

THE MISSIONARY  
REVIEW *of the* WORLD

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JUNE, 1924

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FIGHTING SUPERSTITION IN AFRICA  
MATHILDE T. DYSART

WHEN MOSLEMS LISTEN TO THE GOSPEL  
I. LILIAS TROTTER

BROAD HINTS FROM A WIDE TRAVELLER  
WILLIAM T. ELLIS

NATIONAL CHRISTIAN COUNCIL OF INDIA  
JOHN J. BANNINGA

A PENTECOST IN THE ISLAND OF NIAS  
PAUL A. MENZEL

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The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

### PERSONALS

REV. J. H. RITSON, D.D., for twenty-five years Secretary of the British and Foreign Bible Society, is taking a world tour, expecting to return home via America and to reach London July 28th.

\* \* \*

DR. AND MRS. O. R. AVISON, of Seoul, Korea, are at present in the United States to secure funds for both Choser Christian College and Severance Union Medical College.

\* \* \*

REV. G. E. DOWNTON of the Australian Board of Missions has been elected Secretary of the United Missionary Council, in place of Rev. John W. Burton, who has become its Chairman.

\* \* \*

E. FRANCIS HYDE has been elected President of the American Bible Society, of whose Board of Managers he has been a member for thirty years.

\* \* \*

REV. S. M. ZWEMER, D.D., accompanied by Mrs. Zwemer, expected to arrive in India about May 20th, to remain for a two months' tour, which is being arranged by Rev. W. Paton, of the National Christian Council.

\* \* \*

REV. WM. B. ANDERSON, D.D., Secretary of the United Presbyterian Board of For-

eign Missions, recently returned to America after a visit to the mission fields of his Church in Egypt, the Sudan, Abyssinia and India.

\* \* \*

GRAHAM PATTERSON, publisher of the *Christian Herald*, has been elected president of the Evangelistic Committee of New York, which hopes to operate in 1924 in at least forty-six centers.

\* \* \*

ARTHUR T. UPSON, of the Nile Mission Press, Cairo, was recently arrested again by the Egyptian police for distributing tracts in the "Redlight District." On his release, however, official instructions were sent out to the police not to interfere with him in this work.

\* \* \*

CHARLES K. EDMUNDS, who recently resigned the presidency of Canton Christian College in China, has been elected vice-president of Johns Hopkins University.

\* \* \*

REV. WILLIAM W. EVANS, D.D., of Chicago, a Bible teacher and author formerly of Los Angeles, is visiting Korea and China, holding Bible conferences.

\* \* \*

REV. ADOLF DEISMANN, of Berlin, accepted an invitation to address the General Assembly of the United Free Church of Scotland during its sittings in May. This is the first time for many years, even before the war, that a German has addressed a Scotch Presbyterian gathering.

\* \* \*

REV. TAIICHI HARA, of Tokyo, was ordained to the ministry on March 2d in Brooklyn, N. Y., and has now returned to Japan, to take up his work in the well-known society for aiding ex-convicts, of which his father, Taneaki Hara, is the founder.

\* \* \*

MARION LAWRENCE, for many years well-known and beloved secretary of the International Sunday School Association and author of many books on Sunday-school administration, died in Portland, Oregon, on May 2d at the age of seventy-four.

\* \* \*

DR. STANLEY WHITE, secretary of the Presbyterian Board of Foreign Missions, has been obliged to give up his secretarial work for a time on account of a serious breakdown in health.

### OBITUARY

REV. CHARLES L. THOMPSON, Secretary Emeritus of the Presbyterian (North) Board of Home Missions, died in April at the age of eighty-four.

\* \* \*

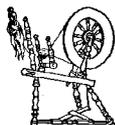
REV. J. W. GUNNING, D.D., representative for Holland on the Continuation Committee in 1910, and ever since "at the center of missionary cooperation," died in November, 1923, aged sixty-one.

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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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THE MEETING OF THE NEAR EAST MISSIONARY CONFERENCE IN JERUSALEM, APRIL 6, 1924  
Dr. John R. Mott, Dr. Charles R. Watson, Dr. Samuel M. Zwemer and others are at the head table

# THE MISSIONARY REVIEW *of the* WORLD

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SIX

## THE NEAR EAST MISSIONARY CONFERENCES

**A**T the suggestion of the International Missionary Council, missionaries to Moslems have been holding, in North Africa and Palestine, some interesting conferences with Dr. John R. Mott, Dr. Samuel M. Zwemer, Dr. Ernest Riggs and other European and American missionary statesmen. On the Mount of Olives near Jerusalem, during the first week of April, eighty-one missionary workers came together to face the problems common to all Christian messengers to the more than two hundred million Moslems of Africa, Asia and Europe. Representatives came from preliminary conferences held at Constantine (for Morocco, Tunis and Algiers); at Helouan (for Egypt, the Sudan and Abyssinia) and at Brummana (for Syria and Palestine). They also came from Turkey, Turkestan, Arabia, Mesopotamia, Persia, India, Malaysia and China. The sessions were held in the Greek church on the crest of Olivet while the Patriarch's palace and the Russian convent were loaned for the conference by the Patriarch of Jerusalem. As the conference assembled a dramatic sign of the change in the Mohammedan world came in the abolition of the Caliphate by Turkey. Christian people must think through and carry out in practice a Christlike policy towards all the peoples who, amid these profound changes, are for the first time in fourteen centuries looking afresh for a secure foundation for a progressive national and international life.

The two central themes before the conference were the consideration of how to give the Moslem a square deal and how to present the Gospel of Christ in this new situation. Old feuds can be healed only by a Christian spirit of reconciliation.

The conference worked out its program by dividing into ten groups to grapple separately with the problems of the Christian occupation of the different regions and the accessibility of their peoples; the best way of presenting Christian truth so that it may appeal to Moslems; the growth of the Church in these lands; the



A RECEPTION OF THE NEAR EAST MISSIONARY CONFERENCE ON THE MOUNT OF OLIVES, JERUSALEM, APRIL 6, 1924.  
Dr. John R. Mott is in the Center with Greek Priests and other Guests and Delegates.

education of the young; the development of a native leadership; the provisions of literature; the medical and social needs of the people; the changing status and outlook of their women; the spiritual dynamic that is the driving energy of the Christian enterprise; and lines of practical and effective cooperation between the forces.

It was recognized that the spread of the Kingdom of God in these lands will be ultimately achieved through the Christians of the countries themselves. Today they do not as a whole feel the call to or see the possibility of that achievement. Yet it was clear that a spiritual quickening within both the ancient and the newer Oriental Churches, and a more intelligent knowledge of the life and thought of the Moslem world are urgent needs. Strong leaders of the newer Oriental Churches took full share in all the discussions, and gave evidence of the strong life within those Churches. Unless the Churches are living expressions of Christ's transforming power, they will fail.

The increasingly intimate cooperation of the Christian forces was a central aim of the thought of the Conference, and—on the last day—unanimous findings were reached which look toward a closer grouping of the missionary and native forces in these areas in association with the International Missionary Council.

#### THE GREAT PRESBYTERIAN ACHIEVEMENT

A FEW months ago, the Foreign Mission Board of the Presbyterian Church in the U. S. A. faced the possibility of an almost overwhelming deficit of about one and a quarter million dollars—more than the total budget a few years ago. This situation was due to natural increase in expenses and to the necessary enlargement of the work abroad. Critics of the Board or of its officers seized upon the crisis to point out supposed weaknesses in policies, administration or doctrine. The officials simply called attention to the *danger of imperiling the cause and the work*, which the faith and love of the Church had built up, if the handicap of such a deficit were not removed or if the needed gifts were not made. To do this would require a thirty per cent increase of gifts before March 31st—a large undertaking. The Board felt it necessary to send word to the missions in all lands to make a drastic reduction of 20% in the expenses for native work for the first quarter of the new year. In many instances, this meant the dismissal of native pastors and teachers, the closing of schools and hospital wards. The word came like an almost overwhelming blow to the loyal, self-sacrificing missionaries. They showed their spirit by their responses. Many on furlough gave up allowances for study; those on the field contributed from their meager salaries; one mortgaged his life insurance to keep a school open. The Church at home also responded loyally, taking special self-denial offerings and many individuals

making real sacrifices. The result is that on April 24th, the possible deficit of over one million dollars had been reduced to \$11,000 and before the meeting of the General Assembly in May, this was also provided for, so that the Board could report all expenses met and the debt wiped out. This means that the receipts for the year 1923-1924 were over \$5,167,780, the largest in the history of the Board.

This achievement is an answer to earnest prayer, coupled with sacrificial work. It is also witness to the confidence of the Church in the faithfulness of the missionaries. The Presbyterian Church has, by this response, shown its loyalty to Christ and His great commission, and its determination not to be turned aside by controversy from the great God-imposed tasks of giving the Gospel to unevangelized peoples and of training disciples for lives of intelligent Christian service.

The crisis is not by any means passed, for adequate provision must be made for next year's budget. Many who have given largely this year have made sacrifices which they cannot repeat. The whole budget of the Board must be gone over carefully to discover and eliminate any possible waste. The Church at home must also intelligently study their great task and must raise their plane of giving to the world-wide program of Christ.

No doubt, the Church has learned new lessons as to faith and fidelity. Divine wisdom, spiritual power and whole-hearted devotion are needed to keep the Church from being sidetracked by selfish pursuits, by wasteful expenditures on non-essentials, by extravagances of any kind, by expensive methods in raising money or by fruitless controversy or by emphasis on non-essential features of the Christian message. "We preach Christ and Him crucified....the power of God and the wisdom of God."

## HOW WE CAN SAVE MONEY

**A** *SIMPLE way to save money is to stop giving!*

"There are too many appeals. Let us put an end to them."

"What a relief it would be!"

But if I stop giving, why should not all others also end their gifts to philanthropies?

If all Christians and other supporters of unselfish ministries stop giving, what would be the result?

Twenty-five thousand foreign missionaries would be recalled and told that they must seek other employment.

One hundred thousand native Christian workers would be obliged to cease from preaching, teaching and Bible work and to turn to secular pursuits to earn a living.

Nearly forty thousand Christian schools and colleges in foreign lands would be closed, the teachers dismissed and the pupils sent home to live and die in ignorance of Christian life and truth.

Two thousand Christian hospitals and dispensaries would of necessity be closed and the patients turned out to suffer and die uncared for by skilled physicians and nurses.

The printing of millions of Bibles, Christian books and papers would stop in every place where the people are not yet sufficiently educated to pay their full value.

In Christian lands, over 500,000 churches would be closed and as many devoted pastors would be told they can no longer "live by the Gospel."

The city missions where many outcasts of society are transformed into new men and women, the societies for helping the poor, the hospitals that do charitable work, the schools not supported by taxation, the religious educational literature and hundreds of other philanthropies would all of necessity be discontinued.

The Bible training schools, and insufficiently endowed theological seminaries would be compelled to close their doors and to cease from training Christian workers.

In spite of all of these philanthropic and religious institutions now at work there is still an overabundance of misery and strife and sin in the world. What then would be the result if we were wholly deprived of their influence and service?

What would be the result to the world, to our nation, to our children, to you and to me?

What would have been the result if no one had ever unselfishly given to us or for us?

What would be the result to you and to me if these outlets for unselfish giving were closed up and we were compelled to spend all we have upon ourselves?

*Would you like to stop giving?*

Would you like to have all others in your community stop giving?

Would you like to have all Christians and other large-hearted men and women stop giving?

*If not, are you giving gladly, generously, intelligently? Are you teaching your children to give, conscientiously, consistently, generously, gladly?*

Are you rejoicing in opportunities to give where help is needed?

What do we owe to others?

What do we owe to God?

*Verily, verily*

"What hast thou that thou hast not received?"

"It is more blessed to give than to receive."

Is there any joy or satisfaction equal to that of truly helping others who are in trouble or of contributing to the support of some good work that yields abiding results? In this work we are in partnership with God, our Father, and with Jesus Christ, our Saviour. "He maketh His sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust."

## THE JAPANESE RED CROSS AND THE EARTHQUAKE

ALL Christendom was stirred by the news of the Japanese earthquake last September and America alone contributed over \$10,000,000 for relief. Most of this money was sent through the American Red Cross and was distributed by the Japanese Red Cross Society. Recently rumors have been afloat in America criticizing the Japanese methods, efficiency and economy of administration, even charging favoritism, waste and misuse. These charges would be serious if true and have evidently been made to discredit Japan.

Dr. H. V. S. Peeke, of Tokyo, an impartial and competent witness who has been in Japan for many years, writes as follows:

In general I think that there is very little in the criticisms. Large quantities of supplies were rushed to Japan and had to be unloaded at an improvised landing at Tokyo, since all regular landing conveniences were out of commission. The shore was no doubt exceedingly congested, and when goods were removed it was by no means easy to find suitable places for storage. . . . For example, there was no great spoiling of goods on the wharves. . . . The supplies were wisely handed over to Japanese organizations for distribution in Japan. Everything is organized to the *nth* degree, and getting the data and doing things according to rule is their great characteristic. I should think that things were slowed down by too much care rather than otherwise. Foreigners would have been powerless to distribute wisely. . . . Disaster and war always mean waste. Time is everything, and things are done impromptu and in such an extended manner that more or less waste is a legitimate part of the overhead.

A great many of the supplies were not at all adapted to the needs of those Japanese that really needed help. But there was a market for tinned beef, tinned milk and many other things that Japanese sufferers could not at all use. These were sold to persons that could use such things. . . .

It is true that a large sum of money is to be for a hospital rather than for immediate relief. One reason is that the amount of immediate relief needed by a Japanese community is much less than would be needed by any other. The whole population sprang to it and put up barracks. Conflagrations are no new thing to the Japanese. They knew just what to do, and did it. However, Tokyo does need good hospitals. They have the doctors, but not the plants. . . .

I do not believe that money was wasted, or that there was graft, or misappropriation. However, it would be unreasonable to believe that the money was all handled in just the way that a man with a large family handles his monthly salary. . . . We have politics in Japan, and a new and *a priori* hated cabinet came into power the day of the earthquake. The part of the outs in Japan is not to propose constructive measures, but to criticize and vilify the ins. Everything that could be said against the methods of handling the relief situation would be so much against the government, so every fact of a criticizeable nature was seized by the opposition, and everything of a minor nature was magnified. People who read the Japan papers and did not understand that would conclude that there was a very serious state of affairs, whereas there might be nothing very serious at all.

Some of us out here have felt very sorry that the Red Cross appeal went to the churches in the United States so promptly that the Christian money

was combed out for those purposes, and when later an appeal was made for money to set the Christian interests on their feet, the money was already gone. Naturally Red Cross money could not be obtained to help the missions or the churches. The Red Cross stands so straight that it leans backwards. It is claimed that the Christmas presents sent out for children by American youth were held over till New Year, lest there might be the appearance of Christian propaganda.

The denominational mission boards that suffered severe loss of property have made earnest appeals for funds to help the Japanese Christian sufferers and to rebuild the property that was damaged or destroyed. In general there has been a generous response and there is reason for rejoicing that much of the property will be replaced. The missionaries can be trusted to administer funds wisely both to relieve temporal distress and to supply the spiritual needs of the Japanese.

### RELIGION IN CHILE

**I**T IS easy to make statements, but at times it is difficult to ascertain the facts. In our issue for September, 1923, we published a statement regarding the testimony of a Roman Catholic Bishop at a Eucharist Congress in Santiago, Chile. This statement was to the effect that at this Congress, in response to bitter denunciation of Protestants in Chile, Bishop Edwards advocated the wisdom of imitating the Protestants' purity of life, temperance and giving the Bible to the people.

This statement was quoted in a Roman Catholic paper, *Our Sunday Visitor*, published in Huntington, Indiana, and was emphatically denied. The editor claimed that there had been no such Congress in Santiago, that there was no Bishop Edwards there and that it was impossible for any Roman Catholic Bishop to make such a statement!

Correspondence with Rev. Robert B. Elmore, of Valparaiso, Chile, our authority for the statement, reveals the facts (now admitted by the editor of *Our Sunday Visitor*) that there was such a Congress and such a Bishop Edwards in Chile, the assistant to the Archbishop of Santiago.

Mr. Elmore, writing from Valparaiso, sends us a copy of the Santiago paper in which the Congress was reported and which shows Bishop Edwards to have been a prominent figure at the Congress. Mr. Elmore also makes the following statement, giving the basis for his affirmation:

I am sending you pages of the daily paper, *El Mercurio* (the oldest and best known daily in Chile), for each day of the Congress. You can convince yourself and anyone else that there was such a Congress. You will see a picture of Bishop Edwards beside the Archbishop of Santiago. You will find the account of the meeting in the theater where Bishop Edwards made his speech. I have made a translation of that particular part and you will find that the three points are put down in just the same order in which I men-

tioned them. Only a person who was present could give the details of each point, and I got my information from one who was present... Perhaps it is not necessary for me to send all of this to you, but I want to vindicate my statement.

ROBERT B. ELMORE.

TRANSLATION OF A REPORT OF THE CONGRESS, PRINTED IN  
"EL MERCURIO" (SEPT. 10, 1922)

"Señor Hannibal Carvajal then treated the subject of the Protestant propaganda in Chile and the ways of counteracting it. He showed how from the first the erroneous doctrine always has been deceitfully and secretly taught for the purpose of dethroning the truth. Finally he said that the Chileans, simply because they have inherited from their mother, Spain, the Faith in Christ, are obliged to do what they can to combat all Protestant work in the land.

"The Bishop, señor Edwards, then proposed three practical ways of combatting the Protestant work effectively:

"1. The first is respect for priests;

"2. The second is combat the immoderate use of every drink that contains alcohol; and he showed that every priest in fulfilling his sacred ministry should combat alcoholism directly and effectively but he affirmed the need of intensifying a specific campaign against this great evil;

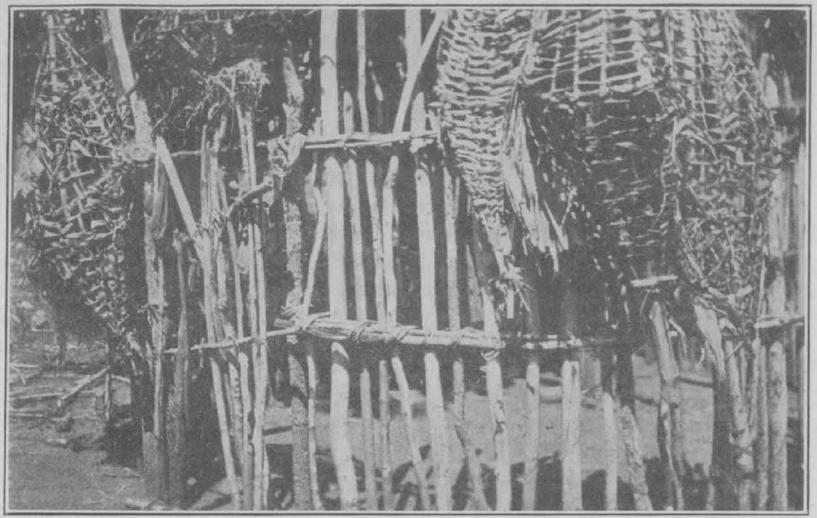
"3. The third is to put an end to the erroneous teaching that the Catholics are afraid, or at least do not make the effort to read the Gospel. As an example he showed how the Society of St. Jerome has the specific purpose of spreading copies of the four Gospels in the common tongue.

"The señor Caro asked permission to show how the Apostolic Vicar of Tarapacá (a province in the North of Chile) had tried to combat the erroneous teachings of the Protestants."\*

This communication, with the exhibit, seems to us to establish satisfactorily the general accuracy of the statement in the REVIEW. Of course, a paper in Chile may not give a verbatim report and a Roman Catholic editor in America may deny the accuracy of the report of an eye and ear witness because the editor has not full knowledge of the facts. We have not seen any denial by the Bishop and have the positive affirmation of reliable witnesses who heard him speak at the Congress.

Our earnest desire and purpose is to deal fairly with the leaders of the Roman Catholic Church and in no way to misrepresent them. We accept statements only on what seems reliable authority and publish those that give helpful information. Those who know the Roman Catholic Church in Chile can scarcely deny that many of the priests live lives that are far from pure, that many of them neither preach or practice temperance and that they do *not* give the people the open Bible or encourage them to read it. It is scarcely to be doubted that the people of Chile would be better if the priests did follow the example of the Protestant preachers in these particulars.

\*Some present at the Congress reported that the statements made were much stronger than those quoted in *El Mercurio*.



· A WITCH DOCTOR'S OFFICE IN CENTRAL AFRICA ·

## Fighting Superstition in Africa

BY MATHILDE T. DYSART, RHODESIA, CENTRAL AFRICA

Missionary of the American Board

“AND you are going to let him have your daughter without paying the *lobola*?” cried Minganiso in astonishment as Bongani was telling the caller about the approaching wedding of his oldest daughter to Pompei, one of the most advanced Christians in the district.

“Yes, I am giving her, I am not selling her,” replied the father heartily.

“But you are throwing away £25 in good money. And I’ll warrant you don’t even possess £1 with which to pay your tax next month,” added the neighbor, scarcely believing what he heard.

“I will admit that I haven’t even half my tax money yet and no work in sight, but as for throwing away something—I can’t throw away what I don’t possess. But I can keep what I do possess and that is a good conscience before God,” explained the father, joy lighting up his wrinkled, nut-brown face.

“You Believers think you are wise,” sneered the old man, “but you do many funny things since you began to read paper. Can’t you see what it will lead to? Getting a wife for nothing! Who ever heard of it? Who’ll take care of something he gets for nothing? Why, even his cookpot will be of more value to him than his wife. You’ll soon have your daughter back at your kraal beaten and bruised.

And whose fault will it be? Yours, the father, who ought to know better than to follow the idle teachings of the white men. I've lived many more years than you and I know that you'll be sorry if you stand by this nonsense." The old man shook his head ominously as he rose to go.

"You are surprised because it has never before happened in our country," answered the father rising to his feet, "but, mark my word, it will not be the last time. This teaching of the white man is not idle nonsense as you would soon find out if you would listen to it. We have treated our wives and our daughters like cattle and sheep too long as it is. We have treated them worse than we treat our dog or our goat and that is one reason why we have never made any progress. Our forefathers traded their daughters for beads or hoes. We sell them for £25 or £30 and we think we have made wonderful progress. We buy a dog for a shilling or two and a goat for five or eight and we take just as good care of the latter as we do of our wives and daughters—yes, even better, for we don't beat our animals but we do beat our wives and daughters. We protect our beasts from enemies but we do nothing to protect our wives and daughters when the enemy lurks around. Why, for a paltry shilling or two, we're even willing to turn them over to the enemy and forget about them for an hour or two, knowing well the treatment waiting for them."

\* \* \* \*

The wedding drew a crowd. From north and south, from east and west they came, curious to see this peculiar specimen of a man who could deliberately throw away £25, and this girl who could be willing to consider herself of less value than a hoe, a cookpot or a mat.

The other girls began to talk: "We'll never consent to throw ourselves away like chattels of no value. Huh! If we're not worth anything to the boys let them go without wives."

The boys also began to worry and say: "What kind of teaching is this? How dare we marry a wife who has not been paid for? She won't mind us a speck. She'll feel free to carry on with anyone else who attracts her. Huh! There's no gain in that."

Others said: "What does this mean? Will we get wives without having to go away to the mines to sweat for three or four years in order to earn the *lobola*; or will the girls refuse to marry us so that we'll not get any wives?" But that bride, all dressed in white, all smiling and happy, she consented. There must be something after all in the new teaching that can make a man and girl do such a thing gladly and willingly! Did not the father say that he gave his daughter freely of his own accord without any persuasion from the white man?

The father certainly looked happy when he stood up in the little church and told the people why he did it. He signed a paper to the

effect that he claimed no "lobola"; and three others signed the paper with him as witnesses. Queer thing this!

A year passed—a year of unexpected and hitherto untasted joy for the little bride. Whatever fears she may have had in the beginning—"for we do not know how the man is going to treat us"—all fears were soon allayed. Never was a native wife treated with more consideration and gentleness than Pompi treated his little wife.

