

PERSONALS

DR. S. M. ZWEMER, editor of *The Moslem World*, who has recently been conducting conferences in Egypt, Palestine, Mesopotamia and India, is due to arrive in the United States early in September. He will deliver a special course of lectures at Princeton Theological Seminary, before he returns to Egypt next year.

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REV. FRANK G. RAWLINSON, editor-in-chief of the *Chinese Recorder*, has recently returned to America on furlough. He is a missionary of the Presbyterian Church, North.

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REV. CHARLES E. HURLEBURT, General Director of the Africa Inland Mission, is in America after a two years period of intensive work on the field.

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REV. P. O. PHILIP has been appointed joint Indian Secretary of the National Christian Council of India. He is a Syrian Christian from Travancore, and for some years has been General Secretary of the National Missionary Society of India.

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DR. JAMES H. DILLARD, President of the Jeanes and the Slater Funds (for Negro education), and a member of the Phelps-Stokes Commission to Africa, has recently returned to America from a visit to Lovedale Institute, South Africa.

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JOHN H. HARRIS, Organizing Secretary of the Anti-Slavery and Aborigines Protection Society, and formerly a missionary on the Congo, has been elected to a seat in the British Parliament.

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DR. ROBERT LAWS, of the Livingstonia Mission on Lake Nyasa, received on his recent birthday the decoration of Companion of the Order of St. Michael and St. George, the Acting Governor making a special trip to Livingstonia to confer the honor.

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MISS CHARLESANNA HUSTON of Philadelphia, who died in the summer, bequeathed nearly \$600,000 for missionary and welfare work in various parts of the world, \$150,000 of this amount going to the China Inland Mission.

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HUBERT W. PREET, an experienced Christian journalist, has been placed in charge of the press bureau of the Conference of Missionary Societies in Great Britain.

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REV. W. C. POOLE, Ph.D., of London was elected President of the World's Sunday School Association at the recent convention in Glasgow.

* * *

MISS KATHRYN NEWELL ADAMS was inaugurated president of Constantinople College for Women on June 9th. She succeeds Dr. Mary Mills Patrick who has been head of the institution for many years.

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MISS E. A. GORDON, of the United Free Church of Scotland Mission at Poona, India, is to devote the next two years to the work of the National Christian Council.

* * *

MISS MARGARET BONDFIELD, M.P., "the first woman to occupy a post in the ministry directing Britain's parliamentary policy," is a sister of Dr. Bondfield, Secretary of the British and Foreign Bible Society. She presided at one of the recent anniversary meetings of the London Missionary Society.

* * *

DR. FRANK A. SMITH, pastor of the Central Baptist Church, Elizabeth, New Jersey, has been elected Secretary of the American Baptist Home Mission Society.

* * *

OBITUARY

DR. NOBLE LEE ROCKEY, a missionary of the Methodist Episcopal Church in North India for forty years, died in Bareilly, India on June 19th, after a long period of illness. Dr. Rockey was born in Columbus, Ohio, sixty-seven years ago, was married to Miss Nettie M. Hadsell with whom he went out to India in 1884, and became one of the most useful missionaries in southern Asia. For twenty-eight years he edited *India Children's Friend*, and wrote many articles in the *Indian Witness*, Sunday-school papers and other periodicals.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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A LIVE-WIRE MISSIONARY

REV. HARMON VAN SLYCK PEEKE, D.D. OF JAPAN

AT the time of the great earthquake in Japan last September Dr. Peeke was one of the first missionaries to arrive in Tokyo and to report to the missionaries still absent at the hill stations and to the Boards at home the extent and character of the destruction both in Tokyo and Yokohama. While the earth was still quaking and the fires were burning he walked by night from Tokyo to Yokohama, about twenty-five miles. Arriving at Yokohama, he made hasty notes of his observations and went at once to a steamer in the harbor where he mailed his notes. These were the first of any extent to reach America. It was an achievement of which a much younger missionary might well have been proud. He was also very active in the work of relief of earthquake sufferers.

Harmon Van Slyck Peeke was born in New York State in 1866; was graduated from Hope College in 1887, and studied in the New Brunswick and Auburn Theological Seminaries. Between his Collegiate and Theological courses he was a teacher of English in schools in Japan for three years under appointment by the Board of Foreign Missions of the Reformed Church in America, one of the first to be so appointed as a short term missionary teacher by any of the Boards. He entered upon regular missionary service in Japan in 1893.

Dr. Peeke, although only fifty-seven years of age, is one of the senior missionaries in Japan of the Reformed Church in America.

While in America on one of his furloughs Dr. Peeke served as Professor in Biblical Subjects in Park College, Mo. In more recent years Dr. Peeke has been on the staff of Meiji Gakuin, the Reformed-Presbyterian College at Tokyo.

Most of Dr. Peeke's time has been given in the field of direct evangelism, preaching in Japanese villages and cities and caring for infant Japanese churches. He is a master of the Japanese language, being one of the few missionaries who can read a Japanese newspaper of the classical type with freedom and ease. His familiarity with the Japanese literature was recognized by his being appointed Acting General Secretary of the Christian Literature Society of Japan during the furlough of the permanent Secretary. He has also done important work as a teacher and author, having prepared booklets on Japanese Language Study, and an important work on "Six Thousand Chinese Characters," and a "First Reader for Home Studies" of the Japanese Language.

(See over)



REV. H. V. S. PEEKE, D.D., AN AMERICAN MISSIONARY IN JAPAN
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WHAT FOREIGN STUDENTS ARE READING

THE character of the generation of tomorrow is largely determined by the reading of the youth of today. Should we be satisfied or disturbed by what the present generation feeds upon? The July number of *The Student World* is devoted to the subject of the type of literature that is attracting students of various lands. In Russia, says V. F. Martin Kovsky, the students are turning to Carl Marx, Engels, LaSalle and other writers on materialistic socialism; also to Kropotkin and other anarchists and communists. The most disturbing evidence, however, is perhaps the drift toward irreligion and anti-religion. Not only are the youth questioning the foundations of ethics and of faith in God but multitudes are rejecting them. The coming generation is being purposely educated by the state to discard faith in God and His laws. Religion is combated as antagonistic to the Bolshevik ideals. Books like "The God Jesus," by a Polish author, are widely circulated. They deny the historicity of Jesus and the validity of His claims. The fact that much of Russia's religious faith has been based on superstition, rather than on the Bible or on personal experience, accounts for the havoc that such books make among the present generation. Atheism is preached as a new religion. In a book on "Communism and Christianity" the author proposes to worship Labor, and even prays to it. The percentage of anti-religious books has been increasing year by year. There is also a large demand for books on art, with the idea that "Beauty will save the world." Russian and French classics are read, some idealistic and other materialistic. Christian literature, where read, exerts a far more abiding influence than atheism, which fails to satisfy. The ultimately victorious book is the Gospel of Christ.

In Japan, writes Takeshi Saito, the youth are much given to introspection, but pride of intellect results in skepticism and intro-

spection does not lead to action. Many follow the school of naturalistic writers and false religion such as Shimazaki, Masamune and Hyakuzo Kurata. The desire for action on the part of Japanese leads many to a deep interest in social service. The most popular and helpful Christian writer is Toyohiko Kagawa whose books have had a remarkable sale. Most of the Japanese students, says Miss Michi Kawai, are careless and aimless in their reading, which is detrimental to any constructive thinking. The earthquake seems to have divided the people into two classes—the careless materialists and those who are sobered and have spiritual aims. “Our great prayer is that many strong Christian writers will come forward to lead our young people to The Way, The Truth and The Life.”

In China, says P. C. Hsü, the anti-Christian movement of 1922 has really benefited students by deepening their interest in Christianity. While many materialistic and socialistic books are read, the opposition to Christianity was based on the idea that it is unscientific, militaristic and a hindrance to free thought. These charges have been proven false by articles and books that have been eagerly read by multitudes of students.

UNREST AND PROPAGANDA IN CHINA

THE present unrest in China is so deep and so widespread that all parts of the land and all classes of Chinese are directly affected. Formerly one wondered at the way in which serious disturbances in one part of the land were regarded by the Chinese in other sections as none of their business. At the time of the Boxer Movement, the presence of foreign troops and their military operations in the north were of little interest to the people further south.

Since the establishment of the Republic, the unity of the nation has been strongly emphasized (though at the same time it is little realized). All parts of the land and all classes, both Chinese and foreigners, are deeply affected by the so general unrest. As is to be expected, different reasons are given for this condition of things. The distinguished Chinese guest as he travels in foreign lands seeks to create the impression that this unrest is only a passing phase, to be expected at a change from the monarchy. But it is serious and the chief cause seems to be the usurpation of power by military leaders, whose love for position and money is only equalled by their lack of real love for their country. Their rule is marked by excessive and illegal taxation and lack of justice. Tenure of office is uncertain and is too frequently held by force or bribery. Cabinet ministers are mere puppets in the hands of a military faction. Thus respect is lost not only for the so-called central government but for all government. The business class feels the paralyzing effect of

such conditions and capital is forced to hide from the confiscatory methods of rulers and robbers. With travel unsafe and transportation of merchandise insecure, trade is greatly affected.

The effect of this unrest and insecurity on missionary work is twofold. Travel is restricted and the missionary's passport which formerly gave him the right to reside in and travel through any part of China has now several pages attached showing in what districts travel is forbidden because of the unrest. There is also the possibility of disorder breaking out in other districts where travel is permitted, with the consequent danger to life and liberty. The shooting and capture of missionaries is getting to be so common that such occurrences cause little comment. As a result colportage work has been seriously interfered with and for the past year the Religious Tract Society for China shows a great falling off in circulation.

On the other hand, however, reports indicate that God is using the present uncertainty as to life and the losses suffered by multitudes of Chinese to touch many hearts and make them feel the need of the Gospel of comfort. Many are finding by experience that Christ sustains them and gives them the assurance of Eternal Life. This brings a peace, a joy, a power, a satisfaction that no temporal unrest or insecurity can take away.

Many intelligent observers believe that one of China's chief dangers is due to the Soviet propaganda emanating from Moscow. A prominent writer calls attention to a recent Agreement of far-reaching significance that will undoubtedly have tremendous effect on Eastern politics. While one of the articles of this Agreement between Russia and China states that neither contracting party shall do anything to interfere with the system of government in the other country, still the record of the Soviets for such interference in many countries is so well known (despite the fair promises) that suspicion is aroused as to their designs on China. The unrest in China, the inefficient government, the suffering people, the revolutionary spirit of the student class, all combine to form a peculiarly favorable soil for Soviet seed.

Not long ago a Bible Society was astounded to find that extra leaves had been secretly inserted by revolutionary propagandists in many of its gospel portions. This Bolshevistic literature is being printed and distributed both at Shanghai and as far into the interior as Changsha. The Canton government is also credited with similar activity. The rulers of Mongolia, until recently under the control of Russia, have imbibed Soviet teaching, and not long ago turned out of Mongolia the only band of Christian missionaries working there. All literature containing the name of God or references to Providence was also confiscated.

Some see in the Soviet influence in China the beginning of the

lining up of China with Soviet Russia to fulfil the Biblical prophecy concerning the Last Days. However this may be, there is much need for prayer on behalf of China's four hundred millions, that the work of their evangelization may not be hindered but may be speedily brought to completion.

M. B. B.

THE JAPANESE AND THE SOCIAL EVIL

WHEN the earthquake destroyed thousands of lives and millions of dollars worth of property last September it completely wiped out the *Yoshiwara* or prostitutes' quarter in Tokyo. Many hoped that this great disaster might lead the Japanese officials to listen to the appeal of Christians, and others interested in moral reform, to prevent the rebuilding of this pest-house of immorality. The Japanese National Woman's Christian Temperance Union and other Christian Japanese have been especially active in the matter. Petitions were sent to the Government against the rebuilding of the *Yoshiwara* where hundreds of poor girls lost their lives in the fire following the earthquake. Public meetings were also held to denounce the present system of licensed prostitution; many eminent physicians made strong pleas showing how syphilis, one of Japan's deadliest enemies, is rapidly spreading because of the licensed vice. Kagawa, the well-known Christian socialist, made a strong appeal for temperance and purity. About 1,500 petitions are known to have been circulated and copies were sent to Baron Goto, the Minister of the Interior. Many leading men in the city were interviewed and some of them sent telegrams to the Government in Tokyo, urging the Government not to allow the rebuilding of the *Yoshiwara*. A special convention of the W. C. T. U. was held in Tokyo, while the Diet was in session, to work and pray for the closing of the *Yoshiwara*. Public meetings were held, members of the Diet were personally interviewed, and it was found that a majority of them were in favor of closing. Unfortunately, however, the matter was left to a committee and was not brought to an issue. While churches, schools and other uplifting agencies are halted in reconstruction work for lack of funds, the "Prostitutes' quarter" is quickly rebuilt in more alluring form than before.

Alfred E. Pieres, in the *North-China Daily News*, tells of a visit to the newly rebuilt Yoshiwara that indicates how slow the Japanese are to give up this institution, which is essentially *heathen*, whether found in Japan, in India, in Europe or in America. At least in Christian countries the evil is not defended by religious leaders. Mr. Pieres writes:

People have expressed astonishment at the rapid manner in which Tokyo has been, and is being, rebuilt. These, however, have referred to the business and residential portions of the city. They must, however, pay a visit to the Yoshiwara (Tokyo's main redlight district) and their astonishment would

increase a thousandfold. There is no part of destroyed Tokyo that has been resurrected so artistically, so effectively and so thoroughly as the Yoshiwara.

A policeman condescended to leave his official shelter and, with a broad grin occasioned perhaps by the thought that these queer foreigners visit "Nightless Cities," by day, escorted us to the main entrance to the officially segregated district.

Our steps first took us towards the large pond, situated in the shadow of multifarious tutelary gods and goddesses sacred to the courtesans, where hundreds of girls perished on that terrible afternoon of September 1st. A granite stone, with Chinese ideographs carved on it roughly, recalls the tragedy to those able to read the characters. On the stone is a brazier and the smoke of incense rises intermittently—let us suppose it is a tribute to those unfortunate girls.

The houses in which are now quartered other courtesans—there seems to have been no difficulty in securing women for this degrading "necessity"—are some of the finest in Tokyo, certainly much finer than the domiciles erected for the people. The "barracks" put up for the homeless are worse than pigs' styes compared to these.

The wooden floors have been polished until one can see one's reflection in them; trees have been planted giving the place a sense of quiet and dignity; the streets are straight, clean and broad—something not yet seen in important portions of commercial and industrial Tokyo. The houses are artistically constructed, with that blending of Chinese and native Japanese architecture that makes Japanese houses so picturesque.

In front of each house sit two men zealously scanning every passerby with furtive eye. "Business is now flourishing," they say with satisfaction.

Not all Japanese endorse this manner of re-building the capital—of beginning with the Yoshiwara first. The Buddhists are beginning to ask—happy augury—whether it is necessary that the task of clearing society of the evils of alcohol and prostitution should be left to Christians alone, for these were two of the weaknesses of mankind that the Buddha condemned in no less peremptory and condemnatory a manner than did Jesus Christ. Keepers of these dens in Kyoto and Osaka have summoned a meeting to discuss what steps should be taken to prevent Christians and Christian missionaries from jeopardizing their "trade," and now there is need for a union of zealous Buddhists and fervent Christians to rid the land of public prostitution, which works infinite harm to the spiritual and educational culture of the Japanese.

According to its 1920 statistics, the Japanese Government admits that there were 189,526 women and girls in licensed vice slavery that year—a unique condition among the leading nations. *The Friend of Japan*, which quotes these figures, goes on to say: "Each of the four districts of Osaka has its own licensed quarter. To a stranger approaching those in the northern part of the city the place would appear like a huge prison, as the segregated district is surrounded with massive granite walls, that reach to the roofs of the second story of the houses that stand near by. These licensed quarters are under government control. Inside these four walls are hundreds of girls captives to a life of sin, shame, and utter degradation. Though there are one or two emergency exits from this prison-like city, there is only one general entrance, guarded by policemen. Such is the system under the laws from which Japan receives a large revenue

in taxes every year. This is the sort of place that was first given permission to rebuild after the earthquake."

Evidently there is still need for Christian missionary work in Japan. Without accepting Christ's ideals and without taking Him as "the Way, the Truth and the Life" there is no hope for the regeneration of society.

OUTLOOK FOR MISSIONARY WORK IN TURKEY

NEVER have Christian missions faced conditions more baffling and yet pregnant with potentialities of good than those confronting us in the Near East today. A staggering blow was struck when the Lausanne Conference, in 1923, put the stamp of its approval upon the "exchange of populations," giving Turkey the right to remove Armenians and Greeks from her country, and giving Greece the right to do the same with Turkish populations in Greece and Macedonia. In Constantinople the Greeks were to be allowed to remain, provided the Turks were not expelled from western Thrace. Under this arrangement only a few scattering Christians remain in Turkey outside of Constantinople.

Since those connected with the Protestant missions in all parts of the country were largely Armenians and Greeks, the large work under the American Board met with a severe setback. The great majority of the pupils in mission schools, patients in mission hospitals, nearly the entire body of membership in the evangelical churches, from the Bosphorus to Persia, were Armenians and Greeks. Most of the teachers in mission schools were from these two races, supplemented by American missionaries. These schools have been depopulated both of pupils and of teachers, except for the Americans and a very few Turks. In the Constantinople area, Armenians, Greeks and Turks are still living side by side, and the schools are flourishing with a mixed clientele. Robert College, the Constantinople College for Girls, the Bithynia High School at Geuz Tepe, the mixed school in Gedik Pasha, Miss Kinney's School for Girls in Scutari, and the School of Religion, are all in full operation. The missionaries in Marsovan are in friendly relations with the local populations, and the school in Brousa, the two schools in Smyrna (International College for boys and the Collegiate Institute for girls), medical work and a small school work in Talas, the educational and medical work in Adana, the medical work at Aintab, and the work at Marash are still in operation, some of these under quite limited conditions. The educational work in Tarsus and Marash is halted at present because of a difference of understanding between the officials and the missionaries in charge. Missionaries have withdrawn from Sivas and Harpoot, as well as from Erzroom, Trebizond, Van and Bitlis. The work at Mardin was transferred to the Presbyterian Board of Missions four years ago.

Missionary work in Turkey is contending with many handicaps for the Angora National Assembly has made regulations to the effect that no religion of any kind shall be taught in a school recognized by the Government. These regulations apply, not only to the national schools, as in America, but also to all private institutions. This is where the law is different from that in America. The Turks allow religion to be taught in buildings set apart for religious purposes, but such buildings cannot be a part of any school.

The medical work is handicapped because the Grand General Assembly decided that no foreigner can be allowed to practice medicine in Turkey, except that doctors who had received a license to practice in Turkey prior to the war shall be allowed to continue under the old regulation. The National Medical University in Constantinople has graduated many doctors who reside in the larger cities of Turkey, and who are naturally jealous of foreign doctors who, they maintain, because of the fact of their being foreigners, may lure patients away from them.

Armenian and Greek teachers, upon whom the missions and the schools in Turkey were largely dependent, have disappeared from all areas outside of the Constantinople region, thus making it imperative that the staff of American teachers be increased until from the present schools there can be raised up a group of dependable native teachers. The Turks will not consent to having their children taught by Armenians and Greeks, even could Armenians and Greeks live in the country.

The Grand General Assembly is naturally suspicious of the work of foreign teachers, doctors and missionaries. It is difficult for Turks to understand the altruistic motive that has established Christian mission schools in their midst and brought in the Americans, and there is a spirit of jealousy which puts under a considerable handicap all forms of missionary work.

There are, however, some encouraging features in the situation. The mass of the Turkish people and the best educated of the leaders feel the need of American schools and American philanthropic institutions. They have seen the great advance made by the Armenians and Greeks through their wide patronage of American institutions during the last generation, and they covet this same opportunity for their own young men and women. While some of the more fanatical are suspicious and eager to curtail the work of American institutions, the great mass of the people desire them to continue and are eager to patronize them.

A broad field is opening in Turkey for American schools along the line of modern agriculture. Intelligent leaders are conscious of the fact that it is through the development of her vast agricultural resources that Turkey is to become a self-supporting country. The International College in Smyrna started an agricultural department

prior to the war. This department is now looked upon with high favor by the Turkish officials, and it is reasonable to expect that similar departments at Aintab, Marsovan and other places will meet with general approval.

With the revival of the spirit of nationalism, the Turks are becoming increasingly conscious of their lack of international experience, ideas and ideals. Their national press is awakening to this lack and the Turks are eager for information. This opens the door wide for the creation and dissemination of an educational, social, moral and religious literature in the Turkish language. The Bible, already translated into Turkish and Arabic, cannot fail to have a rapidly increased circulation throughout the Near East.

Turkish clubs are being formed for mutual improvement. This grows out of present conditions and a consciousness of a lack of general education and an awakening conception of nationalism and internationalism. The leadership of a foreigner is welcomed, and, while direct religious propaganda is excluded, an unlimited opportunity is afforded for contacts which will disarm suspicion and demonstrate to the Turks the underlying principles of our Christian faith. In these clubs any topic can be presented under the title of a lecture.

Many Turkish young men are also eager to know more about Christianity, its history, its content and its claims. Already the interest of the young Turk in religion is becoming increasingly manifest. Questions are being raised as to the comparative merits of Mohammedanism and Christianity, questions which he himself cannot answer. Many are seeking personal conversation with missionaries on the subject of religion in general as well as of personal religion. There is every reason to expect that this spirit of inquiry will increase as friendly contacts increase, and as the young men, and the young women, too, realize the difference between the two religions.

In the past Turks have been suspicious of anything that seemed like an attempt to proselyte. They avoid Christian services and are constantly warned against the influence of missionaries. This has been carried to such an extent that when a Turk hears the name of Christ mentioned or a plea in favor of Christianity, it arouses keen opposition and makes unavailable any message that may be delivered. There is every reason to believe that under the present regulations, where there is to be in the schools no reading of Scripture, no prayer, no singing of Christian hymns, no Christian symbols, gradually this opposition will die down, and the relation between the Turkish pupil and his Christian teacher will become more normal. In other words, the habitual attitude of resistance will decrease. The Christian teacher in the Turkish school, from which religious instruction is excluded by law, will impress upon his pupils those principles which lie at the very foundation of our Christian thinking and Christian

living. The missionary will thus have opportunity to build Christian character into the lives of his Turkish pupils.

The missionary work in the Near East is not by any means ended. This may be but the beginning of a new era. The American Board entered the Near East with the Mohammedan populations as a goal, mentioned ahead of the Armenians and the Greeks. That fundamental purpose has never been changed. Large quantities of Christian literature have been circulated among the Mohammedans, and especially the New Testament in the vernacular. These Testaments have been sold by the tens of thousands. By many proofs the missionaries are convinced that these books have been widely read, and are still treasured. Much good seed has been sown, but the constant restrictions placed upon the Turks, hitherto, have prevented public confession of Christianity, although there have been many open confessions of belief in Jesus Christ. The Nationalist Government declares, with reiterated emphasis, that there is to be absolute religious liberty throughout the length and breadth of the land. There are many indications that this represents a purpose on the part of the leaders to make religion as free in Turkey as it is in the United States. The abolition of the Caliphate indicates the determination of the Government to be free from religious dictation.

Under this new order we hope that the Turks, with whom the Christian teacher comes in contact, will be disarmed of resistance and that ultimately a door of approach to the Turkish heart will be opening wider and wider. To the Turks today actions will speak louder than words; the life of a missionary will have an influence far surpassing any reading of Scripture, any public prayer, or any verbal message. Under these new regulations there may be discovered a way of Christian approach to the confidence and the hearts of the Turks which we would not have discovered if left to deal with this subject in our own traditional way.

ZIONISTS IN PALESTINE

ZIONISM is the burning question in the Holy Land. Great Britain, in her desperate straits during the War, made two contradictory promises that are bearing hard fruit in Zion these days. The first promise was to King Hussein of Mecca promising independence to the Arab countries (of which Palestine was one) if they would throw in their lot with the Allies, which they did. The other promise, made to leading Jews in return for financial aid, was to the effect that England would view with favor the establishment of a National Home for the Jew in Palestine. These contradictory promises have brought trouble, for after the War England evidently forgot the first promise, set up a Jewish Governor in Palestine (Sir Herbert Samuel) and proceeded to give every encouragement to the

Zionist Movement. The result has been that Moslems and Christians of Palestine, numbering 93% of the population, have united to prevent the Jews who are only 7% of the population, from gaining control of their land as is the purpose of the political Zionist. Here we have the uncanny sight of Moslems and Christians united against the Jew. Riot, murder and anarchy have resulted. In Jerusalem the streets are at times patrolled by British soldiers in armored cars.

The political Zionist is without any religious motive whatsoever. In his pronouncements that he is going to take the land and put the Arab out, with his grasping Jewish habits given fuller rein by British guns, there seems to be a national miscarriage of justice that no Christian can tolerate. The Moslems ask: "What right has the Jewish minority of 7% to put us out of our land and our homes and rule us, when we Arabs have held Palestine longer than the Jew ever did?" A Moslem pamphlet, written by Sibley Jamal, whose name sounds distinctly Moslem, says:

"Going back to the Old Testament, can Christians build from that a positive policy for restoring the Jews to Palestine in the form the International Political Zionist desires? Certainly not. There is nothing in the Old Testament to warrant this. The one great burden of the Old Testament, as Christians believe, is the foreshadowing of the coming of the Messiah, which was fulfilled in Christ. This fact of Christ being the promised Messiah the Jews do not admit. Hence it follows that their interpretation of the Old Testament and its prophecies does not coincide with the interpretation which Christian people read into it. Now, if Jews and Christians differ on the most vital fact of which the Old Testament is the expression, why should Christians admit the minor teaching about 'Restoration' and the 'Promised Land,' which depends so largely on that main fact?... For if it is not clear to the Jew that the Messiah has come, much more ambiguous are the prophecies on the fate of the land, the time of fulfilment, the method used, etc. To the Christians the Jews are no longer the Chosen People, and the promises made to the Jews were transferred to them, the spiritual sons of Abraham."

There is no question but that the Jew can make a great contribution to Palestine. The finest colonies are Jewish, the best land is Jewish, the only modern methods of farming in Zion are the Jewish methods. The Arabs are willing that the Jews should return and take their normal and proper place in the life of the country, but the Jew wants to rule, and the Arab fears the grasping Jew just the same as Christians do in America, but with far more cause.

RUSSELL GALT.*

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MENDICANT BUDDHIST MONKS WITH BOWLS FOR MONEY AND BAGS FOR RICE

The Revival of Old Religions in Japan

BY REV. ROBERT CORNELL ARMSTRONG, M.A., PH.D., TOKYO, JAPAN
Missionary of the Methodist Church of Canada, 1903—

IN ancient times, Japan had three religious systems—Confucianism, Shinto, and Buddhism. Confucianism, though religious, was not regarded as a religion; it was “the Way for governing the country.” Since the beginning of the Meiji era, the influence of Confucianism has been indirect and comparatively weak. Recently, in the course of a conversation about the confused condition of modern society, an old Confucian scholar said: “If we were to attempt to correct the abuses of society today by teaching music and propriety, people would laugh at us; and yet that is what society needs. But even Confucius recognized that without benevolence and virtue music and propriety are vain.” Dr. Tetsujiro Inoue gives four reasons why many desire a revival of Confucianism: “1. Those who studied Confucianism in boyhood wish to return to it, just as a man who has been long absent from home desires to return. 2. There is a great deal of dissatisfaction with the Imperial Rescript on education as a basis of ethical teaching. Many people desire a wider basis and think that Confucianism could supply this demand without contradicting the ideals of the Rescript. 3. Others encourage a revival of Confucianism in order to lead young men to study the classics. 4. Others, who have no faith in any religion, or who have lost their faith in either Buddhism or Christianity, take refuge in Confucianism. Even some who

were Christian ministers are now advocating a revival of Confucianism."

A revival of Confucianism at this time is scarcely possible, even though, for political reasons, the "Eastern Cultural Society," recently organized, is a strong movement in that direction. The situation with Buddhism, which was cherished because it gave "peace to the people" in times of bereavement and sorrow; and with Shinto which, until recently, was described as "the Way for opening up the country," is very different. They have both received a flood of light from contact with Christianity and modern science, and have both had significant revivals, which we will now attempt to outline.

During the Tokugawa age, Buddhism suffered from government protection. To guard against that "evil sect," Christianity, every family was required to register in a Buddhist temple. As a result of this monopoly of religious tolerance, Buddhism degenerated in quality. The priests became luxury-loving and often debauched; many entered the priesthood in times of famine for purely economic reasons. These abuses became so flagrant that the Government tried to correct them by special edicts. After the revolution of 1868, Buddhism was separated from Shinto; Buddhist images and idols were destroyed; Buddhist hangings were torn from the walls, and all trace of Buddhism was removed from the national shrines.

This persecution did not continue, for in 1872 Buddhism again came into favor; posthumous honors were conferred upon the great Buddhist priests of history; special laws and regulations were made to rectify abuses; the standard for the priesthood was raised; the whole system was put in order and educational work was encouraged. In the imperial court, the late Empress was devoted to Buddhism and had her private chapel within the precincts of the palace. The interesting old custom of imparting occult power to a roll of silk by the prayers and incantations of a Shingon Buddhist priest was revived; the charmed silk was then cut into convenient lengths and placed in the garments of the Emperor near the vital parts of his body to protect him from harm and insure his happiness. This custom was initiated by Kobo Daishi (774-835 A. D.), the founder of the Shingo sect in Japan.

