, who has been our leader during this past year. Such doubts made and still make me fear to attempt to follow that great leader. I therefore, have decided not to essay the impossible,—namely, to follow her, except a long way off, for I am no seer and no prophet and I cannot do the wonderful things she has done, though I am grateful and glad to have been privileged to sit at her feet in the school of the prophets.

Very humbly then in assuming these new duties and new honors I shall try "to win some further good" for the Federation by attempting to develop a specific but simple program.

That program, I take it, is outlined for us in article II of our constitution which states the objective of the Federation as follows: .

(1) To promote greater efficiency of the work of the Women's Boards of Foreign Missions.

(2) To stimulate interest, prayer and study.

(3) To secure a fuller development of resources.

(4) To secure a truer conception of the scope and purpose of Woman's Work for missions.

When we view this fourfold program in all its implications we see it is not so simple as appears on the surface and that it is big enough to engage our clearest thinking and our best powers.

The Executive Committee and the Standing Committees of the Federation have as their specific responsibility the development of ways and means to realize these objectives.

The Standing Committees and their Chairmen will be found in the February *Bulletin*. These Committees will present the work of their respective departments from month to month in this Bulletin.

Since we are a Federation of Woman's Foreign Mission Boards, an alliance for mutual interests, such a program as outlined above can never be realized except through the closest and most cordial cooperation. And your new President cannot move one step forward unless we all agree "to keep step together."

This means that we must have the fullest cooperation from each of the affiliated Boards as we try to realize our objectives and together make the Federation function and serve effectively. As an Executive Committee our cooperation must be the closest as we study the situation together and in each particular field of responsibility prepare ourselves out of experience, research and a clear understanding of the needs and demands of these changing times, to meet "New Days with New Ways."

We also crave closer cooperation with the affiliated Summer Schools of Missions and the City Federations in order that we may be mutually of greater service. In this connection we are also cooperating most cordially with the Council of Women for Home Missions, so that our help and approach to these two organizations may be closely coordinated.

As we develop our program together we must never forget our spiritual objective and that "unless the Lord build the structure they labor in vain who build it."

NEWS FROM MANY LANDS



LATIN AMERICA

Unevangelized Regions

QUOTING statistics of 1916, the *Alliance Weekly* states that there are 1,182 Protestant missionaries in all South America. In Colombia there are only twenty; in Venezuela, thirty; in Ecuador, twenty-four; in French Guiana there are none. North Brazil is almost entirely unoccupied. In fact, the northern part of South America, except for the coastal and near-by cities, is the largest unevangelized region in the world. In Mexico there are states with a million population with no foreign missionary work. There are only two hundred ordained ministers, both foreign and native, to preach the Gospel to fifteen million people. Seventy-five thousand are thus dependent on each ordained minister. There are ten provinces in Peru, each larger than Holland, where there is no evangelical work. It is a hopeful sign that the presidents of at least five countries—Mexico, Guatemala, Argentina, Bolivia, and Ecuador—have asked that Protestant mission work be carried on in their countries.

A New Chapel in Havana

THE opening of a new chapel for the Cuban congregation in Havana is described by Mrs. E. E. Clements, of the M. E. Church South: "The people were so happy and eager to be able to occupy their own chapel. It is a beautiful auditorium, large and airy and brilliantly lighted, with splendid acoustic properties—but it cannot be finished because Centenary appropriations have stopped. It is marvelous to me what they have been able to accomplish with so little money. The architects are former pupils of our school in Havana, and have been splendid in their attitude

toward the work. We are trusting and praying earnestly that Centenary pledges may soon be paid up in order that the building program for the mission fields may be carried on. Revival services are now being carried on in the new chapel and Mr. Clements and I are in charge of the music. The house was full last night and we hope there will be a good attendance every night."

College Students in Colombia

A FRUITFUL sphere of Christian work in Bogota has been found among the students. "It is estimated," writes Rev. W. H. Rainey of the British and Foreign Bible Society, "that there are 5,000 university and technical school students in the Colombian capital. There are no boarding departments, or hostels, in connection with the University, so the provincial students live in boarding houses. Personal experience is needed to make one realize how cheerless, squalid or overcrowded some of these places are... Some of these young men make great sacrifices and suffer actual privation in order to secure a higher education, which, in Colombia, is the only door to the professions. Many of them specialize in the classics, but are quite ignorant of the Great Classic—the Bible. I spoke one day with a young man who had just graduated as a Doctor of Law, and he confessed to never having had a Bible in his hands, but, he naïvely continued—'I have heard that the literary style of the book of Job is very fine.' We were able to present him, as well as a number of other graduates we visited, with a Bible as a souvenir of his graduation. Our Committee had generously granted 100 Spanish Bibles for this purpose. Thus in Colombia we are reaching not only the lower classes, but also those who tomorrow

will hold the destiny of the republic in their hands."

A Converted Spanish Priest

REV. AGUSTIN ARENALES, now on a mission to the Evangelicals of Latin America, was for fourteen years a Spanish Romanist priest of the most pronounced type, having as his special mission the extermination of Protestantism in Spain. A contributor to *Guatemala News* writes:

He has been making addresses to assemblies of nationals all over the country with excellent effect. In Guatemala City he spoke to packed houses in both churches, and later in the theatre which was also crowded. The novelty of discourses by a Spanish ex-priest created very general public comment and even the dailies have dared in some cases to notice him quite favorably. All this means progress in religious liberty in Guatemala.

NORTH AMERICA

International Ideals

NOT only the great Student Volunteer convention at Indianapolis, but also the nine student summer conferences, gave large place to what David R. Porter in *The Student World* calls "the cultivation of the international mind." In illustration may be cited the following international ideals, which, after considerable discussion, were adopted by the forums at the Estes Park and Lake Geneva conferences:

"We believe

"I. That nations no less than individuals are subject to God's immutable moral laws.

"II. That nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

"III. That nations regarding themselves as Christian have special international obligations.

"IV. That the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

"V. That *Christian* patriotism demands the practice of goodwill among nations.

"VI. That international policies should secure equal justice for all races.

"VII. That all nations should associate themselves permanently for world-peace and good will.

"VIII. In international law, and in the universal use of international courts of justice and boards of arbitration.

"IX. In a sweeping reduction of armaments by all nations.

"X. In a warless world, and dedicate ourselves to its achievement."

Students and Home Missions

THE Student Fellowship for Christian Life-Service, which aims "in fellowship, prayer, and vigorous effort to make America Christian for the friendly service of the world," was described in detail in the September *Review*. The National Council met in Indianapolis at the time of the Student Volunteer Convention, and its Overtures Committee proposed amalgamation with the Student Volunteer Movement. A part of the report of this Committee read:

Believing that the fundamental motive behind home service is the same as that behind foreign service we are led to raise the question as to whether it is not now an opportune time to consider the broadening of one movement to include the scope of both. The Student Fellowship has no desire to develop a parallel organization, but rather to secure the adequate emphasis upon service in the home field. We propose, therefore, that a joint commission be created by the executive committees of both organizations to study what we believe to be a fundamental principle of both organizations looking toward a broadening of one of the organizations to include the present function of both.

The officers of the Student Volunteer Movement, however, are convinced that the Foreign Mission work is so unique in its requirements and so great in its needs that it would not be advisable to enlarge its scope to include general Christian work in the home fields.

Morrison Centennial and the Bible

ONE hundred years ago Robert Morrison finished the translation of the Bible into Mandarin Chinese. The occasion was observed in New York City under the auspices of the American Bible Society by representatives of the missionary activities in China, with addresses by Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; Rev. J. Leighton Stuart, D.D., President of Peking University; and Dr. William

I. Haven, General Secretary of the American Bible Society. The Ambassador told of conditions in China at the time of Morrison's arrival, that tended to prejudice the people against foreigners, but, he said, "The attitude of the people toward Westerners in general, and missionaries in particular, has also changed, thanks to the door that Robert Morrison opened. Westerners coming after him are able to accomplish a great deal. And I believe that a great deal more can yet be accomplished. At this time, when China is passing through a period of transition in her attempt to follow the example of this country and to solve the problems of true democracy, she needs all the patience, tolerance and advice of all her friends; and, above all, such advice as is of a constructive character."

The American Bible Society, in 1822, made a grant of \$3,000 to help publish this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The Bible, in whole or part, is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China.

Federal Council Meeting

THE executive committee of the Federal Council of Churches held its annual meeting in Columbus, Ohio, December 12-14, 1923. Themes discussed dealt with evangelism, local councils, social service, interracial cooperation, international justice and good will, and other subjects. *The Christian Century* comments on the significance of the meeting:

From the beginning to the close of the meeting of the Executive Committee it was clear that those present were wholly unconcerned about doctrinal or ecclesiastical differences. On those points there might have been striking divergences among the mem-

bers. But the only concern of the gathering was to audit the achievements of the Council in the area of life and work, and to plan for larger results. There are some things which the Federal Council cannot do and remain true to its purpose. It cannot interfere with the program of any one of its constituent or cooperating bodies. And it cannot occupy itself with questions of doctrine or orders. It has no critical judgment regarding those who believe these to be the most important things in Christianity. It merely desires to express that unity which the churches already possess, and believes that this can be done most effectively in the domain of Christian life and work. The Federal Council is a visible embodiment of evangelical unity.