Day by day they prayed in secret for the little one that was coming to their kraal, for it was not the custom to mention the un-



THE FIRST AFRICAN BRIDE IN RHODESIA TO BE GIVEN IN MARRIAGE WITHOUT A PRICE

born child to one another. But the joy of expectation was all the greater because the bane of the heathen's life—fear of the witch-doctor's gruesome treatment—had no place in her heart.\*

\* If a child's arrival is delayed beyond two or three hours, the mother is considered guilty of sin and the witch-doctor is called to make her confess. The mother's second finger is first securely tied and bent backwards farther and farther till the excruciating pain often times makes her tell a heinous lie about herself in self-defense.

If this fails to hasten the child's arrival, the witch-doctor goes out into the near-by veldt, cuts down a strong limb from a tree, cuts off a *rumano* or stout piece about three or four feet in length and as thick as a man's wrist. This he carries into the hut and splits down the center about a foot or more. Opening the cleft he puts it over the well nigh frantic woman's head, letting it snap with full force across her temples, and tying it securely behind.

Unless the victim faints, she usually invents another lie to save her life. In this she sometimes succeeds—often times not, but the *rumano* is not taken off until the child arrives, or the mother expires.

When the new-born babe refuses to nurse the same treatments are resorted to and the offender is made to pay a fine.

One Sunday evening the neighbor's wife was called and watched all night and through the following day. Neighbors shook their heads ominously as the little one's arrival was still delayed. "There he sits," they said, "and does not call in the witch-doctor when it is clear that his wife has not been true to him. Those believers have funny notions."

Through the second night and all the next day the neighbor's wife kept watch. They waited and prayed and towards the close of the second day Pompi and his wife had a consultation. Then Pompi was seen putting on his hat and tramping hastily down the narrow snake-like trail leading towards the east.

"He has come to his senses at last," gloried the neighbors. "Should have done so two days ago. Perhaps the *nyanga* (witch-doctor) will not come now."

"But he's not going for the *nyanga*," intervened a woman arriving on the scene. "He is going to the missionaries for help."

"But the white doctor is not there. What do the others know about it? He'd be wiser if he went to the *nyanga*."

"But they say there is no truth in what we say about the woman having done wrong," objected the late arrival.

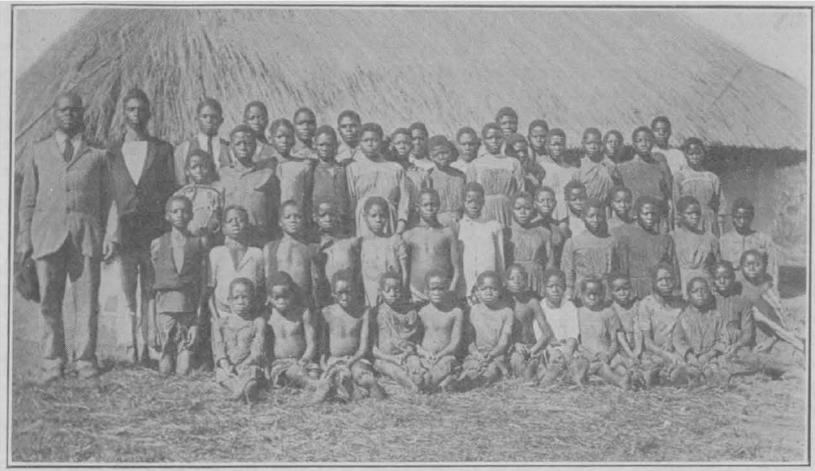
"Of course, you'd say that, but I know there is. Didn't my wife admit her guilt? And didn't she have to pay for it with her life? She died when the *rumano* was removed from her head, and I got my fine."

When Pompi returned home two hours later he was greeted by the lusty wail of a son and heir. Great was the joy of the parents.

Two weeks later as the darkness of night was falling fast a loud and prolonged rap was heard on the back veranda of the mission manse. "Oh, teacher, can you help us to save our baby? He's very sick."

The missionary went with the father and kept watch all that night. All that man could do was done to save the little life and the next day the little sufferer seemed better. For four days the fight was kept up but at last the little soul went Home to be with Jesus. But there was no usual hopeless wailing and violent pulling of hair. The young mother and father knew Him Whom they believed and strength to bear the sorrow came from Him.

At Sunday morning service a few weeks later when the sermon was over the bereaved mother rose and asked for permission to say a few words. With tears in her eyes and with trembling voice she thanked God for the little one that had been entrusted to their care for a little time. "And now I want you to know," she added, "that I do not believe one word of all the neighbors are saying about our child having been bewitched. No one bewitched him. He is not dead. He is living. He has just gone on ahead and awaits us in Heaven with Jesus. There we shall meet him again."



THE BEST WAY TO FIGHT SUPERSTITION—A CHRISTIAN OUTSTATION SCHOOL

## A Message from Dan Crawford

**L**AST week we joyfully baptized more than twenty saved-and-know-it African souls. Now today comes the news of thirteen baptized in our branch church on the north shore of the Lake. Let me give you one instance of how one old-fashioned phrase from His Word delivers unto salvation. Cold and casual to an American, it was that stabbing sentence, "The Second Death." Now try and imagine (but oh you cannot!) what a strange thing. This African sinner was struck by such an incredible phrase, never known in all the centuries of African night, "The Second Death." It is their everlasting jibe that any man, of any color, can only die once. Once, only once! It is their cheapest comment that any sort of man can *die only once*. But here comes a new point of prestige for the old mud mission house. What? So a man can really die twice and this "Second Death" is as endless as eternity! So *this* is why the white missionaries "hurried" (?) to give the warning and tell of the way of escape. When a house is on fire do not people rush to the flaming spot? This "Second Death" is the key to our activity. No wonder we are at it night and day. If that dark doom lies ahead, then why not leave all and warn their African tribes? The business of the great mines to the south and all the great trading houses dwarf into nothing when compared with the mission in its humble surroundings and its momentous message.

It is not in one case but in many that this phrase about the "Second Death" has led Africans to Eternal Life in Christ.  
*Elizabethville, Belgian Congo.*

February 1, 1924.

Loyally yours,

D. CRAWFORD.

# When Moslems Listen to the Gospel

BY I. LILLIAS TROTTER, DAR NAAMA, EL BIAR, ALGIERS

**M**EN to whom we have access may be divided into four classes:  
1. Those who are receiving or have received French education and are more or less developing the Effendi type as schoolmasters, etc. We do not aim at reaching these, our friends of another mission can do so, much more effectively than we can.

2. The Arabs educated on their own lines. With these, that is, the class that loves arguing by the hour, we come into contact chiefly at our winter station of Tozeur,\* where we have a worker especially fitted for this task. The student men and lads come in groups, and are met on their own ground and taken to God's Word in breaking their defences; with strong emphasis laid on the nature of sin, and the need for atonement, which Islam passes over in silence. The literature used here is that supplied by the Nile Mission Press.

3. The ordinary country Arabs such as we meet in the markets and in visiting. These are poor readers and need for the most part colloquial tracts in lithographic script. Mohammedan minds run naturally in the line of metaphor—stories are dear to their hearts and grasped and remembered better than abstract teaching. We have just prepared this booklet on Psalm 51, believing that their first great need is that grace should bring their proud natures to the point, "I have sinned."

4. The mystics, whose brotherhoods reign supreme in the religious teaching of many of the inland districts, especially among the oases of the Desert. We are making just now a special study of their standpoint and their needs, for we feel that their wide influence has been unrecognized, and but little has been done to meet them.

*Boys* may be roughly separated into two classes:

1. Those of the interior, whose education is divided between the primitive Koranic teaching of the old village sheikh and that of the new Government school, where they learn the elements of French, etc. For these we have issued bi-lingual tracts.

2. The town lads for the most part can read in French alone, and that with some measure of intelligence, as their education is carried on thoroughly.

Both for town and country boys we find a leverage in their love for color and design. They ask no other reward for attendance at the classes than to be allowed to stay an hour after, squatting on the ground before their benches and painting or chalking "expression work" on the lessons, outlined for them on a manifold. These

\* On the edge of the desert in South Tunisia.

designs pasted in a book for each boy become their own and serve to recall the teaching.

*Women and girls* are almost wholly illiterate, and can be dealt with only on the simplest lines of teaching. We point out lessons that women may learn from their daily work, believing that here again we may follow our Lord's method with the people of a like eastern race—"Without a parable spake He not to them."

We have in our minds for the immediate future a following out of the Arab use of music as we see it in the chanters who frequent the street corners. Dr. Percy Smith is at work on metrical Psalms and other passages in rhymed prose. We hope that our men workers will be able to use these in chanting them to native airs, or better still European tunes, adapted by the Arabs themselves into the native setting. The men employed in colportage find in markets and cafes that when controversy is inclined to arise in these public places, a quiet hearing can at once be regained by beginning to sing. We have found for years past that this plan also holds good among the women. In village work where they crowd round the visitor too full of curiosity to listen intelligently, a simple chorus or Bible words chanted, will grip them and bring instant quiet, and will be remembered in a touching way through the months of silence that lapse before the next visit.

#### A PARABLE FOR MEN—LOST IN THE SAHARA

*In the Name of God, the Merciful, the Compassionate.*

They say that there were once two brothers, named El Tahir and Abd-el-Cadir, and they lived in the mountains. And it came to pass on a day among days that there came to them news from a far-off town in the Sahara, where there lived one of their relations. And the news was that their relative was dead, and he was the master of wealth, and had left them an inheritance.

And thereupon they left all in their village, and mounted their mules, and journeyed to a village on the edge of the Sahara, and thought to find a caravan and journey with it. But when they enquired about the time of the caravans, they found it was still two months of the time of their leaving. And in the evening of that day they found a Bedouin in the Café, and he said to them, "I can guide you, for I know the easy road where there are good wells, and, moreover, I have two camels, and skins to hold the provisions, and also I have a waterskin, and with me ye have nothing to fear." But he lied to them, for he was from another part of the Sahara and knew nothing of the way, only he thought to consult his own head about it. And they agreed for the price of the journey and gave him the deposit, and sold their mules and bought provisions and set forth.

The first day all was well, and they drank freely of their waterskin, and the Bedouin told them that the next day in the evening

they would come to a well with good water. But when they arrived, with their waterskin empty, they found this well salt, and it only raised their thirst. And when they rose next morning the Bedouin said to them: "Make yourselves manful, for tonight there is another well before us." And they filled their waterskin with salt water and went on till the twilight. And before they arrived at the well they met a flock of goats and asked the goatherd about the well, and he said to them, "Have a care, this well has sometimes water and is sometimes dry, and I have just come from it and found no water in it." And they slept in want, and only a very little water remained to them, only enough to keep them from dying of thirst. And they cried against the Bedouin, and asked him concerning the next well. And he said to them that the well in front would have cold water and good; but he lied to them, and he himself began to fear, for he only thought himself in the right way, and now doubt came to him. And in the evening they all rejoiced, for they saw from afar the landmark of the well, and fastened their hearts on arriving and drinking. But this well was choked and abandoned, for there had fallen into it in the spring a young camel, and they could not draw it out, so the people had choked the well with stones and sand. And as for El Tahir and Abd-el-Cadir, their souls nearly left them from the greatness of their thirst, and they began to dispute with the Bedouin, and said to him, "Wherefore hast thou betrayed us and brought us into this extremity?" but he was silent to them, and in the night the Bedouin arose and fled with the camels without El Tahir and Abd-el-Cadir hearing anything, for they were nearly dead with fatigue and thirst. And when they awoke they found themselves alone, without provisions or water. But still they did not despair, and went on again in their road, thinking to meet someone. But they were in the regions of the dunes, and had only gone two hours when they lost their way. And soon they arrived on the top of a dune, and Abd-el-Cadir cried "Praise be to God!" for they saw beneath them a level place among the dunes, and in it a pool of water glittering in the sun, with palms on its brink. But they were only mountaineers, and did not know the Sahara, and they went down quickly from the dune to quench their thirst, but the pool disappeared from before them, for it was a mirage, and they found only dry sand, and the palm trees were only bushes of white broom.

And Abd-el-Cadir said, "Oh my brother, take my counsel, it is better for us to return on our road, it may be that we shall find water before we die."

But El Tahir answered and said to him, "Let us take heed lest we perish in returning, for we have tried those wells and we have found them dry; even if we should reach them we should still find them the same; my heart tells me to go on farther." But Abd-el-Cadir would not continue on the road, and began to return on his

path, and to follow back his own footsteps. And El Tahir went forward on the path with all the strength that remained to him till he left the dunes behind him, and found himself again in the desert—a stony waste, and he was nearly fainting with the power of the heat. And suddenly there came from afar the sound of a flute, and he told himself that it was untrue, and said—“This is the sign of death.” But soon he knew that it was in truth the flute of a shepherd who was feeding his sheep in that place, and El Tahir contented his heart, for where there was man and sheep there must be water.

And he began to call with all his strength, for he could go no farther. And at once the shepherd came running to him, and saluted him and asked after his welfare. And El Tahir answered and said to him: “Oh my son, I am dead, I have lost my way, and can find no water.”

And the lad said to him: “Oh man, yonder is the road, and water is near.” And El Tahir leant on him, and they both turned towards the East, and soon they came to a well-marked road, and they followed it to a hollow where there were some bushes, and under a rock was a spring of pure water. And El Tahir tasted, then washed himself, and began to drink little by little, and his spirit came back to him with the cold water, and he became as a new man.

And when he had found himself, he thought of his former companion, and asked the lad to go with him; so the lad put the sheep in the charge of his little brother, and they returned with haste on the path till they came to the choked well, and there they found Abd-el-Cadir stretched on the ground, and they thought he was sleeping, but a sunstroke had smitten him and he was dead, and El Tahir alone finished the journey and received the inheritance.

#### THE INTERPRETATION

Oh my brother, thou desirest to receive the inheritance of Heaven, and for this cause thou hast sought those who should shew thee the road, but thou hast done as did Abd-el-Cadir and El Tahir, and hast followed those who themselves knew not the way, and they have guided thee to wells that are salt and dry and choked, and all they have promised thee of good has disappeared from thee as the mirage disappeared from the travellers.

Thou hast tried the well of Fasting, but it has not satisfied thy thirst for righteousness, and in the Little Feast\* thou didst find thyself worse than in Sahara. And the Pilgrimage thou hast found a dry well, for it did not change thy heart or thy conduct. And thou hast tried the wells of Prayer and Good Deeds and “Witnessing,” but thou hast not found in them the water of God’s pardon, and His power and His peace.

\* The “Little Feast” is at the conclusion of Ramadhan, the month of fasting.

And yet thou dost act like Abd-el-Cadir, and dost return to these wells and dost again expect to find blessing in them.

Beware, O my brother, for these wells are still as they were before, and the time is passing for thee, and Heaven is still far off. Go forward till thou dost find the Fountain of Life, which is Jesus the Messiah. And this Spring is in this moment not far from thee, for now in thy journey God has caused thee to meet with us, the followers of Christ.

We are poor and despised, like the shepherd lad, but if we have not the things of this world to offer thee, we can shew thee the Fountain of Life, for we have drunk of it.

Come with us and drink thou also, and find Life Eternal. It is written in God's Book that Jesus the Messiah is as rivers of water in a dry place, as the shadow of a great rock in a weary land. And He says to thee, "Let him that is athirst come, and whosoever will, let him take of the water of life freely." . . . Leave the dry wells that thou hast trusted in till today, and turn to the Fountain that God shows thee.

*"The Gift of God is Eternal Life through Jesus Christ Our Lord."* Amen.

#### A PARABLE FOR WOMEN—HEAVENLY LIGHT ON DAILY LIFE

##### *The Lesson of the Looking-Glass*

Wherever there are women there are looking-glasses, from the Sherifa with her great mirror framed in carving and gilding, to the tent of the Bedouin women, who wears a little leather-covered disc among her many ornaments.

For all women want to see what they look like—what they look like to other people. And they know that the mirror gives to their view what they themselves would never see—the form and the tint of their features and the drapery of their headgear.

So far the mirror goes, no further; it can only picture the outer person. But there is another mirror that can shew thee thy inner person. That mirror is the Holy Book. In a mirror of glass thou canst see thy face as thy neighbor sees it, but in the Word of God thou canst see thy heart as God sees it.

Our earthly mirrors sometimes shew things that make us sad. A woman may think her face still young and fair; but her mirror shews the wrinkles and grey hairs that have begun to come. It tells her the truth.

So also God's Word tells us the truth about our hearts, that is to say that they are not good as we like to think them, but bad before Him.

For instance, thou thinkest perhaps that thou canst gossip all day long, without harm. See how that gossip appears to God. He says, "In the multitude of words there wantest not sin." Every idle

word that men shall speak, they shall give account thereof in the day of judgment.

It may be, in thy mind are thoughts of pride, despising thy neighbor. Look in the mirror of God: He says, "He that despiseth his neighbour sinneth."

It may be that thy heart harbors hatred against another, thou sayest, "I do well to be angry." Look once more in God's mirror and see how this hatred looks to Him: "He that hateth his brother is a murderer."

Look, O my sister, in this mirror that tells thee the truth, and quickly thou wilt see that thou dost need a Saviour.

#### A PARABLE FOR BOYS—THE CATERPILLAR THAT CHANGED HIS MIND

One day in the spring I went into the garden to see how the vegetables were growing, and I rejoiced to see the cabbages. Their leaves were green and tender and one among them was more green and tender than its brothers.

As I looked at it I saw a caterpillar very small and green like the leaves. I knew that that caterpillar though small was very wicked, and that he would get more wicked every day, but I did not kill him because I had heard that God the Creator could do a wonderful thing, and change even ugly greedy worms into beautiful creatures of blessing.

I went every day to look at that caterpillar, and I saw that he ate and grew and ate and grew, and became so fat that several times his skin became too tight and split, but he was not ashamed, for he always had another skin underneath. He ate great holes in the tender leaves, and the poor Cabbage cried:

"Enough, O Caterpillar! you are destroying me!" "No matter," said the Caterpillar, and crawled on to another leaf, and in the evening all that remained of that leaf was the stalk and the veins.

So the Caterpillar went on thinking only about himself, and not caring how much harm he did so long as he could eat. He became bigger and more wicked every day, until the poor Cabbage had no leaves left.

I looked at the fat Caterpillar and at the Cabbage stalk and I said, "Does God the most High really love that wicked worm and will He in truth change it and make of it a creature that will bring glory to Him?"

Even as I spoke I saw the Caterpillar descend the Cabbage stem. "Oh Son of Evil!" I said, "Thou hast spoilt one cabbage, and now thou art going to devour another."

But I was surprised to see the caterpillar go away from the cabbages and crawl up the trunk of a tree where there were no tender leaves for him to eat.

The next day I found him resting quietly in the same place. Then I said, "In truth God the Creator has spoken to the wicked caterpillar and is beginning to do a wonder in him."

I watched the caterpillar every day, and saw him slowly change. I cannot tell you how, but his color faded, and in a few days the long fat worm became short and thin, and his form was quite changed. For many days he lay hidden in a crevice of the tree-trunk, and all the time a work of God was going on in him.

At last, one day of sunshine, the caterpillar's crevice was empty, and a white butterfly was on the tree-trunk closing and opening its wings. God the Powerful above all things had changed the Caterpillar into a Butterfly. He had made it a new creature. Old things were passed away, all things had become new.

The white butterfly flitted over the garden and all the flowers were glad when they saw him. They cried, "Come O Sister, precious to us, come and taste our honey!"

The butterfly went among the flowers and gently entered his long tongue into their cups of honey, and as he went from one to another, he took with him life and fertility.

He visited the yellow cabbage flowers and fertilized them, and that year there was a larger harvest of cabbage seed than ever before.

The butterfly rejoiced in the sun and the flowers and the honey, and was ashamed when he remembered his caterpillar life. He came one day on that bit of cabbage stalk all spoilt, and thought to himself, "It was I who did that, I just longed to devour the whole. Why is it that the longing has all gone? Somehow I could not make up my mind now to take another mouthful, all the longing has gone away. I have turned into a new creature." And he praised God the Compassionate who had changed him and blessed him and made him a blessing.

O my brothers, in truth many of you are like that Caterpillar. You only seek to please yourselves, and in pleasing yourselves you bring grief and pain to your parents, and you lead other boys into Satan's road, but you say, "No matter! I must enjoy myself."

Listen, O my brothers! You are precious to the Lord your God who created you. He has a great purpose for you.

He who changes Caterpillars into Butterflies also changes the sons of evil into sons of goodness, and blesses them and makes them a blessing. He can change your whole heart till all the *wanting* to do wrong has gone out of it. And this is the work that He works by the Hand of Jesus Christ our Lord, who has come to redeem us from our old nature and make all things new within us. See if He will do this for thee, my brother. Amen.

### BROAD HINTS FROM A WIDE TRAVELER

BY WILLIAM T. ELLIS, LL.D., SWARTHMORE, PA.

Author of "Men and Missions"

**O**LD stories and old speeches are not now things to be cherished. The well-informed worker for missions has learned that this is the era of change. As a first step toward open-mindedness, let us bravely throw into the waste-basket all speeches and anecdotes that bear a date earlier than 1923. Committees might properly stipulate fresh speeches in their invitations.

\* \* \* \*

New perils menace missions nowadays, it is true; but it is equally true that new forces operate to buttress the Christian extension enterprise. A study of these should vitalize any missionary society.

\* \* \* \*

Certain vast social and political and economic movements of our time have a closer relation to Christian missions than seems generally to be known. All of them spell both peril and opportunity to the cause of Christianity. Investigate.

\* \* \* \*

Islam has for five years been experiencing a period of amazing tolerance toward Christianity; and, in several nations, as Egypt, Palestine, Syria and India, has been cooperating with the indigenous Christians. Yet at home the pre-war presentation of the Moslem situation is still in vogue. There is pertinency to the inquiry of Jesus, "Can ye not discern the signs of the times?"

\* \* \* \*

Nationalism is rampant on most mission fields. Some missionaries have identified themselves with the suzerain and imperialistic European powers, rather than with the nationalists. What is the proper course for Christian statesmanship?

\* \* \* \*

In the light of the condition of flux in which the world finds itself, should missionary activity at present express itself in material construction—in the creation of institutions and in the erection of buildings—or by a more mobile personnel?

\* \* \* \*

How far should Mission Boards take their constituencies fully into their confidence in all matters of fact concerning the force and the field? Have hortatory appeals for funds been overdone?

\* \* \* \*

Of supreme importance is the matter of the missionary message for these emergent times. What shall the missionary say? Is he to express himself in large terms, as an ambassador of brotherhood from the religion of the West to the religions of the East; or is he to preach and practice and print only with a primary objective of converting people to the Gospel of Christ? This issue is up; it will not down. My own observation and conviction make me a hearty advocate of the policy of individual evangelization and conversion. The Church must, however, thresh this question out to a conclusion.

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This is no day to let missions continue as a mere matter of momentum.

# The National Christian Council of India

BY JOHN J. BANNINGA, D.D., PASUMALAI, S. INDIA

UNITED effort in the foreign missionary enterprise has so thoroughly proven its worth, that today no argument is needed to justify it. From the days of the Edinburgh Conference, every department of such work, and every country where it is carried on has, by definite experience in all lines of work, abundantly shown that the spread of the Kingdom is not only a question of the individual testimony of men or women, valuable as such testimony is, but that it is the united expression of the life and thought of whole denominations, if not of countries, speaking through individuals and groups.

The National Christian Council of India, Burma and Ceylon is, therefore, not an organization whose existence needs to be justified, but one whose deeds should be chronicled.

Those were wonderful days in Poona in 1922 when Mr. J. H. Oldham laid before the National Missionary Council his vision of a reorganized body in which the Indian Church should take her place side by side with the foreign missionary bodies in guiding the policies and work of the Protestant forces in India. The past century had yielded abiding fruits from the labors of a noble army of foreign missionaries, and there had arisen indigenous churches, with able leaders educated and trained in schools and colleges of the highest grade, and realizing that the great burden of India's future must rest on their shoulders at least as heavily as upon the shoulders of their foreign brethren.

For a decade or more what was called devolution had been going on. Missions had been giving more and more control over their work to their Indian co-laborers. The National Missionary Society had been organized and its leaders had shown that they were entirely able to carry the full responsibility for such work. The Young Men's Christian Association had appointed Indians to its highest offices and during even the trying years of the war they had been equal to the task and had made a glorious record of efficiency, devotion and integrity. So the time had come when it was manifestly opportune for the one organization, in which all the Protestant forces of the country found their highest and most authoritative expression, to adjust its constitution so as to meet the needs of the hour.