Distinguished Buddhist priests, who went abroad for study, quickly discovered the weakness of historic Christian theology and so-called Christian civilization. The result was a revival of Buddhism along several lines. Dr. Enriyo Inoue, a prominent scholar, the champion of "Vital Buddhism," endeavored to unite Buddhism and modern science. Transmigration was lined up beside evolution; Buddhist idealism was identified with Kantian and Hegelian philosophy to the advantage of the former. Another group of "New Buddhists," frankly acknowledging the strong points of Christianity, discovered in Buddhism nearly everything that is best in Christianity

and adopted modern methods of religious education. The Buddhist Sutras were bound into a convenient form resembling the Christian Bible; Christian hymns were adapted to the praises of Buddha; temples were modernized and organs introduced; Sunday-schools, summer schools, Young Men's Buddhist Associations, the Buddhist Salvation Army, and Buddhist Ladies' Clubs were organized. Buddhists of various sects cooperated in educational work. It is now proposed to found a union Buddhist university of the grade of the Imperial University in Tokyo. The educational standard of Buddhist priests has been raised. Among the priests one of the most interesting personalities is an Oxford graduate, a man of strong character and high scholarship.



JAPANESE ITINERANT PRIESTS (YAMABUSHI) IN FRONT OF A TEMPLE

Even Buddhist idols are interpreted in a modern way, resembling the reverence paid to the Saints in the Roman Catholic Church. The following quotation about Kwannon, the goddess of mercy, will illustrate this. "The principle affairs of the Kwannon Hall are the daily and monthly services and prayers, which are all undertaken from our heart-felt desires to realize in ourselves the love and truth of Kwannon; for, when this is manifested in all its purity and sincerity, the world where we live will be a kingdom of Kwannon Bosatsu. The Japanese Buddhists all pray for this kingdom to come, not only to this country of ours, but to the entire world where no petty quarrels, whether political or racial, or social or religious, ought to reign under any pretext whatever.

"At the hall for the Young Men's Association, sermons or lectures are delivered several times a month, while at the dispensaryover 150 patients are daily treated free. The attending physicians are the priests.....The library contains more than ten thou-

sand books relating to Buddhism. We have also a Sunday-school here, organized by the priests and monks of these temples. There are about fifty young men who are receiving secondary and college education."

Since 1916, the celebration of Gautama's birthday has been transformed into a "Flower Festival." On that day, Buddhist students from the five Tokyo colleges carry on an evangelistic campaign, preaching the gospel of Buddha; students from their girls' schools collect funds for their charity hospitals, tagging the contributors with flowers. The modern revival of Buddhism has been characterized by an awakening interest in social service. According to government statistics for 1919, they are supporting over three hundred different institutions for social welfare work. In addition to these, they are helping ex-convicts and prisoners. In nearly all prisons, the Buddhists have chaplains and chapels. The most prominent and aggressive social movement was that carried on by the Nichiren sect, which was impelled by ultra-nationalism, made possible at the time of the World War. This movement is already being influenced by cosmopolitan ideals and internationalism. Dr. Anasaki, speaking of this Buddhist revival, says:

"Buddhism as a body...is hopelessly degenerate... Yet its spiritual fountain is not without signs of a new outburst of geyser-like revival. In the course of the past two or three decades several Buddhist revivals have appeared one after another and passed away, but have left some impressions. At present, one of the most conspicuous features in the life of Buddhism is the rising interest in Shinran, the pietist reformer of the 13th century."

This revival of Shinran was probably a temporary outcome of the recent celebration of the 700th anniversary of the founding of the sect.

The revival of pure Shinto began during the Tokugawa age as a protest against Chinese civilization which was being overemphasized. After the fall of the Shogunate in 1868, Shinto was established as a state religion. In 1882, in preparation for the granting of the Constitution, a distinction was made between Shinto shrines and Shinto preaching places; and between Shinto as a national institution, and as a religion. In 1884, the separation was made, but it was not until 1889 that the priests of Ise announced that Shinto was not a religion but a convenient means of keeping one generation in touch with another. At their own request, they were granted the privilege of giving up their religious standing, and becoming recognized as the embodiment of the national life. The following year, the national shrines were legally separated from the religious sects of Shinto. This legal status was more in keeping with the progressive spirit of the Emperor Meiji's coronation vows, and with the freedom of religious faith and practice granted by the emperor himself in the constitution.

Conditions in modern Japan in regard to Shinto and the worship of the gods resemble those described by Cicero in his work, "On the Nature of the Gods, Divination, Fate and the Commonwealth." The illegal attempts of the Government to promote the worship of the gods is prompted by patriotic considerations, not unlike those contained in J. S. Mills' criticism of Marcus Aurelius in his essay on "Liberty": "Placed at the summit of all previous attainments of humanity, with an open, unfettered intellect, and a character which led him of himself to embody in his moral writings the Christian ideal, he yet failed to see that Christianity was to be a good and not an evil to the world. . . . Existing society he knew to be in a deplorable state but such as it was he saw, or thought he saw that it was held together and prevented from being worse by belief and reverence of the received divinities." These are the motives which have prompted all the modern attempts of the Government to revive primitive forms of shrine worship. No doubt, the causes for the anxiety of modern statesmen are real; yet one wonders at the naive attempts that have been made so persistently, to meet inevitable modern conditions of society.

Apart from these official attempts to encourage primitive worship of the gods, the revival of Shinto religious sects is equally interesting and significant. These modern sects are very similar. Some of the best elements in their doctrinal statements are derived from Confucianism, Buddhism and Christianity. Their usual form of worship resembles that of popular Buddhism; in the Konko Kyo (Golden Glow Teaching), they repeat their scripture, beating time with a bell; in the Misogi sect they have a phrase, "Exalted gods willingly grant my request," which has mystical power and is repeated over and over again. In other sects, Christian and Western influences are very much in evidence; this seems especially evident in what is called "Ancient Shinto"; Dr. Kakehi of the Imperial University, in his work on this subject, attempts to modernize Shinto by explaining the Shinto gods as a system of Absolute Idealism, probably derived from his study of German philosophy. The relation of the imperial line to this Absolute is explained by a theory resembling the Apostolic Succession and may have been suggested by familiarity with Harnack's work.

Almost all of the religious sects of Shinto center about some great personality who is regarded either as a god or as a god-possessed personality. For example, the Shinri Kyo sect was founded by Tsunehiko Sano (1834-1906), a man who prided himself in his ancestral line which he traced back to the Sun goddess. In a dream, he was made a god, a divine mediator between gods and men, in the presence of several of the nature gods. When he awakened from his trance a white fox from the fox god was at his window. This marked the beginning of his influence. Later he received government

recognition as a Shinto teacher. Two remarkable women, Miki Nakayama (1798-1887) and Nao Deguchi (1836-1918) became founders of sects. The latter was the widow of a drunken carpenter and the mother of eight children. In her devotion to the gods she faithfully performed her morning and evening ablutions and prayers. In 1892 she became possessed of the gods, who desired to build a world temple at her little village of Ayabe. She accordingly ordered her neighbors to clear away their houses or she would be obliged to burn them. This led to so much persecution from her neighbors, and trouble with the police that she became more and more crazed, and in her madness wrote unintelligible script which a clever relative, who became her prophet, interpreted as divine revelation. The sect, Omoto Kyo (Great Fundamental Doctrines) which grew out of this, has recently attracted much attention. It is surprising the numbers of military and educated men who profess to believe in this crazy woman and her world theocracy. The Government, however, tried to crush it on account of its attitude toward the imperial family.

Another popular characteristic of many sects is faith healing. The most noted in this respect is Tenri Kyo (Heavenly Reason Teaching) which is sometimes called the Christian Science sect of Shinto, perhaps because its founder, Miki Nakayama, was a woman who possessed healing power. Many people have shown their faith in this sect by giving their possessions to it. The Mysogi Kyo, by repeating an enchanted prayer before the gods, profess to cure all diseases. The Kurozumi Kyo has a special fresh air cure for tubercular troubles. The founder, Munitada Kurozumi (1780-1850) was so healed. Worshipping the sun and breathing deeply, the believers blow their "sunny breath" over the patient to his great benefit. Several of the sects use holy water which they either make by repeating their sacred formula over common water, or secure on a pilgrimage to Mt. Fuji. Other sects practice exorcism as a means of driving out the evil spirits.

These modern revivals are accompanied by active missionary work. Missionaries of the Shinto sects may be found in the colonies and communities of Japanese abroad. Buddhist missionaries are sent to foreign countries such as America, Hawaii, the South Sea Islands, and to Japanese communities wherever they are found. In Hawaii, the United States and Canada a very active and aggressive propaganda is carried on, employing modern methods of evangelization. There are over seventy Buddhist missionaries in the United States and Canada alone.

Japanese Problem and Christian Missions

BY REV. E. H. ZAUGG, Ph.D., SENDAI, JAPAN

Missionary of the Reformed Church in the United States

THE race problem has of late years assumed tremendous proportions. It is today a problem of outstanding importance. It has arisen from various causes. The world has become much smaller than it used to be because of increased facilities in communication and travel. It takes only ten days by steamship and less than one swing of the pendulum by radio or by cable to cross the Pacific. This has brought all the nations of the world into much closer proximity than ever before. The contacts of the various nations and races of the world have become correspondingly close and intimate. Japan and China in days gone by seemed far off; today they are America's nearest neighbors to the west.

Then, too, in the World War, the chief white nations proved quite conclusively, to all but themselves, that they were not so far removed from the savage state. The colored races, through the processes of industry, education, and religion, have come to a clearer self-consciousness. We are beginning to find out that the colored races possess elements of tremendous strength. They are becoming more and more conscious of this strength; they are refusing to use it merely for the enhancement or at the dictation of the white race, and their potential powers entitle them to just and equitable treatment. There is a "rising tide of color," and it is meet that the white race give attention to the solution of this problem. Not only its own future welfare, but the welfare of the great horde of colored people of the world as well depends upon how this problem is solved.

Recent race migrations have also tended to bring the race problem to the fore. During the war and since, thousands of American Negroes have migrated from the South to the North, and this has made the Negro problem a national problem. The presence and increasing prosperity of the Japanese on the Pacific Coast have stirred up such an anti-Japanese agitation in that section of the country that the question as to whether Orientals shall be admitted into our country has become a matter of nation-wide concern. The coming to America within recent years of so many immigrants from southern and eastern Europe and from western Asia has also caused the doubt to arise in the minds of many as to whether so many types and races of men can be molded into a political unit. Never has the problem of the assimilation of races become so acute as in America at the present time.

Again the growing spirit of nationalism has come to manifest

itself strongly since the close of the war, and has a tendency to accentuate the race problem. On all sides we hear such expressions as "America first," "100% American," "America for the whites," "Keep the undesirables out," with about as many interpretations of what these terms mean as there are Americans. Up to the present America has been young and hopeful, having an abounding faith in her strength and ideals. The war has brought her into close contact with peoples of different nationality and race, and has made her see that within her own civilization she has disparate elements that threaten her unity. The Protestants have become fearful of the Catholics and Jews; the Nordics have become fearful of the Alpines and the Mediterraneans; the old settlers and their descendants are fearful of the new immigrants; the whites are fearful of the colored peoples; Occidentals are fearful of Orientals; America has evidently no longer room for everyone and anyone who wishes to settle down within her borders unless he has proper religious and racial qualifications. This whole nationalistic movement is nothing more nor less than an effort on the part of the descendants of the north European settlers to keep the country predominantly white, Anglo-Saxon, and Protestant.

There may be other reasons why the race problem has become so pressing, but the above are the chief ones. If men give their earnest consideration to the problem, a solution will doubtless be forthcoming. Only the application of Christian principles will solve the question. We will deal with the application of these principles in our discussion of the Japanese question.

THE JAPANESE PROBLEM

This consists of two parts: the one has to do with the American attitude toward the Japanese nation, the other with our treatment of the Japanese in America.

Many in America find fault with the Japanese and are giving vent to various criticisms against them, which indicate suspicion or dislike.

Some complain of the dishonesty of the Japanese. They claim that they use shrewdness in a cunning way so that one can not trust them. They are apt to break their contracts, and the goods which they deliver are inferior to the samples they display. We are told that the Chinese are more honest.

It must be admitted that some of these statements are true, but some are utterly false. In view of the fact that only a small proportion of the people in Japan are Christians, what else could one expect but to find that with many people standards of honesty are low? This is especially the case with the old type of merchants who were classed in old Japan way down next to the social outcasts.

Unless the heart is regenerated and selfishness is driven out, it is natural for people to use their powers for self-aggrandizement.

But it is a serious mistake to think that all the Japanese are dishonest. How many in America leave their doors unlocked at night when they sleep in a hotel? I have slept scores of times in Japanese hotels where the rooms are separated from each other merely by sliding paper doors, to which no lock of any kind was attached. But I have never had anything stolen on such occasions.

The old story of the Japanese employing Chinese in their banks still persists. David Starr Jordan of Leland Stanford University some years ago undertook to prove whether it was true or not. He made an investigation of over 2,000 Japanese banks and found out that in all these banks only two Chinese were employed. Judging from the letters and reports received from the missionaries in China we are not convinced that the Chinese have a monopoly on honesty.

Then we hear of Japan as being the Prussia of the East, dominated by a narrow nationalistic spirit; she is an advocate of militarism, pursuing a policy of national expansion through force of arms. In support of this criticism the fact that Japan has a large army patterned after the German military system, the effort to obtain the province of Shantung, the twenty-one demands made upon China in 1915, the annexation of Korea, and the military expedition into Siberia at the close of the war, are pointed to as evidence.

Over-population is a condition staring the Japanese nation in the face. There are nearly 60,000,000 people living in a territory a little smaller than California, about 400 to the square mile. The annual increase in population is about 600,000. This is not an abnormal rate, for, whereas the average size of an American family is 4.2 persons, in Japan it is 4.6 persons, just slightly larger than that in America.

Let us put ourselves in Japan's place. Suppose that America had such a problem of surplus population, and that no other country would permit our people to emigrate peaceably into their borders. Would we be above resorting to the common custom of grabbing the land of some weaker nation, justifying it on the ground of self-preservation or of the welfare of the world? National expansion would then not seem quite so sinful to us as it now does. Japan is trying hard to industrialize her country to find means for the support of her surplus population. Forty years ago she had only 25,000 factory workers; today they number nearly 3,000,000. But even this is not sufficient to meet the present need. Nations that have a great deal of undeveloped land, such as we find in Australia, Canada, and the western part of the United States are the countries which least welcome the Japanese.

The stern measures against China, the persecution of the Korean Christians, and the Siberian expedition were the work of the military

leaders of Japan. But as a result doubtless of the work of the Christian forces in both countries, public opinion, both in the United States and in Japan, demanded that the policy of forcible expansion be given up. When the Washington Conference gave Japan assurance that the United States did not intend to wage war upon her, she was willing to give up her dream of a larger Japan at least for the present, trusting to the American sense of fair play to receive just treatment for her subjects who might be admitted into our borders. The recent denial of the rights of citizenship to them, the drastic land laws of California, and the passage of the Johnson Immigration Bill excluding them entirely from our country, make them feel that their trust has been misplaced.

These recent events may tend to increase the power of the militarists in Japan. Not only did the people rejoice when, according to the treaties signed at the Washington Conference, their naval armaments were limited, but they insisted that the army also should be reduced. The Japanese Parliament thereupon passed a bill reducing the army by 50,000 at one stroke. The people ask that more money be spent for schools and less for armaments. The student class is largely responsible for this anti-militaristic movement. Prof. Yoshino, who is an earnest Christian and a professor in the Tokyo Imperial University, sent out a questionnaire to a large number of students living in various parts of the country asking whether or not they were in favor of militarism. Of the replies received, 90% were against militarism. Last year army officials attempted in vain to organize a military society or club among the students of Waseda University, the largest educational institution in Japan.

While Japan has a strong army and navy, and has a militaristic party in the government, she is decidedly less militaristic today than she has been in the past twenty-five years. While the Japanese have their faults and weaknesses, they are intelligent and progressive; they are courteous and kind; they are patient and industrious and should be given fair consideration.

The second part of the Japanese problem has to do with their admission into the United States and the treatment given those who have settled here. Exclusion does not seem to be either the Christian or the final solution of the problem. The reasons given for exclusion are in the main two: one economic, and the other racial.

It is said that "when a Japanese comes to America he works from morning to night on low wages; he lives on very little, because his standards of life are low; he is thrifty and saves much of what he earns; he sends some of his savings back to his country and invests the remainder in property here; soon he prospers and has either a farm or business of his own. The white man can not compete with him."

While some Japanese work for low wages, as a rule they demand

union wages. Not all the Japanese have low standards of life. Those intimately acquainted with the home life of the Japanese on our Pacific Coast claim that in many of their homes one will find all the comforts and conveniences of the ordinary American home: books, pianos, Victrolas, radio sets, and such things as make for high development of the body, mind, and spirit. We admit certain classes of Europeans who have lower standards of life, who work long hours for low wages, who send some of their savings back home and invest the remainder in property or candy kitchens, and who, in excess of the Japanese, very often add materially to the criminal classes of our country.

Why not treat the Japanese in the same way that we treat European nations? The real reason why Americans want to exclude the Japanese is not so much economic as racial. They claim that they will never become good American citizens but will hold themselves aloof from the community in which they live. On account of the differences in language, customs, and habits, it is not as easy for the Japanese to adapt themselves to our form of life as it is for some Europeans. But to say that they are unassimilable is not the case. We have never given them a decent chance to show whether they would become good American citizens or not. Some who come here for study are so Americanized that they can scarcely endure living in Japan thereafter.

As to social intercourse, I doubt whether the Japanese gather into groups or colonies of their own any more than do certain European immigrants who are unacquainted with the English language. Many of the Japanese would be glad to associate with white people but are prevented from doing so, because they are made to feel that they are not wanted. Even though the Japanese were admitted into our country, we would not be under any obligation to marry them.

I do not advocate unrestricted Japanese immigration. The admission of a large number of Japanese into our country would doubtless create a very serious race problem. But the Japanese only ask that they be treated on an equality with other nations. They freely admit the right of our country to restrict immigration, for they exercise this right themselves in their own land. But they claim that we are treating them with unfair discrimination, and that this exclusion, based on the grounds of racial inferiority, is offensive and unjust.

I fail to see how the admission of two or three hundred Japanese a year, which would be their quota according to the rates fixed for the other nations by the new Johnson Immigration Bill, could be a menace to our national life or a danger to our future welfare. On the other hand, if we should permit this number of educated Japanese to enter our country, I believe that they would make a distinct contribution for good to our culture and civilization.

Some say that we are treating the Japanese in America in the same way as they treat us in their country—they do not permit us to own land there. This comparison is not just. For, in the first place, they do not discriminate in their land laws against any one race or country. In the second place, they do permit us to lease land for a period of either 99 or 999 years, which is practically ownership. It is true that these leases are not permitted to individuals, but only to corporations formed under the laws of Japan. But Americans are given the right to form such corporations; even a man and wife can do so, if desired. We are supposed to be a Christian nation, and Japan is regarded as a non-Christian land, but they are more generous in their treatment of us than we are of them.

It is only by the application of the fundamental principles of Christianity that not only the race problem in general but the Japanese problem in particular can be properly dealt with. Were the hearts of all men in the world dominated by the Christian spirit of love and service, there would be no race problem.

1. One of the fundamental teachings of Christ is that God is no respecter of persons. He loves even His enemies. He makes the rain to fall and the sun to shine on all men regardless of the color of their skin or the place of their birth. He wants to come into close fellowship with them all. There are no restrictive immigration bars to His House; He receives all who call on Him. God looks beneath the surface and sees the potential value of every human soul. Christ teaches the priceless worth of the individual, no matter to what sex, race, social class, or nation he may belong. Can we be true children of the Father unless we acknowledge the potential value of every human soul and try to extend just treatment to all races and classes of men?

2. Christ also teaches that God is the creator of all men, and that as members of God's family they are brothers. "God made of one all the nations of the earth." In view of this fact how can a Christian fail to recognize the spiritual kinship of all men, black or white, yellow or brown? Surely the Lord did not intend the brotherhood of man to be confined to the members of one race.

Many people in the world have the vision of the coming of a time when the nations of the earth will be organized into a sort of a United States of the World, wherein the individual nations would bear toward each other somewhat the same relations as the States forming our Union bear to each other. That would mean that there would be no hindrance to a man from one nation migrating to another. Before that time can come, we must remove by means of industry, education, and religion many of the differences that exist between the nations of the earth in standards and views of life, moral practices, language, customs, etc. Nevertheless, this is an ideal

which will be realized some day just as surely as we try to put Christianity into actual practice.

This matter of brotherhood has a very important bearing upon the success or failure of our missionary work abroad. In one hand we take the Gospel to a people such as the Japanese, and invite them to be our brothers in Christ; and in our other hand we have an immigration bill which says in reality, "But don't come too close." However much we may explain such a position, there is an inconsistency here which can not be denied. Under such circumstances is it any wonder that our appeal for Christ loses much of its force?

Christianity is the one solution of the race problem. Commerce and trade will not do it. Diplomacy and scientific knowledge will not do it. They tend oftentimes to aggravate the situation. But the love of Christ has the power to accomplish this almost impossible task. Christ died for all men on the cross. His love manifested there included all races and classes of men. If our hearts are possessed of such an all-inclusive, world-embracing love, if our lives are dominated by His self-sacrificing spirit of service, the race problem can and will be solved.

JAPANESE IN AMERICA AND THE EXCLUSION LAW*

BY REV. KENGO TAJIMA,

Japanese Church of Christ of Salt Lake City, Utah

Note: The Japanese Church of Salt Lake is a federated mission under the joint support of the American Missionary Association and the Presbyterian Board of Home Missions. It is five years old, has a membership of fifty adults, a growing Sunday School, a very wide area of activity covering four states, and a new chapel and a boys' dormitory in prospect of building within a year.

THE import of the Japanese Exclusion Clause in the Immigration Bill is well realized by the Japanese residing in the United States. It does not mean the end of the influx of Japanese immigrants into this country, for a check has been effectively accomplished by the so-called Gentlemen's Agreement. The Japanese Government under this agreement gave no passport to a Japanese desiring to come to America for labor. It means that Japanese in America who have wives and children in the old country cannot send for them to come and join their husbands and fathers. Unmarried young men can go home to Japan and be married, but when they come back to America they must leave their brides at home. The intermarriage with Caucasian races is discouraged and in a number of states is absolutely forbidden. Possibly it tends to place the Japanese on a lower scale in the estimate of the American people. The Japanese was denied the right of naturalization by the decision of the nation's highest court of appeal. He was also denied the right to purchase and own land, if any state prefers so to treat him, and the Supreme Court supports the act of such a state. Now Congress has placed a bar of absolute exclusion against the Japanese.

* From *The American Missionary*.

A few Christian Endeavorers of the Japanese Church of Salt Lake, conscious of the "grave consequences" of this act of exclusion to themselves, set one Sunday evening for a discussion on "What Shall We Do When the Exclusion Act of Congress Becomes a Law?" After a spirited discussion the following points were recognized by the consensus of opinion as duties laid specifically upon the Japanese now residing in America.

1. We should do everything *not* to foster an anti-American sentiment among the Japanese.

2. We must individually meet Americans to counteract the opinion that many anti-Japanese propaganda agencies are broadcasting in the land.

3. Whatever befalls the present generation of the Japanese in America, who have come from Japan, the children born of Japanese parents in this country are the citizens thereof. It is the duty of the Japanese parents to see to it that their children fulfil their obligation as citizens of America to the extent of sacrifice on their part.

4. Keep down and keep away a spirit of retaliation. Jesus' way is the one and only solution of this racial and economic question. We have passed the first stage of the anti-Japanese agitation—throwing stones and calling names, etc.,—unhurt. Live on the best possible terms with the American people, the golden letters, "Love," shining on our banner.



TWO JAPANESE GIRLS, STUDENTS IN A SOUTHERN PRESBYTERIAN SCHOOL

What Laymen Do in Korea

BY REV. WILLIAM N. BLAIR, PYENGYANG KOREA
Missionary of the Presbyterian Church in the United States

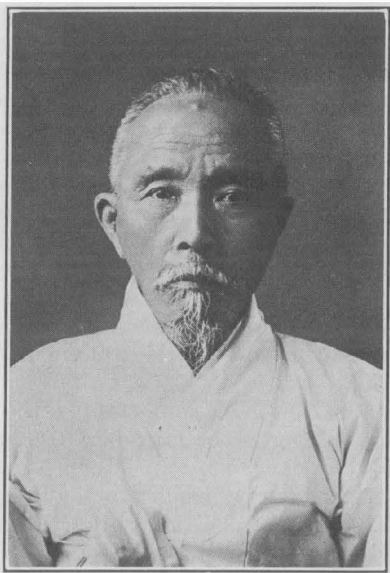
WITH nearly four thousand churches and chapels in Korea, many located in remote mountain valleys and at least half with less than fifty members, how are we to provide preachers for all of them? "We don't," is the reply. "The responsibility for all church services is borne by the Korean Christians themselves, most of the preaching being done by unpaid laymen."

This explains, in large measure, the strength and progress of the Korean Church. Without this voluntary service from lay workers, it would be impossible to establish a self-supporting, self-propagating, indigenous church on the mission field.

Take, as an example, the Anju District, with which the writer is associated. This includes three counties comprising a field fifty miles long and thirty miles wide. There are here now forty-eight churches, each with its own building and regular services.

These forty-eight churches employ helpers, or pastors, to oversee church activities. Since each church cannot support a paid worker, they are united into circuits, a helper or pastor being appointed over from one to five churches according to the financial strength of the circuit. There are sixteen paid workers in the Anju District, six of whom are ordained ministers. The other ten are unordained helpers, most of whom attend the Theological Seminary in Pyeng Yang three and a half months a year looking forward to ordination.

We have, then, on the average, three churches in the Anju District for each paid helper. Manifestly these cannot preach in each church twice every Sunday, to say nothing of the oversight of Sunday-schools and prayer-meetings. Therefore, the leadership of all church meetings, in the absence of the pastor or helper has been entrusted to unordained, non-paid laymen who are appointed as



YE LANG CHAI, A CHRISTIAN KOREAN

elders, leaders or deacons. Every church officer regards preaching as a part of his ordinary duty. Each has his own sermon outline book and is constantly on the lookout for sermon material.

This system has developed a host of strong laymen. Many of them can preach with as much power as our best ordained ministers. Evidently the gift of preaching does not depend upon the laying on of the hands of Presbytery or the receiving of a salary. Farmers and merchants, men of average education, who love their Lord and know their Bible are as apt to bring the church a message from God as their professional brothers.

Even in strong city churches, which have one and sometimes two pastors, the preaching is still shared with the elders and leaders. Take, for example, the SaChangkol Church in Pyengyang City which has some seven hundred members and supports its own pastor and assistant. Five elders and three leaders in this church, all busy merchants and teachers, take their turn in preaching, and at least three of the elders can preach as well as the pastor. With this help the pastor is able to give a much larger share of his time to pastoral oversight than he could possibly do if he had to prepare two sermons each Sunday and lead all mid-week prayer-meetings. Even if he could do this better than the elders and leaders, the laymen would not be developed as they now are. The church would be taught by a single prophet instead of being fed and inspired by the manifold experiences and understanding of God's Truth which the Holy Spirit freely divides to the unpaid as well as to the paid leaders of His flock.

Even more important in the life of the Korean Church than lay preaching is the large share taken by laymen in the daily oversight of the congregation. Each parish is divided into a number of districts over which leaders are appointed. It is their duty to visit frequently each family in the district and to report once a month to the meetings of church leaders. Thus the pastor and elders keep close oversight over the entire congregation. If a member is sick or discouraged, it is the duty of the district leader to do what he can at once to comfort and help and to send word to the pastor and elders so that they may give any special assistance the case may require.

In the SaChangkol Church, we have twenty men and twenty women district leaders. The first Monday night of each month these leaders meet to render their reports and to confer together regarding the spiritual welfare of the church. Most of the leaders are busy merchants who are hard driven to make a living for their families, yet I have rarely known a Korean Christian to refuse to assume the responsibility of this position when appointed to it.

But more fundamental in the evangelization of Korea than the participation of laymen in church services and in congregational oversight is the recognition of the responsibility of each individual

Christian to preach the Gospel to the unsaved. Evangelism is primarily a laymen's business in Korea. It is this personal, unpaid witnessing day by day that is bringing Korea so rapidly to Christ.

Last night I slept in a Christian home less than two miles from the Yellow Sea. In the village were perhaps twenty houses. Four years ago only one household was Christian. Now seven families believe. The first Christian who has led the others to Christ is now an elder in the local church.

While the best personal work is always the voluntary earnest exhortation of friend and neighbor and the testimony of a sincere Christian life, much has been accomplished in Korea by the organized and united effort of the unpaid lay workers of the Church.

One method used to encourage individual preaching of Christ to the unsaved is to have a "collection of days of preaching" taken during a Bible-study class or other special meeting. Each Christian promises to give so many days during the next few months to preaching to unbelievers at his own expense. A week is frequently promised by one person; sometimes a full month is given and the time thus offered in a single congregation often totals several years of voluntary preaching. Usually a definite field for work will be selected and the preaching will be done under the supervision of a committee which aims to keep the preaching continuous and conserve results.

Another effective method of organized lay preaching to non-Christians is the "band method." Last fall, at an officers' meeting in the Anju District, we decided upon seven villages where we desired to start churches. Most of the men present volunteered to go to one of these villages with a band of fellow-workers and preach so many days at their own expense. Twenty-five or thirty men promised to give one week each to the work. Others promised to give from two to four days each. Most of these men, it should be remembered, were lay officers of the Church who were attending this district officers' meeting at their own expense. The officers' meeting then appointed seven committees to have charge of the work in each place, those who had promised to go having first been divided into seven groups. A definite time was set for the assembling of the bands. Before that



NE CHUN SUP

An Elder in the Third Presbyterian Church,
Pyongyang, Korea

time arrived, the committees in charge visited the villages selected and arranged for places for the men to board and hold services. This was not difficult because villages had been selected where we had at least one Christian family to serve as a basis and nucleus for the new church.