New York City Statistics

DR. HARLAN G. MENDENHALL, stated clerk of the Presbytery of New York, has compiled statistics with regard to the religious life of that city, which show that there are eighty-one religious communions at work, with 1,660 houses of worship. The Protestants have 1,941,847 members, the Catholics 1,948,730, and the Jews 1,640,000. The pupils in the Sunday-schools number 420,000. The income of the various denominations was estimated six years ago at \$12,000,000 annually. Dr. Mendenhall further reports: "The church membership of the United States is about one third of the population; in the City of New York the proportion is greater than in the country at large, while in Manhattan the membership holds the same proportion to the population as is found in the country outside New York. From these figures we find that while New York increased in population seventeen per cent in ten years, in the same period the Presbyterian Church increased fully twenty-six per cent and the Congregational Church, nineteen per cent."

Organized Charity in New York

THE Charities Organization Society (105 East 22nd Street, New York) was established in 1882 to serve as a center of inter-communication between churches and charitable agencies, to foster cooperation, to prevent overlapping and to promote the general welfare of the poor by giving

adequate relief by social and sanitary reforms, and by instruction in habits of thrift and self-dependence.

There are 2,000 social agencies in New York listed in the "Directory of Social Agencies" and a record is kept of 500,000 families known to the 250 agencies using the "Social Service Exchange." By this record, the facts about any family can be ascertained quickly. Cooperation has been promoted and many families in distress have been helped to attain self-support and higher ideals. The Society also works to secure better tenement house conditions, to help in the administration of criminal courts and conducts a training school to prepare students for social service.

The Bible by Radio

THE Radio Bible Service Bureau has been organized by a group of Christian men in Cincinnati, Ohio, "to give to the world daily, a message from the Word of God by radio broadcasting, and thus inculcate right thinking and right living, the solution of the evils and social unrest which trouble the world today." For Christmas time a special three-minute program was prepared, with the general title, "The Nativity of Christ," and four subheads, the Annunciation, the Magnificat, the Birth of Jesus, and the World's Best News, all given in the exact wording of Luke's Gospel. *The Radio World* estimates the daily average of those who "listen in" at 11,160,180 and this number is increasing rapidly. Literally millions of people can be reached by radio who otherwise would not receive these "nuggets of truth" from the Scriptures. The Radio Bible Service Bureau is supported entirely by voluntary contributions. Its work is free from commercialism, undenominational and non-sectarian. Its *service* is free to all.

Lutherans Reaffirm Faith

THE National Lutheran Educational Conference, at its eleventh annual meeting, held in New York

City in January, passed resolutions reaffirming the faith of its members in the Holy Scriptures and in Jesus Christ as the Son of God and urging that these beliefs continue to be taught in all Lutheran schools. Rev. Dr. Charles J. Smith, President of Roanoke College, Roanoke, Va., declared that "thinking men resent any setting up of dogmatic standards which are measured by the rule of heterodoxy or orthodoxy." He said that many men who run against dogmatic teaching in theological seminaries either leave or give up the struggle or else become indifferent when they go into the world to preach the doctrines they have been taught.

"It is the function of the college to train men to think, and at the same time it is the function of the theological seminaries to deal sympathetically with the men who think," said Dr. Smith.

Christian Race Relations

THE work of the Commission on Interracial Cooperation, which, as readers of the *Review* know, is an organization of white and colored Americans of the Southern States, with representative interracial committees in over eight hundred Southern counties, is beginning to bring unmistakably good results (1) in closer cooperation between groups, which hitherto often remained apart in ignorance and suspicion, (2) in united action for the building up of Christian homes and communities, and (3) in the application of Christianity to the problems of everyday life. Mrs. Annie M. Schmelz, a Virginian white woman, in addressing the annual meeting of the National Federation of Colored Women's Clubs, summed up the underlying Christian philosophy of the Movement toward interracial cooperation and good will, saying:

It may be that the impulse, the great ideal, in the hearts of those of my people in the South who freed the Negro from physical bondage, has arisen and is expressing itself today in the Interracial Commission of the South. This Commission, composed of Christian men and women, stands

ready to help you now in other ways—first of all to help you to help yourselves. It stands back of your splendid leaders, many of whom are being crucified by your own people—as you know. It stands back of them with a heart of sympathy and understanding, ready to see conditions from your side and striving with the strong arm of the law to hold the scales of justice evenly balanced, both for the whites and for the blacks.

Home for Chinese Boys

THE San Francisco Bay Cities Baptist Union, the Northern California Convention and the Home Mission Society have finally secured title to a desirable piece of property for a Chinese boys' home. The sum of \$3,150 has been subscribed to improve the property, and the Chinese are ready to give \$4,000 to equip the building. The work will be pushed rapidly forward to completion.—*Watchman-Examiner*.

Indian Women and Dances

THE efforts of Hon. Charles Burke, Commissioner for Indian Affairs, to restrict the Indian ceremonial dances have been referred to more than once in the REVIEW. New light is thrown on the subject by Miss Edith Dabb, of the Indian Department of the National Board of Y. W. C. A., who shows what it means to Indian women and girls. She says:

Many of the ceremonial dances of the American Indians bring discouragement and misery to the young girl on the reservation. She has no choice in the matter as to whether or not she will participate in them. What chance has the desire of one little girl to continue her studies at school against the weight of tribal opinion? These children, who, through their school studies and recreation, are just beginning to enjoy a carefree girlhood, are often called back to the reservation at the age of twelve or thirteen and are made to take part in the ceremonial dances, which mean for them child marriage and usually motherhood, with all its cares, at the very age when they should be getting the most out of their education. I have seen these girls, forced to give up what they so desired, back on the reservation tending their babies, and they are literally heart-broken. They have lost all hope of accomplishing anything beyond what their mothers accomplished before them. The very spark of life seems crushed out of them. Either these children should never

be given the hope of attaining an education or they should be protected from such tragic destruction of their dreams.

There are many other hardships and evil influences for the women and girls connected with the dances. It appears, for instance, that there is "a give-away" dance, during which a dance-intoxicated Indian may give away "any or every possession which he may have worked years to acquire—his horse, cattle, flour, household goods, even his clothing." He sometimes, it is said, includes a daughter or a wife in the list of his benefactions.

EUROPE

British Student Movement

THE Student Christian Movement of Great Britain corresponds to the Student Departments of the Young Men's and Young Women's Christian Associations in the United States. Of its annual report, "Our Work in the Colleges in 1922-23," the editor of the *Church Missionary Review* says: "This report is an illuminating commentary on the mind and outlook of the young men and women who now fill the universities. It contains much to relieve the anxieties of those who fear that the Movement is honeycombed with modernism or worldliness. It reveals that in the Movement the supremacy and centrality of the Bible in personal religion are clearly maintained. The missionary aspect of the work of the Movement is of particular interest. The Student Volunteer Missionary Union continues its fine work of recruiting. Missionary study forms a vital part of the Movement's scheme for the coordination of all study—biblical, social, and international—by which it seeks to avoid a lopsided development of the student's mental equipment.

Protestantism in France

MONSIEUR JEZEQUEL, secretary of the National Union of Huguenot Churches of France, and Madame Jezequel, one of the leaders of the French group of the World

Alliance for International Friendship through the Churches, are quoted in *Christian Work* as taking a hopeful view of religious conditions in Protestant France. Thanks to the 300,000 Protestants in the reannexed provinces, French Protestants today number 1,000,000. The great majority of French people are outside the Church and have practically no interest in religion as embodied in Christianity. The Protestants possess more than their proportion of influence in the country. Forty or fifty Protestants sit among the six hundred, more or less, deputies in the French Parliament. The French Protestant Church is enjoying a new vitality since the war. Where there used to be only five or six men studying for the ministry, today there are thirty or thirty-five. Of course, some of these come from the new provinces. But even so, the number from the old French Church has very largely increased. The Church is working up societies for the young people, Boy Scouts, a Young Men's Association, and so on. The church attendance of the young people has increased. French Protestant leaders look forward with great hope.

Protestants in Need

LAST spring the Central Bureau for Relief of the Evangelical Churches of Europe appointed Dr. Adolf Keller of Zurich, secretary and Rev. Chauncey W. Goodrich, American representative. They report that "European Protestantism is at the greatest crisis since the Reformation." Three quarters of the Protestants of the Continent, in their effort to maintain their work, are in more or less distress; and in the regions most tried Protestant institutions are near collapse. In almost every country of central and eastern Europe the depreciation of the currency has wrought pitiful havoc among Christian institutions. Endowments of hospitals, orphanages, deaconesses, schools, have shrunk to nothing, and such institutions are closing by scores. The cost

of printing has become prohibitive, so that in one country alone three hundred religious publications have been suspended. Pastors' salaries have been reduced in some countries to two dollars per month, and hundreds of them are working long hours in the fields or in the mines or in factories to keep body and soul together, able only to give the left-overs of their time to their chosen work of the pastoral care of a people as poor as themselves.

Ban Private Schools in Russia

THE *New York Times* reports the prohibition of teaching children in private institutions in Russia. Persons, teachers or parents who violate this regulation are liable to severe penalties, especially if they have given instruction to groups of more than three children. Soviet official circles explain this measure as intended to combat "pernicious non-Communist influences," but the real reason is to be found in the fact that private schools in Moscow and all the provincial towns are very numerous, the parents clubbing together to engage teachers to instruct their children with a resultant emptying of the Communist schools. At the same time the Government publishes new statutes for the Soviet schools, one of which prohibits punishment of any kind whatsoever.