India's new nationalism also had its part in making such a step desirable. The best of India's Christian leaders had, from year to year, shown that they were seeing a new vision of their relation to their own country and hence they were beginning to feel that the

highest form of their own Christian life could hardly find expression any longer in the moulds in which their fathers had expressed their faith. They wished to be freed from the leading-strings that had led them so far, and, in much closer identity with their fellow-countrymen, they wished to work out their own destinies. Hence it hardly seemed wise any longer to ask them to be satisfied with an organization whose very name betokened to the people of the land a strong foreign influence.

At Poona there was a fortunate combination of strong personalities. And what was the result? By the virtually unanimous opinion of those present at Poona a draft constitution for a reorganized Council went forth for the consideration of all concerned. This constitution provided for two things. First, the reorganized Council was to be definitely Indian in its constituency and not less than fifty per cent of its members were to be Indians. Though there was still provision for approximately fifty per cent of missionary representation, the very fact that there would be fewer missionaries would mean that those could be more carefully chosen and also chosen by Provincial Councils which, in their turn, would be more than fifty per cent Indian. So every missionary sent to the National Council would almost of necessity be one who, through his experience and sympathies, commended himself to his Indian brethren.

The other result was that the Council recommended that a central group of men and women be appointed who should give their full time to the work of the Council. They would be persons of ability and experience who, through their intercourse with workers in all parts of the country, could bring together and formulate the best experience on any subject and make it available for use everywhere.

A year passed by after Poona. Mr. Oldham was again in India. During the interval much had been written and spoken concerning the proposed changes. Conferences had been held at the hill stations where large numbers of missionaries gathered during the hot weather. The Provincial Councils had met and carefully considered the matter. When the National Council met in Ranchi in January, 1923, it had before it the opinion of all these bodies, and therefore when it most heartily adopted the draft constitution and made it the basis of its future work, it meant that the best thought of the Christian forces in India had, after mature deliberation, decided that this was the best course to follow.

The bulk of the work has been done so far by Rev. W. Paton, who alone has given full time to the national work. One of the first problems that he was asked to take up was that of a union college in the Punjab where new legislation had made the old individual methods in educational work obsolete. University teaching of the highest grade was to become centered in Lahore. The outlying

mission colleges could not hope to carry on in the old way. Something had to be done and done carefully. No one in the Punjab seemed to be able to undertake it. Not only were all the men there more than busy, but all were concerned in the problem through connection with existing schools. So Mr. Paton was called in and through his study of conditions and facts, and his conferences with the missions concerned, he has been able to produce a scheme that is commending itself to the missions affected. The result will probably be a strong central Christian college which will certainly have a greater influence than all the separate schools had before.

Another field of effort that needed the careful consideration of a man not directly involved, but who could still by careful study and consultation make himself master of the facts and help in its solution, was that of higher theological education. Serampore Theological Department felt itself in financial difficulties in 1922 and asked Mr. Oldham, while in India, to consult with the Senate of the College and other leaders in that field regarding that question.

There are many other fields in which such cooperative efforts are needed. Only men and women set apart from regular mission work for such tasks can possibly undertake them. They will have to set their faces resolutely towards definite goals, lest they too be overburdened with more work than any man can bear, but there is hope that such officers can do such work. No others can.

But besides this there are still other problems that will become peculiarly the burden of such officers representing large groups of united churches and missions. The questions of temperance and opium, of morality and legal disabilities, as well as those that arise in the political sphere must be dealt with not by individual missionaries or Indians, nor by small groups of local workers, but by men and women who can speak for the whole Christian community. Kenya and South Africa offer problems in race relationships that the Christian forces of India cannot ignore and their leaders must know the facts and their consequences and must then be able to speak with authority on behalf of the whole Christian population. This the National Christian Council will be able to do if it can have the full quota of full time workers that it desires.

Without the aid of the home boards and churches the National Christian Council of India will not be able to do its work properly. The missions must get authorization from their home societies before they can proceed, but when funds are available for five full time workers, great results may be confidently expected. No one man or group of men can do all the work that needs to be done, but, by making available for all the experience and knowledge of all, and by speaking for and on behalf of all, a small group of men and women may focus opinion with effective results.



ARMED NIASANS, SOME WEARING HEADGEAR TO SHOW THAT THEY HAVE BEEN SUCCESSFUL HEADHUNTERS. CHIEFS WEAR WAR FEATHERS.

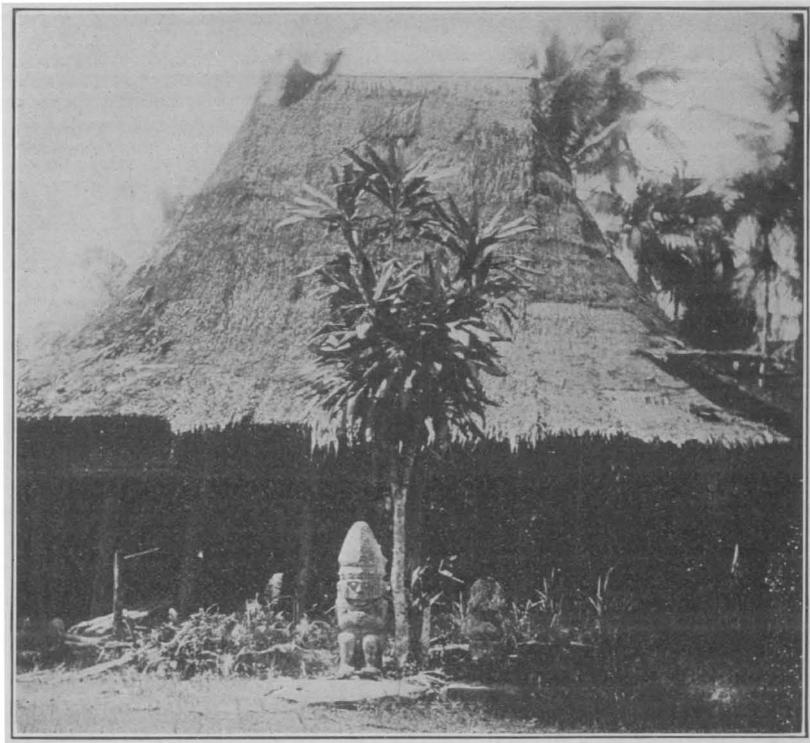
## A Pentecost in the Island of Nias

BY REV. PAUL A. MENZEL, D.D., WASHINGTON, D. C.  
Executive Secretary of the Evangelical Synod of North America

**T**HE island of Nias, with a population of about 130,000, was occupied as a mission field in 1865 by the arrival of the Rhenish missionary, the Rev. Mr. Denninger. At the completion of the first twenty-five years of work there were three stations and eight hundred baptized members; the Golden Jubilee took place in 1915 when there were thirteen mainstations, one hundred and eighteen outstations, 17,195 baptized members and 8,210 catechumens. The mission was then completely cut off from the parent society.

Three years later a powerful revival regenerated the church and deeply stirred the heathen community. Today more than half of the total population is baptized, and the balance is strongly influenced in favor of the Christian faith. The open reign of heathenism is ended.

According to Mission-Inspector R. Wagoner of Barmen, certain factors had a preparatory influence. One of these is found in the psychology of the people. The Niassan is by no means emotional, but he possesses the quality of "heart" and is inclined to gratitude, obedience and loyalty, once he has recognized an obligation. The family tribal spirit is strong. Deep convictions of a few are liable to influence others in a widening circle—the family, the neighborhood, the tribal unity.



A HEATHEN ANCESTRAL IDOL, IN FRONT OF A NIASAN DWELLING

But an even greater significance must be sought in the method and spirit of work of the messengers who wrought among the people of this type. The Rhenish missionaries preached the Gospel and taught the Word. A deep, though not decisive, impression was made on the Christian community at the time of the Golden Jubilee of the Mission, culminating in a union service at the parent station, Gunung Sitoli, September 27, 1915. Throngs were present and almost a full representation of the elders of all the churches took part. None of the speakers indulged in empty congratulation and adulation, but they impressed the Niassan Church with a fourfold need, accentuated by the semi-centennial: (1) Unfeigned fear of God; (2) Complete obedience of faith; (3) Sincere recognition of the truth; and (4) Active brotherly love.

But the Jubilee passed by with no special occurrences on record, in spite of the fine general impressions made. The hidden well-spring of what came to light the following year existed in the deep longing and the prayer life of the missionaries as found in the heart of Mr. Rudersdorf, the pastor of Station Humene. He had

long felt the want of a real hunger for the salvation of his people. "What is the reason for their lack of response?" he asked himself. His reply was: "The eyes of my people have not been opened to the gravity of sin."

In order to bring about a change, Mr. Rudersdorf instituted special meetings for instruction and prayer on Sunday afternoons in the fall of 1915, intending to lead up to the Christmas communion service. Apparently, the only immediate fruit of these meetings was the awakening of one man, a former assistant teacher, who was deeply convicted of sin, and sought forgiveness at the Cross. He told others of his peace and joy, and a few willing listeners formed a little prayer band that met for intercession after the Sunday morning service.

In February, 1916, Mr. Rudersdorf reopened his Sunday afternoon meetings and added informal Biblical talks on weekday evenings at the outstations and at Humene. This latter meeting came to be more and more frequented. Frankly the missionary pointed out the sins and faults of his listeners, and urged greater sincerity upon the Christians, especially in connection with the observance of the Lord's Supper. "Is it not true," he asked, "that while you nominally confess your sins before communion, you really cover up many and leave them unconfessed?" They assented. "And am I not right, if I offer you no further communion services, until I find greater seriousness and sincerity among you?" The people were greatly stirred by this measure.

When the congregation's twenty-fifth anniversary was celebrated, Mr. Rudersdorf took occasion to appeal again to the consciences of his people. Eight people came to the missionary's house in the latter part of March, and said: "Sir, we have experienced what the assistant teacher experienced last fall. We have confessed our sins unto the Lord, and have the assurance that they are forgiven."

Mr. Rudersdorf and others were led to renewed earnestness in prayer and on a Friday evening a young Christian woman arose in a meeting and related, amid tears, that she too had sought forgiveness and found it. Three other young people reported the same experience.



THE HEATHEN OF THE ISLAND OF NIAS

The general awakening became apparent when the next meeting filled the mission house. Another service was held the following evening, and a throng of some 300 to 350 people came, making it necessary to open the church. A special prayer meeting, inaugurated for the purpose of prayer only, was attended by an average of 400 people.

"Singly, by families, and by groups they came to me," said the missionary, "seeking pastoral advice, weeping, sometimes trembling, their whole bodies shaking. All of them had one great desire—to confess their sins. Some had again secretly worshipped idols; others had had recourse to sorcery, or had again fallen into other forms of heathenism and unbelief. Theft, impurity, adultery, and crimes against unborn life were confessed. Murderous attempts against the missionary had been in the hearts of some. Into what depths of sin, uncleanness and vice were we compelled to look! Many a time it was impossible not to weep with the repentant ones, when we saw the sin and degradation spread out before us."

But "the fear of the Lord is the beginning of wisdom," and sincere confession of sin led to the joyful confession of Christ. Within a short time, the experiences at Humene were repeated at other stations. In some cases carpenters, moving to another place in search of work, became the vehicles of grace.

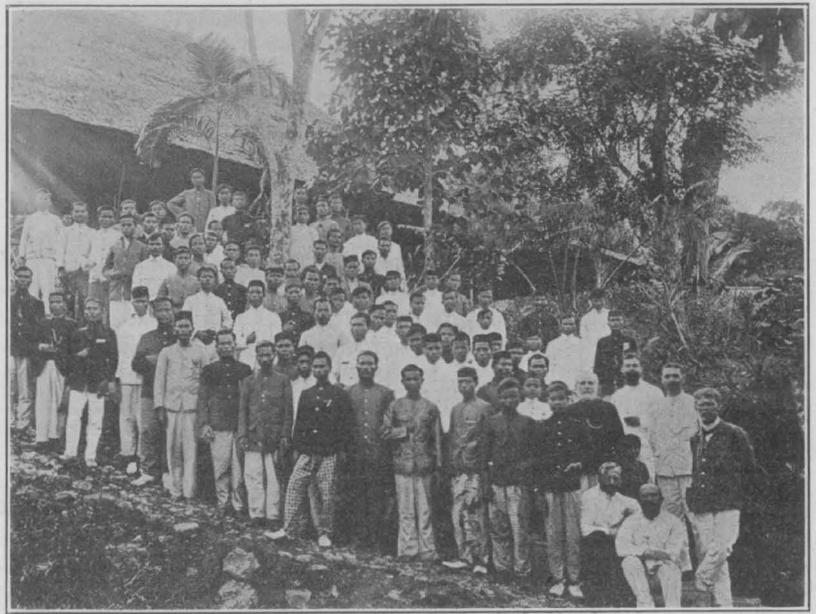
Gunung Sitoli was the next larger station in order. Then followed Hili Maziaja, Ombolata, Sogaeadu, Lolowna, Tugala, the Nako Islands, and others. In one case, the missionaries sent some of their workers into adjoining territory, in the expectation that the fire would quickly kindle there. But no response came, and the lesson was quickly learned: "The wind bloweth where it listeth," there was to be nothing *manmade* in this movement.

Rev. Mr. Momeyer writes: "Some of the people who have heretofore remained untouched, begin to dread the very thought that the fear of God may come over them. They behold the sufferings of others; but when the time comes for them, they are seized, almost in the manner of contagious disease. Sometimes they come, designating a definite moment—'last Sunday, in church, it got me.' One of our excommunicated Christians wanted to emigrate in search for work. Three days' journey distant from Gunung Sitoli he was compelled to return; his sins so disquieted him he simply could not go on."

But with repentance and confession, sorrow invariably was turned into joy. "In many cases," says Rev. Mr. Schlipkoether, "they pray a good deal in private, asking that their sins may be disclosed to them. Sometimes they unite in such prayer with others, meeting in church or in the teacher's house. Then, when they see their sins clearly, they come to the missionary and make a clean breast of it. They have a great many questions to ask, but finally,

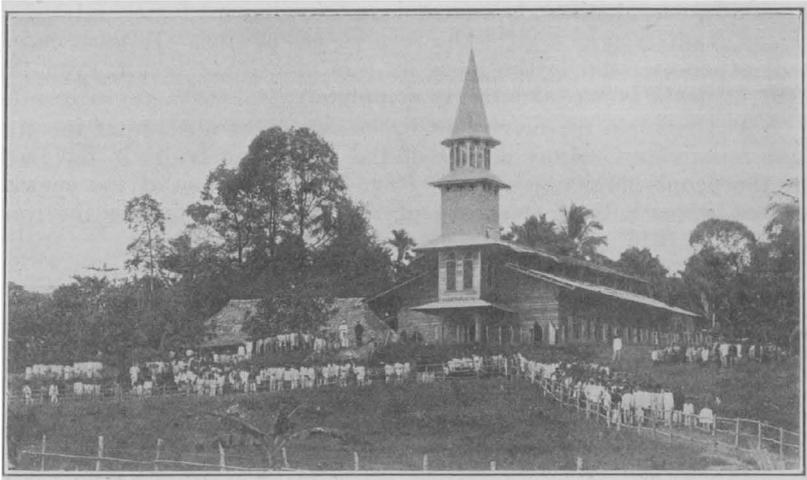
as a rule, accept willingly our advice: 'Now accept believingly what Jesus grants you as a gift—the forgiveness of sins.' In most cases, full peace of mind is the more or less immediate result, even the fear of death being taken away completely."

At Ombolata the movement broke out in the absence of the station missionary. Many details of the gratifying fruits in the lives of the people might be added. Rev. Mr. Fries, one of the eyewitnesses, gives a brief summary of the happenings during the nine months of 1916.



STUDENTS IN THE MISSION SCHOOL IN NIAS PREPARING TO BE CHRISTIAN TEACHERS

"What seemed an impossibility has become a reality. Not only do we find every available seat occupied in our church every Sunday, compelling us to institute a special service for the children at an earlier hour, in order to give them a chance also, but we have a full house on midweek evenings. The experiences at Ombolata are repeated at the outstations. Everywhere a hunger and thirst for the Word of God! A new and deeper understanding! Aroused consciences! Added to this, there is a great deal of inquiry and voluntary private confession. Questions are asked such as we have never heard before, evidencing an understanding we have hardly dared to dream of; likewise a confession of mountains of sin of which heretofore we had been totally ignorant.



GOING TO CHURCH AT HILI MAZIAJA, ISLAND OF NIAS

“It was a good thing the people did not all come at once, and that even now they turn up one by one. . . . Much precious gold has been found, with comparatively small amount of dross, and in the hearts of many, through genuine sorrow and repentance, the new life of God has been begun. After weeks of soul-struggle and consciousness of guilt many have attained peace, and the outward signs of a thorough change of heart are not wanting. In May, 1916, I dropped the instruction of a class of catechumens simply for lack of cooperation on their part. Now I found myself face to face with seekers literally crowding in on me—618 at one time. How could I have hoped, after years of vain admonition, to see a universal observance of family worship? But this is the case now. Day after day the people have begged for books. Our stock was soon exhausted and we had to order 1,000 New Testaments from Amsterdam by wire. . . . Much seed broadcasted in former days has come up, and faithful labors of former days have found gracious reward.”

Entire villages in some cases, and some of them in the very heart of revival areas, remained untouched because of the influence of chiefs and wealthy leaders. Some who resisted at first had to give way to the Mightier One.

“God’s Word has come to be beloved by the people, and that all of a sudden,” writes Mr. Momeyer. “Bible meetings introduced in the villages are well attended and others have been instituted for the purpose of prayer. Truly we have experienced great things! Our eyes have seen something of the glory of the Lord. Our ears have heard, right here on our little island, something of the rushing sound of the Spirit of God.”

Mr. Rudersdorf, speaking of the newly baptized at Humene, says: "The number of church members during a single year increased from 3,086 to 3,787. With the exception of a very few, and even these have evidently been touched and vitalized anew, all of them, adults as well as youths, are bearing witness to the grace they have experienced in their own hearts. All catechumens under forty, as far as they have not been able to do so already, were required to learn to read, as a preliminary to baptism."

Mr. Borutta of Lolowu district also notes that it was necessary for him, in former days, to make house to house visits and give out a personal invitation if he wanted to be sure of a fair congregation. "Now," he writes, "all that is necessary is to ring the church bell, and people follow the summons, even such as live at great distances. Taolin, a teacher employed in the primary school, had been rather indifferent. Now that the new life has begun in him he presented himself with the plea: 'Let me make up for what I have neglected.' He proved to be a gifted and zealous evangelist, spending at times as many as from eight to ten days in a given village. In one place, Hili Hombaba, the people, after such a visit by Taolin, threw away their idols and begged for further instruction. One of the lady missionaries going there to conduct special meetings for the women, upon her arrival, found the large hut of the chief crowded with women *and men*. Although the missionary was unable to promise them a resident teacher, the people soon clubbed together and built a little bush church."

#### THE ENLARGING FIELD

There is something especially providential in the order of the development of the revival. The movement turned into a genuine mass movement involving, finally, over 30,000 people, for that number actually applied for instruction and admission into the church. From the beginning, many heathen were touched simultaneously with their Christian neighbors, but church members chiefly experienced the great change, the deepening of their Christian life and the irrepressible desire to witness. They thus became available for genuine evangelistic effort, when the movement spread among the heathen population. The contagion of a genuine enthusiasm went forth from them, and, by imparting to others what they had received, they confirmed themselves as well as others.

While the revival within the churches began in 1916 and continued during 1917, it became a predominating movement among the heathen in the latter year. This was evidenced by the sudden growth in membership of all the churches, especially in the younger stations. One of these stations in the southern part of the island reports: "*We are in the presence of a veritable divine miracle.* Hardened heathen, who heretofore never came to our meetings—sorcerers, rich people,

poor people, all alike—were suddenly seized by the terror of their guilt. They came to the station with the one question: 'How can we get rid of our sin?' Old headhunters and notorious murderers are confessing their misdeeds. Thieves return what they have stolen. Many profess to have had visions and dreams wherein the forgiveness of their sins was vouchsafed them, and they believe firmly and unmovedly in the truth of the experience."

Even the Nakko Islands, a totally new field at some distance, were drawn into the movement. Missionary Hoffmann writes: "Having attained peace they (the converted heathen) are perplexed at the fact that all the world is not sharing with them in their own privileges. 'We have not been any better than others, why are they not being led even as we have been?' Women sorrow about their husbands, children about their parents, and vice versa, and the sigh is heard frequently: 'O, that he (or she) would also come!' How grateful we will be if this merciful sympathy for the salvation of others continues."

The Rhenish missionaries, to whom God had entrusted the experience of this great manifestation of His reviving grace, were reared in the evangelical traditions of the Mission House at Barmen, and had tasted the sweetness and riches of God's Word under the tutoring of men like the saintly Dr. Schreiber and von Rhoden. They now dropped everything else to feed the Word of God to the multitudes who had been called to new life. Every station has since become a place of teaching spiritual truth, with the aim of producing and developing in each individual mature life in Christ. Missionary Fischer of Sogaladu tried to reach all the individuals of his station area by conducting Bible instruction through native helpers, one or two evenings every week in every village. All united on Friday evenings at the station church, under his own leadership. "There is a hunger for God's Word," he adds. "Baptismal instruction for 3,380 catechumens is given in the several villages. At most places larger meeting houses have become necessary and the people have furnished all the labor and the material for them, with the exception of the nails and some other hardware."

The great consideration was to equip, as quickly as consistent with the work, an increasing number of assistants. In a way this was done at every one of the stations by the training and practical employment of elders. A more thorough and systematic training course was instituted, however, at Ombolata, the station of the presiding officer of the mission.

Within a year, a small but efficient band of full-time workers, well versed in the Scriptures, was added to the forces. Several of the missionaries printed, on local presses, sermons which were issued and sold to test the genuineness of the desire for further spiritual nourishment. Since Bibles and even New Testaments were hard to

obtain during the war, Mr. Fries had cheap reprints made of the gospels and some of the epistles. These were sold at a very low figure.

Three years later, in 1920, Mr. Momeyer reports: "The revival has again swept the entire area of my station, with the exception of a few villages. The Christians were affected first, and then it passed on to the remaining non-Christians. How wonderful that it is given us to experience such things over and over again!"

Most of the facts related in the above account remained unknown to the Rhenish Missionary Society at Barmen until after the great national breakdown of Germany. Missions-Inspector Kriele of Barmen then wrote in the first connected account of the new Niassan miracle of missions: "Our wondrous experiences in New Guinea, the Mentawai Islands and Nias are God's gracious gift granted a German mission at the very time when so much of German missionary work has been destroyed. . . . Is it vain-glorious assumption to find, in the very contemporaneousness of these two experiences, the friendly comforting of our God, and His promise that even for German missions, as a whole, there is in store a *blessed future?*"



CHRISTIAN LEADERS OF NIAS—SAVED TO SERVE

# Sunday-school Progress in Mission Lands

BY DR. W. G. LANDES, NEW YORK

General Secretary of the World's Sunday School Association

**A**T the World's Sunday School Convention held in Tokyo, in 1920, a prominent Japanese public school man said "When I was in America a few years ago in company with an Educational Commission, we were entertained by Mr. John Wanamaker. After presenting each member of our party with a Bible, printed in Japanese, and telling us about the influence of the Sunday-schools in America, he placed his hand on my shoulder and said, 'Now go back and ring the Sunday-school bell in Japan.' I have made two hundred and fifty-three speeches in Japan since my return from America and in all of them I rang the Sunday-school bell. And now the big bell of this Convention has rung."

## IN JAPAN AND KOREA

Since that great Convention the Japanese National Sunday School Association has been vigorously ringing the Sunday-school bell in all parts of the Empire. Local or branch Associations have been formed until now one hundred and four are popularizing the Sunday-school idea through institutes, conventions and rallies. Existing schools are improved and new ones are organized. In many communities the only organized form of Christian Education is the Sunday-school.

In August, 1923, Dr. Yugun Chiba, dean of the Baptist Theological Seminary, Tokyo, visited the World's Sunday School Association headquarters in New York and brought with him a draft for seventeen hundred yen (\$850.00), representing gifts from the little tots in Japanese Sunday-schools to feed the starving children of Russia. Here is concrete evidence that Christian Sunday-school work in Japan is taking a real heart hold.