When the volunteers assembled, we found we had an average of fifteen workers for each place. Each morning the workers engaged in two hours of prayer and Bible study together before going out to preach during the remainder of the day, two by two, from house to house, inviting everybody to come to the evening meeting.

The visit of such a band to a village naturally produces a distinct sensation. The whole village talks of nothing else. A few are certain to attend out of curiosity even the first meeting and night by night the interest and attendance increases. These band meetings always result in a large number of conversions. Usually the interest is so great that an effort will be made to secure a church building before the week ends, and these lay workers who have given their time and strength to the work at their own expense are always so interested in the new group that they give liberally themselves for the new church building. Before they separate they usually agree among themselves upon a program of Sabbath by Sabbath visitation of the new group or they will raise a fund among themselves to be supplemented by gifts from near-by churches for the support of a worker in the village for all or a part of the year. In other words, nothing stimulates interest like sacrifice and nothing stimulates the giving of money for church work like the giving of self.

"How," it is asked, "is it possible to train so large a force of personal workers?" The answer is that the best training for personal work is personal work just as the best school of homiletics is actual preaching of God's Word. To a large extent, training in Christian work follows effort for Christ rather than precedes. In Korea, at least, men and women do not become personal workers and evangelists because they have been specially trained for such service; but, having been forced by circumstance and the urge of the Spirit to undertake Christian service, they realize the need of more knowledge and eagerly avail themselves of every opportunity of study and training.

The one great school for personal workers is the Bible-study class system in force throughout the entire Korean Church. Each church has at least one Bible study class a year. The larger churches have separate Bible study classes for women. These classes last from one week to ten days. Several teachers are invited from neighboring churches. During the class the whole church unites in systematic Bible study morning, afternoon and evening. The students are divided into classes and study the Bible book by book according to a carefully worked-out course of study.

The evening meetings during the class are usually evangelistic in character, a portion of each afternoon being given to house-to-house preaching.

Since there are not enough ordained ministers to do all the teaching in these classes, the best prepared lay-workers, men and women, are drafted in large numbers as teachers and in trying to teach the Bible to others are strengthened and developed themselves.

The demand for additional training on the part of these men and women who are called by the churches' need to positions of responsibility and leadership is so great that short term Bible institutes have been established in every one of our Mission Stations. Most of these institutes have a winter term of six weeks and require six terms for graduation. The women's Bible institutes have longer terms; but longer terms for the men are impractical because the men who come and whom we want to come cannot leave their work for a longer period. Most of them are farmers who have a comparatively leisure season during January and February.

The men's Bible institutes average about one hundred and fifty students each. Nearly all are young church officers who come at their own expense in order to fit themselves for better service.

They are not looking forward to the ministry or any salaried position.

In addition to systematic study of the whole Bible, they receive, in the institutes, practical instruction in personal work and homiletics, church history, church government and rules of order. More and more the strong young elders who constitute the strength of the Church are coming to be men who have been trained in our Bible institutes and as long as the laymen of the Church are willing for the Master's sake to give so liberally of their time and strength to Christian service, we may be sure that the Korean Church will press on from victory to victory.

A few "regulars" may guard the nation in time of peace; but actual war calls to arms the manhood of the nation. The regular ministry may suffice to lead the formal services of the Church, to bury its dead and administer its sacraments; but the Church militant, engaged in deadly conflict, demands nothing less than that each man in its ranks be a *fighting soldier*.



KIM TONG WO
Elder in the Fourth Presbyterian Church,
Pyongyang, Korea



BEFORE — AN OLD GAMBLING JOINT AND A HOUSE OF ILL-FAME

A Church Invigorator—Earle D. Sims

BY COE HAYNE, NEW YORK CITY

WHAT is a *Church Invigorator*? We have heard of Church builders, of pastors, of missionaries, of revivalists, of directors of religious education, etc., but *what is a Church Invigorator*? That some churches need invigoration, vitalizing, renovation, we know to our sorrow. Some have practically lost their value to their communities and seem so dead that they might well be buried.

The tombstones across the road cast long shadows when Rev. Earle D. Sims arrived one evening at a deserted church in the Nebraska sand hills. The driver of an automobile had charged ten dollars to carry him and his tool chest the seven miles from the nearest railway station on a search for that church.

In the tool chest were all kinds of saws, hammers, planes, braces and bits, screw drivers, finishing nails, tacks and tack hammers, trowels for mason and cement work, carpet stretchers, a lemonade squeezer, a large gasoline lamp, a Chinese pigtail, gospel tracts, a tinner's and a plumber's outfits, part of a blacksmith's outfit, putty and putty knives, overalls, a hacksaw, pipe cutters (used when it was expedient to put a pipe railing around a choir loft), several Chinese idols, Chinese costume (Mr. Sims formerly was a missionary in China), a camera and a complete "first aid" outfit.

It required but a casual inspection to see that the church building was a wreck—"turned over to the owls and bats." All the window glass was broken, the doors sagged, the front steps were decaying. The interior gave evidence of long disuse. The sight of the pulpit Bible covered with plaster, and a few dilapidated song books scattered about the floor, told a sad story.

Mr. Sims crossed the road and entered the burying ground. He removed his hat, saying: "Here lies the church."

It was dark by the time he had stowed away his tool chest in the church and started out to find a bed for the night. At the first house he told the people that he had come to rebuild the abandoned church. His story aroused no interest and he passed on. At the next farm house he did not state his business but asked for a meal and a night's lodging. He was given a welcome and before going to bed he learned a number of things. He was told that the church at one time had filled a large place in the community. There was no other church near and the descendants of the departed church members seemed to care little that the community was destitute of church life.



AFTER — A BAPTIST CHURCH AND SUNDAY-SCHOOL

Next morning Mr. Sims went to work. He borrowed a wagon and pair of mules and hauled from the railroad a ton of coal, a quantity of window glass and enough lumber to make the first needed repairs.

Days of toil followed, the daylight hours being spent in house-to-house visitation and the evenings in making inhabitable the abandoned edifice. At first no one paid much attention to him. When the cracks had been patched up and window panes had been put in to keep out the cold, he advertised that meetings would begin on a certain night. The news created a sensation. Many of the community had not been inside a church for twenty years and came expecting to have a lark. The church was packed. The song service gave them an unexpected pleasure and they liked the way the preacher laughed with them.

The revival meetings continued until Christmas, a day that found both "saints" and "sinners" celebrating the day together.

When Mr. Sims saw that everybody was happy he proposed that all join with him in rebuilding the church as a memorial to the men and women who had built and maintained it and whose bones lay in graves across the road.

Without a dollar in sight to pay for it, Mr. Sims ordered \$1,200 worth of lumber and the farmers hauled it without charge. They enjoyed watching the parson handle a saw and plane and gradually were won to the project under the spell of his enthusiasm. The countryside awoke to the fact that a new church was taking the place of the old, deserted one. The men went to work shoulder to shoulder with the preacher in overalls. No one charged a dollar for his services. Soon the church, transformed, was painted outside and var-



THE LADIES' AID SOCIETY IN THE "INVIGORATED" CHURCH
(As pictured on pages 698 and 699)

nished within. The Ladies' Aid Society was organized and a set of dishes was purchased; a Sunday-school was formed; a choir graced the loft behind its new pipe railing. Then a pastor was called and a happy dedication followed with the church free of debt.

The following very brief narratives are furnished by Mr. Sims who has worked as a "Church Invigorator" for the American Baptist Home Mission Society and has saved over one hundred churches from interment. The omission of names of the churches will be understood since these are now vigorous self-respecting organizations, though not long ago they were considered down and out. The narratives show what can be done by practical, commonsense, spiritual methods.

The church at ———, Nebraska, had been closed twenty years. After working some on the building I conducted revival meetings and one day bap-

tized one hundred people. That day we called a pastor and purchased a Ford car for him.

—— church, Nebraska, was pastorless and discouraged. They worshipped in a hole in the ground. I purchased \$1200 worth of lumber (on credit) and went to work. The beautiful little house of worship has basement, auditorium and gallery complete. Held a revival and baptized a number of the men who helped me with hammer and saw. We left a pastor on the field. (Mr. Sims omits one item. He carried every board and scantling on his shoulders from the lumber yard to the building site).

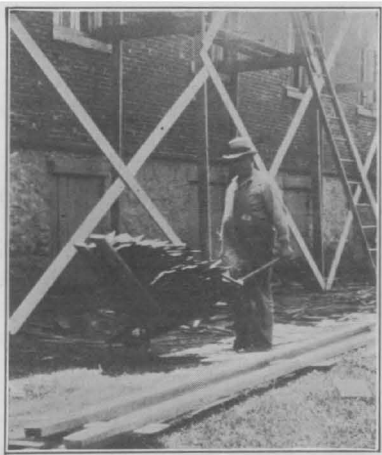
—— church, Nebraska, seven miles from the railroad, closed twenty years. The old building turned over to the owls and bats; members had died and their remains were in the little cemetery across the road from the abandoned church. We made the building new and started the work again. The people filled the walls to hear the Gospel.

At ——, Colorado, the church decided to quit. I reached the place the day the vote to disband was to be taken. Attended the service and announced that I was ready to conduct the funeral service but first would conduct a revival as I saw a little life in the patient. There were many conversions. We made the building over and bought one of the best residences in town for a parsonage—all at a cost of \$5,000. I left the church without debt; raised a pastor's salary and called a pastor on a salary of \$1,800.

The church at ——, South Dakota, had been closed three years. It was now the dead of winter—blizzards frequently—but we preached there three weeks and baptized forty. Raised pastor's salary and they called young Bro. J. as pastor and he has had a glorious work.

At ——, Utah, found a community of a thousand people and no church of any denomination. We commenced a Sunday school in a pool hall—only place I could secure; the proprietor said any time we wanted a service he would turn the place over to us. Raised money to purchase a central lot. Dug the basement myself; then built a beautiful little church costing \$5,000. We had a revival, baptized a number of people and organized a church. Left them all very happy and hard at work. Sometimes the Ladies' Aid has sixty members in attendance.

All of this reads more or less smoothly. We have quoted the preacher verbatim. It may be gathered that church invigoration turns largely upon the organization or reorganization of the Ladies' Aid. But there are some things about church invigoration which as a rule the women do not do. Church roofs have a pitch quite terrifying at times and leaky church roofs must be shingled. There are a number of jobs awaiting the invigorator when a church is in decay and the big tool chest that Mr. Sims takes around has become quite famous in certain sections of the West. Mr. Sims also preaches the Gospel clearly and effectively and depends on the help of the Spirit of God.



MR. SIMS AT WORK IN DE WITT, IOWA
Taking old shingles to supply fuel for
widows and orphans

Albert Norton of India

BY JOHN E. NORTON, DHOND, POONA DISTRICT, INDIA

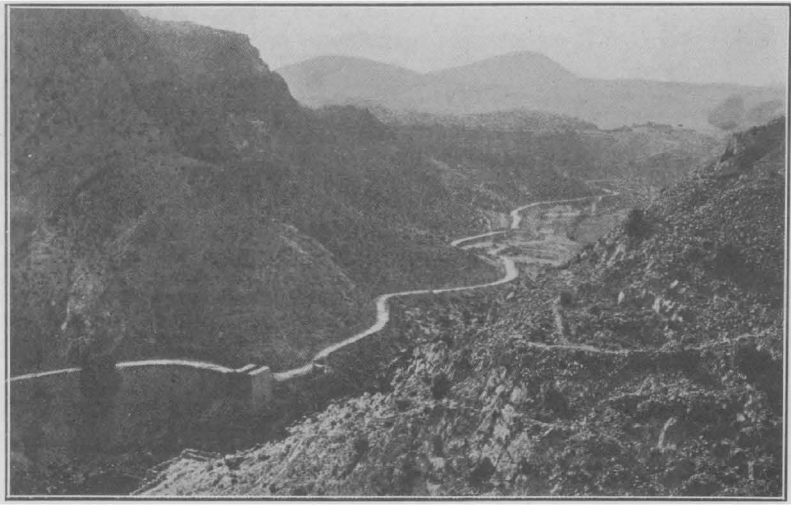
OVER fifty years of missionary service was the record of Albert Norton, a respected and beloved witness for Christ in India. He went out to the field as the first volunteer, without salary guarantee, in response to the call of that world-wide evangelist William Taylor, afterwards the Methodist Episcopal Bishop for Africa. He was a pioneer missionary of the Christian and Missionary Alliance and was for a time connected with the Disciples of Christ.

On arriving in India he met that wonderful man of God, George Bowen of Bombay, a missionary of the American Board who had given away all his possessions and was living in native style on about five dollars a month. He was a saintly man, wonderfully respected by all who knew him, both Christians and non-Christians. Albert Norton caught his spirit and in a large measure followed his example, going into the jungles of the Central Provinces to labor among a hill-tribe known as the Kurkoos. Their language had not as yet been put in writing and Mr. Norton was able to see one of the gospels published in their dialect. He lived in their villages, ate their food, slept on the ground and became a Kurkoo among the Kurkoos. They were a simple-minded people without caste ideas, and many of them were baptized as Christians.

Mr. Norton was the first missionary in the large province of Berar, where there are now over one hundred. When he arrived in 1872 the Protestant Christians in India numbered only a few thousand while today they are nearly two million. Then the native Christians were despised; today they are respected, educated and influential.

Albert Norton was primarily a pioneer evangelist. Like the Apostle Paul, his one desire was to give the Gospel to those who had never heard for he knew it to be the power of God unto salvation. His later years were spent in orphanage work, with the great aim of training young lives to become witnesses for Christ to their own people. Recently one of these orphans, who is now an evangelist, visited his relatives and he testified as to what Christ had done for him. They asked for a teacher and as a result nearly two hundred of them have been baptized.

Albert Norton was born in 1847 and went to his eternal reward at the ripe age of seventy-seven. His work at Dhond is being carried on by one son while another son has an important mission at Benares. His hundreds of adopted sons of this land are preaching to their own people, by their words and by their lives, the Gospel that they were taught while in the orphanage at Dhond.



LOOKING INTO AFGHANISTAN, THROUGH THE KHYBER PASS, FROM ALI MASJID

Into Afghanistan at Last

LETTERS FROM REV. DWIGHT M. DONALDSON, MESHED, PERSIA

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

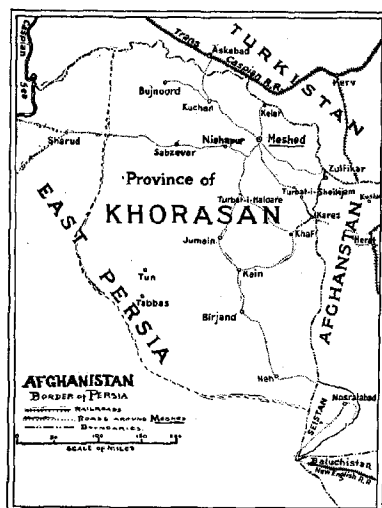
THE long-looked-for day has come, when we can start out on our journey to Afghanistan. Every missionary who has ever been in Meshed has been eager to cross over the border into the forbidden land, as have missionaries on the Indian and Russian borders. For a long time we have been negotiating for this privilege, with Afghan patients who came to the hospital, with merchants in Meshed, with the Afghan consul, and finally, through our very helpful American minister in Teheran, directly with the central government of Afghanistan in Kabul. A few weeks ago the desired permit came; the Afghan consul here has viséd our passports, carriages have been hired and we are off today (May 10th)—off to Herat!!!

The journey will take about a week, with easy stages. Herat is an ancient city of historical interest, and we are anxious to see what the progressive Amir of Afghanistan has been able to accomplish for this far western city of his empire, in the betterment of its local government, its roads, its trade, and particularly its schools. We hope that when Dr. Hoffman, the physician accompanying us, has helped many of the Herat people, that the friendships we will have made may make it possible for some of us to go there every year, or better still, that someone may be allowed to occupy Herat for resident missionary work.

HERAT, AFGHANISTAN,

May 24, 1924.

On Monday morning, May 19th, we made the remaining four *farsakhs* to Herat. Approaching the city we were struck with the great extent of surrounding gardens, the largest we had seen, not excepting Hamadan. We had been riding on a good road for a number of miles but as we drew near the city gate we found the road a regular boulevard with pine trees and lofty minarets on either side. The trees and the road are recent improvements but the minarets, at least the four larger ones you first approach, have stood firmly against the annual 120 days' wind for about seven centuries.



Our road led directly into the fortified area and across the drill grounds till we reached the narrow streets of the bazaar. Two horses were unhitched so as to enable us to proceed through the bazaar to the caravanserai where we were to stay. We had come a little too soon, as the magnificent caravanserai was still in process of construction. However, we were soon located comfortably in nice clean rooms. We were told that we were free to go to the bazaars as we pleased but that we should not go out the eastern entrance to our caravanserai as that led directly into the mosque. The Russian Consul had presumed to enter the

mosque and was accordingly arrested and kept in custody until he apologized officially to the Afghanistan Government.

We had been allowed to bring all our things, including the boxes of drugs and surgical supplies, directly to the caravanserai. The Chief of the Customs said he would come there and examine them. He came the next day, accompanied by his whole office force and two drug experts. They went through everything carefully and made a list in Persian. After all this trouble had been taken the Foreign Secretary told the Chief of Customs that as the things we had brought were simply personal outfit and drugs for work in Herat they should be exempted from customs. This was a marked courtesy.

About two years ago the new Amir of Afghanistan sent one of his Viziers, the Minister of the Department of Public Safety, to Herat to reorganize the government here. He is spoken of locally as the "Vizier" and he has a staff of four *mudirs*. The day after

our arrival two of these *mudirs* called to see us, one of them the Vizier's private secretary and the other the Police Commissioner. They were accompanied by an Afghan doctor who had studied medicine in India. Dr. Lichtwardt and I had called on one of these men, the Private Secretary, about eight months before when he was visiting Meshed. We had asked him to take up our request for permission to visit Herat. He said that he had done so but that the Vizier did not at that time think it advisable, or, as he said, "worth our while." It was a subsequent request made by our United States Minister in Teheran to the Minister from Afghanistan that was forwarded to Kabul and came back with a favorable reply.

It was not until our third day in Herat that we succeeded in making a call on the Foreign Secretary. He is a man of marked ability and told us he would secure an appointment for us to call on the Vizier as soon as he could. We were a little afraid that perhaps women and children might not be able to come to the caravanserai, where we are staying, for treatment, so we asked the Foreign Secretary if it would be possible to procure a house, preferably with a garden. He said they would try and do so, but as Herat is very congested and all such open places lies well out of the city, we decided to stay where we are.

This morning, the wooden operating table being ready, some smaller tables having been rented, and the drugs being unpacked, the dispensary work began. We will probably keep up now at a steady pace for we have many friends here who have received treatment at the hospital at Meshed, and during these days while we were getting ready the whole city has come to know of our being here.

The Educational Inspector-General, another of the Vizier's *mudirs* called on Thursday afternoon. He speaks English readily and we had a long interesting talk with him. There are thirty newly organized schools in the Herat Province, four of them in the city of Herat. They are elementary schools, up to the fifth grade, and the sending of boys is compulsory. The Inspector says that the program includes compulsory education of the girls too, but they have not arrived at that yet. He told us it would be well for us to write to the



MOSLEM GUARDS OF THE AFGHAN
BORDER

Vizier asking for an appointment to call and said that the Vizier had studied English, in fact, that he had recently received the new appointment as Minister to London. So in accord with this suggestion we wrote to the Vizier yesterday morning as follows:

To the Honorable Vizier,
Minister of Public Safety, Herat Province,

Dear Sir:

As the nearest American neighbors to Herat we have come from Meshed to make a friendly visit to your city. We have not come in any official capacity and are only able to plan to remain in Herat for two or three weeks. Accordingly we request the honor of an early appointment to call upon you personally, and to answer any questions you may care to ask us.

We would very much appreciate your permission to visit the schools of Herat, and also to see some of the places of historical interest. But our first desire is to render as much medical service as we can to patients who come to us. A large number of patients are already coming but we do not feel free to do anything for them until we have seen you and secured your gracious approval.

Please do not think that we are impatient in desiring an early appointment to call upon you, but as we have so short a time to stay in Herat, we must get to work pretty soon if we are to be of any service. Hoping you will grant us the honor of allowing us to make you a friendly visit today if possible, we remain,

Faithfully yours,

D. M. DONALDSON, M.A.,
ROLLA E. HOFFMAN, M.D.

This morning we received the following reply from the Vizier:

My dear friends:

In fact I was touched and overjoyed when I saw your ideas in pure and simple American language, concerning your friendly and unofficial visit. From the day you entered here I was waiting to see you as soon as possible, but owing to some private business I was totally busy, so I was unable to see you. Today, because it was Friday when your letter reached me, I posted your meeting for next day. Today, the 24th of May, 1924, 2 o'clock in the afternoon, I am ready to see you friendly visit. I hope to send you a man of mine to receive you at yours at 1 o'clock in the afternoon and lead you to me.

May 25, 1924.

At the appointed hour the Educational Inspector-General came with a carriage and took us to the private apartments of the Vizier in the Government House. We there met a handsome man of middle age who received us most graciously. He said that it was with very great pleasure that he was having this opportunity to meet Americans for the first time in his life. He had been in India and had known English people, and had met Germans, Italians, and Russians in Afghanistan, but he had never met Americans. There was a curtain at the back of his room with broad red and white stripes. I told him that if he would put a few stars on a blue field in one corner of his curtain he would be sitting before a huge American flag in the ancient palace of Herat. To this he replied that he hoped we would

kindly consider that the curtain expressed the same honor. In the course of a delightful visit with him he informed us that we were altogether free to go about the city as we wished and to call on him for a guide or escort any time we chose to do so. We are free to visit the schools, to go to see places of interest, to proceed with medical work—in fact he gave us the keys of the city.

When we returned from this call there were a number of patients waiting in the veranda in front of the little operating room which Mrs. Hoffman had gotten ready. One of them was a little girl who had been struck in the eye the day before by a cow's horn. It was still possible for the doctor to sew the torn socket so as to save the eye. The first day of medical work, when summed up in the evening showed over fifty patients, nine surgical appointments, and \$38 in medical receipts. Today is Sunday and the doctor is not seeing patients, but tomorrow we expect to see what Herat can send us in the way of a crowd.

There was a change in the weather yesterday and today it continues several degrees cooler, making it easier for everybody, especially for little Betty Hoffman, who had not been very well on the journey but is quite lively and playful now. Yesterday the on-lookers here in the caravanserai were much interested in seeing her decked out in Afghan cap and fancy vest and adorned with silver trinkets we bought to take home as souvenirs of our visit.

While Mrs. Donaldson and I are not free to carry on evangelistic work here we are finding the work of general investigation and of making friends very agreeable and we hope and pray that this first friendly visit may mean the breaking down of prejudice and the opening of the way for at least educational and medical work by Americans in Herat.



AMANULLA KHAN, AMIR OF AFGHANISTAN

HERAT, AFGHANISTAN,

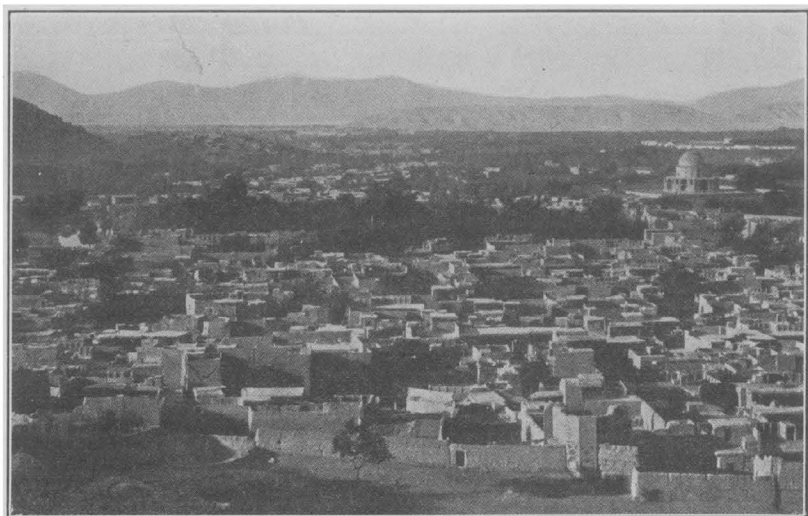
June 1, 1924.

We will have been here two weeks tomorrow and hope to stay about a week longer. This trip has been in the nature of a visit, immediately after getting permission to enter the long forbidden country. And it is hard to imagine a more favorable or more interesting experience than we have had. The medical work has been nothing short of wonderful which means, of course, that the need for this sort of work is pathetic. The doctor, Dr. Rolla E. Hoffman, has been seeing over a hundred patients almost every morning and operating each afternoon. The number of operations this week was 69, including two stones in the bladder, 6 or 7 cataracts, and dozens of entropions. There has been much other work of a nature not to be accepted in the short time we can remain here. Some of these people will come to Meshed.

The officials of the city and of the province have shown us every kindness and we have had opportunity to get some conception of the "young Afghan" movement, its purposes, successes, and hopes. The policy of maintaining Afghanistan as a buffer state between India and Russia is appreciated as a distinct injustice to the Afghan people and there is a general eagerness for helpful relations with progressive and well-wishing peoples elsewhere. We Americans enjoy their confidence and appreciate their respect and I hope that the future relations between Afghanistan and the far-away United States may be wholesome and just and helpful.

There are places here of historical interest, going back to the time of Timur; one sees the eight camels mentioned by the ancient Arabian geographers; one can visit the tomb of Maulvi Jamie or go to the shrine of Abdullah Ansari; one can walk comfortably in the covered bazaars built by the ancient Persian kings; and one can ride out to the site of the old bridge at Milan, built originally in the times of the Magians; and repaired recently by the ruling Vizier. But that which is most impressive to me is the vigor of the people. In spite of the prevalence of terrible diseases there is a racial virility that is felt in the spirit of the country. There is also a frankness of speech, a direct way of agreeing to or of refusing transactions that pleases the American taste after experience with other Oriental peoples. The Afghans are a people who are still free in spirit, who still have their morale, of whom we can have high hopes in the future.

Here in Herat there are Sunnis and Shiahs and Jews. Religious toleration is to a certain extent a recognized fact. When Christian countries do their duty in helping this remote little kingdom as opportunity may be afforded, medically, educationally, and industrially, there will be a direct and honest inquiry into the ethical and religious beliefs of those who prove themselves to be true friends.



KABUL, THE CAPITAL OF AFGHANISTAN

A Visit to the Afghan Frontier

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

Author of "The History of the Church Missionary Society"

FROM Lahore, the capital of the Panjab, where the two famous veterans of the American Presbyterian Mission, Newton and Forman, did so noble a work, it is a day and night journey by rail to Peshawar, the frontier city of Afghanistan. It was in the middle of the nineteenth century that the Panjab came under British rule after a British army had been destroyed in the disastrous Afghan War. This induced the Sikhs of the Panjab to invade British territory and after two short campaigns they were defeated and their country annexed in 1849. From that time Peshawar became an important center, both civil and military.

How came a Christian mission to be established in the bigoted Mohammedan Afghan city of Peshawar? Shortly after the British occupation, some earnest Christian officers began to pray that a mission might be started. No Englishmen were allowed in so dangerous a place, or even to cross the Indus, except the officials and their families and the troops. Two officers of the army, Major Martin and Dr. Farquhar, went to the Commissioner and boldly asked leave to send for a missionary. "Certainly not," was the reply; "Do you want us all to be killed?" A few months later, that Commissioner was actually murdered by an Afghan and when another Commissioner was appointed, the two officers went to him with the same

request. "Certainly," was his response; "call a meeting to inaugurate a mission and I will take the chair." That Commissioner was Sir Herbert Edwardes, one of the noblest Christian soldiers ever in India. The meeting was called, and the few who attended were praying men and women connected with the Army or the Government. Sir Herbert Edwardes made a speech which has been printed again and again, and which can never be read without thankful admiration. His closing words were: "We are much safer if we do our duty than if we neglect it; and He who has brought us here with His own right arm will shield and bless us, if in simple reliance upon Him we try to do His will." In a few days \$15,000 was contributed by those civil and military officers to start a mission; the Church Missionary Society responded to the appeal, and sent two first-class men, Robert Mark and Karl Pfander. Major Martin, retiring from the army, joined them as an honorary missionary in 1854.

When I visited Peshawar thirty-nine years later I found the city and its people very different from other great Indian cities. It looked more like a Mohammedan city, with streets full of tall, bearded men, wearing large white turbans. Some came from the mountains and were clothed in sheep-skins. Very few women were to be seen and these few wore the well-known long white garment, covering head and face, and leaving only small apertures for the eyes. Very few horses were to be seen, but plenty of asses, and many camels. All round the city was a mud wall, ten feet high, without many gates. Outside, at one end, was the large "cantonment," where the British community lived. No English lady, resident or sojourning there, would venture inside the gates without a man to protect her. She might be safe from actual violence, but not from unspeakably gross insults. Yet within the walls, and at the opposite end of the city, a small band of devoted ladies were willing to run such risks if by means of their female hospital and schools they could influence the Afghan women.