Russian Demand for Books

J. O. J. TAYLOR, of the M. E. Church South, writing from Siberia, just before coming home on furlough, said: "In facing the tremendous problem of bringing evangelical Christianity to 160,000,000 people in Russia, we face a problem both unique and difficult. The Russians are a people who read—read intelligently and constantly. Their bookstores, even under the present horrible conditions, are often crowded. Their books are the last thing, in many cases, that they sell to keep away the wolf from the door. In presenting the Gospel to them we constantly meet

one inquiry, 'Can you give us something to read on that question?' While they have some books on the question of evangelical Christianity they have not yet so much as made a start. In a conversation with Pastor Olson and Pastor Fetler of the Baptist Church yesterday, they told me that they had practically no literature in the Russian language for their preachers and workers to study. To face this problem without an adequate literature will be impossible."

AFRICA

Commission Goes to East Africa

INVESTIGATION of the hygienic, economic, and educational conditions in the light of experience developed in the United States is to be carried on in East Africa by Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, who headed another commission a few years ago. Other American members are Dr. James Hardy Dillard, of the General Education Board and President of the Jeanes and Slater Funds; and Dr. Homer Leroy Shantz, Agriculturalist and Botanist of the United States Department of Agriculture. The party is to spend eight months in East Africa, Egypt, Soudan, Abyssinia, Kenya, Uganda, Ruanda, Urundi, Tanganyika, Nyasaland, Southern Rhodesia, Northern Rhodesia, Portuguese East Africa and South Africa. This Commission has been organized through the cooperation of the Phelps-Stokes Fund, the International Education Board, which was recently established by John D. Rockefeller, Jr.; missionary societies of Europe and America, and governments directly concerned in Africa. The purposes of the Commission will be to inquire as to the educational work in the areas to be studied; to investigate the educational needs of the people in the light of the religious, social, hygienic and economic conditions; to ascertain to what extent these needs are being met; to assist in the formulation of plans designed to meet the educational needs of the native races,

and to make available the full results of this study.

Preaching in a Mud Village

THE Students' Union, the undergraduate religious organization in the American University at Cairo, has undertaken several evangelistic visits to neighboring villages. One such trip is described by a participant: "Although the houses in the village were few, the inhabitants, both human and animal, were very numerous. As we went down the narrow village street, the constantly growing crowd followed us. When we arrived at the house of the *amdah* (mayor), there was a good-sized group of the fellahin, who crowded into the little room set aside for public gatherings. One of the teachers from the American University at Cairo conducted the service through an Egyptian boy, an undergraduate at the University, who acted as interpreter. The whole thing was very simple and informal. After an opening prayer, there followed a Bible story. The Bible, with its Oriental illustrations, is real to these folks. As one young American put it, 'They just ate it up.' It was different from services in this country, for the natives repeatedly interrupted with questions, and during the most interesting part of the story they insisted on serving coffee to their guests. At the close of the service, tracts with simple Bible stories and colored pictures were distributed. After much hand-shaking and well-wishing, they bade us good-by and begged us to return to tell them some more about Jesus. The next week the men will go back again, and as the interest grows, the wives of the faculty members will go out to teach the women."

New Mission in the Congo

THE Congo Inland Mission is a new society with headquarters at Grand Rapids, Mich., which sent two workers to the Belgian Congo in November. Two others, Mr. and Mrs. Raphael Valentine, who have been at Nyanga Station six months write the following: "We can readily love the people,

in all their filth, but to see their fetish worship, and to hear the music which they dance with, makes one shudder to see how bound they are by Satan. How we do need your prayers that the Lord will help us and guide us in all these things which are so new to us, and if handled in the wrong way will mean a great hindrance in His work. Pray also that we may speedily get a grasp of the language for it is not reduced to writing. What a joy it will be when we have the language and can proclaim liberty to the captives."

Johannesburg Secret Society

THE recent appearance in Johannesburg of a secret society calling itself by the high-sounding title of the White League is causing much perturbation in the minds of many thinking people in South Africa. The editor of the *South African Outlook*, commenting that the thrashing of a young Kaffir who had accosted a white girl "savors too much of the doings of the notorious Klan of the Southern States which began its work with thrashings and easily passed on to the lynchings that have brought such disgrace upon the name of American justice and fair play," asks three pertinent questions: "Who are the men who have taken upon themselves the rôle of accusers, judges and executioners and have usurped the functions of the government officials of the country; further we would ask if the officers of the law are taking any steps to deal with the members of this society in their illegal actions; and finally, if those who compose this self-constituted body of champions have seriously considered the effect upon the great mass of law-respecting citizens whose color differs from their own?"

Work Among the Jarawas

MR. and Mrs. Beitzel, who were sent out a little over a year ago to West Africa by the Sudan Interior Mission, after a few months in the country were sent to open work in a

tribe before untouched by the Gospel. After six months of language study and some seed sowing, Mr. Beitzel writes of the work: "We are already seeing some fruitage which makes us 'thank God and take courage.' Five of the school boys (all kings' sons) will soon be able to read the Word and are desiring it. At least four of them give evidence of following after the things of God. We covet each one of them for gospel heralds. There are others of the older ones who interest us very much. One bright young man came out clear cut for Christ. He was terribly persecuted by his people and they were hindering his attending at the services. And then an attempt was made on his life by two men one night. They were armed with axes, and had it not been for the fact that he was sick that night and not asleep he might have been ushered into the presence of the One he served. He endured all these things cheerfully and walked in several miles to the daily services and all day on Sundays. He had given up his three extra wives and given every evidence that he meant to go with God. At present he is in trouble of a nature that I cannot describe here. I request prayer that he may be brought through it by the power of God."

THE NEAR EAST

Mission Work Resumed

THE *New York Times* for January 10th carried a message from Constantinople which read: "Rear Admiral Bristol announced today that the American hospital at Aintab together with the American missionary schools at Marzovan, Mardin and Marash, recently closed by order of the Turkish authorities, will be reopened." Readers of the *Review* will remember the statement in the February issue that the Turkish authorities had ordered Dr. Lorrin Shepard of Aintab to give up practicing medicine, as he has no license from the Government to practice in Turkey. The hospital has had to turn away many patients because the workers simply

could not attend to them. For the last year, ninety-six per cent of the patients at the clinics have been Moslems. Such a record suggests great hope for the future of missionary work in Turkey. It is good news that the American State Department has used its good offices to secure the opening of the hospital even though permission is not given to Dr. Shepard to continue his practice in Turkey.

British and Arab in Palestine

TWO cable dispatches which appeared in the *New York Times* for November 13th, show some of the difficulties of the present administration in Palestine. The first, after expressing the regret of the British Government that the Arabs have refused the offer of an Arab agency, points out that the Government have made three successive proposals with a view to closer association of the Arab community with the Administration of Palestine, namely, establishment of a Legislative Council, on which the Arabs would have been represented by ten elected members; reconstruction of the Advisory Council so as to secure effective Arab representation, and recognition of an Arab agency with functions similar to those assigned to the Jewish agency under the terms of the mandate. "Toward all these proposals," says the dispatch, "the Arabs have adopted the same attitude of refusal to cooperate, and his Majesty's Government have been reluctantly driven to the conclusion that further efforts on similar lines would be useless."

The second dispatch announces the campaign of propaganda on the part of the New Palestine Arab National Party, and sums up its political aims. These include: (1) Palestine to remain Arabic, for the Arab inhabitants, free from every foreign and Zionist right and influence, since the country is part of the Arab countries. (2) Arabic as the country's official language. (3) Non-recognition of the Balfour declaration, the Palestine Constitution, the legislative and ad-

visory councils, and the Arab agency or any other foreign influence. (4) The formation of a native democratic government in the fullest sense, likewise a Constitution agreeable to the wishes and spirit of the population.

First Turkish Woman Doctor

DR. SAFIEH ALI, a member of the class of 1916 of the Constantinople Woman's College, who for the past seven years has been studying medicine abroad, is the first Turkish woman to practice in Constantinople where her success has been remarkable. She has been holding a clinic at the American hospital and more than 200 patients have been treated by her there. She is also giving a course of public lectures on the care of children, to which both men and women are invited. The Director of the Turkish Medical School and the Rector of the University have both personally encouraged Dr. Ali and a personal letter wishing her success has been sent from Mustapha Kemal Pasha, president of the new Republic.

Drawn by the Bible

THE power of the Word of God to win men to faith in Christ is illustrated in the following recent stories from Persia. A young sheikh, a member of a prominent family, went to a native evangelist in a missionary party which was visiting the fanatical Moslem city of Turbat, and told him that as a result of reading a few chapters of the Bible some months before he had come to the conclusion that Jesus Christ was God, and he wanted to be baptized. "I gave him as much instruction as I could," says the missionary, "in the two days before I left Turbat, but he was so busy talking with his friends about his new faith that it was difficult to find time to teach him. The next day this man proudly brought in one of his friends, another sheikh, whom he had led to believe on Christ. 'What first interested you in Christianity?' I asked. 'I came here to the hospital the day before it closed,' the second sheikh

replied, 'and the doctor was having prayers. As he read from the Bible and explained its meaning my heart was strangely drawn. Then when I saw how the Christians were here healing our sick while we were doing nothing for them, I realized that the Christian religion must be true.'"