In the mountains at Kariuzawa, the Japanese National Sunday School Association conducts annually a very efficient summer training school. Through the activities of this school the force of trained native leaders is enlarged each year.

The growth of Christianity in Korea has been one of the marvels of the foreign missionary enterprise. In spite of the political disturbances which began in 1919 the growth in the number of Sunday-schools and their enrollments has steadily increased. For the past three years a Sunday-school forward movement has been promoted by the Korean Sunday School Association. This movement started in 1921 with all missionary bodies concentrating on developing the teaching service of the Church. The year's effort was concluded

with an all-Korea Convention, bringing together over one thousand delegates from all parts of Korea and Manchuria. The success of the Sunday School Forward Movement Year was so great and revealed so clearly the wonderful opportunity for Sunday-school work in Korea that the Committee voted to continue the Campaign for two years more. Then followed a series of local conventions and institutes reaching into every province. Dr. William P. Blair writes: "Emphasis in these conventions and institutes has been placed on instruction. Several books on Sunday-school organization and teaching methods have been published in Korean and the whole Church has literally gone to school during the past two years in a great Korea-wide Sunday-school Institute." There are now about 3,500 Sunday-schools in Korea with an attendance approximating 300,000.

Under the direction of the British Section of the Executive Committee an intensive piece of leadership training is being done in India. The British Committee supports the General Secretary of the India Sunday School Union, two teacher training specialists and two native workers. The teacher training specialists visit the various mission centers and hold institutes for the student body. In 1923 four hundred and six lectures or addresses were given before 3,090 students. These lectures were not given in mass meetings but to carefully selected student groups. Within the last eighteen months the India Sunday School Union has been reconstituted and is now supported by a committee representing all the Evangelical mission and native church bodies in India.

The newest Sunday-school organization on the mission field with a full-time secretary is in Ceylon, where a Sunday School Union came into being as the result of a visit of a group of delegates returning from the Tokyo Convention. The Secretary, Mr. J. Vincent Mendis, is well educated and at the time of his selection was employed by the Government of Madras. That a vigorous beginning has been made is evident from the following report: "A prospectus outlining a course of graded lessons was issued to Sunday-school Superintendents and to the ministers. Lesson helps were arranged for them with the aid of existing publications from England and India in English and Tamil. A Sunday-school Journal in Sinhalese is issued containing graded helps on the lessons for the benefit of teachers. The new Secretary visits the Sunday-schools and helps to organize graded work.

#### IN THE NEAR EAST

Splendid progress is being made in Syria, Palestine and Egypt. The great barrier in these lands athwart the advance of Christianity is a type of religion that has long defied and defeated well laid plans of the Christian Mission Boards. The upheaval brought about by the war seems to have opened the way for a new opportunity es-

pecially to reach the children. From Syria comes this encouraging word: "A startling fact is the increase in the number of non-Christian pupils in our Sunday-schools. In the past three years the number has more than trebled, in the past two years it has almost doubled. One of every five boys and girls enrolled in our Sunday-schools is either a Moslem, a Jew, a Druze or a Nasain. What greater challenge could be made to Sunday-school workers than this?"

Another very encouraging bit of news comes from the field secretary in Egypt. "We are more than thankful to find a great revival in the old beloved Coptic Church in organizing Sunday-schools and Bible classes for Coptic students in government schools. Every week there are 6,000 Lesson Helps published in the form of leaflets, prepared by a special committee. Bible study is improving and they show great inclination to throw off unscriptural doctrine. Wherever one goes in the country one finds great interest in the Sunday-school, some of which schools are managed by employees of the Government, some by business men or lawyers and others by the clergy with the help of the week-day teachers.

Equally encouraging testimonies and reports come from Sunday-school Secretaries in South America, China, the Philippines and other mission fields. All agree as to the accessibility and responsiveness of childhood and youth. It is the hopeful gleam that pierces through the gloomy overcast in the field of politics and government. It was an educational process that developed a national system of thinking that threw the world into its present state of instability. An educational process must therefore be used to stabilize it again. The time is now ripe to encourage the creation and development of lesson courses for the world's children that will give them the neighborly mind, the "peace on earth and good will" mind, the Christ mind—courses that will clearly interpret the truth of the Gospel for the people to whom it is sent.

The importation of lesson courses from foreign lands is a handicap to real progress in many fields. It should not continue longer than is necessary to bring into being indigenous committees that will create and develop indigenous lesson courses. This is the next step necessary. A new committee on Methods and Materials is making a very careful study of this important question. This Committee will meet in Glasgow in connection with the World's Ninth Sunday School Convention (June 18 to 26, 1924).

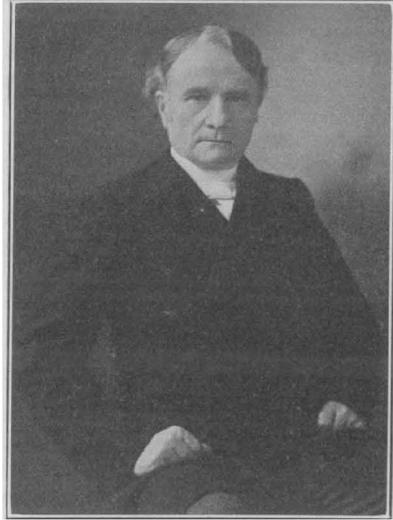
In lands where illiteracy is the dominant handicap to an intelligent acceptance of Christian truth, the Sunday-school forces should take the initiative in introducing lesson courses that will teach the children as well as grown-ups how to spell and how to read.

It is anticipated that the World's Sunday School Convention soon to be held in Glasgow, Scotland, will release influences that will start a new era in Bible lesson-making for mission lands.

## A Home Missionary Statesman

**S**EVENTY-FOUR years ago a pioneer home missionary riding horseback in Wisconsin discovered a boy's red cloak in the road. He pushed on and soon discovered the boy and won his lifelong friendship. Under the guidance of that home missionary and in answer to a mother's prayers, that boy was diligent in his studies and finally went to Carroll College, where he was graduated at nineteen. He entered Princeton Theological Seminary and was graduated from Northwest Seminary (now McCormick). Years of effective pastoral work followed in Juneau and Janesville, Wis., and in Cincinnati, Chicago, Pittsburgh, Kansas City and New York.

In times of civil and ecclesiastical strife and in the equal perils of peace and plenty Charles L. Thompson thus served many kinds of churches from frontier to metropolitan, among rich and poor, downtown and on the avenues. He showed versatility and unusual ability as a preacher, orator, poet, editor and administrator. In 1888, when he was pastor of the Second Church in Kansas City, then the most influential church in the Central West, years before he became noted as an executive and



CHARLES LEMUEL THOMPSON

missionary leader, he was elected Moderator of the Centennial General Assembly. He was called soon after to the Madison Avenue Church of New York City, and during his ten years' pastorate there, was a member of the Board of Home Missions, of which he became the General Secretary in 1898. In this capacity he served sixteen years and ten years more as Secretary Emeritus. Up to the end he continued to devote much of his time and energy to promotional work for the Board and for the Church at large as represented in the Federal Council of the Churches of Christ in America, and in the Home Missions Council which he founded in 1908, and of which he was President for sixteen years. His last public appearance was at its annual meeting in Atlantic City last January.

Dr. Thompson's literary labors were varied and fruitful. He was one of the founders of *Our Monthly*, which had a brief career

in Cincinnati, with a brilliant resurrection in *The Interior* in Chicago, long edited by himself and Dr. W. C. Gray, and now continued in *The Continent*. He published many poems, delved into the study of the beginnings of America and published volumes on "Times of Refreshing" (a history of American Revivals), "The Story of the Presbyterian Church," "Religious Foundations of America," "The Soul of America," and "Etchings in Verse."

Dr. Thompson was always intimately associated with strong men. Many of them were fighters, but his only fights were for righteousness and for the advancement and unity of the Church he loved, not a sectarian organization but the Kingdom of Christ on earth.

Probably few realize how much Dr. Thompson did along educational lines. Long before he became Secretary of the Home Board and had to do officially with the Presbyterian mission schools, he had been active as a trustee of the Western University of Pennsylvania and of Park College, as well as of various academies. Probably his last interview on church work was with President J. Will Harris, head of the Polytechnic Institute of Porto Rico, which is to have a memorial building to testify to Dr. Thompson's interest in the Christian training of Latin America.

No other man has contributed more to the Church's conception of the greatness and variety of its Home Mission task. To his leadership and far-seeing wisdom is chiefly due the great extension of the service of the Home Board during the opening years of the twentieth century.

Men of smaller caliber or of weaker Christian character could not have stood the tests Dr. Thompson stood. Under a mere fraction of the public difficulties and the private afflictions he suffered many a strong man has gone down, or at least has been so embittered as to lose for a time his hold on himself and on his God. Dr. Thompson's faith but grew sweet and strong with the years. His influence will be correspondingly more lasting.

Charles L. Thompson's religious statesmanship impresses those who knew him in the Presbyterian Board of Home Missions and the Home Missions Council. They embody his two great passions—an America won for Christ, won in every phase and aspect of its life, and a Protestantism united in His service.

In the nineties the Board of Home Missions had fallen upon evil days. The great impetus of the preceding decades had spent itself. Those had been glorious days in the annals of the Church, when, following the Reunion, the Board set its face to the West and sent its missionaries along every homesteader's trail to the remotest settlements on the frontier. Cyrus Dickson the orator and Henry Kendall the organizer fanned the interest of the Church into a flame and won the support that enabled the Board to keep abreast of its task in rapidly moving days. But when these leaders laid down their

work the Board became heavily involved in debt. Then in 1897 the General Assembly reorganized the Board and authorized the selection of one general secretary to direct its policies. Dr. Thompson, then pastor of the Madison Avenue Presbyterian Church, accepted the invitation to this office and he began his duties in the following year. He conceived and carried into effect many policies which have since come to be regarded as the commonplaces of home mission administration. The contrast between 1898 and 1924 is startling. For a hundred years home missions had been concerned mainly with the problem of territorial expansion. The thought of the Church was absorbed with the fact that the country was growing, that new territory was opening up, that men were on the march seeking new homes, that a thousand new communities were calling for the Church. Dr. Thompson saw that the single conception of home mission work was no longer tenable, since the uniformity of circumstance which it presupposed no longer existed. He saw that particular problems require particular methods and that a great central purpose must modify its approach according to the circumstances which it faces. That idea was at first looked at askance but its implications were inescapable when one saw what was being done to the Church by the tremendous growth of cities, the rapid influx of foreigners, the moving tides of migration from country to city, the rapid industrial expansion, the increasing tension between employer and worker and the many fundamental changes taking place in the industrial and social balance of our national life.

When the Board was freed from debt, the organization was shaped to adapt its program to these many-sided problems. The Department of Church and Labor, the Bureau of Social Service, the Department of City, Immigrant and Industrial Work, a Department of Indian Missions, work in the lumber camps, a Department of Church and Country Life, and a Department of Mexican Work have been added to care for these various problems.

The problem of interdenominational comity was not really a very serious one until the days of rapid expansion following the Civil War. But from that time on it steadily became more grave and perplexing. Dr. Thompson gave enthusiastic and generous support to every movement toward comity and cooperation. The first important achievement in this direction was the zoning of Porto Rico in 1901, by which denominational overlapping was prevented. His wise judgment, patience and far-seeing leadership have contributed not a little to the steadily growing influence and effectiveness of the Home Missions Council up to its last meeting in January.

One cannot yet measure the full results of his achievements, but a large measure of the present effectiveness of the Church in the discharge of its mission task in America is due to the conception of that task for which he is largely responsible.

# Enlisting a Denomination for World Service

BY WILLIAM F. McDERMOTT, CHICAGO, ILLINOIS

Methodist Episcopal Committee on Conservation and Advance

**T**HE Centenary of the Methodist Episcopal Church comes to an official end May 31, 1924. The closing of one period of achievement is to be marked by the opening of another on a still larger scale of service, when the Centenary merges into World Service.

The success of the Centenary might be recorded in increased church membership, in the number of missionaries, in the growth of property values, and by other statistics, but the larger spiritual values, as revealed in personal devotion, and the quickening of a whole world-wide Church and a new missionary vision, cannot be measured in this generation. Whereas, for a decade before the Centenary missionary service in the Methodist Episcopal Church remained almost stationary, the five-year period of the Centenary registered a phenomenal advance.

About two years ago men, whose responsibilities made them think largely of the future, began to consider what would happen when the Centenary would be past. An even broader program would then be necessary. Some thought in terms of extensive service, others in terms of intensive activities, with increased equipment, and more conversions. All centered on the one theme—greater service for the Kingdom of God by the Methodist Episcopal Church.

Under the direction of Doctor R. E. Diffendorfer, Educational Secretary of the Committee on Conservation and Advance, these ideas were centralized and finally crystallized under the name of **WORLD SERVICE**. Under this slogan were included all the plans for missionary expansion, Christian education and philanthropy.

The first step was to invoice the Church's benevolent enterprises, and consider what the Church might hope to achieve in a period of ten years. For months, Methodist missionaries, pastors, teachers, physicians, administrators, and other technical workers, labored to prepare comprehensive surveys of Home and Foreign fields.

Next these surveys were summarized and presented for final approval to the official agency of the General Conference to determine the askings of the various boards. This agency, the Council of Boards of Benevolence, composed of about one hundred fifty clerical and lay leaders, sat in judgment upon the proposed expansion plans and decided on a ten-year program of service. The Council gave assent to what it called "Approved Needs," reaching a figure of \$28,000,000 as the amount that could be judiciously administered by the benevolent boards in the first post-Centenary year. A smaller

budget of \$18,500,000 was however adopted for apportionment to the individual churches for the year, 1924-1925. These totals might represent the minimum and maximum figures for the first World Service year. The \$18,500,000 figure is distributed among the boards of benevolence as follows:

Board of Foreign Missions .....	\$6,800,000
Board of Home Missions and Church Extension .....	6,800,000
Board of Education for Negroes .....	760,000
Board of Education .....	1,500,000
Board of Sunday Schools .....	600,000
Board of Conference Claimants .....	150,000
Board of the Epworth League .....	175,000
American Bible Society .....	200,000
Board of Temperance, Prohibition, and Public Morals .....	250,000
General Deaconess Board .....	90,000
Board of Hospitals and Homes .....	175,000
Commission on Courses of Study .....	60,000
Commission on Life Service .....	75,000
Committee on Conservation and Advance .....	865,000
	\$18,500,000

With this official approval of the whole program, the campaign of education for World Service was begun. The next step was to issue the World Service volume. By the first of June last year the finished volumes began to come from the press and the stream has kept flowing up to the present time.

Four hundred and seventy-five thousand copies of this 704-page book, with over 700 illustrations, have been produced up to April 1, 1924. These have been distributed throughout the 25,000 Methodist churches of America and still there is a demand for more. The single day's record for printing and shipping was 7,000 copies and on many days orders ran as high as 5,000 copies. The total number produced would make a stack six feet square and 669 feet high, ten stories higher than the cross on the Chicago Temple.

A great program of education has centered around this World Service Volume. Never has any document been received with greater acclaim by Methodists and never has a more enthusiastic response been given to any message. The campaign of World Service education has been carried on through the regular channels of the Church without any special organization. Only the regular agencies of the Church have been used.

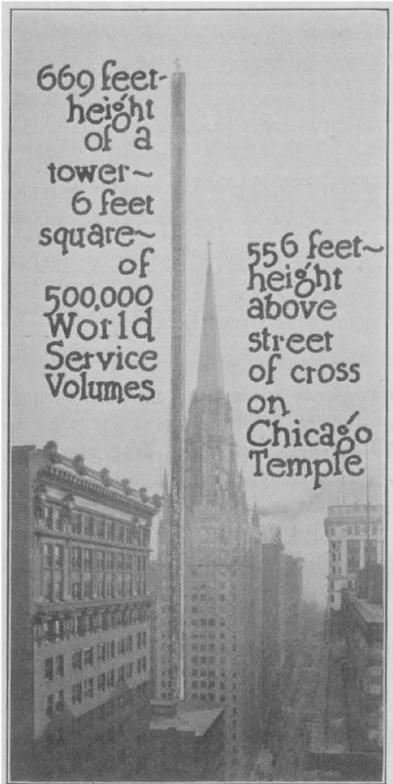
The next step was the introduction of the volume to the Church at large. Two-day conferences were set up in each of the twenty-three areas of the Church and to each of these conferences, came the bishop of the area to preside, district superintendents, college presidents and other conference and district officers. The bishop gave the keynote address while Doctor Diffendorfer explained the volume and the plan of World Service. Debates, missionary clinics,

school sessions, and benevolent board meetings were held to promote the use and study of the volume.

The success of these conferences is indicated by the fact that nearly every bishop and all except five of the 455 district superintendents were present. The leaders then duplicated this training conference many times within the district. The district superintendents presided over two-day conferences with the pastors and other church officers and met with phenomenal success. The pastors, catching the enthusiasm and vision, have borne the message to their churches with magnificent spirit.

The Church's response has been most gratifying. Young and old, rich and poor, farmers and city folk, have given clear evidence of their missionary zeal. Some churches have distributed more volumes than their total membership.

The local churches are putting World Service education across in a multitude of different ways. Pastors are doing more than merely using the volume as a source of sermonic material. They are working to persuade every member to read and study it. Consequently more Epworth League, Adult Bible Class, Sunday School, Church Training Night, Mission Study and other groups are studying the volume than ever studied



THE "WORLD SERVICE" VOLUMES

any other text in the history of the Church. Methodism literally is going to school to itself and is learning more about its work than it ever learned before. The result is a new vision, a new sense of responsibility, a new impulse, and a new willingness to sacrifice. Numerous helps or introductions to the volume have been issued for ministers, Sunday schools, Epworth Leagues and other groups.

World Service has taken as its theme: *After people know the facts, they will support the work.* The wave of knowledge is being followed by a wave of enthusiasm which is being succeeded by a wave of giving. Five years of advancement are merging into an era of still greater world-wide service.

# BEST METHODS

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

## HOMES FOR HOMELESS MISSIONARIES

### "AT HOME"

Two weary missionaries with two small children arrived in San Francisco from Japan.

For five years they had been looking forward to that seventh year of furlough in America. Now illness had come suddenly to the little mother, and America meant a hospital two years before the furlough was due. All during the days in Japan she had been planning for their return home. The children lisped "America" as a magic word. She had intended to have new outfits for them so they would not look queer in America. She had planned some new dresses for herself, and presents for all the relatives at home in America.

Then came the doctor's verdict—"Dangerous to wait. Better have an operation in a good American hospital as soon as possible." They sold the furniture they had spent years in acquiring in order to have money for immediate expenses. She smiled bravely as she put on the very dress in which she had arrived in Japan five years before, and they caught the next boat for America.

The Pacific, which had borne them so smoothly over, seemed to revolt against their return before a full term of service was completed. It stormed and raged and for days they kept close to their room. A few days of calm and at last they were in America.

Instead of feeling at home, they had a queer, sinking sensation as they stepped out on the streets. They actually seemed to be foreigners themselves. The whirling traffic made their heads whirl with it. Their anticipations of America had been friends, hand clasps, hugs, welcomes. In not a

single face among the throngs of faces did they see one quick flash of recognition or the eager light of welcome for which they longed. This was America, but they were not home yet.

Across the continent they sped to an Eastern hospital. Kind nurses and skillful doctors served them. American hospitals were wonderful, but the travelers wanted to get on home.

A stop-over at the home of a sister brought the first messages of glad welcome. Here were the hand clasps and embraces for which they had longed—but yet it did not seem home. The children had to sleep on folding beds. They were kept up at night to see guests. Even the brother-in-law could not understand why, being missionaries' children, they should want to go to the Amusement Park on the day of the missionary meeting.

After six hectic days of meetings and callers, the missionary family went on for a visit to the mother's girlhood home. Now at last they would be at home! The old father greeted them tenderly, but mother was gone. She had died the year her daughter went to Japan. All the other members of the family seemed to be accustomed to home without her, but to that daughter, who had never before entered the door without finding mother there, home seemed unbearable. The brother and his family who had come to live with the father were hospitality itself, but the missionaries knew they were giving up their own rooms for them, and felt they must journey onward. Three more visits with three more families of relatives. Constant demands for meetings, calls, receptions—a tired mother, an anxious father and two irritable, spoiled chil-

dren who had not yet been home in America, and who openly rebelled against being called in from play, at all hours, to repeat the Lord's Prayer and to sing "Jesus Loves Me" in Japanese for admiring guests.

One day the missionary picked up a leaflet from a table. On the outside was the picture of a door over which was printed "Houses of Fellowship, Ventnor, N. J." All his life he had longed to go to Atlantic City. He sighed and thought of his weary, homeless family as he opened the leaflet. Then he read:

#### "AT VENTNOR BY-THE-SEA

Near Atlantic City, are four charming, completely furnished, new apartment houses for free temporary use of the foreign missionaries on furlough, and other workers actively engaged in promoting the cause of foreign missions.

The first Mission Rest House was built on North Portland Avenue, Ventnor, and has been maintained, with others acquired later, by the Pennsylvania Medical Missionary Society (property now managed by the Interdenominational Foreign Missionary Society); but these houses, with all possible care, could not supply the need.

Denominational mission boards, heavily burdened with grave responsibilities, have not been able to give adequate attention to the comfort and welfare of their missionaries in this country. So, in the providence of God, men, and especially women, have been raised up who have given tender sympathy and effort for the individual.

Picture the case of many missionaries, going out for five to seven years to a foreign field, with furlough of fourteen months in which to "recuperate" which means to take courses in Bible, educational or medical work, or to recover from diseases attributable to the tropics. They must also speak at countless meetings, conventions, and Sunday services, with many miles of travel. There is little money, for the missionary salaries of women

average eight hundred dollars a year, and those of families twelve to fifteen hundred dollars annually. Often the old home is broken up; it is expensive to rent or furnish an apartment for a short time, so the stay at home becomes so difficult and uncomfortable, that the tired worker goes back more weary than she came.

This is not an unusual or exaggerated story. To relieve this urgent situation, The Society for Foreign Mission Welfare has been organized and incorporated, to increase interest in work overseas, aid students preparing for foreign mission service, and maintain "Rest Houses" for the single missionary or the father and mother coming home after years of separation, and longing to gather their children into a family group and renew acquaintance with them.

God put it into the heart of a woman to plan and provide four model houses with nine apartments in perfect readiness for her Master's guests; also bath houses, a tennis court, fresh air deck and then give the entire property to the societies "to carry on."

Every missionary has taken to heart, in the voluntary renunciation of home and children, the promise Mark 10: 29-30.

There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the Gospel's but he shall receive an hundred fold now in this time.

In The Frances Treat, The George, The Ida Marguerite, or The William Howard, missionary pilgrims find a resting place for tired feet and hearts, and may pause for a month or remain the entire school year in this charming spot, with every facility for health, rest, education, religious privileges, and what lonely missionaries prize above all else—real friends and neighbors.

Freed from the expense of rent, there is a margin for good food, and an opportunity to buy a book or a warm coat."

The missionary could scarcely believe what he read. He feared there

would be no chance for them to get one of the apartments and really be at home at Ventnor-by-the-Sea but it would do no harm to write. So he wrote for further information. Fortunately there was an unexpected vacancy. They could have an apartment immediately. One more hasty packing up and journeying, and then in one of the Houses of Fellowship in Ventnor-by-the-Sea one weary missionary family were happily at home for the rest of their furlough.

For fuller information write the President, Mrs. George W. Doane, 176 Charlton Avenue, South Orange, N. J.

apartments at Newton Center, Mass., and four one-family houses in Granville, Ohio. Four of these six homes were gifts to the Society. The apartments are completely furnished with the exception of silverware, thus reducing to a minimum the effects which the missionaries must bring. The rentals (\$18 to \$25 per month) are considerably lower than are asked for similar apartments in such localities. The homes may be occupied for one year, (Sept. 1 to Aug. 31) and, in order to make them available to as many missionaries as possible, this



HOME FOR CHILDREN OF AMERICAN BAPTIST MISSIONARIES, GRANVILLE, OHIO

#### FOR BAPTIST MISSIONARIES

The American Baptist Foreign Mission Society endeavors to meet the housing problem for missionaries on furlough by maintaining eight furnished apartments, available to missionary families at a nominal rental.