Within the city there was a beautiful little Christian church, not for the British community but for the native congregation. It was built by a former English missionary, who in after years was an Episcopal minister in New York. In that city of the Crescent he lifted up the Cross on the small dome or cupola high above the dense mass of houses surrounding, and the church itself was built cruciform. He overcame the opposition to the cross by a singular concession to native sensibilities. When one ascended the winding steps, the bell tolled to warn the people in the surrounding houses that some one was going up, and would step out on the balcony encircling the dome. This warned the women who worked and cooked and minded the children and gossiped on the flat roofs that an inquisitive infidel foreigner might see them! From that vantage-point scores of roofs could be seen with every sign of domestic life, but not a single human

being; all fled "to cover," as when a German air raid was on in London. The promise always to toll that bell so pleased the Moslems that they refrained from opposing the building of the church. Inside, one transept was curtained off, in order that "purdah" women (i. e., the zenana ladies never to be seen by outsiders) might be able to come to public worship. In the opposite transept was a baptistery with a tank for adult baptisms by immersion. The nave was divided halfway down by a red cord, which only Christians might pass, while non-Christians sat or stood behind it. Symbolism like this suits the Indian mind, as it suited the Early Church; hence the cruciform shape and the gilt cross on the dome. Otherwise the church looked Oriental, there was nothing Western in the general design, nothing either Gothic or classical. The congregation was mostly made up of converts from Islam. Their pastor, the Rev. Imam Shah, had been a Mohammedan, but had been led to the inquiry which brought him to Christ by hearing another converted Moslem praying aloud to God as "Our Father"—so strange an expression to votaries of the Koran.

In the Mission High School a large number of boys, mostly Mohammedans, received a good education. This High School has been much developed since my visit. It is now the Edwardes College, named after that great Christian soldier who inaugurated the Peshawar Mission; and it ranks in the government educational system as a first-grade college. A large Medical Mission has also been opened and is resorted to, not merely by sick people from the city and the neighboring villages, but also by patients from many mountain tribes beyond the Frontier. The medical missionary there for several years was the late brilliant physician, Dr. Pennell. He was a cousin of Lord Roberts, who wrote a preface to the doctor's book on the "Wild Tribes of the Afghan Frontier." His widow, one of the well-known Sorabji family of Poona, is herself a highly qualified doctor, and is still helping in the hospital. Thus, by preaching, by teaching, by healing, the seed of the Gospel is being diligently and faithfully sown upon one of the hardest mission fields in the world.

* * *

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind.—*J. Hudson Taylor.*



FORTY-FIRST ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION

- Top Row*—(left to right)—Mrs. H. B. Mulford, Mrs. G. W. Park, Mrs. J. W. B. Gill, Mrs. Laura Hyde Foote, Mrs. Charles Bayliss Hill, Miss Mary E. Schneider, Mrs. J. G. Wengatz, Mrs. Mary Harned, Mrs. S. I. Woodbridge, M.D., Dr. S. I. Woodbridge, Rev. J. P. Moore, Miss Martha K. Stacy, Miss Bernice Wood.
- Second Row*—Miss Estelle Files, Mrs. John A. Otte, Miss Frances Cully, Miss Lillian Holmes, Miss Laura Latimer, Mrs. Wm. C. Gault, Dr. A. W. Greeman, Mrs. Grace D. Carson, Rev. F. S. Carson, Dr. F. G. Wengatz, Mrs. H. W. Flagg.
- Third Row*—Rev. Alfred Jennings, Mrs. Alfred Jennings, Miss Cora Sydney, Miss Anna Forrest, Miss Mary A. Funk, Dr. L. L. Uhl, Dr. Chas. Drees, Mrs. W. A. Shantz, Dr. F. E. Coan, Mrs. F. E. Coan, Miss Mary Caroline Holmes, Miss Alice Fisher.
- Fourth Row*—Mrs. M. A. Church, Miss Edith Beyerle, Miss Mable Ryan, Mrs. C. P. W. Merritt, Mrs. F. K. Gates, Miss Anna E. Long, Dr. L. B. Wolf, Rev. H. W. Flagg, Mrs. A. Downsley, Mrs. J. Sumner Stone.
- Fifth Row*—Rev. D. Norman, Rev. Roy Vernon, Dr. Frank K. Sanders, Edgar Merritt, Mrs. E. L. Merritt, Miss Ethel Miller, Dr. J. Sumner Stone, Mrs. Alice Williams.

"The Power of Christ in Missions Today"

A REPORT OF THE INTERNATIONAL MISSIONARY UNION CONFERENCE

Clifton Springs, New York, June 4 to 8, 1924

REPORTED BY PERSIS CORNISH VAN HOESEN, NEW YORK

It would be a great day for the foreign missionary enterprise if the noble men and women, who met at Clifton Springs, having been in Christ's service in other lands, could be set down in every community in the United States and given the opportunity to show their cheery faces and fervent spirit and to repeat their tales as told at the Conference of the International Missionary Union this year. No one, even the most hardened "unbelievers" in foreign missions, could listen for five days to these modern heroes and remain untouched. Something almost undefinable seems to distinguish them from other men and women, while they are still among the world's most vital forces. The fire and intensity and love of Christ's spirit seem to shine from these representatives of the Man of Galilee, who have obeyed literally His command "Go and preach. . . . unto the uttermost part of the earth."

About seventy-five foreign missionaries representing fourteen mission areas and twenty mission boards gathered at Clifton Springs for the Forty-first Annual Meeting of the International Missionary Union on June 4th to enjoy five days of fellowship and conference. While not so largely attended as some in former years, this Conference was pronounced one of the finest in spirit, inspiration, and practical aid to the missionary.

The tiny village tucked away in the hills of New York is one of God's beauty spots. The Sanitarium was originally planned as a place of recuperation for foreign missionaries at home on furlough, and the spirit of great peace and good will pervades the whole place. While the scope has enlarged one feels instinctively the splendid spirit of hospitality extended

to the International Missionary Union for five days each year. This generous piece of missionary work on the part of the Sanitarium brings its own blessing to the missionaries and to the village by the contacts with these men and women of God and their thrilling tales of the great change that God's love works in the hearts of men in all quarters of the globe.

POWER OF CHRIST IN INDIA

At the opening session of the Conference Dr. John Lichty, superintendent of the Sanitarium briefly welcomed the missionaries and Dr. Charles Drees responded by saying that the purpose and spirit of the International Missionary Union is one of unity, sympathy, mutual understanding and cooperation. It stands disinterestedly for a program of solidarity and unity of Christian service all over the world. The theme of the Conference, "The Power of Christ in Missions Today," was the subject of the opening address of the Conference, delivered on Wednesday evening by Bishop Frank W. Warne, of the Methodist Church, who has spent thirty-seven years in India.

God sent us Jesus Christ, said Bishop Warne, and He is the Gospel. The people of India have six systems of philosophy which have been developed through many centuries. Being great philosophers themselves, they do not easily fall in love with the philosophies of Christianity, but they do fall in love with the marvelous personality of Jesus Christ.

In the old days of mission work, any individual who was ready for it received baptism. After baptism, he went back to his people—an outcaste, ridiculed, persecuted. Now a change

is gradually being brought about for when a man or woman desires baptism, he is told to go back to his village and there to try to win others to Christ. "Let us work together," the missionary tells him, "until we get a community—a community that desires baptism." The man goes back, helps to win his community with the missionary's aid, so that often the whole village is baptized together. The result, of course, is a lessening of persecution because instead of one Christian in a community, there are many.

In the preparation for baptism the Lord's Prayer is taught and strangely affects the hearts of the inquirers. Bishop Warne told of a group that was learning the prayer and where all were making good progress except one old woman. She came to class each time, but could not be induced to say more than "Our Father who art in heaven." Finally, when she was asked why she would say no more, she smiled and said, "Pastor, what's the necessity? Is not that enough for an old woman like me?" This woman was one of the untouchables—hard to reach, but she found such joy in the fact of "Our Father who art in Heaven" that she no longer thought of herself as an outcaste, nor as an untouchable, but as a child of God. That old woman represents between 60 and 70 million people in India who are branded by the Hindu religion as untouchables.

Jesus spoke of The Kingdom of Heaven as likened unto a mustard seed, one of the smallest of seeds that became one of the greatest of herbs. When the first missionaries went out to India, it took thirty years to win the first 10,000 converts to Christ. That number has now increased so that in India alone there are five million Christians. From that first 10,000, won in 30 years, the number has grown to 10,700 in one month, in one mission. That is the bright side of Christian work in India; but the other side—the side that whitens the missionary's hair—is that three hundred and fifteen millions of people

there have not yet heard the message of Jesus.

Jesus also said: "The Kingdom of Heaven is like unto leaven," the slowly permeating force, which, like Christian truth, pervades whole communities with an entirely new atmosphere, so that villages are led to accept Christ. We never would have heard of Mahatma Gandhi, if he had not heard of Jesus Christ. Two planks in Gandhi's platform were first, the elevation of the outcastes of India and second, "non-resistance." Gandhi says that he got the first conception from the saying of Christ "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The "non-resistance" or soul-force conception came to him through the reading of the story of the sufferings of Christ when, after His arrest, they smote Him, mocked Him, scourged Him, crucified Him, and He "answered not a word." The power of evil broke His body, but His soul-force broke the Roman Empire and He is still marching triumphantly through the centuries. If Gandhi had been true to what he calls the "Jesus program," he never would have been arrested, but when he allowed himself to become the tool of political extremists, they persuaded him to call 320 millions of people to civil disobedience and mob violence resulted. Gandhi was imprisoned to save India from itself but when the excitement died down he was released. Gandhi's future depends upon his loyalty to a program that he learned from Christ. If he remains true to this program and his Oriental spiritual interpretation of the teachings of Christ, he may have a great mission to all nations and may make a large contribution toward the peace of the world. The only hope of the world is in a great spiritual movement and

only a spiritual movement under God can save the world from war. The spirit of Christ must permeate the nations.

The 37th National Congress of India, representing 7 to 10 millions of people, met recently to interpret the thinking of India. Twenty years ago if any one had named Jesus in such a meeting he would have been hissed from the platform. In this last gathering, neither Mohammed, nor Buddha, nor Confucius were quoted once, but Jesus Christ was quoted with approval seventy-two times. It is tremendously significant that politicians in India today feel that they can win votes if they can make the people believe they are following Jesus Christ. India has caught the vision that the best of everything is in Jesus. Recently when a group of non-Christian lawyers met at a banquet in Madras they hired a clown who caused a great deal of laughter by ridiculing their own gods, but when he began to put Jesus in the same class, instead of laughter he was met with silence, disgust, then hissing and finally a recall from the platform. The Arya Samaj, a great sect of over twenty million people, have organized to bring back Hinduism from its present degenerate state to its ancient ideals. But when they begin to preach original Hinduism they have to preach against caste, untouchableness, child marriage, enforced widowhood, idolatry, intemperance — in fact against the very things Christianity preaches against. Someone has called them the John the Baptists of India for they do more to help the cause of Christianity in one year in a negative way than many foreign missionaries can do in a score of years. In India, in America, everywhere, the need of the hour is a great forward spiritual revival for without this intellectual attainment may bring only evil.

SUCCESSFUL MISSIONARIES

The morning sessions of the Conference were devoted to open discussions while in the evenings addresses were given on the topic of the day.

The first open forum was in charge of Dr. Frank K. Sanders who introduced the subject "The Missionary and Scientific Research." He said that demands come from every side, from young and veteran missionaries, the indigenous church, from everywhere, for the exercise of increasing care in the selection of missionaries. These must be of the best possible type. The general trend of the discussion pointed to the fact that in these days the missionary must always think of himself as a student. He must first of all be a student of the Bible, of the people of his own particular field, its religion and its language; but he must not confine his attention to one small field. The best missionary is one with an international mind. He must also be striving continually to improve himself—his personality, his mind, and his talents in order to fit into the conditions he meets. Sound common sense, practical judgment and a Christian spirit are often of greater value than a technical knowledge of theological dogma.

The value of a "hobby" to the missionary was emphasized. Such a side interest, if it has practical value, is a stimulus to an overburdened mind and heart. A missionary, in following his own particular hobby, often follows lines that have helped great scholars in their research work. For instance, his knowledge of the indigenous religion of the people among whom he works is often of inestimable value to the scholar who has not such intimate contact. Photography, archeology, literature, folk lore, traditions, music, are all side lines which a missionary may follow and which may be of value to the world at large while at the same time they help the missionary to meet his own needs. For example, Dr. Cornelius Van Dyk was a missionary in Syria whose fame as an Arabic translator of the Bible has extended far and wide; Dr. Bird was a missionary whose collection of fossils was of sufficient importance to be bought by the British Museum. Dr. John H. deForest of Tokio, because

of his mastery of Japanese traditions and history, was able to overcome the prejudices of many Japanese students. The Department of Agriculture in Washington was greatly interested in a recent visit of Dr. Sanders to inquire how a missionary could help by discoveries in his own field.

"The Obligation of the Mission to the Junior Missionary" was outlined by Reverend Philip Allen Swartz who pointed out three things. (1) The importance of early environment in language and customs. In China the young missionary by attending a language school can learn to speak before the end of the year if he is ready to do his own part. (2) The work into which the young missionary comes should be carefully planned. It is hard for a young missionary to acquire immediately the patience that comes with a long look ahead. Consideration should be given to his eager desire to do something immediately. It would seem well to give him something to do, commensurate with his ability, in order to give expression to his desire to be of service. (3) There is growth—the guiding the young missionaries in studying the customs, the people and problems. Young missionaries sometimes question whether the veterans make it easy for them to find their own particular grooves. They sometimes feel that they are looked upon with suspicion because they are young and inexperienced.

Dr. Frederick Coan of Persia said that no one was more anxious to help the young missionary than those who had experience on the field, but that frequently young missionaries preclude by assuming a "know it all" attitude. Eventually experience leads them to ask advice. The missionary must be a learner as well as a teacher. He must have a receptive mind and, above all things, must avoid harsh criticisms of native customs. Such criticism hurts, not the native, but the missionary himself. Adaptability is the keynote of success in missionary work.

ISLAM'S GREATEST FOE

—The theme for the Thursday evening session "The Power of Christ as Seen in the Work of the Missionary" was introduced by Dr. Wolfe, who called upon five missionaries, representing respectively Persia, the Belgian Congo, the Philippines, Japan, and the Yunnan-Burman Border.

Dr. Coan, out of a wide experience in Persia, stated that Islam today is disintegrating. While 260 million Moslems are the greatest foe of Christianity, the power of Christ is the only thing that Islam fears. The religion of love is conquering the religion of the sword. More changes have been made in Persia in the last twenty years than in any five hundred previous years. Modern inventions for communication and transportation have helped tremendously. Whereas in 1844 it took ninety days to go from London to reach the nearest port in Persia, now it takes only ten days. God has made the world smaller and we are more interested in our neighbors across the sea because we know about them.

Turkey has lost so much territory by the war that its twenty-six million Mohammedans have been reduced to eight millions. A great mass movement is now on foot to make Turkey a country exclusively for Turks. At the same time they are beginning to realize the fallacy of their own religion and are trying to separate state from religion. The promises of Islam are not fulfilled and the people are losing faith in their own religion. They find it inadequate to meet present conditions. The people are rejecting Mohammedanism but are becoming agnostics, atheists. Today the people of Persia are ready for the Gospel. Every village is open, provided it is entered with tact and with the spirit of Christian love. The Bible is being sold and distributed in every direction and is gradually undermining Islam.

Dr. Webster Tyler of Bogoro, Belgian Congo, spoke of his field as the open door which men have long tried

to shut. He went to Africa as a pioneer, blazing trails, living in mud huts without as much as the medium of a written language to help him. Within a year converts were being won in gratifying numbers and now the trained Christian natives are doing home missionary work among their own people. The power of God will break the power of Satan. Dr. Tyler told of one missionary who went out to Africa not believing in such truths taught in the New Testament as virgin birth and deity of Christ. Finally, recognizing his own inability to give the natives the message they needed, the man was forced to return home. In that vicinity there are one thousand square miles without a missionary. They have had Mohammedanism but they know that it has no power to lift them up. Dr. Tyler made a strong plea for missionaries who are thoroughly trained and emphasized the great necessity of getting back to Olivet and looking into the face of Christ in order that we may see the open door that He has set before us.

THE PHILIPPINES AND JAPAN

Miss Cora Sydney, a nurse in the Philippines, told an interesting story of the difficulties of establishing a Protestant Church in a country where the people are steeped in Roman Catholic superstition. Some missionaries see only the sordidness while others see in the same thing great possibilities. Of the twelve spies who were sent into the promised land only two could find anything good to report, yet all had equal opportunity. As Christians we must see the difficulties as insignificant in comparison with the power of God instead of seeing our difficulties as giants in comparison with our own strength. There is great joy in teaching the Filipinos, because of the eagerness of the people to receive the Word of God.

Rev. D. Norman of Nagano, Shinshu, Japan, regards that country as the most progressive in abolishing illiteracy. The official notice boards that were formerly posted in all sections

of the country prohibiting Christianity, have not only long since disappeared, but the Prime Minister of Japan now reads the Bible because he is interested in the high standard of truth that it advocates. The Japanese are hospitable and have an inherent desire for honesty. At the time of the earthquake, an American firm was completely destroyed. Within a few weeks, \$35,000 were remitted to the firm from customers in various parts of the country, each one explaining that he had heard of the disaster to the firm and enclosed the amount of the last invoice.

The Reverend H. W. Flagg, who has been doing work for eight years on the Yunnan-Burma border, that section of China which is as yet almost a closed door to missionaries, described the men and women of that section as polite to the stranger, but opposed to the Gospel. It is a vast opium growing country. When the first converts joined the mission they were allowed to continue their work of raising opium, because that was their chief means of livelihood. The missionaries soon saw what a mistake had been made, and now the candidate for baptism must give up opium raising before he is accepted, or before he is allowed to read the mission books.

WHAT OF THE FUTURE?

The "Future of Denominationalism in the Indigenous Church" and the "Relation of the Mission to the Indigenous Church" were the subjects discussed on Friday morning. Dr. Woodbridge said that the Chinese are taking control in church affairs and he expressed the opinion that it is better to let each denomination, each church carry on alone, rather than to try to force a union of churches.

Dr. J. P. Moore said that it is difficult to prophesy concerning the future of denominationalism in Japan. At present the Japanese take little stock in denominationalism because they do not have a denominational heritage. There is a great Church of Christ in Japan and the Japanese

strongly favor a greater union. Co-operation is popular. After the destruction of fifty-two churches in Yokohama and Tokio, the papers made a strong plea for greater efficiency through no overlapping. In Japan, the missionary must decrease, the native Christian must increase. The missionary may give advice unobtrusively, but the Japanese can govern their own Church even better than the foreign missionary.

Mrs. Charles Bayliss Hill, of India, said that denominationalism in the indigenous Church is doomed to disappear. The people forget their differences of doctrines in common work. The people of India desire leadership by their own people. The country is divided into such large districts that there is no occasion for denominational rivalry, such as is found in many small towns in America. Each church works in its own special field and there is no need to dwell on differences but only to preach the Gospel of the Lord Jesus Christ. This should be the aim of every missionary and every Christian.

In South America, in the relation of the Mission to the indigenous Church, said Dr. Charles Drees of the Methodist Episcopal Mission, the equal right of every believer is recognized. The local church is organized to unite those who have been brought to Christ and is governed by the native Christians and the missionaries, who are on an absolute equality so far as church government is concerned. The only preeminence is due to difference in experience or ability. The unordained men are subject to a conference, the majority of whom are native ministers. In this way the missionaries are developing a self-propagating, self-supporting Church.

A missionary must keep in mind four things: First, To work for the native; second, to work with the native; third, to let the native work with him; and fourth, to let the native work alone. First plan the work with the native, then leave him to work out the plan. God will guide

him as He guided the early Christians whom Paul left to carry on the work.

In Guntur, South India, there are more native ministers than there are foreign missionaries. The Mission Board supports hospitals and schools and the church supports itself. In Calcutta, the church is so organized that laymen perform every function in the church that laymen perform in New York.

The greater part of the session on Friday evening was given up to a discussion of the United Church Movement in the mission fields. Dr. Sanders mentioned the recent Union Movement of Methodist, Presbyterians, and Congregationalists in Canada. He said: "What can take place there can take place anywhere if the people want it." The United Church in South India includes six denominations and two others are considering the advisability of joining. Dr. Chung Ching-yi, one of the foremost Christians in China, has often spoken heartily in favor of a united Church. He says that the Chinese can see no good reason for denominational distinctions.

There are good possibilities of such a movement in Japan. As soon as a native church is established, it organizes at once its own missionary societies to extend the work. Any true church of Christ must manifest a missionary spirit.

Rev. J. G. Wengatz of Africa reported that the work in his adopted country is not far enough advanced to consider a union although there is a strong spirit of service. To illustrate the fine spirit of cooperation, he told the story of a beggar, who was horribly diseased and totally blind. The man subsisted entirely on charity from the mission. When contributions for a new church were called for, this almost destitute beggar asked to be allowed to contribute his portion of alms for three weeks to assist in the construction. The people flocked from far and wide to bring their tithes, giving freely for the glory of God.

Miss Mary Caroline Holmes, of the Near East Relief, said that the Protestant Church there was called the Gospel Church, without any denominational label. It is founded on the Gospel and each man and woman considers himself or herself a torch bearer to share the light with others.

Dr. S. I. Woodbridge, in speaking of the Chinese, said that we should "Give them the Gospel and let them work out their ecclesiastical salvation in their own way." He told an interesting story of the work in Shanghai done by Christian natives, and expressed the belief that China will some day be almost entirely a Christian nation. The older churches are branching out to establish new ones and more and more are becoming self-supporting. Before long there will be no need for contributions from America to support the work in China.

WHITHER—FORWARD OR BACK?

"Is the Oriental World Getting Better or Worse?" In opening this discussion Dr. Coan reported that from one angle it is improving, but from another it is decidedly degenerating. Contact with the West has introduced into the Orient many evils such as liquor saloons. It is against Moslem law to drink intoxicants. In Bagdad, the British have introduced many improvements—new buildings, paved streets, purified water, and modern transportation facilities. In course of conversation with the American Consul, Dr. Coan asked him as to the effect that British occupation had had on the city. Consul Owens, a very excellent man, said: "In spite of modern improvements, the moral standard is decidedly lower. Before Western occupation there were no saloons or houses of prostitution. Now there are many."

On the other hand, there is a much greater readiness on the part of the people of the East to accept new ideas. Persia is nominally a republic but the people have no idea what a republic means. The women of the East are beginning to demand more liberty and

more education. Dr. Coan told of forty women who attended a meeting of the Persian Congress, where a certain amendment to the constitution was being considered. Upon entering the council chamber, they suddenly displayed revolvers which they had carried under their robes, and pointing them at the men assembled, said "We are here to see that you, our husbands and sons, vote right. Now, if you do not, you will not return home." The revolvers proved effective enough to put the measure through.

As a sign that the New Woman Movement is growing Miss Holmes reported that in Egypt, Moslem women recently marched the streets of Cairo, four abreast, with uncovered faces, demanding equal rights with men. In Constantinople the lattices have been removed from houses by law and the men are forbidden to wear the green turban which was formerly worn to indicate that they had been to Mecca.

The Reverend Alfred Jennings said he would not dare to say that while, from a Christian standpoint, China may not be getting worse, it is certain that the oriental unbeliever is no better. Shansu, known as the model province of China, is different from all the others. It is free from brigands; the people are restful; foot binding is practically abolished; children are compelled to go to school; many improvements, such as better roads and modern sanitation have been instituted. The governor has also started Sunday services for moral improvement, after the fashion of the Christian Church, in which an address is delivered which generally carries a moral, after which fifteen minutes are devoted to silence for the investigation of the heart. In spite of many reforms, graft and selfishness prevail. The people are disappointed for their great hopes have not been realized with the coming of the republic. Because of the increase of modern improvements, many natives feel no need for the Gospel. They have what ap-

pear to them to be all the comforts of life.

The native Chinese, even though not Christian, have great faith in the promises of the native Christian church. When it was necessary to build a dyke in a certain section, the men in the neighborhood were asked to help build the dyke, and were promised in return, a share of the reclaimed land for their rice growing. They replied, "All right, we will do it, if the church stands behind it. We know they will keep their promises."

Dr. L. L. Uhl reported that India is becoming more dishonest intellectually. Hindus are not learning their own original religion, but neither are they learning anything to take its place. They pride themselves on delving for the truth and upholding it, but they deny personality. They assume the false attitude that because they think a thing is true, it must needs be so.

SIGNS OF PROGRESS

As indications of the advance of Christianity in mission lands, Dr. Coan said that Persia and Turkey seem hopeless. Out of the 150,000 Christians who lived there before the war, only about 40,000 are left. Everything has been destroyed. Villages are deserted. The Turkish Government has put restrictions upon all reconstruction work, even to the medical help, saying they have enough doctors of their own. The sight of Christian martyrs has, however, weakened the Mohammedans in their own religion. "What is it," they ask, "that makes them so true, so joyous, even in their martyrdom?"

"Christianity," said Dr. Woodbridge, "is not the giving of alms to the poor, nor the building of roads in China, nor carrying eastward all the improvements of a modern city—not any of these things is Christianity, but the calling out from the world; not giving men the kingdoms of the world, but showing them the splendors of the kingdom of heaven—this is true Christianity. You cannot put the

twentieth century civilization upon a first century people and expect them to grasp at sight everything that we have gleaned from generations of ancestors."

Statistically speaking, Japan has made a great advance since 1872 when the first church was established in Japan with 11 members. They celebrated their 50th anniversary with 1,500 members. There are now 1,615 Christian churches in Japan with 225,000 members. There is a tremendous advance in social life. A national consciousness has sprung up with better ideals. Educational values have been raised. Due to Christian influence, and through the W. C. T. U., the government authorities of Japan have established a social service bureau. They recognize that Christianity is a leavening power.

Illustrating to what extent Christianity has taken hold of Japan, Mr. Norman told the story of an industrial concern in Japan, the shareholders of which were all Christians. An offer came asking them to supply explosives for the government. The shareholders were called together to consider the offer, but in spite of the tremendous profit which would have resulted, they refused the offer because as Christians they could not ask God's blessing upon such a transaction. The same firm refused to make cigarette holders, although it would have been a great source of income. Another Christian firm in Japan, before it declares a dividend, gives one tenth of its profits to some Christian undertaking. Another incident which shows the great advance of Christianity in pagan lands occurred when a group of Christians in China sent contributions to Japanese Christians at the time of the earthquake—this in spite of the intense political hatred between the two countries. Only Christianity could do that.

The general spirit regarding the future of the Oriental world and the advance of Christianity leads us to hope and confidence in the power of

Christ to lift up the world, said Dr. Sanders. The comparatively small bands of Christians in Japan, China, India, and other mission lands wield a relatively great influence.

A NEW NATION

On Saturday evening, Miss Mary Caroline Holmes, who has spent a number of years in Turkey and Syria representing the Near East Relief, gave an illustrated lecture on her thousands of Armenian and Syrian children.

"Christianity," said Miss Holmes, "is more than a name. It is a life of action. The greatest piece of applied Christianity is relieving the fatherless and widows. Looking into the faces of little children and finding there nothing but fear; seeing little bodies tortured with disease and covered with vermin; and to these little ones bringing joy and cheer and comfort and love have been a part of our service." One day Miss Holmes suddenly realized that she had never heard one of those children cry, and when she asked why not, one of them said: "We have shed all our tears. We have none left." "Later when I saw them play and laugh, I felt that I had done one thing at least," said Miss Holmes.

One wee six-year-old girl who had just had her first bath and her first clean clothes, was so happy that she caressed her new pink dress and her shoes—real shoes—and was so filled with ecstasy that she began to sing for the first time.

Traveling along the Euphrates River Miss Holmes came upon 250 children wandering with no adult in sight to feed or guide or care for them. Their fathers and mothers and older brothers had been massacred and there was nothing for them to do but drift with the other children. They were all taken to an orphanage and as many were too small to know the names of their parents, Miss Holmes gave them her own name.

Miss Holmes carries in her Testament one star of an American flag the

story of which she told by request. About 5,000 women and children were huddled together in an old church through which the Turks were firing at the French, who were in the rear. After a number of the defenseless people had been killed, Miss Holmes suddenly thought of securing an American flag, and immediately set out to find one. She looked everywhere in vain and was about to give up in despair, when the thought occurred to her that she could make one. With the help of some women she collected pieces of turkey red and of white calico of which their dresses are made; then she found some blue in an old dye vat and began to construct a flag. After some difficulty in making the five pointed stars, the flag, six feet long, was finally completed one day at sunset. "If you suddenly saw your own flag, when hope was almost gone, you would have done what I did—baptize it with your tears and kisses." With great hope the flag was run up over the church and a letter was sent to the Turkish governor, couched in the customary polite official language, but meaning "touch it if you dare." The Turks dared not and withdrew.

Turkey is today trying to emerge out of chaos without knowing how. We must not be too harsh with Turkey for she has no background. The Turks want a fair chance. If we will think better of them, they will be better. Give Turkey a chance.

"LIFTING UP CHRIST"

Following a beautiful consecration hour on Sunday morning Bishop F. T. Keeney, for the past four years stationed at Foochow, South China, delivered the annual sermon, based on the text: "And I, if I be lifted up from the earth will draw all men unto me" (John 12:32). He said, in part:

Christ is the outstanding personality in all history. His is the dominant voice. Greater than anything He ever said was Christ Himself. Greater than any act of His was Jesus behind the act. So challenging was His per-

sonality, that there is no need of argument. When He declared Himself the Son of God, that utterance carried its own conviction. When He said "I am the light of the world," so luminous was His light there was no need of proof. The crucified, the living Christ is sufficient to hold the hearts of men everywhere. The world must yet recognize Him as Master.

Every utterance of Christ was accompanied by acts which no one can question. He not only uttered the beatitudes, but He lived them. He prayed before he exhorted others to pray. Jesus commanded us to go about doing good, but he set an example of "doing good" so that those who loved Him would notice and do likewise. Christ's personality is a challenge. Education fails if not dominated by Christ. Social service, ethics—all fail unless Christ is the center. We must see His face; we must feel His heart pulse. He must be the center of mission work. A man went out to India to try by argument to persuade the people that their own religions were wrong. He gained little by this method, so he began to lift up Jesus without controversy, and then he began to reap a harvest of souls.