INDIA

Pilgrim Preachers

A NEW method of evangelistic work is reported from South India in the *Dnyanodaya*, which says: "Twenty-four men called 'pilgrim preachers' (missionaries, pastors and laymen of evangelistic spirit, who know English and Tamil, without any distinction of missions), will move forward on bicycles from town to town in the Tinnevely, Madura, Trichinopoly, and Tanjore districts in the summer of 1924 (for one month only) with no trunks or boxes, but with boxes and baggage to be tied on the bicycle carriers, accompanied by many Christian friends in the respective towns, marching through the principal streets, playing violins and other musical instruments, distributing tracts and booklets, and preaching the Word of Life and the beauty of holiness. Lectures in English will be held indoors at night for the educated Indians along the route. The Pilgrim Preachers will join at Trichinopoly on the day previous to starting the campaign. Railway fare and luggage charge for bicycles will be paid them from their respective places to Trichinopoly. Then they will move from Trichinopoly. Food, toll-gate charges and other necessary expenses will be given by the way. The campaign will end in Tanjore on the last day of the month. Railway fare and luggage charge will be paid from Tanjore to their respective places."

A Faithful Witness

MISS MARIE GAUTHEY, of the American Presbyterian Mission at Kodoli, western India, writes: "Girzabai, an illiterate widow who

used to be, as many widows are, second wife to a heathen man, was baptized and received into the Church in 1918. She lives in one of the furthest villages, Sagaon, and for over two years no one visited her village. During an evangelistic campaign one group visited Sagaon and found her happy and busy testifying. Five of her relatives, three women and two men, were ready to be baptized. After a recent campaign in that village fifty asked for baptism. One of our newly ordained Indian preachers and session composed of newly ordained elders are planning to go out to Sagaon to baptize this group. This is a sample of the way Kodoli Christians 'carry on.'"

Union Church in Patna

REV. J. W. PICKETT of Lucknow writes in the *Indian Witness* of having conducted a service for a recently organized union church at Patna, the capital city of Bihar and Orissa: "A survey made by several laymen entirely on their own initiative disclosed the fact that the Protestant Christian community there is divided into four main groups, Lutherans, Baptists, Anglicans and Methodists. No group was large enough to justify the organization of a church under denominational control, and the members of the various groups were not willing to break their connection with their several denominations in order to unite in a church under the control of any single body. They finally decided to organize what might fairly be called an Indian counterpart of the community church which has become so popular in some parts of America. There was some objection to this proposal on the part of a section of the Anglicans, but it was heartily accepted by another section and by the representatives of all the other churches. Services were instituted early in 1923 and have been held regularly since then. Ministers of all the cooperating churches are invited to hold services as frequently as can be arranged and when no minister is available one of

the lay members of the congregation takes the service. Plans are being made for securing land and erecting a suitable building, but in the meantime the services are held in a room and on a verandah of the house occupied by one of the members."

Disestablishment in India

RECENTLY the Lucknow diocesan council in India voted on a proposed measure which would sever the bond uniting the Indian Church with England and the state. The measure secured a vote of 55 to 10. A part of the proviso in connection with this vote, says *The Christian Century*, is "that in the judgment of the committee to be elected for that purpose by this council, the proposed agreement to be made between the Church and the Government of India sufficiently guarantees the continued use in provided churches of the formularies and customs of the Church of England." It is understood that if the Church of India becomes independent it will still be in communion with the Church of England.

Gifts from Tree-Climbers

AC. M. S. missionary in North India, who recently made a tour in South India and Ceylon, wrote of his experiences in Tinnevely, where the Indian Church is largely self-governing and wholly self-supporting: "I had some interesting talks with three of the leading Indian clergy. There are immense numbers of tar trees (palmyra palms) in the district (which often in North India are a cause of drunkenness). Here they produce great quantities of *jagari*, or sugar. In one part even the 'poor' congregations are fairly well off, and are able unitedly to raise Rs 5,000 a year from the manufacture of *jagari*, besides contributing Rs 2,000 to collections. The tar trees have to be climbed three times a day, to keep the sap flowing. On Sundays they must be climbed twice, but the people have instituted the rule that all *jagari* gathered on Sundays is devoted to

God's service. A 'poor' man can hand to the pastor Rs 70 for the year as his special tithe for God, besides what he gives in other ways. I learnt elsewhere that the converts from the tree-climbing class are a particularly fine set of men, with such grit in them as makes them successful in many branches of work."

CHINA

A Letter from General Feng

SPECIAL interest attaches to the following letter which "China's Christian General" wrote to the British and Foreign Bible Society:

Headquarters of 11th Division, Nan Yuan, Peking, 26 September, 1923.

Your letter including a membership certificate reached me day before yesterday; and I am very glad to learn that your Committee have appointed me an Honorary Foreign Member of your Society. I feel it is a great honor to me, but dare not say I am worthy enough to deserve it.

Lately I have been busy; hence I am not able to do so much work for Christ, Our Lord, as I wished. However, one thing I'll tell you—that is, all the officers under my command have Bibles and some read even every day, of course not all of them; yet there are Bible classes during weekdays and Sunday service on Sunday. We have six Chinese preachers of our own, and the Peking preachers, either Chinese or foreigners, help us a good deal. We have established a small chapel at the street in Nan Yuan, where my officers go to preach in turn. In a word, I have done as much as my leisure permitted.

Please give my thanks to the Committee in your report, and I humbly thank you for your labor as well. May God bless you all.

Yours sincerely,
(Signed) FENG YU HSIANG.

The World's Largest Book

THE Library of Congress possesses what is said to be the world's largest book, in the Chinese dictionary, which contains 10,000 pages. Instead of gathering the pages together and binding them in a single volume, the Chinese have made them into four or five separate books, like magazines; and these inside books, about an inch thick, are wrapped and fastened cleverly with clasps. This giant among dictionaries is divided into various sections. There is a part de-

voted to words covering celestial matters, then geography, human relations, science, literature, and government. It was given to the library through President Roosevelt, to whom it was presented by the Chinese nation in appreciation of the action of our government in remitting the Boxer indemnity.

New Prayer-meeting Methods

THE church in the Disciples Mission in Chuchow, China, has increased its enthusiasm and interest in all activities of the church by some unique plans for the prayer-meeting. For one meeting a list was made of students who are members of the church there and are now at school in other cities. Out of a membership of 200, some sixty students are attending school in Nanking, Chinkiang, Soochow, Shanghai, Anking, Hwaiyuen. A special effort was made to have the parents of these students in the prayer-meeting. There were sixty present. At another meeting the names of the children in Chuchow schools who are from Christian homes, were tabulated. There were nearly forty and their names were written on the blackboard. The children as well as the parents were invited and seventy-one attended. For the next meeting a list will be used of all children under school age in Christian homes.

—*World Call.*

Every Graduate a Christian

HANGCHOW Christian College, the only Christian college in the province of Chekiang, China, has made a remarkable record. It began as a small primary school in 1845, and is now duly chartered in Washington, D. C., under a board of directors representing the Executive Committee of Foreign Missions in Nashville and the Presbyterian Board of Foreign Missions in New York. Over 1,000 students have attended this school and come under its influence. Of the 200 full college graduates, about sixty have gone into the ministry, about seventy-five into business, about thirty

five into the Y. M. C. A. and other religious organizations as secretaries, and the remainder have become engineers, physicians, literary workers, etc. Rev. Robert F. Fitch, D.D., the president, writes: "In all these past years no class has graduated in which there was a single member who did not profess his faith in Christ and become a member of the Church. This has taken place in spite of the fact that more than half of our men come from non-Christian homes, many of them from the most influential families of the Province. . . . At present there is a student body of 244 young men. The two dormitories that we have are absolutely crammed full and twice as many are annually refused entrance as are admitted."

Mah-Jong and Missions

AT the instance of a group of Chinese Christians who recently met in Hongkong, the National Christian Council of China has written the Federal Council of Churches about the playing of the Chinese game of "mah-jong" by American Christians. The letter claims that the introduction of the game into the social life of England and America is having a weakening effect upon the moral stamina of Chinese Christians. It states:

"Mah-jong is almost invariably played for money. The stakes are often very high, and as much as \$1,000,000 has on occasion been lost or won in a night. It is played by all classes, but broadly speaking it is not countenanced by Chinese of high moral standing. To our great sorrow the practice of playing mah-jong for money is increasing not only in China generally but in the Christian Church. This increase in not a few cases can be traced to the fact that the game is being now so largely played in the so-called Christian countries, which is supposed to give a certain sanction to its use by Christians here. This would be an argument easily dealt with were it not that good Christian folks are among those who are joining in it. . . . It is not for us to condemn such persons, nor would we say that it is wrong to play mah-jong without stakes. We do feel that, in view of the terrible curse to this land which comes through gambling and in particular through this form of it, Christian people in Eng-

land and America should seriously consider whether they ought not to place a limitation upon what may seem to them to be quite legitimate enjoyment. We may remind you that the apostle said, "All things are lawful, but all things are not expedient."