The most interesting of these homes is the house in Malden, Massachusetts, where Adoniram Judson was born in 1788. It is a typical colonial New England house, setting well back from the main street, and, so far as possible, its original form is maintained. Although Judson lived here for only a few years as a boy, the house brings to all who enter it the inspiration of his heroic life. It is arranged for two families.

The Society also maintains two

period is extended only under unusual circumstances.

The apartments are managed jointly by the Home and Treasury Departments of the Society and a local committee in each community. The local committee takes charge of many of the matters which need personal attention locally.

The advantages of this plan for missionaries on furlough are evident.

1. The missionary is relieved of the anxiety and labor of seeking living quarters. As the missionaries are often in poor health when they return for furlough, this is an important item.

2. The low rental charge assists the missionary in the economy which he so often finds necessary.

3. The furnished apartments make unnecessary the shipping of furniture to the United States for the furlough or the purchase of new furniture while at home.

4. The exclusive occupancy of each apartment by one missionary family permits the rest and privacy which is so desirable.

5. Children may have been in America for study and this plan facilitates the reunion of the family for the furlough. The homes at Newton Center, Massachusetts, and Gran-

per year according to the age of the child. These rates include board, lodging, laundry, clothing, and supplies.

The Ada Prentiss Home at Hillsdale, Michigan, which is owned by the local missionary society, is available for missionaries on furlough under conditions similar to those obtaining for the homes owned by the Society.

A home for superannuated ministers and missionaries is also maintained at Fenton, Michigan, by a local board of managers in cooperation with



SOME OF THE BAPTIST MISSIONARY CHILDREN AT THE MORGAN PARK HOME, CHICAGO

ville, Ohio, are particularly adapted to this end, as the homes for the children of missionaries maintained by the Society in these same communities assure the continuity in the school work of the children.

The Society also maintains another home for missionaries' children at Morgan Park, Chicago, Ill. The management is somewhat similar to that of the homes for missionaries on furlough and women who have shown the necessary executive and spiritual qualifications are housemothers. In order to keep the atmosphere of a real home, the number of children in each home is limited to twenty. As a rule children are not admitted under seven years of age and are expected to leave the home after the completion of the high school course. Nominal rates are charged, varying from \$175 to \$250

the Ministers and Missionaries Benefit Board.

### IN RESIDENCE

FROM THE VIEWPOINT OF A MISSIONARY

The next time you pick up a leaflet telling you of Homes for Missionaries, which are now being scattered over the States, I want you to notice the words, "In Residence." Of course it can't mean to you what it means to returned missionaries. It means to them a place to rest, to study, to gather up materials and knowledge to use on their return to their homes. It means not being compelled to sponge on relatives, to be able to do the foolish things missionaries sometimes want to do—that is things that seem foolish to their relatives, such as spending a whole day in the ten cent store instead of going to the Art

Institute, if that is the thing they want to do. It means letting the children relax from the prim proprieties expected of missionaries' children by relatives. It means getting used to the rushing, the pushing, the crushing of life as it is lived in America. For you must remember that while missionaries keep very busy—with no idle hours—they are not usually pushed about so unceremoniously, as so often happens on our city streets in America. We have to learn to adjust ourselves to our own out-of-dateness. Its a bit better to learn some things by ourselves than have even our relatives tell us, "O we don't do that anymore. Where have you been?"

If the home church could understand just what this "In Residence" means to missionaries, we would not have so many workers returning to their fields broken down and discouraged after a year's furlough intended for rest and strengthening.

Now as we plan our homecoming and get leaflets about Missionary Homes, what a comforting thrill creeps into the hearts of a missionary family—a mother and father with several little missionary children—model though of course they be, yet strange to all the hubbub and queer-ness of all American faces and ways.

To the young missionary matron on her first furlough, the new experience of washing her own dishes, making her own beds, cleaning her own apartment in just the right way is quite thrilling—at first. It really doesn't take much of it, though, to hark back to how nice it would be if Juan or Chang or any of the others could be called by the clap of a hand. Missionary wives are usually hard workers. The luxurious idleness described by tourists does not exist. However, because of the heavy demands the mission makes on their time and strength, and because labor is cheap, we are accustomed to servants in our homes. In the States we keep on washing the breakfast dishes, the lunch dishes, the dinner dishes over and over again. The dishes are ever with us.

We wonder that there are any gold bands left on them.

During the first furlough we are supposed to study, at least a part of the time, and we long for the chance to study. This means that, for the first furlough, we plan an "In Residence" near a university or theological seminary or a medical school or hospital of world note. The first furlougher may go, therefore, to the University of Chicago. There the Presbyterian Church has rented apartment houses from the University, and fitted up six apartments for missionaries, preference being given of course to Presbyterians. No "For Rent" signs ever grace these windows. The apartments are full and have a waiting list.

The writer spent her third furlough year in an apartment near Chicago University. It was indeed a haven.

Perhaps the missionaries on the first furlough want more definite theological training. The twelve Princeton Apartments or the Auburn Home fill that need or the three-apartment home near McCormick Seminary.

To the missionary family on second furlough, there is the comfort and quiet peace of being able to have a nook, conveniently arranged for comfort, near a city or place of interest. The joy of being able to give a definite address to steamer friends. "Yes, after we've seen the homefolks we are going to live at Chautauqua, New York, or in the Ventnor Apartments, New Jersey. Oh yes, we are going to study in Chicago University. We have the rental of one of the missionary apartments there. You've heard of that wonderful thing that the lovers of the world and her workers are doing? Isn't it a splendid thing?"

The family on third furlough needs a home as much, if not more than any of the others. There are silver threads among the gold now. This time they cross the ocean eagerly. John is graduating from college, finishing with honors from the college of his

father—the College of Wooster. Mary is a junior, and others of the family are on the various steps of education's stairs. There is a child to finish, a child on the way, a child to enter and so they come back with mingled feelings of joy and sorrow to hide in an "In Residence" Home, in Wooster, Ohio.

Perhaps the family can live in the same city in which the children are going to school. At least there will not be oceans of time and water between. Vacations come, and all together they dwell in happiness, of

of this "In Residence" firmly fixed in your mind, heart and pocketbook, and the furloughed missionaries who will rise up to bless you will be one and all of us.

#### **"MISSIONS HOME" AT WINONA LAKE, INDIANA**

*Owned by the Interdenominational Committee of the Central West for Missions*

MRS. OLIVER R. WILLIAMSON

In order that the furloughed missionary might have a place for rest and an opportunity to obtain mental



THE INTERDENOMINATIONAL HOME FOR MISSIONARIES AT WINONA LAKE, INDIANA

which you, who have never been missionaries with miles of water and many postage stamps between you and your children, can understand but vaguely.

After the third and fourth furloughs for some of us, we need "Houses of Rest" such as the beautiful Gamble Homes in Pasadena, or the Houses of Fellowship in Ventnor.

Have you a home you could give for a Missionary Home?

Are you looking for a peculiar way in which to invest your Lord's money so that the interest of it comes into your life? I beg of you, get the idea

and spiritual stimulus, without much expense, the Interdenominational Committee of the Central West for Missions decided to build a Missions Home at Winona Lake. A beautiful site had been donated by the Assembly, and the new home would serve as headquarters for the Committee which has, since 1905, conducted a Summer School for Missions, and during the weeks of the Chautauqua and Winona Bible Conference, could be used as a guest house for furloughed missionaries of any Board. The plan met with favor, and money was given or pledged by

individuals, societies and boards. War prices made building impossible but in 1920 came an opportunity to buy a home located very near the auditorium.

The Home consists of twenty-six bedrooms, a sitting room, library, kitchenette and fine porch, completely furnished, with attractiveness and comfort. Each year it has been necessary to rent the property in order to procure funds for payments on the principal, for interest, taxes and upkeep, but, since the first season six rooms have been reserved for missionaries. It will be a great joy when the Home can be filled to its capacity with missionaries who will enjoy the friendly neighborliness of those who summer at Winona Lake and revel in the unusual opportunities afforded for rest and recreation of mind, body and spirit.

#### AT CHAUTAUQUA

Almost at the beginning of the Chautauqua Institution, which is celebrating its fiftieth Anniversary this summer, various denominations established headquarters at this inter-denominational center. Nine of the Protestant denominations now maintain headquarters at Chautauqua during the summer, and all hold religious services on Sunday mornings and Wednesday evenings, and a social hour on Thursday afternoons.

Most of these denominations maintain missionary homes. A description of one Home will illustrate how this work is conducted. Between ninety and one hundred persons are entertained in this Home during the summer. The board provides a hostess and steward; there is no charge for the rooms; and the cost of food and service is shared equally by those in the Home. Missionaries, with their children, and children of missionaries in school in this country, are welcomed. Every mission field of the Church has some representative during the summer. Pageants in costume, and addresses are delivered, and there is an unrivaled opportunity for social life in the home itself. The Congre-

gational, Presbyterian, Baptist, Methodist, Episcopalian, Disciples, and Lutheran Churches maintain such hospitality houses. The Fenton Memorial Rest Home entertains Methodist deaconesses for two weeks at a time.

Chautauqua owes its existence to the religious impulse, and the greatest Christian leaders of the world are brought to its platform.

The Department of Religious Work offers a program for two months in the study of the Bible, religious education, hymnology and religious pageantry, and missions, and there are Home and Foreign Mission Institutes during the last two weeks of the season.

A beautiful new Hall of Missions will be dedicated at the beginning of the summer to serve as the headquarters of the Missionary Forum and for social purposes.

Over two hundred courses are also offered at Chautauqua in seventeen Summer School departments. There is a continuous program of inspiration and instruction, daily concerts by the New York Symphony Orchestra, and a completely organized recreational life for all members of the family.

#### THE VENTNOR MISSION HOUSES

ELISABETH E. RICHARDS

The need of missionaries for a home while on furlough was first called to the attention of members of the Pennsylvania Medical Missionary Society by the problem of a missionary doctor who had held a scholarship from the Society during his course at medical school. The members of his family were slowly convalescing from various illnesses, but so serious was their condition that their board doubted whether they could return to the foreign field. A small cottage was rented for them at Ventnor, New Jersey. By the end of one month, their health was so established that there was no question as to their fitness to return to Burma in due time. The experience of this family was prophetic of a long line of those who in years to come were to find, at the Ventnor Mis-

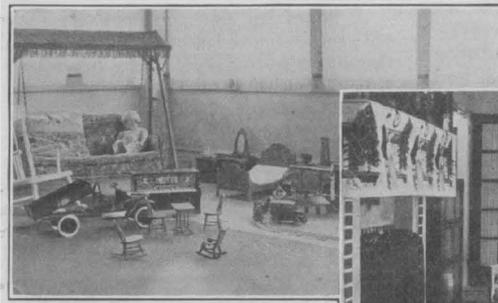
sion Cottages, health and inspiration for future service.

In 1909 the Pennsylvania Medical Missionary Society purchased a furnished cottage to be used, free of rent, by missionaries on furlough. The Pennsylvania Medical Missionary Society subsequently obtained three other properties which in 1923 it deeded over to the Interdenominational Foreign Missionary Society.

One hundred and forty missionary families of the various evangelical denominations have occupied the cottages for periods of time, varying according to individual needs. The houses are in such demand that ap-

had met in a neighboring mission house, and a veteran missionary guest entered the eternal home from one of these bright seashore cottages.

A missionary, who had spent the winter of 1920 in one of the Mission Houses, wrote, on leaving, "I have no idea what we would or could have done without the shelter of these splendid cottages by the sea. . . . To arrive in one's native land estranged by the flight of years, broken in health, and to find the old homestead gone and conditions of life so changed that one can scarcely adjust himself to them for the period of a recuperative furlough, constitutes a tragedy



At Ventnor By-the-Sea the missionary children find a nursery with the most fascinating toys waiting to welcome them to the Houses of Fellowship.

Cozy chairs before an open fire, a library table with new books and magazines and a piano, help to make the Houses of Fellowship homelike.



pointments are made months ahead. An application is now on file for 1927.

The Societies aim to make the houses real homes. Many families have arrived to find the beds made, milk and ice in the refrigerator and fresh wild flowers adding touches of color to the dining rooms. It is the custom to place a gift of two tons of coal in the cellar of each cottage as a welcome to missionaries. Santa Claus has never failed to send messages at Christmas time. Life's deepest experiences have taken place in the cottages. Two future missionaries will always report Ventnor as their birthplace, and two brides have spent part of their honeymoon at Ventnor. One missionary returned to China taking with him, as his wife, a girl whom he

rarely surpassed in the drama of life. . . . I do not know why we should have been so fortunate when I remember some of our fellow-missionaries who returned to their tropical fields of labor, having shortened their furloughs while as yet unrested and ill because there was no room for them in the inn of America."

Those in closest touch with the work realize increasingly the large part these cottages play in giving the missionaries who occupy them the normal, happy furlough which will best equip them for efficient service on the mission field. So all who help to maintain these cottages are co-workers with the missionaries in striving to bring about that new day when "the earth shall be full of the knowledge

of the Lord, as the waters cover the sea."

### NORWEGIAN LUTHERAN HOMES

Mrs. GEORGE TAYLOR RYGH

It was the plight of the missionary at home on furlough and no home to go to that moved the Women's Missionary Federation of the Norwegian Lutheran Church to build four Homes in beautiful Saint Anthony Park, Minnesota, midway between the Twin Cities, Saint Paul and Minneapolis. These homes are adjacent to the campus of Luther Theological Seminary and bear the significant Norwegian names: "Fredheim,"

Home of Peace;

"Solheim," The

Sunny Home;

"Kvilheim," The

Home of Rest; the fourth, in honor of a pioneer family, known as "The Dahle Memorial."

As the number of workers in the field has increased year by year, so the demand for furlough homes has likewise increased until now the Church owns eight missionary Rest Homes, seven of which are in Saint Anthony Park. These Homes are furnished with everything except household linens and table silver. They are modern in every respect.

One of the Homes is located at Northfield, Minnesota, and is designed for the missionary who has children ready for entrance into Saint Olaf College. When this home was bought in the year 1919, the Federation asked the women students of Saint Olaf to assist in furnishing it. They responded enthusiastically and raised the sum of \$1,200. They have since contributed yearly to defray the cost of the necessary repairs.

Efficient local committees are responsible for the upkeep of the Homes, and they spare neither time nor effort to make everything spick and span for the tired travelers when they arrive home from their labors in China or Madagascar.

Time and again, missionaries have



A DELIGHTFUL HOME FOR FURLOUGHED NORWEGIAN LUTHERAN MISSIONARIES, AT MINNEAPOLIS, MINN.

expressed the joy and comfort they find in the thought that the women of the Church have provided homes, free of rental, that stand all furnished, cleaned and ready to receive them, so that housekeeping may begin the moment they enter the door. A local social committee calls on the missionary families, visits them if in a hospital, and finally goes to the station to bid them Godspeed on their long return journey to the mission field.

A visit to one of these homes, with here and there a touch of the Orient in lacquer or Cloisonné ware, Chinese embroidery or beautiful laces from Madagascar, together with the missionaries' tales of the wonders as well as of the woes which they have witnessed; the stories of the children and their interest in everything American which they are seeing for the first time—all this transports the callers into a new atmosphere, and strengthens, through this personal touch, their interest in missionary work.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

## STANDARDIZATION OF SERVICE

From the report of the Committee for 1923, Warren L. Wilson, *Chairman*.

Almost half of the Boards are organized for both Home and Foreign Missions. Boards which are composed of both men and women seem to have higher standards for their candidates than Home Mission Boards composed only of men or only of women. There are from 13,000 to 15,000 people employed by Home Mission Boards. Six Boards have very efficient candidate departments, most of them newly organized, but doing very efficient work.

There seems to be a universal feeling among the Boards that their workers need specialized training. Theological seminaries are composed of chairs or departments endowed sometime ago, at least before Boards began to call for specialized workers. We would call attention to the method followed by the Methodist Episcopal Church of furnishing for the seminaries and colleges this specialized instruction. It seems the most significant modern movement in Home Mission administration.

The Methodist Episcopal Board of Home Missions and Church Extension is cooperating with all of the seminaries of this denomination and in addition with thirty-five denominational colleges in the training of Home Mission workers. The Board and the schools cooperatively have thus provided for over forty teachers, one in each school, who teach various phases of the general subject of Home Missions, supervise the field work of the student and carry on many extension projects in near-by territory. After providing for these teachers, the Board next helps the students to attend these schools, over 200 each year, by means of a large scholarship fund.

We would also call attention to the plan for specialized training worked

out at Peabody College for teachers and the Scaritt Bible and Training School by the Women's Department of the Methodist Episcopal Church, South. Here young women are given Biblical training in connection with the most modern methods of education.

Probably the most outstanding summer work carried on by any denominations is that of the Congregational Sunday School Extension Society and that of the Board of National Missions, Presbyterian Church in the U. S. A. The Congregational Society sent out forty-eight students from thirty-one universities and colleges to twenty-two different states. The Presbyterian Board sends men, about thirty in number, from theological seminaries, and women. The Congregational Board sends men and women, mostly college undergraduates. Eight Boards are employing college students during the summer to conduct Daily Vacation Bible Schools and report the plan a success.

In view of the fact that many Boards are paying the same salaries to home missionaries which they paid when the cost of living was half what it is now and that the salaries these same workers could receive in quite similar work if employed by secular agencies would be nearly twice as much as they are now receiving from Home Mission Boards, should we expect less from the Boards now than a careful study of this matter to see if it is possible for them voluntarily to make an equitable adjustment?

The Sabbatical year for study which the Presbyterian Church, U. S. A., is instituting should be closely studied by all Boards with a view of adapting it to the needs of their workers. If the same Old Testament injunctions were as closely followed in this matter of a Sabbatical year for our workers

as we pursue in emphasizing the tithe while collecting our funds, it would undoubtedly have a very heartening effect on all missionaries.

The Boards should study the pension system provided for aged ministers by their respective communions, and consider the question of extending this system, if it has not already been extended, to all classes of home missionaries.

It is a matter of no little interest to note the varied types of activity carried on by Home Mission Boards. They include pastors; directors of religious education; evangelists; teachers of all grades in elementary and secondary schools, normal schools, colleges and industrial schools; doctors and nurses in hospitals; public health directors; settlement workers; community workers; farmers; dietitians; engineers; deaconesses; directors of rural leadership in colleges; specialists in city and industrial problems; and foreign-language workers. In all, there are twenty-nine distinctive types of work and workers.

### NEW AMERICANS

From the report of the Committee, Thomas Burgess, *Chairman*.

Christian treatment of our neighbors of foreign birth and parentage is one of the most obvious duties and opportunities that God has set before Christian Americans. This means welcome, mutual understanding, fellowship, service. Our churches are more and more realizing this and seeking earnestly to fulfil their responsibility, not only by action of national boards and the service of specialists, but also by normal methods of Christian brotherhood and service in the local churches in all parts of the country.

The local church has the most important part of all to play in reaching New Americans for God and country. A normal and simple program of American fellowship is already being carried out by several thousands of local churches in all parts of the country. This practical program has been formulated in a pamphlet en-

titled "A Program and a Challenge for the Local Church."<sup>1</sup> It also contains a selected bibliography of publications on foreign-born. The fundamental task in bringing about the intimate reaching of the New American is not uplift but fellowship—the conversion of the old American to Christian brotherhood.

The Bureau of Information on Foreign Language Publications, directed by Miss Amy Blanche Greene, 150 Fifth Avenue, New York City, and maintained by the Methodist Episcopal Board, has full information respecting all foreign language publications in America and its service is available for all.

Special attention is called to the exceedingly valuable piece of work of Miss Greene, with the help of a number of racial experts—"The Handbook-Bibliography on Foreign Language Groups."<sup>2</sup> Every specialist, pastor, lay worker, and people in local churches desirous of fulfilling their responsibility should have this. It contains the lists of all the best books on each race and a compilation of statistics and methods of work, arranged in usable form.

"The Syrian Population in the United States,"<sup>3</sup> by Philip K. Hiitti, is now going to press. This is one of the most valuable of the Racial Studies Series and should receive a warm welcome by all interested in the Syrian people.

"A Guide Book for Prospective Immigrants"<sup>4</sup> has been prepared by Miss Greene and Mr. Raymond E. Cole, and has been printed by the World Alliance for International Friendship through the Churches.

### Follow-Up of New Americans

The Bureau of Reference for Migrating People is no longer a beginning or experiment, but an effective accomplishment, in active operation for over a year under joint support. The outstanding need is more press-

1. 3 cents; \$3.25 per 100.
2. Cloth, \$1.50; paper, \$1.25.
3. Published by Doran Co.
4. Free.

ing than a year ago. During the fiscal immigration year of 1922, there were 106,000 immigrants from the dominant Protestant countries of Europe. But during 1923 the number more than doubled, being 220,000. The proposed changes in the quota law will further increase the Protestant ratio. This growing challenge should demand more attention on the part of Protestant churches in America, and is an unusual opportunity and Christian responsibility for personal service.

Five underlying principles have been recognized in determining the policy for this service of reference, visitation, and ministrations to Protestant immigrants.

First, the Church is the logical agency to extend the "hand of friendship" and welcome to the immigrant in the community. Every immigrant has had some sort of religious training and church affiliation in the Old World. Organizations differ in different communities, but the Church is found in every community in the United States—the Church is universal.

Second, follow-up work for Protestant immigrants must be carried on in an interdenominational and united manner for efficiency and economy.

Third, there should be no proselytizing. It is the policy to confine activities to those immigrants who are of Protestant connection or inclination.

Fourth, follow-up work of Protestant immigrants is a cooperative project in every aspect. The method and records of reference are as simple as possible. All existing Protestant resources and church organizations are used in order to keep the necessary machinery and personnel at a minimum.

Fifth, since migration is a world problem, it is essential to relate our work to other countries, especially to the Churches of Europe.

During 1923, over 7,300 cases were

referred to local churches. As each case generally represents a family consisting of three or more, it is estimated that the lives of at least 21,900 people have been definitely touched by this work. Yet this number is small and insignificant in proportion to the total annual figures for Protestant immigration, namely 220,000. In fact, less than 10 per cent were thus served. This shows the great need for enlarging the work and for international Church cooperation.

In the fiscal immigration year of 1922, there were 309,000 immigrants who entered the United States under the quota law, while 198,000 departed for Europe. To every three immigrants who came in, two went back. This is of great significance, both to the churches of America and Europe.

Migration means that church ties are easily broken or neglected, families are severed, hardships encountered, new ways of living adopted, and that moral dangers multiply in geometrical progression. Therefore, the stabilizing influence of the Church and religion is particularly needed.

The program of international service to migrating people will strengthen international Church ties and make for world peace and Christian brotherhood. It would seem that the Hand of God must be in this constant flow of people to and fro.

#### GOD IS SENDING THEM

God is sending now the peoples  
By the million to our shores;  
They are coming from all nations,  
They are knocking at our doors.  
Shall we send the gospel message  
To the souls across the seas,  
And neglect the heathen with us  
Who have needs as great as these?

It is God who in past ages  
Hath controlled the tides of men;  
And our God in his high heaven  
Doth control today as then.  
It is God who calls his children  
With command both loud and clear:  
Haste, O haste, my faithful workers;  
I have sent the nations here!

—Selected.

# Woman's Foreign Mission Bulletin

*Editorial Committee:*

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

## **AN ADVENTURE**

The Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America chose the same person to act as Chairman of their Committees on Women's Church and Missionary Federations. At a recent meeting of these two Committees they embarked on an adventure by organizing a joint Committee. To this Committee has fallen a heritage of about three hundred local Women's Church and Missionary Federations with whose history they want to become more familiar; with whose officers they hope to establish friendly relations; and upon whose past they plan to build for future growth so that mutual aid will result in the advancement of the Kingdom.

"Women's Church and Missionary Federations have passed the experimental stage. In every locality where federation has been thoroughly attempted success has followed." A suggestive Constitution which can be adapted to meet local conditions has been published and a general program of activities has been arranged.

One of the immediate aims of the Joint Committee is to arrange special programs on Law Enforcement for women and girls and for a Children's Rally in the autumn. Through the several members of the joint Committee we hope to get into touch during the year with each local Federation and be of such help to them that by January, 1925, many will feel the need to attend the session we are planning for Presidents of Local Federations in connection with the annual meetings of these two great interdenominational organizations.