On a pulpit in Rochester from which Bishop Keeney spoke were carved the words: "Sir, we would see Jesus." How much better than controversy is the exaltation of Christ.

The eloquence of these native preachers is illustrated by one who was preaching on a street corner. "Sin," he said, "had dug a pit and man had fallen into it. His struggles to get out only made him sink deeper and deeper into the mire. Confucius passed by and expressed his profound sorrow, ending by saying 'If you had followed my advice, you would not have fallen.' Buddha came along, and being nearly overcome with pity said to the struggling man, 'If you will climb up and give me your hand, I'll lift you up.' But the man was so deep in the mire that he couldn't climb high enough to reach the hand

to be lifted out. Then came Jesus Christ and when He saw the man He leaped down into the pit and lifted him out of its depths."

The crowd on the street corners can easily understand such stories that prepare the way for the story of Christ.

If we are faithful at home and in mission lands in lifting up Christ that men may see His face and hear His words, we shall be hastening the time when the kingdoms of this world shall become the kingdoms of the Lord.

WOMEN'S MEETING

On Friday afternoon the Women's Meeting was in charge of Mrs. Walter Mason. The group of thirty-two women members of the Union, representing 568 years of service in the foreign fields, sang in chorus "Jesus Loves Me," each one singing in the tongue of her own mission field. Then a representative from each field gave a glimpse of her work illustrating the power of Christ to lift up even the most hopeless humanity. Mrs. Mary Gorbold of Japan told the story of a man, not a Christian, who brought his little daughter to her school because he knew she would be safe. "I have brought my fool of a daughter to you. Her fool of a mother stayed at home," he said. His attitude was full of scorn, but still he brought the child to the Christian school and eventually she became a fine, earnest Christian, and brought her family and entire village to Christ.

Dr. Woodbridge, of Shanghai, said the Chinese have a wonderfully fine recuperative power, considering their absolute lack of sanitation. The hospital takes care of between fifty and sixty thousand patients a year, and while the work is vital, it is only a means to an end. Many who come for physical healing go away with the Gospel in their hearts. One woman who was a patient in the hospital for several weeks, went away without intimating that she had any interest in the Gospel. A long time after, an evangelist told of a native woman who

had converted her entire neighborhood and it was ultimately discovered that she was the same woman who had been treated in the hospital.

Miss Sydney told of her work in a hospital in the Philippines where they take native girls for training. Before the year passes, every one who comes for training is a Christian. Her hospital with its 100 per cent Christian staff is also 100 per cent efficient according to the government examination.

Mrs. Wengatz of Angola, West Africa, gave an unusual account of pioneer work in Africa where she and her husband conduct two boarding schools, the one for girls and one for boys.

Antonio, a young lad in the neighborhood of the mission, was one of the most wayward, evil boys the village had ever known. So objectionable was he to the village that the natives demanded that he leave. So he went away from his heartbroken father and mother, who were Christians, and went out into the jungles roaming like a wild animal. Everything and everybody loathed him. Time passed. One day during a great meeting at the mission, the missionary noticed that Antonio had come in and taken a seat in the rear. The next day he was there again, only nearer. Finally the day came when he went forward and asked for a new heart. Urged by the missionary he went to his father and asked him if he could forgive. Later came the realization of God's forgiveness and ultimately that boy became one of the most vital forces for good in that community.

RESOLUTIONS ADOPTED

The International Missionary Union, assembled at Clifton Springs at its 41st annual session, at which fourteen mission areas are represented, in reviewing the past year records its grateful sense of the Divine leadership in the progress of the program of the Church of Christ throughout the world, and its recognition, notwithstanding the great disaster in Japan and the open hindrances to the free course of the Gospel in other lands, of the growing place of Christianity in the hearts and lives of non-Christian peoples, transforming, enlighten-

ing, and developing. Each year affords a greater confidence, a more assured acceptance of the Gospel as the power of God unto the redemption of peoples and a greater willingness to spend and be spent in His service.

We declare our unswerving confidence in the power of God revealing Himself through Jesus Christ to meet and to overcome whatever may seem to be blocking the progress of Christ's Kingdom. We believe that missionaries should covet and, as far as possible, obtain the finest training, even those who minister among peoples commonly considered backward. We favor all that can be done to promote their most efficient adjustment to their tasks in the field and to their peoples, and their contact with all broadening agencies. We especially recommend that the young missionary be given the most thoughtful and friendly assistance by his older colleagues, enabling him to surmount with the least loss the difficulties of the early years on the field.

We recognize with gladness the tendencies toward the development of truly indigenous or national churches on the great mission areas which shall be the clear expression and instrument of the devotion, faith, and service of the Christians of each area. While years may elapse before many of these churches will be able to stand alone unaided by the counsel and participation of the missionaries, yet we approve the principle of laying upon properly qualified national Christians all of the responsibilities that they can undertake with the view of their speedy preparation for the service of the Kingdom in their own way.

We favor the hearty support of the United States and Canada for all wise projects which make for international friendliness, peace, and idealism. We profoundly hope that our representatives in the respective governments may find the way of entering into active and friendly relationships with our sister nations in the promotion of these ends, so supremely important to the advance of the Kingdom of God throughout the world.

We express our sincere appreciation of the efforts being made to adjust international disputes and misunderstanding by arbitration or by mutual consultation and conference rather than by a display of force. The new day of peace on earth and good will among men will not dawn until individuals and nations alike are willing to study patiently and to consider honestly the other side of questions to which they are a party. We therefore deprecate legislative action on questions in which other nations and races are concerned, until there has been ample time for a careful and impartial study of such questions and for a report upon them in order that the facts may become generally known and that such action may be taken by our governments as will avoid friction, and as far as practicable, the arousing of warlike passions.

MEMORIAL SERVICE

A memorial service was held in honor of those members of the Union who have finished their earthly course during the past year, and, as the following names were read, a tribute of love and appreciation to each life by friends in the congregation:

Rev. I. C. Archibald, India, C.B.M., 1924.
Miss Jessie Brewer, India, L., February 10, 1924.
Mrs. Robert Chambers, Turkey, A.B.C.F.M., October 16, 1923.
Dr. C. L. Bare, Lucknow, India, M.E., 1924.
Mrs. W. P. Chalfont, China, P., November 15, 1923.
Mrs. A. C. Good, Africa, P., 1923.
Mrs. Chauncey B. Goodrich, China, A.B.C.F.M., November 14, 1923.
Rev. Orramel Gulick, Japan, A.B.C.F.M., September 19, 1923.
Mrs. E. C. B., Hallam, India, F.B., 1924.
Miss Emma Knowles, India, M.E., February, 1924.
Dr. F. L. Kingsbury, Bulgaria, A.B.C.F.M., March 18, 1924.
Mrs. F. L. Kingsbury, Bulgaria, A.B.C.F.M., March 17, 1924.
Rev. H. H. Lowry, D.D., China, M.E., February 7, 1924.
Rev. T. S. Pond, D.D., Syria, P., September, 1923.
Rev. F. B. Price, India, M.E., 1923.
Mrs. Anna K. Scott, M.D., Assam, B., 1923.
Mrs. Wm. P. Sprague, China, A.B.C.F.M., November 2, 1923.
Bishop Homer Stuntz, M.E., June, 1924.
Dr. Mary Pierson Eddy, Syria, P.

OFFICERS 1925-1926**Executive Committee**

President, Rev. J. Sumner Stone, M.D., 441 Pelham Road, New Rochelle, N. Y.
Vice President, Rev. W. E. Lampe, Ph.D.
Secretary, Rev. H. F. Laflamme, 71 West 23rd St., New York City.
Treasurer, Rev. Frank K. Sanders, D.D., 25 Madison Ave., New York.
Rev. William I. Chamberlain, D.D.; Robert P. Wilder.
Librarian, J. A. Sanders, M.D., Clifton Springs, N. Y.

Board of Control

Chairman, David McConaughey

TERM ENDING 1925

Mrs. Alice M. Williams Mrs. L. H. Foote
Rev. George C. Len- Rev. S. Guy Inman
ington, D.D. Rev. Harry Farmer

TERM ENDING 1926

Rev. William I. Cham- Mrs. Walter C.
berlain, D.D. Mason
J. A. Sanders, M.D. Rev. H. C. Priest

TERM ENDING 1927

Mrs. David McCon- Rev. P. Allen Swartz
aughey David McConaughey
Mrs. J. N. B. Gill Mrs. J. Sumner Stone

TERM ENDING 1928

Rev. L. B. Wolf, D.D. R. P. Wilder
Mrs. C. P. W. Merritt Rev. J. P. Moore
Mrs. W. C. Witter

FAREWELL MEETING

At the Farewell Meeting on Sunday evening an opportunity was given to bid farewell to the twenty-six missionaries present who expect to go out to their mission fields during the year.

MEMBERS PRESENT

<i>Service</i>	<i>Name</i>	<i>Field</i>	<i>Board</i>
1918-1924	Batty, Miss E. Jean	Brazil	Y.W.C.A.
1916	Beyerle, Miss Edith M.	W. China	C.M.A.
1919	Bond, Miss Mabel E.	India	B.
1905	Carson, Rev. F. S.	China	M.E.
1905	Carson, Mrs. Grace D.	China	M.E.
1909-1911	Church, Mrs. M. A.	India	M.E.
1885-1925	Coan, Rev. F. G.	Persia	P.
1885-1924	Coan, Mrs. F. G.	Persia	P.
1918	Cully, Miss Frances	China	M.E.
1901	Downing, Rev. Lee	Africa	A.I.M.
1876	Dowsley, Mrs. A.	India	P.
1874-1924	Drees, Dr. Chas.	S. America	M.E.
1906	Emerson, Rev. F. O.	Africa	P.
1906	Emerson, Mrs. F. O.	Africa	P.
1887-1915	Files, Miss Estelle	India-Burma	M.E.
1893-1919	Fisher, Miss Alice	Chile	M.E.
1916	Flagg, Rev. H. W.	China	C.I.M.
1914	Flagg, Mrs. H. W.	China	C.I.M.
1884-1894	Foote, Mrs. Laura Hyde	India	M.E.
1888	Funk, Miss Mary A.	Cent. China	C.M.A.
1889	Forrest, Miss Annie L.	Japan	M.P.

<i>Service</i>	<i>Name</i>	<i>Field</i>	<i>Board</i>
1875-1923	Gates, Mrs. F. H.	India	C.
1881-1905	Gault, Mrs. Wm. C.	W. Africa	P.
1908	Gill, Mrs. J. M. B.	China	P.E.
1892	Gorbold, Mrs. Mary	Japan	P.
1880-1924	Greenman, Dr. A. W.	S. America	M.E.
1887-1888	Harned, Mrs. Mary	Africa	M.E.
1897	Hill, Mrs. Charles Bayliss	India	M.E.
1911	Holmes, Miss Lillian	W. China	M.E.
1883-1894	Holmes, Miss Mary Caroline	Syria-Turkey	N.E.R.
1916	Holland, Rev. F. E.	Africa	Ind.
1897	Jennings, Rev. Alfred	China	C.I.M.
1897	Jennings, Mrs. Alfred	China	C.I.M.
1920-1924	Keeney, Bishop F. T.	China	M.E.
1920-1924	Keeney, Mrs. F. T.	China	M.E.
1900	Long, Miss Anna E.	India	B.
1881-1888	Latimer, Miss Laura M.	Mexico	M.E.
1902-1910	Mason, Mrs. Walter C.	Assam	B.
1885-1895	Merritt, C. P. W. (M.D.)	China	C.
1885-1895	Merritt, Mrs. C. P. W.	China	C.
1910-1924	Merritt, Mrs. E. L.	China	C.
1918	Miller Miss Ethel	Korea	C.M.
1883	Moore, Rev. J. P.	Japan	R.C.U.S.
1896-1910	Mulford, Mrs. H. B., M.D.	India	
1897	Norman, Rev. D.	Japan	M.E.
1902	Orvis, Miss Susan W.	Turkey	C.
1910-1912	Osborne, Miss Harriet L.	China	C.
1887-1910	Otte, Mrs. John A.	China	R.C.A.
1891-1922	Park, Mrs. G. W.	India	M.E.
1912-1917	Preston, Miss Grace	Japan	M.E.
1920	Ryan, Miss Mable F.	W. Africa	C.M.A.
1882-1886	Sanders, Rev. Frank K.	India	C.
1918	Schneder, Miss Mary E.	Japan	R.C.U.S.
1899	Shantz, Mrs. W. A.	China	C.M.A.
1919	Stacey, Miss Martha R.	Japan	Chris.
1880-1888	Stone, Dr. J. Sumner	India	M.E.
1880-1888	Stone, Mrs. J. S.	India	M.E.
1919	Sydney, Miss Cora W.	Philippines	B.
1913-1922	Swartz, Rev. Philip Allen	China-Russia	P.
1869-1872	Thompson, Miss Mary A.	China	C.
1917-1919	Tyler, Rev. F. Webster	Africa	A.I.M.
1872-1923	Uhl, Rev. L. L.	India	L.
1912-1922	Vernon, Rev. W. Roy	Africa	B.
1887	Warne, Bishop Frank	India	M.E.
1891-1912	Williams, Mrs. Alice	China	C.
1918	Williams, Miss Gladys	China	C.
1889-1914	Wilson, Miss Frances O.	China	M.E.
1882	Woodbridge, Dr. S. I.	China	P.
1882	Woodbridge, Mrs. S. I. (M.D.)	China	P.
1910	Wengatz, Rev. J. C.	W. Africa	M.E.
1910	Wengatz, Mrs. J. C.	W. Africa	M.E.
1883-1908	Wolf, Dr. L. B., D.D.	India	L.
1916	Wood, Miss Bernice	China	F.M.

Key to Abbreviations

A.I.M., African Inland Mission.
 B., Baptist.
 C., Congregational.
 Chris., Christian.
 C.I.M., China Inland Mission.
 C.M.A., Christian Missionary Alliance.
 C.M., Canadian Methodist.
 F.M., Free Methodist.
 Ind., Independent.
 L., Lutheran.
 M.E., Methodist Episcopal.
 M.P., Methodist Protestant.
 P., Presbyterian.
 P.E., Protestant Episcopal.
 R.C.A., Reformed Church in America.
 R.C.U.S., Reformed Church in the U. S.
 Y.W.C.A., Young Women's Christian Association.
 N.E.R., Near East Relief.

Statistics.—Members Present, 75; Boards represented, 20; Mission Fields, 14; Methodist Episcopal, 24; Presbyterian, 11; Congregational, 12; Baptist, 4; Reformed Church in America, 1; Reformed Church in the United States, 2; Protestant Episcopal, 1; Christian, 1; Lutheran, 3. 2,059 members have signed the roll to date; 1,582 of whom are living.

HONORARY MEMBERS

Mrs. Joseph H. Sanders, Clifton Springs;
 Mrs. Hubert Schoonmaker, Clifton Springs;
 Dr. Hubert Schoonmaker, Clifton Springs;
 Miss Alice Thayer, Clifton Springs.

BEST METHODS

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

BEST METHODS FROM SUMMER CONFERENCES

THOUSANDS of delegates have been attending missionary conferences during the summer months. From Los Angeles and Asilomar, California to Ocean Park, Maine, and from Canada to Texas the conferences have been well attended. To the tens of thousands who could not attend, the Best Methods Department brings a few suggestions.

METHODS FOR USE WITH "ADVENTURES IN BROTHERHOOD"

Miss Harriet F. Hale, who has prepared the "Suggestions to Leaders of Study Classes using Adventures in Brotherhood," gave some very practical plans to her class at Silver Bay, New York.

ORGANIZATION MEETING.—Include a social hour with music and refreshments representing several of the racial groups in the United States, as for instance Turkish coffee, Japanese rice cakes, German kuchen and other characteristic cakes, sweetmeats, etc.; sing Negro spirituals, Indian folk-songs (if not in their original form, then such adaptations as "The Land of the Sky-Blue Water"), Russian and other European folk-songs or art-songs, if possible with singers in the costume of the country. This type of meeting is to arouse interest and friendly feeling, and some appreciation of our varied racial types.

A simple guessing game, requiring a little preparation by the leader, for use at the organization meeting or later, is based on pictures of racial types in the United States. The leader should collect a number of characteristic pictures of men, women or children of different race groups, and select from the collection the most typical picture for each group. Then remove all labels from the pictures, and mount each separately, giving a

number for identification. At the meeting, display the pictures, give each person present pencil and paper, and let each one guess the race represented by each picture. The guessing will probably be wild, but real curiosity and interest will be aroused.

If there is no separate organization meeting, this vivid sense of the racial variety in the United States may be given at the opening of the first session in this way:—The leader should obtain a number of different foreign language newspapers published in this country. In any large city several should be available. Sometimes the public library keeps them on file for a time, and then throws out the old copies, and the leader might get some of these, since the date of issue is unimportant. Or foreign-speaking people in the community may subscribe to these papers, and they may be obtained from them. When the class assembles for the first session the leader may ask, "Have you seen the papers today?"

The class will be looking to have some special item of news pointed out; but the leader will pass out the supply of non-English papers. The class will probably comment, "Oh, foreign papers!" whereupon the leader will assure them that they are all American newspapers, published in this country and read by American

citizens as well as by aliens. The leader should have written on each paper, unless the fact is printed there in English, the language it represents, and should ask the person holding each paper to tell what kind it is. Of course this really shows language, not race, but most of our racial groups are also distinguished by language. A Negro newspaper might be added to the collection if desired. Rural leaders may write to city friends to send them foreign papers.

ILLUSTRATIVE MATERIAL.—Race Relations must not be left in a book, as abstract knowledge, but must stand out in our thought as a matter of our own experience, of current events and real life. Since most people get a vivid sense of reality from pictures rather than from printed words, and in printed matter find the newspaper and the current magazine more real than books, the leader must make certain that a supply of pictures, news items, and current discussions is available. It is best for the members of the class to search for as much of this material as is possible. The leader at the first meeting should explain that the work of the class will touch all kinds of problems in race relations throughout the world, and ask that every one in the class watch carefully for news items, magazine articles, pictures, etc., that have to do with the subject of race, and bring them in for the use of the class. But the leader should have an independent supply, and no one who expects to lead a class can begin too early to collect material. Many people think it is hard to find pictures and articles, but on the contrary it is very easy when your eyes are open. The need for starting early is to make the collection as well-balanced as possible. Pictures and interesting items and articles may be found in the newspapers—news, editorial, magazine, literary and picture sections—in the *Literary Digest*, *Outlook*, *Review of Reviews*, *National Geographic*, *Asia*, and other magazines; in advertisements and booklets of railroads, steamship lines, and

tours; in your denominational missionary magazines and leaflets. If you really start looking, you will find a long list of sources of material. Do not forget to look for cartoons.

What should be done with this material when it is found? First, it should be classified and filed, in folders of paper or in large manila envelopes, grouped according to race, special topics in race relations, or other useful arrangement. In this book the same race groups and some of the same problems are referred to in several chapters from different points of view, so a good filing arrangement is important. After the material is filed it may be used as a source for reports on special topics. Or a poster committee, or several groups, may select the pictures they think most effective to give knowledge, or to influence people in the right attitude on race relations, and use these pictures in making posters to be displayed first before the class, and then before the whole school of missions, church, or other group of people who may be reached and influenced. Do not think that you cannot make posters because no one in the class is artistic. Anyone can cut and paste pictures, and nearly anyone with a lettering-pen and a little practice can produce creditable lettering. But if you want better lettering than you can do, why not make use of the fact that most high schools teach their students lettering nowadays, and enlist some bright high school boy or girl to do this part of the work and incidentally to absorb some missionary information and spirit? If you have high school students in the class, don't fail to suggest that the work in this study is directly connected with European and American history, civics, and other subjects, and that their school work and their mission study can therefore help each other.

Another kind of "illustrative" work, in a sense, is dramatization. There is much chance in this book for dramatization of an informal sort. In Chapter I, Thimitri and Stefano may

tell their story, or short scenes at Ellis Island may be given. In Chapter II, Mrs. Czerney's story may be acted in pantomime, while someone reads from the book; or the court scene with the old Polish woman (p. 49) may be dramatized. In Chapter III, a foreign laborer from mine, factory, or logging camp, may tell what he thinks of America. For Chapter IV, try to get material to dramatize a school scene from your own community showing different races; or turn the class into the board of trustees of Harvard or some other university, and let them discuss whether Jews and Negroes shall continue to be admitted on equal terms; or let them be the board of trustees of a Negro college in the South, discussing how to get funds, what course of study to adopt as best suited to the needs of today, and how to help their students find useful places after graduation. In Chapter V, the story of the Czech boys (p. 133), of the Bulgarian woman (p. 138), and of Matilda Rankin (p. 150) may be thrown into dramatic form. For Chapter VI, a Japanese from the Pacific coast may explain to an American why he came here and what he asks in the way of fair treatment. Of course not all of these scenes could be used in one class, but two or three might be tried during the sessions, and any especially effective one worked up later for presentation before the church or the school of missions.

MAKING THE STUDY COUNT IN ACTUAL LIFE-CONTACTS.—Each leader must feel the responsibility this year for seeing that something practical for the community or the missionary enterprise results from the class study. Members of the class should become familiar with any racial survey of their own community that may have been made in the past, or they should cooperate in making at least an informal survey, showing what races are found, any special occupational groupings, friendly or unfriendly contacts between races, agencies for combining two or more racial groups in

work for community purposes. This community study should be made a part of the discussion of every chapter in the book, bringing the facts and problems of race relations close home in their familiar local form. And no class should come to an end without starting at least one activity to better racial relations in the community or at least within the state, either in a new way, or by new cooperation of the members with old agencies for social or religious work which are touching race problems. In many communities, there exist or could be started interracial committees in which the leaders of different races work together for better relations. A simple form of the same idea might be used in a community where there is an immigrant or other group shut off from full participation in community life, poor and ignorant in part, and disliked by other races. If the members of this class could make contact with leaders in this racial group, they might arrange to give concerts or an exhibit, or outdoor fête, at which the entertainment might acquaint people with the special abilities and contributions of the neglected race group, and at the same time contributions might be received for fresh air work, a day nursery, or some other form of community enterprise that would serve all races. The most important thing in arranging this kind of community work is that it should be done on the basis of cooperation, not charity or patronage. Finally, since this is a study of racial problems from a Christian point of view, every study class should make some practical contact with the work of the church, local or denominational, which is undertaking Christian "adventures in brotherhood" among the different branches of God's family.

Further ideas on applying this study to local conditions, on discussion topics for the various chapters, and on devotional exercises for each session, may be found in the fifteen cent booklet of "Suggestions to Leaders of Study Classes using Adventures in Brotherhood," published by the Missionary Education Movement. Order from denominational headquarters.

CIRCULATING MISSIONARY LITERATURE

From the Summer Assembly at Waterloo, Ontario, Canada, came some suggestions on missionary reading, made by Miss Agnes Good, Missionary Superintendent of Zion Evangelical Sunday-school of Kitchener, Ontario.

Missionary Book Reading Campaign

A Missionary Book Reading Campaign was carried on in Zion Evangelical Sunday-school, Kitchener, Ontario, during the spring months of 1924.

Each of the fourteen classes in the Junior Department received a book for circulation, some blank sheets of paper having been pasted in the back for the names of readers. Three hundred and fourteen readers were secured for these books. In one case a teacher read the little book to a class of forty pupils. This was counted as forty-one readers.

In the main hall of the Bible School was placed a missionary book table, with books for all classes of readers, to be loaned out to all who wished to read them. This was well patronized, especially by the younger portion of the school, who borrowed many books in addition to the ones assigned to their classes. So great was the demand for books for young readers that we had to order a larger supply by the time the campaign was well started.

A teacher of a class of young girls came to the book table, and after glancing over the books a few minutes, said, "I would like to read some of these books but I simply haven't time." The Missionary Superintendent handed her a copy of "Love Stories of Great Missionaries," and asked, "Do you think your girls would like to read this? We would be willing to let you have it for circulation in your class."

She examined it, then said, "Yes, I am sure they would. I believe I'll read it first myself." The book was kept in circulation throughout the campaign and was read by seventeen

people. A few Sundays later the same teacher came to the book table, and "A Gentleman in Prison" was handed to her. She expressed a desire to read that, also. Later, she visited the book table again and was shown "The Life Story of Paul Kanamori." This too appealed to her, and she read it. So, after all, a very busy mother, and Christian worker, though she is, she found time to read three missionary books when she thought she could not find time to read one.

At this writing, the books are not quite all in, so a complete report can not be given, but so far, 603 readers have been reported, including those of the Junior classes.

Leaflet Reading Campaign

During March and April, 1923, we had also a Missionary Leaflet Reading Campaign with very encouraging results. No prizes were offered, but each class received a leaflet for circulation and a folder for a record of readings. The general subject was that of "Life Service," and great care was taken to choose leaflets appropriate for the various classes. Twenty-one different leaflets were used. The Junior classes had the "Lamp-lighter" and the "Favorite Verses" series, one leaflet for each class—no other class having the same leaflet. The Juniors rolled up a total of 882 readings. The Bible School had 789 readings, and the Home Department, 95. The same leaflet was given to several classes in the Bible School, and the one assigned for the Home Department was one that had also been given to some of the classes, so it was found that many Home Department members had already read it and been listed with the classes for whom they had read the leaflet. Hence the small number from the Home Department. In future campaigns a different leaflet will be assigned for every class, and thus more readers can be found. The entire number of readings for the campaign was 1,766.

LEAFLETS USED. NUMBER OF READERS.*Bible School and Home Department.*

John G. Paton	11
Captain Allen Gardiner	22
Joseph Hardy Neesima	7
Three Knocks in the Night	502
Cluster of American Beauties	40
Gospel of the Plow	90
The Girl Who Volunteered to Stay at Home	172
J. Hudson Taylor (in German)	15
Indien-Huete (in German)	14
Miscellaneous	11

Total advanced readers 884

Junior Department.

Alexander MacKay	39
The Lamp in the Islands	90
The Lamp in the Lighthouse	43
The Lamp in the Dust	62
The Lamp in the Desert	57
The Lamp in the Waters	14
The Lamp on the Hilltop	104
The Missionary Who Burned His Own Coffin	161
Two Verses Neesima Loved Best	100
Hans Egede's Ice Berg Verse	65
The Verses That Made Livingstone Brave	51
Martin Luther's Verse	98

Total Junior readers 884
Grand total in all departments 1,768

POSTER AND CHART SUGGESTIONS

Beginning with the Minnesota School of Missions in May the wonderful wall charts and posters made by Mrs. Horace M. Hill, have helped to make atmosphere for a number of summer conferences. Summer conference and winter conference leaders should write to Mrs. Horace M. Hill, Minneapolis, Minnesota for information about getting her wall charts for display at their meetings.

* * *

Many of the posters on display at conferences are the work of Miss Maude Evelyn Bradley, who designed those reproduced in this issue of the REVIEW; and gives the following suggestions for poster making.

What to Get and Where to Get It

DENNISON PAPER COMPANY, Boston or New York.

Sheets of medium weight cardboard, size about 22x28 in., in various colors—red, yellow, cream, white, pink, green and blue, 15c a sheet. Cut sheet in two pieces, 14x22 in.

Gold paper, in sheets about 22x28 in.—10c or 15c a sheet.

C. HOWARD HUNT PEN COMPANY, Camden, N. J.

Speed-ball Lettering Pens. Assorted sizes, five in a box, 50c.

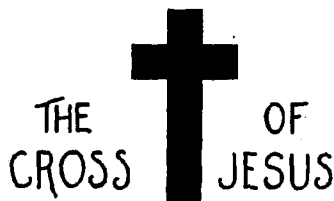
MILTON BRADLEY COMPANY, Boston or New York.

Black silhouette paper, 6x9 in., white back, 50 sheets in package; about 25c.

Bright colored "Tonal" paper, 9x12 in., 100 sheets in package; about 35c or 40c.

Water color brushes for lettering. Send for Art Supply Catalogue.

HIGGINS BLACK INDIA INK may be purchased in any stationer's or art supply store. It may be had in various colors such as red, vermilion, green, blue, brown, etc.; 25c a bottle.



CAN HELP SOLVE CHINA'S



The Cross and China's Smoke Stacks

MATERIALS NEEDED:

1 piece medium weight white cardboard, size 22x14 inches.

1 piece gold paper for cross.

1 large sheet of black paper or several small sheets of black paper for smokestack sky line.

Speed ball pen or brush for lettering.

Higgins' black India ink.

Paste.

DIRECTIONS FOR MAKING:

1. Trace outline of skyline silhouette on white side of black paper. This is best done by placing a sheet of carbon paper between the design and silhouette paper and marking over design lines with sharp pencil.
2. Cut out.
3. Do same with cross pattern using gold paper.
4. Place cardboard in vertical position. Paste cross in center at top as shown in cut.



DID YOU KNOW THAT

FOR MORE THAN 40 CENTURIES MOST OF
CHINA'S PEOPLE HAVE BEEN FARMERS ?

IT IS ESTIMATED THAT 85% OF HER
PEOPLE ARE STILL FARMERS ?

AND YET— A RECENT ESTIMATE PUTS
THE NUMBER OF MODERN FACTORIES IN CHINA
AT 1400— PLUS THOUSANDS MORE OF A

SEMI-MODERN TYPE.



5. Paste sky-line silhouette at bottom as shown in cut.
6. Draw very light pencil lines for guide lines when lettering.
7. Use large size speed ball pen for lettering. Copy words shown in cut or originate others appropriate to design and study theme.

Three Chinese Silhouettes

MATERIALS NEEDED:

- Black silhouette paper.
- Bright colored tonal paper—preferably orange.

Higgins Black India ink.