A Chinese Bible Student

PASTOR HSIEH, a C. I. M. worker in Anhui Province, has been holding special meetings, including a two weeks' Bible training school, at various points in Kansu Province. Miss H. E. Levermore, of Tsinchow, writes of him in *China's Millions*: "His quiet, bright, thorough Christian character has impressed everyone. For twenty years he has been giving his whole time to work for the Lord, during which time he has never accepted a wage or asked for help, but told only his needs to the Lord, trusting Him to supply every need for himself and family, which He never has failed to do. He told us something of the deep testing of the first year and the way the Lord met his need. A simple man of very little school education, his messages and sermons were full of quotations from the Confucian classics and from Buddhist and Taoist sources used with much aptness, often to show that while these religions had good moralistic maxims they altogether lacked the power to follow them. He spoke on many subjects that closely touch a Chinese mind and heart, many of which it would be difficult for a foreigner to treat with the same force or acceptance. I realize more than ever that the Bible just meets the needs of the Chinese people."

Bandits in Batang

RELATED news of the capture by Tibetan bandits of the remote Chinese town of Batang, in the western part of the province of Szechwan, near the Tibetan frontier, reached Peking early in January, and came thence to the *New York Times*. According to a telegram from Chungking, Szechwan, the town was taken November 17th. The leaders of the bandits, the message says, assured the

American missionaries, the only ones there, that they would not be molested. The American Consul at Yunnan-fu, Yunnan Province, received a telegram December 23d from Likiang, Yunnan, adjacent to Szechwan, saying that bandits had captured Batang, which for years has been at the mercy of bands of Tibetan outlaws in territory nominally under Chinese control. Officials of the United Christian Missionary Society (Christian Church), then did not believe any of their missionaries at Batang were molested by the Tibetans, as mail was arriving regularly, and none of the letters complained of any molestation. The Christian Church missionaries are the only ones at Batang.

JAPAN-CHOSEN

January Earthquakes

AN Associated Press dispatch, dated Tokyo, January 15th, read: "Fifty persons are believed to have been killed in Tokio, Yokohama, and the outside districts in today's earthquake, while many persons were injured. No casualties among foreigners have been reported."

Another report stated: "Hundreds of temporary houses in Yokohama crashed, with several hundred casualties, and possibly one hundred deaths. Six telephone girls were killed in the collapse of a boarding house in Tokio. The Y. M. C. A. building was wrecked. One of the main gates of the Imperial Palace is down. The authorities are taking every precaution to prevent an outbreak of racial feeling such as led to the massacre of Koreans during the earthquake last September. Two fires were speedily checked. The fire fighters slowly patrolled the temporary barracks quarters, reassuring the people. All telegraph, telephone and cable lines were put out of operation."

Student Volunteers for Japan

CONFRONTED by the millions of Japanese, especially in the rural districts, who are still unevangelized, some of the missionaries have come to feel that the time is ripe for larger

things, for a greater consecration of Japan's young life to definitely Christian work, and are praying earnestly to that end. Indications are not wanting that the Japanese Church, too, laments the scarcity of workers, and is waking to larger visions of the immense territory waiting for the Message. Many denominations are thinking of their task in nation-wide terms. Hence there is great reason to hope that the call for workers will soon be sounded by the Japanese Church, louder than the missionaries ever could do, and that some day in the near future a definitely-organized Volunteer Movement under Japanese auspices may be called into being. This past summer two of the younger Japanese leaders met with a group of missionaries to discuss the situation. With the assistance of these two men, it is planned to issue leaflets setting forth the call to the ministry, and to urge the churches to devote specified Sundays to preaching on this subject. Thus it is hoped that the movement may develop under distinctly Japanese leadership.

Once a Drunken Conductor

A YOUNG Japanese theological student, whose home is in the city of Tottori, owes his present purpose to the devotion of Mrs. Bennett, an American woman missionary. He was formerly a railroad conductor, and one day while intoxicated he insulted a young woman who was traveling alone. A missionary mother, who was also on the train, interfered in behalf of the young woman. The conductor became very angry, but when he had cooled down a bit the missionary persuaded him to come and see her at her home when he was off duty. He did so, and before he left her house he had promised never to drink again. But the missionary did not let the matter end with this promise. A few days later, to her sorrow, she found the man half drunk. But her self-sacrifice and evident motherly interest in his welfare so overcame the man that he then and there made a solemn

vow against drink, which he has kept ever since. His conversion soon took place, and he rapidly developed into a powerful local preacher. From that it was only a step to consecrate himself to the ministry.

Christians in Japanese Diet

FEBRUARY eleventh is a great national holiday in Japan, being the anniversary of the coronation of the first emperor. For many years the Reverend Masahisa Uemura had signalized the day by inviting all the Christian members of the Diet to a special religious service. In 1923 one of the deacons of Pastor Uemura's church, Mr. Daikichiro Tagawa, M.P., invited the Christian members of the Diet to meet a number of Christian leaders, including several from the Student Movement. It was most interesting to see members of different parties gathered in the bonds of Christian fellowship. Among other things, the injection of Christian motives into international relationships was earnestly discussed. It is a source of gratitude to know that there are about thirty Christian members of Parliament among whom are a number of former Student Movement leaders, many of whom have maintained close contacts with the Movement.

The "Water-Level Association"

A SOCIETY bearing this name has been organized for the uplift and emancipation of 3,000,000 people in Japan who were formerly called *eta* and have for hundreds of years been set apart for the special business of slaughtering animals and the making of shoes and various despised occupations. They are thought by some to be of Korean extraction (prisoners of war), by others to be pure Japanese, but to have fallen into disrepute because Japan is so largely Buddhist and therefore averse to all taking of life. When they inaugurated the movement in 1922, they called upon their kinsmen to "get firmly together," and said: "We are living in

an age when mankind is about to be converted to God.... Knowing as we do how cold-blooded and callous society is, and what deprivation means, we pray from the bottom of our hearts for the warmth and beam of life, which we so much prize." Early in 1923, 5,000 of the association's 30,000 members held a meeting in Kyoto and passed various resolutions, among them these: "(1) To demand the removal of discriminatory treatment in army and navy (it is now practically impossible for one of this class to become an officer); (2) to cease paying dues to the great Buddhist temples in Kyoto; and (3) to back up the recognition of the Soviet Government in Russia." The movement is against idols and on its flag has a crown of thorns. Though some fear that these people are Bolsheviks, others expect it to form an alliance with the labor movement, which may become mutually beneficial.

Labor Proposes Lower Wages

SEVERAL months ago the *Japan Advertiser* reported a remarkable situation in Shizuoka prefecture, where two groups of employees proposed a reduction of wages owing to business depression. The example was followed by an association of wood cutters. "The companies gladly accepted the demand for an increase in wages made by our members when there was trade prosperity," said the leaders, "and the time came for us to help the companies in their struggle to make both ends meet."

Biederwolf Meetings in Chosen

DR. BIEDERWOLF, Mr. Homer Rodeheaver, Miss Grace Saxe and Miss Hay conducted a four-day meeting for foreigners and Koreans at Kwangju, October 23d-26th. What this meant to the missionaries is vividly put by Rev. L. T. Newland: "There seems to be an opinion current in the home church that the missionary is an inexhaustible well and can spend his days inspiring the native churches to zeal and good works, while he himself can get along on the inspiration

and spiritual encouragement gotten once every seven years while on furlough—and even then, so great is his supply, that he can spend ten months out of his year of furlough going from church to church telling of his work. This is far from the truth, for there is no class of church worker that stands in such constant need of inspirational help and encouragement as the missionary, whose work calls heavily on his spiritual reserve and whose separation from the church life he has always known makes it difficult for him to be always enthusiastic and hopeful. When we heard of the Biederwolf party's plan to come to Kwangju, the missionaries were as rejoiced as the native church, for we all felt the need of spiritual reviving and we were delighted at the prospect of hearing again some real music."

ISLANDS OF THE PACIFIC

Disciples in the Philippines

THE Disciples Church is planning to celebrate the fiftieth anniversary of the founding of its Foreign Missionary Society by a special campaign for funds, to be used chiefly for new buildings in the mission fields. Mrs. E. K. Higdon says, in *World Call*, "The building of the Singalong Church will mean that that congregation can have two services on Sunday, an adequate Sunday-school, ministering to the many children of the crowded district in which it will be located, and a young people's service. These things are impossible now because it is using the student church which is a number of blocks from its own district. It will release the Taft Avenue Church for the use of the students in the morning. The rest house in Baguio will insure a vacation to at least three missionary families who otherwise might have no vacation and will be available for any sick missionaries, who otherwise might have to be invalidated home. The new home in Manila will stop the paying of excessive rents, and by being close to the work of the missionary family, will add greatly to its efficiency."

THE MISSIONARY LIBRARY



The Call of China's Great Northwest: or Kansu and Beyond. By Mrs. Howard Taylor. Map, illus. viii, 215 pp. London; China Inland Mission. 3s, 6d. 1923.

A new book by Mrs. Taylor, but the same old spirit of love to all in China, the same proofs cited to show how that spirit is used of God to win needy peoples, a still greater readiness to carry the glad tidings on the part of those newly evangelized, and a new field of effort vividly set forth on the edges of lofty Tibet and among the various Moslem tribes of Kansu. In that province, one of China's largest and most remote, a scattered force of some threescore missionaries is cooperating with Chinese workers in a task that is strenuous, faith-demanding and soul-rewarding. In few books does one find such unusual stories of God's presence among His workers, such proofs that He hears and answers prayer, such almost miraculous coincidences. It is doubtless true that with the author's emotional and poetic temperament, she has selected and painted her material and has not told the reader all the truth. Yet she certainly does not hide the hardships and difficulties of Kansu life and work. Even the thrills of travel in the near-Tibetan fastnesses would cause an enthusiast to hesitate before offering for that lofty, barren, semi-savage field.