The Committee has worked out a financial basis for affiliation with the Council of Women for Home Missions

and the Federation of Woman's Boards of Foreign Missions. This will be found in the new Suggestive Constitution to be published. The benefits which missionary societies and communities derive from federation and affiliation can be best demonstrated by citing as a concrete example the work which is being done by the Woman's Church and Missionary Federation of Allentown, Pa., which was organized under the Women's Department of the Allentown Federation of Churches on November 8, 1923.

## **How the Federation was Organized**

The Presidents of all Woman's Missionary Societies of the city were invited to a meeting when the Suggestive Constitution for a local Woman's Church and Missionary Federation recommended by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America was adopted. Each society pays one dollar annual membership fee and furnishes one additional vice president. Thirty-four societies have affiliated with the Federation and thus there are thirty-five vice presidents.

The Federation has the usual officers and its activities are along four departments: Missions, Community Service, Work for Young People and Work for Children.

Affiliation with the national interdenominational organizations was consummated at the first meeting.

## **How they Function**

*Department of Missions.* Since organization this department has confined its activities principally to the "lining-up" of all women's and girl's missionary organizations in the city. In order to bring the purpose of the Federation before the women and thus

secure their interest and cooperation they have, aside from a great deal of personal solicitation, held evening mass meetings in two of the largest churches of the city. Mrs. William Boyd, President of the Philadelphia Woman's Church and Missionary Federation, and Mrs. De Witt Knox, Treasurer of the Federation of Woman's Boards of Foreign Missions of North America, were the speakers. The Committee also arranged for the observance of the Day of Prayer. The offering was divided between Christian Literature for Women and Children, Christian Colleges in the Orient and Farm and Cannery Migrant work.

The next public mass meeting will be for young women in particular. A luncheon is planned with four speeches of five minutes each interspersed with catchy songs composed by the girls themselves. Miss Elsie Hall will be the speaker at the inspirational meeting which is to follow. In the fall the public meetings will again be resumed. The Committee feels that by this method they can reach more women and girls and better convince them that they really mean business.

Through the medium of this Committee the Council of Women for Home Missions has had the opportunity to investigate the safe arrival in Allentown and the religious direction of some German immigrants. As this is a center for foreigners the Committee expects to do considerable work along this line. Later on they will establish Mission Study Classes and Institutes and see that the public libraries and all other places where women and girls congregate have a plentiful supply of missionary literature.

MRS. R. C. PRETZ.

*Community Service.* The program of this department will be confined for the present time to but one of the problems or needs of the community namely Juvenile Delinquency. A committee has begun work in the Juvenile Court in following all juvenile offenders and working with the

parents who frequently are the greater offenders.

Equally as important if not more so, is the work along preventive lines. Through the Block-Guardian System it is hoped to reach boys and girls as they begin to display tendencies toward delinquency. The City of Allentown with a population of about 80,000 is divided into one hundred blocks. A guardian has been assigned one block where she is quietly and unobtrusively making herself the personal friend of each family, being the representative of the whole Church of Allentown. It is not the purpose of the System of Block-Guardians to supplant or supersede any social, welfare or charity organization, but rather to become the associate and assistant to all.

CLARA KISTLER ARNER.

*Committee of Young People.* The purpose of this Department is to develop the spirit of service and mutual cooperation within the societies of the Federation. This group aims to uphold high standards of living and to spread these ideals among those with whom they come in contact. To do this on as large a scale as possible, they are studying the great and vital question of Law Enforcement and are thus helping to create a spirit of real Americanism in abiding by the Constitution and telling others about it. The book used for this purpose is entitled "Save America." They are also combining with this work the spread of missionary information using articles in the MISSIONARY REVIEW OF THE WORLD and giving reports at the meetings of the Federation. A playlet on Prohibition, especially arranged for four young people and entitled "Depths and Shallows" will be given at the May meeting. Plans are being laid now to give the Pageant "America's Unfinished Battles" in October.

KATHERINE E. LAROS.

*Work for Children.* The Chairman of this Department is Director of Religious Education of St. John's Lutheran Church of Allentown. The Federation stands ready through her

to help organize schools of Religious Education in any Congregation that will call on her for services.

The capable president of this active Federation adds that the monthly business meetings are well attended and that the three daily newspapers of the city are running a regular department every Saturday for the Woman's Church and Missionary Federation called Good Citizenship. There are two editors who are compiling their material from "Save America" and other sources. All indications are that this department will become very popular. An additional press correspondent reports the activities of the Federation to the papers. The organization is looking forward to a future rich in service.

Mrs. J. G. RUPP, *President.*

It is entirely possible for each one of the four hundred Women's Church and Missionary Federations in the United States to become affiliated with us and render the same effective service to the local missionary organizations and the community at large as does the Allentown Federation. We challenge you to accept your privilege.

CARRIE M. KERSCHNER,  
*Chairman, Joint Committee.*

\* \* \*

"Ming-Kwong, The City of the Morning Light," is the Central Committee's study book for Women and Young Women on China for 1924-25, written by Mary Ninde Gamewell, who has been a missionary in China for many years. The junior book, "Chinese Lanterns," by Mina McEuen Meyers follows the same line of study—a typical large mission station from the earliest beginning to the present day. There is also "China's Challenge to Christianity," by Professor Lucius C. Porter, a study book published by the Missionary Education Movement and "China's Real Revolution," by Paul Hutchinson. Mabel Gardner Kerschner who last year wrote a delightful book for juniors on Japan, has written a similar one called "Young China."

The following list of collateral read-

ing has been prepared for those who are planning to teach foreign study books next winter. The starred books on the list are considered most important for those who have a limited time to spend in preparation.

- ALSOE, GULIELMA F. *My Chinese Days.* Boston, Little Brown, 1918.
- BASHFORD, J. W. *China, an Interpretation.* New York, Abingdon Press, 1919.
- BAU, M. J. *The Foreign Relations of China, a history and a survey.* New York, Revell, 1921.
- BURTON, MARGARET E. *The Education of Women in China.* New York, Revell, 1911.
- DENNETT, TYLER. *The Democratic Movement in Asia.* New York, Association Press, 1918.
- GAMEWELL, M. N. *New Life Currents in China.* New York, M. E. M., 1919.
- HIGH, STANLEY. *The Revolt of Youth.* New York, Abingdon Press, 1923. (Chapter VIII. "Young China Fights for New China.")
- \*HIGH, STANLEY. *China's Place in the Sun.* New York, Macmillan, 1922.
- HUNT, FRAZIER. *The Rising Temper of the East.* Indianapolis, Bobbs-Merrill, 1922. (Chapter III, "Young China" and Chapter XI on the Lampbearers, are excellent material although not devoted exclusively to China.)
- \*HODGKIN, HENRY T. *China in the Family of Nations.* New York, Doran, 1924.
- KEYTE, J. C. *In China Now.* China's need and the Christian contribution. New York, Doran, 1924.
- LATOURETTE, K. S. *The Development of China.* New York, Houghton Mifflin, 1917.
- LEONG, Y. K. AND TAO, L. K. *Village and Town Life in China.* New York, Macmillan, 1915.
- \*LEW T. T. AND OTHERS. *China Today Through Chinese Eyes.* New York, Doran, 1923.
- ROE, A. S. *Chance and Change in China.* London, Heinemann, 1920.
- ROSS, E. A. *The Changing Chinese. The Conflict of Oriental and Western Cultures in China.* New York, Century Co., 1912.
- SCOTT, CHARLES ERNEST. *China from Within; Impressions and Experience.* New York, 1917.
- SOOTHILL, W. E. *The Three Religions of China.* New York, Doran, 1913.
- \*TYAU, M. T. Z. *China Awakened.* New York, Macmillan, 1922.
- WEBSTER, JAMES B. *Christian Education and the National Conscience in China.* New York, Dutton, 1923.
- WILLIAMS, E. T. *China, Yesterday and Today.* New York, Crowell, 1923.

#### SOME PITHY SAYINGS

Nothing earthly will make me give up my work in despair.—*David Livingstone.*

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

Christianity is a religion which expects you to do things.—*A Japanese.*

"Nothing would more stimulate and promote Christianity today than the revival of the lost art of personal evangelism."—*James M. Speers.*

# NEWS FROM MANY LANDS



## AFRICA

### A Conference on Work for Moslems

**T**HE first of the series of conferences on the Moslem problem, organized by the International Missionary Council, which have been the occasion of Dr. John R. Mott's present tour in Africa and the Near East, was held in North-West Africa, February 6th to 9th. Constantine, a picturesquely situated fortress city, was chosen for this first conference, because in Algeria the Arab is in contact with various aspects of Western civilization, and is less fanatical and more open of mind than are his fellow-Moslems in many other centers. About sixty missionaries—representing 350 Christian workers in North Africa— assembled to meet with Dr. Mott and Dr. S. M. Zwemer. Among the other leaders present were Dr. Frease, of the American M. E. Mission, Miss Lilius Trotter, of the Algerian Mission Band, Pastor Cuendet, and Percy Smith, B.D., who was secretary of the conference. One who was present writes:

A marked feeling of unity pervaded the conference, also a desire to cooperate, accompanied by the cheerfulness of assured success. The workers came to pool their experiences; to consult together on different methods of work; to inquire what preparation of missionaries coming on the field would render them more competent to encounter difficulties and be sooner effective; further, what ways of working together those already on the field should adopt that they might see the work growing as an ordered whole and become conscious of contributing to a living result.

### Stone Throwing in Egypt

**R**EPRESENTATIVES of the Egypt General Mission have been engaged in an evangelistic campaign among the villages along the Nile in Upper Egypt. The workers live in a boat, and during the day visit the

villages. G. W. Giesner writes: "We are in the midst of strongholds of Islam. At present we are anchored outside a place called Kus—20 miles or so north of Luxor. It is a most difficult place, and we have not yet been able to pass on our message; in fact, we have simply been driven to pray more for an opening. Rumors have gone round that we pay £100 to anyone who will give up the faith of Islam and become a Christian. The other day, two or three people came forth willing to have the mark of the Cross put on their wrists if the £100 were forthcoming. . . . Kus is the center of a whole heap of villages, in most of which we have now witnessed. Some of them have been very bitter, and we have been driven out—our retreat hastened by stone throwing. A stone, apparently intended for my head, missed it by a couple of inches and caught my hat instead, knocking it off. So far, however, none of us have been hurt, and in the midst of much persecution we have enjoyed the peace of God and have been very conscious of His protection. We have entered villages, and been surrounded by howling mobs, but no danger has come nigh."

### Abyssinian Princes in America

**T**HE American United Presbyterians have advanced from Doleib Hill, on the Sobat in the Sudan, into Abyssinia. Already as a result of their work three sons of the King, Ras Taferi, successor to King Menelik, have entered Muskingum College, Ohio, to receive an American Christian education, in furtherance of the King's progressive program for promoting industry and modern thought in his ancient land. Dr. Thomas Lambie, the founder of the United Presbyterian Mission in Abyssinia, is in

the United States, entrusted with the education of these princes. He is also hoping to have built a typewriter equipped with the 245 Abyssinian characters, and to negotiate for farm and other machinery needed in Abyssinia.—*The Missionary Herald*.

#### Christian Women's Guilds

UNTIL recently, says the *Church Missionary Outlook*, the men candidates for baptism in the Yoruba Country far outnumbered the women, but now the women, too, are coming forward. The women who can devote their lives to church work are few, but a movement has been started in the Church which is full of promise. Over 1,000 Christian women at various centers have been enrolled in Women's Guilds. It is no new thing for Yoruba women to form *egbes*, or bands, and Christians welcome a guild which binds them together for mutual help and for cooperation in Christian service. Agreeing to have daily Bible reading and private and family prayer, to uphold the sanctity of marriage, to train their children in the right way, and to abstain from lying, evil-speaking, strong drink, and debt, they promise: (1) To preach among the heathen; (2) to call neighbors to God's house; (3) to visit the sick and bereaved; (4) to inquire into the cause of absence from service; (5) to look after strangers who come to church; (6) to contribute to church funds; (7) to clean the church; (8) to pay 1d. monthly to the guild fund.—*South African Outlook*.

#### The Halsey Printing Press

THE Halsey Memorial Press, erected at Elat, in the Cameroun, in memory of Rev. A. W. Halsey, D.D., late Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., printed last year 806,700 pages, including 9,000 Scripture portions. The press ranks high as an evangelistic force. Its staff consists only of three journeymen, one of whom is a bookbinder, six apprentice printers, and four school boys as junior apprentices. An

observer on the field writes: "From the viewpoint of efficiency, the most advanced worker would not compare with the 'two-third' in America. But, considering heredity, environment and adaptability, the African leads his American artist by a wide margin. The fathers of these typographers were savages without a written language, with an antipathy for work, and a moral vacuum. These workmen, the first of a new generation, learned their letters in the mission schools, learned obedience from school discipline, and morals from the teachings of Jesus Christ as interpreted to them by their friends the missionaries."

#### What \$1,500 Accomplished

HOW an appropriation of \$1,500 outside the missionary's salary, was used in 1923 at the Nana Kru M. E. Mission is summarized by Rev. and Mrs. W. T. Williams as follows in the *Record of Christian Work*:

The mission has 14 native preachers on its payroll; it carries on a day school of 150 enrollment, providing books, slates and pencils for the students; it feeds 60 students daily; it clothes 60 students; it has in training 18 young men for the ministry; it has 9 Sunday-schools with 800 scholars for which it provides trained Bible teachers; it does evangelistic work each Lord's Day in 12 towns; it has repaired its own buildings, and it has made its own school furniture, such as benches and desks; it has built 5 new, strong, neat native houses; it has sunk a 25-foot well, walling it up and covering the top, thus insuring a constant supply of pure, fresh water for mission use, close at hand; where carpenters could be had, it has paid them to do necessary work. As they have worked, we have put with them some of the brightest students, so that they might be taught the use of carpenter tools.

#### The Revival at Lusambo

REV. W. W. HIGGINS, missionary of the Presbyterian Church in the U. S. at Lusambo, Africa, writes in *The Presbyterian Survey* of the results of a week of special services conducted there by Rev. Plumer Smith of Mutoto in April, 1923:

"What were some of the results of the meeting? A general clean-up, let us say, of practically every Christian in the village and many who were not Christians, but who ex-

pressed the desire to be instructed in the teachings of Christianity. Two hundred and six confessions were made, first in private, then in open. The most impressive feature about the confessions was the spirit of shame in which many of them were made. My two years in the Congo have not caused me to consider genuine shame as a characteristic of the Congo native. Since the meetings closed the attendance upon all services and Bible study classes has increased from five per cent to ninety per cent; the catechumen classes, one hundred per cent; the gifts, twenty-five per cent. In addition to these results, we must not lose sight of the genuine interest that has developed in all departments of the work, and a steadily increasing demand for Bibles."

#### The African Clergy

**T**HE story of Canon Apolo Kivebulaya, told in a little book just published by the C. M. S., "Apolo of the Pygmy Forest," is called by the editor of the *Church Missionary Review* "at once a spiritual tonic and a volume of Christian apologetics. In that account of the pioneer missionary activities of an African clergyman, we have a vivid illustration of what will undoubtedly be accomplished when once the African Christians themselves are trained in sufficient numbers to undertake the task of evangelization among their own peoples. The number of African clergy who are working in connection with the C. M. S. is steadily increasing. Ten years ago there were 138; there are now in all 218. Twenty-four of these are partially supported by the Society, and the remainder entirely by the native churches. The character of their work is such as to encourage the belief that Canon Kivebulaya's devoted service, outstanding though his personality may be, is in some sense typical of what is being done, under widely differing conditions, in many parts of Africa. Speaking of the Baganda clergy and lay teachers, Canon Baskerville, after thirty-two years' experience, can say: 'They are truly a noble body of men and women—human, frail, with ups and downs—but not inferior in any way to those who have centuries of Christianity behind them, except in such matters as business capacity, and there are born leaders among them.'"

#### Medical Education for Africa

**I**NSPIRED by the chapter on medical education in the report of the China Education Commission, the editor of the *South African Outlook* says: "The time is fast ripening for the establishment in this continent of a medical school where its native sons and daughters, who show themselves possessed of the necessary ability, may qualify to give expert service in medicine and surgery to their own people. Fully qualified native doctors have been practicing on the West Coast for years. Indeed one recently received from the Imperial Government the Imperial Service Order for a very brave deed he did which has been the means of saving countless lives. A few South African natives have gone overseas—mostly to Edinburgh—to study medicine, one or two are there now, others have returned as fully qualified doctors to this country and are doing useful service among the native people. The two medical schools already established in South Africa do not make provision for native, colored or Indian students who may wish to study medicine. This affords these no alternative: they must leave Africa and go to Europe or America for training. Such a course is open to serious objections.

#### THE NEAR EAST

##### Boys' Clubs in Turkey

**T**HERE are five Y. M. C. A. clubs in Constantinople—one Greek, one Armenian, and three of mixed nationalities. Plans call for three more in that city of many tongues. A boys' work division has been formed at the Stamboul branch of the Y, with a Turkish leader. A native Y physical director is training leaders in the schools of the city for gym classes and games. The boys in these Constantinople Y clubs are seeking acquaintanceship with boys in other lands. One plan they are taking up is to write to groups similar to theirs in other countries where the Y. M. C. A. is at work. During the summer season they get out a camp newspaper and

exchange copies for publications issued by other Y camps or clubs. An exchange of stamps, postcards and photographs would also be welcomed.

#### Medical Work in Aintab

**T**HE American Board hospital at Aintab, Turkey, which, as reported in the February REVIEW, the Turkish authorities ordered closed on the ground that Dr. Lorrin Shepard did not have a Turkish license to practice medicine, has been reenforced, and is at work again. Dr. C. C. Piper, for many years engaged in medical work among the Jews of Aleppo, was requested by the American Board to go to the relief of Dr. Shepard. He started immediately from England and arrived at Aintab on February 11th. Dr. Piper has a Turkish license to practice, dating from before the war, and so is allowed to practice medicine, but not any surgery. Clinics were resumed on February 15th, twenty-nine patients making application the first day. Certain adjustments proved necessary, in view of the influx of Moslem exiles from Thrace, expected in the spring. So, for a period of five months, a part of the hospital wards will be occupied and used by the authorities of the Municipal Hospital. Dr. Caroline F. Hamilton has continued her clinics for women and her city work, throughout the year. She is most welcome, alike in the houses of the wealthiest and of the poorest, often having very serious cases.

#### United Mission in Mesopotamia

**A**PROMISING piece of union work has been effected in the organization of the United Mission in Mesopotamia, representing the foreign mission boards of the Presbyterian Church in the U. S. A., the Reformed Church in America, the Reformed Church in the United States, and the United Presbyterian Church. The Joint Committee of the Mission held its first meeting in New York November 8, 1923, and elected the following officers: *Chairman*, Dr. Robert E.

Speer; *Vice-Chairman*, Rev. J. C. R. Ewing, D.D.; *Secretary and Treasurer*, Rev. W. I. Chamberlain, Ph.D. The Committee voted:

That we recognize Baghdad and Mosul, at present occupied by the Reformed Church in America and the Presbyterian Church, U. S. A., respectively as Stations of the United Mission and that we look forward to the occupancy of Hillah as the next in order, and that full delimitation of the area of the United Mission await further developments; that the missionaries on the field be requested to convene as soon as possible and effect a field organization; that the cooperating Boards be requested to continue their support of individual missionaries in the meantime as at present; that the common budget for the United Mission begin with January, 1925.

#### Holding Turkestan for Christ

**A**N interesting item comes by way of the *Missionary Herald* from Turkestan, long considered "not only an unoccupied, but an unoccupiable field. It seems, however, that the Swedish Covenant Mission for twenty-five years has maintained in Turkestan a missionary of rare personality, Rev. M. Raquette. Forbidden to work, he has kept right on all these years. Just now the Chinese mullahs (Mohammedan mosque leaders) are very bitter towards him. Of course, the results have been meager, but M. Raquette has held the ground for Christ, and some day Turkestan will open wide to the Gospel. The British Consul at Kashgar, the capital of Turkestan, bears high testimony to M. Raquette's work: 'He has won the good will of the people.' All honor to this lonely outpost of the Kingdom, and all honor to the people in Sweden who have kept him there, without any big statistics to buoy up their hopes."

#### INDIA

##### Conscience Fund for India

**I**N various parts of India the question has arisen within the last year or two of withdrawing government grants in aid from educational institutions unless they adopt a "conscience clause" that will excuse students from attending religious classes and religious services when their par-

ents object. When this legislation was threatened in the United Provinces, the faculties of all Presbyterian schools got together and voted unanimously that a school established for Christian missionary purposes in India would be untrue to its trust if it did not exert all the religious influence of which it was capable upon all students in attendance. They therefore voted that if the Government made such conditions for its "grants in aid," all the schools would refuse to receive further government assistance. When early in April the law was passed, the Board of Foreign Missions in New York upheld the position of the North India Mission, and voted to open a special "Educational Conscience Fund," to which for the fiscal year 1924-25 additional contributions of \$25,000 will be requested to take the place of the appropriations hitherto allowed by the Government.

#### Politics and Religion

**I**NDIAN political leaders appear depressed in the face of the present political situation. Forces are divided, especially among Moslems and Hindus, and there is a lack of leadership and fervor such as Gandhi manifested. Civil disobedience has taken on new life—to the detriment of the National Council. Moslems are apparently out for political supremacy and Hindus fear their domination.

The *Harvest Field* of India, the organ of the National Christian Council, urges the strengthening of the National Congress by hearty cooperation and the organization of parties that stand for definite things, expressing the aims of the people. Christian leaders stand for unity and progress in education, liberty, righteousness and peace.

#### Twenty Years at Allahabad

**S**AM HIGGINBOTTOM, who has now completed twenty years of service in Allahabad, India, writes in *The Continent*: "As I look back over the years, I marvel at the goodness of God. Twenty years ago there were

fifty lepers here, miserable and uncared for. They were hopeless, with no prospect of cure. Today we have 500 lepers in a beautiful asylum, with an organized church and a majority of the lepers members of it. A year ago sixteen children, all suffering with the disease, were set aside in a home in the asylum and given special treatment for hookworm, malaria and other weakening ailments of this kind. They were well fed with plenty of vegetables and milk and were given a weekly injection of the chaulmoogra oil derivative. On November 2d they were examined carefully and on five of them there were no spots. Dr. Muir said they were relatively cured, though to make absolutely sure they will be kept under the injections for another six months. Just what this means to the whole asylum is hard to put into words. Many of the lepers who had become hopeless and despondent are now eager to try the treatment. . . . Regarding the other work God has given me to do, our latest stocktaking shows us to have about 600 acres of land, a science building, four bungalows for American teachers, and a dormitory accommodating 120 students and four single professors. . . . Eleven years ago there wasn't a building here—only plans and faith. Today we have a plant worth \$200,000."

#### Changes in a Generation

**REV. C. E. TYNDALE-BISCOE**, Principal of the famous C. M. S. School at Srinagar, Kashmir, is having the experience, rare on the mission field, of teaching the sons of his former pupils. He contributes an illuminating article to the *Record* of the British and Foreign Bible Society on the difference between the reaction of these Brahmin boys to Bible teaching and that of their fathers over thirty years ago. On the practical side he gives this illustration: There had been a disastrous fire the day before, and as usual the Mission School boys were first on the spot—though the fire broke out at 3 a. m.—render-

ing invaluable help. He congratulated the boys for the promptness and pluck which they had displayed, but which they looked upon as an ordinary piece of service. He then told them that when he asked their fathers years before, to help at a fire where the police were preparing to loot, they answered that it was not their business; they were not coolies, but scholars and Brahmins. He continues: "After further describing our first fire, I asked the boys if such a scene could now be witnessed in Srinagar. They laughed at the idea. 'Why not, what has caused the change?' I asked. A boy answered, 'The Bible.' They agreed—meaning, of course, the teaching of the Bible put into practice, or the Bible in action."

#### German Missionaries Return

**T**HE British Government in India has granted permission for the Rev. Paul and Mrs. Sengle and the Rev. Adolf Streckeisen of the Basel Missionary Society to return to Malabar, South India. The legislation forbidding the return of German missionaries to India is still in force, but the Government has made a special exception in the case of these missionaries in order better to conserve the work originally under the direction of the Basel Society. Since the repatriation of these German missionaries the South India United Church, with the assistance of the missionary Boards cooperating in that Church, has done all within its power to take care of this mission field. Circumstances were such, however, as to make it impossible for this Indian Church, even with the help of foreign missionaries, to give all the assistance that was needed by the Indian churches and schools in the Malabar district. The A. B. C. F. M. and the Reformed Church in America are each giving \$2,500 annually to aid the South India United Church. These German missionaries will return, in the first place, under the auspices of the London Missionary Society, which will act as a sponsor for them to the British Gov-

ernment. The negotiations for their return have been in charge of the officers of the International Missionary Council, who last year, it will be remembered, also succeeded in securing permission for three missionaries of the Bremen Society to return to the Gold Coast of Africa.