- 1 piece of cream or white medium weight cardboard, size 22x14 in.
- Paste.

DIRECTIONS FOR MAKING:

1. Trace outline of figure silhouettes on white side of black paper.
2. Trace outline of background bands on tonal paper.
3. Cut out.
4. Place cardboard in vertical position and paste background bands in place—one at top and one at bottom, as shown in cut.

SOME NORTHFIELD SUGGESTIONS

Sometimes the very simplest methods are most effective. When Mrs. Dan Brummitt taught the class in Adventures in Brotherhood at the Home Missions Conference at Northfield she demonstrated in five minutes at the beginning of three class periods the processes of naturalization, in so far as the mechanical proceedings are concerned.

On the first day a group of immigrants, who said they had just landed, arrived in care of a deaconess and another citizen. The immigrants talked in French, German and Italian very fluently, but the Judge of the Naturalization Court was helpless before them. The interpreter gave the names, ages and the countries of the applicants. The declaration of the intention of naturalization was taken and the fee of \$100 was claimed. In the meantime the Judge refused to listen to a Japanese who in poor English claimed the privilege of naturalization because her son had fought for America in the World War.

On the second day the papers were more interesting, for the applicants were able to write their own names, ages and places of residence. They testified that they had lived for five years continuously in the United States and one year in Massachusetts, also that it had not been less than two years nor more than seven since they took out their first papers. They proved to the Judge that they were not polygamists, were not opposed to

organized government, that they were of moral character, could speak English and knew something of the laws of the United States. The Judge then asked them to renounce allegiance to their native country. The fee was \$4.00.

The final scene took place on July 4th. The families were all present. There were flags and a general air of festivity. The Judge congratulated the candidates and talked in a fatherly manner to the children, then turned to the celebration of the day. He asked profound questions about the Government of the United States, to whom it belonged and how it was conducted; about the name and residence of the President and about the division of the Federal Government.

Then a beautiful flag was unfurled and the new citizens interpreted the meaning of the stripes and the stars. The Judge asked all in attendance at the Court to stand and the citizens pledged allegiance to the flag of their adopted country and were handed their papers which were tied with the national colors.

Both the immigrants and the Judge played their parts so well that one of the delegates thought it was a real Americanization process and seeing just how it was done asked how it happened that the teacher at that class at Northfield had been given authority to present these immigrants their citizenship papers.

A Christmas Suggestion

Another simple dramatization presented in Mrs. Brummitt's class was from Chapter II in *Adventures in Brotherhood*. She suggested that if Chapter II did not come for a December meeting it might be skipped and held over for one, or that the dramatization could be repeated by members of the mission study class for a December program meeting.

Three girls presented the story of Mrs. Czerney as a one-act play occupying only about five minutes. One was a reader who told the story as lonely Mrs. Czerney sat in her little

home, or walked to the window to gaze over into the house of Mrs. Warren across the street. From the bakery adjoining her little room she heard frequently the tinkle of the cash register bell indicating that Christmas trade was good. Everybody in the neighborhood was eager to have some of the famous Czerney Christmas cakes, but no one came near the lonely little woman who had worked so hard to make Christmas for others. The girl who played the part showed by her attitude absolute loneliness and homesickness as she walked to the imaginary window and looked across the imaginary street into an imaginary house. As the reader told of the beautiful Christmas tree across the street, the lights and the packages and the merry shouts of surprise, members of audience felt a catch in their throats.

Then there came a persistent knock at the door and Mrs. Czerney welcomed the visitor in all the English she knew—"Come in." Mrs. Warren, her neighbor across the street, who had never been in her home before, entered with shawl over her head to correspond with Mrs. Czerney's own head dress, and tried to express in words good wishes for Christmas. The words were not intelligible to Mrs. Czerney, who slowly shook her head, but the light of greeting in the eyes of her guest was reflected in her own. Not knowing how to express what it all meant to her she received the garland of green tied with its bright red ribbon, looked all around for some method of showing what it meant to her and then went to a little squeaky phonograph and put on the record "Silent Night, Holy Night." The two women stood by the phonograph and realized that Christmas had come and that they were neighbors.

Following this presentation members of the class made a good poster for this meeting showing in silhouette the figure of Mrs. Czerney looking across from her window to the lighted Christmas tree in Mrs. Warren's

parlor. Beneath were the words, "Have you a Mrs. Czerney in your town?"

* * *

The Flag of the Free

No one who saw the waving of the flag at the Northfield Home Missions Conference can ever entirely forget the stars and stripes upheld over their heads by about three hundred girls who stood in tiers on the choir steps behind the platform.

The flag which was the dimensions of the large choir space was made of strips of red, white and blue with the stars on the blue ground in the corner. Each stripe was held high over their heads by two rows of girls, one at the bottom and another at the top. When all of the stripes were in place the effect was that of a perfect flag of immense proportions. The choir girls were completely hidden as they swayed to and fro to make a rhythmic waving of the flag and sang:

Hurrah for the flag of the free,
May it wave as our standard forever,
The gem of the land and the sea,
The Banner of the Right;
Let despots remember the day
When our fathers with mighty endeavor,
Proclaimed as they marched to the fray
That by their might and by their right, it
waves forever.

* * *

The presentation of the new stars for the service flag is each year one of the most impressive features of the Northfield Foreign Missions Conference. This year eight new stars were added for the eight former Northfield girls who had sailed since last conference and four for volunteers present who expect to sail during the coming year for foreign fields.

Why not have a Missionary Service Flag for your city or county federation, with a star added for each missionary of any cooperating denominations, who is to sail during the year? (see *MISSIONARY REVIEW OF THE WORLD* cover for January, 1922).

AT THE NEBRASKA SUMMER SCHOOL

During recreation periods, among the various stunts are some that have had a serious purpose in the back-

ground and have resulted in much more than hearty relaxing laughter. At the Nebraska Summer School of Missions at Fremont, Nebraska, a serious heart disorder was remedied by a new operation. The patient, supposed to be a member of the faculty, was placed on the operating table and was given an anæsthetic.

Diagnosis: No interest in missions; life consumed by petty interests.

Operation: Heart of the patient (a large red heart-shaped candy box) was held up to view. Various articles were taken out—inferior magazines, deck of cards, tickets for cheap shows and other interests which left no time for missions.

Remedy: The surgeon held up one piece of literature after another which should have place in the heart—the Bible, the new mission study books—one by one with comment—the *MISSIONARY REVIEW OF THE WORLD*, *Everyland*, denominational magazines, and leaflets.

When all of these had been put in the heart and the heart properly replaced, the patient regained consciousness and immediately made inquiries about missionary meetings and study classes.

* * *

While the vacation relaxation, with songs and laughter and occasional stunts for tired workers has had place in the programs, the spiritual note has had distinct predominance. Gypsy Smith during the war said "It isn't far from the boys' ragtime to Calvary."

Often an afternoon of fun for the delegates, to many of whom conference days are the only vacation days of the year, is followed by the deep reverence of the vesper service, when lives are consecrated anew to the Master. Thousands of young people have climbed the mountain heights for sunrise prayer meetings, or by the lake, or the ocean, or the mountain side have met their Lord and called Him "Master." "God never asks of us such busy working as leaves no time for resting at His feet."

Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS AND THE FEDERATION OF
WOMAN'S BOARDS OF FOREIGN MISSIONS

SUGGESTED ANNUAL PROGRAM FOR PROMOTING HOME MIS- SIONS IN A LOCAL CHURCH

Adapted from a leaflet issued by a denomina-
tional Board.

I. GENERAL EDUCATION

1. Two sermons on home missions.
2. At least one address by a home missionary.
3. At least three home mission stereopticon lectures.
4. Home mission literature sent to each family of the congregation.
5. Church Training Night. (Send to Methodist Episcopal Board, 740 Rush Street, Chicago, for full particulars.)
6. Presentation of the need for recruits, qualified and trained for home mission service.

II. INTENSIVE STUDY

1. Study of home missions in the Church School of Missions, meeting one night each week for six weeks. The prayer meeting service may be used for this purpose. In this School of Missions the congregation is divided into groups of from ten to twenty persons, each group studying the home mission textbooks under a class leader. (Address Board of Missionary Cooperation, 276 Fifth Avenue, New York, for bulletin concerning the Church School of Missions.)
2. Mission study classes, discussion groups, reading circles, and program meetings by the young people's societies, and all other groups in the church.
3. Delegation of young people sent to the nearest missionary conference.
4. In the Sunday-school promotion of missionary education by instruction from the platform and in classes, by pageants and by observing Home Mission Days, using Thanksgiving and Washington's Birthday programs and materials.
5. A book reading contest using home mission books and closing with a meeting in which each reader gives a three-minute talk telling what he has gained by his reading.

III. PRACTICAL APPLICATION

1. Pray for home missionaries, their co-workers and the work.
2. Engage the church, or at least a group within the church, upon some specific local home mission task and rally the whole community to its support.
3. Raise the missionary quota in full, thus assuring the full amount asked for home missions.
4. Have the church share in the support of a home missionary or a specific home mission project.
5. Report the work in missionary education to the Board of Home Missions.

Program for Fall Meeting

OPENING STATEMENT BY THE PRESIDENT

HYMN*—Tune, *Materna*

Our Father! thy dear Name doth show
The greatness of thy love;
All are thy children here below
As in thy heaven above.
One family on earth are we
Throughout its widest span;
Oh! help us everywhere to see
The Brotherhood of Man.

Alike we share thy tender care;
We trust one heavenly Friend;
Before one mercy-seat in prayer,
In confidence we bend;
Alike we hear thy loving call;
One heavenly vision scan;
One Lord, one faith, one hope for all
The Brotherhood of Man.

Bring in, we pray, the glorious day
When battle cries are stilled,
When bitter strife is swept away
And hearts with love are filled.
Oh! help us banish pride and wrong,
Which since the world began
Have marred its peace; help us make strong
The Brotherhood of Man.

Close knit the warm fraternal tie
That makes the whole world one;
Our discords change to harmony
Like angel-songs begun;
At last, upon that brighter shore

* By Charles H. Richards, from "Songs of the Christian Life." Used by permission of the publishers, Charles E. Merrill Company.

Complete thy glorious plan,
And heaven shall crown for evermore
The Brotherhood of Man.

TRANSLATING SUMMER CONFERENCES INTO SERVICE

Brief reports by those who have
attended Conferences.

WINTER PLANS FOR MISSION STUDY

Presented by the Chairman of the
Department of Missions.

PERIOD OF WORSHIP

1 John 1:1-7; James 1:22-25.

Brief prayers.

Hymn, Light of the World, We
Hail Thee.

PRESENTATION OF NATIONAL AND IN- TERNATIONAL MORAL ISSUES, SUCH AS:

Law Enforcement.

Child Labor in its World Impli-
cations.

Race Relations, at Home and
Abroad.

Ways to Peace.

References: "Save America" — Report,
Women's National Convention for Law
Enforcement; National Child Labor
Committee, 215 Fourth Ave., N. Y. City;
State Child Labor Commission; Chil-
dren's Bureau, Department of Labor,
Washington, D. C.; MISSIONARY RE-
VIEW OF THE WORLD, July and October,
1924; Current Magazines.

OUR RESPONSIBILITY IN REGARD TO THESE MORAL ISSUES

Discussion.

HYMN: Lead On, O King Eternal
PRAYER

SOME HELPS TO SUCCESS

OBSERVE SPECIAL DAYS

Day of Prayer for Missions—First Friday
in Lent.

Race Relations Sunday—Second Sunday in
February.

Harvest Festival—November.

Armistice Day, International Relationships
—November 11.

CONDUCT REGULAR STUDY

The Bible, the Great Missionary Textbook.
Home Mission Study Books.

Foreign Mission Study Books.

Community Problems.

State and National Legislation on Moral
Issues.

Law Enforcement.

The Work of Missions in International
Peace.

HOLD CLASSES ANNUALLY

Train Leaders.

Instruct New Officers.

Discover New Methods of Work.

Teach Parliamentary Practice.

Develop Mission Study Teachers.

Present Missionary Dramatics.

PROMOTE ACTIVITIES

Missionary Mass Meetings for Adults,
Young People and Children.

Discussion Groups and Forums.

Missionary Plays, Pageants and Exhibits.

Daily Vacation Bible Schools with Mission-
ary Stories, Instruction and Handwork.

Saturday Bible and Industrial Schools.

Teaching English to Foreigners.

Training for American Citizenship.

EXTEND HOSPITALITY AND FELLOWSHIP

Transient Students, Foreign and American.
Soldiers, Sailors, Missionaries, Travelers.

SCATTER LITERATURE AND INFORMATION

Procure Subscriptions to

MISSIONARY REVIEW OF THE WORLD

Everyland.

Place Missionary Books and Magazines in
the Public Library.

Give Popular Exhibits of Missionary Liter-
ature, Posters, Photographs, Curios.

Hold a Book Review and Missionary Quiz.

Get Missionary News into the Daily Press.

Organize an Exchange Bureau of Speakers,
Best Methods, Good Missionary Papers
and Articles.

CIRCULATE NEWS

Women's Union Christian Colleges of the
Orient.

Christian Literature for Women and Chil-
dren in Mission Fields.

Work among Farm and Cannery Migrants.

Moral Reform and Law Enforcement.

Christian Internationalism.

Work for Lepers.

INCREASE ABILITY TO SERVE

Cooperate with the Nearest School of Mis-
sions.

Send Delegates Capable of Leadership to
Some School of Missions.

Affiliate with the Council of Women for
Home Missions and the Federation of
Woman's Boards of Foreign Missions of
North America.

AXIOMS OF COOPERATION

Emphasize purpose and program rather than
organization, yet see that efficient organ-
ization is encouraged.

Confer frequently with representatives of
other groups in the community intent
upon the best good of humanity.

Be willing to take the initiative in bringing

together various groups to consider common tasks.
 Accept an equitable share of labor in joint undertakings.
 Submit individual opinions and preferences to the judgment of the group.
 Maintain constant conscious dependence upon the help and guidance of the Holy Spirit.

WOMEN'S CHURCH AND MISSIONARY FEDERATIONS

Adapted from the annual report of the Council of Women for Home Missions.

Because the local groups are extremely diverse in character, in work, and in relationships, cooperation with them must be flexible, adaptable and varied. Their titles include Federation, Council, Committee, Department, League, Association. Some stress mission and Bible study institutes; some engage actively in work among foreigners, or for young people in the police courts, or transients in the community, others annually have dramatic presentations as pageants; some are normal training groups, others, popular in appeal, holding mass meetings and exhibits; some include betterment and social service organizations, others are composed solely of missionary societies; some attract the young people, others are evidently confined to those of considerable maturity; some have pioneer initiative and originality and readily adapt suggestions to local needs or blaze new

paths, others still do only what they did twenty years ago; some change methods and officers so frequently track can scarcely be kept of their checkered career, others seem somnolent in deep ruts.

No mould or patent process is provided but the Federation and Council send information and suggestive letters and maintain continuous personal correspondence, answering questions of all sorts, making suggestions, trying to be generally helpful. The Constitution recommended to the local federations is entirely suggestive.

Three hundred or more federations throughout the United States are listed, over thirty being affiliated by payment of annual dues. It would be desirable to have a sufficient number affiliated so that actual cost of providing literature, and preparation and postage on informational form letters would be covered by the fees, but as yet that goal is far from attained, though annually the number affiliated increases.

Practically all of the groups observe the Day of Prayer for Missions and many devote the free-will offerings to the suggested objects: Women's Union Christian Colleges in the Orient, Christian Literature for Women and Children in Mission Fields, and Work among Farm and Cannery Migrants.

HOME MISSION BULLETIN

THE FEDERATION OF CHRISTIAN WOMEN OF MT. VERNON, N. Y.

The Federation of Christian Women of Mt. Vernon, New York, has had two years of organized history, back of which are at least four years of effort on the part of women of the churches who had the vision of unity and interdenominationalism, and something of what might be accomplished by the church woman in world-wide missionary effort. The beginning of the organization was the observance of the Day of Prayer for Missions in 1921, in the First Con-

gregational Church, seven denominations being represented by small delegations. A number of the church women had been called together to represent their denomination in two "Unity Luncheons" under the auspices of the Episcopal churches. This effort did not reach to the point of an organization, but was a step toward unity in fellowship and vision.

The second observance of the Day of Prayer for Missions was held in the Baptist Church. Frequent calls for an interdenominational body during the year had made it imperative that

an organization should be formed, and in the noonday intermission, a committee was appointed to secure a nominating committee representing all denominations of the city, and so assist in bringing the matter to a conclusion. It was difficult to secure a president, although a long list of women whose work in their own churches, and whose standing in the community made them eligible, was easily secured. It was providential indeed, that the woman finally secured, while possessing in abundant measure all the qualifications desired, was also the one who had done most toward making possible the organization. This was Mrs. Herbert A. Witcombe, of Trinity Episcopal Church, who had planned and carried out the "Unity Luncheons."

For two years the Federation of Christian Women of Mt. Vernon went forward under Mrs. Witcombe's very capable leadership. The other officers are First Vice-President, Second Vice-President and Chairman of Program Committee, Recording Secretary and Press Correspondent, Corresponding Secretary, and Treasurer. Each belongs to a different denomination. Those first chosen held office for two years, changes having been made this year. Mrs. H. Stanley Taylor, Baptist, is now President. Nine Directors represent the different churches on the executive board, and the W. C. T. U., Y. W. C. A., and Ladies' Auxiliary of the Y. M. C. A. are also affiliated and represented. The Federation is affiliated with the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

The attendance began with 80 at the first observance of the Day of Prayer for Missions, and about the same number the second, which fell on an intensely cold and slippery day. In 1923, on the third observance of the Day of Prayer for Missions—the first after full organization—200 women were present, and this year 500 attended in the afternoon, about 100 being present for the entire day.

The ministers of the city have welcomed the new organization and have been honor guests at each meeting, taking part in the programs. The past year, four of the ministers, each in his own church, at a regular meeting of the organization gave talks on some of the great women of the Bible drawing therefrom lessons for present-day women.

Many noted speakers, both men and women, have addressed the Federation, on questions of the day and on religious education. In addition to the four regular meetings and the Day of Prayer for Missions which the constitution calls for, last winter one day was given to an intensive study of Dr. Galen Fisher's "Creative Forces in Japan." This was a review to those who had studied the book in their individual churches during the year, and the small attendance suggests that for the coming year the study should introduce rather than close the year.

Many resolutions have been passed by the Federation, running all the way from the question of allowing Arbuckle to come back, to Child Labor, World Court, World Peace. Prohibition, and Enforcement of Law. Municipal, state and national officers have been besought and besieged for righteousness, justice and peace, and steps had been taken to put forward Week-Day Religious Schools, when the Ministers' Association went ahead and presented a plan for consideration by the public authorities. The Federation is prepared to back this movement.

The safe and sane constitution, whose objective is the development of the spiritual life, through prayer, fellowship, a knowledge of and interest in world-wide missions, a quickening of community consciousness and responsibility, and cooperation in meeting the great opportunities and needs which confront the churches, has held the organization to its high ideals, and sets it apart from the woman's club whose wider lines and open mem-

bership forbid the introduction of religion.

Membership in the Federation is open to women's organizations of all evangelical churches and other organizations having an evangelical basis, while individuals may become contributing members.

The meetings of the Federation grow more and more interesting and deeper in spiritual significance as closer and closer the tie between the

churches is drawn, while the churchwomen individually have been broadened and strengthened in their Christian life and in their work in the different churches through this wider outlook into the world and its need, and the continued reconsecration of their lives to the service of the Master in the establishment of His kingdom on earth.

CAPITOLA HARRISON SPENCER.

(Mrs. Truman J.)

FOREIGN MISSION BULLETIN

INSTITUTE ON A CHRISTIAN BASIS OF WORLD RELATIONS

Comments by women from different Church organizations who were a part of the Institute

"Then said Evangelist, pointing with his finger over a very wide field. 'Do you see yonder wicket gate?' And the man said, 'No.' Then said the other, 'Do you see yonder shining light?' He said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye and go directly thereto; so shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do.'"

For the nearly two hundred women who gathered at Vassar College in June that little shining light was a desire—a desire to find a Christian basis for our tangled world relations. And the wicket gate, vague and indistinct in the fog of prejudiced opinions, was the actual gateway into the area of the right basis. It was a simple matter to see the shining light; everybody wants to do the right thing; but finding the little gate and knocking at it, and interpreting what was told when it was finally opened was a matter that took tolerant and sane thinking, faith and prayer.

The gathering was given the very ambitious title of "An Institute for a Christian Basis of World Relations." The idea for such a conclave was the inspiration of Mrs. Henry W. Peabody and worked out by a committee headed by Vassar College, with President Henry N. MacCracken finally taking the chairmanship. From start to finish, however, the Institute was entirely in the hands of the delegates,

participants all in the making of the week's program. It was plainly not a meeting prepared and dished out by its leaders with results foreseen and conclusions foredrawn. It was a meeting of concerted thinking, guided by ideals winnowed out of common experience. And therein lay its tremendous value.

On Saturday evening, June 14, the delegates, representing for the most part religious, civic, educational or social service organizations, met in an open forum discussion in Vassar's scholastic atmosphere to thrash out and select those parts of the problem of international relationship in which they felt most deeply concerned. It was an open discussion in every sense of the word. Miss Rhoda McCulloch led the discussion, sanely analyzing and tempering the multiplicity of opinions that fairly flooded the floor. When the Sunday afternoon meeting convened, the curriculum for the week stood out sharply and clearly: The perfecting of a Christian basis for international relations must inculcate the Jesus-way into the (1) social and political (2) economic and (3) racial barriers to world cooperation.

The Institute divided itself into three groups. Each morning these groups met to grapple with the problems; each pre-noon hour they reassembled as a whole to hear the findings of the others. Each afternoon

at five o'clock and each evening forums were again held, either for discussion or for information from an authority. Each group was guided by a leader, who, far from projecting his preconceived ideas on the group, opened the question, and then piloted the discussion clear of aimless circling. There were present also "experts," authorities on international matters, who served as referees when the discussions became deadlocked.

Practical solutions to the world's chaotic condition were what these women wanted, and a significantly sane attitude was taken on matters generally looked upon with a slant. They were there to examine the facts and discover just a few "next steps" towards realizing truth. And if perhaps a shade too much emphasis was placed on the question of material peace rather than the coming of the Prince of Peace, there was no lack of a wholesome Christian atmosphere.

Race relations came in for a major share of attention; in fact, it seemed to be the largest plank in the Christian platform of world cooperation. When the question of economic conditions came up it brought with it such troublesome problems as foreign loans, tariff, the partitioning of Africa, cable and wireless control and the overproduction of opium. The Japanese exclusion act brought forth a storm of protest while a question that hung with considerable fire was whether our flag should follow our private capitalists into foreign territory. Following the sense of distress that came with the realization of the terrific economic barriers to world cooperation, the Institute came calmly face to face with the unseverable inter-relation of all missionary work and international relationship, recognizing the growing and inevitable necessity of missionary forces cooperating unstintingly with other forces if world cooperation be obtained.

Such are only a few of the high points touched upon at the Institute. It is too soon to say what will come out of the gathering. Certainly there

will be more than was apparent when the last session adjourned. It would be a simple matter to record what was discussed, but catching the different slants as the events passed through the prisms of various minds, to be relayed to women in all parts of the country, can only be done as the reactions unfold themselves. These Christian women spoke strongly on war. They even analyzed peace. And it was this kind of analytical thought; this crystallization of intelligence; this ability to separate things which have heretofore been matters of creed; this process of clarification, which is the immediate contribution of the Institute. They did not come together to formulate an abracadabra that would open the door of difficulty for all time, but to discover that there is a way to use facts, unbiased, in finding the little wicket gate; in working with God in His colossal program for world harmony.

BESS ROBBINS WHITE,
United Christian Missionary Society.

* * *

It was salutary for us missionary folk, who perhaps incline to think of missions as *the* Christian force in the Orient, to find so many other organizations, commonly called "secular," working for the same Christian ends. The impression left by the Conference is that "all things are working together for good" and that, as the chairman said at the closing meeting, "God can build a world not *despite* but *because* of our differences," that He is working out "a colossal plan that utilizes but far outreaches all our human organizations."

ELIZA P. COBB,
Reformed Church in America.

* * *

It was a big subject but interesting because of its bigness, and the method adopted in its study added to that interest.

The Institute as a whole decided on three main divisions, Racial, Economic, and Political as barriers to world cooperation.

Light was desired on various phases of the main subject and to this contributions were made by Vassar College, Columbia University, New York City College, Swarthmore College, Howard University, Foreign Policy Association, Institute of International Education, and experts from China, Japan, and Latin America. Mr. Will Irwin, author of "The Next War," was present the entire week and his impressions will be interesting to read when they appear in the fall.

A summary of the week will be sent to the Educational Department of the Woman's Auxiliary with a brief Bibliography on International Relations, and Church women will do well to familiarize themselves with it before making plans for fall programs.

FRANCES C. BOYNTON (Mrs. Chas. H.),
Woman's Auxiliary, Domestic and Foreign Missionary Society, Protestant Episcopal Church.

* * *

I count the Vassar Institute one of the best worth-while in my experience of conferences in many lands. I forgot that I am a Congregationalist. My neighbors at table (different neighbors at every meal made for quick and wide acquaintance) were of all denominations, but we were one in a common quest. In no other conference have I personally found so illustrated the purpose of Christ, "that they all may be one."

If anyone came to Vassar with the notion that a personal or a national self-containment is advisable, that one must have gone away with her vision stretched and with her hand out for new contacts.

The presence at the Institute of people from eleven countries brought a fresh realization that Home Missions and Foreign Missions are one; that every argument for the one is an argument for the other; that every service to the one is service to the other.

Not only during the twilight hour of prayer and meditation was there a consciousness of the presence of Jesus, but, as Miss McCulloch said at the

closing session, "These halls have been full of the glory of the Lord."

ELIZABETH HILLS LYMAN

(Mrs. Albert J.)

Woman's Board of Missions, Congregational Church.

High Lights from the Vassar Conference

The thrill of being present at the birth of a Great Movement destined to go down in history—a thrill of wonder, hope and expectation!

The surprise at the unlikeness of (supposedly) like-minded people. That in a small group—presumably carefully chosen—one should encounter, here a surprising ignorance, there a lack of sympathy, and again an unexpected prejudice. Our supposed "broad-mindedness" sometimes seemed very dwarfed, our fair-mindedness much tainted with prejudice.

So through the days we rose from the Valley of Human Mists to the Mountain Top of Enlightened Understanding and Hope—rose through labored climbing—as we journeyed casting aside the prejudice and ignorance that "did so easily beset us," a hard experience for some of us, but truly beneficent.

Criticism We Met (mostly from outside!)—That the discussions were not sufficiently "missionary" or "religious" in tone. Yes, politics (so-called) and policies were oft-discussed, but to us the true spirit of Religion seemed to permeate every group of which we formed a part, or heard; and recognition of the Great Missionary's Command to dominate all thinking.

No, the specific mission study books of the year were not in evidence (though oft referred to) but God's own Text Book was the source of our information and inspiration when the "Why" and "How" of World Relationship was the theme. Not merely "China's Challenge" but *Christ's* Challenge to *Christians* was flung out in no uncertain tones, to be met with a fair and square "What think ye?" As a scarlet thread through all de-

liberations and discussions ran the one theme of Kinship through a common Fatherhood and Brotherhood. "Of One Blood" indeed was the pronouncement of those who thought and talked and hoped together.

Recognition—And very clear and decided it was!—that this great task was to be accomplished through the Christian Church and peoples, with an encouraging recognition on the part of the Church of the incalculable value of the work and cooperation of secular organizations.

The Demand was not for mere outlawry of war—a hatred for it, for that in turn seemed but to beget other hatreds—but there was an unmistakable, unanimous, constructive desire for *Peace*. We found that even here among the "Chosen," a sentiment against war might never be unanimous, but that an overwhelming desire for Peace was in every heart, with every people.

So here, in halls sacred to youth and its enlightenment, on a college campus of inspiring beauty, even here was actual form given to thoughts, aspirations, hopes that had been long nebulous, and whose fulfillment, seemed something for other generations to encompass—BUT NOW, with startling suddenness and imminent nearness the dream was shaping into reality, the far-away was becoming very near.

The Vassar Conference is sure to make history. It is to be but the forerunner of other such conferences throughout our land, throughout all lands, for truly are we learning that "Peace rules the day where reason rules the mind," and the Prince of Peace Himself led the thoughts of those who with Him, believe that "Blessed are the peacemakers" for they are "the children of God."

MRS. HARRY H. SKERRETT,
President Atlantic District, Women's American Baptist Foreign and Home Mission Societies.

HELP FOR MISSIONARY INSTITUTES

Fall and Winter Institutes are be-

coming more and more a popular method for the presentation of the current mission study books before local, city or district groups.

The Federation of Women's Boards of Foreign Missions of North America is glad to announce that Miss Harriet Taylor of New York City is available to present the Study Course on China at such Institutes.

Miss Taylor was formerly associated with the Foreign Department of the Young Women's Christian Association. She attended the China Missionary Centenary in 1907 and the China National Christian Conference in 1922. She, therefore, has an unusual background of information to bring to such a course.

Terms and arrangements for Miss Taylor's services can be made through Miss Sarah Polhemus, Executive Secretary of the Federation, 25 Madison Ave., New York City.

AT WILSON COLLEGE CONFERENCE

Two changes this year in the program of the Wilson College Conference of Missions at Chambersburg, Pa. contributed much to its strength and unity. The first of these was the preliminary conference held the day before to which came the leaders of the various classes and the members of the Conference Committee.

Instead of the several Bible classes customary in the past, the entire conference body came together this year to consider "The Positive Messages of Christian Faith for a World in Spiritual Need" under the masterly leadership of Rev. James Gordon Gilkey. Following this lecture hour the delegates separated again for the various forums.