The 2,500 members of the Christian community, more than half of them communicants, are not well educated; they possess little of this world's goods and face St. Paul's "beasts at Ephesus" in the persons of hostile Mohammedans and Tibetans; they daily suffer semi-ostracism from their own folk—and yet they rejoice in the Lord, and trust in their newly found Friend and Saviour. Even if only one frequently recurring figure,

that of Dr. Kao, and his independent work so richly crowned, were penned, Christian readers would feel well repaid for their interest. Mrs. Taylor gives proof that this corner of the vineyard is slowly becoming a garden of the Lord. Who will help? H. P. B.

Glimpses of Indian America. W. F. Jordan. 12mo. Price \$1.75. Fleming H. Revell Company, New York. 1923.

The great problem of Mexico is an Indian problem. Of the 2,000,000 inhabitants of Guatemala, in Central America 1,200,000 are pure Indians. A vast territory in the Basin of the Amazon is peopled by half-naked savages, as yet untouched by Christian civilization; of the various peoples living within the limits of Ecuador, Peru, and Bolivia less than fourteen per cent are of pure, white blood; and more than half of the 7,000,000 inhabitants of these countries are primitive, ignorant agricultural Indians, living in an almost unbelievable condition of degradation and poverty.

This book, by an American, presents a study of not only a crying need but an unexcelled opportunity for the investment of effort in that most valuable asset of any land—its people. The highland Indians of Mexico, Central and South America are a distinct field of missionary endeavor, the fringe of which has scarcely been touched. Inhabiting the high valleys and table-lands that form the backbone of the continent, they themselves constitute the backbone and bulk of the population. It is generally acknowledged that their condition today is worse than when they were discovered and conquered by the united representatives of the Spanish Church and State.

The author has had an unusually successful career in promoting the

sale and distribution of the Bible in Latin America. His ministry brings him into close and constant contact with all classes. Out of a full heart he writes a record of his experiences and observations while pursuing his chosen task, which is in reality a sincere plea for the down-trodden aborigines in the lands south of us.

S. G. I.

Maryknoll Mission Letters—China—Volume One. Illus., map, xvi. 364 pp. New York. The Macmillan Company. \$3.00. 1923.

Though these "extracts from the letters and diaries of the pioneer missionaries of the Catholic Foreign Mission Society of America" are dedicated to "those American Catholics, priests and laity, who, since the foundation of the Society have opened for it hearts in sympathy, purses in sustenance, and lips in prayer," it is a sumptuous volume that cannot fail to interest Protestants as well. It is a sample of the literature now appearing under the enthusiastic heads of Roman Catholic missionary operations as they are beginning from this side of the Atlantic.

"Maryknoll" might seem to be a Training Institution in Scranton and in New York State and a mission station in Canton Province, China; in reality it is the common name of the Catholic Foreign Mission Society of America. Its first quartette of missionaries were set apart in September, 1918, and hence this first volume of letters does not speak from any long experience. Their first field was in southern Kuang-tung, where they began work under the French Mission of Paris. From their first arrival, their progress and doings are circumstantially chronicled almost day by day. Since all were new to China—except that Father Price, their Superior, had been in China the year before—these letters and diaries are naively written and are as readable and full of color as one is likely to find in any modern book of travel and foreign residence.

For those who wish to know how Catholic work from the very start is carried on, this is a fine source-book.

Some items are technically Catholic; but the substance is generally interesting. Perhaps no Protestant volume has been written in the same cooperative way, and with practically no connecting links between the letters and diary entries.

H. P. B.

Francis de Sales Buchanan, Missionary in New Guinea. Gilbert White. 59 pp. Macmillan Co. New York. Society for the Propagation of Christian Knowledge. London. 1923.

Francis Buchanan would probably have shrunk from the publicity involved in this biography because of his humble conviction that he had achieved nothing worthy of report. Bishop Gilbert White, who knew Buchanan well, has written this inspiring story in such a way that in the quiet life of this man of God we see first the source of his selfishness and fruitfulness. In this age of feverish activity and absorption in material things it is good for us to be brought into contact with a soul so pure and with one who sought to serve his Master quietly in obscure places.

The story is a record of noble service by one who had very marked limitations. Francis Buchanan's health was always indifferent; his advanced years were against him when he first went to this field and in some quite important respects, he was poorly equipped for the responsibilities he had to meet.

Many who read this story will praise God for the inspiration it brings to them, especially those who have feared that they could do nothing because they could do so little. The great lesson of this life is that the simplest service faithfully rendered may be abundantly blessed by God, Who in His wisdom chooses the weak things of this world to achieve His purposes.

C. W. A.

The Land Systems of Mexico. George McCutcheon McBride. American Geographical Society, Research Series No. 12. New York.

The important place that the land question has had in the Mexican Revolution makes this book of special

importance. It is an authoritative and unbiased discussion of the question, including the Agrarian Revolution which has been going on during the last twelve years and which still is the most important question before the Mexican Government.

Mr. McBride states his conclusion as follows: "From the historical facts presented, it is apparent that the system of *latifundia* with *peons* attached has long outlived the situation for which it was introduced as part of a conquest regime. Geographical considerations indicate that, while the size of properties must vary in response to the diverse physical character of the several natural regions, such extensive holdings as now exist are not essential in any part of the country; that, in most districts, they cannot be regarded as the logical product of the environment; and that, in many regions, small properties are a far more natural response to the conditions of climate, soil, and relief. The ethnic composition of the population, while making the system possible in the past, does not demand or warrant its continuance, but rather appeals for its abolition. Considerations of the economic, social, and political welfare of the country argue for a reduction in the size of the *haciendas*, for a great increase in the number of *ranchos*, and for the protection of the pueblo collective holdings until such a time as the Indians shall be able to assume full individual proprietorship."

S. G. I.

The New Testament Today. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. New York: The Macmillan Company. 1923 [first printed 1921]. Pp. 92. Price 75 cents.

The New Testament, according to Dr. Scott, is full of contradictions; Paul, the (supposedly late) writer of the Fourth Gospel, and Jesus Himself were children of their own age and were strongly affected by the pagan or late-Jewish currents of thought that prevailed around them. Thus, as a source of Christian doctrine, the New Testament is pro-

nounced to be unsatisfactory; it is thought to contain not one doctrine but many contradictory doctrines, and its doctrinal developments are regarded as obsolete. But back of these contradictions, Dr. Scott discovers an "essential gospel" which is the permanent possession of the race.

What then is this essential gospel? Surely this is a fair question, but it is never answered by our author in any satisfactory way. One thing, however, seems to be clear—the "essential gospel" of Dr. Scott is not "good news" at all; it is not an account of something that has happened or (as in the teaching of Jesus) something that was soon to happen. The essential gospel of our author, on the other hand, proclaims not an event but an ideal. He says: "We have learned to seek the reality of the New Testament teaching not in its specific doctrines but in that which lies behind them—in the moral and religious ideal which they seek to interpret" (p. 47). There lies the profound difference between Dr. Scott's views on the one hand and the whole New Testament on the other; Modernism merely presents an ideal to the human will, the New Testament sets forth a *redeeming act* of God; Modernism is couched in the imperative mood, the New Testament primarily in a triumphant indicative; Modernism comes forward with an ideal, the New Testament with a Gospel. J. G. M.

The Home and Health in India.

Kate Platt. 216 pp. William Wood & Co. New York. 1923.

This is useful preliminary reading for missionaries expecting to go to India, and to a lesser extent for those going to other parts of the tropics. The author has the very worthwhile purpose of trying to guide people at the start; and the range and detail of the book bespeak wide experience.

It is divided into three main sections: (1) Making the Home; (2) About the Nursery; (3) Tropical Diseases.

The first of these takes up the technique of life in India. With due al-

lowance or adaptation for the viewpoint of a British government or business resident of India the information and discussion are informing and practical.

The second section, on the feeding and general care of children, is not exclusively with reference to life in the tropics, though with special reference to India conditions. It should be taken as the author intends, as supplementary to further study, but is a suggestive and condensed statement.

From a medical standpoint, the third section on "Tropical Diseases," is probably the most generally useful for missionaries going to all parts of the tropics. The concise description of tropical diseases of the tropics, many of which are widely prevalent elsewhere, as well as in India, is well done. Missionaries going out to these regions should have at least this much knowledge of the prevalent diseases and of their prevention and treatment.

E. M. D.

The White Fields of Japan. By Lois J. Erickson. 207 pp. 50c paper, 75c cloth. Presbyterian Committee of Publication, Richmond, Va. 1923.

Mrs. Erickson outlines the progress of Christianity in Japan from its introduction by Xavier and the Jesuits in 1549, through the time of the Dutch Protestants and the long period of seclusion when Japan became a Hermit Nation, up to the coming of the seed-sowers in 1853 and the beginning of modern missions from 1859.

From this point the book deals chiefly with the Japan missions of the Southern Presbyterian Church but so many types of work are portrayed that the book will be of general interest to all students of missions. Stories of some of Japan's outstanding leaders, such as Verbeck and Neesima of the early days, Pastor Uemura, Madame Yajima, Evangelist Kanamori, and Apostle Kagawa of the Slums, of modern times, are well told.