#### The United Church in India, North

**C**HURCH Union was the main theme discussed at the meeting of the General Assembly of the Presbyterian Churches of Northern and Western India, which met in Nagpur last December. A new constitution was adopted to become operative when one or more non-Presbyterian churches accept it and enter into an organic union under the name "The United Church in India, North." This is to distinguish it from the South India United Church which includes Presbyterian and Reformed Churches in the South. Congregational Churches of Western India have already approved of the proposal to unite with the Presbyterians. A special meeting of the General Aikya of Congregational Churches, representing 16,000 communicants, has also voted to adopt the new constitution and modified creed.

The Indian Presbyterians have adopted the Kenya Colony in Africa as their first foreign mission field. Already an important and successful home mission work is being conducted in the Lushai Hills of Assam in conjunction with the Welsh Calvinistic Mission. The motto adopted at Nagpur was "Every Christian a Missionary."

#### Tibetan Monks

**T**HE lengths to which religious controversy is sometimes carried in Tibet are described in the quarterly paper published by the Oxford Mission to Calcutta, as follows: "A certain Scotch follower of Buddhism has been making a tour in Tibet. He certainly would not be likely to draw an unnecessarily dark picture of the manners of his co-religionists, but in an account of his adventures he says:

'A fight broke out in another flat in the same house in which I was living. Thirteen monks were having a banquet together and subsequently drifted into a theological argument. Evidently they must have differed on some detail, for they came to blows, and out of the original thirteen only eight survived. The other five were found murdered in the morning.' He adds: 'During the remainder of my stay I heard of several other such instances. Though scrupulous about killing an animal, the Tibetans seem very careless of human life.'

## CHINA

### Christian Educators Unite

AS a result of a three-day conference held at Ginling College, Nanking, China, there has been formed the China Association for Christian Higher Education. The membership is open to all persons engaged in higher education under Christian auspices in China, and the controlling council is about equally divided between Chinese and foreign faculty representatives. In addition, there are representatives of Chinese Christian educators who are not connected with Christian colleges. The work of the new body has been divided into the science group, the mathematics group, the economics group, and the like, and the emphasis upon higher educational standards is said to be partly to hold students in these days of the growing attractiveness of government institutions and partly to stimulate better teaching. In the closing address Dr. Timothy T. Lew, of Peking University, challenged the colleges to create in China a Christian social order, to build up a body of men to whom the missionaries might hand over their work, to provide on a much larger scale for the training of workers in religious education, to foster a spirit of international brotherhood, and to plant the seed from which might grow a church truly Chinese in its worship and in its practice of the teachings of Jesus. Dr. Harold Balme, of Shantung

Christian University, is the first president of the new body.—*The Christian Century*.

### Missionaries and Civil War

DURING the disturbances in Fukien province, China, where the American Board is at work, the terrified people, high and low, rich and poor, adherents of the north or of the south, flocked to the mission compound for protection as the opposing armies were driven back and forth, and the missionaries helped both sides in the struggle. The medical resources of the Mission found in this civil war not only added burdens, but also fresh opportunity and advantage. The capacity of the hospitals was overtaxed. In Inghok, despite the absence of a trained physician, much was done during the invasion of soldiers towards helping their needs even to the housing in the missionary home of from 50 to 200 guests at a time. New doors of opportunity have opened on every side. The Board of Trade, the Educational Board, the Agricultural Society, the Boat Guild and the heads of the town of Ingtai sent a petition to the Governor asking that \$2,000 of public funds be set aside permanently each year for the support of a higher school under American Board auspices. The Governor immediately approved the petition. A Buddhist monastery adjoining mission property was offered as a building in which to start the school, in the spring of 1923. It will be the highest institution of learning in the district; students from all the government schools are to come to it.

### In Days of Danger

REV. S. J. NIGHTINGALE, a missionary of the Church Missionary Society working at Hinghwa, Fukien Province, China, reports that general work among the village people has become more difficult. Oftentimes it is too risky for people to walk even a short distance to church for fear of being seized to carry loads. There is a tendency also among the people to

regard spiritual things lightly, and to have little respect or love for the Lord's Day. The desire for earthly riches is stronger than ever, and even among prominent Christians there seems to be far more energy put into schemes for making money than into winning souls for Christ. Much prayer is needed for China in these days of uncertainty and danger.

#### Against Future Famines

**F**AMINE relief is sometimes essential in China, but famine prevention is more important still. It is a satisfaction, therefore, to learn from the headquarters of the Protestant Episcopal Board that there is a "China International Famine Relief Commission" which is pursuing its tasks of prevention and education, together with a perfecting of organization, that aid may be rendered promptly in the event of another great famine. There is an advisory board of eminent engineers, for problems of river control, forestation, etc. Two of the North China English bishops are members of the Commission. W. H. Mallory of Peking is secretary.

#### Vacation Bible Schools

**D**AILY Vacation Bible Schools are to be held for the third season this summer in Ichowfu, Shantung Province, and the Executive Committee, composed of both Chinese and missionaries, has taken as its goal 100 schools, with 2,500 children, for the station, and 700 schools, with 18,000 children, for the province. Last year in Ichowfu there were 56 schools with 1,390 pupils, and a far-reaching piece of work was done during the six weeks that they were in session. Rev. Otto Braskamp, of the Presbyterian Church in the U. S. A., writes: "The patriotic pledge was memorized by practically all the pupils the first three days. Some pupils committed to memory six golden texts the first week. A new Bible story was told them each day, reviewing the one of the day before. Children were taught to tell stories of famous men, such as Confucius,

Mencius, Washington, Lincoln, etc. Health, patriotic and habit talks played no small part in the daily program. Schools on the average learned two new songs a week, one sacred and one secular. . . . Every effort was made to make the final exercises and exhibit a success. The children and teachers worked faithfully every afternoon and late in the night, preparing handwork and practicing their songs, Bible-stories, verses and dialogues. Every school tried to institute something new and original."

#### Conditions in Harbin

**H**ARBIN, Manchuria, has an estimated population of 150,000 Russians and 100,000 Chinese. Many Russians are refugees, but probably two thirds of them are permanent residents of the city. The Chinese Eastern Railway gives employment to more than 12,000 people, most of whom are Russians and others are at work in the large manufacturing plants of the city. The mission of the Methodist Episcopal Church, South, which was started only a little more than two years ago, is already doing work in three centers in the city. Two churches with a combined membership of more than one hundred have been organized, and a third church is being started in a section of the city where laboring people and Jews live. Five schools and institutes have been organized and are partly self-supporting. Owing to the great desire of the people to learn English it is very easy to get the people to pay for the privilege of attending classes in that language. At one place the superintendent of the mission expects the income from the schools to take care of evangelistic as well as educational expenses.—*The Korea Mission Field.*

#### JAPAN-CHOSEN

##### Christian Influence in Japan

**R**EV. C. W. IGLEHART, missionary of the M. E. Church in Japan, writes in *Our World*: "Christianity is now regularly recognized as one of the religions of Japan, wel-

comed and vigorous. By actual count the churches are as yet few and small, but in influence they have a commanding place. Only one person in two hundred belongs to a church, and yet all through Japanese society are leaders who have been to Christian schools, or who by reading and association with Christians have become convinced of the truth of this faith. If questioned they would say that in their public life they are Shintoists, in their family life Buddhists, and in their own personal life, Christians. They are not enrolled in churches, but can be counted on for genuine loyalty to Christian ideals. They are in the imperial court, in diplomatic circles, in business and the professions and very noticeably among labor union leaders. In fact, the liberal groups in every profession are deeply influenced by Christian standards. This twilight zone of Christian influence is most pronounced in Japan. But, of course, it depends eventually on healthy churches and church schools as well as other religious institutions."

#### Reconstruction in Tokyo

**T**HE National Council of the Protestant Episcopal Church, at its meeting in New York City in February, considered a reconstruction program for its work in Japan, and approved a report on the use which had been made of the \$500,000 Emergency Relief Fund, raised immediately after the earthquake. Bishop Gailor and Dr. Wood, who, as a specially appointed committee, had been in conference with leaders and experts in Tokyo, presented detailed recommendations for a complete rehabilitation program. This, it was estimated, will require \$3,000,000, and the Council, in adopting the program, voted to endeavor at once to raise this amount. St. Luke's Hospital in Tokyo, which has been carrying on its work in tents and shacks built on and among the ruins of the old hospital and other buildings, will be erected in the complete form originally proposed by Dr. Teusler, the physician in charge. It

is proposed to move St. Paul's Middle School to a location near St. Paul's University, and, in order to complete the balance of the educational program, to erect a primary school at the same place, and to complete the necessary equipment of the University.

#### Social Reform in Japan

**A**MONG the important resolutions passed by the Kumiai (Congregational) Church of Japan at its annual meeting were these: "Resolved, that in view of the present trend throughout the world, and in view also of the present situation in our country, we do recognize the urgency of the need for Japan's becoming a prohibition country and, for the early accomplishment of this end, we do hereby pledge our sympathy and help. Resolved (1) that we recognize the evil of the present system of licensed prostitution and desire its complete abolishment; (2) that, as a first step towards this end, we are opposed to the rebuilding of prostitute quarters in the earthquake district; and (3) that we commit ourselves unreservedly to the waging of a campaign that has these two ends in view." An Osaka newspaper comments: "We notice that the sentiments expressed in the above resolutions are now becoming more and more widely shared by a great number of men and women, who are not directly connected with any Christian Church or with any other religious creed."

#### Women in Japanese Mines

**C**ONDITIONS among women and children in the factories which have sprung up in Japan in recent years have been described to some extent, but little is known in the West of the following facts, presented by *The Friend of Japan*: "Labor conditions for women and little children are past credence to one who has not visited mines and factory dormitories. Over 80,000 women are employed at mining, more than half of these actually being engaged in underground work. Such employment for women

has been forbidden in France since 1813, and in England since 1843. In one coal-mine in Kyushu, recently visited by me, where the heat and damp were almost unbearably oppressive, where the men were at work stark naked, where even the horses only last an average of three years, 15,000 women and children were confessedly employed—and we were told that conditions in this mine are probably the best in Japan.<sup>17</sup>

#### Japan's Religious Conference

THE April REVIEW stated the significant fact that Premier Kiyoura of Japan had summoned the Shinto, Buddhist, and Christian leaders to the Capital for a conference on the religious life of Japan. Reports of the conference, quoted in the *Christian Century*, suggest that the representatives of Buddhism and Shintoism placed great stress upon the past contributions of those faiths to Japan's glory, while the Christians emphasized the need for government cooperation with socialized types of religious service. A report received at St. Mary's mission house, Techny, Ill., from Roman Catholic observers in the Far East pointed out that the recognition of the existence of a personal God was not even suggested by any of the conferees.

#### Korean Sunday-schools

MORE than twelve per cent of the population of Kwangju, Chosen, are enrolled in Sunday-schools, according to Dr. R. M. Wilson of the Presbyterian Church (South). He says: "Last Sabbath our attendance in the thirty-one Sunday-schools of this city was 2,920. This shows a very marked growth, as the first Sunday-school was organized in 1908 with only a handful of children. We have a little regiment of about 200 teachers who go into every nook and corner of the city and near-by villages.

One of the best of these Sunday-schools is at the leper hospital where we have 419 pupils and 56 classes with as many teachers. They are the

most advanced Bible students in the country and no people get quite the joy and satisfaction from Bible study as the leper. They can more fully appreciate what Christ means to one than any other class and for this reason our lepers are the happiest people in the land from all appearances, though out of the home they are the most miserable of all creatures."

#### Seventy Students Baptized

VICE-PRESIDENT SNYDER, of the Higher Common School conducted by the Methodist Episcopal Church (South) at Songdo, Chosen, wrote on March 7th: "I wish you could have been at our school chapel last Tuesday. Mr. Stokes and Mr. Lim baptized seventy students. This was largely the outcome of the meetings held during the month of January led by You Moksa (Rev. Yu Han Ik). Every one of the 28 members of our 1924 graduating class is now a baptized Christian. Since the founding of this school every graduate save one has been baptized. This year our graduation exercises take place Saturday, March 15th. At daybreak on this day the teachers and members of the graduating class partake of the Lord's Supper."

#### ISLANDS OF THE SEA

##### Injustice in New Hebrides

W. MORLEY, Hon. General Secretary of the Association for the Protection of Native Races in Australia and Polynesia, writes in the *Australian Christian World* that the Association has had before it "reports in voluminous detail of cruel wrongs and injustices suffered by the natives under the Condominium Government of the New Hebrides. The Condominium is universally condemned as an absolute failure, but in no respect is its failure more lamentable than in regard to the protection of the native people. It has no means of carrying its judgments into effect. These are handed to the Resident Commissioner of the nation concerned. The British

Resident acts promptly and impartially. The French Resident holds up, evades, and ignores the orders of the Courts. The sentences themselves are often absurdly inadequate. The Joint Court is the only authority that can deal with land matters, and this Court does not meet. Natives have no remedy against aggression on their lands, and there are numerous cases of land stealing alleged against French residents. The Rev. F. J. Paton reports that a Frenchman claims the whole island of Uripiv, except a few acres owned by the Mission, and would therefore be able to dispossess the natives at any time."

**NORTH AMERICA**  
**How the Churches Give**

THE following table, recently compiled by the United States Stewardship Council, of which Rev. H. S. Myers is Secretary, summarizes the giving of various denominations. This table includes under benevolences and missions only the amounts re-

ceived from living givers on the official denominational budgets and does not take account either of bequests or the large sums contributed for local or extra-budget benevolences.

**A Mountaineers' School**

THE Langdon Memorial School at Mount Vernon, Kentucky, is an unusually efficient Christian boarding school for mountain girls. It is conducted by Miss Anna Belle Stewart, with the help of seven other teachers, under the Presbyterian Board of National Missions. It includes daily Bible classes and a High School Club for mission study and social activities. Many of the graduates of the school return for domestic training and Christian work. They learn to be active in personal work and, when they return to their homes, many conduct Sunday-schools, prayer meetings and Bible classes in their own communities. Two of the graduates recently carried on a C. E. Society in a county jail during their vacation and formed

COMMUNION.	Per Capita Gifts.			Total Gifts for Home and Foreign Budget Benevolences.	Total for Congregational Expenses.	Total Gifts for All Purposes.
	Budget Missions and Benevolences.	Congregational Expenses.	All Purposes.			
United Presbyterian	\$15.52	\$20.25	\$35.78	\$2,561,445.00	\$3,341,916.00	\$5,903,361.00
Presbyterian U. S. (S.)	13.05	15.45	28.50	5,590,993.00	6,819,220.00	12,210,215.00
Moravian, North	8.11	13.61	21.72	141,523.00	225,277.00	366,800.00
Reformed in America	5.86	21.74	27.60	840,084.00	3,120,472.00	4,210,514.00
Baptist, North	5.86	16.06	22.53	7,496,925.00	20,528,374.00	28,794,392.00
Presbyterian in Canada	5.55	17.41	24.84	2,054,556.00	6,441,396.00	9,187,512.00
Protestant Episcopal	5.19	26.20	31.39	5,937,156.00	29,972,077.00	35,909,233.00
Methodist in Canada	5.18	17.88	22.61	2,110,822.00	7,080,896.00	9,209,273.00
Methodist Episcopal	5.15	17.12	22.96	13,068,334.00	66,138,181.00	88,733,225.00
Presbyterian U. S. A.	5.07	20.16	28.58	8,625,011.00	35,476,379.00	50,287,940.00
Baptist in Canada	4.55	19.81	25.34	261,225.00	1,138,947.00	1,620,621.00
*Christian	4.16	7.64	11.80	40,707.00	740,329.00	1,143,036.00
Lutheran-Missouri Synod	4.10	12.28	16.59	2,261,489.00	7,862,530.00	10,474,013.00
Evangelical Church	4.01	15.67	24.70	806,651.00	3,150,638.00	4,965,451.00
United Brethren	3.74	13.34	17.06	1,384,649.00	4,931,344.00	6,315,993.00
United Lutheran	3.71	13.22	16.93	3,043,971.00	10,825,545.00	13,869,516.00
Congregational	3.53	19.56	25.88	3,026,302.00	16,781,755.00	22,199,858.00
*Lutheran, Other Bodies	3.47	10.77	14.25	1,579,651.00	11,579,927.00	15,318,578.00
Church of Brethren	3.38	10.15	13.53	375,125.00	1,125,000.00	1,500,125.00
Disciples of Christ	2.97	7.90	10.87	8,900,534.00	10,970,439.00	14,270,973.00
Reformed, United States	2.59	19.38	15.44	329,744.00	3,546,359.00	5,276,946.00
Methodist Protestant	1.97	11.40	13.33	368,506.00	2,128,270.00	2,496,836.00
Methodist Episcopal South	.....	.....	14.34	.....	.....	84,500,198.00
Baptist, South	.....	.....	9.68	.....	.....	32,002,269.00
24 Communions	\$14.88	\$16.18	\$19.20	\$76,415,065.00	\$253,164,871.00	\$411,265,176.00

\*Figures for the United States and Canada.

December, 1923.

†Not including Southern Baptists and Southern Methodists.

a Bible class of over seventy prisoners. As a result twenty-five accepted Christ as their Saviour and Lord.

#### **Bible in School Libraries**

**A**FTER a bitter legal fight to keep the King James version of the Bible out of the public school libraries of California, the effort was defeated by a decision handed down by the California Supreme Court the early part of the year. The California law bars all sectarian, partisan or denominational books from the public school libraries, and the contention was made that the King James version was sectarian. The case finally went to the Supreme Court before being settled. This court decided that the Bible is not a sectarian book. The court also decided that the Douai (Catholic) version is not sectarian, and that both these versions and also the Talmud, Koran and Teaching of Confucius may be placed on public school library shelves.

#### **"Applied Christianity Inc."**

**T**HE Seabury Society, which was incorporated fifteen years ago by certain leaders in the Episcopal Church, has done such effective work, especially during the World War, in training laymen for individual Christian service, that it has now developed into an organization entitled "American Board of Applied Christianity Inc.," including leaders in various denominations, and taking as its slogans "Voluntary Service for the Public Good," and "Our Work Begins Where the Sermon Ends." General Leonard Wood is Honorary President, and Eugene M. Camp is in charge of the work. Service training schools for laymen have been held in various centers in Greater New York, and it is stated that a "university of applied Christianity" is to be founded in New York in the autumn.

#### **Decline of Judaism**

**U**NDER the freedom of American life the decline of Jewish religion in America is rapidly increasing. The

*American Israelite* said recently, "There are 200,000 Jewish children in New York public schools. Only 50,000 of these are registered with Jewish schools. What becomes of the remaining 150,000? There are 1,000 synagogues in the United States. The average seating capacity is below 200. This means that if on any given date every building was crowded, there would still be 2,800,000 without synagogue privilege. There are from ten to fifteen thousand Jewish young men and women in the colleges and universities of the United States. What is being done to keep them true to Judaism? About one thousand Jewish communities in the smaller towns are without rabbis."

#### **Negro Migration Problems**

**I**N common with other large Northern cities, Philadelphia has experienced a heavy immigration of Southern Negroes, and in order to deal with the problems created by the situation a number of welfare agencies, whose workers were brought in contact with Negro families, organized the Philadelphia Committee on Negro Migration. This Committee was created to serve primarily as a fact-finding group. Perhaps the most fundamental problem uncovered by the Migration Committee was the lack of adequate housing accommodations for Negro families, with the consequent overcrowding, and almost utter indifference of landlords to the rights of Negro tenants. Definite recognition was given by the Migration Committee to the advisability of establishing a close relationship between the newcomers and their churches and fraternal organizations. Thus, when representatives of the Travelers' Aid Society met Negroes at the trains and wharves, they not only ascertained their destination in the city and supplied directions how to reach it, but ascertained also their church and fraternal affiliations. In like manner, similar information was gathered by the Housing Association and the Mercy Hospital. All these data were

cleared through the Committee and a group of Negro welfare workers, to the local chapters of the fraternal orders involved and to the nearest clergymen of the denomination for which the newcomers expressed preference.—*The American Missionary*.

#### The Mormon Centennial

ONE hundred years ago Joseph Smith, Jr., near Palmyra, New York, claimed to have found the golden plates, later translated into the Book of Mormon. Several hundred Mormons celebrated this Centennial at Palmyra last September. The vigor and aggressiveness of the Utah Church were never more in evidence than today. Under the administration of the President, Heber J. Grant, the missionary personnel has been improved, and the Presidents of Missions, especially Elder Brigham H. Roberts, of the Eastern States, are exceedingly active.—*Christian Intelligencer*.

#### Good and Evil in Mormonism

MADE up originally of mixed elements consisting of a few ambitious leaders, many simple peasants, and a sprinkling of rascals, the Mormon Church has had a remarkable development. Rev. Claton S. Rice, in *The American Missionary* enumerates some of the good things which may be credited to Mormons:

1. The development of a people of physical strength.
2. The successful cultivation of many isolated districts.
3. The building of many large business enterprises.
4. Evidences of generosity, large-heartedness, and simple-mindedness.

The evil products of Mormonism, however, offset many of these good qualities and achievements:

1. A dead level of mediocrity, produced by the autocratic system.
2. A subserviency of the people in politics, business, society and religion.
3. Intellectual dishonesty as the price of advancement in Church and business.
4. Death of true religion, due to Mormon machinery in politics, business, society and the church.
5. Death of true American patriotism due to Mormon control of schools.

Mormons will be more readily converted to Christ's way of thought and life if Christian saints will show that they have something better than Latter Day Saints possess.

#### American Indian Welfare

THE Advisory Council of One Hundred on Indian Affairs that met in Washington last December at the invitation of the Secretary of the Interior, advocated:

1. The need for trained nurses and field matrons on reservations.
2. The prohibition of the use of peyote, the Indian drug.
3. Increased salaries and better teachers in Indian schools, and scholarships for deserving students.
4. Immediate settlement of land titles and protection against fortune hunters.
5. More rapid admission of Indians to citizenship.
6. Restrictions on unwholesome Indian dances and ceremonials.
7. Promotion of well-organized social and industrial programs.
8. A reorganization of the Indian Bureau from within.
9. The necessity for more effective Christian work for Indians.
10. The extension of Christian work to reach neglected tribes.

#### LATIN AMERICA

##### Canal Zone Y. M. C. A.

THE new Army and Navy Young Men's Christian Association building recently opened in Cristobal, Canal Zone, stands almost on a boundary line. One side of Bolivar Street, on which it is located, is in American territory, and the other is in the city of Colon, the Republic of Panama. People from both sides of the thoroughfare participated in the big celebration held in honor of its completion. Designed especially for the tropics, it is comfortable and airy, and contains social rooms, a gymnasium, baths, dormitories, and, best of all, a swimming pool that provides an excellent antidote for the heat and dust and sun.—*Watchman Examiner*.

#### Committee on Cooperation

THE following summary of the report of the Committee on Cooperation in Latin America was presented

at Atlantic City last January. Twenty missionary societies are now represented in the committee, and four regional committees have their own offices with full time secretaries. Eight full time secretaries are now employed by the main Committee and its regional subcommittees. The budget for 1924 amounts to \$53,000, of which not less than \$27,000 is to be used in the production and distribution of Christian literature. Special attention was given to the Indian population in Mexico and South America, probably numbering four millions, all unevangelized, and even without any translation of the Scriptures. A commission was formed to discover the facts and to suggest lines of advance. A great Congress on Religious Work in South America is to be held in Montevideo, Uruguay, in April 1925; a second congress for the Caribbean section of Latin America will follow in Mexico in 1926. Twelve commissions have been appointed representing both the forces in North America and in Latin America. The reports will be drafted by the commissioners in the field.