In recognition of the cordial relations existing between the residents of Chambersburg and the Conference the meeting addressed by Mrs. Helen Barrett Montgomery was held in the largest church in the town and was opened to the community, special reservations being made for the Chambersburg people.

NEWS FROM MANY LANDS



JAPAN AND CHOSEN Exclusion and Missions

NUMEROUS further reports are coming from Japan on the effect which the exclusion act is having on Christian Missions. *The Christian Century* states: "Meetings are being held between many groups of Japanese Christians looking toward a complete divorce from all American connections, and the platforms of many of the patriotic societies that have promoted the present agitation pronounce connection with any American mission or missionaries unpatriotic."

On the other hand, the Baptist Board of Foreign Missions has received a cablegram from one of its missionaries asserting: "The demand for separation from American missions is limited to a few Christian leaders who have consistently opposed foreign aid. Churches as a whole are friendly toward the missionaries and refuse to take advantage of the political situation to further independent church."

The Presbyterian U. S. A. Foreign Board has sent out a reassuring statement of the situation to "the relatives and friends of missionaries in Japan."

A special cablegram to the *New York Times*, July 28th described the organization of an association called "the Japan Federation of Religions" composed of native leaders of Christianity, Shintoism and Buddhism, who will unite to arouse "a patriotic spirit of national unity." It announces these objects:

1. To cultivate harmony among the different religions.
2. To guide popular thought along the right path in considering the American immigration question and other international problems.
3. To convey the true sentiment of the Japanese people toward America by correspondence.

4. To publish books on international problems, including the American immigration question.

New Seriousness in Japan

MISS A. M. HENTY, a missionary of the Church Missionary Society in Japan since 1905, contributed a striking article on "Japan after the Earthquake" to the *Church Missionary Outlook* for July. She says: "There is a new spirit of earnestness and often of sadness among the crowds. Over 200 have bought Testaments during the past six weeks; over thirty have come forward as real inquirers. In January there was a depressed look on even the children's faces; they had seen things tongue could not tell. Today that is passing away, but on those of middle age the mark is deeper. 'My gods were burnt; I have had no gods since then,' says one. The fried fish man comes in from his street stall to study the Bible. He has bought two, one for himself and one for his wife, and he wants comfort. 'We had saved yen 1,000 in eight years and were going to retire, but it is all gone, and we must start again,' he explains. 'All gone'—and so are the factories and with them the livelihood of thousands. But no work means time to think, and many are thinking about One Who brought new hope and joy to sad hearts long years ago, and does so still."

Newspaper Evangelism in Japan

READERS of the *REVIEW* are familiar with "newspaper evangelism" as a method which has been pursued with marked success by several missionaries in Japan. Those who respond by letter to the newspaper articles are carefully and systematically followed up, and a con-

siderable list of inquirers is thus secured. A Southern Baptist missionary in Sendai, Japan, Jesse R. Wilson, writes of this method: "We have regular courses in reading and a lending library, besides a prescribed correspondence course leading up to a decision. So far as results are concerned, we can report small groups in at least three towns eager and ready to be organized for further development. There seems to be no limit to the scope of this work, and its future is about what we choose to make it. It seems to be a great door-opener and barrier-breaker, making a highway into the hearts of many for the itinerating missionary and the visiting evangelist."

Rebuilding Progress

AOYAMA GAKUIN, the Methodist college for boys in Tokyo, Japan, together with its sister institution for girls, Aoyama Jo Gakuin, will complete a new administration building and dormitories before December. These will take the place of buildings destroyed by the earthquake of last year. More than \$200,000 is now available for this purpose. During the time that the schools have been housed in temporary barracks their enrolment has reached 2,903, which is 253 more than before the disaster. The committee in charge of the raising of funds for the rehabilitation of the work of the Protestant Episcopal Church in Japan states that the goal in view is \$2,400,000 and that the effort will be continued until the full amount is realized.

Japanese Christians Pray

AT Matoba, Japan, Rev. T. Kugimiya conducted, in the spring, evangelistic meetings, of which Rev. I. L. Shaver, missionary of the M. E. Church, South, writes: "We visited 5,000 homes, distributed 15,000 handbills, and about 5,000 tracts. We also conducted an early morning prayer meeting, on a neighboring mountain for one week before the meeting began. This was continued during the meet-

ing. If some anti-Japanese folk in America could have attended these prayer-meetings they might have been converted. Brother Kugimiya brought us seven wonderful messages, wonderful in power and simplicity. Large crowds attended all the services. Mr. Kugimiya compares well with many American evangelists. He preaches a straight gospel that grips, convinces and converts his hearers. As a result of the meeting there are thirty-nine new believers, several of whom will be ready for baptism soon. The Church also was greatly blessed. The Japanese Christians are certainly praying people. Practically all will lead in prayer in public, and they carry their Bibles and songbooks to church."

Pioneering in Chosen

REV. J. K. GAMBLE, missionary of the M. E. Church in Seoul, writes: "There are in the Seoul District six city churches and nine country circuits, making fifteen pastoral charges. Seoul is at one edge, and the remotest part of the district is 150 miles away. The railroad runs through one part of it, but most of the work must be reached by auto, bicycle, pony or on foot. During the Quarter I visited at least six places where no foreign missionary had ever gone. I held services in the home of a former sorceress, who, with her husband and children, had become Christians; met one boy who had led his father and mother to become Christians; held service in one church with about seventy-five people present where less than two years ago there was not one Christian; planned for four new church buildings; planned for building or repairing three parsonages; and visited four of our primary schools, each with an attendance of about thirty... The money, energy and prayer being put forth in behalf of Korea by the Church in the homeland and by the missionaries on the field are bringing forth fruit unto life eternal. In all cases of new churches being built the Korean Christians contribute at least one third of the cost."

CHINA

Union Missions Building

THERE is to be opened in Shanghai before long a general headquarters building for the Christian forces in China, which represents the cooperation of many denominations, and at least three nationalities, American, Chinese and British. The first step had been taken by a Presbyterian missionary who, being compelled by his wife's ill-health to retire from service devoted a sum of money to provide a building in which the many Boards and Councils already existing in China might hold their meetings and conduct their business. From this family came \$150,000 gold, the American Presbyterians sold their old headquarters for \$150,000 Mex. which they put into the new building, and the Trustees of the Laura Spelman Rockefeller Fund made a gift. The new building will have ample accommodation for the offices and committee rooms of the National Christian Council as well as for such bodies as the China Medical Missionary Association, the Sunday School Union, the Associated Mission Treasurers, etc. A certain percentage of all rents goes into an upkeep and repair fund, and the rest is to be used for the maintenance of the National Christian Council.

Medical Evangelism

THE medical missionary workers who were staying last summer at Pei-tai-ho agreed in conference on the following items in a forward-looking program of medical evangelism, as given in *The Chinese Recorder*:

- (1) The hospital staff should all be earnest Christians: this is fully as important as technical training.
- (2) The size of the hospital, being an evangelistic agency, should be in proportion to the spiritual power of the staff.
- (3) There should be hearty cooperation between the hospital staff and the Christian centers of the districts. The leaders of the local church make effective volunteer hospital evangelistic workers; they should be encouraged.
- (4) Care must be taken that there be interest in the patients as *individuals*, not simply as "cases."

(5) Enthuse the whole staff with the love of Jesus and a strong antipathy to "squeeze," which in some places has nullified all evangelistic effort.

(6) The hospital evangelist should have natural sympathy, tact, love and special training.

(7) A foreign pastor should give whole or part time among the patients and in direct follow-up work.

(8) Methods of evangelism suggested are use of pictures in books and on sheets, memorizing of texts, lantern services, personal conversations and health lectures.

The Hainan Tragedy

NEWs of the murder of Rev. George D. Byers, Presbyterian missionary at Kachek, on the Island of Hainan, came just before the August REVIEW went to press. Further details have been received since, as follows:

Mr. and Mrs. Byers and children were alone in the station, all other members being on vacation or leave. At 11 P. M. Tuesday, June 24th, a Chinese letter was brought to Dr. H. M. McCandliss, Hoihow, from the military official. It was a copy of a telephone message from the military officer at Kachek, addressed to the Hoihow Hospital, and read:

Four ruffians entered the compound to bind and carry off Mr. Byers. He refused to go so was shot in the abdomen and killed. Tell the others. Please come at once to Kachek to make arrangements for burial.

(Signed) MRS. BYERS.

Dr. McCandliss immediately went to see the British Consul, and the message was sent to Kiungchow by telephone. Mr. Tappan and Mr. Campbell went immediately to see the officials in the city, and it was decided that Mr. Tappan and Mr. Steiner should leave for Kachek at daybreak, with an escort. This is not a general anti-foreign uprising nor an attack on the station. It seems to be a frustrated attempt to secure ransom.

Suffering for Christ's Sake

THE story comes from Kachek, Hainan, of a native Christian who was seized by bandits, the abduction

having been arranged by relatives in an effort to make him give up his faith in Christ. This man was bound and gagged, and a bag was put over his head. He was then forced to walk for several hours and finally was taken into a house and tied to a door frame, where he was left standing that night and the next day. Then he was given a little food and some water, the bag was again put over his head, and he was taken out for a walk, although he later found out that he was brought back to the same place. This was repeated for several days, when some soldiers came to the village in search of this man. He was quickly gagged and taken out into the woods where he was tied to a tree in such a manner that the blood was shut off in his arms. After struggling for hours, he loosened his bonds by wearing away the flesh and went to the Presbyterian mission hospital. The missionary physician in charge writes: "His right arm was in such a condition that for a time I thought of amputation. All the muscle fibers were destroyed and only the cords had prevented the destruction of the blood vessels and nerves. Below this the arm hung limp, covered with huge black blisters, which had ruptured and had become infected. As soon as his arm healed he went home, and is now planning a chapel and school for his village."

Gifts from Prisoners

FROM the northwestern province of Kansu Rev. D. Tornvall, of the China Inland Mission, writes how the native Christians have been giving out of their poverty "for the furtherance of the Gospel," and then continues: "The prison as well as the poorhouse in this city have been visited. These two places are open to the Gospel, especially the prison, where several are interested and even call themselves 'members of Jesus' religion.' When Pastor Hsie was here the poor prisoners heard of the meetings, and although in chains and unable to attend, some of them subscribed 50 cash, others 100 cash, mak-

ing a sum over 2,000 cash (possibly \$2, Mex.), which they sent one of the jailors as their contribution. This was no small sum, taking into consideration that each prisoner receives only an allowance of 60 cash a day from the Government, with which to meet his daily needs."—*China's Millions*.

On the Tibetan Border

REV. T. G. HITCH, who represents a faith enterprise known as The Tibetan Itineracy, writes from Sining-fu, Kansu Province, China: "During the last few months we have made the Gospel known in tent and temple, on the road and in the inn, in lamasery and in the home, to civilized and uncivilized—to Tibetans, Chinese and Mohammedans. Sometimes we have been on the road as early as 3:30 a. m. in bitter cold weather; we have been in peril of robbers, in danger of savage beasts, have crossed rivers frozen and partly frozen, traversed the edges of uncanny precipices, crossed several glaciers, climbed a number of mountains—two of them of enormous size. We have been well received and coldly treated; some have listened with interest and received literature readily, some have turned a deaf ear and refused anything connected with the 'Jesus' religion. Some have smiled and some have scoffed. In our homes my dear wife has held many meetings—at times daily and sometimes twice a day. There is promise of fruit, praise the Lord. About 4,000 items of sound Christian literature were distributed during the first three months of the year. We always try to make sure the recipients can read. All lamas can read, many Tibetans cannot."

INDIA

Islam in India

OF the recent visit to India of Rev. Samuel M. Zwemer, D.D., the National Christian Council *Review* says: "Clearly he has not only shown up the meagerness of what is being done for Moslems by the Christian

forces in India (no skilled observer could fail to perceive that), but he has brought with him a new temper of hope and has given to many a wealth of new ideas and a conviction, which they perhaps lacked before, that the task can be accomplished." At the conference on missionary work for Moslems held at the hill station Landour, at which Dr. Zwemer was the principal speaker, the following resolutions were passed:

We recognize it to be a lamentable fact, that, in the past, there has been woeful neglect among practically all missions and churches in India in efforts on behalf of Moslems; but we see new light ahead of us. In view of the present political and religious conditions of Islam, it is our firm conviction that the Moslems of India are accessible and we should consider this an urgent call to give them the Gospel. Our attitude toward them at this time should be characterized by a spirit of love and sympathy, such as our Lord used so tactfully when dealing with inquirers.

Resolved,

(1) That we hear the call of China and Afghanistan, and the local calls of our neighbor Moslems, and pray the Lord of the harvest to supply their needs.

(2) That we urge missionaries to undertake some practicable form of special preparation to meet this urgent need.

(3) That we specially encourage young missionaries of suitable qualifications to prepare themselves for work among Moslems; and that we use well-equipped Moslem converts for this work, providing for their full-est equipment.

(4) That we utilize in every possible way the press, and all forms of attractive literature; which is a powerful force in winning Moslems to Christ.

(5) That above all else, we recognize fully and depend wholly upon the power of the Holy Spirit in this service of love, and earnestly seek His help and guidance in all our efforts to bring the Moslems of India to know and love our Lord and Saviour Jesus Christ.

India's Outcastes Rising

THE greatest movement in India at the present time, in the opinion of the *Dnyanodaya*, the Christian newspaper of Bombay Presidency, is that of India's untouchables towards common recognition by their fellow-men, and it is a most encouraging fact that this movement, initiated by Christian missionaries generations ago and encouraged at every stage by the British

Government, is receiving the support of a growing number of India's leaders. "Untouchability," says the *Forward* of Calcutta, "is the greatest obstacle to our nation-building, and is a slur on humanity. From the standpoint of national reconstruction, of our political and social regeneration, untouchability is a curse and a standing monument to our weakness. No chapter in the census reports of India, not even the alarming death-roll or the dark figures measuring the depth and extent of our ignorance is more appalling, or gives a greater sense of shame and waste than that of the 'depressed,' or we should say *oppressed* classes."

The American Board states in its Bulletin, that "thousands of outcastes in southern India have been forming processions and marching through forbidden streets, drinking at public wells and encircling the temples from which they have always been excluded. Advised by Gandhi, they have exercised remarkable restraint, using only the methods of passive resistance. In such ways not less than one hundred million people are rising to self-consciousness and a sense of personal and social worth. It is possibly the most far-reaching social movement of our time, vastly significant in respect to the approaches of Christianity."

A Sadhu Mission

A GROUP of twelve Indian Christians in Madras, South India, believing strongly in the value of using indigenous methods, have organized "a new mission of pure evangelism," to be called the Sadhu Mission. *The Christian Patriot*, of Madras, thus describes the methods to be followed: "The *sadhus* spend four days in the week in instructing the youths who are dedicated to God's work by their parents and sent to us for education and training. Two days are spent in out-door evangelistic work; spending on an average six hours in a village; and every hut in the village is supplied with pamphlets which will lead to further inquiry. . . . The Sadhu Mis-

sion is conducting a residential school with classes up to the third form from the infant standard upward."

THE NEAR EAST

Into the Heart of Arabia

DR. DAME, medical missionary at Bahrein, Arabia, has completed a four months' journey into the heart of Arabia, of which the Board of Foreign Missions of the Reformed Church in America says: "Perhaps few will realize what a great achievement this is merely as a matter of travel, but it is to be remembered that apart from members of political or military missions, the number of European travelers who have penetrated the territory covered by the doctor in the last hundred years is less than ten." Dr. Dame writes of the places visited: "Shakra is the capital of Washm. It has a population of about six to eight thousand at most. We were given a peculiar reception. Upon arriving, we were directed to the *Beit-el Mal*, the home of the local treasurer for Bin Sa'oud, and his tax collector. The *mejlis* was full of town notables, but the address was made by the treasurer. He informed us that the likes of us would never have been permitted in that district a few years ago, we would long since have been killed; but now, thanks to the rule of Bin Sa'oud, the Muslims were all of one class and all united; there was no fighting between themselves and by the kindness of the Sultan we were permitted to come to this land to treat the Muslimeen. Nowhere were we treated so royally as at Aneiza. Frequently we were the guests of some of the leading families for meals and every evening we made two or three social visits and were obliged to turn down as many more. Our evenings were usually booked a week ahead. Religious discussions were of course sometimes entered upon, but not in such bigoted, hateful, sneering manner as was usually the case in Riadh and Shakra. The Moslem here was, however, as unrelenting as he is in any other part of Arabia. Here, too, we were extremely

busy, but nowhere else was there such an appreciation of our work. The Ameer visited us several times, as did most of the leading men of the town. Everywhere we were greeted and treated cordially and here as in every place the streets leading to our house were always lined with the blind, crippled, and the sick who were seeking relief. Boreida is very different from Aneiza. Since it is the seat of government for the northern part of Nejd, there are many Bedouin there, which means fanatical Ikhwan."

London-Bagdad Mail

MAIL from London reaches Bagdad in ten days since the inauguration of a motor car service from Haifa to Bagdad. London letters are brought by steamers to Haifa whence they are dispatched over the new motor car route across the desert to ancient Babylonia.—*Jewish Era*.

Types of Zionists

REV. S. B. ROHOLD writes from Haifa in the *Jewish Missionary Herald* of having sold in the last quarter 674 copies of the Bible in whole or in part in eight different languages. He says of his work among Zionists: "We have six young men working on our land at the moment, and every one has given us cause for gratitude. . . . They deserve all the encouragement and help that we can give them. They have come out to Palestine fired with the ideal of rebuilding Zion, and, consciously or unconsciously, they are forming part of the 'returning remnant.' They are all professional men. Two of them are architects of high attainments, possessing diplomas, and capable of doing the best kind of work. They thought that their profession would be needed for the rebuilding of the land, and that may come later, but there is no scope for them at present. Another is trained in agronomics; the fourth is an electrical engineer; the fifth is a doctor of philosophy, who understands Greek and Latin and tries to impart his knowledge to the young men who are

working with him. The sixth is a Talmudist from the heart of Poland.... I had a most interesting discussion with them yesterday on the subject of divine revelation."

AFRICA

British Conference on Africa

A CONFERENCE on African missions, to be held at High Leigh, near London, September 8th to 13th, has been arranged by the Standing Committee of the Conference of Missionary Societies in Great Britain. Its object is "to give missionaries on furlough the opportunity of discussing their problems with workers from other African fields, and of coming into touch with some of the larger questions affecting the future of missionary work in the African Continent which are at present engaging the attention of the home boards. The main subject of the conference will be a consideration of the problems of Christian education in Africa, with special reference to the conclusions of the Education Commission to West and South Africa three years ago and of the Commission which has visited East Africa this year." The members of this Commission have visited Abyssinia, Kenya, Uganda, Tanganyika, Nyasaland, Rhodesia and Portuguese East Africa, and received a cordial welcome both from the government educational authorities and the missions. They expect to attend this London conference. Invitations to send representatives to the conference have been heartily accepted by missionary organizations in Belgium, France, Germany, Sweden and Switzerland. It is hoped also that some of the missionary boards in North America may be able to send representatives.

Moslems Being Reached

FRIENDS who have been supporting the American University at Cairo in prayer are being reminded of reasons for thankfulness in the answers to their prayers: A recent issue of a Cairo newspaper contained a communication from a former Mos-

lem student in which he openly attacks the University for undermining the faith of the Moslem boys and for trying to make Christians of them. He then tries to show what a breach of etiquette it is for the American University, as guests of the Egyptian Government, to attempt to force the Christian religion on the Moslem boys. He insists that the Mohammedan church authorities and the Egyptian Government should take immediate steps to conduct a thorough investigation. Such an investigation as this young man advocates would probably result in the University's losing all its Moslem students. However, no investigation has been started and the enrollment of Mohammedan boys in the University still goes beyond the fifty per cent mark. What a tremendous testimony to the power of prayer that the University can continue this work with Moslems in the face of such criticism. One of the newer and more promising students is a boy from Bagdad, who had been brought up in a Moslem family and in a Moslem community, yet is dissatisfied with the whole system of Mohammedanism and is looking for the light.

Twenty Years in Uganda

DR. A. R. COOK, who is in charge of the large medical mission of the Church Missionary Society in the capital of the Uganda Protectorate, made an extensive tour through the Eastern Province in February last. Much of the ground was covered in a tour of a similar kind twenty years ago, and naturally many changes were constantly seen. At one station, Nabumale, on the slopes of Mount Elgon, all was life and activity. Dr. Cook writes: "The people had gathered spontaneously to greet us in church, and quite filled the building, a handsome stone edifice. Both Mrs. Cook and myself had the pleasure of addressing them, and we naturally dwelt on the contrast between our first visit with Bishop Tucker in 1903 and the present. Then we were met by a madman flinging stones, and found a hand-

ful of converts, and a tumble-down erection used as a church, where the all but naked worshippers were carefully asked to leave their spears outside. 'One soweth and another reapeth,' and as we saw the crowded church and well-clothed people, the large boarding school with its industrial side, the weavery, the carpentry sheds, the large girls' school, etc., we felt that here was a tonic for weak-hearted Christians at home. In the last three weeks they had sold £300 worth of books, chiefly Bibles, to these erstwhile cannibals."

Hospital Boat for Congo

THE launching by the Disciples of a steamer to do medical work on the Congo was announced in the May REVIEW. Another enterprise, set on foot by Madame Lippens of the Congo Belge, is described in the *Congo Mission News*: "It includes a large hospital boat fitted with all medical, surgical and dental necessities, with every electrical requirement including wireless, with a refrigerating plant, operating theater, special treatment rooms, etc., and two barges for towing, somewhat similarly fitted up. The professional staff should be sufficiently numerous so that it could be divided and the barges left at different places for more or less extended community treatments, the steamer proceeding to other points and returning to shift the barges and link up all the work. Badjoko, the highly-esteemed black Administrator in the Oriental Province, has made a collection for the boat among the natives of Yanonge, an example that might well be followed elsewhere."

Outlook for Slavery

REFERENCE was made in the REVIEW last September to the recrudescence of slave raiding on the Abyssinian frontier of Uganda, and the proposed scheme of the Regent of Abyssinia for its suppression. Further evidence of his sincerity has now been given by his application for the admission of Abyssinia to the

League of Nations, which has been granted. Before admission Abyssinia signed a declaration that she would observe the League obligations, which include the endeavor "to secure the complete suppression of slavery in all its forms, and of the slave trade by land and sea." This, it will be noticed, says the *Church Missionary Review*, "involves not only the suppression of raiding for slaves, but also of the entire trade, and of every form of slavery. Abyssinia also agrees to recognize the binding force of the system established for regulating the import of arms and ammunition. If Britain, France, Italy, and Abyssinia cooperate whole-heartedly it ought not to be long before the slave trade is entirely suppressed in Eastern Africa. The termination of domestic slavery will require longer time, but it ought to be achieved within a reasonable period. It is stated that in Abyssinia, the mandated territories of South-West Africa, and Tanganyika, some 1,000,000 persons are still held in slavery under systems which give to their owners a salable right of property over their bodies."

Y. M. C. A. in South Africa

COMMENTING on the interracial conference held in Johannesburg last September, and referred to in the June REVIEW, *The Southern Workman* says: "The spirit of this gathering has gone out over the country; it has been evident when audiences of white students have been addressed on behalf of the Africans; it has been felt by the people who count for most; it can be detected among Africans in their increased efforts and hope. God is working in South Africa and is making it possible through the Y. M. C. A. work to render service in the difficult task of race adjustment. There are very encouraging results to be seen from the social work of the Y. M. C. A. There are today twenty associations among students, and in almost every one of these there has been brought about such a sense of the need of Y. M. C. A. workers and such

a desire to have a share in meeting that need that a vast amount of work has been accomplished."

EUROPE

British Missionary Conference

THE Conference of British Missionary Societies—an outgrowth of the 1910 Edinburgh Conference—brought together at Swanwick, England, during the last week in June, 120 members, Anglicans and Free Churchmen, representative of the Scottish and Irish Churches, and of the interdenominational societies. Unlike its predecessors, the 1924 gathering was mostly concerned with the missionary situation in the home churches. Mr. J. H. Oldham supplied, in an opening address, the background for the later sessions. "Reminding the conference of the birth of modern missionary enterprise, and the machinery of organized societies which has resulted, he urged that their leaders should be alert for the call of God to cut new channels and take fresh paths. What is asked of the Church at home is not, primarily, more money or men, but a new quality of life. A revival of spirituality is needed, and the missionary societies together have something real to contribute to its development. The missionary platform rests upon three truths—the world is a unity, and Christianity has no meaning except as a world religion; the only terms upon which men can live together are that they should live to serve one another; the inspiration and power for this service lie in what God is and has for us."

European Churches in Need

A STIRRING editorial in the *Record* of the United Free Church of Scotland appeals for an increasing sense of the oneness of the Evangelical Church, which will go to the help of some of the churches on the Continent in their need. "The Reformed Church of Transylvania, which for generations stood as the bulwark of Protestantism in Eastern Europe, is now detached from Hun-

gary, stripped of most of its possessions, and subjected to the authority of a race (the Roumanian) quite unaccustomed to rule, where the very idea of toleration is unknown. In the new kingdom of Jugo-Slavia there is a tiny Reformed Church, whose students were all trained in Hungary, and many of whose ministers came from there; now students may not cross that frontier, and they have no college at home, so that unless help comes from outside, the little Church must be starved into submission. Is that no concern of ours? With a rather tepid interest many people heard of the national uprising of the Czechs when they realized that the nightmare oppression of Austria and the Jesuits had passed, and of the flocking into a freer Church life of multitudes. A glorious harvest has been reaped by the small Reformed Church there, but only a portion of what there might have been, if men and means had been put at their command."

Waldenses in Italy

THE annual report of the Waldensian Aid Society, read at its seventeenth annual meeting, gave an optimistic account of the progress of Protestantism in Italy. The removal of the theological seminary from Florence to Rome was effected by a gift from Mrs. John S. Kennedy of New York, who supplied for the completion of the new buildings in Rome enough money to supplement the proceeds of the sale of the old buildings in Florence. The Waldenses take particular satisfaction in the recognition which they secured during the year from the government of Signor Mussolini. The minister of education, as a measure against atheistic socialism, decreed that the crucifix should be reinstated in every schoolroom in Italy. This caused Waldensians great concern, for they were not willing to have in their schools a symbol so distinctly Romanist. A delegation was organized to present the Waldensian point of view to the Government,

which as quickly as the matter could be explained issued a supplementary edict: "The Waldensians will be free to choose whatever emblem they wish." This put a new responsibility on the chief officers of the Church, which they met handsomely by purchasing for every room in every Waldensian school an impressive picture of Christ blessing little children. The King and Queen continue to show distinct personal favor toward the Waldensians.

German Missionaries May Return

IN response to recommendations of the Conference of British Missionary Societies, the British Government has decided to remove all discrimination against German missions in the British Crown Colonies, Protectorates, and Mandated Territories. These German missionary societies will now be in the same position as the missionary societies of all other non-British countries. There will therefore no longer be any political hindrances to the return of German missionaries to their former fields in these colonies under the administration of the British Colonial Office; but financial difficulties will probably severely limit the number of these missionaries that can be sent out unless financial aid is given by the churches of other countries.

Prague a Student Center

WITH the influx of students from all parts of Russia and from some of the troubled border states of the Ukraine, the University of Prague, which is the oldest university on the continent of Europe, is rapidly becoming the most important center of Slavic culture in Europe. Now that the Russian University and high schools are closed, Czecho-Slovakia has become the leader, intellectually and economically of the Slav people of the earth and has become the arrow-head of all Slav nations.

The M. E. Church, South, has been doing some valuable work since the Great War in Czecho-Slovakia, and

of one aspect of this John Wilkinson writes in *The Missionary Voice*: "As conditions become more stabilized in Czecho-Slovakia, and there is more trouble in Russia and Galicia and other parts of the Ukraine, emigrant student population will increase to the thousands. Today we are in the very closest spiritual contact with a group of 3,000 Russian and 3,000 Ukrainian students whom we are helping in each case to adjust their torn and tattered lives and to bring them back to a belief in God and in good, and to show them as best we can the way to live and how to conduct themselves so that they may become useful citizens in the kingdom and later among their own people."

Divorce in Soviet Russia

AN Associated Press dispatch from Moscow gives this striking picture of moral conditions under the Soviet regime: "A divorce can be obtained within five minutes at a cost of \$1.50, provided both parties agree to the dissolution of the marriage ties. If, however, one party objects to dissolution the case must be referred to the courts, which will decide the question on its merits. Misconduct does not constitute a valid reason for the annulment of marital ties, but desertion, religious superstition, excessive religious piety, incompatibility of temperament and divergence in political views are held to be sufficient causes. No Russian may obtain a divorce and remarry more than three times within one year. Divorces in the Moscow district increased by 45 per cent during the first six months of 1924, as compared with 1923. Religious superstition was one of the most frequent causes given in the applications." In the Czarist days it required from three to six years to have a marriage annulled.

Russian Communist Rite

RUSSIAN Communists have evolved a new ceremony, called the "octiabriny," by which their children are dedicated to the cause of communism, and which thus takes the

place of baptism under the old regime of the State Church, though it is entirely without religious reference. "It is doubtful," writes one Communist, "whether any propaganda of anti-religious character ever gave us such positive, good results as did the octiabrinry. Assisting at the ceremony, the workman becomes conscious of the fact that even such a solemn event as the birth of his child he can celebrate at home, in his circle, just as well as in the church. Thus, the necessity of his visiting the church is dropping away by itself."

Others, however, attack the octiabrinry as savoring too strongly of the old religious forms, and thus, by the law of association, strengthening in the minds of the peasants the hold of ceremonies of the Church which, as alleged superstitions, communism is trying to wipe out. One workman claims: "The octiabrinry, which takes place in the presence of hundreds of working men and women, is doubtless the means of propaganda which applied to the wide masses is giving us the best available results."