The last chapter discusses Japan's foothold on the continent in Korea and Shantung from the missionary standpoint.

The book contains much readable information about the country and people. One of its best features is a short vocabulary of well-known Japanese proper names with their pronunciation clearly shown. The book closes with a simple pageant in which Japanese characters, whom we suspect of being real persons connected with the missions of the Southern Presbyterian Church, describe their conversion and work for Christ, and in which children representing a Japanese kindergarten or Sunday-school sing "Jesus loves me" in the Japanese version.

J. H. B.

The Religious and Social Problems of the Orient. By Masaharu Anesaki, D.Litt., L.L.D., Prof. of Science of Religion in Tokyo Imperial University; Prof. of Japanese Literature and Life in Harvard University. 73 pp. \$1.00. Macmillan Company. New York. 1923.

This brief but interesting and valuable discussion by one of the most distinguished students of religion in the world, is limited to Japan. The author combines the highest culture both of the Occident and of the Orient so that it is of great value to get his point of view on the deeper aspects of developments in Japan.

Four brief chapters describe the outstanding point of contrast in the mental attitude of the West and the East; the interaction of Buddhism and Christianity in Japan; the relation of modern industrialism to spiritual forces; and the rise of new and significant religious phenomena in Japan. Dr. Anesaki shows that great things are happening in Japan in the spiritual realm, but the discussion is too brief to give an adequate conception of them.

The point of view is that of the student of religion rather than that of the believer for Dr. Anesaki is not a Christian, and we have never understood that he is a Buddhist, in the sense of accepting the fundamental tenets of that religion as true. He writes as one to whom religious phenomena are interesting and important, but who has himself no definite convictions as to religious truth.

In the first chapter our attention is attracted by the passage: "It was this sympathy and love [in Buddhism] that worked to make roads on the prairies, to build bridges over the streams, to plant fruit trees, to erect almshouses along the highways, to establish hospitals and dispensaries, as well as colleges and monasteries. . . . We must refrain from detail in this connection, except to point out that there is a large field of history here yet to be opened up to the Occidental public."

On some future occasion Dr. Anesaki should present the details here omitted, for if Buddhism has ever been a large force for social betterment it has been much misunderstood, not only in the Occident, but by large numbers of Chinese, Japanese and Koreans.

Another thing that one would like to see elaborated is the following statement (p. 25):

"In Buddhism this faith in the person of the founder was ever regarded as the source of life for those who believed in him."

This is something new. "Faith in the person of the founder," "those who believed in him"—what do these things mean, in Buddhism? We know what they mean in Christianity. When a man "believes in Christ" he entrusts himself to Jesus Christ as a living Saviour, who can and will do things for him what he cannot do for himself. Is any such thing believed by any Buddhist about Gautama? The Shinshu Buddhists have indeed such a faith with regard to Amida, but Amida is not Gautama, the historical founder of Buddhism.

Prof. Anesaki is right in exposing the superficial argument, used by some early missionaries, that Christianity should be accepted because it was the basis of Western civilization; but this argument never constituted a considerable portion of the teaching presented to the Japanese.

One sentence, on p. 30, is a blemish on an otherwise fair discussion:

"How can Christianity achieve a

wholesome growth where the 'foreign missionaries' are sole masters of the 'native converts.' Where is Christianity to be found if mere pity or even contempt on the one side favors submission, or suspicion, or animosity on the other; if haughty domination rules over subservient dependence?

"But this situation is changing; yes, it must change if Christianity is to be the genuine religion of Christ, even in the Orient."

Dr. Anesaki does injustice both to the missionaries and to his Christian fellow countrymen in this gross caricature. It is not and never has been the attitude of missionaries and Japanese would not submit to it.

The fourth chapter is the most interesting and valuable for here the author discusses the rise of the important new religious phenomena in Japan, such as Tenrikyo (although not named) Omoto Kyo, and the movements represented by Arishima, Kagawa, and Nishida. Especially delightful is the account of Mr. Nishida's visit to the Omi Mission, founded by Wm. Merrell Vories, at Hachiman, near Kyoto. Mr. Nishida is said to have discovered there "how property can be made the instrument of spiritual living and service instead of a hindrance to them." If Mr. Nishida takes that lesson to heart it will revolutionize his entire system of thought. Would that many American Christians could make the same pilgrimage to Omi, with the same result! A. P.

In Palestine at the Empty Tomb. By E. E. Violette. 12mo. 89 pp. \$1.25. George H. Doran Co., New York. 1923.

Here is a short narrative of a traveler and a tourist in Palestine. The author, Dr. Violette, the editor of *Point of View*, is a believer in immortality and in the bodily resurrection of Christ. The visit to Calvary and the empty tomb brings the conviction to the tourist that the bodily resurrection of Jesus Christ is a vindication of the perfect life of God and an assurance of immortality to every child of the true and living God.

Tables in the Wilderness. By Amy Wilson Carmichael. 12mo. 154 pp. 1s, 6d. S. P. C. K. Depository, Vepery, Madras, India, 1923. For sale at 50c a copy by Miss Cora Kane, 197 No. Allen St., Albany, N. Y.

The work of faith and labor of love for Indian children have been richly rewarded. Here is the behind-the-scenes story of how the needs have been supplied. It is written in Miss Carmichael's charming style and is a stimulus to faith and to sacrificial works.

When Black Meets White. By John Louis Hill. 12mo. 149 pp. The Argyle Publishers, Chicago. 1922.

The race problem is one of the great problems of America—but it is not altogether a colored problem. The white race is also a problem and will be until its members are thoroughly Christian.

In this book, the author, a colored man, gives his view of race-relationship. The basis of his thesis is that expressed by the publishers in the preface: "To cure the ills of the world and harmonize the discordant notes of life, the sum total of mankind, including both leaders and followers must think in terms of mind, not in terms of matter." The essence of the problem is also expressed in the words of Dr. Lyman Abbott: "To deny the brotherhood of man is to deny the fatherhood of God."

Mr. Hill takes up the race problem in America, north and south; the psychology of the Negro, his history and contribution to progress; America's need of the Negro and the race questions of freedom, social equality, amalgamation and service. It is a helpful study for people of both white and black races.

Men, Women and God. By A. Herbert Gray. 12mo. 199 pp. Paper, 60c. Association Press. New York. 1923.

Present moral and social conditions reveal clearly the great need for Christian ideals and standards in sex relationship. A few years ago, teachers maintained that the motto to be adopted was "know thyself." Sex

books have been published and distributed by the thousands; sex has been taught and talked about in the home, the school, the church, the press, but today social conditions are worse than before. Evidently knowledge is dangerous unless it is accompanied by Christian principles and power to control thoughts and acts. Dr. Gray here gives in a helpful discussion of sex problems from a Christian standpoint. He advocates making use of all the ideals and forces that establish and strengthen character. He does not excuse sin or weakness and holds up a high idea of purity and of marital happiness. We believe, however, that the control of Christ over all the life should be more clearly emphasized than is done here. It is only the indwelling Christ who can cast out effectually the demon of selfish and sordid passion.

Lives O' Men, or George Bowman of Pittenween. By Margaret Pyle. Pamphlet 1s net. China Inland Mission. London, Philadelphia and Toronto. 1923.

Mr. Bowman was a missionary of the China Inland Mission, who spent a few short years in China, but whose influence was beautiful, strong and far-reaching.

Life as a Stewardship. By Guy L. Morrill. Pamphlet. 25c. Presbyterian Board of Publication. Philadelphia. 1923.

Five Bible stories on man's relation to things teach the lesson of ownership, partnership, earning, spending and giving on the basis of stewardship. The pamphlet is an excellent textbook for Bible classes.

Woman's Magazines Unite.

Two Presbyterian publications, *Woman's Work* and *The Home Missions Monthly*, which have hitherto represented the woman's home and foreign missionary interests have been merged into one monthly magazine under the name *Missions East and West*. The editor will be Miss Lucia P. Towne, of New York, for several years associate editor of *The Continent*. The first issue of the new publication is to be dated April and

its headquarters will be the Presbyterian Building, 156 Fifth Avenue, New York.

Anglo-South American Handbook. Edited by W. H. Koebel. The Macmillan Company. New York. 1922.

In addition to the usual commercial, financial, political, legislative, geographical, and historical information and the notes concerning currency, transport, and bibliography, details are included in this business handbook, concerning the best means of travel. S. G. I.

The Argentine Republic. Its Development and Progress. Pierre Denis, D. es L. Charles Scribner's Sons. New York.

Mr. Denis writes of the conquest of the soil by man and the exploitation of the natural resources. The development of agriculture and cattle breeding is carefully studied, as well as the growth in population and enlargement of the urban centers. The author, in mentioning these aspects of Argentina, has dwelt upon the early history and development of the various resources of the country, thus giving a foundation for a clear understanding of its present industries. Mr. Denis, whose work on Brazil in the South American series will be remembered, is an authority on South American subjects and his view upon these questions is of recognized value. S. G. I.

Every Member Evangelism. By J. E. Conant, D.D. \$1.50. Sunday School Times Co. Philadelphia. 1922.

Every zealous pastor will be greatly stimulated by reading this book so full of helpful suggestions on personal evangelism. The presentation of the theme moves steadily forward to its destination. Dr. Conant rightly places the responsibility for soul winning where it belongs—on the individual believer. With pungent, straightforward style the argument is developed. The effect is cumulative. From the scriptural basis, the author carries the reader through the practical application of this theme, past the difficulties of personal work, to a program, which, as he says, will save the Church. It

is refreshing to note the warmth of the author's spirit, and the genuine sincerity of his message on the Divine Program, the Divine Purpose and the Divine Power. J. F. R.