#### South American Indians

**T**HE neglected Indians of Latin America, whose need of the Gospel was described in the April REVIEW, have recently been further investigated by Rev. Howard B. Dinwiddie, General Secretary of the Pioneer Mission Agency, who has returned from South America, after a trip covering 6,000 miles from Panama to Para, Brazil. Valuable information was obtained regarding Colombia, in the southern part of which lies unoccupied mission territory as great in area as all the Atlantic states of the United States, omitting Maine. In Peru, he found what is possibly the most strategic unoccupied missionary center in the world, the city of Iquitos, from which radiate more than five thousand miles of navigable waterways, the city and territory having never had a missionary. In addition, there were nearly one thousand miles of the Amazon River in Brazil with a population

dotting the shores of its numerous channels, and with its tributaries, several of which were more than fifteen hundred miles in length, all without Protestant missionaries. Prayer is requested for the commission, previously referred to, which has been created, representing the various foreign mission boards of North America, for the study and promotion of missionary work among Latin American Indians.

#### Conference at Montevideo

**R**EFERENCE has been made to the coming conference at Montevideo, Uruguay, in 1925. This gathering is to be held for two weeks in April, 1925, under the auspices of practically the same bodies as carried through the Panama Conference on Missionary Work in Latin America, which met in 1916 and has had such far-reaching results, and the methods followed will be similar to those which proved so effective in the earlier conference. The Committee on Cooperation in Latin America is in direct charge of the arrangements, and twelve commissions are conducting investigations into the conditions obtaining in the countries affected. The Montevideo conference, it is announced, will confine its attention to missionary work in South America, not considering other Latin American countries.

#### Bible Students in Chile

**D**URING the ten years since the Bible Seminary was organized in Santiago, Chile, it has trained men both for the regular ministry and as lay preachers. Teaching and hard intellectual work have been mixed with constant practice in practical Christian work, the habit of prayer, and many tests of character. A little over a year ago the attention of the students was attracted to a venture new to Chilean Christians: an intensive and markedly spiritual evangelistic campaign in which one of the Chilean ministers took a leading part in far distant Colombia. Daily prayer was made for him, weekly letters were

eagerly read in the *Christian Herald*, published in Santiago, and the fruitful results and new phases of this campaign made a deep impression. In the student relationships in the Seminary brotherly love has been the most striking characteristic. This little group of about a dozen students were the main instruments of organizing a young people's convention for both the Presbyterian and Methodist Churches during September. They did everything themselves, without calling on the missionaries for any direct help. These efforts were crowned with evident blessing. Their most notable work, however, was a union evangelistic campaign in all the near-by churches. The plan included a visitation of all the churches in the central district of the country and the holding of an institute in one of the smaller places.

## EUROPE

### Important British Conference

**A**FTER three years of preparation, there met in Birmingham, England, the first week in April a Conference on Politics, Economics, and Citizenship from the Christian point of view (familiarily known as C. O. P. E. C.) representing all the Christian churches in Great Britain. The American delegates, appointed by the National Conference on the Christian Way of Life, were Miss Rhoda E. McCulloch, editor of the *Woman's Press* and executive secretary of the N. C. C. W. L.; Dr. John M. Moore, pastor of Marcy Avenue Baptist Church of Brooklyn, N. Y.; President John Hope of Morehouse College, Atlanta, Ga., a Negro, and Charles H. Fahs, of the Missionary Research Library, New York.

### Church and State in Russia

**A**N American relief worker in Russia is quoted as follows in the missionary magazine published by the Free Church of Scotland: "The venerable priest of the largest parish in

Moscow, a former teacher of theology in the University of Moscow, told me that more progress is now possible within the Church because it is free from the dominance of the State. 'The old Church of the State,' said he, 'paid more attention to formality than to morality. Our problem is not one of church attendance. There are more people coming to the Church than before the Revolution. Nor is it a matter of finances. Our gravest problem is the ignorance and sinfulness of our people.' Ivan Prokanoff of the evangelical movement told me that Protestants have far more freedom now than under the Tsar." Bishop Blake, of Paris, says: "Churches are packed on Sundays. Contrary to the generally accepted view, there is tolerance of all religions on the part of the officials."

### Miss de Mayer and the Soviets

**B**ECAUSE she wished to distribute Bibles and do Christian work in Turkestan and Afghanistan, Miss Jenny de Mayer, an Evangelical Russian Christian, well known to many in America, has been detained in the Caucasus as a prisoner by the Soviet authorities. Miss de Mayer, a woman of heroic and self-sacrificing spirit, has traveled in Arabia, Persia and Russia as a messenger of Christ. She is frail in body and in very poor health, unable to do anything but wait and pray as the Soviets will not allow her to return to Switzerland to recuperate.

"The Bolsheviks," writes Miss de Mayer's sister, "keep people in prison in order to coerce them to betray those suspected of being unfriendly to Soviet rule. The authorities are following the tyrannical tactics of the worst days of the Czars and suspect everyone who is in favor of religious and civil liberty. Miss de Mayer's gospel books were confiscated and later sent back into Persia. God and His message are hated by many of the Bolshevik rulers who are anti-Christ in spirit and method."

# THE MISSIONARY LIBRARY



**Nyasa, the Great Water:** Being a description of the Lake and the Life of the People. By the Ven. William Percival Johnson, D.D., Archdeacon of Nyasa (Universities Mission to Central Africa). With an Introduction by the Right Rev. The Lord Bishop of Oxford. pp. viii and 204. Map and illustrations. \$2.50. Oxford University Press. New York. 1922.

Lake Nyasa was the original objective of the Universities Mission to Central Africa; it was only when they were thwarted (in 1863) in an attempt to settle in the Shire Highlands that they built their cathedral in the slave-market at Zanzibar, and for nearly twenty years after they turned their eyes wistfully towards the Lake. They founded a Station at Masasi, in the Rovuma River district, hoping to work their way gradually towards the Lake by a less deadly route than that of the Shire; but it was not yet known that the most deadly beasts of Africa are visible only through the microscope, and men to whom the slave-trade brought no little business blocked the way of apostles who were sure to bring that trade into disrepute. In 1876, however, Mr. (now Archdeacon) Johnson, who had been stroke of the University College Eight at Oxford, joined the Mission, and in 1882 he succeeded in founding a Station on the Lake. He has had the rare privilege of spending more than forty years in a Mission of his own pioneering in Central Africa, and of preserving, in spite of peril, hardship and sickness, much of his youthful vigor; and he still looks out on life with youthful eyes. In 1888 he was seized, maltreated and held to ransom by the Yao chief, Makangila; but such incidents are not even mentioned in his book. When memory paints her dismal scenes, it is enough for him to look upon the solid achievements of a well-spent life, and hope burns brighter and clearer than before. A wonderful

old man, with a bit of the statesman in him, and something of the prophet, and much of the martyr, though the scoffer will probably be most in evidence if he happens to read these words!

The book is written for Guild Study Circles of the Anglican Church. It is full of good things. Chapter I deals with the geography of the Lake, which lies in a trough 350 miles long, at an altitude of nearly 1,600 ft., with mountains rising to ten thousand feet upon its rim, and a floor that dips down here and there some five hundred feet below the level of the Indian Ocean. Chapter VI contains ethnographical information that can be found nowhere else. In Chapter VIII there is treasure trove for lovers of folk-lore. Students of anthropology find reliable first-hand information in chapters on Village Life, Home Life, Native Agriculture, Fishing, Wizardry and Superstition. And Christian people, whose interest in Africa is human rather than scientific, may traverse the human wilds of Lake Nyasa with this congenial guide.

The author wrongly attributes the migration of the Angoni, who came from the far South and harassed the tribes around the Lake, to the intrusion of Europeans, whereas they had fled from Chaka's despotic sway before Europeans had entered that part of Africa. w. c. w.

**Livingstone, the Master Missionary.** By Hubert F. Livingstone, M.C., M.B., Ch.B., D.T.M. Illus., map, 230 pp. New York: George H. Doran Company. \$1.35.

Another book upon so old a subject, cannot hope to compete with half a dozen other excellent lives of Livingstone. But here no ordinary writer tells the intimate story of this well known missionary hero. The author is an African missionary doctor who

is doing work at the station where Livingstone's heart lies buried, while the remainder of his body is entombed in Britain's Valhalla, Westminster Abbey. The grandson of Livingstone the Great, here repeats the oft-told missionary Edda, with all the thrilling adventures, but with family traditions to fill out the tale here and there. It is the story of missionary stories, admirably but all too briefly narrated.

H. P. B.

**Labour in India.** By Janet Harvey Kelman. 281 pp. \$4.00 net. George H. Doran Co., New York. 1923.

It is significant of the place of prominence which India is coming to hold in the family of nations, not only as to its political, but also its industrial and social development, that a book of three hundred pages should be written on the study of the conditions of Indian Women in Modern Industry. This book is the result of sixteen months of close study and observation by Miss Kelman, who worked in India under auspices which greatly facilitated the investigation of conditions of life and labor in the rapidly growing industrial centers of India. The result is that her book gives valuable information, and sound conclusions not only upon the condition of women in industry, but on various other phases of the labor problem in India.

While the author's original intention was to confine her inquiry to the effect of modern industry on women, she found herself inevitably led to open up the wider subject of Labor in India in general and to note the special dangers and to suggest openings for advances. The book therefore contains chapters upon the general background of social and industrial conditions as indicated by the titles: Aspects of Village Life, The Coming of Modern Industry, The Growing and Spinning of Cotton, Industrial Migration, Wages and Methods of Payment, Conditions within Mills, Standards of Living, Legislation, and Trade Unions.

Since the meetings of the Washing-

ton Labor Conference in 1919, Indian Labor has been definitely linked up with International Labor. To many in the West the mere coupling of "Indian Women" and "Modern Industry" is startling, but even in India the women cannot be separated from the men, for they are entering into the industrial and factory life of India in a very rapid and general way.

This unusual book will be found to contain very valuable information and also helpful suggestions as to improvement of industrial conditions in India, particularly among the women.

W. I. C.

**The Winning of the Far East.** By Sidney L. Gulick. pp. 185. \$1.35. George H. Doran Company, New York.

This comprehensive discussion of the complex and vital problems of the Far East will command widespread interest because of the first-hand information gained by Dr. Gulick on his two special missions for the Federal Council of Churches in America. He bore messages of goodwill to China and Japan, and had excellent opportunity for gaining intimate knowledge of conditions and international attitudes. His book reveals the great problems which are facing the Eastern nations, and through them the entire world. Some of the opportune questions considered are: The effects of the great earthquake in Japan; the consciousness of rights by the laboring classes; the spread of Communist ideas from Russia; the industrial, intellectual and political revolutions in China; suspicion of each other and of the Occident by China, Japan and Korea; and other matters which have the most significant relation to the peace of the world. Dr. Gulick has come to be recognized as an apostle of goodwill in the relations of America to the Far East and what he writes merits sympathetic consideration.

A. J. B.

**Geschichte der Evangelischen Mission in Afrika.** D. Julius Richter. 813 pp. C. Bertelsman, Gütersloh, Germany. 1922.

Three big books in addition to other literary and editorial work, have is-

sued from the pen of Dr. Julius Richter within the past two years. All of them are historical and the third deals with Christian missions in Africa. One would know merely by looking at this thick volume that it is exhaustive in its treatment, and after having read it one would exclaim: What wealth of material! What thorough work! What a voluminous mind! While the book is written in readable German, few will read it. Those who use it at all will use it as a book of reference.

In an introduction of sixty-four pages the author discusses the history of the Christian Church in Africa, the colonization of Africa, the nations of Africa, Islam and Africa; and in the concluding section of the book he devotes ninety-three pages to modern Roman Catholic missions in the continent, languages and dialects, Bible translations and American negroes. To West Africa 165 pages are devoted, to South Africa 303, to East Africa 145 and to North Africa nine. David Livingstone gets seven pages besides numerous references.

To this author American missionary effort in Africa seems to have been gushy, superficial and scattered; the best mission work has been done by Germans. The indexes, like those in Dr. Richter's other books, are models.

G. D.

**Christianity and Liberalism.** J. Gresham Machen, D.D., Asst. Prof. of New Testament Literature and Exegesis in Princeton Theological Seminary. Author of "Original Sources of Paul's Religion." 8vo. \$1.00. The Macmillan Company. 1923.

This is one of the most talked-of books in the controversy now going on in regard to the foundations of the Christian faith. Its position, that there is a radical difference between the basis and teaching of the so-called "Liberals" and "Conservatives" in Christian circles, is being granted more and more on both sides. Dr. Machen is one of the clearest and most consistent thinkers among the defenders of the faith. He holds that "modernism" is not consistent with historic Christianity. Every minister and

missionary who wishes a clear statement of the conservative side in the present-day controversy should read this book. It is written in simple style so as to be easily understood by all.

The author traces the rise of "Liberalism" which he holds to have relinquished distinctive teachings of Apostolic Christianity and to have reverted to the religious aspirations and philosophy that anteceded Christ. Paul stood for a positive Gospel which was based on the crucifixion and resurrection of Christ. Dr. Machen says that if you return to the simple trust of the disciples in Galilee you have only the faint springtime of Christian faith and that to repudiate Apostolic teachings is an attack against the heart of Christianity. If we discard the transcendence of God only natural religion remains and results in the loss of all sense of the gulf between sinners and a holy God. The fundamental error of modern rationalism is in making the experience and philosophy of the individual take the place of the historical record as a basis of conviction. To reject the truthfulness of the record is to discard belief in the authority of Christ. We cannot adhere to "the purpose of Jesus" without accepting salvation by his vicarious death. Jesus is not chiefly the "example of faith," but is the Object of faith. The supernatural nature of His Person is the supreme miracle. In the chapter on "Salvation" Dr. Machen shows the fruitage of the two trees. Modernism practically forsakes the cross. The Gospel of the Lamb of God is definitely taught in the New Testament and has proved to be the "power of God unto Salvation to every one that believeth." Dr. Machen shows the effect of a denatured Gospel. He contends that the vital thing in evangelical Christianity is the transformation of the individual by full surrender to Christ. This produces transformation in the life of society. The unregenerate cannot work acceptably with God or for God.

It seems that the conflict between

faith and disbelief in the historic Gospel must be fought out and will make a new chapter in the history of the Christian Church. There is no true or abiding unity which is not based on loyalty to Jesus Christ and the truth of the Scriptures witnessed by the Holy Spirit. Many are persuaded that God is seeking spiritually-minded intercessors in all lands, banded together in the Spirit and pleading through the merit of His Eternal Son for His blood-bought Church.

F. L.

**The Making and Meaning of the New Testament.** By James H. Snowden. 8vo. 311 pp. \$2.50. The Macmillan Co. New York. 1923.

Dr. Snowden, a versatile writer of many books, gives the historic and religious background of the New Testament, the origin of the various books and the story of Christ and the early Church. The author is generally conservative and clearly reasonable in his treatment accepting the "Virgin Birth" and physical resurrection of Christ. He is not so clearly satisfying in his treatment of the Book of Revelation. These studies, under an intelligent teacher would make an excellent course for young Bible students.

**Stories from Round the World.** By Hazel Northrop. Illus. 152 pp. New York. Fleming H. Revell Company. \$1.25. 1923.

Mrs. Northrop seems to have devalued "Alice in Wonderland" and added all that was non-mathematical of Professor Dodgson's fantastic writings, then she may have read books upon countries where foreign missionaries labor, with a wonderful ability to seize upon scenic and usually distinctive features of those lands; and lastly she may have conjured up imaginary groups of "young folks" (certainly under fifteen) for whom she was to write—and tried to put in rollicking, exaggerated, form these stories which she assures us "are all

authentically heathenish. That is, they are each one founded on some true incident of heathendom, and are not, as might be supposed but weird imaginings of a young author's brain." Even a hasty tour would have been a corrective to much of her scenery and substance.

**Twenty-five Years of the L. M. S. 1895—1920.** By A. T. S. James. Illus. 12 mo. 176 pp. London Missionary Society. London. 1923.

The story of the first one hundred years of the L. M. S. (1795 to 1895) was fascinatingly told by Sylvester Horne. Here we have the next chapter of the work of the Society in India, China, Africa, and Polynesia. From 1895 to 1920, the number of missionaries grew from 260 to 272, but native agents decrease from 9412 to 7329. The main falling off was, however, in Madagascar where the work was transferred to the Paris Missionary Society. Church members in the missions decreased from 94,295 to 86,731 and "other adherents" show a loss of 51,000. Nothing is said of the recent Bangalore Controversy or of doctrinal disputes. The story is a straightforward record of achievement, changes and the outlook.

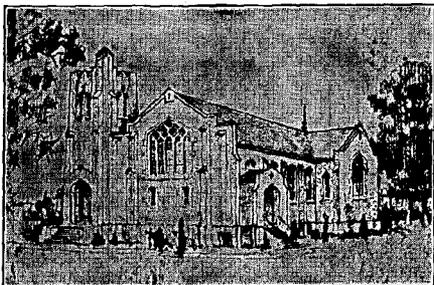
**In the Heart of Savagedom.** By Mr. and Mrs. Stewart Watt. 8vo. 422 pp. 5s, 6d. Pickering & Inglis. Glasgow. 1923.

East equatorial Africa is still a land of wild adventure among savage beasts and primitive people. This is the third edition of a story of Mr. and Mrs. Watt's experiences in Africa as missionaries of the Church Missionary Society, 1885 to 1914. There are stories of adventure with baboons and hippopotami, rhinoceri, boars, lions and other wild beasts and of efforts to win savage men and women to Christ. Their customs and characteristics are graphically described and the influence of the Gospel on their hearts and lives. The story is exceptionally interesting and tells of many providential deliverances and other signs of God's power.

## NEW BOOKS

- The History of the Wesleyan Methodist Missionary Society.** G. G. Findlay, D.D. and W. W. Holdsworth, B.D. Vol. V. 636 pp. 18s. Epworth Press. London. 1924.
- Complete Map of China.** Fifth Edition. Unmounted Sheets in Five Colors, with Index, 12s, 6d. Mounted on Canvas, with Rollers and Index, 21s. Mounted and folded in book form, with Index, 21s. China Inland Mission. London. 1923.
- Timothy Richard of China, Seer.** William E. Soothill. Illus. 300 pp. 12s, 6d. Seeley, Service Co. London. 1924.
- Japan and Her Colonies:** Extracts from a Diary made whilst visiting Formosa, Manchuria, Shantung, Korea and Saghalin in the year 1921. 276 pp. 15s. Arnold. London. 1923.
- Through Formosa.** Owen Rutter. Illus. 288 pp. 15s. Fisher Unwin. London. 1923.
- Glimpses of Korea.** E. J. Urquhart. Illus. 103 pp. 90 cents. Pacific Press Publishing Association. Mountain View, Calif. 1923.
- Two Gentlemen of China.** Lady Hsieh. Illus. 322 pp. 21s. Seeley, Service Co. London. 1924.
- Java and the East Indies:** Java, Sumatra, Celebes, the Moluccas, New Guinea, Borneo and the Malay Peninsula. Frank G. Carpenter. Illus. Maps. 280 pp. \$4.00. Doubleday, Page Co. New York. 1923.
- India in 1922-23.** L. F. Rushbrook Williams. 300 pp. Superintendent of Government Printing. Calcutta, India. 1923.
- India in Ferment.** C. H. Van Tyne. 252 pp. \$2.00. D. Appleton & Co. New York. 1923.
- Among Wild Tribes of the Amazons.** C. W. Domville-Fife. Illus. Maps. 282 pp. 31s. Seeley, Service Co. London. 1924.
- Indian Tribes of Eastern Peru.** William Curtis Farabee. Illus. Map. 194 pp. \$3.50. Museum of American Archaeology and Ethnology. Cambridge, Mass. 1922.
- The New Hawaii.** Charman London. Containing *My Hawaiian Atoha*, by Jack London. Illus. 270 pp. 8s, 6d. Mills & Boon. London. 1924.
- Of One Blood.** Robert E. Speer. 254 pp. 50 cents and 75 cents. Missionary Education Movement and Council of Women for Home Missions. New York. 1924.
- Missions as I Saw Them.** Mrs. Thomas Butler. 284 pp. 6s. Seeley, Service Co. London. 1924.
- Studies in the Christian Gospel for Society.** H. A. Mess. 248 pp. 6s. Student Christian Movement. London. 1923.
- Daniel Bula.** Rev. R. C. Nicholson. 47 pp. 25 cents. Robert Harkness. 536 South Hope Street, Los Angeles, California. 1923.
- Ion Keith-Falconer of Arabia** (Vol. VI of Master Missionary Series). James Robson. 178 pp. \$1.35. George H. Doran Co. New York. 1924.
- Modern Religious Movements in India.** J. N. Farquhar. 457 pp. \$2.50. Macmillan Co. New York. 1924.
- Reality and Religion.** Sadhu Sundar Singh. 80 pp. 75 cents. Macmillan Co. New York. 1924.
- Cornaby of Hanyang.** Coulson Kernahan. 156 pp. 2s, 6d. Epworth Press. London. 1923.
- Chinese Lanterns.** Minna McEuen Meyer. 142 pp. 50 cents and 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1924.
- China's Real Revolution.** Paul Hutchinson. 177 pp. 50 cents and 75 cents. Missionary Education Movement. New York. 1923.
- Home Letters from China.** Gordon Poteat. 159 pp. \$1.50. George H. Doran Co. New York. 1924.
- Jackson of Moukden.** Mrs. Dugald Christie. 155 pp. \$1.35. George H. Doran. New York. 1924.
- Ming-Kwong, City of the Morning Light.** Mary Ninde Gamewell. 212 pp. 50 cents and 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1924.
- Twin Travelogues** (with paper doll cut-outs). China. Welthy Honsinger. 50 cents. Abingdon Press. New York. 1924.
- Jane in the Orient.** Lois H. Swinehart. 153 pp. \$1.25. Fleming H. Revell Co. New York. 1924.
- Pioneering in Bolivia.** H. E. Stillwell. 243 pp. Canadian Baptist Foreign Mission Board. 223 Church Street, Toronto. 1924.
- Christian Reformed Church.** Henry Beets. 246 pp. Eastern Avenue Book Store. Grand Rapids, Mich. 1923.
- Students Historical Geography of the Holy Land.** William Walter Smith. 75 pp. and 41 maps. \$2.00. George H. Doran. New York. 1924.
- Christianity and the State.** S. Parkes Cadman. 353 pp. \$2.50. Macmillan Co. New York. 1924.
- Down Through the Ages.** Frank E. Gaebelin. 99 pp. Our Hope. 456 Fourth Avenue, New York City. 1924.
- Divinity of Our Lord Jesus Christ.** H. P. Liddon. 210 pp. 2s, 6d. Pickering and Inglis. Glasgow, Scotland. 1924.
- Everyday Bible.** Charles M. Sheldon. 628 pp. \$2.00. Thomas Y. Crowell Co. New York. 1924.
- Minister's Everyday Life.** Lloyd C. Douglas. 220 pp. \$1.75. Charles Scribner's Sons. New York. 1924.

# LEPERS in the UNITED STATES



## Need Your Help for a Place to Worship

### *Will You Be One*

to send \$5.00 or more to build this church—the only one for lepers in America?

**The number of lepers** in the United States is increasing, and must increase unless they are properly segregated.

**The Government** has provided Hospital Sixty-six in southern Louisiana as a leper colony which may soon house 500 lepers.

**American Christians** must, however, provide religious consolation, instruction and a place of worship—The Government cannot do it. Will you help?

**The Roman Catholics** have already provided a priest and an attractive and commodious chapel for their constituency, but this does not meet the needs of the Protestant lepers.

**The Protestant Chapel**, funds for which are being raised by The American Mission to Lepers, will cost about \$52,000.

**The Protestant chaplain** is already on the field and is proving a blessing to these sufferers. The clergymen of New Orleans and Baton Rouge are cooperating in the work.

**Every Christian Church in America** should have a part in filling this great need. Ten thousand shares at \$5.00 each will make possible the erection of this chapel. Five thousand shares already taken.

**Will you or your church**, or both, take one or more shares in this Christ-like work?

## DO IT NOW!

## THE NEED IS IMMEDIATE

*Let Your Benefactions*

*Live After You*

.....1924.

To The American Mission to Lepers, Inc.,  
156 Fifth Avenue, New York City.

Enclosed please find \$..... (in cash  
—check—money order) to help build the  
“Church for Lepers” at Hospital Sixty-six.

Name .....

Address .....

Make checks payable to Fleming H. Revell,  
Treas.

## THIS IS A PART OF A WORLD-WIDE PROGRAM TO CLEANSE THE LEPER and TO RID THE WORLD of LEPROSY