LATIN AMERICA

Mexicans Buying Bibles

THE American Bible Society is pursuing methods in Mexico which are producing encouraging results, as Rev. A. H. Mellen describes them in the *Bible Society Record*: "Mr. Marroquin, our chief clerk, conceived the idea of publishing on a large card in parallel columns three versions of the decalogue. One from the authorized Roman Catholic Bible, edition of Seio de S. Miguel; one from the standard version published by the Bible Society, called Valera; and the third, from the catechism of Father Ripalda, the authorized teaching of the Church of Rome for young and old. The testimony as to the value of this simple plan has been most interesting. Some of the colporteurs have declared that it saved all arguments, and proved a sound selling device. Roman Catholic New Testaments are bought by the Agency direct from the pontifical

publishing house in Germany. They are the version known as *Amat*, and several hundred have gone out to pastors, correspondents, and colporteurs. In the hands of a wise worker it becomes easy to show how the notes are no part of the text, which is practically the same as that of the versions sold at a much lower price by the Bible Society."

Need in San Domingo

SAN ISIDRO is one of the missions carried on by the Protestant Episcopal Church among English-speaking people in the Dominican Republic. The wife of Archdeacon Wyllie writes in *The Spirit of Missions*: "It is a sugar estate a little over ten miles from San Domingo City. On this estate are more than a thousand souls, who know little of life but its grind of hard work from morning until night, or from evening until morning, in order that the world at large may have its sugar. Two services are held here every Sunday by Archdeacon Wyllie or a layreader, in a dilapidated schoolroom where a Dominican woman, with scant equipment, tries to give the children some education."

There are nineteen different centers where similar work is being carried on for the English-speaking Negroes who come from other West Indies Islands as laborers to Santo Domingo. Yet "in not one place—not even in the capital, Santo Domingo City," says Mrs. Wyllie, "have we a church, only temporary chapels made from some room in a building.... One consolation we have is, if we do not have churches we *do* have congregations. Even in a sugarcane field, or on the sandy shore at Boca Chica, within a half an hour people can be called together for a service."

In Dutch Guiana

THE Moravians are carrying on work in their mission in Surinam among three distinct groups of people. First are the native Bush Negroes, of whom one missionary says: "Let no one talk about the childlike, happy

state of the heathen. If one has only looked these people here and there in the face, one can see that they live in constant fear and uncertainty." The second group is the British Indians, who are thus described: "They are still living on the religious capital, so to speak, which they have brought with them from India—and that is not small. But in the case of later generations this tie with the homeland is loosened, especially as no fresh immigrants arrive any more. Already one gets the impression that the worship of mammon has gained the mastery over many of them. What a grand thing it would be to win these people with their great gifts." Third are the Javans, who are "praised for their industry, their neatness and their quiet way of doing things; whilst, on the other hand, they are often blamed for their gambling habits and also for a certain tendency to steal."

Revivals in Brazil

REPORTS of the passing political revolution have not been the only news that has come from Brazil during the summer. Rev. C. L. Smith, missionary of the M. E. Church, South, in Porto Alegre, writes in *The Missionary Voice* of a great revival in that city and elsewhere in Brazil: "Central Church, Porto Alegre, has never been so crowded in all its history. One hundred and eighteen new candidates were enrolled. Rev. Derley Chaves did the preaching. The Institutional Church, this city, enrolled one hundred and eight new candidates. We have had fine meetings throughout the conference. During the last two months about fourteen hundred new believers have been enrolled as probationers. Our schools are crowded."

Church and State in Peru

ANOTHER chapter in the fight for religious liberty in Peru, last referred to in the REVIEW in July, is narrated by Miss Ruth Ransom, Methodist Episcopal missionary in Lima:

"About a year ago we began to hear about a consecration that was to take place on Corpus Christi Day. It was rumored that the president of the republic was going to consecrate the country and all who lived in it to the Heart of Jesus. No one could quite explain just how this consecration was to be done but all were eagerly waiting to see what would happen. Articles began to appear in the newspapers; all were against this act except the paper which is published by the Government. Finally a meeting of the university students was held, and they decided that this consecration was not constitutional nor lawful in a republic, and that they would not consent to it. No thought of violence was suggested, but as the students were leaving the building they were fired upon by government soldiers and five were killed. As the working men were in sympathy with the students, and as the leader of the students is a leader of the working class also, a general strike was declared. A big demonstration took place when the five victims were buried, and a few days later posters were pasted everywhere stating that the Archbishop of Lima would not dedicate the country, for various reasons. We felt that it truly was a great victory for the thinkers of the country."

Indian South America

THE way in which the various foreign mission boards in the United States have been aroused to organized effort on behalf of the unevangelized Indians of South America was last referred to in the REVIEW in June. Now reports come that by what, as *The Life of Faith* says, "could only have been a divine coincidence" missionary forces in England have been taking similar action. The societies which have already met in conference include the South American Missionary Society, the Evangelical Union of South America, the Bolivian Indian Mission, the World-Wide Evangelization Crusade, and the Bible Churchmen's Missionary Society. "Much valuable and exploratory work has

been done, including the preparation of a unique map of Amazonia showing the distribution of its three to four hundred tribes and their linguistic affinities; while pioneers are already on the field blazing the trails and probing their way to the heart of the problem. Beginnings have been made not only in direct evangelism, but in reducing the languages to writing, backed by the unfailing support of the British and Foreign Bible Society." Rev. L. L. Legters, of the Pioneer Mission Agency, points out that a man who has even a twenty-eight part of Indian blood is classed as an Indian. But the essential test is the ability to speak Spanish, and even a full-blooded Indian who can do this is no longer called an Indian.

NORTH AMERICA

Conference on Evangelism

DENOMINATIONAL secretaries for evangelism and other evangelistic leaders met at Northfield, Mass., June 24th to 26th, under the general direction of the Federal Council of Churches. They decided to enter unitedly in the autumn upon a program of increasing church attendance. The plan has two main objectives: first, to interest the absentee church member who does not take church attendance seriously as a duty; and, second, to secure the attendance of every possible person in the community who is not now a member of the Church. The first Sunday in October is suggested as a day for the simultaneous launching of this program throughout the country. The conference also gave special attention to plans for developing a fall evangelistic program by the pastors and laymen of the churches. During recent years, the period in the spring just preceding Easter has come to be generally accepted as a time for concerted emphasis on evangelism. It was felt that a similar plan needed to be developed for the fall, culminating in a definite attempt to lead men and women into the Church. This would be the climax of the proposed campaign on church attendance.

Southern Methodists for Union

THE long step taken toward the union of the Northern and Southern branches of the Methodist Episcopal Church, in the vote for such union passed by the General Conference at Springfield, Mass., was recorded in the July REVIEW. The next step was the action of the special session of the General Conference of the M. E. Church, South, on July 5th in Chattanooga, Tenn. The vote stood 297 to 95. The other branch of the Church adopted the pending proposal by 802 to 13. The plan having now been accepted by the two general conferences, it goes to all the annual conferences for their vote. If adopted by a two thirds majority the bishops of the two Churches will call sessions of their general conferences to meet in the same city, at which the final act of unification will take place. This may occur by the spring of 1926.

Prize Essay Competitions

INSPIRED perhaps by the interest aroused by the Bok Peace Plan, this seems to be a season for prize essay competitions. The first announcement is that a prize of one hundred dollars for the best article on the importance of federation and cooperation among the churches is offered by a Virginia layman, who believes that the movement for Christian cooperation needs much wider popular interpretation throughout the rank and file of the churches. The award is to be determined by a committee to be appointed by the Federal Council of the Churches, 105 East 22nd Street, New York, to whom all articles must be submitted not later than December 1, 1924. The articles should not exceed three thousand words in length.

The Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia, has offered a prize of one thousand dollars for the best manuscript on evangelical Christianity, "An Alternative for a Lost or Decaying Religious Faith." "Multitudes of people who once held the faith of

Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these religions. If you believe that Evangelical Christianity can bring satisfaction, peace and strength to these souls now adrift on a sea of doubt and scepticism, can you write a book which can convincingly present this faith to these imperiled voyagers? If so, you are invited to send in your manuscript of from 40,000 to 60,000 words. Send three copies to the Committee before May 1, 1925 with a pen-name attached and an accompanying letter to the secretary."

New Indian Legislation

AN act granting citizenship to Indians was approved on June 2nd and provides that all non-citizen Indians born within the territorial limits of the United States shall be citizens of the United States, "providing that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property." The educated and progressive Indians have long sought equal rights with their neighbors under the law. Upon compliance with the requirements of state laws, these, our first Americans, will now have full rights of suffrage enjoyed by citizens of the states. "This legislation," says the *Southern Workman*, "should clarify the status of Indians in reference to compulsory education, health, and criminal laws. The statute very wisely affords protection to these new citizens by providing that property rights of the Indian shall not be disturbed in their new relation to the law."

Oklahoma Indians

A SENSATION was created in both Washington and Oklahoma by the publicity given by the Associated Press to a summary of a report entitled "Oklahoma's Poor Rich Indians," recently issued by the Indian Rights Association, and bearing the descriptive subtitle, "An orgy of graft and exploitation of the Five

Civilized Tribes—legalized robbery." Some of the things described seem almost incredible, but they are certified to by three experienced investigators. Among other counts in this indictment is the statement "that children have been allowed to die for lack of nourishment because of the heartlessness and indifference of their professional guardians, who had ample funds in their possession for the care of their wards; that young Indian girls (mere children in size and mentality) have been robbed of their virtue and their property through kidnapping and a liberal use of liquor; that when oil is 'struck' on an Indian's property it is usually considered *prima facie* evidence that he is incompetent, and in the appointment of a guardian for him his wishes in the matter are rarely considered." In short, the report gives a specific bill of particulars to substantiate the claim that Indians are helpless under existing conditions, and that the only hope for saving the property of the remaining 18,000 restricted members of the Five Civilized Tribes—for them and their children—lies in giving to the Interior Department full jurisdiction over their affairs.—*The Southern Workman*.

The United Church of Canada

THE most recent obstacles to Canadian church union were described in the August Review. *The Christian Century* now reports that on June 27th the right of the Presbyterian, Methodist and Congregational Churches of Canada to incorporate as the United Church of Canada was conceded in the Dominion Parliament, when the amendment to the pending bill, bringing the union into force on June 19, 1925, was passed by a large majority. Party lines were disregarded in the voting on the bill. Prime Minister King explained that the Government had no policy, and that he personally favored church union as a purpose, leaving the courts free to pass on the validity of the act after it had been passed by the legislature.

Under the bill as passed those Presbyterian congregations that do not come into the United Church, while permitted to remain without, are not allowed to retain the present title of the Presbyterian Church of Canada. All three of the denominations affected officially go out of existence with the consummation of the proposed union. It seems likely, however, that a strong Presbyterian minority will, under some other name, set up a new denomination in the Dominion.

ISLANDS OF THE SEA

Heroic Sisters on Kusaie

THE island of Kusaie has been famous in the history of the American Board "for seventy-two years of effort to bring the South Sea Islands to Christ." Since the World War it has been Japanese territory, but the Board's mission continues, and the two sisters, the Misses Baldwin, who are in charge are adding daily to the modern annals of missionary heroism. They conduct a boarding school of sixty-five boys and girls which is the highest school in Micronesia, a little coral stone church and several chapels. These two educated, cultured women have worked there fourteen years since their last furlough, and have never taken a dollar of salary. They have also met much of the expense of their work themselves. One sister built the cement reservoir and a typhoon house for the protection of the school. They have translated and printed Scriptures, hymns, and school books *with type enough to print only one page at a time*. New type has gone out which just missed destruction in the Yokohama earthquake. They have never asked for an increased appropriation. When the paint was sent out to save their buildings, four fifths of the white lead was lost or stolen on the way, and the oil cans arrived empty. When they ordered a ton of rice for their school girls, they paid the bill, but the rice was either lost or stolen *en route*. They never complain. They only thank God for the privilege of working in such a place.

The Church in the Solomons

DR. NORTHCOTE DECK, F.R.G.S., writes in the *Christian Endeavor World*: "One cannot but wish to share with others of the Lord's people this deepest joy of knowing that in increasing numbers His children in the Solomon Islands 'walk in the truth.' For this rejoicing has been given to our little company of missionaries in a larger measure than perhaps ever before, and a large share of it is due to fervent prayers in the home lands. The Lord has given us peace on every side with our neighbors; new tribes and new villages are continually being reached and won to allegiance to Christ; the Lord is 'adding to the church, day by day, those being saved,' so that some 7,000 natives in 180 Christian villages are now sincerely 'obedient to the faith.' Yet more vital than any of these, more essential to the future, is the fact that the infant churches as a whole are really prospering. Some, it is true, are not growing in knowledge as we should desire, because the only teachers we have been able to supply know so little themselves. Yet most of the converts are continuing 'steadfastly in the apostles' doctrine,' and this 'patient continuance in well doing' is working out its own reward in a stability and a maturity that time alone can give. Thus not only are we continually reaching out into the 'regions beyond'; but the heart of the mission, the older established churches, are sound and zealous in the faith."

GENERAL

World Sunday School Convention

THE Ninth World's Sunday School Convention, held in Glasgow, Scotland, June 18th-26th inclusive, brought together 2,810 delegates from fifty-two countries. Forty-two denominations were represented, and ninety missionaries were among the delegates. It was a larger convention, in point of representation, than any of its predecessors, and notable in the series for the character of its constructive plan-

ning. The convention theme, "Jesus Christ for the Healing of the Nations," was the dominant note of the program of eight days, and perhaps the outstanding feature of the great gathering was its world vision in its planning and legislation. Never before have so many countries sent their official Sunday-school organization leaders to confer on problems of Christian education; and never has there been such a note of deep-abounding spirituality in world convention proceedings. The report of the General Secretary, Dr. W. G. Landes, of New York, entitled from "Tokio to Glasgow," gave a picture of Sunday-school progress in every land. Thirty-one national units are now federated in the World Association; of these, ten are now self-supporting. A pageant in which 500 Glasgow children took part showed the development in the training of children from the time of Abraham and Isaac, through apostolic days, the work of the early missionaries in Britain, the Covenanters, the Lollards, and finally the Sunday-school worker of today. Among the significant resolutions passed by the convention were those on world brotherhood, world-wide prohibition, child welfare and the need for Sunday-school leadership.

The Oriental Dispersion

AS the British have exerted world-wide influence by their colonization, commerce and world-wide travel, so the Orientals of eastern Asia are today becoming widely dispersed throughout the Pacific and are destined to influence the history of their own and other lands. Most of the migration of Chinese, Japanese and Koreans has been due to economic pressure at home. The following figures relating to Japanese and Chinese in foreign lands are of interest: *

	Chinese	Japanese
United States	61,639	111,010
Hawaii	27,000	114,283
Canada	17,774	16,650
Mexico	8,000	2,198

	Chinese	Japanese
Philippines	84,000	9,567
West Indies	94,000	
South America	75,000	36,349
Malaysia	5,649,000	15,774
Burma	134,600	
Siberia	37,000	8,295
Australasia	107,000	3,742
Pacific Islands	20,000	
South Africa	13,200	
Europe	1,760	1,359
China		240,315

*These figures do not include the Chinese living in Japan, Formosa, Macao and Hongkong, or the Japanese living in Korea, Formosa and the Pacific Islands controlled by them.

Orientals living in America offer a great opportunity to American Christians, says Dr. G. W. Hinman of San Francisco, and may exert a great influence in the conversion of China to Christ.

English-Speaking Catholics

A TOTAL membership of 14,827,312 for the Roman Catholic Church in the British Empire, and 28,028,782 for the United States and American possessions is claimed from figures compiled from the latest reference volumes published by that church. "It is admitted," says *The Christian Century*, which quotes it, "that this total is unsatisfactory, because differences in gathering statistics in the various countries involved make the figures cover all the years from 1911 to 1923. And, save in the sense that they are under British rule, many of these countries cannot be regarded as English speaking. The distribution of Roman Catholic population is, however, suggestive." At Aden, there were 818 in 1922. In the same year 2,256,454 members of the Roman Catholic Church were reported from India. The total for British possessions in Africa is 703,557, and for British possessions in America just above 4,000,000. In Australia the census of 1921 gave 1,172,661 Catholics, not including native converts. Of these there were about 3,000. In New Zealand at the same date there were 93,023, besides about 5,000 Maori converts.

THE MISSIONARY LIBRARY

African Clearings. Jean Kenyon Mackenzie. 12mo. 270 pp. \$2.50. Houghton, Mifflin Co. New York. 1924.

No one has been able to picture West African experiences more vividly and attractively than Miss Mackenzie, for fourteen years a missionary of the Presbyterian Board in the Cameroonian country. By the charm of her writing, she helps the reader to live over with her these African days and nights, with their joys and sorrows, their work and play. She leads one to understand, to sympathize with and to have faith in the Africans' future, as few other authors have been able to do. She makes one wish to go to Africa and to help these people.

The present volume begins with "Unforgotten Journeys," tells of towns visited and people discovered, of hardships, and of luxuries that are such only by contrast (in America they would be considered hardships). Such a luxury was the chest of drawers, painted to imitate mahogany—the only imported piece of furniture in the station. Its drawers bulged and stuck and it was ever full of cockroaches but it was nevertheless a luxury! Then there are chapters about fashion in Africa, about letters from home, and visits to strange huts; about wives, mothers and children; of preaching in prison and teaching of catechists. The human element is uppermost but the Christian missionary spirit is clearly there.

My Children of the Forest. Andrew F. Hensey. 12mo. 221 pp. \$2.00 net. George H. Doran Co. New York. 1924.

At Bolenge, a mission among the Bantus about 1,000 miles up the Congo River, Mr. Hensey has been a missionary of the United Christian Missionary Society for some sixteen years and has become famous among the Africans as a Christian teacher and

friend. He has a remarkably happy faculty for telling the story of life among these primitive blacks and describes vividly and with effectiveness many incidents connected with mission work among them. Looking through Mr. Hensey's eyes, we see many fine characteristics of the African, while we realize his present handicaps and his future possibilities. In sharing the author's experiences, we understand what missionary work involves—of pathos, of difficulty, of cheer and of reward.

Master Missionary Series. Jackson of Moukden, by Mrs. Dougall Christie; Ion Keith Falconer, by James Robson; Mackay of Uganda, by Mary Yule. 8vo. \$1.35 each. George H. Doran Company. New York. 1924.

Six volumes have thus far been issued in this excellent series of master missionaries for those of high-school and college age. The subjects are well selected and the books are interestingly written.

"Jackson of Moukden" is by a missionary who has lived many years in Manchuria and who knew well the beloved and skillful doctor who died fighting the plague. The story will appeal to the heroic spirit in young people but the author has not taken full advantage of the dramatic features of Dr. Jackson's career.

"Mackay of Uganda" is a well known character whose life has so often been well told that there seems little need for retelling it. This biography claims to be based largely on new material—letters hitherto unpublished written by Mackay to Lieut. Col. Robb between 1876 and 1887, but they add little of importance to previous biographies. It is a stirring story for Mackay was a remarkable man whom all must admire. He laid the foundations for a Christian state in Uganda and his life contains many in-

cidents that thrill young people. The mixture of spiritual, missionary and the practical mechanic in his make-up is a wholesome combination for young people—especially for boys.

The life of "Ion Keith-Falconer," the brilliant Scotch scholar, son of the Earl of Kintore, possessor of wealth and social advantages, champion bicycle rider, lecturer on Hebrew at Cambridge and writer of article on shorthand for the "Encyclopædia Britannica," has a thrill for any earnest, red-blooded student. He gave up everything that most men count dear to found a mission in Southwestern Arabia. While he died of fever in 1887, at the age of thirty-one, after only two years of actual service on the field, he left an influence and a work that still abides. We wish that more material had been gathered from Keith Falconer's letters and addresses and that a chapter had been added on the present missionary work and the future occupation of Yemen.

The Story of John G. Paton. James Paton. Illus. 12mo. 256 pp. \$1.50 net. George H. Doran Co. New York. 1924.

May 24, 1924 marked the one hundredth anniversary of the birth of John G. Paton, the famous apostle to the savages of the New Hebrides. It is a fitting time to bring out a new abbreviated edition of his thrilling autobiography, edited for young people, by his brother James Paton. The book has already enlisted many young people in foreign service and has stirred up missionary fires in many others, young and old. The book might be published more attractively with better type and illustrations, but it will make an admirable gift book for the present generation as its predecessor has for the past.

The Land of Saddle-Bags. James Watt Raine. Illus. 8vo. 260 pp. \$1.50. Missionary Education Movement. New York. 1924.

No people in America are more picturesque than the mountaineers of the Appalachian Range. Their Scotch-Irish ancestry gives them conservative

characters and their rocky country, without modern improvements, has made them rugged but has kept them from progress. This story of these interesting people, by a Berea College professor who has first-hand knowledge of them, is full of sympathy with them, appreciation of their virtues, their failings and many difficulties, and encouragement for their future. There are touches of humor and of pathos, of human interest and of challenge. Professor Raine appeals for a way to be made so that these mountaineers may more rapidly advance, industrially, intellectually and spiritually. The volume is attractively printed and the story is worth reading.

Baron Paul Nicolay. Greta Langenskjöld. Translated by Ruth E. Wilder. 12mo. 251 pp. \$1.60. George H. Doran. New York. 1924.

In these days of Bolshevik misrule and atheistic activity, many are tempted to ask "Can any good thing come out of Russia?" Read this life of Baron Nicolay and see. He was a Christian statesman and leader in student work in Northern Europe for a quarter of a century. He was highly honored and greatly beloved by those who know him, and has left his impress, as the impress of Christ, on the students of Slavic Europe. The biography, originally written in Swedish, is translated by Miss Ruth Wilder whose father, Robert P. Wilder, was an intimate friend of the Baron. This Russian was a true Christian nobleman and the story of his life will prove of special interest to students in America and England and to others interested in the spiritual welfare of young men. How much better it is to read this life of achievement than to waste time on the fiction of the present day. Baron Nicolay's life has a fine spiritual message and shows how noble the Russians are when they become Christians.

A New Invasion of Belgium. Philip E. Howard. Illus. 8vo. 208 pp. \$2.00. Sunday School Times Co. Philadelphia. 1924.

The Belgian Gospel Mission, found-

ed and conducted by Mr. and Mrs. Ralph C. Norton, has had a remarkable history. It was begun during the war in response to a definite and crying need for evangelical Christian work among the Belgian soldiers. Most of them were ignorant of the Bible and of the salvation offered by Christ. Many eagerly asked for the gospels in French and Flemish, read them, were converted and became evangelists to their fellows. Mr. Howard, who is well-known for his "Life of Henry Clay Trumbull" and other helpful writings, has inspected the work in Belgium and has a son actively engaged in the mission. He tells the story graphically, shows its rapid development and its spiritual results. When the work started in London in 1915, it had no assets except the Gospel, the faith and experience of Mr. and Mrs. Norton, and the need of the soldiers. It spread to the camps and trenches and now has in Belgium twenty-three mission centers, a score of staff workers, an annual budget of over \$50,000 and a growing constituency of evangelical Christians.

The Christian Reformed Church. Henry Beets. 8vo. 255 pp. Eastern Avenue Book Store. Grand Rapids, Michigan.

The value of a body is not indicated by its size, else a desert mountain would be of more worth than a diamond. The Christian Reformed Church in North America is a small body but it is vitally Christian. Its ancestry goes back to Holland, the members of the American family belong largely to Michigan and its activities reach out and take Christ to Indians, Jews, sailors and immigrants, Mormons, Latin Americans and Chinese. It is encouraging to know of this staunch member of the body of Christ and its principles and practices.

The Social Survey in Town and Country Areas. H. M. Morse. 8vo. 184 pp. with charts and statistics. \$2.50 net. George H. Doran Co. 1924.

Surveys are expensive but they have become popular in recent years. Be-

fore we can tackle a problem intelligently, we must know what it is. This volume sets forth the idea of the survey, its value and methods and then gives sample pages and results obtained in the study of the rural religious problem. The author speaks from experience and gives practical help to rural pastors.

The St. Louis Church Survey. Paul Douglas. Illustrations and Charts. 8vo. 327 pp. \$4.00. George H. Doran Co. New York. 1924.

The Institute of Social and Religious Research has put forth this result of the survey of a city of the first-class, made in cooperation with the Church Federation of St. Louis. In a later number of the REVIEW, we will make fuller mention of the findings. The value is clearly evident though conditions change so rapidly that it is soon out of date. This survey reveals the methods followed in ascertaining the facts; it shows where churches are needed, where they overlap and where they should combine. The seventy-one tables give a mass of information as to the make-up of the population, churches, pastors, Sunday-schools, hospitals, etc. The social information revealed by the survey is small but the findings are especially suggestive.

Beginning Again at Ararat. Mabel E. Elliott, M.D. Illustrated. 12mo. 341 pp. \$2.00. Fleming H. Revell Co. New York. 1924.

American relief in the Near East has been full of thrilling adventure and of Christlike service. Dr. Elliott, an American physician, has not only been active in this work but has been conspicuous in her bravery and efficiency. Both Greek and Russian Governments have decorated her for her service as medical director of relief work. Here she gives the story of four years' experience and her own estimate of the value of the work. It is a story vividly told of tragedy and constant conflict, of hardship and of Good Samaritan benefactions — a thrilling Odyssey of human suffering

and sympathetic service. Many little life histories embodied in the volume bring us near to those who have followed in the train of martyrs, living and dying.

The Children of Papua. J. W. Burton. Pamphlet. Methodist Missionary Society of Australasia. Sydney, N. S. W. 1924.

Papua, so little known in America, is the largest island in the world and the most neglected mission field. Dr. Burton tells, for boys and girls, the story of the Papuans' need of the Gospel and what Australian Methodists are doing to meet that need.

Big Mark, One of China's Boys. Anna M. Johannsen. 16mo. 102 pp. China Inland Mission. London. 1923.

This true story of a Chinese boy is a beautiful and illuminating little piece of biography. It describes "Big Mark's" parents, his home, birth, boyhood, education and rise to young manhood. He became a Christian and sought to lead others to Christ. It is worth reading.

The Testament for Fishers of Men. Wade C. Smith. 50c to \$1.50. 24mo. Leather. Onward Press. Richmond, Va. 1924.

There is no better point of contact in doing personal work than a pocket-Testament. This has been proved by long experience. The "Onward Press" is putting out this little "Scripture Gift Mission" Testament with many valuable helps for soul winning, and with outline studies and suggestions for devotional study. It is a very attractive pocket volume that any Christian will find helpful.

The Bible and Spiritual Life. Arthur T. Pierson. 8vo. 483 pp. \$2.00. The Biola Book Room. Los Angeles, California. 1923.

One cannot fail to gain from these practical studies, not only a clearer knowledge of the teachings of the Bible but very helpful conceptions of the solution of such problems as are presented by the Family, the World, the Church, the Individual, the Unseen World of Spirits, Faith, Salvation, Prayer, Service, Suffering and Providence. Missionaries on the frontier especially will welcome these studies, rich in experience and in spiritual insight.

NEW BOOKS

Africa's Clearings. Jean Kenyon Mackenzie. 270 pp. \$2.50. Houghton, Mifflin Co. Boston and New York. 1924.

Negro from Africa to America. W. D. Weatherford. 487 pp. \$5.00. George H. Doran Co. New York. 1924.

Clash of Colour. Basil Mathews. 2s. United Council for Missionary Education. London. 1924.

Robert Morrison, a Master Builder. Marshall Broomhall. 228 pp. \$1.50. George H. Doran. New York. 1924.

Timothy Richard of China. Wm. E. Soot-hill. 326 pp. 12s. 6d. Seeley, Service Co. London. 1924.

Tamai of Tonga (Biography of John Hartley Roberts). C. S. Roberts. 178 pp. 4s. Methodist Book Depot. Sydney.

Shinto and Its Modern Developments. Egerton Ryerson. 60 pp. 6d. Missionary Equipment and Literature Supply, Ltd. London. 1924.

Children of Papua. J. W. Burton. 68 pp. Methodist Missionary Society of Australasia, 139 Castlereagh St. Sydney. 1924.

China's Challenge to Christianity. Lucius C. Porter. 225 pp. 50c and 75c. Missionary Education Movement. New York.

Hymns of the Tamil Salvite Saints. Heritage of India Series. Kingsbury and Phillips. 132 pp. 3s. 6d. Association Press. Calcutta.

Fare, Please: New Americans. A Play. Margaret T. Applegarth. 129 pp. 10c. George H. Doran. New York. 1924.

Religious Education Survey Schedules. Volume III: Indiana Survey of Religious Education. Walter S. Athern. 271 pp. \$5.00. George H. Doran Co. New York.

Theological Education in America. Robert L. Kelly. 456 pp. \$5.00. George H. Doran. New York. 1924.

What to Teach and How to Reach the Young. George Goodman. 240 pp. 3s net. Pickering and Inglis. Glasgow.

The Girl Who Fell Through the Earth: A Chinese Play. Margaret T. Applegarth. 96 pp. 15c. George H. Doran. New York. 1924.

The Way of Wonders—A Missionary Pageant. M. H. Debenham. 20 pp. 6d. Missionary Equipment and Literature Supply, Ltd. London. 1924.

One Generation to Another. Harris Elliott Kirk. 225 pp. \$1.50. Fleming H. Revell. New York. 1924.

Board of Foreign Missions of the Presbyterian Church in the United States of America—Eighty-seventh Annual Report. Presbyterian Building. 156 Fifth Avenue, New York. 1924.

Home Missions Council and Council of Women for Home Missions—Seventeenth Annual Report. 156 Fifth Avenue. New York. 1924.

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