More Twice Born Men. By Harold Begbie. 8vo. 164 pp. G. P. Putnam's Sons. New York. 1923.

The study of the psychology of conversion by no means exhausts the subject. The facts are greater than any explanation of them. Mr. Begbie enters a different realm than that covered by the "down and outs" discussed in his "Twice Born Men." Here he takes up the conversion of college men in the missions conducted in England by F. B. (Frank Buchanan). The incidents are more interesting than are Mr. Begbie's philosophizings on them. He does not understand, or fully appreciate, the spiritual forces and processes that account for the transformations, but he records some modern miracles that awaken his admiration and baffle his philosophy, though he does not admit it.

A Protestant Encyclopædia.

Representatives of twelve Protestant denominations have joined in the incorporation of a new religious educational body known as The Institute for the Advancement of Christian Knowledge, with Judge Henry Wade Rogers, LL.D., as president. The first step in the Institute's program, which contemplates the study of religious problems and engaging in religious surveys and research, will be to secure the publication of an "American Encyclopædia of Christianity," for American Protestants. There is an editorial board of nine Protestant scholars, headed by Dr. Joseph Cullen Ayer, professor of ecclesiastical history in the Divinity School of the Protestant Episcopal Church, in Philadelphia. The work will be in twelve octavo volumes, extensively illustrated, of approximately a million words each, and will require six years to be completed. The editorial policy will be strictly impartial, from an

objective point of view, and it is proposed to have at least two different writers handle subjects which are open to controversy. The publisher is to be Appleton, publisher of the Catholic Encyclopædia. "The need for a body like the Institute for the Advancement of Christian Knowledge," says Judge Rogers, "arose out of present-day conditions. This is a day of a new and widespread religious renaissance. It is an hour in which the Protestant Church of the United States faces new duties, hears a new call to new activities. The purposes of the Institute, in general, are to function as a laboratory of religion, where competent workers can engage in research and where church problems can be studied."

Shelton of Tibet. By Flora Beal Shelton. Illus. 8vo. 319 pp. \$2.00 net. George H. Doran Co. New York. 1923.

Those who already know of the adventurous and self-sacrificing life, and the tragic murder of Dr. Shelton, a little over a year ago, will welcome this stirring account of his heroic and useful life on the borders of the Forbidden Land. Mrs. Shelton, his constant companion, tells the story as no one else could. It is a true hero tale, more interesting than many novels, full of information about the country and people and rich in adventure among strange people. The narrative forms a clarion call to others to take up the work of carrying the Gospel to these neglected people of the "Roof of the World."

The Christian and His Money Problems. By Bert Wilson. 8vo. 236 pp. \$1.50 net. George H. Doran Co. New York. 1923.

A Secretary of the Society that started the "Men and Millions Movement" has set forth, on biblical principles and with illustrations from life, the Christian idea of wealth, its increase, and its use. Stewardship and partnership with God are rightly emphasized and valuable suggestions are given as to administration. Covetousness is shown to be a sin; temptations

are dealt with; also the part of a wife in giving and the rightful training of children. Stewardship is shown to include the right use of intangible values such as time, strength, example, service, attitude, life and prayer. Individuals, churches, heads of families, financial committees and others will find here a wonderful storehouse of fact, Bible teaching, illustration, and practical suggestions.

Answered Prayer in China. By Charles E. Scott. 8vo. 219 pp. \$1.50. The Sunday School Times. Philadelphia. 1923.

Nothing is more stimulating to faith and life than authentic narratives of direct and specific answers to prayer such as are given here. Dr. Scott speaks from experience in a way that should convince doubters and strengthen saints. His volume includes stories of conversion, demon exorcism, cures, money returned, rescue from robbers, persecution ended, plots foiled, opposition overcome and lives transformed. The stories are calmly and convincingly told in a way that holds the interest and stirs the heart.

A Guide of Religious Pageantry. By Mason Crum. 12 mo. 134 pp. \$1.25. The Macmillan Co. New York. 1923.

The American public is running wild on plays and pageantry. Even educated people are fast losing their power of concentration and enjoyment of any serious book or discourse. They want their information highly spiced with pictures and action. This trend is unfortunate, but naturally Christian educators are trying to turn this fad to account for Christ and missions. It is yet too early to judge as to the ultimate outcome, but many of the plays and pageants are instructive and impressive. Prof. Crum of Columbia, South Carolina, here gives some excellent advice on the history and use of religious drama, how to produce a pageant and includes lists of books, plays and pageants for various ages and special occasions. The list is not very discriminating for it contains some plays that do violence to the Biblical narrative and teaching.

Reigning in Life. By J. East Harrison. 8vo. 212 pp. \$1.50. The Sunday School Times Co. Philadelphia. 1922.

The greatest secret in life is the secret of victory. This includes power, purity, peace, satisfaction, service. Dr. Harrison is a man with a thorough knowledge of the Bible and of wide, practical experience. He is a popular Bible teacher at Mount Hermon School and at Northfield. In these twenty-one helpful talks on the secret of victory over sin, weakness and failure, he clearly presents the Bible teachings on the believer's kingship and the divine ideal for the Christian life. The studies will be found profitable for personal life and they might well form the basis for prayer-meeting topics.

The Gateway to China. Pictures of Shanghai. By Mary Ninde Gamewell. Illus. 8vo. 272 pp. \$2.00 net. Fleming H. Revell Co. New York. 1923.

Shanghai, a city where ancient and modern civilizations meet, is described by Mrs. Gamewell who is a careful observer and an interesting writer, having lived in China for fourteen years. The first edition of the volume, describing the city, its shops, homes, schools, business, customs, foreign philanthropies and Protestant missions, was published in 1916. It is here revised and a new chapter is added on "Shanghai of Today." The story of Protestant Missions in Shanghai is well told.

The New Testament—a New Translation.

By James Moffatt; together with the authorized version and an introduction to the New Testament study. 8vo. \$2.50. Geo. H. Doran Co. New York. 1922.

Moffatt's translation is already well-known for the fresh light it sheds on some of the New Testament passages. In part it is more of a paraphrase than a translation and there are occasionally undignified colloquialisms and unwarranted transpositions of the text where the translator thinks the connection is thus improved. The epistles are especially well done and contain many striking passages. Note, for instance, Galatians 6:17, "Let no one interfere

with me after this, for I bear branded on my body the owner's stamp of Jesus." The parallel edition makes this volume still more valuable for study.

The Art of Preaching. Charles R. Brown. 250 pp. \$1.50. The Macmillan Co. New York. 1922.

These Lyman Beecher Lectures for 1922-23, delivered at the Yale Divinity School, deal with the technique of preaching. The eight chapters discuss very clearly and helpfully the Significance, the Basis, the Content, the Measure, the Lighter Elements, the Delivery, the Setting and the Soul of the Sermon. It is not a textbook but is delightful reading, packed with practical suggestions and common sense advice for students and preachers.

H. A. A.

The Miracle Man and the Wonder Book. By Fred J. Meldan. 12mo. 79 pp. 35 and 75 cents. Bible Institute Colportage Association. Chicago. 1923.

Christ and the Bible are the subject of this earnest presentation of the grounds for faith in the deity of Jesus and the inspiration of the Book.

With the Judeans in the Palestine Campaign. Lieutenant-Colonel J. H. Patterson. Illustrated. 270 pp. \$2.25. Macmillan Co. New York. 1922.

This story of a Jewish brigade, formed by order of the British War Office, to serve under General Allenby in his Palestinian campaign, is written by the colonel in charge. Although the brigade is credited with some very commendable things the book is not altogether pleasant to read, partly because the author feels so deep a resentment against Jews and Gentiles who did not give the plan their approval; and partly because the brigade had to submit to many galling acts of injustice and discrimination on account of its being a Hebrew unit. After reading this story or that of the treatment of Negro soldiers in the American army one feels that the Anglo-Saxon generally is greatly afflicted with that ugly thing called race prejudice.

R. M. L.

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Color Blind—Missionary Play in Three Acts. Margaret T. Applegarth. 10c. George H. Doran Co. New York. 1923.

Divine Inspiration of the Bible. W. E. Vine, M.A. 119 pp. 2s, 9d. Pickering & Inglis. Glasgow. 1923.

Law vs. Lawlessness. Edited by Fred B. Smith. 186 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

Labour in India. J. H. Kelman. 276 pp. \$4.00. George H. Doran Co. New York. 1923.

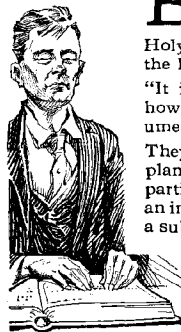
Modern Religio-Healing: Man's Theories of God's Word. C. E. Putnam. 166 pp. 50c paper. 153 Institute Place, Chicago. 1924.

Ian Macfarlane, Medical Missionary at Nazareth and Captain R. A. M. C. 94 pp. "Buchan Observer" Press. Peterhead, Scotland.

Seeing Life Whole. Henry C. King. 160 pp. \$1.50. Macmillan Co. New York. 1923.

Twelve Great Questions About Christ. Clarence E. Macartney. 221 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

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